#### If We had but a Day.

We should fill the hours with the sweetest things, If we had but a day:
We should drink alone at the purest springs

In our upward way. If the hours were few ; We should rest, not for dreams, but for fresher

To be and to do

We should guide our wayward or wearled wills By the clearest light:

We should keep our eyes on the heavenly hills If they lay in sight:
We should trample the pride and the discontent

Beneath our feet: We should take whatever a good God sent With a trust complete.

We should waste no moments in weak regret

if the day were but one, If what we remember and what we forget Went out with the sun:

We should be from our clamorous selves set free To work or to pray, what the Father would have us be,

If we had but a day.

### The Friendship of Parents and Children.

That parents and children should mutually cherish feelings of love and esteem, is always taken for granted. During the earlier stages of human life, the little ones earner stages of numan me, the little ones are dependent for everything upon father and mother. Food, clothing, education, proparation for activity in the world, moral training and social position, are all given to the children by their parents. After a while there comes a time when the need for guidance and supervision on the parents' part in some degree ceases. The children have arrived at a stage of experience when they are responsible for themselves, and when equally with their parents they share the duties and burdens which come to men and women. Then, they are often called upon to repay the care and devotion which were once lavished on them. They learn to be patient with the infirmities of age, to be patient with the mirrmites of age, tender with its helplessness, thoughtful of its needs. They minister as once they were ministered to. Many a daughter waits with unfailing assiduity on the dear father and mother, who are growing old; and many a son, in the pride of his strength accommodates his stops, with gentle consideration, to the tottering feat of the whitesideration, to the tottering feet of the whitehaired one who leans confidingly on his

The best and noblest men are readiest, in the fulness of years and honors, to achnowledge the debt they owe to those who brought them up. Norman MacLeod, writing at the time of his father's death,

said:
"Were I asked what there was in my father's teaching and training, which did us all so much good, I would say, both in regard to him and my beloved mother, that it was love and truth. They were both so real and human; no cranks, twists, crotchets, or isms of any kind, but loving, sympathising—giving a genuine blowing-up when it was needed, but passing by trifles, failures, infirmities, without making a fuss The liberty they gave was as wise as the restraints they imposed. Their home was happy—intentely happy. Christianity was a thing taken for granted, not forced with seewl and frown."

Instances like this might easily be multi-

plied from the biographies of great men-instances in which children gratefully re-cognise the preciousness of the home in-fluences which were about them, enfolding closely as the atmosphere through the formative periods of their lives. I have chosen this case of Norman MacLeod, because I think two words in it are the key to all real friendship between parents and children—"Loving—sympathising." The one without the other is of little worth.

Friendship is something quite distinct from and other than, filial or paternal love, in which there may be a large interblending of duty. It implies that there are be-tween the friends certain points of correspondence, and certain possibilities of coalescence, which make it charming for them to be intimate. It implies aims, pursuits, and tastes in common. It implies unbounded trust and reciprocal pride. It is the union and communion of congenial stue union and communion of congenial natures. Brothers and sisters are not invariably friends, nor are mothers and daughters always joined in the exquisite closeness of such a relation. It is not the inevitable precipitate of kinship, by any means. When, however, the ties of blood and the ties of affection form a triple. and the ties of affection form a triply-iwisted cord, it is not quickly broken. Not iwisted cord, it is not quickly broken. Not death itself can sever the strong cable of domestic friendship when it is hallowed by consecration to Christ; for though the one go a little sooner to the home above. the other feels loneliness, but not loss, since the meeting-time is ever in view.

How is friendship in the home to be cultivated? First, by constant confidence. Where the parents from the beginning treat their sons and daughters as though the home economy belonged to all, and the home interests were the personal affairs of tach, the children regard "our house" as a place where they have rights and privileges, and in which they can always find a teluge. It is the mistake of some exceltent people in family gevernment to con-trol wholly from the outside. Arbitrary commands and military rigidness of disci-pline enforce obedience, but self-govern-ment is not taught. Such training may not take away the respect of children, bu h detracts from the reposeful love to which tear is a stranger. When the household talk is free, and the household sun is bright, and around the table every day parents and children meet as at a festival, the foundation of a strong and beautiful itendship are being laid and cemented.

In the second place, there is no more potential factor in home friendships than

potential factor in home friendships than consistent, unobtrueive home religion. Let the habit of family prayer never be intermitted, and let the daily worship be not formal and cold, but a hearty, glad, cheer-sit service, the uplifting of praise to the Pather, and the simple seeking of help from him. No single thing so unifies a home, and so knits its separate threads together, as the continual remembrance of God in morning and evening worship. It is the dearest recollection of the absent, is sweetest comfort of the sick, and the success support in days of darkness and calamity.

If fathers would spare some time from the effort to support their families, from the mere getting and saving of money, and if mothers would make fewer pretty gar-ments, and put up less jelly and fruit, that they might talk, and read, and frolic, and visit, and enjoy with pure enjoyment the children of their delight, they would find some satisfactions now too frequently denied. They would understand the young lives around them better. They would themselves be understood. They and their darlings would be friends.—Margaret E. Sangeter.

#### Is it Catching.?

The Interior directs attention to an unusual thing just now provailing in California as an "epidemic." It is one which need not alarm anybody. We hope it will reach up in this, and all other directions very early:

It is paying church debts. One would not think it would "take" easily. A good many communities seem to have had their consciences vaccinated against the danger of that kind of an epidemic. And yet on the Pacific coast it is raging fiercely. Mort-gage after mortgage is sent scudding before the wind; burden after burden is flung joy-onely away, and the long-meter doxology gives triumphant expression to the sense of relief. And, stranger still to say, there is an evangelist whom Providence has raised up to lead on in this new kind of revival. We have had preaching evangelists, Bible-We have had preaching evangelists, billerreading evangelists, and singing evangelists.
In this age of new things is not the newest
and richest a debt-paying evangelist? And
he, too, is from Chicago. Edward Kımbali
is working up the Church of the whole
Pacific coast to a sense of financial obligation, to a revived and intense desire to pay church debts. A Sunday or two ago, having carefully laid his plans beforehand, he encouraged one of the San Francisco congregations to tackle a fifty-eight thousand dollar debt. They pulled hard together and long. It was a five-hour seige, but they came out victorious, and went home rejoioing. The same scenes have been wit-nessed in many churches in California, and from a condition of depression and death have, by this just and honest deed, been suddenly lifted to hope, activity, and pros-

Pority.

What if this revival should spread? Will Mr. Kimball become popular? Will the people send for him to lead them in this revival as they send for preaching and sing-ing evangelists? We fear not. He will probably have to go uninvited. The diffi-oulty will not be to find good openings. We could name a couple of score of them in our own city. But the trouble will be to get a call. The people might like his sermon well enough, but would hardly tolerate the application. Nevertheless let him come. That evangelist is needed. Let the pastors bless him. He can take all the grumbling, smile at the aquirming, keep turning the machine till the streams of liberty flow, and then take the next train out of town and never come back. And the pastor can go on preaching the gospel and saving souls, and souls will be easier saved. This is the very man the ministers need. They can do their own preaching on a pinch; they can sing a little, but they are not just the people for paying church debts. Is there a pastor in Chicago who does not want Mr. Kimball? Is there a congregation who does?

#### A. B. O's for Business Men.

Attend well to your business. Be punctual in your payments. Consider well before you promise. Dare to do right. Envy no man.
Faithfully perform your duty.
Go not in the path of vice.
Have respect for your character. Know thyself. Lie not for any consideration. Make few acquaintances. Never profess what you do not practice. Postpone nothing you can do now. Quarrel not with your neighbor. Recompense every man for his labour. Save something against a day of trouble. Treat everyhody with kindness. Use yourself to moderation. Villify no person's reputation. Watchfully guard against idleness. Xamine your conduct daily. Yield to superior judgment. Zealously pursue the right path, & never give up.

#### Grapes vs. Fever.

Dr. Hartsen, of Canues, recommends grapes as a valuable diet in fever. The grapes contain a considerable amount of hydro-carbonaceous matter, together with a certain quantity of potassum salts, a combination which does not irritate, but, on the contrary, soothes the stomach, and consequently is used with advantage, even in dyspepsia. While considering the carbo-hydrates contained in the grape, we must not neglect the organic acids, particularly tartaric acid. Dr. H. thinks the nour-ishing influence of these acids too much neglected. It is indeed known that they are changed to carbonate acid in the blood, and excreted as carbonates in the urine. Possibly careful research might show that, under some circumstances the organic acids are changed to fats. Dr. H. believed that the organic acids should be ranked with the carbo-hydrates as foods. When fresh grapes are not to be had, raisins or diluted wine might be used.

WHEN we come to God for counsel, we must be willing to put our whole case in his hands—to take the up-hill step instead of the smooth one, should He point to it.

Some years ago, two gentlemen were riding together, and, as they were about to separate, one addressed the other thus:
"Do you ever read your bible?" "Yes, but "Do you ever read your bible?" 'Yes, but I get no benefit from it, because, to tell the truth, I feel I do not love God." 'Neither did I," replied the other, "but God loved me." This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at ones, the great truth, that it is not how much I love God, but how much God loves me.

Doth the Father command you to believe on His Son? Doth the Lord Jesus invite, nay, entreat you to come to flim, and at the same time assure you that "He will in no wise east you out?" And shall not this multiplied security remove all your doubts. and bring you to him with an humble, but steadfast, hope of obtaining that rest which He offers unto you? Say not henceforth, My burden is so heavy, and my guilt so great, that I dare not go to Him; but rather say, My burden is so heavy, that I must go to Him; for no other arm can remove it but His own. He offers you His help, be cause you are miserable: He invites you to come to Him, not because you deserve, but because you need His aid. Arise, then, O sinners! and obey His call: cast your burden upon Him who is mighty to save; yield yourselves, without roserve, to this faithful Redeemer, to be justified by His blood, and ennetified by His Spirit; "take His yoke upon you, and learn of Hun;" and then you shall find rest to your soul.— Robert Walker.

"AFTER the believer is grounded and established in the knowledge of his union with Christ, at behooves him then to inquire what God has given him a right to in con-sequence of this union; and the Scripture will inform him that in the covenant of will inform him that in the covenant of grace it has pleased the Father that all fulness should dwell in His Son, as the head, for the use of his members. He has it to supply all their need. They cannot possibly want anything, but it is treasured up for them in His infinite fulness: there they have hear hear it green for green every moment. may have it, grace for grace, every moment, as their occasions require; and they have it in no other way, and by no other hand, than faith, trusting the word of promise, and relying upon Carist's faithfulness and power to fulfil it; as it is written, 'the just shall live by faith '(Hab. 11. 8); having received justification to live by faith in the righteoneness of Christ, he depends on Christ to keep him alive, and makes use of Christ's fulness for all the wants of that spiritual life which He has given. He trusts Him for them all, and lives upon Him by faith for the continual receiving of them all: and according to his faith, so it is done unto him."-Romaine.

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from the following gentlemen: Rev. Dr. Waters, St. John, N.B.

Rev. Prof. Bryce, M.A., Winnipeg, Ma.

Rev. Principal McVicar, LL.D., Montreal. Rev. John Cook, D.D., Quebec.

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Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc.

Rev. Alexander M'Kay, D.D. The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the

Dominion duly examined. We invite the cordial co-operation of ministers, olders, and people generally to aid in extending the circulation of the PRESEXTERIAN. Much has been done in this way already; but much still remains undone. Our circulation is now 6,000; there is no good reason why it should not be 16,000 If each of our present subscribers will only send us anorman NAME we shall at once reach 19,000; and then to get the remainder will be a comparatively easy matter. Friends, help us in this par-

Remittances and Correspondence should be ad-

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#### Sabbath School Bresbuterian FOR 1877.

Notwithstanding the almost insurerable diffi-culties in the way of getting our Sabbath Schools to even introduce the S. S. PRESHYTELIAN, we have resolved to continue the publication for another year, believing that superintendents and teachers will ere long see the justice and propriety of mak-ing room—among the numerous papers usually ordered—for a few copies of a menthly get up specially for our own schools.

It is true that we have not by any mean. reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

Instance improvements with be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rov. J. France Campbell; but he only loft a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr. Douglas will (D.V.) write during the coming year, and Dr. France, who is already so well and favourably known to our young readers, will confune his valuable contributions.

Ministers and superintendents are earnestly in-

butions.
Ministers and superintondents are earnestly invited to forward their orders without delay, so that we may know in good time the number to be printed for January.

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