

again. I almost always woke up Monday morning tired, and a little cross. My children are pretty good ones, I think, but they had a queer distaste for Sunday, which I put down to total depravity. And, strangest of all, my wife, who only went to church Sunday morning, and would not even sing in the choir, seemed to be as tired Monday morning as I was, only as it was washing-day she could not sleep as late. About two months ago I was laid up with a boil, and could not go to church. Of course I did not have my Sunday school lesson to learn, and I was surprised to notice, for the first time, how hard my wife had to work to get the children off to Sunday school. They stayed at church—as they always do—and for an hour after dinner they got along very well, reading their library books, but then began the labours of the day. First I heard Joe out in the yard frolicking with the dog, and rousing all the neighbourhood with his racket. Of course I called him in. Next I heard my wife calling Lucy and Nettie to come down out of the swing. The next thing Bob was playing horse with the chairs in the parlour. So it went all the afternoon. The children had nothing to do. They could not read Sunday school books all day—I am heterodox enough to wonder how they can read them at all—and of course they got into all sorts of mischief. And when at last poor Bobby came to me in utter despair, and lisped out: "Papa, what did God make Sunday for?" I broke down. I gathered the children about me and proposed to them this evening service. I told them if they would learn a hymn every Sunday I would stay at home in the evening with them. They caught at the idea enthusiastically. There is no law about it. They need not learn if they do not want to. But even Bobby has caught the enthusiasm, and gets a book and goes to his mamma every Sunday afternoon to teach him a verse. I have given up my class in the Mission, and made one of my Sunday school Bible class take it. I lie down and take a little nap after dinner. Then I learn my own hymn, and make my preparation for our evening service. About an hour before tea the children gather about me in the parlour and I read to them. I have just got Dr. Newton's "Bible Wonders," and am reading it chapter by chapter. My wife takes that opportunity to rest. The consequence is that we really get refreshed, instead of jaded out by our Sunday, and I think the children really look forward with anticipations of delight to its coming. "My Bible," continued the Deacon good-naturedly, "says something about resting on Sunday. I wish our pastor would tell us what that means some time." I told the Deacon I thought he ought to tell his brethren, at some prayer meeting, the reason why he stayed away from church; that it was due both to himself and to them. He agreed to do so. As for myself I am somewhat puzzled. I do not want our pastor left to preach to empty pews. But I am greatly enamoured of the Deacon's second service.

(To be continued.)

A DELUSIVE HABIT.

The habit of writing and reading late in the day and far into the night, says the *Lancet*, "for the sake of quiet," is one of the most mischievous to which a man of mind can addict himself. The feeling of tranquillity which comes over the busy and active man about half-past ten or eleven o'clock ought not to be regarded as an incentive to work. It is in fact a lowering of vitality consequent on the exhaustion of the physical sense. Nature wants and calls for physiological rest. Instead of complying with her reasonable demand the night workman hails the "feeling" of mental quiescence, mistakes it for clearness and acuteness, and whips the jaded organism with the will until it goes on working. What is the result? Immediately the accomplishment of a task fairly well, but not half so well as if it had been performed with the vigour of a refreshed brain, working in health from proper sleep. Remotely, or later on, comes the penalty to be paid for unnatural exertion—that is, energy wrung from exhausted or weary nerve centres under pressure. This penalty takes the form of "nervousness," perhaps sleeplessness, almost certainly some loss or depreciation of function in one or more of the organs of nutrition. To relieve these maladies springing from this unexpected cause, the brain-worker very likely has recourse to the use of stimulants, possibly alcoholic, or it may be simply tea or coffee. The sequel need not be followed. Night work during student life and in after years is the fruitful cause of much inexplicable suffering for which it is difficult, if not impossible, to find a remedy. Early morning is the time for work, when the body is rested, the brain relieved from its tension and mind power at its best.

THE OUTBURSTS OF PASSION OF GREAT MEN.

We may now pass to another class of cases in which the pathological character is still more plainly discernible. Outbursts of fierce passionateness may perhaps be thought by some to be after all only marks of a certain kind of robust vitality. But no one will say this of the gloomy depression, the melancholy brooding on personal ills, ending sometimes in distinctly hypochondriac despondency, which have not unfrequently been the accompaniment of great intellectual power. It was remarked by Aristotle, who was a long way the shrewdest and most scientific observer of antiquity, that all men of genius have been melancholic or atrabilious. He instances Empedocles, Socrates, and Plato, and the larger number of the poets. And the page of modern biographic literature would supply many a striking illustration of the same temperament. The pessimism of Johnson, Swift, Byron, and Carlyle, of Schopenhauer and Lenau, of Leopardi and of Lamartine, may perhaps be taken as a signal manifestation of the gloom which is apt to encompass great and elevated spirits, like the mists which drift toward and encircle the highest mountain peaks. In some cases this melancholy assumes a more acute form, giving rise to the thought and even to the act of suicide. Among those who have confessed to have experienced the impulse may be mentioned Goethe in the Werther days, Beethoven during the depression brought on by his deafness, Chateaubriand in his youth, and George Sand also in her early days. The

last, writing of her experience, says: "Cette sensation (at the sight of water, a precipice, etc.) fut quelquefois si vive, si subite, si bizarre, que je puis bien constater que c'était une espèce de folie dont j'étais atteinte." Johnson's weariness of life was, it seems certain, only prevented from developing into the idea of suicide by his strong religious feeling and his extraordinary dread of death, which was itself, perhaps, a morbid symptom. In some cases this idea prompted to actual attempts to take away life. The story of Cowper's trying to hang himself and afterward experiencing intense religious remorse is well known. Another instance is that of St. Simon, whose enormous vanity itself looks like a form of monomania, and who, in a fit of despondency, fired a pistol at his head, happily with no graver result than the loss of an eye. Alfieri, who was the victim of the "most horrid melancholy," tried on one occasion, after being bled by a surgeon, to tear off the bandage in order to bleed to death. Among those who succeeded in taking away their lives are Chatterton, whose mind had been haunted with the idea from early life; Kleist, the poet, and Leneke, the philosopher.—*The Nineteenth Century*.

WIFE AND I.

Come and drain a cup of joy,
Now with me, good wife,
And bring the girl and boy
Now with thee, good wife.
Let all hearts be blithe and gay,
It is fourteen years to-day
Since you spake the little "aye"
That to me was life.

When in wedding white arrayed
I beheld you stand,
Why, I almost felt afraid
E'en to touch your hand.
And when with love intent
Your gaze on me you bent,
You seemed a being sent
From the "Better Land."

And an angel you have proved
Since that good glad hour,
Aye, wherever we have roved
In sunshine and in shower.
In all goodness you transcend,
And all excellencies blend
In the mother, wife and friend
As a sacred dower.

You have made my life more pure
Than it might have been;
You have taught me to endure
And to strive and win.
With your simple song of praise
You sanctify our days,
And our thoughts to heaven you raise
From a world of sin.

Come, let's quit the dusty town
With its noise and strife,
And seek the breezy down
That with health is rife.
Work is good and so is play,
Let us keep our wedding-day
O'er the hills and far away,
Happy man and wife.

—John Geo. Watts, in *Cassell's Family Magazine* for Aug.

THE INDIAN PROBLEM.

From a paper by Henry King, on the Indian Country, (with map), in the *August Century*, we quote the following: "Unquestionably, the first necessity of the situation is to strengthen, perfect, and make uniform the land titles of the Territory. This can most safely and successfully be accomplished, it is believed, by allotting lands to the Indians in severalty—at the rate, say, of one hundred and sixty acres per head and giving them personal titles thereto, inalienable for a stipulated number of years; and providing for the disposal at Government prices, of the unallotted and remaining portions of their reservations, for their benefit, to white settlers. In an allotment of this kind, twelve million two hundred and fifty thousand acres would give each Indian, male and female, adult and child, one hundred and sixty acres, leaving over two-thirds of the whole territory to be sold on their account—enough to bring them at a low estimate, forty million dollars, or more than five hundred dollars per capita. Such allotment and issuance of individual patents would involve, of course, the dissolution of tribal relations—another desirable step in the adjustment of the general question; and the Indian would thus be put upon an even footing with the white man as to the opportunities and advantages of personal independence. At the same time, the laws common throughout the States for the punishment of crime and the enforcement of contracts should be extended over the territory, and courts established to administer them. In short, the flimsy theory of tribal sovereignty should be extirpated, the reservation system replaced by fee-simple grants in severalty, the surplus land opened to white settlement, and the Indians placed under the restraint and protection of ordinary and impartial laws, with a view to making them self-reliant and self-supporting."

DR. POOLE, Anglican bishop in Japan, who recently resigned his see on account of a serious illness, died at his father's residence in Shrewsbury on the 14th inst., in his thirty-third year.

A PETITION has been presented to the Court of Session for transportation of the *quoad sacra* church of St. Mary's, Blairgowrie, to a more suitable locality in Reform Street where a new church, to cost \$19,000 is approaching completion.

British and Foreign.

EIGHT hotels in Madras have all at once become temperance concerns.

THE Sunday paper, started a few months ago in London by Mr. Joseph Hutton, under the name of the *Age*, is dead.

At no period since the first century have conversions from Judaism to Christianity been so frequent as they are at present.

IN the North India conference alone the Methodists have now no fewer than 20,000 native children in their Sabbath schools.

THE Rev. Malcolm Macritchie, minister of the Church of Knox, Stornoway, died at Bridge-of-Allan on 8th ult., in his 82nd year.

MANCHESTER Presbytery, instead of being as usual aiding to the Sustentation Fund, was last year receiving to the extent of \$515.

IN the space of thirty years the number of foreign bishoprics established by the Anglican Church has increased from seven to seventy-five.

DR. CUYLER preached twice on a recent Sabbath in the church of Mr. Newman Hall, whose guest the Brooklyn divine is for a fortnight.

ABOUT \$150,000 are to be spent, under the direction of Mr. Oldrid Scott, on the restoration of the famous church of St. Michael, Coventry.

A TABLET is about to be erected in the Court House of Perth, by the solicitors and procurators of Perthshire, to the memory of the late Sheriff Barclay.

CANON FREMANTLE has given serious offence to some members of his own communion by taking part in open-air services at Cante bury organized by the dissenters.

IT is rumoured that Lord Salisbury intends to make over most of the ecclesiastical patronage to Lord Idlesleigh. Mr. Gladstone found this department anything but a bed of roses.

THE Rev. R. Mackay, formerly superintendent of the North East coast mission, and who has since spent ten years in Canada, has received a call from Pownall Road Church, London.

A CANON of the Church says that the suggested house of laymen cannot expect to receive the guidance of the Holy Spirit in its deliberations; and Canon Liddon is shocked at the idea of laymen daring to discuss questions of doctrine.

MR. EDWIN GOADBY, editor of the *York Herald*, is to receive one-half of the prize of one hundred guineas offered by Messrs. Pears for the best essay on "The Depression of Trade." The other half goes to Mr. William Watt, of Aberdeen.

BISHOP KELLY, of Salisbury, lately Bishop of Newfoundland, has been elected coadjutor bishop to the Scottish Primus by eleven against five in the clerical chamber and six against five in the lay chamber. The minority voted for Mr. Ferguson of Elgin.

THE Romish priests at Salford are demanding that the Catholic children in the board schools should have religious instruction by a teacher of their own creed; but by a majority of one the board refuses to comply, objecting to this method of furthering sectarian views with public money.

THE past month has been the scene at Rome and elsewhere of special services in observance of the 500th anniversary of the death of Pope Gregory VII., known as Hildebrand, who in the history of Romanism stands forth as prominent in the assertion of Papal claims as Martin Luther does in the denial of them.

PROFESSOR HENRY MORLEY presided at a conference last week of Anglican clergymen and Nonconformist ministers favourable to interchange of pulpits. Canon Brooke Lambert thought the difficulty rested with the congregations rather than the clergy; and Canon Fremantle urged the use of all the existing facilities.

PRINCIPAL CAIRNS gave a Gospel Temperance address to a large audience on the Calton Hill of Edinburgh on a recent Sabbath evening. While duly emphasizing the need of abstinence, Dr. Cairns, who spoke with his accustomed vigour and abandon, was careful to keep the Gospel prominently before his hearers.

To Sweden has fallen the honour of printing the first book in the language of the Congo. Its title is *Ntamu Wambote a Joane*, and it is a translation of the Gospel of John. It is the work of the Swedish missionary Vestind, who has laboured for many years in Equatorial Africa under the Swedish Missionary Society.

AFTER a pause of some years Greenock Free Presbytery lately resumed its work of visiting congregations, and the report of the deputies shows that the ordinary working condition of the congregations is very satisfactory, especially amongst the young, in the intelligent and earnest profession of their faith when becoming members, and also in their readiness to undertake Christian work.

THE Church of the Saviour, Birmingham, which was founded by George Dawson when he ceased to be minister of the leading Baptist congregation in that town, is in financial difficulties, and Mr. G. St. Clair, the present minister, to whom some of the members attribute its declining condition, is about to resign. Mr. St. Clair, like his distinguished predecessor, was originally a Baptist.

DR. STUART MUIR was to have attended Edinburgh Free Presbytery when it assembled to proceed with proof in the charges against him; but a letter from him was read, explaining that he had been taken ill on reaching the railway station and was unable to travel North. He was willing to send in his resignation and asked to be allowed to continue a member of the Church. On the motion of Principal Rainy it was agreed to serve the citation a second time for proceeding that day fortnight.