

"William Bain had told me about his sister before your letter came. He was wild with anger, and said some things which he has taken back since then. I heard from Mr. Hume and from Mrs. Hume, as well. I cannot blame them for their advice—or rather, for their silence. And I cannot blame Allison Bain for what she has seen right to do. God bless her—Amen."

And so the letter ends, without even his name.

(To be continued.)

IN THE WOODS.

What is a stir where the shadows are dense;
Something that baffles the curious sense;
Something that shimmers and whispers and sighs;
Something that glimmers to far-reaching eyes;
The shape of a song, or the soul of a stream,
Or a being awake from a beautiful dream
Is throbbing and glancing and making prelude
In the reverent heart of a reverent wood,
Is it a word that I never have heard?
Is it a hint of a jubilant bird
That never was hinted before?
Oh! what can it be that is new in the wood,
That thrills with its meaning, but half understood—
A rapture, and more?
A sound is created that never the breeze
Has carried till now through the city of trees;
Fresh tidings from God; a new message is sent
Through I know not what delicate instrument.

And I would I had senses as fine as a sprite
To hear and interpret the message aright;
But I think, oh, I think, as I fall on my knees,
God is walking and talking again 'mid the trees.

—*Danske Dandridge, in the New York Independent.*

THE POETRY OF COMMON THINGS.

One of the differences between eighteenth century culture and the culture of the nineteenth century is the advantage which the latter has of being able to see more deeply into the poetry of common things. And by this I do not mean that sentimental reflectiveness over daisies, primroses, dandelions and peasant children which Wordsworth found necessary to employ in his endeavours to bring us back to nature, nor that the eighteenth century was without its interpreters of this kind of poetry. For the eighteenth century had a Cowper who saw deeply into the poetry of common things, and there were certain Essayists then also who could preserve for us the very atmosphere in which a simple country gentleman, Sir Roger de Coverley by name, moved and displayed his little peculiarities. But in saying that the culture of the nineteenth century has the advantage of being able to see more deeply into the poetry of common things than the culture of the eighteenth, I merely mean that science has so widened the bounds of knowledge about common things, and deepened the interest in them, that the ordinary all round culture of to-day, even when not particularly or very consciously poetical in its spirit, is more deeply imbued with the poetry of common things than the best culture of the eighteenth century. An excuse for quoting a paragraph from Herbert Spencer which has already been quoted almost to death should be sound; and my excuse for transcribing it here is that it places the subject in words which are not likely to be paralleled for some time.

"Think you that a drop of water, which to the vulgar eye is but a drop of water, loses anything in the eye of the physicist, who knows that its elements are held together by a force which, if suddenly liberated, would produce a flash of lightning? Think you that what is carelessly looked upon by the uninitiated as a mere snow-flake does not suggest higher associations to one who has seen through a microscope the wondrously-varied and elegant forms of snow crystals? Think you that the rounded rock, marked with parallel scratches, calls up as much poetry in an ignorant mind as in the mind of a geologist, who knows that on this rock a glacier slid a million years ago? The truth is, that those who have never entered upon scientific pursuits are blind to most of the poetry by which they are surrounded. Whoever has not in youth collected plants and insects knows not half the halo of interest which lanes and hedgerows can assume. Whoever has not sought for fossils has little idea of the poetical associations that surround the places where embedded treasures were found. Whoever at the sea-side has not had a microscope and aquarium have yet to learn what the highest pleasures of the sea-side are."

Spencer is here pleading for a rational scientific culture, but the paragraph illustrates in a clear way the greater advantages which are afforded by nineteenth century culture for seeing into the poetry of common things. It was not given to the man of culture in the eighteenth century to know the thousandth part of the interest which lies in the commonest objects—a drop of water, a snow-flake, a glacier—rounded rock, a fossil, a plant or an insect.

A primrose by a river's brim
A simple primrose was to him

and it may have been this much more that by the power of memory and association it suggested thoughts which were denied, perhaps, to the very next observer. But to the man of all round culture to-day—the man of insight as well as knowledge—in the commonest weed or clump of moss there lies a mine of historical and poetical wealth. And to the study of the commonest objects what guidance

he has! A Kingsley to teach him the way to study the pebbles of the street, the slates of the roof and the coal in the mine; a Darwin to show how the earthworm has contributed to agriculture; a Faraday to make the common candle shine more wonderfully than the genii's lamp; a Lubbock to observe the ways of the ant, and a Huxley to surround the cray-fish with the deepest intellectual interest. And to the list of science popularisers may we not add the Canadian names of Sir William Dawson and Grant Allen?

But if the nineteenth century has these advantages it must be remembered that only culture—the literary culture which, according to Matthew Arnold, acquaints itself with "the best that is thought and known in the world" and the scientific culture which, according to Mr. Huxley, is simply "common sense at its best"—receives the full measure of the poetic interest which lies in common things. The man of science only who is satisfied with merely dissecting and classifying a flower misses as much as the man of sentiment only to whom a flower may or may not suggest thoughts through memory or association. Perhaps one of the best examples we have of the happy combination of literary with scientific culture—where literature has been studied for its own sake and where science has been studied for its own sake—is to be found in the philological works of Max Muller. Max Muller has studied words in much the same way as Agassiz studied fish bones or as Boyd Dawkins hunted English caves. He has analysed them and traced them to their roots "dead from the waist down," but by the power of literary culture, the power of knowing the "best that is thought and known in the world," he has been able to associate the barest skeletons of words with man's history—with his struggles, his development, his achievements, his hopes, his fears and his religions.

There is scope for unlimited development of this wider culture in Canada. In our history there is much of scientific interest, and our geological formations as well as our wild flowers have still something to tell of the near and distant past. And our universities will assist the recognition of the poetry of common things by developing the spirit of a wider—a more literary and a more scientific—culture. *J. C. Sutherland, in the Week.*

SOMETHING YOU SHOULD KNOW.

Many of our readers have often asked "What is Bright's Disease of the Kidneys, about which we hear so much?" To answer their question we have secured the following explanatory article, written by a competent authority:

The symptoms of Bright's Disease (which is but an advanced form of Kidney Disease) differ in different individuals, but generally the patient presents a flabby, bloodless look, is drowsy and easily fatigued, has pain in the back, vomiting and febrile disturbance. The urine is reduced in quantity, is often of dark, smoky or bloody colour, and exhibits to chemical reaction the presence of a large amount of albumen, while under the microscope blood corpuscles and casts are found.

There are several forms of the malady, but their common prominent characteristic is the presence of albumen in the urine, and frequently also the co-existence of dropsy. These associated symptoms, in connection with Kidney Disease were first described in 1827 by Dr. Richard Bright, an English physician, who first investigated them. Sometimes there is a degeneration of the tissues of the kidney into fat, thus impairing the excreting powers of the organ, so that the urea is not sufficiently separated from the blood. The flow of the blood, when charged with this urea, is retarded through the minute vessels, congestion ensues, and exudation of albumen and fibrin is the result. The disease is often accompanied by eruptions of the skin, as boils, etc., and is frequently associated with enlargement of the heart.

The causes of this terrible malady are: indulgence in too much ice-water as a beverage, strong drink, high living, indigestion, exposure to wet and cold, various kinds of fever, malaria, pregnancy, and other bodily derangements, such as a complication of certain acute diseases, like erysipelas, diphtheria, and especially scarlet fever (of which it is one of the most frequent and serious after effects), diseases of bones and other scrofulous affections.

Common-sense treatment of Kidney Disease of the character referred to necessarily involves removal of the causes, rectification of other secretions and increase in the number of blood-red corpuscles, by the administration of Warner's Safe Cure. It is a specific even in the advanced stages, when the blood has poisoned the nerve centres, restoring the secretion of healthy fluids, and relieving the congestion of the brain. It speedily arrests the inflammatory action, which is marked by an increased amount of urine. The albumen gradually disappears, the dropsy subsides and the patient recovers. There is no standstill in advanced Kidney Disease, those who are afflicted with it are either constantly growing better or worse. How important, therefore, that this terrible disease be taken in hand in time and treated with a known specific.

EDINBURGH Presbytery, on the motion of Dr. Scott, agreed to overture the Assembly to provide a fund out of which to defray the expenses of trials by libel inasmuch as such trials are conducted for the Church's good and not for the benefit merely of the members of Presbytery.

MANCHESTER claims to be one of the best missioned places in the United Kingdom, and one of the most effective of its missions, conducted on temperance lines in connection with the great engineering works of Crossley Brothers, has in a few years wrought a wonderful transformation in the densely populated district of Openshaw.

British and Foreign.

THE new edition of "Hymns Ancient and Modern" has been issued.

THE spinsters of Salford congregation have borne the expense of re-upholstering the church cushions.

THE Rev. R. D. Scott, of Robertson, has retired from active duty on account of failing health after a ministry of forty-four years.

THERE are 4,429 members in the Midland Railway Temperance Union, and the Great Western has 3,000 men in its Temperance Union.

THE Rev. H. C. Grieve, M.A., was inducted on April 2, to the pastorate of Queen's Road Church, Liverpool, vacant by the death of Dr. H. T. Howat.

FOR the projected new parish church of Oban one gentleman has subscribed \$500 and another \$250, and it is expected that the entire sum required will soon be in hand.

OVER 200,000 French tracts and leaflets have been forwarded by the Stirling Tract enterprise to Paris to be circulated there by the city mission and other agencies.

THE hall at Mumbles, Swansea, which was opened for worship by a few residents, is now well filled every Sunday, and the Presbytery have recognized it as a preaching station.

THE Rev. A. F. Forrest gave his closing lecture of the fourth series to young men in Kenfield Street Church, Glasgow, lately. As on other nights, the church was completely crowded long before the hour of service.

THE venerable father of the Free Church, Dr. Beith, has completed the ninetieth year of his age and the sixth-sixth of his ministry. A congratulatory address was presented to him on the occasion by the Presbytery of Stirling.

ERSKINE congregation, Arbroath, express their gratification at the honour of D.D. having been conferred by Aberdeen University on their pastor, Rev. Henry Angus, M.A., by giving him a two months' holiday and a gift of upwards of \$500.

THE annual sermon in connection with the society of the sons of the ministers of the U. P. Church was preached in Ross Street, Edinburgh, by Rev. James M. Scott, Leith. Last year \$2,270 were distributed among forty-three widows and families of ministers.

MR. JERDAN carried a motion in Greenock Presbytery to overture the Synod that all reports on standing and special committees, together with all proposals arising therefrom, should be printed and distributed to the members of Synod at least ten days before its meeting.

DR. PENTECOST has closed a very successful mission at Bethany Hall, Glasgow. The meetings were well attended during the fortnight, the week-night audiences numbering 1,000; and on the Sabbath the hall was filled long before the advertised hour. A large number professed to accept Christ.

DR. CULLEN, West Church, Leslie, at the annual meeting of his congregation, said this was their ter-jubilee year, the congregation having been formed in 1739. The U. P. and Free Churches represented the outcome of that movement set agoing by the Seceders of 1738, and the last act in the drama was not far off.

A PROCESSION of Socialist Jews in London, headed by a brass band, sought to enter the synagogue on a recent Saturday while service was being held, with the object of inducing Dr. Adler, the chief rabbi, to preach on the Jewish unemployed; but the gates were guarded by sixty policemen and they were refused admittance.

MR. MACKAY, the elect of the McCrie-Roxburgh Church, at a temperance demonstration in Glasgow, said he never had admitted, and he never would admit, a drink seller to Church membership. He would say to the drink sellers, "Make your choice, stand inside the Church with Christ and his people, or go outside with the devil and drink."

MR. WALTER WILSON moved in Glasgow town council that the Presbytery be approached for the purpose of getting the ministers of the City churches confined to their ministerial duties, and he made pointed reference to Dr. F. L. Robertson's holding a plurality of offices. The motion was lost by twenty-seven to eleven, five declining to vote.

THE Rev. James Patterson, B.D., late of Ballater Free Church, and at one time of Warrender Church, Edinburgh, was inducted recently in presence of a large and fashionable congregation to Belgrave Church, Pimlico, as successor to Dr. Adolph Saphir. Dr. Walter Morison, of Westbourne Grove, introduced him, and Professor Elmslie was the leading preacher.

DR. HUTCHISON STIRLING, in his seventh Gifford lecture, said that how Darwin could have ever fancied that Aristotle had established necessity as the principle of nature in its action, and then applied that same principle to organization, it was impossible to perceive. Pericles, 444 years before Christ, anticipated every theory that had been built on the survival of the fittest.

MR. W. F. HOLT has been at work as an evangelist at Birmingham for the past four years. Part of the time he worked under the vicar of the parish, but owing to his superior's dislike to his teaching he received his dismissal. His friends, however, rallied round him, built him a chapel, and he and his congregation have now preferred a request to be admitted into the Presbyterian Church.

DUMFRIES Free Church Presbytery has, by fourteen to six, after a long and spirited discussion, adopted an overture proposed by Mr. Barrie for a simpler creed or a less stringent formula of subscription to the Confession. The minority supported an overture by Rev. George Macaulay, of Bowling, calling for an instruction by the Assembly to ministers to preach in strict conformity to the Confession.

A PRESBYTERIAN Church in South Australia, that of Millicent, has distinguished itself by adopting a new method of paying its debt. Having got the loan from a friend of sixty acres of good land, the minister, Rev. T. Cunningham, and some twenty of his flock, ploughed and sowed the ground; and the crop, which found a purchaser as it stood, realized \$775, sufficient to meet the bank overdraft.