

Sabbath School Teacher.

LESSON XIV.

April 2, 1876. THE ASCENDING LORD. Acts 1:1-12

COMMIT TO MEMORY vs. 10 11. PARALLEL PASSAGES.—Ps. lxxviii. 18, 19; Eph. iv. 8-13.

SCRIPTURE READINGS.—With vs. 1, 2, read Luke i. 1-4; with vs. 3, 4, read Mark xvi. 7, 12, 14; with vs. 5, read Joel iii. 18; with vs. 6, compare Matt. xxiv. 8; with vs. 7 and 8, read Acts ii. 1-4; with vs. 9 and 10, read Luke xxiv. 50-61; with vs. 11, read Acts xvii. 31, and with v. 12, read Luke xxiv. 52.

GOLDEN TEXT.—And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.—Luke xxiv. 51.

CENTRAL TRUTH.—Heaven is Christ's home.

I. THEIR STATE OF MIND; the earthly visible kingdom is still in their thoughts (v. 5). The idea of it had been expelled for a time by the crucifixion. Now that he is back with them, is the kingdom to be set up? How slow they and we are to learn! Let us not blame patriotic Jews, though slow to take in the spiritual, and inclined to cling to the temporal. The "kingdom of Israel," with high places, perhaps, for themselves (Matt. xx. 21), still ran in their minds. The emphasis is on "at this time." His speaking concerning the kingdom (v. 3) suggested and justified their question.

II. THE FITTING LESSON FOR THEM—tenderly, but firmly taught them (vs. 7, 8). It would have been of no use to tell them the actual and whole truth, any more than to tell boys entering on school life what they should do at college. They were taught as they were able to bear it. The long periods, as till the complete setting up of the kingdom, and the short seasons, as till the outpouring of the Spirit, God had reserved in his own hand, and they were not to know for the present. Curiosity is to be checked. In a true sense the kingdom will be restored, and Israel will have a place in it. But that is not the matter now in hand, how you are to be "witnesses" from a centre, Jerusalem, with ever widening circles about it—Judea, Samaria, to the earth's "utmost bound." They could bear testimony to facts they knew, to truths they had learned. But how could they do this in their fewness and weakness? The question is anticipated, "Ye shall receive power," namely, of the Holy Ghost. The work begins at Jerusalem. That is honor to Israel. It goes abroad to the ends of the earth. That is grace to mankind. This (v. 8) is the graceful statement of the "contents" of the books. At the same time it is a vital part of the narrative of the Lord's last interview with the apostles.

III. THE MASTER'S DEPARTURE—stated briefly, no curious questions answered, but more fully than elsewhere (v. 9). He was "taken up" (see v. 2, and compare 1 Tim. iii. 16). "While they beheld," He arose from among them. They gazed till a cloud hid Him from their view, not as if he went behind an existing cloud, but it seemed to gather about, and veil Him from their eyes as he ascended. This was the first part of the transaction. It filled them with a new amazement. They gazed "steadfastly toward heaven." What next? They might well ask. A new wonder draws their attention, near to them (v. 10), men in appearance, two witnesses, yet angelic in nature, in apparel befitting their purity, heavenly messengers, a part of the host that descended to honor the ascension, perhaps, and charged with a message of explanation to their fellow-servants.

THE ANGELS' INSTRUCTION (v. 11). They take notice of the apostles' attitude—"stand ye." They mildly censure it. Why do ye gaze in wonder? Did he not tell you he would ascend? Were you not prepared for this? What else should he do but ascend to his Father and your Father! "Why stand ye?" Is this the right course? Is there not something to be done? He is gone. You are to remain, do his work, and glorify His name. So they did immediately proceed, in obedience to his word, to Jerusalem (v. 12) to wait for the promised Spirit.

The announcement of the angels is a prophecy. It looks to the future. "This same Jesus shall so come in like manner as ye have seen him go i.e., in bodily form, in glory, with attendant display of dignity.

This is the next great event of its kind for which the Church is to look. Jesus came, after being long looked for by the Old Testament Church. He will come again "the second time without sin unto salvation" (Heb. ix. 28). At His first coming He purchased a people; at His second He will publicly proclaim them as His own. At His first coming He conquered His and their enemies on the field of law. At His second, He will put them down by power, and in fact. At His first coming He was in humiliation. The second will be in power and great glory. Now the Christian Church, as a body, "the body of Christ," looks to his second coming as the time when all the members will be brought together and manifested, and when their triumph and vindication will be complete.

How firm a hold this angel word had on the early church, is plain from the many allusions to the coming of the Lord (1 Thess. ii. 19, and iv. 16), even from the errors and exaggerations of truth into which some, like the Theosalonians, were betrayed (2 Thess. ii. 1, 2).

Nor should we neglect it now. Our bodies are to be raised up. The Lord's government is to be cleared of all suspicion. All His enemies are to be silenced, "speechless." Death's temporary power is to be broken. The Saviour is to have deserved honor (Phil. ii. 9; John v. 22, 28). If we fail in our teaching to give this truth its proper place, there will be loss to the Church in the springing up and growth of all manner of fantastic errors on the subject, by which the Church's power is dissipated.

LESSONS TO BE LEARNED AND TAUGHT.

1. Christ's work is finished and approved

by His Father. Hence His Father receives Him. The descent of the Spirit is evidence.

2. All His people will rise and go to be with Him. See John v. 21-29.

3. The Church is to be led of the Spirit, in the absence, as to sight, of the Saviour. He is not really absent (Matt. xxviii. 20).

4. Our power, usefulness and success, all depend on our having the Spirit, the Comforter.

SUGGESTIVE TOPICS.

The writer—his fitness—former work—profession—to whom he dedicates his work—meaning of Theophilus—distinction between Gospel and this—subject of the book—Christ's two ways of acting—meaning of "passion"—of "infallible"—some of the "proofs"—the command to the disciples—John's baptism—Christ's—meaning of—their question—his reply—meaning of—their duty—the power promised—his ascent—mode of it—their attitude—their informants—prophecy—meaning of it—importance of it, and lessons to us.

LESSON XV.

April 9, 1876. THE DAY OF PENTECOST. Acts 2:1-11

COMMIT TO MEMORY v. 1. PARALLEL PASSAGES.—Joel ii. 28; Acts iv. 31.

SCRIPTURE READINGS.—With v. 1, read Lev. xxiii. 15, 16; with v. 2, read John iii. 8; with v. 3, read Matt. iii. 11; with v. 4, read 1 Cor. xii. 7-11; with v. 5, compare Deut. xxviii. 64; with vs. 6, 7, compare Isa. xxviii. 11, and John vii. 52; with vs. 8-11, compare Mark xvi. 17.

GOLDEN TEXT.—He shall baptize you with the Holy Ghost, and with fire.—Matt. iii. 11.

CENTRAL TRUTH.—The Holy Ghost is Christ's gift.

No "introduction" is needed to this lesson, except such as any teacher can supply from the circumstances (v. 9), the parties, the place, the reason for being there (Acts i. 4). The more advanced classes may have their attention called to the series of Scripture hints as to this form of the Spirit's working, as in Ezek. xxxviii. 9, 10; Matt. iii. 16; John iii. 8, and xx. 22. It is God's way to lead up to great displays of powers.

I. We may at once consider the attitude of the disciples. The time—the fiftieth day from the Passover, one of the three great feasts of the Mosaic services, and according to the Christian tradition, which is borne out by the computation, on the first day of the week. It was a harvest feast. (Perhaps allusion to this in John xii. 21.) The law being still in force, the day would receive devout notice from the disciples. The place—not specified, not likely an apartment in the temple pile of buildings, but a room adapted to a partially public gathering. The persons present—the disciples—not the eleven, or twelve (Acts i. 26) only, but the company (Acts i. 15), with possibly additions from a distance. This is made probable from v. 14.

They were not only in one place, but what is of far more account, of one accord. One aim, one desire, one expectation founded on the word of the risen Lord, filled them. Prayer was its expression. They were waiting, looking up, expecting an answer. Unity in spirit is acceptable to God, as the conquest over self, and the undoing of that spirit of division which sin introduced. United work and united prayer go together, honor the Lord, and receive His blessing. He who desires the blessing of the Holy Ghost will meet with the disciples.

II. THEIR BAPTISM—so-called in Acts i. 5 (v. 2). The outward form of it, "a rushing mighty wind." The same word is used for wind and for spirit, in Hebrew. "Breath" is an emblem of the spirit in our Lord's usage (John xx. 22), as in Ezekiel's prophecy (ch. xxxvii. 6). But it was a rushing as of wind, addressed to the ear, as the fire-like tongues appealed to the eye. Whether this rushing sound was also heard in the city, calling attention to the fact, or not, we can only surmise, according to our own conceptions of the fitness of things—and such surmises are of no consequence. The fire (v. 3) was not real—only as the appearance of divided tongues of flame seen by others on the heads of the disciples. This served to make impression, raise expectation, and attest a work of God. The outward is included in God's plan—as in baptism, the Lord's Supper, kneeling in prayer, speaking with the lips, assembling together—but it is not alone, but attended by the inward. The wind-like sound from heaven pointed to the source of an inward resistless power, and the tongue-like flames to speech of burning zeal and enlightening wisdom, now given to them. This was the baptizing with fire of which John spoke. This was the "filling with the Holy Ghost," of v. 4, the efficient cause of their speaking. It was "filling," as distinguished from partial blessing received already, and from special natural gifts (as in Ex. xxxiii. 8; xxxv. 31; Deut. xxxiv. 9), more like John's endowment (Luke i. 16). It made good the promise of Luke xiv. 16, and did for them as the Holy Ghost now does to believers, as in Rom. viii. 14. Out of the fullness of the heart the lips speak: so they, as a fitting outward sign of the inward power, spoke with tongues "as the Spirit," etc. This miracle was renewed and continued, as we learn from 1 Cor. xii. 10, 28, 30.

III. THE WITNESS OF THE MIRACLE (vs. 5-11). This—like the miracles and crucifixion of Jesus—was not done in a corner (Acts xxvi. 26). It is God's way to attest his work, and give enough and fitting evidence, not to compel belief—the judgment day will do that—but to warrant it. God had foretold the dispersion of the people (Lev. xxvi. 39), begun in the captivity (Neh. i. 3), and continued in consequence of the remarkable intelligence and ability of the Jews making their skillful traders. In the great cities they abounded; had synagogues; built synagogues; won converts or proselytes (v. 10), and came to Jerusalem at the feasts; for they were still strangers scattered abroad (1 Pet. i. 1; ii. 11), and Judea was their

fatherland and home. (See Luke xiii. 1; Acts vii. 48; ix. 22).

The crowd, composed of these strangers, collected, and able to judge of the strange speech, identified each the tongue in which he did his business and talked with his neighbours, as distinguished from the tongue in which he worshipped on the Sabbath and talked in Judea. This is detailed with great fulness and emphasis in vs. 6, 7, "confounded," "amazed," "marvelled." Wonder may be turned to spiritual account. This was a "sensation" of the right kind. If, as many believe, the "sound" was heard through the city, it is not difficult to explain their coming together, nor indeed in any event could this thing be hid. They could hardly realize that the persons using these various foreign tongues were "all Galileans." (See Acts i. 11, and John vii. 52.)

That a general idea may be given of the number and variety of these witnesses, fifteen countries or districts are named to justify the strong but natural phrase, "every nation under heaven" (as we say "cosmopolitan," without literal exactness). It is of no real use to settle any geographical order in which they are named. Men who give an animated account such as this, do not study precision as in a guide-book.

Thus good comes out of man's evil and the judgment on it. These dispersed among the Gentiles are prepared not only to witness and prove this great miracle—the subject of many prophecies—but to believe and carry to various lands the glad tidings of great joy.

IV. THE SUBJECT OF COMMUNICATION.—This gracious bestowment of a new power was not for common uses, as a trade, but for religious. The Holy Ghost gave a new and holy gift for holy ends—"of the mighty acts of God and not of the small doings of men." The wonderful work of God, we may well believe, such as they had seen in the resurrection of Jesus and the ascension to heaven, with all that these events involved. When men receive the Holy Ghost they are occupied with such thoughts and themes as these. Grace was poured into their lips. (Ps. xlv. 2.)

Attention ought to be fixed on the following points:—

(1) The times of unfulfilled prophecy, though not known, are to be waited for (2 Pet. iii. 12); and in God's way—the way of prayer and duty.

(2) There are outward and inward elements in God's work—outward, gathering, sound, tongues of fire, new tongues; and inward, prayer, filling with the Holy Ghost, and glorifying God in His wonderful works.

(3) The value of this great gift, as a sign to Israel; as a proof to the assembled men, of God's power and purpose; as an indication that all lands should receive the gospel, as in part a preparation for interesting men of all lands in the gospel.

(4) The place of the Holy Ghost in the church. Given by an ascended Saviour—in the form required at the time—fitting the disciples for their work, and essential to their doing it. The church as truly requires the Holy Ghost in her heart as Jesus Christ at her head. "I believe in the Holy Ghost."

(5) The high place of teaching—tongues of fire. Let all teachers and preachers remember this. How are men made bold, persuasive, awakening, penetrating in their speech? By the tongue of fire. During the winter the Holy Ghost has been working His gracious work in many places. It is of the last importance that He should continue to be honored. If men say, "We had a revival; the Spirit's power was with us," and sit still as if nothing were to be expected until another "visitation," great harm will be done. The minds that were opened to the truth are to be filled with it by instructions. The word is to be taught with diligence, preparation, and prayer. The Gospel is to be set forth as in revival times. The Holy Ghost is thus to be honored, waited upon, expected, and instead of blessing "now and then," we shall have continuous prosperity, and every meeting for worship will be a blessed revival prayer-meeting.

(6) The value of prayer—of which the Spirit's descent is the "echo"—the word employed in v. 2 (echoes)

SUGGESTIVE TOPICS.

The circumstances—the command—how obeyed—the waiting company—the time—meaning of Pentecost—the sound—the meaning of—the appearance of—fire—form—significance—the effect on the disciples—how produced—the witnesses—their history—the effect on them—the value of their testimony—the subject of disciples' speech—the two elements in this work—what was outward—what inward—the value of Pentecost—the place of the Holy Ghost—the honor put on prayer—and the qualifications of teachers and preachers.

A Clergyman With a Memory.

Mr. G. F. Mathews, vicar of Mancetter, Atherstone, writes:—"A letter appeared in the Times of the 25th inst., from the Duke of Norfolk, appealing to Englishmen generally for contributions in aid of Roman Catholic priests in Germany who are now deprived of the emoluments they formerly received, because they will not obey the laws of their country. The Duke of Norfolk is the lay proprietor of the parish of Bungay St. Mary, Suffolk. The lites of this living have been wholly alienated by the Norfolk family. The number of its inhabitants is nearly 2,000. Some six years since I was its vicar, and His Grace paid me £60 per annum for doing the duty. I asked the Duke to make a small addition to this very inadequate stipend, which at the time was the only certain source of income to the cure. His Grace replied, 'On religious grounds I cannot accede to your request.' And now His Grace, who refused my modest petition 'on religious grounds'—because, I suppose, I was, and am, a Protestant clergyman—urges all Protestant Englishmen to help a number of Roman Catholic priests in Germany, with whom and with whose duties I have no natural connection by property, or otherwise, but in whose affairs, for other reasons, His Grace is pleased to take an interest.

Bible Savings.

Every scholar in a Sunday school, from the youngest to the oldest, should be induced to deposit regularly in the savings bank of his mind, some text or passage of Holy Scripture, some saying or parable of our Saviour, some psalm or hymn or spiritual song. Savings of this kind, though laid up little by little, if laid up regularly, will constitute a large and valuable fund from which the depositors may draw to their comfort and their souls' health, during all their future life, in every vicissitude of trouble or of joy. There are acquisitions that are more showy, and studies that are more pretentious than passages of Holy Scripture or verses of pious hymns; but there are few which will prove of more lasting pleasure or benefit throughout the whole of our travels and voyages from the cradle to the grave. A verse or a hymn learned in early childhood will remain imprinted on the mind when ten thousand things which at the time seemed of greater consequence shall have faded from the memory, and they will exert a soothing, tranquilizing, purifying influence upon the heart which these others could never produce. Let the children, then, in every Sunday-school, on the first day of the week, every one of them, lay by in store treasures taken out of God's Word or from holy songs written by His servants, and thus constitute a fund from which to draw in after years when they are tempted, or sorrowful, or penitent; when they are suffering under reverses or when they are enjoying prosperity. Thus shall their love and gratitude ever find a voice at all times and in all places, and their hearts be strengthened and lifted up to the God of all mercy in every trial or calamity that may oppress them.—N. Y. Christian Intelligencer.

The "Poor Prisoner" of the Vatican.

William Howitt, who is now upwards of eighty, resides in Rome with his wife, Mary Howitt, the poetess, who is engaged upon a work which necessitates her residing in the Italian capital. Mr. Howitt has written a remarkable letter respecting the Pope, in which he says the American Catholic clergy were anxious that the Pope should send something to the Philadelphia Exhibition, so the Pope has consented to send a few specimens of mosaic and of tapestry. Cardinal Antonelli is commissioned to say that he would send more but for his "Laical straits," and "the unfortunate deprivation of his States, of which he has been the victim." Mr. Howitt hereupon exclaims, "The humbug! All this is true beggars' whine, which the church has made universal as far as its rule has extended. Deprivation of his States has been the finest thing in the world for him. Those States only contained three millions of inhabitants, not so many as exist in London by a great deal. He has now no longer the expense of them, but their unfortunate deprivation has been made the means of working on the feelings of the whole Catholic universe, and of pouring into his coffers treasures such as his predecessors in their most halcyon times never possessed. The fiction of his miserable imprisonment, with his lying on rotten straw, the open sale of little bundles of these fabled straws in most Catholic countries, the photograph of him peeping through his prison bars, with a soldier, with musket and bayonet fixed, on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly Popish petitioners that far outweighs the ancient Pactolus. The priests, by such means, have drawn not merely from the stupid rich, but from the millions of poor girls—servants and workwomen—their few pence, which should have gone to the savings-bank or to buy them comforts, and the arts of priestly robbery have been enforced by the assurance of eternal damnation if they did not do all possible to relieve the sufferings of the holy father. By these infamous means no less than twenty millions of francs have been poured into the Papal chest during the year of jubilee just passed, and all this described as the voluntary tribute of the faithful! And all this time the King of Hungaria, this so-called miserable prisoner, has been living in a palace of eleven thousand rooms, crammed with such wealth as never before was collected in one place, not even in the Bank of England. Treasures of gold, of silver, of all precious gems, of the most beautiful and noble works of art, statues, pictures by the finest masters, bronzes, coins, medals, crosses sparkling with the most valuable diamonds, rubies, emeralds, etc.; vessels and ornaments in silver and gold of the exquisite workmanship, by such masters as Benvenuto Cellini, by the richest arrases and tapestries, all these arranged in galleries miles in length, and this wretched prisoner attended by hundreds of guards in an old costume very much like our Windsor Beefeaters, and by crowds of cardinals, monsigneurs, archbishops, bishops, priests, and laqueys without end. As for money, besides the 20,000,000 francs paid in for Peter's pence and jubilee indulgences in 1877, the imbecile ex-Emperor of Austria has left him 3,000,000 dollars, and rich arras and gold vessels to adorn his chapel. The Duke of Modena, the father-in-law of the ex-King of Naples and Count Chambord, has made him his heir, and it is said he will derive £10,000 sterling from that source annually. The last English aristocratic dupe, Lord Ripon, has lately arrived in Rome, bringing him a present of £10,000. A Belgian senator has brought another little present of £8,000 sterling. A silly old lady has lately left him half a million of francs. French pilgrims have brought him silver statues of the Virgin which, on a spring being touched, opened their arms and showered down streams of gold, and one Madonna even gave birth to a silver baby, to the Pope's great delight; and all this in the short space of one year. And yet he has the unparalleled impudence to tell the Americans that he cannot send much to their exhibition because of his poverty!"—Weekly Review.

BRITISH AND FOREIGN NEWS.

Last week the Old Testament revisers continued their work as far as Jeremiah xxxi. and lxi.

The Waldensians have now nearly as many communicants outside of the "Valley" as in them. It is, therefore, probable that a General Assembly will be formed for all the Presbyterians in Italy, with two inferior synodical church courts—one for the mountains and one for the plains. Thus the Waldenses, divested of all remaining exclusiveness, will be a national church for all Italy.

The annual rate of mortality in other foreign cities, according to the most recent weekly returns, was—Bombay, 27; Madras, 12; Paris, 30; Brussels, 20; Amsterdam, 27; Rotterdam, 29; the Hague, 20; Copenhagen, 27; Christiania, 30; Berlin, 24; Hamburg, 24; Boston, 16; Munich, 33; Vienna, 20; Buda-Pesth, 43; Rome, 36; Tarrin, 29; Alexandria, 11; New York, 28; Brooklyn, 27; and Philadelphia, 24.

In the Dublin Court of Exchequer on Saturday, in the case of the Attorney-General v. the Roman Catholic Bishop of Cork, the Chief Baron, in delivering the unanimous judgment of the Court, decided that requests for masses for the repose of souls to be celebrated in private were not charitable, as they could not tend to the benefit of the public, not being celebrated in public. "The legacy-duty" was therefore payable, and judgment should be for the Crown, with costs.

The three most successful missions of modern times are perhaps that of the American Board, in the Sandwich Islands; that of the London Missionary Society, in Madagascar; and that of the American Baptist Missionary Union among the Karens of Barmah. The Karens may be said to have been Christianised within the last three quarters of a century. By general consent, the American Baptist Mission in Barmah, as a whole, is the most successful mission in Asia.

Dr. DE MARBON, in the New York Medical Journal, says:—"For the last ten years the use of spirits has: (1) imposed upon the nations a direct expense of \$600,000,000; (2) Has caused an indirect expense of \$700,000,000; (3) Has destroyed 300,000 lives; (4) Has sent 100,000 children to the poor house; (5) Has committed at least 150,000 people to prisons and work-houses; (6) Has determined at least 1,000 suicides; (7) Has caused the loss, by fire or violence, of at least \$10,000,000 worth of property; (8) Has made 200,000 widows and 1,000,000 orphans.

The following Presbyteries, at their last meetings, have voted on the question of the Moderatorship for the ensuing Irish General Assembly, viz.—For the nomination of the Rev. John Menecely, of Ballymacarrett, Belfast—the Presbytery of Templepatrick, do. of Ards (County Down) Banbridge, Carrickfergus, Ballymena, Coleraine, Dromore (County Down), Glendormot (Derry), and Cavan. The Presbytery of Cork had nominated the Rev. Robert Black, of Dundalk, but Mr. Black, in a published letter, has declined in favor of the Rev. John Menecely, of Belfast. The Presbyteries of Ballybay, Strabane, and Clough, have also nominated Mr. Menecely.

THE Hebrew Leader says:—"There can be no reasonable doubt that a religious life is a powerful means of culture. It lifts men out of the groove of selfishness into the broader domain of humanity, and opens their eyes to all the beauties of the spiritual world. It elevates the taste and educates the untutored impulse, until a man comes nearer the divine pattern in which he was created. It is not of sectarian doctrine that we speak. The rules and obligations of sect too often dwarf the better nature of the proselyte, and make him simply the slave of one idea or the bigoted follower of another's creed. It is the life-giving spirit of religion. If men would cultivate the latter they would find their sphere of usefulness would be daily enlarged, and they were growing up into a manhood which would at once answer their best aims and be of the most benefit to their fellows. The religion that would exempt itself in a pure and just life in the world would have its reflex action on heart and intellect, lifting them up to a culture that no earthly influence can create.

ALCOHOLIC STIMULANTS DURING EXPOSURE.—Dr. T. Lander Brunton says in the Practitioner.—"Where men are subject to great and prolonged exposure to cold, experience has taught them the danger of taking spirits while the exposure continues. My friend Dr. Payer told me that when crawling through two wet heather in pursuit of deer on a cold day he offered the keeper who accompanied him a pull from his flask. The old man declined, saying, 'No, thank you, it is too cold.' The lumberers in Canada who are engaged in felling timber in the pine forests, living there all winter, sleeping in holes dug in the snow, and lying on spruce branches covered with buffalo robes, allow no spirits in their camp, and destroy any that may be found there. The experience of Arctic travellers on this subject is nearly unanimous; and I owe to my friend Dr. Milner Fothergill an anecdote which illustrates it in a very striking way. A party of Americans crossing the Sierra Nevada encamped at a spot above the snow line, and in an exposed situation. Some of them took a good deal of spirits before going to sleep, and they lay down warm and happy; some took a moderate quantity, and they lay down somewhat but not very cold; others took none at all, and they lay down very cold and miserable. Next morning, however, those who had taken no spirits got up feeling quite well, those who had taken a little got up feeling cold and wretched, and those who had taken a good deal did not get up at all; they had perished from cold during the night. Those who took no alcohol kept their hearts warm at the expense of their skin, and they remained well; those who took much warmed their skin at the expense of their heart, and they died. But while alcohol is thus injurious during prolonged exposure to cold, the case is very different after the exposure is over, and its administration may then be very beneficial.