

Against the Cold.

"And Peter stood and warmed himself."

The very Christ of whom he bore
Such bold, brave witness but a few
Sad days ago, the Christ he knew
Had raised from death, one week before,
Lazarus of Bethany—he saw
Now in the clutch of Roman law,
Dragged midst o'er the pavement stone,
Loud, mocked, forsaken of His own,
And—"stood and warmed himself."

He watched the soldiers rudely strip
Away the robe the Marv's made,
And pluck the inner garment frayed
By brutal wrenchings—marked the lip
Sliver, as o'er the flesh laid bare,
Blew gusts of chilling midnight air;
Yet by the sight not smitten dead,
Above the brazer's flame he spread
His hands, "and warmed himself."

He heard a maid say: "Here, behold
One of this Man's disciples; he
Speaks with the speech of Galilee."
Ah, then—ah, there, his blood ran cold,
And as the leaping blaze rose higher,
Among the crowd that girt the fire,
With sharp, reiterate, angry "Nay,"
He thrust his arms and pressed his way,
And crouched, "and warmed himself."

"Yea, thou art one of them!" he heard
The charge come back and back again,
Tossed from the mouths of jeering men;
And as with oaths he flung the word
Straight in their teeth, he sudden turned,
And ah, that look—it burned and burned
As if Gehenna's hottest coal
Had down into his deepest soul
Dropped, while "he warmed himself."

His hands he could no more uphold;
—Remorse, despair, self-loathing, woe,
Tore at his heart—he did not know
If it were night—if it were cold—
He neither looked behind, before,
Nor cared though she who kept the door
Said: "Surely this was he who drew
The sword on Malchus;" Malchus knew
Him as "he warmed himself."

But prone upon the ground he lay,
Abject thro' horror, racked with shame,
Too stricken to name the Master's name,
Remembering, till the dawn of day,
How thro' his mystic anguish he
Had mingled with that company
Of mockers in the high-priest's hall,
As one of them, and watched it all,
And—"stood and warmed himself."

So is it still—we skulk afar
With scarce the scoffed at Christ in sight,
Nor do the wrong, nor dare the right,
Poor trembling evens that we are!
And while our Lord is being betrayed
We lurk among His foes, afraid
To own Him; yet, like him of old,
We comfort us against the cold,
And—"stand and warm ourselves."

Good English.

Few subjects will better repay minute and careful study than our wonderful English speech. From words can be reconstructed much of the history of the race, as from a few fossil bones a paleontologist can reconstruct an extinct creation; or, rather, words are living things, instinct with the spirit and activity of the age. Mr. Richard Grant White is, we judge, the foremost American philologist—not in the sense of being a dull, pedantic grammarian, but in his shrewd observation of the use and abuse of words in common speech and writing. There are few who cannot learn much from his keen criticisms, whether they may at all times agree with them or not.

The success of these books below mentioned* may be judged from the fact that the first of them has already reached a seventh edition. The range

*Words and their Uses, Past and Present: A Study of the English Language. By RICHARD GRANT WHITE. Cr. 8vo., pp. 467. Boston: Houghton, Mifflin & Co. Toronto: William Briggs. Price \$2.25. *Every-day English*. A Sequel to "Words and their Uses." Same author and publishers. Cr. 8vo., pp. 512. Price \$2.25.

of topics is indicated in the titles of some of the chapters, as: Newspaper English, Big Words for Small Thoughts, Misused Words, Words that are not Words, The Grammarless Tongue, British English and American English, Shall and Will, Reformed Spelling, Common Misusages, The Use of Cant, Slang, etc. It requires the utmost vigilance on the part of cultured critics like Mr. White to prevent our language becoming utterly corrupted by the slipshod English of penny-a-liners and interviewers, and through the slashing, dashing newspaper writing of the day. We cannot—especially young people, and teachers and writers cannot—set too careful a watch upon the lips or the pen, that they sin not against the laws of good English. These books will greatly help them by their sharp criticism and illustration of popular errors. They are also very amusing reading, and will often barb the criticism by the laugh it raises.

Members of Parliament.

THE members of the English House of Commons receive no payment for their public services. On the other hand, many of them spend large sums of money in order to be chosen. In past times, so large a sum as two hundred and fifty thousand dollars has been paid by a candidate to secure his election to the House, but now that the law severely punishes bribery, such enormous sums are rarely spent.

The result of there being no salary attached to the office of Member of Parliament is, that the House of Commons is almost entirely composed of wealthy men. Very many members are the sons of peers. There are numerous baronets and great landed proprietors in the House; and on its benches you may also find a large number of rich manufacturers, merchants, and bankers.

The members of the British Cabinet must always sit either in the House of Commons or the House of Lords. If, when a man is appointed to a Cabinet Office, he is sitting in the House of Commons, he thereby vacates his seat. A new election is held in the borough or county which he has been representing, in which election he is a candidate; and if he is again chosen, he enters the Cabinet.

The reason of this rule is, that when his constituents first elected him, they did not know that he would become a Cabinet officer. They chose him to serve them; not to serve the Crown. Therefore he again submits to the test of election, that his constituents may approve or disapprove of their member sitting in the Cabinet.

It is a theory of the English Constitution, that no member of the House of Commons can resign his seat, unless he has accepted office. But a way by which a member can retire has been ingeniously devised. A fictitious office, called the "Stewardship of the Children Hundreds," was created; and now when a member wishes to leave the House, he applies for and is appointed to this office, and so becomes incapable of sitting as a member.

In the House of Commons the members sit according to their party relations. Long rows of benches run on either side of the great table which stands in the centre of the apartment. The members belonging to the party in power sit on the benches at the Speaker's right, and the opposition on those at his left.

On the front bench on the right, sit the members of the Ministry, the Prime Minister being usually in the centre. The opposition leaders sit facing the Ministers, on the corresponding bench opposite.

The members of the Commons, from ancient times, have always been used to wearing their hats during the sessions of the House; and this is still the general custom. When a member rises to speak, he takes off his hat and holds it in his hand. As soon as he has finished, he claps it on his head again and sits down.

The method of voting in the House of Commons is one that seems peculiar to us. When a vote is taken, it is called a "division" of the House. A member who calls for a vote is said to "divide" the House. Then a scene of bustle and confusion takes place.

The members huddle out into two opposite lobbies, passing between two "tellers." These tellers are chosen from among the partisans and the opponents of the measure which is being voted upon, two on each side.

When the "division" is ended, the tellers advance to the table in front of the Speaker, and one of them holds a paper in his hand, from which he reads the result. This is always done by one of the tellers of the side which has got the majority; so that when headvances, the House always knows whether the vote is in the affirmative or negative.

Puzzledom.

Answers to Puzzles in last Number.

97.—1.—HURST
UNITE
RIGOR
STORM
TERMS

2.—STORM
THREE
ORRIS
REIGN
MENSE

98.—Oscar, scar, car. Don, on, n.
Grace, race, ace.

V
BOG
BELLE
VOLCANO
GLAND
END
O

NEW PUZZLES.

100.—CHARADES.

1. A conjunction; a peg; a letter; the whole, a city.
2. A preposition; congenial; a relative. An English traveller.
3. A utensil; a verb. Open.
4. An animal, a vowel; a support. An insect.

101.—SQUARE WORDS.

1. A dot; a girl's name; is used in summer.
2. To discover; a notion; close, obscure.

102.—ENIGMA.

- 2, 3, 4 a tree; 8, 9, 10, a weight; 1, 5, 6, 7, part of a bird's body. A city in the United States.

A REPORTER who attended a banquet concluded his description with the candid statement that "it is not distinctly remembered by anybody present who made the last speech."

LESSON NOTES.

SECOND QUARTER.

A.D. 57] LESSON VII. [May 18.

THE UPROAR AT EPHESUS.

Acts 19. 23-41, c. 20. 1, 2. Commit to mem. vs. 38-40.

GOLDEN TEXT.

Why do the heathen rage, and the people imagine a vain thing?—Psa. 2. 1.

CENTRAL TRUTH.

The conflict between the Gospel and the world.

DAILY READINGS.

M. Acts 19, 23-41. Th. Eph. 3. 1-21.
T. Eph. 1. 1-23. F. 1. ph. 4. 1-32.
W. Eph. 2. 1-22. Sa. 1. ph. 5. 1-33.
Su. Eph. 6. 1-4.

TIME.—May, A.D. 57. At the time of the celebration of the famous Ephesian games, which lasted the whole month of May, and were something like a modern fair.

PLACE.—Ephesus, the chief city of Asia Minor.

RULERS, etc.—Nero, emperor of Rome (3). Josephus, at Jerusalem, nineteen years old, becomes a Pharisee. Passover, this year, April 7. Pentecost, May 25. Tabernacles, October 2.

PAUL.—Aged 55. On his third missionary journey.

INTRODUCTION.—We now return to the course of the history which we left at Lesson II. Paul, after writing 1st Cor., remained some time longer in Ephesus, as there seemed to be a special opportunity for proclaiming the Gospel, at the great Ephesian games in May.

HEPLUS OVER HARD PLACES.—23. *The same time*—While he was remaining in Asia, waiting to hear from Timothy, whom he had sent into Macedonia (v. 22.) *About that way*—The Gospel, as a way of living and thinking, and of salvation. 24. *Silver shrines*—Small models of the temple of Diana and the image of the goddess within it. 25. *By this craft we have our wealth*—These shrines were sold all over that region of country; and many other people made a living by supplies for the temple and the trade of the multitudes who came to Ephesus to worship there. 27. *Diana*... *respected*—Under cover of care for religion he aroused those who did not care for his gains. 29. *Gains, etc.*—These were probably living with Paul at the house of Priscilla. *Theatre*—The great amphitheatre which would hold twenty to fifty thousand people, and where there courts and assemblies were held. 31. *Chief of Asia*—The Asiarchs, or ten men chosen to take care of the games at their own expense. 33. *Alexander made his defence*—Probably intending to show that the Jews were not the same as the Christians, and so should escape. 35. *Town-clerk*—Or recorder. The leading man of influence in the city. He urges four arguments. (1) v. 36. So great an institution was safe against a few foreigners. (2) The Christians had done no harm (v. 37). See how careful Paul was in speaking even of idolatry. (3) There was a better way (vs. 38, 39). (4) Their riotous proceedings were dangerous to themselves. Rome forbade riots on pain of death.

SUBJECTS FOR SPECIAL REPORTS.—The Ephesian games.—Shrines of Diana.—Demetrius testimony to the spread of the Gospel.—Bad business and false religion as opposed to the Gospel.—The Asiarch, town-clerk.—The town-clerk's address.

QUESTIONS.

INTRODUCTORY.—Where was Paul when he wrote the first Epistle to the Corinthians? In what lesson did we study his labours at Ephesus? What was his success? At what great festival did the events of today's lesson take place? In what year A.D.?

SUBJECT: THE GOSPEL IN CONFLICT WITH THE EVIL OF THE WORLD.

1. THE CONFLICT (vs. 23-37)—Why is the Gospel called "that way"? With whose business did the Gospel interfere? What were these silver shrines? How did they bring gain to the workmen? How did the progress of the Gospel lessen their gains? What is Demetrius' testimony to the success of the Gospel? With what kinds of business is the Gospel in conflict? Is this one reason why bad men hate it? Does the Gospel interfere with any good business? With