

medical practitioners, he was regarded as a fanatic.

In those days the people at large, and the local authorities, were, of course, more ignorant of the necessity of these things than the doctors. The streets were narrow; water and food were supplied and eaten with varying degrees of uncleanness, decay, and disease; the accumulation of open nuisances was appalling. The idea of preventive medicine as a public service was suggested by the outbreak of cholera already referred to. Dr. Richardson and Sir Richard Owen were members of one of many small committees elected to examine and report. Another 'fanatic,' Dr. John Snow, hit on the idea that cholera was conveyed chiefly by water. He tracked the disease from one district of London to its source in the notorious Broad Street pump, and now it is admitted that his idea is true.

As soon as they were freed from the reproach of wildness, the little band went ahead very fast. They closed the London graveyards; they obtained the Registrar-General's report week by week; they founded the Metropolitan Association for Improving the Dwellings of the Working Classes. Then they found that, even in peace-time, the army was being decimated by bad sanitation, and that the cesspool and its kindred abominations were deadlier than the sword. The Crimean campaign confirmed them; but it was long before the truth was recognized throughout the empire.

To give a list of all the distinctions and honors bestowed upon Dr. Richardson from 1856 to almost the end of his life, would be wearisome on account of their number; but during this period of forty years his life was one of incessant professional and literary activity. In 1865 he conducted an experimental research on the nature of the poisons of the spreading contagious diseases, which ended in the detection of a special poisonous product common in these poisons, to which he gave the name of 'septine.'

In 1866 Dr. Richardson was the discoverer of a valuable mode of application of ether spray as a local anaesthetic in surgical operations. As a general anaesthetic he introduced methylene bichloride, as safer than chloroform and more reliable than ether, and he discovered the remarkable power of amyl over tetanus and other spasmodic nervous affections. In connection with the deceased physician's researches into the nature of anaesthetics may be mentioned the remarkable system he introduced for putting animals to death painlessly, which for years past has been in use at the Battersea Dogs' Home.

A striking testimony to Dr. Richardson's popularity with scientific men was that which 600 of them combined to offer him in 1868. 'In recognition of his various contributions to science and medicine' they presented him with a microscope by Ross and a thousand guineas. In 1893 the Queen bestowed the honor of knighthood upon him. He was suffering at the time from rheumatism, which made him lame. The Queen, who is well known to be a sufferer herself from the same cause, saw at a glance the doctor's condition. The moment he entered the Presence Chamber, Her Majesty called out to him in tones at once sympathetic and peremptory, 'I won't have you kneel, Dr. Richardson; you must not kneel.'

In the later years of his life Dr. Richardson urged a crusade against alcohol in every form. For this he was called a fanatic, to which he replied: 'I do not think there is anything wonderful in what is called fanaticism in so grand a cause. Fanaticism in its day has won a great deal for mankind. Fanaticism discovered the new world. Fa-

naticism abolished the slave trade both in England and America. Fanaticism pulled down the feudal stronghold of tyranny. Fanaticism reformed those centres of loathsome pestilence, the jails of England. Fanaticism abolished the Corn Laws; and if fanaticism could convert England and all other countries it touches from intemperance into soberness, it would only be continuing its beneficent work.'

The doctor's character was not without its humorous side. He was on a visit to one of the three or four small towns in England in which there is not a public-house, and, although each had a population of about 4,000 people, the local doctor was nearly starving. Shortly afterwards a young medical man came to Sir Benjamin for advice about taking the practice in the place. Placing his hand on the young doctor's shoulder, he said, 'Take my advice, and don't. Those wretched teetotalers not only shirk accidents, but, when wounded, heal so fast that there is neither pleasure nor profit after the first dressing.'

Sir B. Richardson endeavored to cut at the root of our national drinking habits by showing that many well-established notions about the physiological benefits of alcohol are erroneous, and, though perhaps his success was not quite what he himself believed it to be, there can be no question that those lectures have borne fruit and are still doing so.

In person Dr. Richardson was short and broadly built. He was a man of immense energy and power of work, and was a great believer in the value and importance of physical exercise. He took with great avidity to cycling. Amongst his maxims was one that by healthy living and exercise human life might be preserved to a patriarchal age. Like all men who have attained distinction, he was called upon for too much public service to make it possible in this respect to carry out his own maxim; but his own life, which has just closed at the age of sixty-eight years, has been in usefulness a full and even crowded one.

Services and Service.

These words are much alike, but they represent things which greatly differ. On a bright morning, in a pleasant place of worship, hundreds were gathered for religious services. The songs were inspiring, and in them many a heart thrilled with enthusiasm and many tongues vowed allegiance to the Lord Jesus and the interests of His kingdom. Tender prayers caused the tides of emotion to rise, and the earnest address of the leader roused many present to a half-awakened consciousness of possibilities they had never yet attained.

'The services were delightful this morning,' said one to his friend.

'Most inspiring. So helpful, so uplifting, was the reply.

'By the way, are you ready to take that class in the Sunday-school which needs a teacher so much? I have been waiting ever since last Sunday to hear from you.'

'How can I? I dislike to bind myself to a class every week in the year. I am willing to be a substitute once in a while, but not to be obliged to teach every Sunday.'

'Are you not in good health?'

'Perfectly so.'

'Do you work hard all the week?'

'No; I have a good deal of time to myself, although, like almost every one else, I am busy here and there.'

'Well; you must excuse me if I say you are mistaken about the services this morning. You said they were helpful and inspiring. If they had been truly so I think

they would have helped you to see your opportunity, and would have inspired you to undertake some real service for Christ. It is not a sign of loyalty to Him that we enjoy "services." The real test is readiness for service.'

Faithful are the wounds of a friend. Pondering on these true words the one to whom they were addressed mused thus within himself: 'I thought I was in perfect tune with all goodness this morning during the hour of worship. I did truly mean it when I sang with the rest:

'Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee.'

But it seems different when I am brought to the test of an opportunity to do something for the Master which does not suit my ease or convenience. I wonder is my pleasure in a good prayer-meeting only the excitement which comes from good singing and good fellowship? I wonder is my worship hollow in the eyes of the Lord whose praises I sing with so much enthusiasm? What my friend said is true. Services should fit me for service, or else they are mere brass and tinkling cymbal. I will take that class, and I will prove it when I sing:

'Where He leads I'll follow,
Follow all the way.'

—'Christian Intelligencer.'

The Good Shepherd.

(North-western Presbyterian.)

Our children should talk about Jesus just as if he knew all things and did all things for them. We can lead them to do this without any irreverence or undue familiarity on their part—the name of Jesus will always control them and subdue their waywardness, so that it will be the main part of their discipline, and banish the rod in whole or in large part. Many parents talk and teach and scold and punish and do anything but the best thing, the simplest and yet the most difficult thing, to tell them that Jesus knows them, and that their wrongdoings pain and grieve him. One of the most remarkable things about the child nature is its intense readiness to receive spiritual impressions. The old ghost story life is a proof of this, although it was a development along the wrong line. What ails us that we do not make Jesus and heaven and the angels and the children in heaven as real to our little ones as our grandparents made the ghosts most real to their children? The reason is that we do not talk about these things as constantly and as earnestly as they did about the ghosts. Some time ago our little boy, of seven years, received two cents for Sunday-school collection. When he came home, in taking off his little coat a cent fell out of the pocket and went rolling over the floor. We knew he had kept one of the cents for candies, and he acknowledged it. We were grieved to think that a child of ours would do such a thing. After questioning we found out that it was the example of another boy which had suggested the deed to him. We did not scold or whip him, and he took it pretty calmly, and then his mother said, 'You stole that cent from Jesus.' At once the nature of his offence dawned upon him, and he burst into a flood of tears, and no person in the house would dare refer to the matter again for fear of wounding him. Our eldest boy of twelve was reading on Sabbath a book which I did not wish him to read. It would have been easy to tell him not to read the book. He was uneasy about it, halting between duty and desire. I said to him, 'If you think Jesus would like you to read that book on Sabbath you can read it. Read on and ask him about it.' After a time he laid the book down of his own accord, saying, 'I don't think I will read any more in it to-day.' I felt it was a victory for angels to admire, for it was Christ and not parental authority ruling in the heart and in the calm judgment of a boy. Now these results are not attained in a day. We must begin in infancy and train them in this way in the nurture and admonition of the Lord.