

advice from that high medical authority, the *Lancet*, to his fellow-toilers, and especially to those of them who are forming habits as students :

The habit of writing and reading late in the day and far into the night, "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-worker 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 great organs concerned in 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 unexplained, though by no means inexplicable suffering, for which it is difficult, if not impossible, to find a remedy. Surely, morning is the time for work, when the body is rested, the brain relieved from its tension, and mind power at its best.

THE *Advance*, referring to Easter, says:—"We are glad to believe that the observance of this most sacred festival of the Christian year is growing more and more general in all our churches." Without calling in question the correctness of the statement as to the more general observance of Easter, two or three questions crop-up in connection with this paragraph. The first is the ground for the gladness expressed. The second is the authority for pronouncing this the "most sacred festival of the Christian year." Is it more sacred than the Lord's Supper? Or is that not a festival at all? Leaving that observance out of the list, wherein is Easter more sacred than Christmas, on the supposition that both are sacred? Finally, when fifty-two Sundays of the Christian year are divinely set apart as commemorative of the resurrection of our Lord, why is one Sabbath singled out from all the rest for the special celebration of that event? It is difficult, if not impossible, to

find a stopping-place, if once we begin to amend or add to divine institutions.

An obituary notice in a contemporary closes with the words: "Died in the faith of the Congregational Church." This use of the term "church," though common enough in Presbyterian and Methodist journals, as well as in the newspaper press generally, is ruled out of a journal such as the *Advance* by the ecclesiastical principles it professes to expound and advocate. A denomination is not a "church" in the New Testament sense of that term. There, it either means a local body of believers, or the entire fellowship of the faithful. The church local, or the church universal, are the only warrantable Scripture uses of the word. One may speak with propriety of the Congregational Church of a given place; but to use the phrase as analogous in meaning to the Presbyterian Church or the Methodist Church is to disregard one of the fundamental principles of Congregationalism. Even in this wrong use of the phrase, to speak of a person as having "died in the faith of the Congregational Church," does not quite express the same idea as "died in the faith of the Gospel," or "died in the faith of Christ." F.

## THE CITIES OF REFUGE.

BY REV. WILLIAM WYE SMITH.

Paxton Hood says Thomas Binney was the first man who ever taught him that all Old Testament facts were doctrines; but there was a great truth in the assertion. And thus with the Cities of Refuge. They were but six of the eight-and-forty cities of the Levites; and were found in different portions of the Land: as much as to say that Christ and Religion are not to be limited to some corner of our life—perhaps a corner seldom visited—but found in every portion of it. And there were six of them; and none so far distant but that the manslayer might make the welcome shelter of their gates before the sun should set. So Christ can be found the very day you know your need of him!

Josephus tells us, and—though I have very little respect for Josephus—was, probably, entirely correct in this matter, there were finger-boards at every fork of the roads, in-