

Poetry.

Mount Tabor.

BY JOHN HAY.

On Tabor's height a glory came,
And, shrouded in clouds of lambent flame,
The awe-struck, pushed disciples saw
Christ and the prophets of the law;
Moses, whose grand and awful face
Of Sinai's thunder bore the trace.
And wise Elias, with eyes
The shade of Israel's prophets,
Stood in that vast mysterious light
Than Syrian noons more purely bright.
One on each hand—and high between
Shone forth the godlike Nazarene.
They bowed their heads in holy fright,
No mortal eyes could bear the sight,
And when they looked again, behold!
The fiery clouds had backward rolled,
And borne aloft, in grandeur lonely,
Nothing was left, "save Jesus only."
Resplendent type of things to be;
We read its mystery to-day,
With clearer eyes than even they,
The fisher saints of Galilee.
We see the Christ stand out between
The ancient law and faith serene,
Spirit and letter—but above
Spirit and letter both was Love,
Led by the hand of Jacob's God
Through wastes of old a path was trod,
By which the savage world could move
Upward through law and faith to love.
And there in Tabor's harmless flame
The crowning revelation came.
The old world knelt in homage due,
The prophets near in reverence drew,
Law ceased its mission to fulfill
And Love was lord on Tabor's hill.
So now, while creeds perplex the mind
And wrangling load the weary wind,
When all the world is filled with words
And toils that ring like clashing swords,
Still, as for refuge, we may turn
Where Tabor's shining glories burn—
The soul of antique Israel gone—
And nothing left but Christ alone.
—Scribner for January.

The Treatment of the Sick People.

Success in the treatment of sick people requires of a practitioner, as a first and pre-eminent qualification, no matter what his educational attainments are, that he shall recognize this first grand principle, viz., that all healing, as well as all preservative or constructive power, resides in the organism of the afflicted one, and in nothing that can be administered to him. Neither medicines, water, food, exercise, or anything else external to the organism, has any curative power in it whatever. It is nature alone that cures, no matter who takes the fees. The same power that brought a man into health keeps him in health, if anything will; and that power resides in the man, and nowhere else in nature.

So far, all reputable physicians of the present day agree in theory, if not in practice. Though they may claim immense curative power on the part of some favorite drug, or combination of drugs, they will nevertheless admit that it is not really the drug that cures, but nature, while the drug assists in some mysterious way.
Waiting is quite as important as working. After the physician has done all that can be done, the patient is yet in difficulty, if not in danger. The vital powers have not had time to restore normal conditions, and yet the patient may have been severely taxed by the treatment administered. There is nothing to do but wait. Exercise patience, and if you must suffer, suffer like a hero. Often when difficulties seem to thicken and dangers increase, the culminating point is being reached, and health is not far off. Do all that may be done to improve the patient's surroundings. In this respect there is not much danger of overdoing. See that his room is cheerful, sunny, and well ventilated, and that the house is in a healthful location. Have it clean, neat, orderly. Make the beds comfortable, neat, and clean; air it frequently; change the linen on bed and person often; banish long faces, discontent, and murmuring; speak cheerfully and hopefully; observe quiet and freedom from anxiety; allow no clonkers or timid persons to be in attendance, but cultivate in patient, and nurse, self-helpfulness and self-respect. When you have attended to all these things, having also secured to the patient a fulfillment of his natural wants, and don't know what else to do, do nothing but wait. Because your patient is debilitated, don't feed him on brandy; because he is nervous, don't give him arsenic or quinine; because he is irritable or sleepless, don't give him anodynes. If his bowels are torpid, there is no need of tearing them with drastic purges; no need of feeding him on calomel or any other abomination. Nature is sufficient to her own needs; all that is to be done is to supply her with what she wants and let her alone. She never asks poison, but only pure air and water, sunlight, good food, rest, sleep, exercise, etc., etc., in such manner and degree as she can use.—Robert Walker, M.D., in *Science of Health*.

Walking.

How few men or women of our country seem to find any pleasure in walking! Look at our cars and omnibuses daily filled with those who prefer riding instead. Among those able to choose their mode of conveyance, pedestrians are the exception rather than the rule. Gentlemen who have the good sense to walk often express regret that ladies on every occasion resort to the carriage instead of employing their muscles in this healthful graceful exercise. It is refreshing to meet, now and then, with those who have by experience proved its benefits and pleasures. Said a doctor of divinity the other day—one often seen upon our streets in manly vigour—"I have ever been a walker. During my student life more than once I walked from Newton to Providence." A slender refined lady, after serving the cause of our country and humanity as nurse of our soldiers, was sent to Europe to find health, and there learned to walk. In Scotland and Germany, twenty and even thirty miles of that animating, life-giving exercise was no common exploit. Said she: "Now I think nothing of ten miles." May the example of this noble little woman, moving about on her mission of healing—she will yet make herself known among us—be considered worthy of imitation.—Chicago Standard.

Shall a Newspaper be Prayed For?

The church which does not habitually pray for its minister, cannot expect any decided blessings upon his labors. It is true that such blessing may sometimes descend in answer to his own prayers and in spite of his church, but that church has no business to expect it, and ought to mingle its rejoicings for the blessings with repentance for its own indifference. It is a settled point that the ministry cannot perform its work unsustained by the prayers of God's people. Ought it then to be expected that the religious newspaper shall perform its work without the same support? That work is in many respects, of the same kind with that of the ministers of Jesus Christ, while its influence is immensely wider. The minister can only speak to a few hundreds; often less than a single hundred. The newspaper audience is with the thousands. Probably the sheet which conveys this article will be read by twenty-five thousand persons. What an audience is this! The religious sentiments and habits of thought of the religious public are formed in a good measure by the newspaper which has its confidence. Ought not then the newspaper to be prayed for, that its conductors may have a Spirit of wisdom; of a sound mind, and of their Lord and master? Its conduct is a great and difficult work weighed down with responsibility, and suspended interest vast as the years of eternity. If, instead of complaining at the Christian world pray for his newspaper, it might often suit him better, at the same time that it better promotes the interests of Christ's Kingdom.

Spiritual Independence in New York.

A case of some interest to the Presbyterian Church has been before the Church courts, and is threatened to be carried to a civil court. Dr. Talmage's session found it necessary to excommunicate one of the members of the Church, which was confirmed by the Presbytery and Synod. The question involved has now assumed the form—Can the discipline of the Church be reviewed by the civil courts? The Supreme Court has decided a similar case, upon which Dr. Talmage and his session rely as a sufficient defence. The ruling was as follows: "The law knows no heresy, and is committed to the support of no dogma, establishment of no sect. The right to organize voluntary religious associations, to assist in the ex-cession and dissemination of any religious doctrine, and to create tribunals for the decision of controverted questions of faith within the association, and for the ecclesiastical government of all the individual members, congregations, and officers within the general association, is unquestioned. All who unite themselves to such a body do so with an implied consent to this Government, and are bound to submit to it. But it would be a vain consent, and would lead to the total subversion of such religious bodies, if any one, aggrieved by one of their decisions could appeal to the secular courts and have them reversed. It is of the essence of these religious unions, and of their right to establish tribunals for the decision of questions arising among themselves, that those decisions should be binding in all cases of ecclesiastical cognizance, subject only to such appeals as the organism itself provides for."

Lost Property on Railways.

"The variety of goods that go astray on the railways through carelessness or misdirection was curiously illustrated in the last annual sale of the Midland Railway Company. The announcement of the sale was made in the following terms: 'Annual sale of damaged and unclaimed property and salvage. A valuable assortment of miscellaneous goods, including about 150 tons of pig iron, several tons of steel and bar iron, a large quantity of leather, paper, drapery, unclaimed passengers' luggage, pieces, etc.' But this advertisement would scarcely prepare the reader for the contents of the catalogues. The sale extended over nine days. There were in all about 1400 lots of truly miscellaneous goods. One of the first items which attracted our attention on glancing at the catalogue was lot 119—a balloon and car. Further down the list was lot 523, 130 magnets; lot 578, 1400 fish bones, 12 steel-glasses, and a parcel of locks. Examining the list a little more carefully, we found, among merchandise of almost every description, 6 sewing machines, 12 coal vases, 15 perambulators, 84 dozen galvanized buckets, 15 dozen paraffin lamps, 24 roasting-jacks, a large number of iron best-stands, casks of oil, vinegar, beer, cider, paint, trawls, etc. In the passengers' lost luggage department there were 68 pairs of trousers, 11 children's hats, 121 hats, and bonnets. Lot 71 included 104 articles of underclothing. Umbrellas, which are apt to be lost, were represented by 456 made of alpacas, and a similar number made of silk, sold in lots of 1 dozen each. Of walking-sticks there were 13 dozen; 71 purses, 55 pairs of spectacles, 89 pipes, and 24 tobacco pouches. In the parcels department there were, among a number of articles too numerous to mention, two brass ink-bottles, and a number of other articles. The drapery department had an assortment of ready-made and otherwise, sufficiently numerous and valuable to provide a dozen shops with a good stock-in-trade. Not the least remarkable feature of the sale was the number of boots and shoes to be disposed of; there were in all 413 pairs. Having arrived at the fifth day, the business concluded with the sale, among other things, of a case of still life, 1 case of mountain wine, several lots of whisky, brandy, gin, and 16 boxes of cigars. That one railway company should have accumulated in twelve months such a vast quantity of property naturally suggests a variety of considerations as to the cause of such a state of things. It is difficult to come to any other conclusion than that there are weak points somewhere in connection with the conveyance of goods by railway. In the case of passengers' luggage the loss of so many articles, is to some extent, no doubt, attributable to want of care on the part of passengers themselves."—Leisure Hour.

I Counsel Thee.

Who counsels me? I want to know who gives me advice before I take it. Christ says, "I counsel thee." Ah! I know he is infinitely wise and good. What dost thou advise me to do? I counsel thee to buy of me gold. Buy gold of Christ? Dost thou sell gold? Yes. He advises me to buy gold of Him and I shall be rich. Ah, Lord how can I buy gold? What have I to buy with? Listen, soul of mine, to the spirit voice telling thee what to bring to buy this gold with,—thy poverty! The reason many do not buy this gold is, they are not poor enough. O, let us make haste to be poor, that we may buy, for this gold will pass current in another world. This is gold for eternity! And raiment is spoken of. Can I buy raiment of Christ? Yes. White robes are waiting for me to wear now, and the terms are the same, poverty, miserableness, blindness, nakedness; truly He might well say, "Not as the world giveth, give I unto thee!" The world never gives on these terms. How often have we had occasion to say, "I would buy but I cannot afford it!" Spiritually, there is no reason why anyone should be poor. We may be rich; the shame of our nakedness needs not appear, for raiment is provided. We may have good spiritual eyesight, for eyes alive is offered us. Now who will be rich? Who will be clothed? Who will be anointed?

"We walk not with the jewelled great,
Where love's dear name is sold;
Yet have we wealth we would not give
For all their world of gold!
We revel not in corn and wine,
Yet have we from above
Manna divine, and we'll not pine,
While we may live and love."
—Times of Refreshing.

Smith's Assyrian Discoveries.

Biblical students will remember with the liveliest interest the excitement caused a year or two ago by the publication of the translation of some inscriptions deciphered by Mr. George Smith of the British Museum, from Assyrian tablets in that institution. The tablets in question were found to bear inscriptions giving the Chaldean account of the Noachian deluge. Such singular and unexpected confirmation of the accuracy of this part of the Biblical narrative at once attracted wide attention, and with the permission of the authorities in charge of the British Museum, Mr. George Smith was at once commissioned by the London Daily Telegraph to go to the East to make further researches, in the hope that the remarkable record might be completed. Mr. Smith, during 1873 and 1874, accordingly made two journeys to Assyria, and his explorations on the site of Nineveh were rewarded with notable success. Missing tablets bearing the record of the deluge were found, so that the account was reproduced as the Chaldeans had it, almost intact; and, besides this, numerous other extremely interesting inscriptions were brought to light, and for the first time translated in his remarkable volume entitled "Assyrian Discoveries," just published by Scribner, Armstrong & Co. Wood-cuts exhibit the character of some of the relics which Mr. Smith unearthed, and maps show the route he travelled and the places he visited, and the most important tablets are reproduced by the infallible aid of photography. To scholars the volume is invaluable; to the student it is of deep interest; and the general reader will find much in it extremely curious and instructive.

A Handy Volume Bible.

The English publishers, Bradbury, Agnew & Company, have just done a public service to the people of England by the issue of the holy Scriptures in a beautiful and convenient "Handy Volume" form; and we trust the idea may be acted upon in this country also. Our excellent contemporary, the London Nonconformist, remarking upon the publication of the Bible in this form, says "it is astonishing we had so long to wait for it," and describes it as it is represented to the public by the above named firm in this wise:

"Here we have in a box a set of little volumes in limp cloth covers, and with red edges, extremely neat, clear in type, and beautiful. They are ten in number, seven containing the Old Testament and three the New. The principle has been to allow to each volume a proportionate number of books, each complete according to the space occupied. To each book there is an introduction, discussing shortly, but sensibly and moderately, its authorship, chronology, etc.; notes have been selected from the various accepted Bibles with great care and consideration; and on the whole we have here a complete Bible. Disputable matters are indicated, and a fair result given rather than discussed at any length, which, of course, was not possible or desirable; but the editor is fully alive to the tendencies of modern criticism, and shows that he has thought much on the points raised. It is a valuable work, which we are sure will be useful."

Importance of Pastoral Work.

Good preaching will all go for nothing if there is not good parochial care. And while a minister—in some cases more than in others—is required to assist in this department of Church life, yet it depends much and legitimately on the people. Let the financial management be poor and preaching is vain. But let the care of collections, subscriptions, pew-rents, and other necessary business matters be conscientious and prompt, and there is no human defect short of crime that can prevent success. God will be sure to come with his blessing. And this is the reason why building a church or taking hold of some enterprise requiring financial skill and contributions of money often produces a revival of religion. It is a means of grace. Be strict in making collections, in paying debts, in paying the pastor, sexton, and all expenses fully, regularly and promptly, and you invite the blessing of heaven. Do otherwise, and your crazy accounts will interpose between you and the divine mercy.—United Presbyterian.

The Great Problem: Can it be Solved.

"The objections to miracles may be summarised thus: First, universal experience is against them; next they contradict the well-known and established laws of nature. With respect to the former of these objections, we may observe that its force is rather imaginary than real, for in truth there is no such thing as universal experience. Each man's experience is his own exclusively; he cannot share it with another. The results of your experience, when offered to me, are testimony, and nothing more, and I accept them as such if I had confidence, not in your integrity only, but in your fitness to deal with the subject under consideration. Moreover, if your statements happen to agree with my own experience, I attach additional importance to them; but we may both of us be in error. The Indian Prince who pronounced the European traveller to be a liar because he said that water became at certain seasons solid in his own country, was justified by reference to his own experience. My father died before the electric telegraph came into play, my grandfather before steam was applied to purposes of locomotion. Had the one been told that it was possible to communicate with America in forty seconds, the other that the journey between London and Edinburgh might be accomplished in twelve hours, would not both of them have pronounced their informant to be a mendacious idiot! And am I much more reasonable if I affirm dogmatically that because no real miracle has ever been performed within my experience, or the experience of any person with whom I am acquainted, therefore no real miracle has ever been performed since the world began?"—Blackwood's Magazine.

Presbytery of Cobourg.

This Presbytery met at Peterboro' on the 12th of January. The attendance was large. In accordance with notice of motion previously given, Mr. Bennett submitted a series of resolutions under Presbyterial visitation of congregations, which were considered *seriatim* and unanimously adopted as follows:—1. That this Presbytery shall visit periodically, all the congregations and mission stations within the bounds, with the view of promoting their spiritual and material prosperity, or of removing impediments thereto. 2. That these meetings shall be held in each congregation and mission-station not less frequently than once in three years. 3. That the Presbytery shall appoint a minister to exchange with the minister of the congregation to be visited, at least ten days before the day of visitation, who shall require the congregation, the session, and the managers to choose two of their number respectively, to represent them before the Presbytery. 4. That the minister making the exchange shall affectionately invite the members and adherents of the congregation to be visited to meet with the Presbytery on the day appointed. 5. That the list of questions to be used at times of visitation, shall be supplied to each congregation at the time of, and by the minister making the exchange, and that a distinct record of the answers given thereto be preserved to be submitted to Presbytery at its next meeting, and to be used at subsequent visitations in noting progress, or otherwise, of the congregation. It was further resolved in connection with this matter, to appoint a committee consisting of Messrs. Bennett, Douglas, McKay, Donald, ministers, and Messrs. James Craik and Walter Riddell, elders, to prepare a series of questions to be used at the Presbyterial visitations—the committee to report at next regular meeting. The Rev. Principal Cayen was unanimously nominated Moderator of the next General Assembly. Arrangements were made for supply once a month being given to each of the mission stations during the winter. Mr. MacWilliam reported that he had moderated in a call at Norwood on the 7th inst. The call, which was laid on the table, was in favor of the Rev. R. McKenzie of Morristown, in the State of New York, and was found to be signed by forty-one communicants and thirteen adherents. The conduct of Mr. MacWilliam in moderating in the call was approved of. Commissioners appeared from the congregations of Norwood and Hastings, and addressed the court. It was thereupon unanimously resolved, that in view of the very small number of signatures attached to the call, and in view of the explanations given by the commissioners from the congregations, the call be not sustained. The call was accordingly set aside. It was unanimously agreed, in view of the great difficulty of getting supply during the winter months for our mission stations, that the Presbytery take steps to secure the services of an ordained missionary as early as possible, and that the matter be committed to the Presbytery's Home Mission Committee. Mr. Roger brought under the notice of the Presbytery the necessity, in consequence of impaired health, of securing some assistance in the pastoral and other work in his congregation. He stated that the office-bearers of the congregation concurred with himself in the opinion that the service should be done—an assistant and successor—should be procured. Mr. Wm. Hall was also heard, making a statement to the same effect. A resolution was then adopted unanimously, expressing the Presbytery's deep sympathy with Mr. Roger in his state of impaired health, and their great esteem and affection for himself personally as a minister of the Gospel and a co-presbyter; also expressing approbation of the arrangements contemplated, and inviting the congregation to appear at their interests in the matter at an early meeting of Presbytery. The next regular meeting of Presbytery was appointed to be held at Port Hope, on Tuesday, the 30th of March, at 2 p.m. A conference on the state of religion was held in the evening. Addresses were delivered by Messrs. Douglas, McKay, and Donald. Messrs. Roger, Bennett, Sutherland, and McLennan of Peterboro' took part in the exercises.—W. DONALD, Pres. Clerk.

ANOTHER Ritualist "priest," the Rev. Alfred Newdegate, of all names, vicar of Kirkstall, Derbyshire, has been honest enough to go over to Rome.

Scientific and Useful.

A GOOD TOOTH-WASH.

The "Medical and Surgical Reporter" says: "Dr. D. H. L. Hogg of Texas, writes us that he has found liquor calcis (water of lime) very useful as a mouth-wash. It improves the gums and prevents tooth-ache. He has used it in private practice and personally."

LEMONS.

A contemporary says that in most cases of fevers we have no doubt that an attack might have been prevented, and the patient well in a few days, without a particle of medicine, by rest, partial fasting, and free use of lemons and lemonade. The virtue of this article in bilious attacks and inappetent fevers has been tested with the best results, and we commend its use as a preventative of these diseases.

BRONCHITIS.

Dr. H. C. Wood, Jun., in speaking of it says: "In obstinate, acute bronchitis, after the first intense stage, in catarrhal pneumonia, both of children and adults, in bronchorrhoea and in ordinary chronic bronchitis, I have obtained more apparent good from the use of muirato of ammonia than any other remedy; of course other secondary means are to be vigorously used; counter-irritants, poultices, support or diminution of food supply, etc., as the case may call for." He gives a formula for its administration: ten grain doses for an adult, and five to a child, every three hours.

CURE FOR DIPHTHERIA.

The ravages of diphtheria in Australia have been so extensive within the last few years that the Government offered a large reward for any certain method of cure; and among other responses to this was one by Mr. Greathhead, who at first kept his method a secret, and afterward communicated it freely to the public. It is simply the use of sulphuric acid, of which four drops are diluted in three-fourths of a tumbler of water to be administered to a grown person and a smaller dose to children, at intervals not specified. The result is said to be a coagulation of the diphtheritic membrane and its removal by coughing. It is asserted that where the case thus treated has not advanced to a nearly fatal termination, the patient recovered in almost every instance.

LEATHER PAPER.

Professor Dawidowski, an Austrian, has succeeded in producing a paper that looks exactly like leather, and may in many instances be used as a substitute. Dawidowski uses for his purpose the so-called parchment paper, which by his process, he renders so pliable and supple, and so similar to leather in color and gloss, that it would even be capable of deceiving the most skillful in the trade. This leather paper may be used as a substitute in bookbinders' box, case, and etui work, and samples exhibited at Vienna prove that it can be well gilt, pressed, gummied, and rolled, like natural leather. For bookbinding it is especially appropriate, as its surface withstands with great resistance the effects of wear and tear, does not get dirty, and is even impervious to wet.

IRISH OATMEAL CRISPS.

Make a gruel of any good oatmeal, taking about one half pint of meal to two quarts of water. Stir it until it sets, and then let it cook a long time—two or three hours, if convenient. Then take one quart of the coarsest oatmeal that comes into market, add two spoonfuls of sugar, and wet it with the gruel, using just as little of the latter as will be needed to make it stick together slightly. Then dip out, off hand and rough, level spoonful upon a pan slightly oiled. If flattened down, or too thick, they will be less brittle and harder. Bake in a moderate oven until dry and slightly brown. Put away into a dry place, and serve as crackers, for lunch with sweet fruits.

INDIAN FRITTERS.

Put three teaspoonfuls of corn flour and one of wheat into a basin, and pour over it sufficient boiling water to make it into a stiff paste, taking care that it is perfectly smooth. Leave it a little time to cool and then break into it (without first beating them) the yolk of four eggs and the whites of two; stir and beat all together. Having ready some boiling lard, drop into it a dessert-spoonful of batter at a time, and fry a light brown. They should rise so well as to look almost like balls. Serve with preserve or marmalade.

JULY CAKE.

Break two eggs in a tea-cup; then fill it with sweet cream; add one teaspoonful of cream of tartar, and half a one of soda; one tea-cup of sugar; one cup and a half of flour.

ARRANGEMENT OF FLOWERS.

To arrange cut flowers artistically requires both taste and skill. Of all the various mistakes made by persons in their arrangement, the commonest is that of putting too many in a vase, and next to that, is the mistake of putting to great a variety of colors into one bouquet. Every flower in a group should be clearly distinguishable and determinable without pulling the nosegay to pieces. The calyx of a clove pink should never be hid by being plunged into the head of a white phlox, however well the colors may look. Sweet peas never look so well in the hands as they do in the boughs over which they climb, because they cannot be carried without crowding them; but put them lightly into a vase with the same number of mignonette, or rather ornament a vase half full of mignonette with a few blossoms of sweet peas, and you get a charming effect, because you follow the natural arrangement of avoiding crowding blooms, and putting them with the green foliage which they want to set them off. Few people are aware, until they try it, how easy it is to spoil such a pleasing combination as this; a piece of calceolaria, scarlet geranium, or blue salvia would ruin it effectually. Such decided colors as these require to be grouped in another vase, and should not even be placed on the same table with sweet peas. They also require a much larger preponderance of foliage than is wanted by flowers of a more delicate color.—Floral Cabinet.