

inability of medical men to connect cause and effect, that they seldom appear to entertain any such considerations. In the present instance, on the paralytic being interrogated as to the supposed cause of his condition, he at first traced it to his having lifted heavy weights in a grocery store, but no sooner did the enquirer indicate a much more likely cause, than the truth was elicited, accompanied by the remark that no doctor had ever said a word to him on the subject. It must suffice to observe that the patient's condition is traceable to a cause which, as it fills the asylums, and largely contributes to fill the graves of civilized communities, is of a nature to demand plain-speaking; sickly-sentimental persons, however, conclude that while this plainness of speech may be necessary for every one else, it would be grossly misplaced if applied to themselves, or to their children. This case of suffering, (or perhaps it would be more correctly described—as all disorders might—as the penal consequence of transgression) has elicited much laborious kindness in one direction, and apparently, a singular lack of kindness on the part of the Committee of the Home for Incurables. This body, located in Toronto, and receiving \$1,000 per annum from the Government, as compensation for the reception of local cases, persistently excludes this physically and financially helpless man, on the ground that he is not a resident of Toronto, and this in the face of their having made several exceptions to their rule. There appears to be something anomalous on the face of an arrangement which excludes from an institution (itself obtaining all the advantages afforded by existence in a city) a case of the most dire necessity on the pretext of non-residence. Does not a twenty months' silent witnessing to the incompetence of the Hospital Doctors constitute residence? To such a pitch has the determination of the Hospital Superintendent to eject this helpless lump of humanity from the building arrived, that he has lately ordered a cab to the door, with the intention of having him driven off—whither, unless he had concocted a false address, we do not pretend to know; this little manœuvre, however, was frustrated by the untoward circumstance of the man having increased in size, during his tenure of a Hospital bed, to such an extent that it was not found possible to get his clothes on! That the Superintendent does not, however, despair of ultimate success in his manœuvre, is manifest from the circumstance of his having ordered the nurse to "get him up every day that we may transfer him soon." Private beneficence is likely to come to the aid of this patient, to remove him to a private lodging, and to employ means which at least afford good ground for hope of his ultimate recovery.

Pulpit Criticism.

THE METHODIST EPISCOPAL CHURCH, CHESTNUT STREET.

A Minister whose lack of education may be presumed to have been traceable to the wrongs of slavery, is not, of course, a subject of criticism; we shall, therefore, notwithstanding the appeal which was presented by a fellow Minister to the Almighty in his behalf, to "speak through thy servant as an organ of clay," pass the pulpit utterances of the said "organ" in silence; but inasmuch as he read the twenty-fourth chapter of Exodus during the service, and passed it without comment, it may not be amiss to supply that deficiency to some extent. Any reader, for whom the Books of the Prophets may not happen

to be so many dead letters, may be interested to learn that of "Migdol" (v. 2) we read again in Ezk. xxix. 10, and it is not a little remarkable that we read of it in connection with a predicted punishment of Egypt, of *forty years' duration*. The land of Egypt is to be "utterly waste and desolate from Migdol to Syene (an Egyptian city). The desolation is to extend from the same border town to which the Israelites were directed to repair, when they were about to commence *their forty years' sojourn* in the wilderness. The "hardening of Pharaoh's heart" appears, to have been the *instrumental result* of the plagues, all of which were retributive, and related to objects of Egyptian worship. Another point of special interest in this chapter is evolved by the inquiry of Jehovah, of Moses—"Wherefore criest thou to me?" It would appear from the silence of the narrative as to any supplication being presented by Moses, on this occasion, that his prayer to his covenant-keeping God was inaudible. Moses was pre-eminently a man of faith, and he acted accordingly, while the mass of the people believed only what *they saw*; when "they lifted up their eyes" therefore, and saw "the Egyptians marching after them, they were (naturally) sore afraid." "Perfect love casteth out fear." They to whom the designation "the angel of God" (v. 19) has not hitherto conveyed any significant meaning, may, by referring to Acts vii. 30-35, perceive that it describes no less important a messenger than the Messiah himself; he it was who, in "the pillar of the cloud went from before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to the Egyptians, but it gave light by night to the children of Israel." In view of the fashionable unbelief which is characteristic of the age in which we live, it may be well to observe that the writers of the Old Testament and the New severally treat the narrative of this chapter as authentic, which if it be not, they must necessarily be regarded as imposters, or as the subjects of credulity. In relation to the Biblical statement (v. 27) that "the sea returned to its perpetuity when the morning appeared," it may be of interest to give a translation from an inscription on the rocks of Sinai, for which we are indebted to Professor Hirschfelder—"Turned into dry land the sea, the Hebrews flee through the sea." In relation to the statement of v. 27—"And Jehovah overthrew the Egyptians in the midst of the sea," it may be well to point out that this, in common with all God's dealings with Egypt, is retributive; it was by command of Pharaoh that "every son (of Israel) that was born they should cast into the river," and it was by command of the King of kings that "the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them." "The depths covered them; they sank to the bottom as a stone." The corresponding circumstances of Elijah flying for his life (1 Kings xix. 34), and going to the well of the oath, and thence a days' journey into the wilderness—and of "the woman" of Revelation (chapter xii. 6, 14) "flying into the wilderness, whither she hath a place prepared of God, &c." is too remarkable to pass unnoticed.

Alas! that Grip's compositor should have followed his "copy" but too literally. See "Independant Party," in cartoon of 23rd June.

The interval which has elapsed between the publication of the specimen copy of *The Critic*, and the present number, has been rendered necessary, in order that the second number might be published at the commencement of the second half of the year.