

ANN ARBOR, Jan. 10th, 1882.

My Dear Sir—

Your questions interest me, and I am glad to offer such answers as I can.

Question first. What is "leaven?"

Answer. "Leaven" is the fermentative material of unbaked bread. In a lifeless form it remains in bread after baking.

Question Second. Is there necessarily any "leaven" in thoroughly fermented wine?

Answer. No; in chemical composition there is not precisely "leaven," though there is the chief active part of "leaven" in fermented wine. Yet in the sense of ordinary uses, there is not any "leaven" at all in the wine. Wine contains yeast—wine-yeast—seeded from the air—or when thoroughly fermented, it contains only the lifeless remains of yeast.

Question third. Is that which is called "leaven," and used in raising bread, the same thing which causes the vinous fermentation—i. e., is wine-yeast the same as "leaven?"

Answer.—No. (1) As to chemical composition both contain the yeast cells—the more important part with the power to change sugar to alcohol. But bread-leaven contains diastase, from cerealin of the grain, having power to change starch to sugar; and wine-yeast does not contain diastase. (2) As to the uses of common life "leaven" is known by its use in making bread, and not known as used in making wine. Wine is not used, and has not been as a bread-leaven.

It appears to me that a State law about "leaven" at the present time, would not be applicable to fermented wine (unless the latter were specially included).

Very truly yours, A. B. PRESCOTT.

We might continue the citation of authorities indefinitely but we forbear. Pardon one reference to the logic of "Tirosh." Christ turned water into wine; that wine was good; ergo, it was unpoisoning.

Who throws "aspersions upon the Saviour's character" more effectually than he who predicates of him his own ideas of the besting and seemly?

We close with a few sentences from an article upon "wine" in McClintock & Strong's Encyclopædia. "Jesus was no ascetic. He gave no countenance to asceticism. By drinking wine—freely using the blessings of God's providence—he testified against this error, often called Gnostic & Manichean, which would attach impurity to that which enters the mouth, and vindicated the liberty of his followers to use "every creature of God" as good and fit for food, and to be received with thanksgiving by them, as those who "believe and know the truth." (1 Tim. iv. 3, 4.) But this error repelled, and this liberty asserted, none are obliged to drink wine or to eat meat if they prefer not. There is liberty on this side also. They may abstain if they choose. Paul expressed his readiness to abstain from "flesh" and "wine" to secure the good of a brother, or to avoid occasioning him injury. (Rom. xiv. 21.) The same liberty is ours; and if a great practical good may be attained by abstinence, Christian benevolence calls us in this direction."

As ever, BLUENOSE. Morgan Park, Feb. 22, 1882.

As an illustration of the growth of the youngest province of the Dominion of Canada, it may be mentioned that in 1871 there were only sixteen schools in existence, while at the present time there are 107; in fact, Winnipeg now contains more pupils than did the whole province ten years ago. The schools are under the control of a Board of Education, which meets four times a year. The powers of the Board apply only to Manitoba, and not to the Northwest. The average salaries of teachers in the rural districts range from \$400 to \$450, the highest paid in the towns being about \$1,000.

"See," said an evangelist to a penitent who was slow in taking comfort, "see how even a publican was accepted when he cried for mercy!" "Ah," said the other, "but I have been a greater sinner than a publican; I have been a Pharisee!" "Well," was the answer, "since God was so glad to hear a publican say, 'God be merciful to me a sinner!' how glad would He be to hear a Pharisee say so!"

The Christian Messenger.

Bible Lessons for 1882.

FIRST QUARTER.

Lesson XII.—MARCH 19, 1882.

POWER OVER DISEASE AND DEATH.

Mark v. 21-43.

COMMIT TO MEMORY: Vss. 21-23.

GOLDEN TEXT.—"Be not afraid, only believe."—Mark v. 36.

DAILY HOME READINGS.

M. The Lesson, Mark v. 21-43.

T. Parallel, Luke viii. 41-56.

W. Young Man at Nain, Luke vii. 11-17.

F. Raising Lazarus, John xi. 20-45.

T. Suffering Patiently, 1 Pet. ii. 13-25.

S. Salvation by Faith, Rom. Chap. x.

S. Triumph over Death, 1 Cor. xv. 44-58.

DISEASE AND DEATH, AND THE SAVIOUR'S WORK.

LESSON OUTLINE.—I. Incurable Disease Healed, Vss. 21-34. II. The Dead Raised, Vss. 35-43.

QUESTIONS.—Vss. 21-34.—Who applied to Jesus for help? (Vs. 22). What was his request? What did Jesus do? Who came near to touch his garments? What was this woman's history? How did faith save her? Name other cases of healing by touching garments, etc. What did Jesus perceive? How did Christ bring her to open confession? What comforting words did he speak? How does sin resemble incurable disease? How can faith save us? What should those do whom Jesus saves? Vss. 35-43.—What news on the way? How did Christ comfort Jairus? Describe the miracle. Who witnessed it? What effect on them? What command did Jesus give as to the damsel?

SPECIAL SUBJECTS.—Synagogues and their rulers. Oriental physicians. The "mourning" customs of the Orientals, then and now. The touch of faith. The healing power. Gratiation in the three miracles of raising the dead.

NOTES.—I. The Father, (Vss. 21-24).

Verses 21.—The other side. Back again to the western shore. It would seem that the one purpose of Jesus in visiting the country of the Gadarenes was to deliver the possessed man—a purpose worthy of the Son of God. Much people gathered. Luke says, "The multitude welcomed him." They were waiting for him, and watching the approach of the boat.

Verses 22.—Rulers of the synagogue. This ruler may have been the chief or presiding member of the board. Fell at his feet. Matthew, worshipped. It was such a salutation as, among the Orientals, one who felt himself greatly inferior, gave to his superior.

Verses 23, 24.—My little daughter. Vs. 42 gives her age, twelve. Luke states that she was an only daughter. Lieth at the point of death. Luke says, lay a dying. Matthew reports Jairus as saying, My daughter is even now dead. He may, in his agitation, have said both; for evidently the child was to him as one that was dead. Come and lay thy hands, etc. The ruler's faith is seen in his calling upon Christ for this extreme case, and in the assertion she shall live; yet it was an imperfect faith, for he thought that the laying on of Christ's hand was necessary to the cure.

II. The Woman, (Vss. 25-34.)

Verses 25, 26.—All three of the Evangelists who record the healing of this woman, agree in the position of this miracle, as occurring while Jesus was on the way to the house of Jairus. Issue of blood. A hemorrhage which both exhausted the system, and made her ceremonially unclean. See Lev. xv. 25. This would account for the sense of shame which prevented her from applying to Jesus openly, and from confessing afterwards what she had done. The period of her sufferings, twelve years, coincided with the age of the ruler's daughter. Twelve years of sorrow to her. Suffered many things of many physicians, etc. She had suffered bodily pain and exhaustion, with constant disappointment, in the failure of relief from any source. As Abbott says: "Medicine in that age was not a science; disease was exorcised by charms; the physicians resembled in knowledge and practice the medicine-man of the North American Indians." Nothing bettered, but rather grew worse. A pitiable case, sick, helpless, impoverished; emblem of our condition as sinners, and illustrating the worse than vanity of all human remedies for spiritual ailments. There is no bettering till one is made perfectly whole by Christ.

Verses 27, 28.—Heard of Jesus. New Version, Heard the things concerning Jesus. That is, of his marvelous cures, his unvarying success, the great healing virtue found in him. In the press-breaking through difficulties; shrinking, yet seeking. Touched his garment. Matthew and Luke, the hem of his garment. This border or fringe was, according to Num. xv. 38, "a ribband of blue," mingled with white. She said "within herself" Matt. ix. 21). Her

soliloquy is given. Be whole. Literally, be saved. Verse 29.—Straightway. Showing the instantaneous effect of that believing touch. She felt in her body, etc. Her cure was a matter of inner consciousness. So should every believer know that he is saved. (John v. 24.) Vss. 30, 31.—Knowing in himself, etc. "Virtue" is used in the old medical sense of an active force—it was Christ, not his clothes, that healed her. Who touched my clothes? He knew, but would, for her own sake, have her confess her faith and her cure. See Rom. x. 10. His disciples. Luke says (viii. 45), "when all denied, Peter and they that were with him, said," Thronging thee. It was her heart, not merely her finger, that touched him. And sayest thou, etc. Rather, ask who touched thee not in such a throng. Yet though the crowd jostled and pressed upon him, there was only one who touched him, with the conscious, voluntary touch of faith. Verses 32-34.—Looked round about. To lead this woman into a still greater blessing. Her that had done this thing. Not to see who had done it, as if in doubt, but to see her who had done it. The woman, fearing and trembling. Reverence combined with a sense of unworthiness, and perhaps of detection in endeavoring to steal the blessing, and a shrinking from public view. Fall down before him. Jesus required an open confession. "Our Christian life," says Dean Alford, "is not, as it is sometimes called, merely a thing between ourselves and God; but a good confession to be witnessed before all the people." Daughter. A new and deeper relationship. Made thee whole. Literally, saved thee; and in the higher as well as in the lower sense. Go in peace. Or, into peace, as a new element to which she had been a stranger. The blessing was far bigger than she sought,—a healed body, an enlightened mind, a saved soul, and a confessed Saviour; peace here, and peace forever.

III. The Child, (Vss. 35-43).

Verses 35-38.—We return to the story of the daughter of Jairus. Not a case of suspended animation but one dead. Hence there is no need of troubling the Master further; for though he can heal the sick, what power can raise the dead? As soon as Jesus heard the word. Alford says: "Jesus, being overheard the word. It intimates that the saying of those who came to Jairus' house was not intended for Christ's ears. But, overhearing it addressed to Jairus, Jesus said to him, 'Be not afraid, only believe.'" To be reassuring words, Luke adds the promise, "She shall be made whole." Suffered no man to follow him.

That is, into the house. Peter, Jesus and John formed an inner circle of special and confidential friends, whom Christ specially honored upon this and other occasions. See Mark ix. 2; xi. 3. Them that wept, etc. Matthew, he minstrels and the people making a wail—that is, lamenting the dead. They were hired mourners, after the Oriental custom. They were making the clapping that attended a funeral, which would intimate that they were just about to bury the child, though the breath had left the body.

Verses 39-43.—Not dead, but sleeping. So brief her state of death as to more like a short sleep." Laughed to scorn. The idea of derision is included. Luke adds: "Knowing that she was dead." Taketh the father, the mother, and they that were with her. The former, because of their relationship to and interest in the child; latter, (Peter, James, and John) witnesses. Talitha-cumi. The ordinary dialect of the common people. Arise and walked. Thus giving full proof of the miracle. Something to . . . This was not an apparition, but the child raised from the dead. In if thou beatest him with the rod he shall same as Jesus, by eating, convince his disciples of his identity after resurrection (Luke xxiv. 43).

SUGGESTED LESSONS. The mission of sorrow is to bring to Jesus. This ruler might never have sought Christ but for the shadow which lay on his household. Jesus loves to hear and answer prayer for salvation. To the ruler's "Confession" he answered by immediately going to him. Ridicule is unbelief's favorite weapon.

For the Teacher of the Primary Class. The story of this lesson is simple, of intense interest. Follow the narrative from verse to verse. 1. The lands have formed a club to keep widows' (verse 1). 2. A man hurrying through walks shoveled will be rewarded in the crowd: See I he falls at Jesus' (their own bodies as well as in their souls. 3. Jesus and the throng pass on through shoveling snow is better for both than the streets of Capernaum. 4. As public competitive sports and quite as pass on, a woman presses toward Jesus.

At last, she touches the hem of his garment. Do you see her eager face? 5. Jesus stands still, and questions; do you seem to hear his voice? 6. The woman falls at his feet. 7. A new group arrives; they are messengers; they speak to Jairus. 8. Jesus speaks to Jairus also. 9. Jesus, Peter, James and John go into the house with Jairus. What do they see and hear as they enter? 10. Jesus speaks; the neighbors laugh. 11. Jesus, Peter, James, John, and the father and mother enter where the damsel lies. 12. Do you see her lying cold and dead? Do you see Jesus take her hand? 13. She rises, walks, eats. Jesus showed his power over disease and death.

Explain that our bodies are only houses in which our spirits live; that "our souls can never die"; Jesus has promised at last even to raise our bodies. We need not be afraid of death, if we are Jesus' friends. Trust Jesus to take care of you, whether you live or die? —Abridged from the Baptist Teacher.

MISSIONARY INTELLIGENCE. Foreign Mission Work. By the February London Missionary Herald, the monthly publication of the English Baptist Missionary Society, we learn that the African Mission is being reinforced by some additional men from the Regents Park Baptist College. A letter from the Rev. T. J. Comber, dated Banana, Nov. 22nd, informs us that the steel boat, the Plymouth, had been put together and pulled up to Musucua, without much difficulty, in a voyage of three days. One of the stations seems to be near where Mr. Stanley who found Livingstone is now stopping. One of the Missionaries, Mr. Bentley writes, Sept. 2nd: "There is no need to burden you with details of the journey hither, other than these: we left the Isangila station on the 12th ult., making a party of twenty-seven. We had good guides, and the knowledge of the country gained on the first journey helped us to curb their eccentricities. They led us by a good, direct course, so that early on the morning of the seventh day (August 18th) we reached the Manyanga depot of the Belgian Expedition. "As you are aware, Mr. Stanley has passed from Isangila to this place by river, not needing to take to land beyond. But from this point he has been obliged to make a road some seven miles long to pass the Ntombi Mataka Falls, when he was again able to use the river. "We chose a site, and in the afternoon shifted our goods, and sent up to call the chiefs. They came the next day, and, without any trouble, accepted our presents and gave us permission to build. "As soon as the palaver was set, Mr. Grenfell started on his return journey, in haste to catch the English mail. "I remain here with three Koo boys, two Loango boys, Jose (our Victoria assistant), Lenvo (my Congo boy), and a boy from a little town opposite Musucua who volunteered. It is as large a number as it is safe to leave at first, while cut off from supplies. I have about 100 lbs. of rice and some tinned meats—these as reserves. The remains of the bale of the runaway Koo boy returned Nshasha is a welcome addition to my store of barter. With these things I hope to hold out here until news comes of the arrival of the steel boat, when I shall beg a passage in the Expedition steamer to Isangila, and go down to help in transporting it from Vivi to Isangila. Then a journey or two Manyanga in the boat, and all should be ready for another move forward. "I am building a house on a hill about 100 feet above the water level and about 200 yards back from the shore. "We have until now spoken of this station in prospect as a depot. Considering Stanley Pool as really our first station, we build here as indispensable to our holding and supplying the station at Stanley Pool, thus rendering it so far possible to carry on the immense work which our Society has undertaken, for and in reliance upon, our Great Master. "Just at this time, and single-handed, I cannot leave the place for any length of time, but yesterday afternoon I climbed the hill to see what became of Mr. Stanley's road, after it disappeared there. A broad road follows along the ridges to Ntombi and on. "Ntombi is a very large town, with other towns near to it, and is about an hour distant. "I went to Kitambika to-day to visit my chief. Each of the towns, or rather clusters of towns, is large, and with these towns, and Ntombi within so easy reach, there are plenty of people to work upon; while, upon the opposite banks, the important Banzas of Ugombi, Kiwala, Ndungu, and Ndinga, within easy reach by boat or canoe, could occupy the time and energies of six missionaries, instead of two. "The people are quiet, inoffensive folk. I have made friends with many of them. "There are always a number of people living and sleeping near the shore. During the day they fish for whitebait with their fine nets. They use also large baskets to catch large fish and the strange, long-nosed mud suckers. At night canoes flit about with lighted torches. "A great many people cross to this point from the other side—traders at Manyanga and Ntombi markets, and even to the great Nkanda Yalala market. "No one seems to have the least objection to our being here, or to Mr. Stanley's movements. "It is difficult, indeed impossible, to forecast the future. How, whither, when we shall next move, who can tell? "We cannot think for one moment that the Baptist Missionary Society, which undertook this immense work

after due consideration, will shrink from it as soon as the weight comes down upon his shoulders. But the request we have made is for so large an amount of help, and for so many men, needed so urgently, immediately, that we cannot but be anxious until we receive news bidding us to hold on, for help is coming. "We are acting on the assumption that the churches at home will sustain us faithfully and help us promptly. We cannot think that they will fail; the consequent collapse would be most disastrous. "May we have grace given unto us to obey our Master's voice and to do His will in this our day and generation, and we know that a glorious harvest shall be reaped, even until Jesus shall see of the travail of His soul and be satisfied, toward which consummation it is our truest life to live." The same publication has a good engraving of the Calabar Institution, and Normal School at Kingston Jamaica, established for the education of the Baptist ministry of that Island, under the presidency of Rev. D. J. East.

There has been quite an accession recently to the number of missionaries to India, sent out by our English brethren. The following account of their reception is full of interest:—"A large number of ladies and gentlemen assembled in the Baptist Mission House, Intally, Calcutta, on Wednesday evening, November 30th, to welcome to India a larger number of new men than had ever come to India at one time in the service of the Baptist Missionary Society. There were no less than six. In addition to these were two brethren returning to the scenes of former labour, and three ladies about to enter upon the work of the Baptist Zenana Mission—the Misses Neave, Bourne, and Hallam. "After a busy hour of greetings and introductions, the hymn commencing 'Kindred in Christ, for His dear sake, A hearty welcome here receive.' was sung; and then the Rev. T. Morgan, of Howrah, offered prayer. "A. H. Baynes, Esq., then spoke of his intense pleasure at welcoming these brethren to India at a time when most of the missionaries of the Society were in Calcutta at their annual Conference. His satisfaction was also great at finding the representatives of other Christian bodies present. Mr. Baynes then introduced each of the new men to the meeting. "At the close of Mr. Baynes's speech, each of the young men spoke a few well-chosen words. They each spoke of their pleasure at finding the desire of their lives fulfilled, and declared their dependence upon the Lord for guidance and blessing. "The Rev. Mr. Milne, of the Free Church of Scotland, then alluded to the interesting and solemn character of the meeting; and stated that he had already written home to their own committee to be up and doing, as the Baptists had just sent out six fresh men at one time. "The Rev. Mr. Parker, of the Church Missionary Society, said he was so desirous of showing his sympathy, that he had obtained consent to leave a meeting for the purpose of welcoming some of their own brethren, that he might be present at this meeting, which had so deeply moved him. "Principal Hastie, of the General Assembly's College, also spoke, congratulating the Society upon so evidently maintaining the traditional zeal of their Mission. "The hymn, 'Come, Christian brethren, ere we part,' being sung, the Rev. W. Norris, the pastor of Circular Road Church, concluded the meeting with prayer. "This deeply interesting meeting confirmed the hope of many that missionary operations will be carried on in the future on a much larger scale than heretofore. On leaving the meeting the streets were found to be crowded with people preparing for a great Mohammedan festival, known as the Mohurrum. The contrast was striking; and, in spite of the cheering meeting just left, we were led painfully to exclaim, 'Still the labourers are few.'

Youth in Old Age.—Longfellow the poet thus writes on growing old: To those who ask how I can write so many things that sound as if I were a boy, please say that there is in this neighborhood, or neighboring town, a pear tree planted by Gov. Endicott, two hundred years old, and that it still bears fruit not to be distinguished from the young tree in flavor. I suppose the tree makes new wood every year, so that part of it is always young. Perhaps that is the way with some men when they grow old. I hope it is so with me."

Educational.

In the London Schoolmaster we find a somewhat unusual kind of article on "the fourth R," a necessary element in National Education." The writer says: "The common saying is, 'We ought never to punish when we are angry.' I say, we ought to punish when we are angry and because we are angry. "Be ye angry and sin not," says the Apostle. Anger is not passion. Sheer passion we share in common with the lower animals; but resentment is a righteous passion given to us for high and holy purposes, and he who resents not an injury fails to act the man. Resentment is raised when two sentient beings fall foul of each other. Are you to sit down quietly under foul play—to say nothing, to do nothing—because you are angry? There would be an end to all society. All government must be a mistake—all laws one huge blunder, if, when wrong is done, it is not to be punished. And, when punishment is to be inflicted, do not reason, experience, and common-sense declare that chastisement is best administered when administered on the spot? When a child has done wrong we must impress that child, not only with a sense, but with our sense of the wrong. Every teacher should make the child feel that he stands to that child, not only as a teacher, but as a parent too, and he should make the child feel that his horror of evil is to be to that child the measure of his parents' horror too. But what of the child whose parents show no horror of evil of any kind, or, if they do, never punish the evil-doer so long as it is their own child? Order is Heaven's first law, and must be the first law of every school where the child is to be educated as his nature and God's order require. The school should be a model of what the Family, the Church, and the State ought to be. And how is order to be inculcated and enforced? By instilling into the youthful mind feelings of reverence—reverence for himself, for his teacher, for his parents, and for his God.

People would almost make me believe that I had read my Bible upside-down, and had therefore utterly mistaken its meaning, when they tell me that corporal punishment is contrary to the laws of God and man. I used to read in my Bible that "tribulation and anguish shall be to every soul that worketh evil." I well remember reading also passages like these:—"He that spareth his rod hateth his son; but he that loveth him, chasteneth him betimes." "Chasten thy son while there is hope, and let not thy soul spare for his crying." "Withhold not correction from the child, for if thou beatest him with the rod he shall not die." "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." Ay, and even He who wept over Jerusalem when He cleansed the Temple was not satisfied with using the rod of His mouth in denouncing the buyers and sellers as thieves, but He must needs make "a scourge of small cords," and so, by corporally castigating them, make them feel in their bodies something of that degradation which, as "a den of thieves," they had brought upon their souls.—Away, then, with that mawkish, sentimental feeling that there is greater evil in suffering than there can be in sinning!—that it is the punishment that degrades, and not the crime!

Those young gentlemen in Ottawa who have formed a club to keep widows' (verse 1). 2. A man hurrying through walks shoveled will be rewarded in the crowd: See I he falls at Jesus' (their own bodies as well as in their souls. 3. Jesus and the throng pass on through shoveling snow is better for both than the streets of Capernaum. 4. As public competitive sports and quite as pass on, a woman presses toward Jesus.