

ness, but by the faculty it is technically known by no other name than "*Diei Domini Morbus*."

2. It partakes somewhat of the nature of ague, especially as it is attended with a great degree of coldness. This coldness is first apparent early in the morning of the Lord's day; in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dulness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases, this attack has come upon them after they have gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a playhouse several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7. These persons often surprise their neighbours with their great activity and health on Monday, however unfavourable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savoury food, and a want of relish for *panis vite*, bread of life, which in this case is the indispensable remedy for the disease.

10. Persons affected with the disease generally have a disrelish for private religious exercise of the closet and the reading of the Scriptures.

11. This disease is also contagious; neighbours receive it from neighbours, and children from parents.—*Examiner*.

#### OUR PRAYER MEETINGS.

From the unspoken speech of a deacon, inspired by the last meeting of the Ministers and Deacons' Association (which we have not room to publish in full) we cull the following:—"I remember hearing a sermon by the Rev. Thomas Binney on the lxxiii. Psalm. It was delivered in the old church which stood on the very ground where our meeting was held. In the course of his remarks he drew a contrast between the life of the past and that of the present day. He said that some of our forefathers were like some of Gideon's men, who could lie full length and take huge draughts of the living stream; but in these days we were like those of Gideon's men who could not afford the time to lie down, but merely to stoop and dip up some of the

waters in the palm of their hand as they passed along." And the following—"You remember the anecdote of the missionaries on board a sinking ship. The sailors and others were at the pumps, working their utmost to save the ship, when some one said 'Where are the missionaries?' 'Oh! they are below praying for us,' was the reply. 'Can't they pray and pump too?' the interrogator asked. I never learned what became of the ship, or whether the missionaries came on deck; but certain it is that some of us now-a-days are compelled to pray and pump too." And another passage—"For my own part, while I think that public prayer meetings, properly conducted, are good things, still, I prefer the prayer meeting in the family night and morning. And there is another kind of prayer meeting. In the office or the street, when there are none but a few of the 'spirits that walk the earth unseen' to surround one, a cry for help, for light, for mercy, may go up without audible sound. What we want in these days of shams and forms is not so much the outward display as the inward life. Let religion and the spirit of prayer be a principle of life to guide in every transaction, and to give strength to stand when others fall."—*E. C. in Victorian Independent*.

#### RUSKIN ON PREACHING.

There are two ways of regarding a sermon, either as a human composition or a divine message. . . . If once we begin to regard the preacher, whatever his faults, as a man sent with a message to us, which it is a matter of life or death whether we hear or refuse; if we look upon him as set in charge of many spirits in danger of ruin, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavour to conceive how precious these hours ought to be to him, a small vantage on the side of God after His flock has been exposed for six days together to the full weight of the world's temptation, he has but thirty minutes to get at the separate hearts of a thousand men, to convince them of their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hand and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this, and . . . we shall wish that his words may be simple even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—*Selected*.

THERE never was a day that did not bring its opportunity for doing good, that never could have been done before, and never can be again.