

of the possessed man in Scripture who was named Legion, because of the evil spirits who had him in their power. This is one side of the picture, the carnal. What else but the love of Christ, what less than the faith of Christ, could induce men and gentle women to go and live among such people, with the hope of making them better, unarmed with anything but the weapons of the Gospel. Christian is the same untamed savage clothed and in his right mind. His wild, cruel, raging passions subdued, expelled from him, in fact, by the power of a wholly new nature. The long, dark night has fled, and his mind is illumined with light from heaven; he is lifted up into a new sphere of life altogether, bright with the hope of immortality, nay more, with the confident expectation at no distant day of being like the glorified Christ, and employed forever in His pure and exalted service. His becoming a Christian has given him a home, the abode of peace and love and kindness, where woman reigns in all her loving, gracious, tender ministries. The herd of human beings has become a Christian society, where peace, order and goodwill reign. The Sabbath is known and kept, the house of God is set up and glad congregations come together, and there is heard the glad tidings, the voice of prayer, the melody of psalms, and Christians, once cannibals, now sit together at the holy memorial feast, members of the household of God, fellow-citizens with the saints on earth and in heaven. This is the other side of the picture. This great change is a miracle of Divine love and power, wrought by nothing less than the almighty power of God. This, under God, is the work of the Christian missionary abroad and of those who labour together with him at home.

SUNDAY STREET CARS.

A fierce struggle will be waged in Toronto over this matter. While out and out opposed to it, it is as well at once to acknowledge that it is a question upon which even Christian men may differ, and we shall not impugn the sincerity of those who take a different view of the case. It is to be regretted and strongly deprecated that the newspaper which has set itself to champion this measure, should appeal as it does to personal feeling, stirring up antagonism against men who are not only entitled to their opinions, but who as citizens are above reproach, should call names and ascribe the most unworthy motives. A good cause does not need to resort to such means. It is a confession of weakness to do so. It ought to be content to rest its case upon honest argument. Admitting the weight of such arguments as are adduced, there is great force in the objection taken against a vote being so soon called for after the very decisive one given such a short time ago. The same is true of the time of year at which the vote is to be taken. Let it be granted that many of those away from the city would vote for the cars, many would as certainly vote against them, and in any case because of the absence of hundreds from the city, the result of the vote, whatever it may be, cannot be regarded as a full and fair expression of the will of the whole people. Those away have as deep an interest in all that affects the city as those here, and should in fairness and honesty have been given an opportunity to record their votes. It is almost wholly useless to argue this question now, but to the Christian mind it is painful, and bodes ill, we fear, for the future that, scarcely any more reference is made to the decalogue than if it had no existence. One day in seven for rest and quiet, is the one simple, broad requirement of this law, binding, we hold, upon all men at all times, and for the good of mankind in every sense of the word. This will be most certainly broken in upon if this measure should carry, and while its advocates see no danger of other evils following in its wake, and

try to calm our fears in this respect, it is a fact that history and experience demonstrate that the very evils we fear do follow upon the breaking down of the sanctity of the Sabbath. How can the advocates of Sunday street cars guarantee that Toronto will be an exception in this respect. It is a strange and fatuous course for us in this city and country, to be attempting to do away with that quiet and restful Sabbath which other countries that have lost it, are making every effort to regain. None of the counterbalancing advantages that are paraded before the working-man as making up for what he will lose, and so gain his vote, will, we are persuaded, be realized when the fatal change has been made. As has been said, there can be little accomplished now by arguments and speeches. The duty of all who value the rest and quiet of our Sabbath, and the opportunity and call these give to worship, and the improvement of our spiritual nature, is to organize, organize, and get out on the appointed day every vote, and so make sure to defeat that which, we are persuaded, will be injurious to the best interests of the city and of the whole country.

THE EFFECTS OF SABBATH OBSERVANCE.

BY THE REV. H. P. LYMAN-WHEATON, A.M., D.D.

We have only to substitute Sunday street cars for the "World's Fair," to make every word of this article applicable to the City of Toronto at this moment. We commend it to our readers.—Ed.

When attended to, Sabbath observance has always been for the well-being both of the individual and of the nation. Rich blessings were promised to Isaac, as the Lord said, "Because that Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." And, according to Seldon, all the Jewish writers considered that the Sabbath is here included. The promises to Israel, on condition of observing the Sabbath, are very numerous, and so well known as not to call for more than this passing reference. And it has ever been found that the nations which observe the Sabbath are highest in the scale of nations. The root law of the Divine government is, "Them that honor Me I will honor, but they that despise Me shall be lightly esteemed."

What was Greece without her Sabbaths? The arena of sensuality and debasement; her greatest philosophers were guilty of the most heinous crimes; her poets sang of licentiousness and wickedness until, rotten to the core, she fell before the Macedonian king. What was Rome? The theatre of dissension and inhumanity, and the fount of innumerable ills, until she sank beneath the weight of her own crimes. What was France when she set aside her Sabbaths? Think of Danton and Robespierre—think of her many revolutions—think of her now, the most crushed of the nations of Europe.

The Sabbaths are the preservatives of national religion. Do away with the one, and the other will soon follow. Without a Sabbath, our sanctuaries would be deserted; every check to worldly business and struggle would be thrown down; iniquity with growing tide would sweep over the land, and we should come to be flooded with impiety. And with the religion of the land, her glory would depart, too. The Sabbath—the "pearl of the week," as old Philip Henry used to call it—being snatched from the crown, her highest treasure would be gone, and, effete and despised, a noble nation would perish because of its sin. But, oh, the blessed effects of a right observance of this day! Individuals are shown their sins and led to the Saviour. Christians are encouraged under life's sorrows, and strengthened for conflict. Ignorance is enlightened and folly is reproofed. Glorious anticipations of another world are enjoyed. Being reminded that the hardships of the wilderness shall be changed for the repose of the home; and the tossings of the stormy sea, for the quiet

of the haven; and the conflict of the battle for the glory of the victory; and the fatigues of life, for the endless rest; heaven is anticipated, and joy thrills the soul; the children are shown the way to the Jerusalem above; the sick and the dying are visited; and prepared for the world where they shall be "no more curse," and much good is done.

And all this has an influence on the nation. It elevates the tone of its morality, and increases the stability of its rule. Our Sabbaths are our joy, our safety, and our pride. A country without a Sabbath, as Beecher says, is like "a man without a smile, a summer without a flower, and a homestead without a garden." Remove it from us, and God will be dishonoured, and man will be uncared for. Irreverence and selfishness will everywhere prevail. As in the Decalogue, the command stands just between those laws that respect our duty to God, and those which respect our duty to man, as if it were the bond of connection between them, so experience shows that the man who religiously and strictly observes the Lord's day, respects and obeys the laws which teach him his duty to his God, and those which teach him his duty to his fellowman.

Let us do our utmost to preserve our Sabbath intact. For the sake of our country, whose prosperity depends on her national recognition of the Divine claims, and which is being threatened by atheism, worldliness, and indifference—for the sake of our brethren, the workmen, who need, amid their hard toil, a day of rest, and to whom the preservation of the Sabbath is of far greater importance than the opening of the World's Fair on Sunday—however elevating the advocates of that course may declare it to be—for the sake of the children who now, perhaps, are in attendance at our Sunday-schools, and who, by opening places of amusement on the Sunday, may be drawn from their present godly influences into the way of sin—for the sake of the youth of our land, the fathers and mothers of America's sons and daughters yet to be, who, after the fatigues of a journey to the World's Fair, and a walk about it, will enter the saloon, as they say, for refreshments and rest, increasing Sunday traffic, and, listening to blasphemy, and beholding immorality, will lose their honour and blast their character for all time to come—for the sake of our own souls, which, on this day receive so much spiritual good in the ordinances of God's house, where now the burden of holy song ascends, the accents of solemn prayer are heard, and the revelations of holy truth are made known for guidance, instruction, strengthening, and comfort—for the sake of all that is noble, all that is pure, all that is elevating, let us protest against anything that may take away from the Sabbath any of its obligations or universality of blessing.

The evil may seem small, but it is the beginning. Avoid the beginning of evil. Almost all great things begin small. The little plash of the stone in the lake will multiply into an infinite number of circles. The embryo oak is in the acorn. The seed of open, thorough Sabbath desecration, is in the movement for the opening of the World's Fair on the Lord's day.

Ulster Park, N. Y.

Gurnall: Never was a faithful prayer lost. Some have a longer voyage than others, but they come back with richer lading.

A great many people's morality resembles sign posts at the corners of country roads. They point in the right direction, but they don't budge an inch themselves.

A sermon, poorly constructed, and haltingly delivered, which does somebody good, is greatly better than a sermon faultlessly arranged, and eloquently delivered, which does nobody good. This fact must not, however, be regarded as justifying the preacher in anything less than his very best in preparation and delivery of his sermons.

Books and Magazines

PRESENT DAY THEOLOGY. By Lewis F. Stearns. New York: Charles Scribner's Sons. Toronto: Wm. Briggs.

The author of this work was the son of a Presbyterian manse in Massachusetts, was educated at Princeton, Berlin, Leipsic, and Union Seminary, New York. At the time of his death in 1892, at the early age of forty-five, he was professor of Theology in Bangor Seminary (Congregational), a post he ably filled for ten years, during which time he had declined an invitation to fill Dr. Shedd's chair in Union Seminary, because, as he wrote, "I am not an American, but I am not a Calvinist in the sense in which I have supposed the Westminster Confession to be Calvinistic." A careful perusal of the book, however, suggests very decidedly that Professor Stearns—at least as we view it—could with far less reservation, have continued his adherence to the Confession than very many now appear to do. There is nothing strikingly heterodox in the work, which is really a very excellent text book on Theology, having a pathetic interest in view of its author's early death. On the other hand, we do not see that in the presence of so many theological treasures already in the field, that "Present Day Theology" has any striking feature to commend it beyond the local and friendly circle of its worthy author. The chapter on Inspiration, is thoughtful and conservative; those that deal with eschatology, somewhat hesitating, candid, reverent; the discussion on the Kingdom of God, show our author to have been fully alive to the social questions of the day, in their relation to Christianity; we are not to "forget that the kingdom of God is to be established here, in this earth." We are pleased with the book, its sweet candor commends it, and though, as we have said, it has no such merit as would place it in the first rank, no young theologian would make a mistake in giving it a place upon his study table.

The Book of the Fair is a historical and descriptive presentation of the World's Science, Art, and Industry as received through the Columbian Exposition in Chicago in 1893. This superb work is published by the Bancroft Company, Auditorium Building, Chicago, Ill., and is by Hubert Howe Bancroft, assisted by a competent body of the best artists who could be secured in Europe and America. It is to be issued in 25 parts of 40 pages each at the rate of about two parts monthly at \$1.00 a part, and when finished will contain 1,000 imperial folio pages 12 by 16 inches. It is published on heavy paper of the highest enameled finish.

This first part contains a review of the world's fairs held so far and national fairs held in various countries, accompanied with many illustrations of superior excellence. In chapter second we have a historical sketch of the Chicago Fair, and in the third, of the "Evolution of the Columbian Exposition. If this work bears out, as we doubt not it will, the promise of its first part, it will be a splendid memorial and presentation of the greatest of all the World's Fairs held so far.

The Canadian Magazine aims to secure interesting, instructive and timely articles of national interest rather than material which appeals merely to the lovers of artistic excellence, and it succeeds in a way gratifying to all who have a patriotic regard for the country. A popular science article of great interest is "The Birth of Lake Ontario," by Prof. Willmott, of McMaster University. Mr. E. J. Toker's article, "Our Forests in Danger," is a well-written, interesting and powerful appeal for systematic forest conservation. John S. Ewart, Q.C., Winnipeg, enters a powerful appeal for tolerance of isms, in his article, "Isms in the Schools." Rev. Prof. W. Clark's "Kingsley's Water Babies" is written in charming style. "The Battle of Stony Creek," by E. B. Biggar, Montreal, and Mr. Tipton's "At the Mouth of the Grand," are two illustrated articles. "The Automatic Maid-of-all-Work," by Mrs. M. L. Campbell, of Ottawa, is very amusing, and Miss Florence Ashton Fletcher's conclusion of her powerful story, "The Chamol's Hunter," well maintains the interest of the first part. Altogether the number is a strong one, and will no doubt meet with a wide appreciation.