

would have been an outrage on the feelings of common humanity. But the more that, by means of easy, rapid, and safe communication among the nations, social and commercial bonds multiply and draw them close together, the more unnatural will war appear, and the more anxious will nations become to shun so terrible, uncertain, and unsatisfactory a mode of settling their disputes. Along this line also, we may cherish the hope, nay, feel a certainty that wars will become less frequent, and, finally, be unknown. It is also a point which cannot be overlooked, that this mode of settling matters of difference between nations, and of serious danger, has first come into practice, on a large scale, in the case of Protestant peoples. Is it too much to conclude from this, that the teachings of the Gospel and those views of divine truth which are peculiar to Protestantism tend more than do any other which have as yet been tried upon mankind, to bring about the happy result, over which, whatever may be the feeling with respect to the material advantages being on one side or the other, the three great nations concerned, alike rejoice. If this is so, and we cannot help believing that there is much in it, does it not furnish a strong argument founded upon humanity, added to these strongest of all arguments, the last commission of our risen Saviour, and His love for men as shown in His atoning sufferings and death, to press on with an ever-intensifying zeal and self-sacrifice in making known the Gospel of peace, as we hold it, to all the nations of the earth, and so the day be hastened on, when men shall beat their swords into ploughshares, their spears into pruning hooks, and learn the art of war no more.

#### THE HOME MISSION AND AUGMENTATION FUNDS.

The circular from the Rev. Dr. Cochran, which we publish in this week's issue, anent these two funds, really one, tells its own story. The history of our Home Missions has almost from the first been one of the most encouraging success in itself, and has, through the Church, been fraught with untold blessing to the whole Dominion. What would Presbyterianism have been, and how different in many most important respects, would the history of our country have been, but for our Home Missions? Not only the pressing need existing in many parts of the country, especially in our great North-West and British Columbia, but the abundant success with which it has pleased God to crown our present efforts, make the strongest possible claim upon the whole Church for a liberal response to the call of the Home Mission Committee through its convener. Anxiously do scores of our missionaries watch for the degree of support accorded to this fund, and the extent to which hundreds and thousands of our people, and others as well, shall enjoy the ordinances of religion, depends upon the support we give it. Not only is this important to our mission fields and stations, to our weak congregations, and to their pastors, in its pecuniary aspects, but as furnishing a real and true index of the existence and sincerity of our sympathy with them in their arduous, and often lonely and ill-requited labours. Let these Presbyteries especially, who have least Home Mission work within their bounds, and consequently are most apt to forget the obligation resting upon them in this respect, and resting on them all the more that they generally enjoy an unbroken supply of Gospel ordinances, and are also in the most comfortable worldly circumstances, let them especially show their real interest by a larger liberality. We all pray for the spread of the Gospel at home and abroad, and some can give little more than their prayers, but in the case of those to whom God has given the ability to do more, and who yet withhold it, prayer without giving is little, if any better at all, than a mockery, a piece of hypocrisy and superstition.

#### HEROES OF THE EARLY CHURCH.

JUSTIN MARTYR (BORN 103 A.D.)

About the time the last apostle was finishing his noble career, a child was born at Sychar in Samaria, who was destined to play an important part amongst the men of that generation: his name was Justin. The writings of Ignatius and Polycarp were short practical addresses exclusively to Christians; but in Justin the Church found a man of great gifts and extensive culture, who was able to wield most vigorously the pen of the polemic, to defend the citadel of truth, and to refute the vile calumnies that were circulated concerning the Christian Church. He was the first writer on Christian apologetics, and has handed down to the Church and to posterity a brilliant reputation, and an imperishable monument in his writings. Though of heathen extraction, he was favoured with a liberal education; he applied himself diligently to the study of the Greek language, to all the branches of the Grecian culture, and more especially to the works of the great philosophers, Plato being his favourite author. His study of heathen mythology, while it left him restless and dissatisfied, created and fostered a strong desire for further research and enquiry.

When but a stripling he left his Samaritan home and travelled through different countries in quest of knowledge: reminding one of the parable of the merchantman in search of goodly pearls. He took nothing on trust, but carefully examined the various systems and schools of philosophy, and sought out the public teachers and learned men of every land through which he passed. The teachings of Plato, and especially his sublime speculations about the "Immortality of the Soul" fascinated his mind, and following such a guide he seemed to stand with throbbing heart knocking for entrance at the gates of life, yet they opened not. He had traversed the length and breadth of the regions of philosophy; he had visited its temples, its groves, and its renowned teachers; and, at length, after immense labour, he had gained the summit of their highest discoveries; but alas, when he looked forth upon the scene which he expected to reward him for all his toils, a heavy mist lay along the landscape, so that, philosophy, in an important sense, left him where she found him, in the regions of conjecture and uncertainty.

O thou, whoever thou art, whose steps are led,  
By choice or fate, these lonely shores to tread,  
If e'er thy sight would blissful scenes explore,  
The current pass and seek the further shore.

The story of his conversion is thus told: He was walking in a retired path near the sea, wrapped in meditation, when an old man, on seeing his long robe, the badge of the professed truth-seeker, approached and accosted him. How often has the casual meeting between two strangers turned out to be the pivot period upon which their destiny was moved and shaped. You learn this at the Well of Samaria, on the road to Damascus, in the Library at Emfurther, and also in the meeting between Wesley and the Moravians who explained to him the way of salvation by faith. Justin and the stranger paced the beach in earnest conversation. Step by step did this unknown teacher conduct him away from the paths of ancient philosophy, and from all man-made systems, to the very door of the great temple of revealed truth, and placing the key of that door in his hands, he said, "It is there in the Scriptures you will find everything which it concerns you to know for the attainment of true happiness. But, above all, ask of God to open your heart to the light, for without the will of God and of His Son, Jesus Christ, it is not given to any man to attain to the truth." With palpitating heart, Justin followed him through all the windings of his exciting and

fascinating discourse. A new world of thought and experience, with its glowing landscapes and radiant skies had opened before him as if in a dream. And as he could do nothing by halves, the earnest philosopher became at once the devoted Christian, and uncompromising champion and defender of the faith. He closely watched the private and public conduct of Christ's followers to see if they were true to their profession, and if they were firmly attached to their principles. The conviction came home to him, and each day increased its force, that the world had never seen the like of those who formed the Christian band; their lives were sublimely simple and transparently pure; they feared no foe, and welcomed death. This led Justin to remark, "I was once an admirer of Plato and I heard the Christians abused; but when I saw them meet death and all that is accounted awful among men without dismay, I knew it to be impossible that they should be living in sin and crime. I despised the opinion of the multitude—I glory in being a Christian, and take every pains to prove myself worthy of my calling."

After making a public profession of the religion of Christ he did not lay aside the philosophic garb or cloak peculiar to the sages of that day; and having formerly travelled through many lands in search of knowledge, he now became an itinerant missionary of the Cross, baptized with an unquenchable zeal for the saving of souls. Day after day he might be seen in the crowded thoroughfare of some of the great cities of the empire, and most often in Rome itself, discoursing to eager groups of listeners and enquirers of the deep things of God, literally realizing the inspired picture of the celestial wisdom which crieth without and lifteth up her voice in the streets. The idle passers-by were attracted by the well-known garb which they revered in their own heathen teachers, and approaching with a prejudice in his favour saluted him with "Hail, sage philosopher," and then waited to hear what he had to say about that new wisdom from the East.

In Rome he established a school for instructing those who were anxious to receive Divine knowledge, at the same time his house served as a place of meeting for the Christians of that city. At this period the followers of Christ were labouring under general misunderstanding rather than any state persecution, and this was regarded by Justin as a suitable time to write his First Apology to the Emperor Antoninus Pius and his sons, in the year A. D. 150. In his masterly defence of the truth you see Christianity no longer concealing itself within the narrow walls of its own places of assemblage, but coming forth to the light, approaching the foot of the throne; and though the attitude is that of a suppliant, yet from the very way in which it puts forth its claims to the inalienable rights of conscience, it proclaims its moral superiority, and in the name of an apology, Justin publicly preaches its doctrines in the ears of his sovereign and of the world. Such an indefatigable labourer in the cause of the Saviour, and such a writer of mark could not long fail to arouse the antipathy of his enemies, and to bring down upon himself the penalty ever ready to be inflicted on the good and the true. Yet it was not until the days of Marcus Aurelius that the axe was lifted to cut down this noble cedar. He and several others were brought before Rusticus, Governor of Rome. Being asked ironically by the prefect, if he believed that after his decapitation he would ascend to heaven, "I am so sure," he replied, "of the grace which Jesus Christ hath obtained for me that not a shadow of doubt can enter my mind." He was commanded instantly to sacrifice to the gods, but refused, saying, "We desire nothing better than to suffer for our Lord Jesus Christ, for this gives us salvation and joyfulness before His dread judgment seat, at which all the world must stand." These were his last words, after which he fell like a Roman citizen by the headsman's axe, and thus gained the martyr's crown.—Rev. James Outhbertson, in Great Thoughts.

#### Books and Magazines

We acknowledge receipt from the Provincial Government of the Statutes of the Province of Ontario, passed last session.

The Mothers' Nursery Guide. The title of this monthly explains and describes itself. It is well filled with most readable articles and paragraphs which cannot but prove of great value to mothers and all others who have the care and nursing of children. The Babyhood Publishing Co., 5 Beckman street, New York.

Book News for August contains its usual full quota of, to the book-lover, appetizing notices and sketches of new books with many interesting illustrations. The last part of it is made up of a descriptive list of books, arranged under the heads of subjects on which they treat. John Wannamaker, Philadelphia.

The Annual Announcement of Trinity Medical College, Toronto, established 1850, and in affiliation with Trinity University, the University of Toronto, Queen's University and the University of Manitoba, gives full information about its staff and course of study for the session of 1893-4. Daniel Rose, 24 Adelaide Street West, Toronto.

The Methodist Magazine for July is a most readable and interesting number, furnishing an agreeable variety of prose and verse, of new and continued articles, almost wholly Canadian in their authorship, and thus appealing the more to our interests. It contains articles on India, Ticonderoga and its Memories; Tent Life in Palestine, and two on California, are all interesting. Besides these, there are papers on William III. and on Catherine Booth, the sainted and saintly mother of the Salvation Army, a liberal allowance of poems, original and selected, religious intelligence and book notices. William Briggs, Methodist Bookroom, Toronto.

The August number of the Missionary Review of the World opens with a sermon preached by the Rev. A. T. Pierson, before the London Missionary Society in May last. A timely article for us in Canada is Missions to the Romanists. Louis Harms: Education and Missions; A Recent View of the British Indian Government, and The Present Aspect of Missions in India, are the leading articles in the first department. The International Department gives a bird's-eye view of mission lands and work generally. All the other departments contain full, varied and interesting information on their respective subjects. Funk & Wagnalls, 11 Richmond St., Toronto.

Woman's Work for Woman, for August, is chiefly taken up with Korea, which is the field to which attention is called this month. It is most interesting, as indicating the rapid march of the missionary movement, that in this number the names are given of no fewer than twelve ladies who are at work in Korea in connection with the Presbyterian Church. Much interesting information concerning other lands, is given in correspondence from the missionaries at work there. Very wisely, a part of the Magazine is taken up with a Home Department, not less interesting than the Foreign. Woman's Work for Woman, 53 Fifth Ave., New York.

The Public Life of Christ, by C. J. Kephart, is a brief, compendious, and simple treatise arranged with a view to enable the reader who has not access to larger works, to study and follow the public life of Christ step by step, year by year, from His temptation to His ascension. To further aid the student, the author has constructed an ingenious coloured chart, by which the eye can take in the travels and works of Christ. Besides these, it comprises tables, a Scripture and general index, all well calculated to help increase the usefulness of the book as an aid in studying the New Testament generally, but especially the Gospels. Methodist Book and Publishing House, Toronto.