

## London Preachers.

DR. JOSEPH PARKER.

Dr. Parker preaches to a congregation of some two thousand people in an elegant structure known as City Temple, on one of the most frequented of the down town streets of London. Instead of retreating to the suburbs, as most large and wealthy churches do, Dr. Parker and his congregation have erected this new building just where it is most needed, and have resolved to maintain their position in the very thickest of the fight. The prominent part taken by Dr. Parker as one of the English delegates to the Conference of the Evangelical Alliance, held last autumn in New York, gave many of our American brethren an opportunity to hear and know him; and judging from the reports of our religious press, as well as his own hearty acknowledgments, he was fully and warmly appreciated. He has been of late wielding a powerful religious influence, as well as securing an more and more popularity, in a series of sermons to business men, delivered to an overflowing house every Thursday at noon. They are spoken of as the most remarkable productions, fearless and outspoken in the application of the Gospel to business life, and exactly adapted to their purpose. Business men of all classes and creeds have flocked to hear them, and the good results are spoken of as most marked and encouraging.

As at Mr. Spurgeon's, the worship in this Congregational Church is of the simplest character. The singing is congregational, with no organ or choir. The audience is made up of apparently well-to-do business men and their families, and every thing in a whole-souled, hearty, English manner, as if by people who are deeply in earnest in their work. Standing in his black gown, Dr. Parker bears a very strong resemblance to Dr. Orniston of New York. He is tall and muscular, with bushy black hair, smooth full face, small keen eye, and, from his peculiar accent, is evidently a Scotchman, or, at least from the north of England. During the reading of the hymns and the lesson, the preacher's eyes are not removed from the book, and during the first few sentences of the sermon they are closely fastened upon the notes before him; but as he warms to his work, they begin to flash upon the audience, and to the end they add emphasis and force to every word that is uttered. His voice is deep and full, evidently well trained, and managed with great skill. The prayer is simple, direct, shows a deep knowledge of the human heart, is offered with much feeling andunction, seems to have the element of strong faith, leads the hearts of the worshippers right on and up to the mercy seat, and when it is ended the whole audience is melted to tears, and a feeling of reverent love seems to fill the place. The sermon is simply itself; but it is the simplicity of greatness. The manner of the preacher is a little pompous, perhaps, at first, but this soon changes to an earnest reaching for the hearts of men. The style is expository, the thoughts massive, the language plain and eminently direct, the presentation of truth is pointed and fearless, and the last half of the sermon especially is attended, in a very marked degree, by the searching power of the Holy Spirit.

It is plain to all that the speaker has power with God, and that that is the secret of his marvellous power over men.

Dr. Parker is the right man in the right place, and must be ranked among the greatest of English preachers. He is especially adapted to reach the thoughtful man of business, while his culture and his frequent flights of the truest eloquence attract even the more learned and refined, and, best of all, his fervent piety, which glows in all his public and private utterances, gives him a practical power for good over all hearts.

## DEAN STANLEY.

Dean Stanley preaches occasionally in Westminster Abbey, and once I have had the pleasure of hearing him. My seat was near the "Poets' Corner," where lie the remains of Macaulay, Campbell, Dickens, and a host of equally famous men, and where the walls are covered with monuments to scores of England's greatest poets. The Abbey itself is the history of England in stone, and the exciting interest which clusters about it, to one who has never entered it before, is really not very well calculated to prepare the mind for an ordinary sermon. Then, again, the arrangements for the services could not possibly be worse. The pulpit stands in the centre of the building (which is in the form of a Latin cross) with seats for about two thousand immediately around it, and the long aisles, and lofty arches, and the numerous chapels beyond, swallow up the speaker's voice and utterly destroy its effect.

It is really worse than speaking in the open air. These English Cathedrals are capital for show, and as national monuments, but are the worst possible contrivances for the convenience of either speaker or hearer in ordinary religious service.

After a tedious choral service, in which the whining of prayers and responses was enough to drive all devotional feeling out of the mind, Dean Stanley mounted the pulpit and began his sermon. He is a thin, vigorous, scholarly-looking man, of medium height, gray, close-cut hair, and a very genial, pleasant eye, I should judge, from the very few glances he gave us during the reading of the discourse. His voice is weak and untrained, his elocution is very imperfect, his manner is anything but graceful, he wears you with a most disagreeable tone and disappoints you from the first to the last of his performance. There is no life, no power, no unction about it. It is simply a well written, learned, critical dissertation on the subject of sacrifices, and is really no sermon at all. It is a purely intellectual effort. As a writer and a leader of liberal thought in the Church of England, Dean Stanley is really a great and useful man, but as a preacher he is just as certain a failure.

## CANON LIDDON.

Not so with Canon Liddon, of St. Paul's, the author of the "Bampton Lectures on the Divinity of Christ." Like Dean Stanley, he labors under the disadvantage of a tedious preliminary service, and there is even a greater space beyond the audience gathered under the monstrous dome than

Westminster, but he rises above all this, and interests and instructs and thrills his hearers in spite of these hindrances. He is a man of medium height, rather stout, full, smooth face, mild and extremely pleasant blue eyes, his hair sprinkled with gray. (al though he is not yet forty years of age,) and his manner is as earnest and direct as that of a real live preacher should be. His sermon was replete with massive thought, and a model of clear and vigorous English composition. He reached the people and held them to the end. His voice is clear and sonorous, and although the sermon as a whole was more intellectual than spiritual, still there were many passages which glowed with a genuine pious zeal for the good of souls. He always draws a large congregation and is really a great preacher; but he is a sort of caged lion, his position in the establishment being plainly a constant hindrance to his powers, otherwise he might develop into one of the most effective pulpit orators of this or any other age. As it is he is doing a great work for close Bible scholars, and at the same time performing the much needed work of elevating somewhat the standard of pulpit performances in the established church.

I also had the privilege of hearing one sermon from Dr. Cumming, of the Scotch Presbyterian Church, the well-known author of several rather erratic religious works. He is a noble Christian worker, whose power for genuine good has long been felt in London, and although he is growing old, and his popularity is quite on the wane, still we all very appropriately sit at his feet and learn how to clearly and simply expound the word of God.—Rev. R. C. Houghton, in N. Y. Methodist.

## A Noble Example.

In a city not a hundred miles away, there lived a few years ago, perhaps lives still, a family of three persons, whom I slightly know; whose history had been a wonder to all who had heard of it. The father, when a young man, gave up his heart to Jesus, and began his manhood life with the inquiry, "Lord, what wilt Thou have me to do?" He connected himself at once with a then young and important but struggling church. The congregation found it necessary to build a house of worship. When it was finished, with great effort they paid upon it a large sum of money, but were compelled for a time to have a debt of \$20,000. Months passed on, and it was found that this incumbrance painfully retarded the progress of the church. The time came when, to all appearance, it seemed that the valuable property might have to be sacrificed. Meanwhile the young member's success in business had been very rapid, and just at the critical moment for the church, he found that he had accumulated precisely the needed amount of money. He looked, he thought, he prayed, he gave his \$20,000, every farthing of it to the church, and entered on his business life anew. That man, when I last heard of him, was one of the wealthiest men, even in worldly things, in the wealthy city in which he lived, and yet was simple as a child in his love for Christ. Temporal blessing and spiritual grace had flowed in on him as a river. He had had terrible affliction for many years in the beloved partner of his life. She had not known a day of exemption from severest pain. But I wish I could have taken you all to see, as I saw, how grace had melted in that bright, unselfish home, and more yet, how her mother's suffering had trained into the Saviour's spirit the only child, a loving daughter, who had given her growing life all up to cheerful care. The \$20,000 laid upon the altar of a young man's love for Jesus, and many thousand dollars given since, were cheap to pay for what that home had known of Jesus, love and Jesus' grace. Its inmates never seemed to think of what they had given, but others had it in their minds, and read the lesson every day. It had developed much of warm, unselfish spirit in the church they blessed, and made a large, free-hearted, freely giving church of that which struggled for its very life so many years ago. Oh, can we fail to feel how sure that word of Jesus is: "Seek ye my kingdom first, and I will add unto you every needed worldly good." Does the Redeemer expect much of His church? What is it all, I ask, to what He has Himself already given, to what He binds Himself, even yet, to give to every one who heeds His claim? Name ye the sum ye think would be too great as glad return for His redeeming love, His all sufficient grace, His guaranteed support. His offered and His glorious heaven!—Rev. David Cole, D. D.

## Health of Foreign Cities.

In Paris 680 deaths were returned in the week ending last Friday, and the annual death-rate was equal to 19 per 1000 of the estimated population. In Brussels 68 deaths occurred in the week ending the 3rd inst., and the rate was 18 per 1000. During the same week 44 deaths were registered in the Hague and 185 in Amsterdam; the rates were equal to 24 and 25 per 1000 respectively. In Copenhagen the deaths returned during the week ending the 1st inst. were 106, and the rate was 28 per 1000. In Christiania 15 deaths were returned during the week ending the 6th inst., and the rate was only 11 per 1000. In Berlin, during the week ending the 26th ult., 498 deaths were recorded, showing a rate of 81 per 1000. In Breslau 182 deaths were returned during the week ending the 26th ult., equal to a rate of 81 per 1000. In Munich the 90 deaths in the week ending the 3rd inst., were equal to an annual rate of 26 per 1000. In Vienna the 207 deaths in the same week gave a rate of 17 per 1000. In Rome 97 deaths were registered in the week ending the 27th ult., and the rate was 20 per 1000. In Turin the deaths returned during the same week were 75, and the annual death-rate was 18 per 1000. In the city of New York 646 deaths were registered in the week ending the 10th of September, and the equivalent annual rate of mortality was 27 per 1000. In Brooklyn the deaths during the same week were 222, and the rate was 26 per 1000. In Philadelphia 808 deaths were returned during the same period, and the rate was 21 per 1000.

## Hats.

As a part of a woman's garb the new hats are unique. Their prototypes have existed among men's head coverings for several seasons, but nothing quite so eccentric has been seen for women's use for many a day. The modish hats are of all shades of felt; have high crowns like the grand Alpine hat, without its dent, and rather wide brims. It is in the brims alone that one can be individual. They are turned up before, behind, on the sides, at the corners—wherever fancy prompts, in short. Velvet and ruffled silk, of shades contrasting with the felt, with short feathers of all kinds—ostrich, heron, cock, duck, peacock, partridge, robin, and every other variety of wing—form the principal portion of the trimming. Inevitably, there is an abundance of jet interspersed, in the form of buckles, pins, sprays, and fringes, while blue steel holds its own. But as jet and steel are not happily adapted to every colour, there is now and then a surcease of them. The brims of these hats are not wired; consequently they are so softly flexible that, while they are turned up on one side, they can be turned down upon the other, producing a singularly "rakish" effect. These hats have in fact too great a tendency in this direction; and require unusual taste and discretion in their use. The usual garment is a binding of velvet, wide or narrow, as preferred, piped with ruffled silk; finger wide band, also of velvet, round the crown; a bunch of loops of the combined silk and velvet securing the brim against the crown—these, in turn, surmounted by such feathers as may be used, and the flowers and leaves, if any are employed, tucked in with the rest, forming a general conglomerate. Flowers are rather less in favour than usual just now, though it may be only because everybody is wearing felt; and felt and flowers are naturally incongruous. Such flowers as are worn, however, are mainly of a deep rich red—a colour, by the bye, especially fashionable this season.

Bonnets do not differ essentially from those of last year, except in being rather larger. They have the same irregular shapes and superfluous decoration as before, but are chiefly of darker tints; even reception and opera hats being black or nearly so, picked out with white or some very pale contrasting hue.—*Home and Society*, in Scribner's for December.

## The Lengthening Years of Man.

In an interesting paper by Dr. Edward Jarvis, in the fifth annual report of the Massachusetts Board of Health, the following vital statistics, past and present, of various countries, strikingly show how the advance of civilization has prolonged life. In ancient Rome, in the period 200 to 500 years after the Christian era, the average duration of life in the most favoured class was 30 years. In the present century, the average longevity in Geneva was 21.21 years; between 1814 and 1838 it was 40.63, and as large a portion now live to 70 as lived to 43 three hundred years ago. In 1698 the British Government borrowed money by selling annuities on lives from infancy upward, on the basis of the average longevity. The treasury received the price, and paid the annuities regularly as long as the annuitants lived. The contract was mutually satisfactory and probable. Ninety-seven years later, Mr. Pitt issued another tontine or scale of annuities, on the basis of the same expectation of life as in the previous century. These latter annuitants, however, lived so much longer than their predecessors that it proved to be a very costly loan for the Government. It was found that while 10,000 of each sex in the first tontine died under the age of 28, only 5,772 males and 6,416 females in the second tontine died at the same age 100 years later. The average life of the annuitants of 1698 was 26.5 years, while those of 1790 lived 33 years and 9 months after they were 30 years old. From these facts, says Dr. Jarvis, it is plain that many forms and manifestations, and probably in all, can be expanded in vigor, intensity, and duration, under favourable influences. For this purpose it is only necessary that the circumstances amid which, and the conditions in which, any form of life is placed, should be brought into harmony with the law appointed for its being.

## The Spider's Web.

It is commonly believed that spiders are able to project their webs to distant objects, thus bridging over the intervening space; but how this is done, I have never seen explained. Once I saw a small spider upon some projecting object above a table, before an open window, briskly engaged in trying to do something, without seeming to accomplish his object. I therefore watched him, and saw that, after attaching his thread to the projecting object, he spun down four or five inches, and then commenced climbing his thread, carrying the same with him, or, rather, winding it up into a ball. Having reached his point of support, he descended again, and wound up the thread as before. This he did three or four times, till his ball was nearly as large as the head of a pin. Then taking his position upon the top of his projection, he remained apparently motionless for half a minute, at the end of which his ball had disappeared, and there was seen a delicate line, a foot or more in length flying in the wind. He was evidently trying to attach his thread to a lamp standing in the centre of the table; but he had miscalculated the direction of the wind. I then carefully broke off the flying thread, when, finding that he had failed to reach the lamp, he repeated the attempt, going through precisely the same movements as before. This he did four or five times, when doubtless concluding that the fates were against him or that some one was interfering with his operations, he left for parts unknown. Whether he projected his ball of silk as the sailor does his coil of rope, or whether he merely unfurled it, letting the free end fly to the breeze, I could not make it out; but it is very certain that when the flying thread appeared, the ball beneath his feet had disappeared.—*F. H. P., Scientific American*.

## The Lord of Cardiff.

The thriving town of Cardiff belongs almost entirely to the Marquis of Bute, and we regret to say that he has recently been acting in a most despotic manner in several instances. Take the following.—A number of members of the Church of England who disapproved of the ritualistic practices in the parish church resolved to build a new church, but on applying for a site the Marquis peremptorily refused. Some Wesleyans, who also applied for a site, have likewise been refused; as have been sites for a school and a cemetery.

It is quite intelligible why he, as a Romanist, should have refused ground for sites in each of these instances; but what follows is worthy of special notice. A number of gentlemen resolved to institute a free Public Library and School of Art, and although the Marquis refused any subscription to the scheme, the sum of £20,000 was raised without his aid. On applying for ground on which to erect a suitable building, the lord of Cardiff decreed that this only would be given in a back street, its surroundings being described by a local newspaper as "rocking with slaughter-houses and decorated with stables." Neither would he here sell the requisite ground, but would let it at the enormous rental of £250 per annum. He objected to the building plan submitted to him as being too ornamental, and stipulated that an architect of his own nomination should prepare the plan. Besides these intentional obstacles which he threw in the way of the committee, he prescribes the following condition, to which we call special attention—that after the building was completed he should retain a certain control over it, which he was not prepared then to state, but which would be defined in the lease to be granted. Need we say that after all this the projectors abandoned the scheme of a free library in Cardiff. There can be only one interpretation put upon this condition, viz., to have retained the power to exclude every book in the *Index Expurgatorius*.

He is a zealous Romanist truly, but he is acting as an unjust and tyrannical landowner. It is actions like these which are making men inquire what is the use of an aristocracy, and demand those rights which the possession of property owes to the general commonweal. He is the greatest enemy of his order, and the time is not distant when he and others will be compelled to yield to public necessity. In the meantime, the "noble" lord has achieved his purpose.

## Apostolic Succession.

We have been accustomed to consider the dogma of Apostolic succession, as held by Anglicans, to be a harmless sort of Juncey, something to be laughed at, especially when accompanied with an antic display of superior pretensions. It must no longer, however, be considered a harmless delusion. It has been capable of organizing a conspiracy against Protestantism itself, and of leading an apostasy from the principles of the Reformation. To-day the conspirators are arrested by their Church; but what if their arrest prove ineffectual, and they begin to plot again? The Romanizing germ—the theory of succession—still remains in the Church. Some of the overtopping branches that have sprung from it have been cut off, but the evil root is left. The *Church Times*, of London, says that no legislation can arrest ritualism. If the priest and the people are determined to worship the elements of the Eucharist, they will worship them, law or no law. As long as the dogma of Apostolic succession remains, the Church will tend to Ritualistic error. The Ritualist is only a severely logical Churchman.—*New York Methodist*.

## Witchcraft in the Greek Archipelago.

The little island of Aylos Strati, situated to the south of the island of Lemnos, has for some years past been troubled by an annual invasion of locusts. The plague of these insects has become so intolerable that the local authorities of the island lately instituted an investigation of the matter, and discovered that the nuisance was attributable to sorcery. A council was immediately held, and presided over by the Turkish Governor, at which it was decided to make an example of the guilty parties. Seven women suspected of witchcraft were at once taken into custody, and failing to produce any satisfactory proofs of their innocence, were condemned to be cast into a deep pit in an ancient building. These witches, one of them being an old woman of 90 and another a young girl of 16, were kept alive during a month with provisions which their relatives were allowed to lower them by means of ropes. Two of the women were married, and their husbands were imprisoned and heavily fined for being united to witches. In the meantime, Emin Bey, the cakmak of Lemnos, who has jurisdiction over Aylos Strati, hearing of these measures, and also hearing that, notwithstanding the imprisonment of the witches, the locusts were as numerous and troublesome as ever, gave orders for the release of the captives. One of the women died shortly after her release, and the affair has, according to the Dardanelles correspondent of the *Levant Herald*, led to legal proceedings. The released witches and the two husbands who were imprisoned and fined cited their prosecutors to appear before the medjles of Lemnos. As, however, the parties cited are all primates, and consequently influential people, it was impossible to obtain redress. The plaintiffs then appealed to the vali of the Archipelago, Ibrahim Pasha, but as three months have elapsed without any notice being taken of the application, it is considered improbable that the primates of Aylos Strati will be taken to task for their unsuccessful crusade against locusts and witches.—*Pajj Mall Gazette*.

It is a blessed thing that our responsibilities and cares come upon us, as the months and years, by degrees. We are thus brought, in all things, to bear our burdens, and when, in after years, they are all past, they seem to have been as nought.

## Scientific and Useful.

## PRESERVING GUM ARABIC MUCILAGE.

A writer in the *Journal of Pharmacy* states that the instability of mucilage of gum arabic may be overcome by mixing with tannin water. Tannin water is prepared by rubbing two fluid drachms of saturated tincture of tannin with four drachms carbonic of magnesia, and adding two pints of water, and filtering. It is believed that tannin prevents changes in liquids upon the same principle and as effectual as borax obviates rancidity in unctuous substances. Its preservative influence might be utilized in the preparation of many syrups and mixtures which are remarkable for instability.

## SIMPLE VENTILATION.

The following simple method for ventilating ordinary sleeping and dwelling rooms is recommended by Mr. Hinton in his "Physiology for Practical Use." "A piece of wood, three inches high, and exactly as long as the breadth of the window, is to be prepared. Let the sash be now raised, the slip of wood placed on the sill, and the sash drawn closely upon it. If the slip has been well fitted, there will be no draft in consequence of this displacement of the sash as its lower part; but the top of the lower sash will overlap the bottom of the upper one, and between the two bars prependicular currents of air, not felt as draught, will enter and leave the room.

## TO MAKE SHEEPSKIN MATS.

Wash while fresh in strong soapuds, first picking from the wool all the dirt that will come out. A little kerosene, a table-spoonful to three gallons of water, will aid in removing the impurities. Continue to wash the skin in fresh suds till it is white and clean. Then dissolve a half pound each of salt and alum in three pints of boiling water, put it into water enough to cover the skin, which should soak in the solution twelve hours, and then be hung on a line to drain. When nearly dry nail it wool side on a board or the side of a barn to dry. Rub into the skin an ounce each of pulverized alum and saltpetre, and if the skin is very large double the quantity. Rub for an hour or two. Fold the skin sides together, and lay the mat away for three days, rubbing it every day, or till perfectly dry. Then with a blunt knife clear the skin of impurities, rub it with pumice or rotten stone, trim it into shape, and you have a door-mat that will last a lifetime.—*Western Rural*.

## HOW TO DRIVE AWAY RATS.

A lady writer, in a recent number of a New York journal discourses in the following style concerning her treatment of rats and mice:—We cleaned our premises of the detestable vermin by making a whitewash yellow with coppers, and covering the stones and rafters to the cellar with a thick coating of it. In every crevice where a rat might tread we put crystals of copperas, and scattered the same in the corners of the floor. The result was a perfect stampede of rats and mice. Since that time not a footfall of either rat or mouse has been heard about the house. Every spring a coat of the yellow wash is given to the cellar, as a purifier as well as a rat exterminator, and no typhoid, dysentery, or fever attacks the family. Many persons deliberately attract the rats in the neighborhood by leaving fruits and vegetables uncovered in the cellar, and sometimes even the soup scraps are left open for their regalement. Cover up everything eatable in the cellar and pantry, and you will soon starve them out. These precautions, joined to the service of a good cat, will prove as good a rat exterminator as the chemist can provide.

## PURE VINEGAR.

Almost every family in the country have the materials for manufacturing pure cider vinegar, if they will only use them. Common dried apples are all you need to make the best cider vinegar. Soak your apples a few hours, washing and rubbing them occasionally; then take them out of the water and thoroughly strain the latter through a tight woolen cloth, put it into a jug, add half a pint of molasses to a gallon of liquor, and a piece of brown paper, and set in the sun or by the fire, and in a few days your vinegar will be fit for use. Have two jugs, and use out of one while the other is working. No family need to be destitute of good vinegar who will follow the above directions.

## LEPROSY IN CANADA.

Leprosy is said to prevail to a considerable extent in the little village of Tracadie, at the north of Miramichi River, Canada. The inhabitants of the village, who are all of French descent, have established a hospital for the worst afflicted of the citizens. The disease is understood to have been brought to Tracadie by a French vessel, which was wrecked off the coast some eighty or ninety years ago, and on board of which was a quantity of clothing from Asiatic ports.

## BREATHING THROUGH THE MOUTH.

The "Science of Health" thus calls attention to a fact which cannot be too frequently enforced on people's minds: "The pernicious habit of breathing through the mouth while sleeping or waking is very harmful. There are many persons who sleep with the mouth open, and do not know it. They may go to sleep with it closed, and awake with it closed; but if the mouth is dry and parched on waking, it is a sign that it has been open during the sleep. Snoring is another sure sign. This habit should be overcome. At all times, except when eating, drinking or speaking, keep the mouth firmly closed, and breathe through the nostrils, and retire with a firm determination to conquer. The nostrils are the proper breathing apparatus—not the mouth. A man may inhale poisonous gases through the mouth without being aware of it, but not through the nose.

POWDERED chalk, added to common glue strengthens it. A glue which will resist the action of water is made by boiling one pound of glue in two quarts of skimmed milk.