

appears. The physician as he allays suffering and heals sickness works with the Great Physician in assuaging the curse and prolonging life. He discovers the remedies lodged in plants and minerals, and by extraction and combination produces new creations suited essentially to the ills that flesh is heir to. Thus the anæsthetic called chloroform has been produced, which has benefited suffering mankind beyond comprehension. In the application of remedies he is working with God in producing the desired results. In all our acts of sympathy and benevolence we are assisting Divine Beneficence in caring for His afflicted creatures, following in the footsteps of the sympathising Saviour and the Helper of the helpless. In our work in winning souls are we in the highest sense "co-labourers together with God." This is the highest calling any created being can have, and to this calling are we all called—to be *assistant saviours* of lost souls. Without the labours of man the work will not be done; without the labours of God it cannot be done. The united call must come from the Saviour, the Spirit and the Bride. "Let him that heareth say, Come." Thus in every walk and calling of life, from the humblest to the highest, "we are labourers together with God."

There are many practical and important lessons to be learned from this revelation, a few of which we specify: 1. As God commanded Peter to call nothing common or unclean, so let us never look upon any honest calling or the discharge of any known duty as common or degrading. They cannot be such, for God is associated with us in them. Learn, then, contentment with your lot of labour whatever it is. 2. Let us be stimulated not only to the duty of labour, but to diligence in that duty. Dare we be idlers or laggards when called to labour with God? 3. We are to labour in integrity. Who will practise the part of the charlatan, the empiric, the hypocrite, the fool or the knave, when called to be a worker with God? 4. By this truth we may judge as to the propriety of our engagements. Are they such such God can and does become a sharer of our labours in them? 5. Our bearing towards our fellow-labourers of every class and creed is indicated. Are they as well as we co-labourers with God? Then let us treat them as such.

## CANADIAN CHURCH ARCHITECTURE.\*

BY JAMES SMITH, ESQ., ARCHITECT.

In the following essay on Canadian Church Architecture, it is our intention to touch only on a few of the prominent subjects relating to church building; the field is too wide for a short essay to cover, even were we able to do the subject that justice which it deserves. We will, therefore, begin by expressing a few ideas, the first of which is, Truthfulness in church architecture; and by truthfulness we mean that all buildings erected for the worship of God should express by their appearance the peculiar object and end they have to answer. Acknowledging this view to be correct, it is necessary, therefore, in designing a church, to give it that peculiar form and finish which will prevent its being taken for a town hall, school-house, or factory. The great expense of buildings in the present day, and the scarcity of money in this new country, render it necessary that simplicity of outline and economy of construction should be studied in producing a structure suited to the requirements of most of our county and city congregations. If the want of means or other causes render it necessary to build with wood, let the building by all means have a wooden appearance; let it not be disguised by cutting it out in blocks to represent stone or brick, and thereby attempting to deceive in construction, but let the walls be honest framing set on stone or brick foundations. Many beautiful designs can be produced in wood by bracing and champring and out ornamentations, without resorting to spurious imitations.

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