

Sanitary.

Our fathers and mothers ate, drank, and breathed in happy freedom. If the food was palatable and sufficient, the water clear and cool, the air fragrant and refreshing, they were thankful and grew strong. We suspect that half their vigor and health was due to just this. Of the much which the world has since learned about these things they were in blissful ignorance. Happy mortals! they were not afflicted with the anxieties and fears with which so much wisdom is overwhelming us. Whether zinc, iron, or lead, cement or wood, were best as conductors of water, they had no need to ask. They never thought of inquiring whether bolted or unbolted flour was most nutritious, whether there was more nitrogen in flesh, fish, or fowl; what was good for brain and what for muscle, or what for summer with its heat and winter with its cold. We do not suppose half of them knew what the word *miasms* meant; whether they were noxious exhalations or minute germs, subtle gases, or vibrations. And, dear souls, they didn't care! Such ignorance was both safe and in the fashion then. Now we must know all these things, and must suffer mental agonies to correspond. To conclude, we never read a scientific or health paragraph which winds up with this, "In short, in our food and drink, as well as in the air we breathe, there lurk, unseen without the aid of the microscope, the seeds of numberless ills," without a feeling akin to that which moved a dominie to exclaim: "How much longer shall knowledge be allowed to go on increasing?"

A correspondent of one of our health journals sums up the derangements which the habitual use of tobacco produces, as follows:

1. Headache over the eyes.
2. Nervous headache without sickness.
3. Nervous headache with sickness of the stomach.
4. Deafness.
5. Partial blindness, or amaurosis.
6. Running at the eyes.
7. Cancer of the lips.
8. Consumption, preceded for years by a cough.
9. Asthma.
10. Dyspepsia.
11. Palpitation of the heart.
12. Paralysis of the upper part of the body.
13. Neuralgia, especially of the face, head, and neck.
14. Swelling of the gums, and rotting of the teeth.
15. Enfeeblement of the lymphatics.
16. Enlargement of the glands of the face and neck, making them thick about the cheek and lips.
17. Lethargy.
18. Morbid appetite for spirituous liquors.
19. Morbid appetite for food, especially high-flavored food.
20. Indistinct taste.
21. Indistinct smell.
22. Imperfect sense of touch.
23. Obtuseness of the moral sense.
24. Uncleanliness of person.
25. Stentorian or snoring sleep.
26. A sense of deadness and of great debility on first waking from sleep, until one has had a chew of smoke.
27. Confirmed and incurable disease, and premature death.

**TO REMOVE WARTS FROM THE HAND.**—Purchase at the chemist a dime's worth of spirits of hartshorn; bathe the warts, or, if very numerous, that portion of the hands where the warts are, with a small portion of the spirits of hartshorn, each night and morning, for about three weeks, not washing the hands immediately after. The use of it will not cause any pain unless it comes in contact with a cut or bruise. A cure is usually effected in about three weeks.

The same treatment for corns is one of the most effectual remedies ever tried, paring the corn a little daily as the surface of each corn gets hard, being careful not to pare so close as to draw blood or to make them tender. Keep the vial containing the spirits well corked, as it soon evaporates.

**THE APPLE AS DIET.**—The importance of apples as food has not hitherto been sufficiently estimated or understood. Besides contributing a large proportion of sugar, mucilage, and other nutritious compounds, in the form of food, they contain such a fine combination of vegetable acids, extractive substances, and aromatic principles, as to act powerfully in the capacity of refrigerants, tonics, and antiseptics; and when freely used at the season of ripeness, probably maintain and strengthen the power of productive labor.—*Leibig.*

SERMONS AND BLESSINGS.

The following from an article in the *Christian World* on the "Usefulness of Single Sermons" shows something of what has been effected under the preaching of the gospel. The gospel is still the power of God unto salvation to every one that believeth. Why are not such results more commonly seen?

There are extant well-authenticated instances of modern sermons and preachers being favoured with blessed success. We know a London minister who delivered a sermon which was the means of twenty-eight conversions. We know another who preached a discourse of great power, and thirty-six conversions took place. An eminent Independent minister in the provinces preached one Sunday evening, and seventy-six persons attributed their conversion to his appeals, and one of them became the Mayor and Member of Parliament for the city in which the preacher resides. A tradition obtains in Cornwall that the celebrated Joseph Benson once preached to an immense open air congregation, and that five hundred persons professed to find the Saviour, and joined the Wesleyan Societies; and those who have read his life know that he often preached with such transcendent power that his congregations could scarcely keep their seats. James Sherman often preached with great effect. A brief extract from his biography will confirm this statement. We quote his own words:—"Occasionally God blessed and distinguished the preaching of His Word by remarkable manifestations of His saving power. In the early part of the year 1837 I preached one Sabbath evening from Mark iv 36, 'And there was also with Him other little ships.' The text was striking, and caught the attention of the congregation. The subject was the earnestness with which men must seek for Christ, and the risks they must be willing to run to find Him. As I proceeded in the illustrations and enforcement of the principle stated, there came from heaven a celestial breeze, and one little ship after another seemed to start in search of Christ, until they became a fleet. The feeling upon my mind was that I was ready to risk all to go with Christ, so glorious a Saviour, so exalted a Captain did He appear. And this feeling was apparently communicated to the congregation. They were melted into penitence and tears. Never shall I forget the impression made when at the close of the sermon I gave out the hymn—

"Jesus, at Thy command,  
I launch into the deep."

Had it been possible and decorous then and there to have put the question, and to have asked every one willing to embark for the celestial country to hold up the hand, I verily believe almost every one, and most of them with tears, would have uttered, 'Here am I—take me.' When I descended from the pulpit, both vestries and the school-room were filled with persons anxious to converse with me. I began to talk with them one at a time, and asked a few elderly persons in the church to distribute themselves among those in the school-room. In the midst of my converse, and after he had waited for more than an hour, a gentleman of some position knocked at my vestry door, and said, 'Sir, here are enough to fill twenty boats; what will you do with us?' Exhausted beyond measure, I kneeled down and prayed with them. The place was literally a Bochim. After pronouncing the benediction, I begged of them to come and see me on the morrow or Tuesday. The greater number did so; but some were afraid, dear souls, that the impression would wear away, and others were so circumstanced that that was the only time they had, and they begged, as for their life, that I would converse with them for a few minutes. I remained amongst them until eleven o'clock, listening to their repenting vows and anxious expressions of faith in Christ. The excitement sustained me for the time, and a night's rest recruited me. But oh! it was worth dying for to witness such a scene. After suitable examination many were admitted to the Church, eighty-four of whom attributed their conversion to Christ to that sermon. How many joined other churches is known to God alone. The larger number remained for years; many of them remain to this day, amongst the most active and devoted of the members of the church."

Large and beneficent as was the usefulness of James Sherman, it was far surpassed by that of Dr. Nettleton, the famous American Revivalist. It has been computed that thirty thousand persons were enlightened and converted under his ministry, and induced to make a public confession of their faith in the Lord Jesus. Such honour is not given to all who preach the Gospel, but were we to expect great things from God, we should not be disappointed.

CONGREGATIONAL THEOLOGICAL COLLEGE OF B. N. A.

OPENING MEETING—ADDRESS OF REV. HENRY WARD BEECHER.

The customary inaugural exercises connected with the commencement of the 33rd session of the Congregational Theological College, took place on Wednesday night in Zion Church. The church was respectably filled. The Rev. Dr. Wilkes, Principal of the College, conducted the preliminary services which consisted of reading Scripture, prayer and singing. The inaugural address to the students was then delivered by Rev. Charles Chapman, M. A. His subject was the "Skepticism of the Age: the Requirement of an Educated Ministry," and occupied nearly an hour. He traced very fully the change from the age of the Aristotelian philosophy, when "Theology was crowned Queen of the Sciences," to the irreligious tendencies of the present day. He distinguished between theology proper and the evidences of Christianity, the foundation on which it rests. He compared the present skeptical movement to a "ground swell," caused by Hume, Kant, and the other skeptical thinkers of the last century. We are sorry that we can give no abstract of his able and scholarly argument as he traced the history of skepticism in Germany, France and England, and showed how it was met with equal ability and learning. He passed on to speak of the correlation of sciences, like the correlation of forces, and showed how the students were to be prepared to meet and answer the objections to religious truth with which they would meet, not by a thorough study of all the physical sciences, which would be an impossibility, but by being well grounded in mental science, which was the most reliable of all the sciences, as the object of it was always within reach of observation; and having their minds thus strengthened and educated, that they should be able to discover the fallacy of any train of argument which might be brought up against religious truth, or at least to show that there must be something wrong either with the argument or with the supposed facts on which it was based, as the deduction did not agree with the results of other scientific study, and no true science could contradict any other.

Mr. Beecher, who was present by invitation, was then asked to address the students. He said the difficulties with which ministers had to contend at the present day were greater than in earlier times. The chief difficulty now was not persecution. A man who was only half a man, if he knew he was to be burnt at the stake within ten years, would find his spirit rise to meet the emergency and be strengthened by it. It did not consist in opposition, in ridicule, or in poverty; all these tend to draw out and strengthen the manhood within. The great difficulty now is infidelity; which dissolves the vitals out of his preaching so that it becomes powerless. Your duty as ministers is, not to be system builders, not to be sermon builders; you are to be men builders. "Follow me and I will make you fishers of men," or as St. Paul has it, "builders of men, edifiers." You are to make men true men, to raise and ennoble their manhood; you are to meet them face to face, man to man, to combat them not as a city, not as a parish, not as a congregation, but as individuals, and you are to subdue them by the power of your faith. A man who has intense faith in what he says has a tremendous power, so much so that he will often convince those who think his logic at fault by the mere force of his own consciousness of the truth; but let this perfect confidence be lost, let him even begin to doubt, and his power is gone. A minister may have great learning—he may understand all science—he may be possessed of eloquence—he may be a painstaking pastor, but if he have not this intense inward faith and earnestness, he does not come within gunshot of being a good minister. There is the powder and the ball, but without the match there will be no explosion. You eat a piece of bread; if it does not long remain bread, it becomes part of you; you partake of some meat, it becomes part of you; and your axe feels it, your plough feels it, whatever you come in contact with feels it. So you must receive the truth into your heart, and by accepting it unreservedly, make it part of yourself; you must affiliate yourself personally with Christ, and then you will have power. A minister sees a man in his congregation; he studies him as an engineer studies a fort. An army assembles before a hostile fort; the general studies it, examines it all round, finds out which is the steepest side and which is the weakest—then, having

formed his plans, he orders the attack. So a minister must study his man, must ask what his business is, and find out what family he has, what is his character, and how he is to be influenced, and then having formed his plan, to go at him and keep at him. He may not know that his minister is thinking of him, but he will be pretty sure to feel before long that something is after him; and so he must work on each member of his congregation individually. Your business is not to make Presbyterians, although I am persuaded that there are as good men in the Presbyterian Church as the world ever knew. Not to make them Methodists, though I believe the Kingdom of Heaven has been taken by storm as often by Methodists as by any other denomination. Not to make Episcopalians; my mother was an Episcopalian, and I think she stands fully as high in Heaven as the Virgin Mary. I have a great respect for Episcopalians. Your duty is to make them men, perfect men, in Christ Jesus, and let them decide what other thing they will be, that is of little moment. This was the work of the Primitive Church, not teaching dogma or elaborating systems of faith, but elevating individual character, and forming all over little communities of men who had attained to a higher idea of life, purer thoughts and holier aspirations; and men joined them, not because of their creed, but for the fruits of this creed—their noble lives. A minister should be pre-eminently a happy man, he should always wear a smile on his face, and should be so genial in his disposition that every one would love him, and the children would all wish to be ministers because he has in his heart that which will sustain happiness. Not so the skeptic. There had been in times past a scoffing infidelity, a defiant infidelity, a persecuting infidelity, and a careless infidelity; but the infidelity of the present day was a melancholy infidelity. He had seen thoughtful men—noble natures—who could not believe, and resembled children who go away crying from home. Conscious oneness with Christ was the true foundation of happiness. He knew men so holy that he was not worthy to unloose the latchet of their shoes; and he would willingly give all his showy qualities a thousand times over if it were possible to be as good. When I first became a minister in a poor settlement out West, I was very poor. My parents were so poor they were only rich in one thing—plenty of children. I had no money. The very suit I wore was a second hand one which had belonged to Judge Burton of Cincinnati. For years I had no library but my Bible, and had to gnaw at that. I was so poor that I could not take a letter out of the post-office for a week because I had not 25c to pay the postage. I had sickness in my family; I was sick myself. Since then I have seen what the world calls better days, but I have never seen such good days. There was nothing between my soul and Christ; I was happy; I had bargained for hardships when I went into the ministry; I rather desired them, I have been in the ministry nearly forty years and have seen all phases of it, and yet have never repented for one hour my choice. If I had to begin life over again and was offered my choice of any occupation with the assurance of success in any, I would invest again in the ministry. It is the highest business—the top of all professions. You will see your companions going ahead of you in many ways. Let them go—your wealth is in your heart. It will last. I hope you will see some hard times. It is not good for us that all things should go well with us. We are apt to grow cold and careless. Hardships soften us and draw out our affections. After all what is money? its only object is to bring happiness, and we can often be happiest without it. May God speed you all.—*Montreal Witness.* Sept 10.

**DILIGENT IN BUSINESS, ETC.**—All places are holy to holy people, and all engagements are holy to holy men, if they do them with holy motives, lifting up their hearts to God; and whether a man swings the blacksmith's hammer, or lays his hand upon the plough-tail, that is true worship which is done as unto the Lord, and not unto men. I like the story of the servant-maid, who, when she was asked, on joining the church, "Are you converted?" answered: "I hope so, sir." "What makes you think you are really a child of God?" "Well, sir, there is a great change in me from what there used to be." "What is that change?" "I don't know, sir, but there is a change in all things; but there is one thing, I always sweep under the mats now!" Many a time she had hidden the dust under the mat. It was not so now; it is a very excellent reason for believing that there is a change of heart when work is conscientiously done.—*Spurgeon.*

Missionary Intelligence.

**THE GOSPEL IN AFRICA.**—The republic of Liberia now numbers a population of about six hundred thousand. The emigrants to the colony from the United States number in all thirteen thousand. People from the neighboring tribes have readily amalgamated with the settlers, and learned to work with them. Frequent journeys have been made into the interior, bringing to light new tribes; which show considerable advancement in civilization and the arts.

**WANTS IN SIAM.**—Dr. Dean writes:—"The field is wide and white for the harvest. Judson and his early companions once asked for two more men for Burmah. Now they ask for twenty. Burmah is not the only needy section of the harvest field where the ripened grain is falling to the earth for the want of reapers. We need another family here; and we would ask twice and lift up our voice like a trumpet, if we thought that would bring them."

**BEYOND THE MOUNTAINS.**—Mr. McLaurin, of the Telooqoo mission, under date of June 22, gives an instance of the manner in which the work of the mission is extending to regions beyond:—

"Within the last two or three weeks one or two incidents have occurred which I think will be interesting to your readers and throw some light upon the present state of the Telooqoo mission field. About a month ago a man came to Ongole from his home beyond the Ghauts, one hundred and twenty miles distant. He travelled all the way on foot. In his village he had heard of the religion of Jesus as the good news spread from village to village over the vast region between that and Ongole. He wanted to hear more of Jesus, and, if worthy, to be baptized. He also wanted a teacher for the surrounding villages, affirming that if a teacher went all would believe."

"This is the way God works. From village to village the news is carried by neighbor or relative or runner; and in little groups under the shade of a tree the people hear for the first time a very imperfect sketch of the old, old story. This only gives them a thirst for more; and one, sometimes for himself and sometimes for the whole village, starts out for the white teachers' home."

**BREAKING OVER THE BOUNDS.**—A letter from brother McLaurin reports still another enlargement of the work, and furnishes a new call for effort. He says:

"Last Saturday morning another Telooqoo came into our compound, and told the following story: He came from Cceanada, on the sea-coast, about three hundred miles north of this, and in the heart of the Telooqoo country. He had been a telegraph operator under government, and was brought to a knowledge of the truth and baptized while in their employ. Shortly after he felt called on to preach the gospel, resigned his position and good prospects of a pension, and was the means of raising up two small churches of over twenty members. To support himself he rented and worked a tannery for a year and a half. This paid well enough; but it took up all his time, and he soon gave it up and devoted all his time and energies to the work. Since then, by selling some property which he owned he has been able to pay his catechists and live himself. Now he wishes us to take charge of the mission, send a missionary there, and occupy it as our own. He wishes also to be ordained, if we think fit."

"What shall we do? We are breaking forth on the right hand and on the left. None to occupy Alloor, Udigherry, Cambum, Madras, and our seminary calling for men, and none are coming. He preached while here from Isaiah lv. 1, 'Ho, every one,' etc. Now to hear that man talk of the impossibility of earthly things satisfying a thirsty soul, the full satisfaction received through faith in Christ the water of life, and how we may know that we have partaken, was peculiarly refreshing. It showed us the glorious possibilities of our work. It gave us an idea of what we may bring this people up to, many of them even in this generation."

**SWEDEN.**—At Stockholm seven were baptized July 26, and nine more have applied for the ordinance. The meetings are well attended. The annual session of the Stockholm Association was held in June. Delegates present, 44, besides numerous brethren and sisters. Three new churches were received. The letters gave cheering reports: 200 conversions have taken place. Three of the churches gave their pastors a full support, and a fourth is about to do the same. The Union for Home Mission work supports 25 evangelists, every one of whom reported a blessing on his labors.