

waited and laughed to see her lift her head (evidently comparing the height of the supposed obstruction with some fever which the mischievous creature had broken in past days) and then give it up, as was plain by the fact that she began to calculate the chances of crawling under, and shook her head at it. Explanation was useless as it is in sundry like cases among more intelligent animals, and the fun was too good to spoil by coercion. At length I went round and poured the sliced turnips slowly into the manger. This was too much. Old Brindle evidently made up her mind that she must risk everything for the mess. So with a sudden leap, she cleared the obstruction without touching (though she came down just where it would have been), a feat which evidently astonished her, and took her place at the manger. She looked as if she could not see any reason for the shout that greeted her. It was serious business to her.

And ever since, if I see one delaying to do a plain duty for various reasons which seem real and formidable to him, but are only sunshine—or moonshine—to any one else, I always think of old Brindle, and endeavor to find out what is turning to him, in order to coax him on with it. But many a man makes as unnecessary and ludicrous a leap in getting clear of imaginary obstructions as did old Brindle.—*Advance.*

THE CURSE OF SEWING-MACHINES.

"A Mother," replying to some strictures in a daily paper upon the bold, even immodest conduct of "the beautifully dressed young girls, who, out of school hours, parade Fifth Avenue, Chestnut, and Beacon streets," remarks, that "the censure probably would not be so severe if it were known how many of these beautiful dresses were cut out and made on the machine by the wearers. Innocence and ignorance are the true apologies for their unseemly behavior." She lays her finger on the main-spring of all the trouble. What but vanity and grossly vulgar subservience to fashion could induce any mother to devote her child's few leisure hours to the construction of elaborate costumes, marvels of shirring, knife-plaiting, &c. &c.? The real martyrs to Fashion are, after all, the shabby-genteel, whose souls and bodies must be worn out in toiling after her whims and changes. But, leaving the moral view out of the question, there are physical reasons which should forbid the use of the sewing-machine to any but adult women. Even to them it is doubtful whether it has as yet proved more of a curse than a blessing. On an average, quite as much time is now devoted in a family to the more elaborate garments which its use has brought into fashion, as formerly was given to the needle; and the appalling increase of debility and certain diseases among women, is proved to be largely due to its use. It will be of real benefit only when garments can be made by it with steam power, of a quality and finish which will supersede its use in the family altogether. Until then, this "benignant domestic fairy," as it is poetically called, is one to be handled with caution; it has, too, its malignant errand. At least, let young girls keep clear of it; and give their leisure time to higher studies than the mysteries of stylish costumes, and they will not long remain "ignorant" of the bad taste shown in heaping shirrs and frills on their delicate young bodies, or in the "unseemly behavior" which no gaudy costumes can excuse.—*Home and Society, Scribner for July.*

"So, So" AND "Just So."—The question was asked in an intelligent company what was the difference between having everything in a house "just so" or, "so, so," and it was agreed to be very great. Some thought the former would require double the expenditure of the latter, and that the same proportion would hold good in a garden. Here was a field for reflection, and these are some of the thoughts suggested: How few can afford to have everything about them "just so"? and what is the use of fretting self and family for want of what is impracticable? To approach as near as circumstances will permit to the ideal perfection implied in that phrase is all that can be looked for, and with that all should be content. One family's income will warrant the expenditure necessary to have everything as good as new all the time, while another family will have to put up with carpets and other articles of furnishing till they are pretty well worn. A family with no children may have everything in tidy order, but the children, with even a good deal of disorder in the house, are greatly to be preferred. In the moral sphere, however, the same rule does not hold good. No one should be contented with "so, so" morally or spiritually. The unceasing aim should be after perfection. To have holes here and stains there in one's character and conscience is inexcusable. And the difference between "just so" and "so, so" in integrity, is unmeasurable. Yet the mercy of the Lord is so grand and free that any one can be cleansed from all stains, however deep, by the blood of Christ.—*N. Y. Witness.*

SCHOLAR'S NOTES.

(From the International Lessons for 1875, by Edwin W. Rice, as issued by American Sunday-School Union.)

LESSON VI.

Aug. 8.]

JESUS AT BETHESDA. [A. D. 28.]

READ JOHN V. 5-15.—COMMIT TO MEMORY vs. 10 11.

GOLDEN TEXT.—I am the Lord that healeth thee—Ex. xv., 26.

CENTRAL TRUTH.—It is "the Lord that healeth."

DAILY READINGS.—M.—John v. 5-15. T.—Luke xiii 11-17. W.—Jer. xvii. 21-27. Th.—Luke iv. 28-37. F.—Lev. xxvi. 14-28. Sa.—Matt. xii. 43-50. S.—Col. iii. 1-15.

TO THE SCHOLAR.—This lesson shows us how important it is to obey Christ, even when it seems to us impossible. This poor cripple, quite helpless for thirty-eight years, Jesus commanded to rise and take up his bed and walk like a well man. How impossible that seemed! Yet he tried, and the power was given him to obey. So when Christ commands us to break off wrong-doing by repentance, we are to obey.

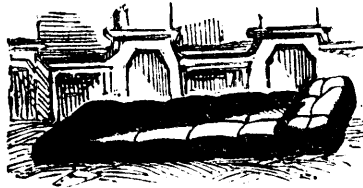
HISTORICAL NOTES.—Bethesda. (—house of mercy), a pool of water at Jerusalem near the sheep-gate. Some identify it as the pool *Birket Israel*, near St. Stephen's gate. 360 feet long, 130 feet broad, and 75 feet deep. Dr. Robinson and others count it the same as the Fountain of the Virgin above the pool of Siloam, possibly supplied with water from a living spring beneath the altar of the temple.

EXPLANATION.—(5.) **infirmity**, sickness; sick thirty-eight years. (6.) **Jesus saw**, looked in pity; **knew**, as he had divine knowledge; **Wilt thou**, or "Dost thou wish to be made whole?" (7.) **impotent**, feeble, helpless; **no man . . . to put me in**, poor sick man waiting for years, no friend to help him! (8.) **Rise**, with the command Jesus gave the power to obey; **thy bed**, couch or mat; **walk**, like a well man. (10.) **the Jews**—i. e., the rulers and scribes; **not lawful**, to bear burdens on the Sabbath (see Jer. xvii. 21; Neh. xiii. 19.) (11.) **He, etc.**, one with power to heal would order what was right on the Sabbath. (13.) **wist not**, knew not that it was Jesus; **conveyed himself**, slipped away unnoticed through the crowd. (14.) **sin no more**, plain warning; **worse thing**, implying that sin caused his sickness. (15.) **told the Jews**, in answer to their former demand of him.

TOPICS AND QUESTIONS.

(I.) JESUS HEALS THE HELPLESS. (II.) THE HEALER UNKNOWN. (III.) THE HEALER WALKS THE HEALED.

- I. In what city was the pool of Bethesda? What was being held in the city? What was by the pool? How long had he been lying? Why had he not been healed by the waters? What did Jesus command him to do? How did he obey? Upon what day was he cured?
 - II. What did the Jews say to the well man? How did he answer them? Why did he not know who healed him?
 - III. Where did Jesus find the man afterward? State what he said to the man. What did the warning imply? [That sin had caused his former disease.] Whom did he now say had healed him?
- Which verses of this lesson teach us—
 (1.) That Jesus pities the sick?
 (2.) That it is right to help the sick on the Sabbath?
 (3.) That sin causes sickness?



Eastern Bed.

LESSON VII.

Aug. 15.]

THE BREAD OF LIFE. [A. D. 29.]

READ JOHN VI. 47-58.—COMMIT TO MEMORY vs. 48, 57, 58.

GOLDEN TEXT.—This is the bread which the Lord hath given you to eat.—Ex. xvi., 15.

CENTRAL TRUTH.—Jesus is the living bread for perishing souls.

DAILY READINGS.—M.—John vi. 47-58. T.—1 Cor. x. 3-38. W.—Ex. xvi. 4-15. Th.—Heb. iii. 7-17. F.—Matt. xxvii. 17-30. Sa.—Rom. x. 8-21. S.—John vi. 26, 41.

TO THE SCHOLAR.—Carefully compare this lesson with Lesson V. Here it is the bread of life, there it is the water of life, which Jesus offered to perishing souls. Pray that you may understand how to partake of this bread and water of life, that in Jesus you may "live for ever."

HISTORICAL NOTES.—Manna.—Read Ex. xvi. 14 31. The discourse of which this lesson is a part was spoken in the synagogue at Capernaum about the time of the

passover, and just after Jesus had miraculously fed the five thousand.

EXPLANATION.—(47.) **hath everlasting life**, hath now, soon as he believes. (48.) **that bread**, as he had said in vs. 35 and 40. (49.) **mannna** (see Ex. xvi. 14, 15); **are dead**, or "they died." (50.) **This is the bread**—i. e., the true bread; **not die**, this proves it to be true bread. (51.) **living bread**, having life in itself; **live for ever**, same thought as in v. 47. (52.) **strove**, contended, disputed. (53.) **eat the flesh**, . . . **drink his blood**, in true spiritual manner (alluding to his death and to the Lord's Supper to be appointed), *Beugel*. (54.) **raise him**, (see Rev. xx. 6.) (55.) **meat indeed**, or "true meat" (56.) **in me and I in him**, oneness of Christ and his people (see John xvii. 21.) (57.) **live by me**, spiritual life, eternal life in Jesus.

ILLUSTRATIONS.—*Feeding on Christ.* A native East Indian Christian on her death-bed exclaimed, "Happy, happy! I have Christ here (putting her hand on her Bible), and Christ here (laying her hand on her heart), and Christ there!" (pointing to heaven).

"Bread of heaven, on thee I feed,
 For thy flesh is meat indeed;
 Ever may my soul be fed
 With the true and living Bread.
 Day by day with strength supplied
 Through the life of Him that died."

TOPICS AND QUESTIONS.

(I.) JESUS OFFERS THE LIVING BREAD. (II.) THE BELIEVER'S LIFE.

I. Where did Jesus speak the truths of this lesson? At what place in Capernaum? What feast of the Jews was about to take place? What great miracle had Jesus just performed in the presence of the multitude? What other miracle had he also performed in the presence of his disciples? What does he call himself in v. 48? From whence comes this bread?



"Manna Tree."

II. How were the Israelites fed in the wilderness? What happened to them? v. 49. Why did they die in the wilderness? (See Num. xiv. 29.) What proof have we that many of them died a spiritual death also? (See Heb. iii. 18, 19.) What effect would eating the living bread have upon any man? v. 50. On what condition only could the Jews have life? v. 53. How only can any man now have eternal life? v. 54.

THE SUMMER CAMPAIGN.

Some weeks ago we announced that we hoped for a circulation of 30,000 for the MESSENGER before the close of the summer, and to this end we asked for the active co-operation of all our readers, and offered certain prizes for those of them who should do best. Although we have received as yet very little money in competition for the prizes, the general work goes on nobly. The circulation since the 15th of April has been as follows:—

April 15th	18,200
May 1st	19,300
" 15th	19,500
June 1st	20,500
" 15th	21,000
July 1st	22,800
" 15th	23,900

This is splendid. We are beginning to hope to enter October with more than 30,000 subscribers. All who are competing for the prizes should state with each remittance that it is in competition for the prize, as we have no other way of keeping track of what each one sends. There is no reason why some should not begin the competition yet, as most canvassers may do all they can do this year in much less than three months. We repeat the prize list as follows:—

- To the boy or girl who sends us before the first of October the money for the largest number of subscribers.. \$25.00
 - To the second largest. 15.00
 - To the third largest. 10.00
 - To the fourth largest a work-box or writing-desk, furnished, worth. 8.00
 - To the next ten on the list a work-box or writing desk, varying in value from \$7 to \$2. 32.00
 - To the next ten a book each, worth \$1 10.00
- \$100.00

— An effective means of securing regularity in the attendance of S. S. teachers is the manner of roll-call, as practiced in Chicago. At a tap of the bell the teachers all rise in their places and respond to their names with sufficient vigor of voice to be heard. As very few care about having their absence thus publicly advertised, they are almost always on hand, either in person or by proxy. In this way the whole school becomes acquainted with them.

TO SUBSCRIBERS.—According to an arrangement which came into operation on the 1st Sept., 1874, Post Office money orders payable in the Provinces of Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Manitoba and British Columbia, for any sum not exceeding four dollars (\$4.00), may be obtained at any money order office in the Dominion, at the rate of two cents for each such order.

BREAKFAST.—EPP'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocos, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water or milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, 48 Threadneedle Street, and 170 Piccadilly; Works, Euston Road and Camden Town, London."

ADVERTISEMENTS.

\$5 TO \$20 PER DAY.—AGENTS WANTED. All classes of working people, of either sex, young or old, make more money at work for us in their spare moments, or all the time, than at anything else. Particulars free. Post card to States costs but one cent. Address G. STINSON & CO., Portland, Maine.

THE ALTERED RATES OF SUBSCRIPTION

to the *Witness*, owing to the new postal law which requires the publishers to prepay postage, are as follows:—
Daily Witness \$3.00 per annum.
 To Ministers actually in charge of congregations, and teachers actually in charge of schools. . . \$2.50 per annum
Montreal Witness (Tri-weekly) \$2 per annum.

To Ministers and teachers as above. . . \$1.50 per annum
Weekly Witness \$1.10 per annum.
 To Ministers, &c., &c. 85 cents per annum

It will be seen that in the case of the *DAILY* and *TRI-WEEKLY* we have determined to pay the postage ourselves, making these editions, the former \$1.20 less to subscribers than hitherto, and the other 60 cents less. We regret that we cannot do the same for the *WEEKLY* at present, but promise to do so if our friends can raise our circulation to 35,000 subscribers, double our present circulation, which would be required to cover the deficiency which the reduction of ten cents would involve. The reduction to teachers and ministers will, of course, have to be less, as their rates for the *DAILY* and *TRI-WEEKLY* were as low as possible already. We have, however, added a special rate for ministers and teachers for the *WEEKLY* also. Any present subscriber can, however, get the *WEEKLY Witness* for one dollar postpaid, by securing us a new subscriber. An old subscriber remitting for a new one along with his own can get the two for two dollars, or if he sends the new subscript on of \$1 before his own runs out, he will have his own paper continued a month. With this great reduction in cost we hope our readers will become more than ever interested in extending the circulation of the *Witness*.

The new rates for the *MESSENGER* are:
 1 copy \$ 0.36
 10 copies 2.50
 25 copies 6.00
 50 copies 11.50
 100 copies 22.00
 1,000 copies 200.00
 Surplus copies for distribution as tracts, 12 dozen for \$1.

The new rates for the *NEW DOMINION MONTHLY*, on the other hand, are somewhat higher than before, as some improvements in got-up are to be introduced. They are as follows:

1 copy \$1.50
 10 copies 12.00
 25 copies 25.00

The *DOMINION* will be clubbed with the *Witness* at \$1.25, instead of \$1, as heretofore.
 The new rates come into force this day, but except in the case of subscriptions received after this date the postage will not be pre-paid by us until after October first, when the new law comes fully into force.

J. DOUGALL & SON,
 Publishers.
 MONTREAL, May 1st, 1875.

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