#### Selected Articles.

IN AUTUMN.

The year grows splendid on the mountain steep Now lingers long the warm and gargeous light, Dying by slow degrees into the deep Delic lous night

The fatal triumph of the perfect jear, Rises the woods' magnificent array Beyond the purple mountain beights appear, And stope away.

The else, with musical, slow motion, layer His long, little bram her on the tender air; While from his top of grey, Sordello waves His scarlet hair

Where Spring first hid key violets neath the fern, Where Summer's fingers opened fold on fold, The odorous, wild, red roses head, now burn The leaves of gold.

The loftlest hill—the lowinest flowering herb,
The fairest finit of season and of elime—
All weer alike the mood of the superb
'Autumnal time.

Now Natine pours her list and noblest wine, like some Barhante, in side the singing streams Recliness on hanted day, wrapped in divine, Impassioned dreams

Among the val se, beyond the farthest hill,
There sits a shalow—dim, and sad, and wast,
A i lingers still.

And still we hear a voice among the hills—
A voice that means among the haunted woods,

But where the painted haves are falling fast,

And with the mastery of sorrow file
The solitudes.
For while gay Autumn gilds the fruit and leaf,
And doth her fairest festal garments wear,

Binds up the year,...

The mighty sheaf which never is unbound...

The resper whom your souls beseech in valu...

The loved, lost year which never may be found,

Or loved again.

Lo ! Time, all noiseless, in his mighty sheaf,

LITERATURE FOR THE YOUNG. One of the grave responsibilities which an increased and increasing taste for reading throws upon the shoulders of those who have the care of young persons is undoubtedly the selection of books proper for them to read in their leisure times. For as with the body it would be unwise to continue too long a course of the most nutritious and stimulating if unvaried food, so, with the mind fed constantly with knowledge at the high pressure which our modern system of education demands, a little intellectual ineducation demands, a little intersection in-temperance—if we may use such a phrase—is absolutely necessary. Wise physicians, men who have the control of our public lu-natio asylums, tell us this, and tell us also that a neglect of this mental sanitary pre-caution it is that fills our dismal cells with gloomy and despairing mono maniaes. And yet we could not wish to see our young peoyet we could not wish to see our young peo-ple wasting their time over many a book that is written to beguile that time, as if Time were an exil and Eternity a dream, and so we place in their hands the so-called re-ligious novel. Many very excellent persons there are who would not themselves read nor allow their children to read a novel published purely and simply as a novel, but who yet finding the word "religious" attached to it, or that appears in the columns of the semi religious journal to which they subscribe, are content to believe that they are taking no harm by its perusal. But we are sorry to say that many of these works give a most talse, strained, and artifacted vides of that the same artists. ficial idea of that life and that duty which their readers have to live and to render alike to their God and their fellow-man even where they are not by reason of the sensational incidints with abound, positively immoral. Such works tend to give us perverted notions evan of virtue itself. We are in many tought to e true and pure and good, not because we are by so doing living the life of our Great Example, but in order that we may attain that blessed hereafter which otherwise we must be prepared to sacrifice. No doubt the idea of reward is a perfectly natural one man mind, but when we practice virtue with that motive, and that motive only, we are simply worshipping ourselves, and not the Great Creator which is and was and ever shall be. Some again, and these for the most part written by women—Heaven save the mark i—deal in crime, and gloat over the breaches of the whole Ten Commandments, as though Shame were not and Sin had had no hand in the awful tra gedy of Calvery. These works it is which render the task of selection so onorous a one, and, although we might well look to our ministers for that advice and that guidance which they are so well qualified to give in such a matter, yet many of them shrink from the responsibility through fear of be from the responsibility through fear of being accused of wishing to establish a sort of censorship over the actions of their flocks. Many very excellently intentioned persons, too, seem to hold the opinion that the duty of their ministers is merely to preach the Gospel according to the tenets of the particular denomination to which they belong and not to interface with ovatement belong, and not to interf re withorattempt to lead the reading or studies of their con gregation. This is a great fallacy. Nothing can be more consistant with the duties of a teacher of Christianity than to watch over all the avenues through which that Christianity may be affected, and what is of more consequence than a book which falls into the hands of old and young, alike in all ranks and conditions of society and which it is important to guard the minds of the young of both sexes from being polluted by. It is in youth more especially that the false impressions conveyed in an immodest or sensational story are most dangerous, for then the black and poisoned breath may sully its purity for ever. To the natural gau-dians of youth we would therefore recommend the greatest circumspection in choosing books for occasional reading. Above all, let them be quarantined as though they had the cholers or yellow fever, unless they can show a clean bill of

Black-lead pencil; or crayon drawings may be fixed by smearing the back, of the sheet of paper with a solintion of shellac in alcohol.

health, of honesty of purpose, and severe morality.—Weekly Presbyterian Review.

#### EDUCATION OF WOMEN.

In the light of the late action of the au thornies of Cornell University in favour of the co-education of the sexes, and of the more recent majority report of the commit ee of the Alumni of Williams College in opposition to it, and still later that of Harvard, and in face of all that is being said or and against this movement all over our land, it is interesting to note the working of the system clsewhere. There are in the University of Zurich rather more than four hundred students, eighty of whom are wo-men. About fitty of these eighty are students of medicine. At the late examinaas the mon. One of them, a Miss Atkins, an English lady, passed with more than usual brilliancy and received the degree of Doctor of Medicine. At the University of Edinburgh the female medical students have gained admittance as a right by a legal decision though they have long sought it as a favor. Meanwhile the movement for in creasing the educational advantages of wo men in England is using in importance and strength. It does not appear that the advocates of female education there feel thomselves obliged to draw any great dis tinction between the knowledge which is most useful to men and that which is most useful to women. They place the saxes upon a par and desire that guls should be educated in the same fashion in which the boys now are. There has been formed a very important association which has put forth a clear programme, and stands be fore the public as a responsible body called the "National Union for Improving the Education of Women of all Classes. It has for its president the Princess Louise, its vice presidents number among them the Bishop of Exeter, Lords Lawrence and Lat-tleton, Mr. Stansfield, the Dean of Westminster, and other warrentable names, and the chairman of its Centrel Committee is Mrs. William Gray, one of the most able and indefatigable apostles of the cause of female egucation. This Central Committee is the executive body of the union, and eleven out of twenty-seven members are women N. Y. Christian Weekly.

#### PULPIT POWER.

Some common element of power must give to the pulpit as variously represented by widely different minds its hold on the public. Men study the style and is thous of pulpit models, but down deep be without and method must be some quality is more important because more fund mental. What to the superficial observer with the common to Edwards and Whitield, the one a dramatic orator and word painter, the other severely and rigorously logical? What is there in common to Mr. Spurgeon and to Mr. Beecher, the one appealing to the authority of Scripture for every assertion, the other an orthodox rationalist? Place Dr. John Hall and Rev T. De Witt Talmage on the same platform. Is there anything akin in these two men? In their methods, nothing; yet each in his own way has a wonderful hold on the public heart and conscience.

Theological students analyze the methods and study the rhetoric of favorite preachers take their sermons as models and build on the pattern thus afforded; but it is not rhetoric which carries with it the conviction of the cougregation, it is not the structure of the sermon; it is not even the form of doctrine. It is true that there have been no permanently and affirmatively powerful preachers that have not preached Christ and him crucified, but the forms of doctrinal statement in a Spurgeon and a Beecher, an Edwards and a Whitefield are widely different. Mr. Beecher in his recent Yale Lectures on Preaching discloses the true secret of pulpit power.

"The fountain of strength in every Christian ministry is the power of the ministry himself to realize God present, and to present him to the people."

Chrust crucified, the power of God and the wisdom of God, is still, as in the days of Paul, the power of the pulpit.

The virtue of an electric wire is not in the wire but in its connection with the voltare battery. The power of the minister is not in the polish of his style, the pictorialness of his illustrations, the fervor of his manner, the order and arrangement of his discourse, but in his living connection with God, and his capacity to act as a connecting link between God and the human soul. It is God in the soul which is the secret of true pulpit power. There is no other characteristic which successful ministers have in common, and there is no permanantly successful minister who has lacked this ele-

Mr Beecher is an actor and orator by nature. Mr Payson used few and simple gestures, Whitefield abounded in illustrations, Edwards rarely employed any, Spurgeonis a pulpit conversationalist, argues rarely, but speaks with authority; President Finney treats his audience as a lawyer treats a bench of judges, and argues the problems of truth and duty calmly and with hittle or no appeal to sentiment or emotion; Dr. Hall speaks with a rhetoric which is at once pure, simple, and faultless in its perfect yet seemingly unstudied grace. Mr. Talmage is endowed by nature with a rhetoric, brilliant, scintillating, pungent, fragmentary; yet all of these men are straking examples of genuine pulpit power for all of them, though in widely different wayshabitually impress their audience with a senso of divine pre-ence and divine power

There is a spiritual power. The books make little of it, the students do but dimly understand and slightly study it; yet it is spiritual power which gives the pulpit its permanent power. What the laity want in their Sabbath service is not learning, nor rhetoric, notnew ideas, not startling paradoxes or entertaining pictures, they want spiritual strength. The mother wearied with the cares of the household wants a God on whom she can east every care; the merchant dragged earthward by daily, business wants an inspiration that shall carry him into a purer atmosphere; the sorrowing want divine comfort, the tempted want divine strength, the fallen a divine compassionate up-lifting. Blessed is that minister who can put the hand of his parishoner into the hand of Christ, and thus turn the

eyes of his parishioner to the gracious presence of a sympathizing God. We, orphancid and alone, are crying out for our Father. He that points us to Him meets our want. The lost child does not stop to entities the rhetoric of the benefactor that guides him to his home. But if the minister cannot do that he might better space his labors. His rhetoric and word painting may serve to pass pleasently the hour; but they will leave the soul as hungry as before,—N. Y. Christian Weekly

# THE HIGHER EDUCATION OF GIRLS,

But a great many parents, and, perhaps, some guls will inquire, "Cui bono? What is the use of all this study? What good will it do? All a woman's education is worth," they will say, " is to enable her to make her market in life, to win a pine in the lottery of marriage; and for this purpose a few buildant accomplishments have more attraction than all your heavy learn-ing." We repudiate the idea that female education is only a line to the gilded bower of matrimony. It has nobler and subli-mer ends than this,—the developement of the noblest part of hernature, the intellect the expansion and culture of all the powers and taculties with which woman is endowed. But even if mairiage were the sole end and golden gool of life, in our complex modern society, a large and, probably, with the growth of population, an increasingly large number of women must remain unmarried.

A superior education would furnish a perpetual fund of rational enjoyment, increas ed opportunities for usefulness, and often a menns of support to those condemned to a life of spinster solitude.

And even in the important matter of winning a husband, it is brains that win after all. Men are charmed by women of sprightly intellect and nimble wit more than by brilliant execution on the piano, exquisite flower-painting, or most graceful dancing, if accompanied by vapid conversation and childish imbecility of mind. We need not say how superior the intellectual qualities are in commanding that respect without which no true love is possible, and in retaining the affections of men when the honeymoon spell of glamour has passed. It has been said that elever men often marry silly women, because they can not find sensible ones. Let that reproach of womanhood, if true in any degree, beforever taken away. Let woman aspire to her rightful position as the true regent of society. Let her seek to enoble the character of the age, to mould the fashion of the time, after a purer and lofter ideal than the world has yet seen realized. Let her not outrage her entire sex by frivolity and sloth, but endeavor to elevate it to a loftier plane of being, and a wider sphere of influence. And let her sway the heart of man, not merely by the more potent spell of intellectual power and moral goodness.—Ladie's Repository for October.

## THE FORCE OF WRITTEN WORDS.

Who shall tell what may be the effect of writing? If it happens to have been cut in stone, though it lie face downmost for ages on a forsaken beach, or "rest quietly under the drums and tramplings of many conquests," it may end by letting us into the secret of usurpations and other scandals gossiped about long empires ago—this world being apparantly a huge whispering-gallery. Such conditions are often minutely represented in our petty lifetimes. As the stone which has been kicked by generations of clowns may come by curious little links of effect under the eyes of a scholar, through whose labors it may at last fix the date of invasions and unlock religions, so a bit of name paper which has long been an innocent wrapping or stop-gap, may at last be laid open under the one pair of eyes which have knowledge enough to turn it into the opening of a catastrophe. To Unel watching the progress of planetary listory from the Sun, the result would be just as much of a concidence as the ether.—"Middlemarch," by George Elliot.

#### TRUE TO NATURE.

A genuine touch of woman nature, as well as human nature, pervades the following.

A comfortable old couple sat a seat or two in front of us, on the railroad, during one of the hottest days of last summer. The journey was evidently one of the events of their lives, and their ouriosity excited the attention of the passengers. At a way station the old gentleman stepped out of the cars to get a drink, or to buy a doug nunt, and heard the bell only in time to rush to the door of the eating-house, and see the train moving off without him. The old lady in her seat had been fldgeting, and looking out of the window in her anxiety for his return, and when she saw his plight, his frantic gestures for the train to stop as it swept farther and farther away, she ex-

claimed.

"There i my old man's got left!—he hast There, see he has! Wal," she continued, setting back, "I'm glad on't—it's always been 'Mammy, you'll get left!—mammy, you'll get left!" all my life long; and now he's gone and got left, and I'm glad on't."

Her candid reflection on the accident, and the evident satisfaction she felt in the fact that it was the old man and not herself that was left, was greeted by a round of laughing applause. Nota few of the ladies in the car were delighted that it was the old man, and not the woman, who had "caught it this time. For once, the lord, and not the lady, had made the blunder, and "gone out end got left!"

### ANECDOTE OF PROF. STOWE.

A good story is told of Prof. Stowe, Harriet Beecher's husband. While visiting a little town in Massachusetta last summer, Prof. Stowe desired a friend to secure a horse and vehicle to take himself and wife to a town nine miles flistant, where he desired to consult some genealogical records. His friend said he would let his heat, but there were no desem turnesse in the village. A little in advance of the hour appointed.

Dr Stowe noticed a phaeton at the door of his host, and hastily summoning his wife, entered it, and started on his journey. To his surprise the horse was a very fleet one, and the phaeton exquisite, with its silk and satin linings, every finishings, and casy springs. Bowling along on his journey, the doctor expressed great delight, and analysis of the doctor expressed great delight. nounced his intention of securing the establishment for the senson. Arriving at his destination, he tastened the horse and went to work upon the dusty records at the town hall. He had been thus engaged for near lyan honr, when he was suddenly interrupted by the abrupt currance of his host at the town whence he started, who exclaimed, "Dr Stowe, have you been stealing a horse and placeton". To the extonished doctor it was then revealed that he had by mistake taken the establishment of a newly marned Episcopal clergyman, who had come to call upon the Doctor's host, and who was astonished on leaving, to find his beautiful turnout,—a wedding present,—gone, and replaced by an old worn out horse and chaise, that had been brought there by the hvery stable keeper for lr. Stowe. A stern chase ensued, but the Doctor was not captured until he had reached his destination, as stated, whence after mutual explanations, he drove home in the old chaise. The comment of the Episcopal clergyman on the case was "This comes, Dr. Stowe, of not attending a church where the commandments are read every Sunday

## DEAN STANLEY IN A SCOTCH CHURCH.

Dean Stanley has been preaching again in a Scotch Kirk. The church in which he appeared is the parish church of St. An drew's, of which the pastor is Rev. A. K. H. Boyd, better known as the author of the "Recreations of a Country Paison. A correspondent of the New York Evening Mail gives the following in relation to the men and the occasion.—

"The church was crowded on this oc casion, which happened to be the tercenten ary anniversary of the massacre of St Bartholomew. The test was 'The first and great commandment,' Love the Lord thy God with all thy heart,' and the second. which is 'like unto it,' 'Love thy neighbor as thyself,' and the lesson taught was, that 'Charity is greater than faith.' Dean Stan ley is a bright, active little man, sharp featured, and with a sharp eye; frail seemingly, gray-haired, and old-looking for his years. sermon was clear, scholarly, to the point, and liberal, and would have been a remarkable discourse even if it had not been delivered by an English Dean in a Scotch Presbyteman church. The Rev. A. K. H. Royd, the 'country parson,' clergyman of the parish church St. Andrew's, and whose guest Dean Stanley is, is a large man, with a good head; inclined to pomposity. His clothes are of the extreme clerical cut, and clothes are of the extreme elerical cut, and he preaches not only in the regulation gown and band, but in light kid gloves. His matter is good, although his manner is affected and unpleasant. He conducted the regular services of his church. Dean Stanley, conforming to the cuatoms of the country he is in, 'stood in prayer and sat in praise,' manner of worship entirely opposite to the forms of his own Church. Dr. Boyd is gen erally popular in his parish. His 'hving,' which is considered a good one in this coun-try, brings him in some eight or nine hundred pounds sterling per annum. This, with his meome from his books, places him in easier circumstances than is the usual lot of country parsons, and enables him to culti-ate tastes that are inclined to be rather high than ascetic, and to enjoy society, of which he is fond. He entertains hand-somely, but 'they say is select in his in-vitations, particularly as to the points of etquette at table and in saloon, and has printed cards in all his bedrooms, on which are inscribed the request, 'Please dress for dinner.

#### HOLIDAYS OF THE BRAIN.

The masses who depend mainly upon their physical exertions for a livelihood, are apt to fancy that mi.d. working is light labor. This is a great mistake. No kind of toil more rapidly exhausts the bodily energies than incessant thought. Happiest, health-iest, most likely to live long, and enjoy life, are they who judiciously blend intellectual with mechanical exercise. With that delicate and wonder-working muscle, the brain all the elements of the body, "marrow, bones, and all," directly sympathizes. Twenty-four hours of hard thinking prostrates the system more completely than a day's mowing, or digging, or plowing. The master organ, therefore, is as well entitled to its holidays as the vassal arm which it governs and directs, and needs them quite as much, perhaps more. Delicious are its seasons of perfect rest, when the cares and troubles of business are cast aside, and no thing is permitted to intermeddle with its dreamy trance. Sabbaths are Nature's holidays of the brainf. The power that gave to intellect its progressive ability, admon ishes that it must bivouse on the march "Six days shalt thou abor," but on the seventh "do to manner of work," applies to mind, as well as to muscle : and whoever disobeys the kindly mandate trifles with his health, mentally and bodily.

## BUSINESS LAW.

The following brief recapitulation of business law is worth a careful preservation, as it contains the essence of a large amount of legal verbiage:

It is not legally necessary to say on a note "for value received."

A note made on Sunday is not void. Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is void. A contract made with a lunvine is void.

A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.

If a note is lost or stolen, it; does not release the maker; he must pay it if the consideration for which it? was given can be proven.

An endorses of a note is exempt from linbility if not served with notice of dishesour

within twenty four hours of the non-pay-

Notes bear interest only when no stated.

Principals are responsible for the acts of their agents.

their agents.

Each individual in a partnership recipion sible to the whole amount of the dobts of

ignorance of the law excuses no one. It is a friend to conceal a fraud.

the firm.

It is a fixed to conceal a fraud.

The law compels no one to do impossibilities

An agreement without consideration is void.

Signatures inside with a lead pencil are

good in law

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

#### THE PHYSICIAN'S SABBATH.

The Sabbath was made for man and adapted to the wants of his nature, physical and spiritual. When the Gospel dispensation had succeeded the cert monal, during which the Sabbath was instituted, the necessity of this divine institution remained in its former force since no substitute for it was provided, and the wants of our mature continued unchanged.

The Sabbath, therefore, is an institution for man throughout all time. Its privileges are the inheritance of our race, and may be claimed by its humblest individual. It is "crowned" with privileges, but all do not so regard it. The "sacred day of rest" to some is neither sacred nor yet a day of rest; they are without faith in its sanctity, and their practice deprives it of rect. Yet those who believe it is the Loid's Lay and theretore set apart from secular to holy purposes; should be allowed its enjoyment.

The physician takes his full share of the cares and toils of the securar days, and, besides, these are oftentimes projected through many successive Sabbaths, during which his fellow-man may rest from worldly employments, and ally himself anew with the people of God. Our Saviour, rebuking Judaism by His healing on the Sabbath, commissions every one to perform on that day works that may be necessary or required by mercy. The physician must go to the bedside of suffering, irrespective of the day or hour, and his brain must be as capable and his hand as skilful on this day, when man and beast are "off duty," as on any other day. Except he would run counter to his own conscience, the practice of his profession must be no more a sincevre on one day than another. The full measure of his professional capacity may be required at any moment of any day, and, if he fails to be equal to this demand, he is worthy of blame. Adding to this the fact that, humanly speaking, life or death, unuttered joy or equally unutterable grief may await his efforts, an idea, not overdrawn, is conveyed of the work frequently allowed to the physicianon the Salbath. That day, whose rest and other distinctive features mark off the weeks in seperate spaces with all others, is crowded full of intense work of brain and muscle with him, and every one looks on, and meditating that it is all right, says, "A doctor has to go when he is called."

Let a Christian brother, however, put himself in his place, and he will realize keenly the privations he suffers from this Sabbath work. It almost becomes a hardship to be exempted from perhaps every religious observance which they exact of others, when he feels that their observance is, if it could be, more necessary for him than for others, and he is without the spur of public opinion. Place yourself where the physician stands and realize that the public has lifted church-going from your shoulders, and you will also realize that more grace is necessary to make it a self imposed task than when expected by others as well as exacted by your own conscience; you will then feel one of the besetting sins of his profession, and one to which not a few have yielded.

Job says afflictions spring not from the ground, and doubtless he moves in a divine aphere who reheves pain and distress. We all regard it thus, and multitudes would gladly enjoy the opportunities of this sphere if it were not weighted with responsibility and hardship, yet we think, chief among the burdens of his profession, is that which secularizes his Sabbaths.

We would point all this with the remark that the public, especially the Christian public, would do well to regulate their relations with their physician by the golden rule. Do to him as you would wish him to do to you were you in his place—the practical working of which will do away with calling on the doctor on Sabbath, because it may save breaking in on the secular labors of the following day or week. It will do more, it will frequently enable the physician to have that which we are accustomed to regard as essential to the physical and spiritual well being of every one, the rost and spiritual advantages of the Sabbath.

The N. 1. Independent says:—The "Dunkaris," at their recent annual meeting, decided that as "instrumental music is of the world, and not of the true Church of God, members had better not engage in teaching it in public schools or clsowhere;" that "it is not advisable for brethren to engage in the banking business, and that "a brother who suffers himself to be elected to the legislative assembly as a representative of the people, and to serve in it, cannot be retained as a member of the Church."

"Borrow not a few," saith the:Lord to every believer. O, thou sorrowing one, borrow empty vessels in which to receive abundant consolation-from Christ. What a magnificent grace-shines in the word empty! God will not pour into vessels filled with creature supply s. Thus it is manifest that the oil comes three from God; the word "empty" shuts out the creature. The words "not a few "leave room for God to enter in. The heart's deep furrows are so many deep vessels to receive stream; of confort. The heart that has many is furnished with vessels "not a few." Whith a warrent is, " Borrow as a heart of the stream; of