

banking half as much money as they were spending, there is now an almost endless number, and in such a variety of style and material, that some modern mothers would have as much work as most women can do if they did nothing more than plan their children's costumes. I wish some sensible young mothers would put their foot on this mischievous innovation, mischievous alike to mother and child. It gives children altogether a false idea of life. They grow up to think that to be looked at and admired, their clothing I mean, is the great object of their lives; and it is very sad to see a mother fretting away the most precious years of her mother-life—a retrospect of which is full of happy memories—in bedecking the frail bodies of her children in dresses, more suitable to a harlequin, than to simple, sinless, loving children. If mothers will thus sow the wind, they need not wonder if they reap the whirlwind, in seeing their children grow up vain, frivolous and self-conceited. I would not wish to ignore taste in dressing children. Good sense, and an eye to "the fitness of things," will enable a mother in any station of life to dress her children neatly and becomingly, and she should allow them to wear what she has provided for them with as little comment as possible. She should teach them, by her example, that clothing should be made for use and comfort—not worn for show and self-glorification. Let a mother give her best thoughts and most of her time to implanting in her children's minds—when they are soft and impressible, and when she has them so much in her own power, the germs of those principles which may become interwoven with their lives, and prove their best support and safe-guard when her active work for them will be over, and she can only follow them with her prayers, asking that the good seed sown in early life—often amid weakness and sorrow—may spring up and bear good fruit; and that they may be willing to take up the christian work which she is compelled to lay down, and tell others "the old story" of a Saviour's love, which they first heard from her lips. This should be a christian mother's greatest ambition. Nothing less should satisfy her.

A MOTHER.

The Atonement—By Professor Crawford.

(Published by William Blackwood & Sons.)

This is the title of a new book published about a year ago by the Rev. Thomas J. Crawford, D. D., Professor of Divinity in the University of Edinburgh. A work from such a well-known pen is sure to meet with an enthusiastic reception; and, because of its own merits, this volume is sure to continue to be known and read and studied for many a day. In the compass of this small article, it is quite impossible to do more than merely glance at a few features of the work; and of course the only way to profit to the full, is to purchase and study the book. We heartily recommend it to those who make Theology a study.

The author, at the outset, clearly defines his position as to *the atonement*, the subject of his book. He takes for his motto, "What is written in the Scripture? How readest thou?" and to this principle he adheres throughout. No better outline can be given than that which is given by the author himself in the opening pages of the book. He says:—

"The aim of this treatise is to ascertain and vindicate the doctrine of Holy Scripture with respect to the mediatorial work and sufferings of Jesus Christ, or as it may be summarily called, the Doctrine of the Atonement."

"The subject is one of unquestionable importance, relating as it does to what is generally and justly esteemed the great central truth of the Christian Revelation, and vitally affecting the hope of all believers. In discussing it we shall observe the following order:—

In the first place, we shall endeavour to analyse and classify those passages of the New Testament which bear upon the subject, and to deduce from them such conclusions as a fair induction and interpretation of the way seem to warrant.

Secondly, we shall consider how far the results of this inquiry into the doctrine of the New Testament are confirmed by a survey of the prophetic intimations and sanctified institutions of the Old Testament.

Thirdly, we shall examine the various