Our Nouna Solks.

The Box of Books.

You of seven or eight years old who have than some of the other boys. Not that you are brighter than some of the other boys. Not that you say so, but it is very evident you think the other boys ought to recognize the fact. Well, perhaps you are right; but I am go ing to tell you of one who wrote very respectable Latin verses when he was at your age. He was not, however, one of those who are prodigies at eight years old and are never heard of after, for he wrote many pooks which are highly valued to this very day. When at the age of cleven years he entered the great University of Leyden, he was addressed as Magne puer, magnidignissime cura parentis. What does this mean? You, our young Latin scholars, must translate!

If I were to tell you what wise and learned books my here wrote as he grew older, I am afraid you would skip that portion of this story, for boys are not found who are so fond of reading as was this great scholar. You deny it? Well, then go to Mr. Motley's last history and there you will find in a longthy account of some twenty-five pages or more this story which I am about to tell you. I shall feel happy if I have induced you to study the works of that great historian. For the rest of you, who perhaps do not possess a copy of the book, or if they do who would tire of reading so many pages, I have condensed the following incident in the life of the great Huro Gratius. great Hugo Grotius.

I have told you that he was a wise and learned scholar. You shall now hear-how his books saved his life. If a story must have a moral you will find mine here. Verbury sat sapienti.

At the age of thirty-six, for some offence which in our time would be trifling, this great Dutch scholar was condemned to perpetual imprisonment in the fortress of nevestein. This prison was situated on the river Waal, the largest of the three branches into which the Rhine divides itself on entering the Netherlands; and so strongly was the castle fortified that there seemed to be no hope of escape from it. While in prison he spent nearly all his time in study, and for exercise he procured a huge top which he employed himself in whipping for several hours each day. The great scholars in Holland did not

forget him in his captivity, and they obtained permission to send him from time to time a chest full of books which were a great solace to him in his confinement Thus in spinning his top, studying his books, and writing his great works, which were to be read and quoted for ages after Grotius managed to spend comfortably the first two years or his prison life.

But one cannot be contented in captivity even with plenty of books, and Hugo Gro-tius and his noble wife who shared his home in the castle had long been brooding over some means of escape. Madame De Groot, as she was called, often looked at that chest of books as it came and went to fro. Alas it was only four feet in length, and her husband was a very tall and stately gentleman; but they talked the matter over, and she did not easily yield to despair. One day they tried an experi-ment; Grotiue got inside the chest and his wife sat beside it with an hour-glass in her hand; for two hours at least he could lie there with the lid fastened down. The risk was great, but liberty is very sweet, and they resolved to try the dangerous experiment of gaining liberty for the captive by means of the book chest.

Madame De Groot was not a close pris oner as was her husband; while she and her children shared his captivity, she could go when she liked across the river to the town of Goreum to purchase provisions for the family. One day she stood in the doorway of the house to which the chust of books was consigned before it was sent across the river to the fortress, and jokingly sounded the mistress of the house as to the reception her husband would meet if he, instead of the chest, were to appear.

"He shall have a warm welcome," re-

plied the good woman. This answer gave great confidence to Madame De Groot The day of escape fixed upon was that of the great fair at Gorcum, at which time the commandment of the Fortress of Loevestein was to attend the fair and to remain night absent. As husband and wife made their plane, it was thought advisable

for the wife to remain in the fortress, so as to prolong ignorance of his flight, and thus give greater opportunity for escape.

There was in the family a courageous young maiden servant by the name of Elsie van Houwening, who was strongly attached to the family as they were to her; and she it was who undertook the care of the chest; this time not filled with books,

but with the great scholar himself. Early in the morning Grotius curled himself up in the chest. A large Testa-ment was placed under his head for a pilow, with some bunches of thread to render it less hard, and some papers were stuffed tound him to soften the fall should the chest be thrown roughly down. I do not think that trunks were handled as roughly as they are nowadays, or the poor gentle-

man could scarcely have survived the journey in his cramped condition!

Madame Do Groot took a solemn farewell of her hand and biscoulding key as well of her husband, and kissed the key as she placed it in the brave Elsie's hand, after locking the chest. She threw his clothing on the chair and placed his slippers near it, so as to make it appear that Grotius was in bed when the soldiers came up for the trunk. It happened to be a very stormy day, and she made that her excess for sending Elsie with the books in-

atead of going horsolf.

As the soldiers raised the chest they obdered that it was more weighty than unal, but some joke about the dull and heavy books inside diverted their attention. tion, and thoy unbarred in turn all the thirteen doors that led along the passage way and down stairs out of the castle, dragging the ponderous box after them. When they want the castle of the castl they reached the wharf one began to tell astory of some malefactor who had been carried out of the castle in a cleat, but Eleje's quick and ready wit was equal to.

bored in it, and scarcely thinking that enough to support life could enter through the keyhole, they placed it on the shore. When the trunk was first sent, its con-

tents had been examined, but finding after saveral examinations that it co tained nothing but books, there had been no subsoquent investigation made, so that there was no danger from that direction to be apprehended.

approximation.

Elsie was not writing to trust the cheet on the thin board upon which the boatman proposed to slide it from the wharf to the vessel; she was much afraid that the value. able books might be damaged if it broke, and atte, much grambling the skipper procured a plank. The troublesome passenger was even then not satisfied, for she would not give the beatmen rest until they had lashed the precious chest fast, for as the weather was very tempestness, it seemed in imminent danger of sliding into the sea at the first lurch of the vessel. Elsie now composed herself and sat down, throwing a white handkeronief over her head which fluttered in the wind. This had been the signal arranged by her to let her mistress, who was anxiously watching them from the barred window of the fortress, know that thus far all had gone well. One of the crew observed her, and she was obliged to explain that one of the servants at the castle had taunted her with being too owardly to sail on such a stormy sea, and she was signaling him that she was on

board. Now an officer of the garrison who hap pened to be on board seated himself on the box of books, and began drumming with his heels against it, and it again required all Elsie's wit to relieve her master from

this unnecessary aunoyance.
In due time the ship reached Goreum, and Elsis paid the skipper and his son to place the cliest on a handbarrow and transport it to the house from which the books had on each previous occasion been shipped. In the anguish of his confinement, the prisoner had been unable to refrain from some change of position, and the boy remarked to his father that there was "some thing alive in the box." The cheerful little maid readily suggested the probability of the books sliding about, and no more no-tice was taken of it. Finally the chest was safely placed in the back room of the house from which it had so often been sont out full of books to the grim fortress, this time returning not with its usual load, but con-veying to his liberty the great scholar him-

All danger was not yet past. Elsie at first feared she should see the dead body of her beloved master as she unlocked the trunk, for there was no answer as she tapped upon the lid, but as she opened it, he rose from his coffin-like confinement as one coming from the dead. At first he was faint from his suffering, but he rapidly revived as he felt the necessity of speedy flight, for in the book shop next door there were even then preachers and professors, any one of whom might recognize him.
"You are the man of whom the whole

country is talking. We must help you away at once," said his friends.

A mason, the brother in law of his host-

ess, procured for him the doublet, trunk-hose, and shoes of a brick layer, together with a trowel and measuring rod. Unfortunately, they belonged to a smaller man, and the doublet did not reach to the waistband of the trunk-hose, while those nether garments stopped short of his knees. His smooth white hands were very unlike those of a bricklayer, and they were obliged to smear his hands and face with chalk and plaster before the newly-made journeyman dared to follow his employer into the

street.
When they reached the ferry across which lay their way to the Spanish Netherlands, the boatman refused to cross in such tempestuous weather for two such insignificant people, as the mason and his scarecrow journeyman, but money will aff et much, and in course of time Hugo Grotius reached the great city of Antwerp,

the end of his journey, in safety.

The commandant of the fortress when he returned home from the fair, discovered the flight of his prisoner, and in great wrath he hastened back to Gorcum to examine the chest. He found in it the big Testament and some skeins of thread, together with a volume or two of theology and of Greek tragedies, but his prisoner was lost to him forever. His curses against Madame De Groot and brave Elsie were useless. Hugo Grotius was safe

After a short captivity Madame De Groot vas released and joined her husband, and the brave Elsie married a faithful servant of Grotius, whom his master had instructed in the rudiments of the law. He rose to he a thriving and respectable lawyer, and we must believe that in the brave Elsie he had a faithful and intelligent wife. - N. Y. Christian Intelligencer.

Sunny Faces.

How sweet in infancy, how lovely in youth, how saintly in age! There are a few noble natures whose very presence carries sunshine with them wherever they go a sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benigmty toward all. How fortunate, and benignity toward all. How such a face enlivens every other face it meets, and carries into every company, vivacity and joy and gladness. But the scowl and frown, begotten in a selfish heart, and manifesting itself in daily, almost hourly fretfulness, complaining, fault-finding, augry criticisms, spiteful comments on the motives and actions of others, how they thin the cheek, shrived the face, sour and sadden the countenance! the face, sour and sadden the countenance No joy in the heart, no nobility in the soul no generosity in the nature; the whole character as cold as an iceberg, as hard as an Alpine rock, as and as the waters of Sahara! Reader, who he of these counten-ances are you cultivating? If you find yourself losing all your confidence in human nature, you are nearing a old age of vinegar, and of wormwood, and of gall; and not a mourner will follow your solitary bier, not one tear-drop shall ever fall on your forgotten grave.—Dr. Hall.

Ir is easier to correct our faults than f

conceal them. the emergency, and after examining the trunk to see if there were holes for air religion is hypotrisy. Sabbath School Teacher.

LESSON XXXV.

August 20. FREEDOM BY THE TRUTH (John viii 1875)

COMMIT TO MEMORY, vs. 81, 82, PARALLEL PASSAGES.—John xii. 82; Isa.

ixi. 1; Gal. v. 1.
Scripture Readings.—With v. 28, read Matt. xxui. 54 and Rom. i. 4; wit'. v. 29, read Matt. xxui. 54 and Rom. ii. 4; wit'. v. 29, read John xiv. 10, 11; with v. 83, read Heb. iv. 12; with v. 81, read Heb. x 38, 40; with v. 33, read Ps. cxiv. 85; with v. 85, compare 2 Kugs xxv. 21. 22; with v. 84, read Rom. vi. 16; with v. 35, Gal. iv. 7; with v. 86 Rom. viii. 2.

GOLDEN TEXT.—To proclaim liberty to the captives, and the opening of the prison to them that are bound.—Isa, ixi. 1.

CENTRAL TRUTH.—The liberty is from the

This is a full and very instructive ac-count of one of many collisions between the Pharisees and their friends on the one side, and Jesus on the other. They were un-caudid, proud, hostile and eager to make out a case against Christ in the eyes of the people. He is calm, outspoken and unmistakeable in his meaning, and instead of being on the defensive, he states the truth against them, but blends it with implied gracious offers and invitations which naturally take form from the cavils to which they resort, as a question shapes the reply.

These verses, uine in number, divide themselves into three groups, of three, two, and four verses. In the first group we have a CONVINCING word; in the second an ENCOURAGING word; in the third a REPROVING word. Having studied them, we shall gather up practical lessons.

I. Christ's convincing word. He had in many ways declared himself sent from the Father (v. 16), but they would not understand him (v. 27), not from lack of light, but of will. To show his insight into their but of will. To show his insight into their hearts, and to utter a word which might be remembered by his disciples, he said (v. 261, " When ye have lifted up the Son of man'-phrases used already in John iii.
14, which see; the expected the event; he knew by whom it would be brought about, "Yo;" he felt no anger against them:)
"Ye shall know that I am he," i.e., that I
am the Messiah. But this knowledge would not be wholly for their comfort; they were in a proud, evil mood towards him, rather ready to wrest, than to weigh his words. He details with them accordingly, speaking words that are partly a threat, and like many threatning phrases only half disclosing their meaning, though forcelandowing general effects. They might take the "lifting up" to be exalting such a Messiah as they desired, or they might take it in its sonse of crucifying. So they might take the "knowing" as finding out to their joy, or finding out to their grief. It was a two-sided word, and suited two kinds of hearers, the honest and

the dishonest.

To a man who wishes divine words to be a "light to his feet," they will mean one thing, and another to him who only wishes light in the head, because walking makes a difference. To the same two classes of hearers he declares that his course is of the Father's appointment (v. 28). "Nothing done without him, nothing spoken without him, not a moment without his presence, as you may see by my acts, I am doing always those things which are pleasing to him." It is as if he said, "You do not like me as a Messiah, you quarrel with me, but in this you consure my Father. I am acting, speaking, living as he would, and I am not pleasing myself (as I might if I took honors of a carnal kind, such as the devil offered in the temptation), but my Father."

The weight, obvious sincerity and solemnity of these words, turned the honest minds in his favour (v. 30). "Many believed ou him," not indeed them with the faith that is saving, though it might become so, but with the favour, confidence and readiness to accept one's statement, which will attend a public speaker when he makes a good im-pression. For m ay hear, like, feel the power of, the truth, and fall short of saving These are stony-ground hearers. bèlief.

II. Christ's encouraging word (vs. 81, 38), "to those who believed, If ye continue," etc. Not feeling, impression, or profession, but patient "continuance in well-doing" (Rom. ii. 7) proves itrue faith. Paul and James agree on this (James 1. 22), and with Jeaus (Matt. vii. 19). True believing is not a mere step, like onlisting, but the habit of mind that makes a man a good soldier, not the mere step of entering a school or college, but the habit of mind that keeps one learning; not the being naturalized, but the bent of mind and heart that prompt one to good citizonship. Hence such words as Rev. ii. 10; 1 Cor. xv. 58. "Disciples indeed" are disciples always. And they grow in knowledge because they desire to do so. A smuggler does not wish to see the exact right or wrong of his course, as an honest man does. So a man meaning to sin, does not desire to learn, as a believer does, the precise mind of the Spirit. Men learn more truth by doing what they know, and the truth frees them from prejudice and fears, as well as from the vices it opposes. So they who were favourably impressed are urged to "fol-low on to know the Lord" (see Hosaa vi. 3).

III. A reproving word (v. 88-86). This is to the captious unbelievers who stood by and heard his words to the others and objected. "We be Abraham's seed" (trueas the flesh, but see Matt. in. 9, and Romans il. 29), "and wore never in bondage," etc. (v. 33). Angry men forget. They for-get Pharaoh (Ex. i. 10), Chusan-rishathaim get rustraon (Ex. 1. 10), Chusan-rishathaim (Judges it. 8). Jabin (Judges iv. 2, 8), and the captivity. They forget the Romans. But he will not bandy words with them. He deals with present facts for moral ends

V. 84, "Whosoever," etc. The sinner is a slave to his sin, wears its chains, carries its yoke, dahnot but obey it. Witness the liar, drunkard (Prov. xxii. 88), gambler

2 Peter ii, 19),
V. 85 takes them at their word. "You are Abraham's seed. Well, so was Ishmael, but he went out, as you shall do, if you

have no more than natural descent. But I

v. 80, "If you are to be free, it is not by beasting of your natural descent, but by coming to the Son, to whom all power is committed, because he is the Son of man" (John v. 22, 28). If he make you free, you shall be free indeed.

The Hebrows set an example which too many follow. They rehed unduly on their lineage and on their privileges. It is an unspeakable gain to be descended from pious parents, to inherit their prayers, to remember their godly example and to have grown up in connection with the church of God. But if we are not godly, if we do not follow the example, if we abuse the privileges, our condemnation is increased. So it is a great blessing to have divine ordin ances; but if we have only the forms and not the power of godliness, the forms only aggravate our gailt. The sons and daughters of prous parents have to believe for themselves. The members of the visible church have to see to it that they are joined to Christ. They who are baptized, no matter how, or at the Lord's table, but not in Christ, will be "east awey," if they proper not repent not.

LESSONS: (1) The evidence of Christ's Messialiship completed at and after his death, by signs and wonders attending it; by the resurrection; by the out-pouring of the Hay Ghost, hence the cry of Acts 11. 87; ly the punishment of the Jews. Their minds were laid open in conviction; con-science was at work.

(1) Christ's condition may encourage saints. What did it avail that series, Pharisees, and chief priests opposed him, when the Father approved? That they deserted when the Father was with him? That they were displeased if he pleased the Father? So with believers.

(8) True believing is proved by persovering; true love by obedience (John xiv. 21). No joy, light, feeling, is such a test of discipleship as obeying.
(4) There is only one way of true liberty.

(4) There is only one way of true liberty. True liberty, for there is a spurious, a liberty from law, God, and mar. Real liberty of sou', of the whole man, is by the truth (v. 32); or, which is the same thing, the Son (v. 36). (See John xiv. 6.) Liberty has been sung by poets, bled for by patriots, dreamed of by slaves. The highest kind of it is in the Son, where we are free from guilt, an accusing conscience. are free from guilt, an accusing conscience, the transmels of the devil, prejudices, fear of man, lusts that mastered us, and when we feel ourselves children of God, "all things ours." Let us thus be free!

SUGGESTIVE TOPICS.

The enemies of Christ-their temperhis assertion to them—their ignorance—when it would be removed—meaning of lifted up—how convinced them—the Son's fellowship—whom he pleased—the effect of his words—nature of the belief—the en-couragement—value of holding on—result what kind of freedom, this word resented-how truly-how Abraham's seed-the reply-difference between servan and con-true freedom how-the lessons.

Dr. Pusey's Preaching.

Dr. Pusey, the father of Puseyism, is an old man, and vexed with a terrible cough. But occasionally he emerges from his rooms and preaches in Oxford, and preaches with a boldness that is startling. We can forget for a while the mischief he has done in the tremendous carnestness and feithfulness of such a presence of the and faithfulness of such a passage as the following from a late sermon. His text was: "If any man will come after me, let

him deny himself, etc.
"Shall we say to our Lord, when He comes to be our Judge—when we shall behold Him whom by our sins we have pierced—True, Lord, I have denied myself nothing for the love of Thee; times have changed, and I could not but be changed with them. I ate and drank, for Thou didst eat with the publicans and sinners. I did not give to the poor, but I paid what I was compolled to the poor-rate, and com-plained that it was so much. I did not take in little children, but they were provided for—separated, indeed, from father and mother—in the poor-house. I did not feed them when hungry-political economy forbade it; but I did it by increasing labour-market with the demand for my lux-uries. I did not visit Theo when sick—I had not time—but the parish doctor looked in when he went on his rounds. I did not vnen na. afford it, but the work-house was provided. I did not take Thee in as a stranger, but I did not take Thee in as a thee, Then the casual ward was open to Thee. Then the casual ward was open to Thee. Yerily, the casual ward was open to Thee. Then shall He unswer them, saying:—'Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Mo! I four Lord were to come now, how many of you, do you think, could tell Him that you had fed Him, clothed Him, supplied Him when sick? Some, I fear, could not say they had betawed as might upon Chirt as my non their they are the well as my the proportions. stowed as much upon Christ as upon their dogs! But if we are to be saved, we mus he the disciples of our crucified Redeemer; and if we are to be His disciples, we must take up our daily cross. And if, of those we see around us, the great mast seem to we see around us, the great mask seem to think nothing less than of taking up any cross—nay, if they rather boast that they have no cross to i sar—who then shall be saved? O. Lord how soon! But the Judge of all the earth will do right. God mercifully lays on the cross in ways we know not!"

Wile and Religion.

It is an exaggeration to say that the professed churchmen of a city like New York, the people who kneel at our chancels and communicate at our altars, spend more on their wines than on their religion? We believe that the statement is far with: the truth. Their amusements cost them far more than their charches. Their luxuries receive their dollar; their charities carefully count their pennies! There is too muctruth in this, no doubt, but there are noble exceptions of men who pay very little either for whose or amusement, but whose contributions to Christian objects whose contributions. There is no need of mentioning names, for they will occur to every reader. Would that the exceptions in this case might become the rule.—

Miscellancons.

A LARGE fire at the Naval store yards at Charleston, on the 23rl nit., destroyed five blocks of houses, two wharves, and 20,000 barrels of nasal stores, cousing a loss of \$500,000. -A snock of an earthquake was felt in Connecticut on the 28th ult.—The proposal of the Government to vote £51,000 in order to defray the cost of the Prince of Wales' visit to India, and £60,000 for his personal expenses there, leaving about £80,000, the cost of the hospitalities which he will receive from the Gevernor General, to be defrayed by the Indian Exchequer, has called forth remarks in reference to the smallness of the amount compared with the princely magnificence required to be kept up. —The second &-pedition sent out by the American Socisty for the Exploration of the Holy Luna, is now in London on its way to Syria. The most aportant part of Col. Lane's work will be the triangulation and survey or a portion of the country bounded in the north by a line nearly corresponding with the 33rd degree of latitude, and on the conth by the 31st. The Jordan will be the western limit, and the map will have an average breadth of forty miles.—Messens Moopy AND SANKEY brought to a close, on the 12th ult., the services they have been holding in London during the last four months. The Bank of I igland has reduced its rate from 8; per cent, at which it stood since February to 8 per cent; an indication, we trust, that the ceramercial crisis there has pasced.-Avorure fearful storm, causing great derastation, has passed over Bula-Pesth.

THE Prince of Wales is to start for India in October. He will sail in the Serapis, attended by the Osborne, and escorted from Aden to Bombay by a squadron, which is to cost £52,000 in the Admiralty estimates. — Mr. Salt, who moved the rejection in the House of Commons, of Mr. Trevelyan's annual proposal for giving Household Suffrage to the counties, termed Mr. Gladstone's Gevernment an "alcoholic administration," but the present ministry he says goes in only for " suct-pudding legislation."--The subscriptions at the Mansion House for the sufferers in the French floods has reached £12,600; while in France itself, they amount to more than £140,000. But the waters have not exhausted their powers of mis. chief .- The little river Tocques in Normandry has been destroying life and property, and serious inundations of the Danubo are reported .- Russia, indifferent to what Mr. Baillie Cochrane may say about her in the House of Commons, is steadily consolidating her conquests m Central Asia. A strong expedition well supplied with scientific assistants, has set out to see if the ancient bed of the Oxus can be again, filled with w. ter, and so an easy communication be established between the Caspian and the Aral seas.

A curious scene of Algerian manners is reported from Constantine. Bel-Kassem and his wife appeared before the Cadi Si Said ben Milioul. The woman demanded a divorce on the ground of ill-treatment. The judge gave a verdict in her favor. She then rose, and having pronounced the sacramental words "I repudiate thee!"rushed out of the court. Bel-Kassem threatened the judge with an appeal, but on being assured it would be useless, he submitted to his fate. He then approached the Cadi to kiss him on the shoulder, as is the custom of the country; but, instead of doing so, he suddenly threw off his burnous, and stabbed the judge in the back, killing him on the spot. He then the w down his knife, and gave himselt into the hands of the gend'armes, saying, "I have killed the Cadi, because, according to the Koran, a judge who gives an un-just sentence deserves to be put to death.

Halifax, N. S., Aug. 4.—The annual session of the Dominion Medical Association opened this morning at the Association Hall, Dr. Botsford, President, in the chair. A large number of delegates were in attendance. Dr. Prio, of the United States Marine Service, and Mr. Tyler, of Boston, were intro-duced, and took seats beside the President. A discussion on medical education took place, which was taken part in by Dr. Hodder, of Montreal, Dr. Oldright, of Toronto, and others. At noon the President read his address, which was a masterly production and well received by the meeting. I the afternoon Dr. Botsford, of St. John, read papers in sanitary science, and the climatology of New Branswick.

COPENHAGEN, Aug. 4.—Hans Christian Anderson; poet and novelist, died

to-day, aged seventy years. A PAINTING of more than ordinary interest in now on view at the Leeds Exhibition. It represents a party of Indians at work in a pool, gold washing; an engraving of it by Theodore de Brug is in the Historia, America an old Latin work, published in Frankfort in 1560. Who painted the original is not known, and although the best judges of the art in England have seen it; they have been unable to form a correct notion of its origin, the figures being all cleverly finished in a manner totally different from that o say known master.