The Law of Periodical Rest.

A man cannot work all the time; he redsperiods of rest. And these seasons of relaxation must be definitely marked periods of regular recurrence, elso they will te swallowed up by toil. And hence it might not be difficult to find valid physiclomight not be diment to and valid physicio-gial reasons for the custom which makes such seventh day a day of rest. Whatever may be said of the eight-hour law, the six dsylaw may be rightly claimed by the rkingman, and that apart from religious considerations.

And man's moral nature, as well as his bysical constitution, demands these days of rest. He has a spiritual being which needs attention and cultivation. But when he is laboring for his bread, toiling for the hisgs of this life, he cannot give the need-elatention to spiritual culture. The in-treats of his life being right before his syst—pressed upon his attention by every bodily want and every tangible motive— will crowd out from his mind due thought will crowd out from the mind of unseen things. To be able to give pro-er attention to spiritual affairs, he must have days on which temporal cares and temporal pleasures are laid aside ;-days on which he shall think of nothing but spirit-

And here, again, may there be system and regularity. The student who, being inclined to spend too much time over his books, desires to take a proper amount of physical evereise, or the mechanic who, driven by his work, wishes to give some stiention to mental culture, must have regwar hours of the day or regular evenings of the week for his physical or mental culti-ration—times on which the ordinary employment shall not be allowed to encroach. So if a man would give due care to his spiritual interests, he must have fixed times set apart for religious culture. There Mafallacy in saying that Sabbatis are not needed because all days should be conserated to religion. That for which no time is set apart is liable to be entirely neglectd. The workingman who should say that, instead of preserving particular seasons for mental cultivation, he would take up books t any time, would probably neglect stuvaltogether; while his fellow-workman ho had particular hours sacredly devoted to reading, would recur often to his books other hours than these. So the man who will make no day a religious day will be liable to make no day religious, igious meditation and service will be more at to indulge in religious thought on other days than these. When religious forces have firmly entrenched themselves nihe Sabbath, they will from it make inunions into all the other days and hours dihe week.

And a man's own judgment will teach him the necessity of strictness in keeping semons set apart to a particular purpose. The student who allows thoughts of his ooks to intrude on his hours of physical exrecise—the workingman who shall allow himself to do a little hard work in the times he has set apart for mental culture—will son find those hours taken up entirely by extraneous matters, and those interests to which they have been devoted will be en-tirely crowded out. So the man who would devote a particular season to spiritual culture will act wisely in framing for himself rules which to the thoughtless may appear trivial. A sound judgment will demand that not the least attention and thought shall be given to worldly afairs on the days devoted to spiritual culture.

Now this, which a man's own judgment would demand of him, this is God's law of the Sabbath. One day in seven should be a day of cessation from worldly care, and a day for spiritual culture. While in-deed all days belong to God, this is to be directly devoted to him—sanctified, set apart from other days—a day given, not to the interests and pleasures of this life, but to spiritual interests, spiritual pleasures. The day which by our bodily nature is demanded as a day of rest is to be given to our piritual nature as a day of cultivation and

e idea of the Sabbath is that nothing shall be done in it except what has a direct hearing on religious culture. But in prac-ice this restriction cannot be fully observed. The duty of resting from labor may and will often be set aside by other duties, se the duty of preparing food, or the duty of caring for the sick. One law often suswe continually set aside by special cases. In other words, while God commands us to tease in general from seven day work, special cases continually arise in which be commands us to work on the Sabbath

Whether a certain piece of work should be done on the Sabbath there will some-imes be a difficulty in deciding. But the mass be a dimensy in deciding. But the souble in such cases will be reduced to mail proportions, if a man loves the Sab-lath as he should. The Sabbath should be regarded as a privilege, not as a sacrifice. As the boarding-school boy rejoices when the holidays come—the days in which he tan lay acide his work, and give himself to pleasure and the society of parents and iriends; so we should rejoice in the day on which we can lay aside our worldly toils, and taste the pleasures of communion with district the pleasures of communion with the control of the contro at because he will not be condemned for ching it, but because he would be condemned for not doing it. If he saks, nct, What work may I do? but, What work must I do?—not, What secular work will God permit me to do? but, What secular work does God command me to do?—that man will hasly be troubled in deciding whether a certain thing should or should not be done the Sabbath day.—N. Y. Examiner and Chronicle.

MANY people are constantly wondering that will be our condition after death. How shall we live? Where will be our bitiation? Of what sort will it be? These te dreamy speculations. The more im-retant question is, How to live well in the life? This answered, the other, ques-

The Contest in Turkey.

The Turkish Question is agitating the thought and feeling of the civilized world to an extent which it failed to do even during the progress of the Crimean war. At that time England drifted into war, merely because the Earl of Aberdeen was a personal friend of the Emperor Nicholas. The Emperor had visited the Earl in person, had passed the usual compliments belonging to the routine of a Court, and the Earl did not wish to hurt the feelings of his Imperial Majesty. But the wrath of England was roused because Russia had been rash and over-bearing, and had manifested too much haste in choking "the sick man" off. And so after a vast amount of talk which was not intended to mean anything, and just at the mo-ment when the Earl thought of nothing of the kind, he had to declare war. And when it so happens that the English Government is driven to such an extremity, contrary to its own wishes, and by the mere force of external pressure, the contest must be pursued in real earnest. Hence, although England had made not the slightest preparation for fighting, she suddenly found herself precipitated into a furious, hand-tohand combat with Russia. But now the case is materially altered. Then, no atrocious deeds of violence were specially laid to the charge of Turkey, no abominations that would call for the indignation of our common humanity. In the present instance, however, we witness the wholesale rapine of large districts, the murder of tens of thousands of inoffensive Christians, the outrage of thousands of the innocent and unresisting who had been tortured in the most fiendish manner, dishonored and despoiled of all they care for in the world, and then burnt to death, or brutal' murdered in some other way, and loads of their heads thrown to the dogs. It is not merely the case of the Crescent against the Cross; it is the most savage and diabolical barbarism arrayed against the first dictates of humanity. The offences of which these people have been guilty are three; First, that they are Christians, (whether good Christians, or bad ones, as some pious people say they are, matters not.) Secondly, that they have hitherto been quiet and submissive; so much so, that, up to the present time, if any members of their families have been murdered or otherwise injured, they have been content to submit to have their evidence refused in a Turkish court of Justice, merely because they are Christians. And thirdly, some of them have, at last, after infinite provocation, after oppressions innumerable, after an abundance of wholesale slaughter and violation-at last, some of them have risen in revolt, they have practised some retaliation (which is comparatively little); and, in perhaps half a dozen instances, have taken vengeance, as opportunity presented itself. It was not a millionth part of the provocation the Christians in Turkey have met with, that furnished George Washington and the thirteen American colonies with an excuse for revolt; and had it been in Western Europe that a nation had risen in the might and majesty of a popular fury, in order to claim the elective franchise, or an exemption from taxation, all the eloquence of the world of letters would have been exhausted in praise of a patriotism so noble.

The English people are, evidently, becoming pretty well awakened to the true state of the case; although the steps at first taken by the Government were rather in favor of Turkey than otherwise. In 1827, when the Greeks were cruelly treated by the Turks, who poured boiling oil into their ears, among single bottle will satisfy the most skeptical. a number of other barbarities, England tion that it does not dissipate. \$2.50 per sent her ships of war to Navarino, which destroyed the whole navy of Turkey in a few hours. But now, the English fleet, the most powerful ever brought together on the face of the earth, has been sent to Besika Bay, with instructions of such a nature that Turkey has received a large amount of moral support in consequence. Mr. Disraeli disclaims any such intention; but this has nevertheless been the result, so much so that the ignorant and fanatical savages among them have actually been led to believe that England is like Egypt, a vassal of the Sultan's, and is bound to help him when called upon to do so! Mr. Disraell will scarcely be permitted to drift into a war, as his predecessor did, in support of Turkey; and yet a great deal of mischief may be done either by a moral sanction given to Turkish misrule; or by neglecting to demand authoritatively and at once, the entire cessation of the horrible brutalities for which the Turks have made themselves so notorious.

Let us bear in mind two things. the Christian in Turkey is degraded, the oppression and persecution of the Turks have made him so; and that, white the Christian will certainly improve in civilization and religion when facilities for doing so are afforded him, the Turk after four hundred years of close proximity to the highest civilization the world can give, is the same ignorant, brutal, fanatical monster, that he ever was; and such he ever will be.

the life? This answered, the other questions will take care of themselves.—Baptist that is God's; maintain peace by yielding up all that is your own.

Two Sabbaths .- Dr. Field writes in the Evangelist: "You know that, in crossing the Pacific, it becomes necessary to alter the reckoning of the days to conform to that of the Eastern and Western Hemis-phere, according as a ship is sailing in one direction or the other. In going to Japan, where the 180th degree of longitude is reached (which is just half way around the world from the Royal Observatory at Greenwich, England, from which longitude Greenwich, England, from which longitude is reckoned), a day is dropped, and in returning one is added. We crossed that meridian on the 18th inst., and so two days were put down in the ship's calendar as the 18th of June. Now, as it happened that this was Sabbath, we had two Sabbaths succeeding each other—one of which was the Sabbath in Japan and in all Asia, and the other the Sabbath, and the other the Sabbath in Amorica, and in the other the Sabbath in Amorica and in Europe. Some of our ship's company were puzzled to know which to keep; but I did not think it would do me any harm to keep both, and shall always remember with pleasure this double Sabbath on the soa."

Ir is related of Thorwaldson, the eminent sculptor, that he had com-pleted a head of Christ, which was admired by all. But he was seen to stand thoughtful and sad. "Why are you so sad?" he was asked. "Because I am per-fectly satisfied. My ideal no longer goes before me. My genius must be on the de-cline." So the spirituality of the Christian is waning when he is satisfied with himself.

Modern Women.

It is a sad commentary upon our bossted civilzation that the women of our times have degenerated in health and physique until they are lilerally a race of invalids pale, nervous, feeble and back-achy, with only here and there a few noble exceptions in the persons of the robust, buxom ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years, and embracing the treatment of many thousands of cases of those ailments peculiar to Women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific, which he does not extol as a cure-all, but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic and with a certainity never before attained by any medicine Weak back, nervous and general debility. falling and other displacements of internal organs, resulting from debility and lack of strength in natural supports, internal fever. congestion, inflammation and ulceration, and many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favourite Prescrip-tion effects cures—the marvel of the world. It will not do harm in any state or condi-tion of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.

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