

green country when the summer came,—if they kept together, as Tabby said.

But they never did it, though they planned it all. They never did it, because they did not keep together,—for Janet and Tabby had parted company for ever long before the summer came.

(To be Continued)

WORK.

It is supposed that many people over-work themselves, and such a nervous dread of this seems to haunt all ranks alike, that girls who might earn a good living are kept in idleness at home, because they "cannot undertake a hard place," young ladies remain ignorant and degenerate into helplessness, for fear of too much strain being put upon their "delicate constitutions," and men in the full swing of professional or business life, enjoying abundant activity and happy when they find scope for the thorough exertion of their powers, as soon as a little ailment appears are tormentingly told they must "give up everything and rest." Work itself—hard and constant work—hurts no one. It is in the conditions under which work is done that the harm is found. Work in impure air, in a chamber where little sunshine enters, in excessive heat, on damp ground, at too long stretches without food, or under pressure of anxiety and hurry is work against serious odds. But the work itself, even under all these difficulties, entails no injury, and it may be even a question, which affords widest entrance for disastrous results from these circumstances—a state of work, or a state of rest? Probably the latter would involve the greater risk. Inaction is sometimes a valuable remedy in cases of disease or injury; but it is no more to be regarded as a justifiable habit, than opium is to be looked upon as an article of food. Indeed, for many complaints the antidote, preventive and curative, is work. When people complain of a sluggish liver, bad appetite, inability to sleep, wandering pains, an irritable temper, and morbid fears, in nine cases out of ten, supposing the absence of organic disease, the secret cause is no exercise. Brain, heart, lungs, liver, muscles, skin itself, all languish for want of work, and you may exhaust a whole Pharmacopœia of medicinal remedies, but the maladies complained of will never depart, unless they are driven away by work. The fact that there is a set of suffering peculiarly belonging to the rich and the unoccupied, points out the truth we are endeavoring to enunciate, and while those who depend for a livelihood on their own exertions may well be thankful that they are thus saved at least from a long list of miseries which others endure, the favored of fortune should take care that they do not turn fortune, who meant kindly to them, into a foe, by giving themselves up as a prey to what may be called the disease of quiescence, or rather of stagnation. We are quite aware that to those who love idleness, this is very unpalatable doctrine. But it is, nevertheless, the duty of the physician to uncover the ambush, and it is to be hoped that there are not a few who, when the danger is made evident, will have the common sense to avoid it. If we are not mistaken, social economy is as much concerned in this question as medical science, for how much discomfort of everyday life, in families looking to domestic servants for almost every act that requires the slightest muscular exertion, might be prevented, if the spirit of work were once evoked in the various members of the family itself. Physical work and mental work are alike good for everyone, and parents, however wealthy, would be wise if they trained all their girls as well as boys to both. Of course we do not advocate the unnecessary imposition of disagreeable menial tasks, but those who wish to have their names perpetuated in a vigorous race should not be afraid to soil their hands or tire their limbs, and they should accustom their children to daily duties of a kind sufficient to tax their industry and perseverance.—*League Journ.*

UNFETTERED PREACHING.

"The opening up of Scripture has not hitherto been all that it might have been. There has been plenty of 'lecturing,' 'expounding,' 'commenting,' and so forth; but not quite so much of letting the book itself speak. Undoubted exhibition of truth there has been, but too often of truth cramped by logical swaddling-bands, if not actually in dead-clothes; too often of truth obscured in the present, like a light seen through a fog. Sometimes the creed, accepted beforehand and hereditarily, has given unconscious bias to the interpreter, and the Bible has become the fiddle on which he has played the tune of his own church, or of his own party. What the churches need, and what many souls are longing for, is not eloquent preaching, or passionate appeal, or philosophizing, or the ransacking of the Bible for 'proofs' of our doctrinal views, or for stones to fling at our theological adversaries, but the speaking out of God's Word, as apprehended in the deepest experience of our heart and conscience; the speak-

ing of it freely and fearlessly, in language that all men can understand, which is so done by those only who, being something more than grammarians or theologians, are spiritually *en rapport* with the Book, and have unflinching confidence in the teaching of God Himself. The gain of all this would be immense. It would be the counteracting of those tendencies, perpetually asserting themselves, which would turn God's blessed Word into a kind of clever children's puzzle, as if God had given the Bible for the exercise of a small sharp ingenuity. It would put a stop to the trade of blowing religious soap-bubbles in the pulpit, which the pew is expected to admire and of that 'spiritualizing,' such as finds the doctrine of the Trinity in the baker's dream of three baskets, and which is one of the most mischievous accomplishments a man can have. It would be the answer by anticipation to all the heresies. It would do very much to secure and consolidate the results of 'revival' for any revival will be shallow and evanescent, and associated with things to deplore, and followed by double lassitude, if we do not bring out for use the mighty meanings of the Book, and that in the shape and connection which God has given them. And I am sure it would contribute greatly to the clearing away of doubts and perplexities and the deepening of Christian joy."—*Scott's Baptist Magazine.*

THE EARLIEST PRINTED BOOKS.

The first printed book bearing a date is the *Psalter of Fust and Schœffer*, 1457. A portion of the Bible was printed by Gutenberg and Fust in 1450, but the work was so expensive and so imperfect that it was abandoned. In 1452, after Schœffer joined the firm, another Bible is supposed to have been printed, but no copy of it is known to exist. Of course it is well known that many of the earliest printed books are without date, but none could have been printed before 1450; and there is no proof, we believe, that the Bible said to be of 1155 bore that or any date. In that year the firm of Gutenberg, Fust and Schœffer dissolved. L. Grigore in his *Dictionnaire Encyclopédique* published in Paris in 1817, says that there are only three or four copies of the First Bible known to exist. Dr. Storrs, however, says, without giving his authority, that there are fifteen.

The sole idea of the early printers was to imitate exactly the manuscript characters of the scribes. The initial letters of the Bibles and the numbers of the chapters were therefore added with a pen in blue and red ink alternately; and there is not the slightest doubt that these first books were palmed off upon an unsuspecting public as manuscripts. All the servants or employees of Fust and Schœffer were put under solemn oath to divulge nothing of the secret concerning printing. It is to the policy which the first printers exerted to conceal their art that we owe the tradition of the Devil and Dr. Faustus. First having printed off quite a number of Bibles, and had the large initial letters added by hand, he took them to Paris and sold them for about fifty dollars apiece. The scribes demanded about ten times that sum, and they earned the money, for it must have been an herculean task to copy, as they did, every letter of the Bible with such exquisite care, and then draw and illuminate the heads of the chapters and the initial letters. It was a marvel how this new man could produce these ponderous books at so low a rate. And then the uniformity of the letters and the pages increased the wonder, until the cry of "sorcerer" was raised—complaints before the magistrates were made against him, his lodgings were searched and a great number of copies were found and confiscated. The populace in their ignorance and superstition declared that he was in league with the devil, and that the red ink with which the books were embellished was his blood. It is a satisfaction to know that the Parliament of Paris passed an act to discharge the sorcerer from all prosecution in consideration of the usefulness of his art.—*Lippincott's Magazine.*

DRAWING IN SCHOOLS.

The motives that have led educational boards to adopt this as a part of common school work, may be briefly put as follows. First, its great value of developing the faculty of observation, and comparison and thus, second, its immense utility as a preparation for skilled labor of any kind in its vast application to the varied crafts of a civilized community.

The truth is, that our conception of what a grammar school should do has been undergoing a change, and we now measure its efficiency by a different standard. In the walks of teachers, and out, the thinking have asked what the future citizen most wants in common school training, and what we can get in the years allotted to school life. A large number of the employers of practically skilled labor, affirm that he wants that training of the eye and hand that will turn his labor to almost immediate account in some field of industry,

and that he may get this in instruction in drawing in the public school. The truth of this is revealed by degrees. The ability to learn to draw has been already shown to be as common as the ability to learn to read or write, and the difference in results among pupils need not be greater, and in some schools is now greater. Every mechanical and artistic calling that has had this previous training, affirms its value. It helps educate a set of faculties that history, arithmetic, and grammar hardly touch, and so may diminish friction and waste in life.

It is worth while to recollect that in a given mechanical calling, the knowledge of capabilities of material, of the use of instruments in its working, manual dexterity in applying power, and a quick and accurate perception of the forms to be gained, constitute the good workman's outfit. That the third of these divisions of ability being possessed at the entering of a calling, leaves the learner largely free to concentrate his efforts upon the second.

Here, then, we look for two things as certain—a far more rapid advance in manual skill, and the minimum of waste in material. From this we may clearly see that the advocates of this discipline in forms, as a thing to be insisted on in elementary education, have good ground to believe in greater mechanical skill, and less waste of time in what may be the productive part of life. This also will diminish crime. Ability to get bread honestly, always does. In thus educating the entire community in one of the foundations of a trade, we get also this gratuity—the occasional revelation of a genius. That art in some of its many forms may be advanced, and mediocrity sit at the feet of ability and learn, is one of the roads to higher civilization.—*N. E. Ed. Journal.*

LEARNING FOREIGN LANGUAGES.

The Russian is said to acquire languages with facility, and it is certainly not uncommon to meet such who "speak in tongues" with ease and elegance. There is no doubt that the elegant ex-Minister to Germany, Mr. Bancroft, speaks German with a degree of fluency and neatness second only to the cultured native. It seems that M. Thiers cannot speak English, but the French confine themselves to their own language as a matter of principle and vanity, and, besides, we can not expect M. Thiers to do everything. Goethe was at home in French, but the admirer of Schiller will remember how annoyed this great poet was in the presence of Madame De Staël on account of his imperfect command of French. It would seem from these few instances that while the entire better class of a people, as the Russians, acquire several languages with some uniformity, and while waiters, and clerks pride themselves on the possession of several languages, the great Schiller, or Thiers, or Pitt, never mastered nor could master them. The one whose ideas have no higher range than a piece of meat we find excelling the poet. Possibly, with equal advantages, the cook might surpass the philosopher, just as he might excel him in a foot-race, simply because he may have devoted his gigantic intellect to his training. Practical experience then is essential. There is no royal road to a language. Speaking a language requires a plan of mastery different from the means used in learning to read or write it, the grammar is the common ground, but in learning to speak the completion of the grammar is only the beginning of wisdom. When the Duke of Wellington was asked how he spoke French, with some humor and soldierly pride, he answered, "with the greatest intrepidity," which quality is very essential, but at the same time is only possible or reasonable after one has a knowledge of the structure of a language. Whether a man be great or small, he can not learn without effort, and without practical experience with all sorts of men in all sorts of affairs. It is certain that a language may be taught and learned; but it is no holiday matter, and not a matter of a few months, nor will be until the royal road is discovered. The student enlists not for six months, but for the war, when he enlists in a language.

THE EDUCATION OF CANARIES.—A gentleman residing at Phoenixville, Pa., has several very fine canary-birds, to which he has given much attention. One of the birds he has taught to sing "Home, Sweet Home," clearly and distinctly. His mode of instruction is as follows: He placed the canary in a room where it could not hear the singing of other birds, and suspended its cage from the ceiling, so that the bird would see its reflection in a mirror. Beneath the glass he places a musical-box, that was regulated to play no other tune but "Home, Sweet Home." Hearing no other sounds but this, and believing the music proceeded from the bird it saw in the mirror, the young canary soon began to catch the notes, and finally accomplished what its owner had been laboring to attain, that of singing the song perfectly.—*Reading Eagle.*

SELECTIONS.

Remember, there is a witness everywhere, and a book in which every action is recorded, and from which no record is ever blotted out, except by the precious blood of Christ.

—Then said the pilgrims one to another: "We have need to cry to the Strong for strength." Shepherd "Ay, and you will have need to use it when you have it, too."—*John Bunyan.*

—It is not long days but good days that make the life glorious and happy; and our dear Lord is gracious to us who shorteneth, and hath made the way to glory shorter than it was; so that the crown that Noah did fight for five hundred years, children may now obtain.—*Rutherford.*

—A Christian minister once said: "I was never of any use until I found that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the Church of God to-day; it is earnest, warm-hearted men.

—The venerable Professor Stowe said on one occasion, that more than half a century ago, he took a tract to a plain untutored colored woman, on the borders of the Massachusetts town where he lived, thinking it would be a better help to her than the Bible to which she had been shut up. On a later visit he was told by her, as she thanked him for his kindness, that she could not understand the tract as she could the Bible. "Ah!" said the Professor, in telling this story, "I learned then a lesson I've never forgotten. God knows best how to write a book for His own children." There is no help to enquirers so simple and so safe as the Word of God.

—Praise people whenever you can truthfully, instead of blaming them on every possible occasion. Every body needs a little encouragement in life, and there are more opportunities of giving it than is generally realized. In general we are quick to notice deficiencies and faults in husband, wife, child, and friend; but scores of good qualities and numberless pleasant attentions pass unnoticed, as a matter of course. If the breakfast is late, the coffee poor, the biscuit burned, we are ready enough to find fault, but if every thing is nice and good, how often does the care-taker hear a word of commendation? If Charley comes to table with soiled hands and rough-and-tumble hair, or if Susie leaves her room in turmoil and disorder, they are reprimanded. But if the boy is nice and tidy, and the girl has put her room in good order, what then? Is some appreciation of these things shown?—*Bazar.*

WORK.—In a few weeks every lady of temperance principles in Montreal, who is mistress of a house, will have an opportunity to do good work in the cause. Mr. Thomas Crathern informs the public, through the *Witness*, that he is to open a first-class family grocery, on temperance principles. Every lady can determine that she will patronize this temperance grocery, and so prove that it is not necessary to sell liquor in order to do a thriving business.

HON. MR. GLADSTONE ON THE LORD'S DAY.—Mr. Charles Hill, of the Working Men's Lord's Day Rest Association, London, recently received from a society in Geneva a prize of 300f. for an essay on "Sunday, its Influence on Health and National Prosperity." The essay is to be printed in English as well as in French, and Mr. Gladstone was applied to by the author to write a few words of introduction. In reply, he said he regretted he was unable, from the pressure of other duties, to enter further into the subject of Mr. Hill's letter than to congratulate him on the distinction he had obtained, and to express his hearty good wishes for the design of the essay. Believing in the authority of the Lord's Day as a religious institution, he must, as a matter of course, desire the recognition of that authority by others; but over and above this, he had himself, in the course of a laborious life, signally experienced both its mental and its physical benefits. He could hardly overstate its value in this view; and for the interest of the working men of this country, alike in these and in other yet higher respects, there was nothing he more anxiously desired than that they should more and more highly appreciate the Christian day of rest.

