A GRM.

Oh in this mocking world, the fact.
The doubting field d'estables our parties.
Better he rucated to the kind.
Than loss the blessed hope of truch.

DR. HOLLAND ON THE SABBATH QUESTION.

Of the importance of the observance of the Babbath, in the vital economy of the American people, there is no longer any doolt. With all the periodical rest it brings us, we still find ourselves overworked; and the wreckes of paralysis are stream around us on every hand. Without it was a stream around us on every hand. Without it was a stream around us on every hand. Without it was a stream around us on every hand it before the paths of business, enterprise. As a matter of commy, therefore—as a conservative of health and life and the power to work—the Babbath observed strictly as a day of rest from secular labor, is of the utmost importances. We cannot afford to lay and we shall never be spile to afford, to give it up to labor, sinker in oity or counsely. Experience has settled this peigh, and yielded upon every hand its testimonics to the wiselon of the divine institution. As a manure of social, moral, and hypical handled a social, moral, and hypical handled a social, moral, and hypical handled as the measure of industrial commy—the ordination of a day of proiodical rest like that which the Sabbath brings us would come legitimately within the scope of legislation. If we had no Sabbath, it would be the they of the State to ordain one; and as we have it, it is equally the duty of the State to relate one in and as we have it, it is equally the duty of the state of which we have alluded, the most prominent of which in, that the observance of the Sabbath it, that the observance of the Sabbath it, that the observance of the Sabbath. We do not believe there is a deeply religious components in America of any of the sabbath of any of any community depends uniformally on its observance of the Sabbath.

is, that the high morality and spiritual yof any community depends uniformaly on its observance of the Substht. We do not believe there is a deeply religious community in Amarica, of any manne, that does not observe one day in seven as a day specially devoted to religion. The curronst Christian or Jewish workers everywhere are Subbth keepers, in their separate ways and days. It is very well to talk about an "every-day Christianity", and better to possess and practice it; but there certainly is precious little of it where the Subbth is not observed. The religious faculties, continents, and susceptibilities, under all the schemes and systems of religion, are the subjects of enture, and imperatively need the periodical food and stimulus which come with Subbath instantions and ministries. The prevalence and permanence of a pure Christianity in this country depend mainly on what can be done for them on Sunday. If the enomies of Christianity could wine and permanence of a pure Christianity in this country depend mainly on what can be done for them on Sunday. If the enomies of Christianity could wine to destroy the power of the religion they contenn than all the Renaus and Strausses have ever done or can do. They understand this, and their efforts will be directed to this end, through every specious protest, plea and plan.

The most religious and carnest of the Catholic clergy in Europe lament the English and American Sabbath they work for the spiritual benefit of their poople at a sand diandvantage. It is this European Sabbath or Sunday, which we are told as to come to American that through her foreign population. We hope not. We would hike to ask those who would rejoice m its advent, how much it has done for the countries where the sunday as an advent of the countries where and their season, have nothing in them that our take the place of the institutions of religion. They are established and practiced in the interest of the mean and strauser of the countries where a sunday as a day of physical and nountal rest; 2nd and human life.

and human life.

Now the question relating to the opening of parks, libraries, reading-rooms, etc., in great cities on Shunday, are not noral or religious questions at all,—they are pradential, and are to be settled by experiment. It is to be remembered that there are large numbers of the young in all great cities who have no home. They sleep in little rooms, in which in winter they have no fire, and

can never sit with comfort. They have not the cutree of other homes; and they can neves sit with consfort. They have not the entere of other homes; and they must go somewhere, and really need to go somewhere. Christian courtory does much to bring them into Christian association, and ought to do a thousand there more. The least it can do is to open all those door, which lead to purchase and to the entertainment of the better side of human nature. A man who seeks the society of good books, or the society of those who hove good books, or chooses to vanueler out for the one look at nature and the one feast of the one look at nature and the one feast of the one look at nature and the one feast of ours air which the wack can give him, is not to be met by bar or ban. What-seve feeds the man and ignores or starves the bruto is to be fostered as a Christian againcy. The Sabbath was made for man, and not man for the Sabbath. That is not religion, but pages alsaying, which makes of Sunday a penance and as aerifice. It is better that a must be in a library than alone all the time. It is better that he wander in the park than son feel the templation tennier a drinking-salbon or a brothen. The Sunday horse-our is justified in that it that wat away houseauds to church who could hardly go otherwise. The open library is justified in that it is a road which hardly go otherwise. The open library is justified in that it is a fead which leads in a good direction. The roads devoted to Sunday amusement lead directly away from the Christian church. All pure ways are ways that toud upward, toward God and heaves.—Scribers' and the sunday and the ways. —Scribers' and the sunday and the ways. —Scribers' and the sunday and the ways. —Scribers' and the sunday and the sunday and the sunday of the sunday and t ward, toward com-ner's for July.

THE REV. C. H. SPURGEON ON RITUALISM.

at the

In one of his latest sermons at the In one of his latest sermons at the Metropolitan Tabernacho, the Rev. C. H. Spurgeon said—It is universibly anusing to mark the way in which our so-called national Clutter kries to win mon to God. It has recently been stated that meveral of the leading ritualistic churches in London the substration of the foreign ritualistic churches in London the substrations. ritualistic churches in London the sub-scriptions to foreign unissiem only reached the sum of £7 15± 2d for a whole year. It is fair to add that one of them contributed £5 10s 10d to a special fund for Honolulu, but even with this extra effort the total is not raised to £14, and the average is not £2 a piece. These seven flood spostolic churches contributed between them £18

GIVE AND GET.

Two travellers in a mountain pass were overtaken in a snow-storm. As the bright draw might they were still far from their journey's can't heir strength for their journey's can't heir patch, and half buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow. They stooped down, and examining it, and is buried beneath the snow that it was the body of a man. They tonched it, and even they—coole as they were—could feel its icy coldates. Was it a coorpee, or a living body? They traised it from the ground, and subtility in their arms; they breathed into its in thier arms; they classed the read in the sound in the sound

THE DRUNKARD AND HIS CHILD.

THE DRUNKARD AND HIS CHILD.

People say to me, "How is it that the Lord blesses your labors so?" Well, I don't know, except it is because I trust in God. There is nothing else. Only believe on Christ, and you will be saved. It depends upon at God has done, and not upon what we le. I tell you he has done it all, and that he can save you. If supposely had tell me years ago that I should have been saved, and should have done what I have, I should not have beine well and should have done what I have, I should not have believed him. When I say to my wife sometimes, "Well, lass, I do not know how it is that people come to hear me, and how it is that people come to hear me, and how it is the Lord blesses my labors, 'abe says,' Well, you know, you sak for it; you know you trust in the Lord, and that is how it is; and he that trustoth in the Lord shall never be confounded." We have been praying for God to make bare his arm in the present day, and I believe he will—

"Arm of the Lord, awake, awake!

"Arm of the Lord, a vake, awake!
Thine own immertal strength put on :
With terror slothed hell's kingdom shake, And cast the for with fury down."

And east the for with fury down."

The blood of Jesus was when for you. You foel yourself perhaps a poor degraded claracter; too balk they, too band to die, too bad to go to shell. The blood cast save you, I knew a poor defined drunkard, who blasphanned God's name, and turnkard, who had the sand, "Give me that monoy. Sile sand, "I want it to buy and children some broad for to-morrow, when I am onto washing. Ho said he would have it, and they began stringgling, and then ho began to beat her; and his little child canne in; and got between her father and medher, and looked at the father, and said, "Oh, father, dun't beet my yoor mother." The father looked at his little child, and pushed her out of the way, and struck her till the blood poured out of her little face, and sho saill cried to her mother, and then she said, "I have some for while they were quark ling in that way, and when I went in the had done. I knew that, that poor woman was a child of God, and that God had given her liberty. Whou I went in, the little girl said. "If we had done. I knew that, that poor woman was a child of God, and that God had given her liberty. Whou I went in, the little girl said. "If we had done it is any, that whatever, we ask it faith, believing, it shall be done?" "Yes, we do, said the p. a 't. other. "Yer, we do, said the p. a 't. other. "Yer, we do, was my father." She prayed, and then her mother prayed; i pushed had, and she said, "On my God, and my father, and and my mother, and the hate one or twenty minutes. At has, the poor little girl put up her hands, and she said, "On my God, and my father, and and we had, and the leaf put her little girl melt down and prayed, it had be one of the prayed, it pleased the Lord to save my father.

INDIRECT DAMAGES

RDIRECT DAMAGES.

We are nous of us over-learned in law, covercharged withcommon-some but whatever of the latter we may possess we may preactive withcommon-some and ask no favors of High Counts.

Jones gots into a little dispute with his sected in line and the load of the latter we may possess we may preactive within his sected in the same of the latter we may possess we may preacted within the middle of the latter we may possess we may preacted within the middle of the latter we may possess we may preacted within the source of the latter we may possess which it is settled at last by his being uncoronnoit-nedy source of the latter with his which is settled at last by his being uncoronnoit-nedy flowers of the latter we may possesse the latter of the latter with his which is settled at last by his being uncoronnoit-nedy flowers of the latter with the latter of the latter with his being an exercision. And is a complete of the latter with the latter of the

First, With the ruin of his wife calth, and the loss of her housewifely services.

services.

Second, With the loss of the labour of two boys for a given period of years.

Third, With the cost of the liquor which his demestic trials have induced him to be induced. him to drink.

him to drink. With the value of the labour which his drinking habits have induced him to squender.

Flyth With the loss of the satisfactions that come from sic possession of a healthy and happy wife, and a pair of affectious to and industrious children.

a heathin and happy wife, and a pair of affectionate and industrious children.

Sith. With the loss of his solf-respect and the respect of the community.

Screath—But there is no ond of the last, and no possible footing-up of the figures in the column. It may amount to five the man of the last, and no possible footing-up of the figures in the column. It may amount to five the man of the last increase with the search and ship of age, is told by the furtice that he has no case, that no such thing as an estimate and statement of consequential damages are possible to finite mind, and that he cannot recognize his claims. Perhaps it is not impertiuent to state that he cannot recognize his claims. Perhaps it is not impertiuent to state that M. Errown, who becomes very narry at learning what Mr. Jonathy by simply laughing at a claim wighth it the nature of the case can mover to of the case can mover to of the case can mover to of the case can move the contract of the case can move the contract of the case can move the case of the case case of county of the case of the case case of county of the case of the case case of county of the case of t

the neture of the case can never be reduced to figures and never satisfied.

Now if Mr. Jones has sense enough left to comprehend the sitantion, and candor enough to acknowledge his error, there is no reason why he and Mr. Brown may not ait down and smoke many a pipe together in their old conseption of the many appeal of the many and provided in the many and provided in the many and the many and the many and the many and common-setue. Jones undoubtedly had had advisers, who ought to have known better than to have put him up to so fooliah a business; and the quicker he gets sit of them the better. There is a principle underlaying this homely illustrative case which governs large things as well as little. No diplomacy can citange it, no petitiogging or appeal pleading can subvert it. Consequential damages in all wrong-doing res simply incalculable, and beyond the cognizance of human tribunals of every sext.—IP. F. I. Holland, in Scribner's for July.

We want more of the Bible in our church life; its knowledge, spirit, and power! Its well-springs of salvation impart a robustness to us spiritually we cannot do without. The church is not a juing in "spirit alors were in your local whose in your local spiritually we cannot do without. The church is not a juing in "spirit for souls whose in valided corps must be treated to the tibutes of delicited faney, and sentiment, and the tortical clap-trap P. Lenars should remember that every childhood a bugbear, even though it has lain claimed for tens of years, yet break loose and grinks us matery over the man see soon as he finds him on a stek-hed. The first fright is the more daugerous, the sooner it happens; as the man grows older hots less and less casely fright: end ; the little cradle of the child is severe early quite darkened than the starry heaven of the man.

THE OLD CATHOLICS.

which the world has need.
Firmly attached to the faili, established in the Church by Christ and Haspottles, we accept, with the holy sarigitures, all the traditions of divines origina and allegitimate decrees of this Calculation. But we absolutly repet the human traditions which have been somingted with the results of revelation, as well as the abuses of authority by which it has been soughts maintain and impose them. We particularly report the Council of the Vatices as deficient in the personal both of the pastors and of all the errors and abuses previously introduced into Catholic Church in the personal both of the pastors and of the fact. We believe that reform do be now more necessary and more urgent than over by the very reason of the obtained refusal to accomplish it, and of the intolerable excessed the orise we enfer in the council of the council of the council of the fact, and that it is on the groundwork of the english countries that the much desired union of the various Christian communities may be affirst prepared and afterward effected.

At no price will we separate lourselves from the Catholic Church to form a new sect we recognize the legitimate authorities that represent it, but we also affirm our rights and our dutlest creamination y state in which the Catholic Church to form a new sect we recognize the sentially transitory state in which the Catholic Church world in right and our dutlest creamination and their staff, the different [committees and Communical Council, and the condition of pastors faithful to the antelest inth and to the spirit of charity and liberty that ought to reign in the Church of eace Church and Council and the charies of the combine of give a really free and Chemenical Council, and the choice of pastors faithful to the

mun ann to no spirit of citarity and liberty that ought to reign in the Church of Jeans Christ."

The committee for the promotion of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the Old Gatholics is numerably of the objects of the

the uncasiness it causes their patrons.

Jean Paul F. Richter ways, "You mothers, and especially you in the higher and less busy classes, whose fortune spares you the heavy burdens of earthfuses keeping and surrounds you with a cheerful groen garden for the education of your children—how is it that you can prefer the tedium of solitude and society to the enduring charms of your children—to the sports of the best beloved beings—to the proxis of the best beloved beings—to the reward of the most delightful and lasting infinesse? That woman is despleable, who, having shildren, eyes feels caust."