Individuality in Rooms.

Our own home should not be like the one mext door, or the one around the corner, press the character of its especial immates. And I would choose for its living room the largest, sunniest room in the house; I would array it with the most beautiful things our largest, enumiest room in the house; I would array it with the most beautiful things our means could afford, and there should be nothing in it too good to be used; and if the family comprised a man, wife and seven children, every one of the nine should have a chance to but his or her own life speak in it; the piano should be there, and the work basket and the writing deek; and somewhere should be a corner for Totty's baby-house; and there should be a shelf in the book-case for juvenile reading, and there must be plenty, plenty of flowers. And that room should be the heart of that home, the place whore the new magazines are, the place to find mother, the place for the cpen fire, the place to make a circle for the family song or hymn before bedtime, the place to long for when at boarding-school, the place to keep a heart-picture of when away in foreign lands; the central jewel in the crown of social life—an economical, well-managed American home.

Mrs. Eliza S. Jackson.

Ancestral Worship in China.

Ancestral Worship in China.

There is one form of idolatry, originating neither with Buddhism nor Tanism, that is universal throughout China—the neglect of which by anyone brings upon him the contempt of all. This is ancestral worship. To repudiate this worship, as converts are compelled to do, is a very serious matter. Filial piety is perhaps the chief virtue taught in China. A disobedient child may be punished by the civil authorities; if persistent in his rebellion, he may be condemned and executed; and certainly the respect of children for their parents, and of the young for the aged, is a remarkable and beautiful trait of the Chinese character. Certain duties towards a parent after death are just as binding as affection and obedience during life. These attentions are offered at the grave and the tablet. The ancestral tablet consists of three pieces of wood; two, fitting into each other, are about eighteen inches long and four or five inches wide; on one of these the name, with the dates of birth and death of the parent or grandparent, are written; these two pieces are then fitted together and placed in the third piece, which forms the base. The tablet is set in a niche, or on a shelf in the wall, where incense is burnt before it, and offerings of rice, fruits, etc., are made to it at regular times. It is supposed that a person has three souls. After death one enters the spirit world, another remains in the grave, and the third dwells in the ancestral tablet. On all important occasions at the house, such as marriges, deathe, birthday-feaste, starting on a journey, etc., special offerings are made to the ancestral tablets; also, at stated times, feasts are spread out, and incense, papermoney and clothing burned at the grave. The failure to attend to any of these duties is a great sin. Buddhist, Taniste, Confucianists, and the Son of heaven himself, are alike bound to observe this ancestral worship. Even Buddhist priests, who forsake father and mother, repudiating all obligations to them during life, are no l There is one form of idolatry, originating eareful than others to pay all due respect to them after death. So in the temples and monasteries we find the ancestral tablets of the parents of the priests set up and earefully worshipped. You cannot fail to see how binding this ancestral worship is, and how much it must cost our native Christians to give it up. It is, perhaps, the least offensive form of idolatry, being associated with those who were dear to them during life. From their earliest years they have been taught that the careful observance of these rites is their e. satest privilege and highest duty. The neglect of this worship brings upon them the terrible charge of want of filial affection, than which nothing can be more dreaded, and for which the severest punishments are threatened. What wonder that men and women, only partially enlightened, still seeing "through a glass, darkly," should hold on to this precious ancestral worship as long as they possibly can? When they do yield up the sacred tablet to be destroyed, they are indeed putting a great gulf between themesters and their heatters released themesters and their heatters released themesters and their heatters released themesters are the more dreaded, and heat the passibly can? ed, they are indeed putting a great gulf be-tween themselves and their heathen relatives and neighbors. How little do we in Christian lands know of the cross of Christ.

Thoughts-New and Old

DEATH is the last line in the chapter of

Ir thou would'st know who dwells within the heart, watch well at Lip-gate.

SMALL things are not small if great results come of them .- John Damascus.

FREEDOM of religion is not freedom from

religion, as many seem to suppose.

THE school of the Cross is the school of light, and lets us see more of God's mind.

OH! the wondrous wisdom of using Christ for all the little emergencies of our every

day existence ! TROUBLE and perplexity drive to prayer, and prayer drives away perplexity and trouble.

THE true Christian is ever ready to reeaive on himself the blow aimed at the cause of Christ.

It is a higher exhibition of Christian manliness to be able to bear trouble than to

get rid of it. THERE are no sins we can be tempted to commit, but we shall find a greater satisfaction in resisting, than in committing

them .- Watson. Max want more than a bare knowledge

of the facts of religion. A man may utter the whole truth, and be as cold as an icicle. It is the reaching out of the heart's anxiety for them that moves men.

No secure had man fallen than started be seener had man fallen than started facth the grand promise—that promise of promises, that promise which contains all other promises; and this, before one ary for many was uttered—before one tear of real positiones fell. It burst forth from the long-pufficing of Ged.

Consider what heavy responsibility lies upon you in your youth, to determine, among realities, by what you will be delighted, and among imaginations, by whose you will be led.—Ruskin.

THERE is nothing so effectual to obtain grace, to retain grace, and to regain grace, as always to be found before God, not otherwise, but to fear; and happy art thou if thy heart be replenished with three fears—a fear for grace received, a greater fear for grace lost, and greatest fear to recover

Farm is a communicating grace. It can give courage to a coward, can tame a lion, can draw a man from his strongest attachments, can lead him to see sin where he had no conception of its existence. As faith deals with the blood of Christ, it quickens spiritual vision, and shows a man the mote where he could not discover the beam.

As the sontinel, when he sees the enemies approaching, does not attempt himself to assail them, but at once gives the alarm to the commander, that he may repel their attack, so the Christian does not attempt his own strength to fall the south the sees the commander. in his own strength to fight temptation, but finds his safety in perceiving its approach, and seeking by prayer for Divine help to overcome it.—Mason.

THE PRODUCE MARKETS.

Tononto, Aug. 10, 1876 Liverpool quotations were unchanged

'	TORONTO.	
	Wheat, fall, per bushel	
,	Barley. do 0 60 " 0 61	
١,	ORTH, GOMMANNAMAN OF THE ORDER	
, ,		
	Dressed Hogs per 100 lbs 0 00 " 0 00	
٠,	Beef, hind quarters 6 00 " 7 00	
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E	Optowors, ber berrammenmenmen o so	
	Geoso, each 0 50	
1	Turkeys 0 50 " 1 00	
•	Butter, lb rolls 0 18 " 0 21	
1	Butter, large rolls 0 18 " 0 18	
•	Butter, tub dairy 0 00 " 0 17	
3	Riggs, fresh, per dos	
•	Apples, per bri 2 00 " 3 00	
é	Potatees, per bushel 0 co " 0 70	
١,	Hay, 8 00 " 10 75	
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Official Announcements.

MEETINGS OF PRESBYTERIES.

PRIZEBORO.—In St. Paul's Church, Peterboro, 22nd August, at 2 p.m.
Owen Souno.—The next meeting of the Presbytery of Owen Sound will be held on the 3rd Tuneday of September, in Division Street Church Owen Sound.

At Cobourg on the 26th September, at 10 s.m. Kingston.—In St. Andrew's Church, Belleville, on the second Tuesday of September, at 7.30 p.m.

Panis.—In Knox Church, Ayr, on Tuesday, 19th September, at 2 p.m.

Septembor, at 2 p.m.

BARNIE.—At Barrie, on the last Tuesday of Septembor, at 11 a.m.

SAUGEEN.—Special meeting at Clifford, on the first Thursday of September, at 4 p.m. Regular meeting at Durham, on the Third Tuesday of September, at 7 p.m.

BRUCE.—In Knox Church, kincardine, on the last Tuesday of September, at 4 p.m.

MANTONA.—At Winnipeg, on the 2nd Wedne sday of October.

CHATHAM.—In St. Andrew's Church, Chatham, on Tuesday, 26th September, at 11 s.m. HAMILTON.—In the Central Church, Hamilton, on the last Tuosday of September, at 11 o'clock,

a.m.
LONDON.—Nort regular meeting will be held in First Presbyterian Church, London, on last Tuesday of Septembor, at 2 p.m.
LINDBAY.—Next regular meeting of the Presbytery of Lindbay takes place at Cannington, on the last Tuesday of August, at 11 a.m.
TORONTO.—In the lesture room of Knox Church, Toronto, on the first Tuesday of September, at 11 a.m.

BROWNILLE —In First Presbyteria Church

BROOKVILLE.—In First Presbyterian Church, Brockville, on the 3rd Tuesday of September, at 2 o'clock p.m.

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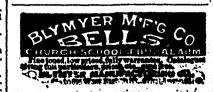
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