### "A CONTRAST."

"The Word of the district bound."

Two masts pre-edoverthe city at night.
When the lamps burnt for and the stars were Luight,

With glist ain ( wing and robes of white; To the throne of the Lord the, were speculing

The first did in joyou- accent: tell How the work of the Lord it prospered well, flow the spirits were strong, and the power of stell Seemed at length o'creame and ranguighed.

"I beheld," he cried, "a beauteous I av. Where hyrons to the praise of the Lamb once

Were sung in a sweet, harmonious strain By the lips of the white-robed choir.

"On an alter all gargeous with jowels I gazed, The light of a hundred taper's blazed; Lam bearing on high the prayers that were relaced By the throng, devoutly kneeding."

"Alast" cried the other, in suddoit tone,
"A different burden I bear to God's throne-The cries and the tears, the despatring groun Of the needy, whom none will succor,

"The priest and the Levite have passed them by 'They are none of ours,' is their heartless cry; But God is just who reignoth on high, And he shall judge between them "For none have striven those souls to win, And their only fane is a temple to sin,

Where the powers of avil are worshipped within By those Christ died to rausom. "Yet these wandsring sheep are dear to tie Lord. And to saye their souls brings a richer reward Than is won by the costlest gifts outpoured In selfishisolation."

And upward still did the angels sour; But only a viulof tears each bore, And the prayers of the selfish ascended no more

To the Throne of Love and Mercy. -Church Times.

## "FROM OCEAN TO OCEAN." .

The following are the concluding remarks of the Roy. Geo. M. Grant in his new book. They are characterized by sound philosophy, eloquence, strength and manliness :-

Looking back over the vast breadth of the Dominion, when our journeyings were ended, it rolled out before us like a panorama, varied and magnificent enough to stir the dullest spirit into patriotic emotion.
For nearly 1,000 miles by railway between deferent points east of Lake Huron; 8,185 miles by horses, including conches, waggons, pack, and saddla-horses; 1,687 miles in steamers in the basin of the St. Layrence and on Pacific waters, and 485 miles in cances or row-boats; we had travelled in all 5,300 miles between Halifax and Victoria, over a country with features and resources more varied than even our mades of locomotion. From the sea-pastures and coal-fields of Nova Scotia and the forests of New Branswick, almost from the historic Louisburg up the St. Lawrence to historic Quebec; thronga the great Province of Ontario, and on lakes that are really seas; by copper and silver mines so rich as to recall stories of the Arabian nights, though only the rim of the land has been explored; on the chain of lakes, where the Ojibbeway is at home in his cance, to the great plains where the Cree is equally at home on his horse ; through the prairie Province of Manitoba, and rolling meadows and park-like country, equally fertile, out of which a dozen Manitobas shall be carved in the next quarter of a century; along the banks

## A full-fed river winding slow,

By herds upon an endless plain, full-fed from the exhaustless glaciers of the Rocky Mountain, and watering "the great lone land;" over illimitable coal measures and deep wood; on to the mountains, which open their gates more widely than to our wealthier neighbors, to lead us to the Pacific down deep gorges filled with mighty timber, and rivers whose ancient deposits palaces," and open their arms to receive the swarming millions of Cathay; over all this we have travelled, and it was all our 04.77

"Where a the coward that would not dure

Thank God we have a country. It is that never counted the number of its fees, eight millions. Some one may have even or which was a cut-and-dried Constitution for France. Doctrinaires fancy that at any time they can say, "go to, let us make a Constitution," and that they can fit it on a nation as readily as new coats on their backs. There never was a prefounder mistake. A nation crow. take. A mation grow, and its Constitution must grow with it. The nation cannot be noted up by the roots,—cannot be dislo. ments, 16,000 Beliemian Bibles, 8vo., and cated from its past, without danger to its highest inferests. Loyalty is essential to Says M. Spurgeon.—"There is not a nignest interests. Loyalty is essential to Sats Mi Spurgeon,—"There is not a sential to its true plory. Only one course, therefore, is possible for us, consistent with of Christian beneath the scope of Lod's heather the self-remaind that closely the self-remaind the self-remaind that the self-remaind the self-remaind the self-remaind the self-remaind the self-remaind the self-remainder that the self-remainder the self-remainder that the self-remainder the self-remainder that the se therefore, is possible for us, consistent with of Christ is communion; and week to the self respect that alone gains the respect Church that seeks to cure the ills of Christ's of others; to seek, in the consolidation of Church; by stopping is pulse.", A migration is the control of the

the Empire, a common Imperial citizenship, with common responsibilities, and a common inheritance. With childish impatience and intolorance of thought on the subject, we are sometimes told that a Republican form of Government and Republican institutions, ere the same as our own. But they are not ours. Desides, they are different in their offeots on character. And, as we are the children even more than we are the fathers and framers of our national institutions, our first duty is to hold fast these political forms, the influences of which on national oneractor have been proved by the tests of time and comparison proved by the tests of time and companism
to be the most omobling. Republicanism is
one-sided. Despotism is other-sided. The
true form should colubine and harmonize
hoth sides. The favorite principle of
Robortson, of Brighten, that the whole
truth in the realm of the moval and spiritual consists in the union of two truths that ual consists in the innion of two nuths that are contrary but not contradictory, applies also to the social and political. What two contrary traths then lie at the basis of a complete National Constitution? First, that the will of the people is the will of God. Secondly, that the will of God must be the will of the people. That the people are the ultimate fountain of all power in one trath. That Government is of God, and should be strong, stable, and above the needle is another. In other words, the clepeople is another. In other words, the eleinents of liberty and authority should both nents of neerty and authority should note be represented. A republic is professedly based only on the first. In consequence, all popular appeals are made to that which which is lowest in our nature, for such appeals are made to the greatest number and are were likely to be immediately success. are more likely to be immediately successful. The character of public men and the national character deteriorate. Notition dignity, elevation of sentiment, nor refinement of manners is cultivated. Still more fatal consequences, the very ark of the nation is carried periodically into heady fights for the time being, the citizen has no country; he has only his party, and the unity of the country is constantly imperilled. On the other hand, a despotism is based ontirely on the element of authority. To unite those elements in due proportions, is and has been the aim of every true statesman. Let the history of liberty and progress, of the development of human character to all its rightful issues, testify where they have been more wisely blended than in the British Constitution.

We have a fixed centre of authority and government, a fountain of honor above us that all reverence, from which a thousand gracious influences come down to tvery rank; and, along with that fixity, representative institutions, so elastic that they respond within their own sphere to every ireach of popular schilment, instead of a cost-iron yoke for four years. In harmony with this central part of our constitution, we have an independent judiciary instead of judges-too often the creatures of wealth, adventurers on the mere eche—of passing gopular sentiment. And, more valuable than even the direct advantages, are the than even the direct advantages, are the subtle, indirect influences that flow from our living in unbroken connection with the old land, and the dynamical, if imponderable forces, that determine the tone and mould the character of a people.

"In our halls is hung the armoury of the invincible knights of old." Ours are the old history, the misty past, the graves of forefathers. Ours the names "to which h thousand memories call." Ours is the ilag; ours the Queen whose virtues transmute the sacred principle of loyalty into a personal affection.

#### A HOUSE ONE THOUSAND YEARS ord.

The loftiest house, and the most perfect

in the matter of architecture, I have over seen, was that which a wood-chopper ocdupied with his family one winter in the forests of Santa Cruz County. It was the cavity of a red-wood tree, two hundred and forty feet in height. Fire had eaten away the trunk at the base, until a circular room had been formed sixteen feet in diameter. At twenty | feet or more from the ground was a knot-hole, which afforded ogress for the smoke. With hammocks hung from pegs, and a few cooking utensils lungupon other pegs, that house lacked no essential are gold beds, sands like those of Pactolus and channels choked with fish; on to the many harbors of mainland and island, that look right across to the old Eastern Thule with its rosy pearls and golden-roofed with was fluished, he came along and outcred in Flow did all look-knife and entered in How did all jack-knife and hand-saw architecture sink into insignifi-cauce in contrast with this house in the solitudes of the treat forest! Morcover, the tenant fared like a prince. Within thirty yards of his comferous house a mountain stream went rushing past to the sea. In the swirls and eddies under the shelving rocks, not our property of 1 nd, or sea, of wood or if one could not land half a dozen trout mine, that shall ever urge us to be traitors. within an hour, he deserved to go lungry But the destiny of a country depends not, as a penalty for his awkwardness. Now on its material resources. It depends on the character of its people. Here, too, is full ground for confidence. We, in everything, "are sprung, of earth's first blood, have titles manifold." We come of a race that never counted the problem of the force counted the and forty feet high, and game at the cost of nor the number of its friends, when free taking it. This Arcadian simplicity would dom, loyalty, or God was concerned. Two have made a lasting impression but for a dom, loyalty, or God was concerned. Two courses are possible, though it is almost an insult to say there are two, for the one requires us to be false to our traditions and listory, to our future, and to ourselves. A listory, to our future, and to ourselves. A going back to town, you might tell Jin to third course has been hinted at, but only dreamers or emasculated intellects would seriously propose "Independence" to four hollow tree with too much of sentiment and millions of neonly, face to face with thirty poorty. If that nothing could be added to give life a more perfect zest. "Well, yes," said he, "I reekon, if you are going back to town, you might tell Jin to send me up a gallon of whiskey and some place of the property of the property. It will not do to invest a bollow tree with too much of sentiment and millions of neonly, face to face with thirty. millions of people, face to face with thirty poetry. If that message had not been suggested, we should have been under the de-lusion to this day that the lives of those

ACHRISTIAN BRAHMININ A SCOTCH PULPIT

BRITISH AMERICAN PRESBYTERIAN

On Sunday last, in the Free Church, Portroy, the Rey. Narayan Shoshedd prenched both forencou and ovening. In the forences he chose for his text. Epho-siens ii. 1-9. The sermion was one which will not seen be forgetten by those who heard it. Clear arrangement, the doctrinal and practical bappily combined, elegance and force both bleat in the style, were the characteristics of the discourse. The reverend Brahmin had not a scrap be for him, no notes and no paper. At the conglusion he gave the story of his conversion, which was briefly this — "White a student in the Free Church Institution of Bombay, a fellow-student directed has at-tention to the sea in a storm, when they talked over the legends of the sea which the sacred hooks of the Hindoos contain. In the Free Institution he had been taught the Bible and the English Science. The teaching of the Bible had roused all the fears of dying and eternity in his mind, and he had been taught the Bible by the Roy. Dr. Wilson and the Roy. Robt. Nes-Reflections upon the legends of hit. Achievinos upon the legends of the Hindoo Seriptures convinced him of their human origin and their absurd character. Intellectually he had lost all faith. Then the rayages of the cholera impressed upon him the selemnities of death. He then studied the Evidences of Christianity, and then the Destrictor the Bille in legender. then the Doctrines of the Bible in long consultations and private readings with the Missionaries. Then there broke upon him the plan of salvation in the particular form of the harmony of the Divine attributes in the Cross of Christ, the justice and love of God in the substitutionary death of Christ. Thon followed the fearful struggle of cut-ting away from family, father, mother, brothers, and elsters, and old friends of home and country, and easting in his lot with foreigners. But the demands of conscience were upon him, and after heart-rending interviews with his family, he was baptized in Supt., 1848. Now came perse-cution; to his family he was a dead man, while his countrymen scorned him and re-fused to acknowledge him. When he walked the streets, they moved to the other side lest his shadow falling upon them night pollute them. He went on with his studies, was licensed and ordained, and is studies, was licensed and ordaned, and is now the superintehdent of a Rural Mission in Central India." Such was Mr. Shesha-dri's Instory. The Rural Mission is an idea of his own, and an original idea it is in Indian Missions, and "it is only a Brah-nin of his intellectual power and superior standing that could originate had superintend such a mission. He begun with two, and he has now 500 converts. He has lived to be respected by his own countrymen. All classes of society look upon him as their friend and benefactor. He has a commanding intellect, and wields all the spiritual power of Christian love and beneonce. He is a fellow of the University Bombay.—Banffshire Jeurnal, Brd

### A MODHRN MANAGER ON THE MOPERN DRAMA.

"My dear girl, you do not know what you say. There is scarcely a respectable theatre in Loudon; I igean respectable for such a girl as you, upprotected and alone. Heaven forbid that I should arraign all the London managers; there are some noble exceptions to the general rule of infamy and degradation. My poor child, you would be insulted, humiliated, and made a would be insulted, numinated, and made a wretched woman the first week of your careet. The whole system of modern methagement, and the surroundings of theatres in the present day—it may have always been so, I can't tell—the whole business and management is bad, vile; how vile your integetit infud cannot images are a realized. It is a bad, who we have the surrounding a realized it is a bad, who is the surrounding of the surrounding and a realized it is a bad, who we have the surrounding and a realized it is a bad, who we have the surrounding and a realized it is a bad when the surrounding a realized it is a bad when the surrounding a realized it is a bad when the surrounding a realized it is a bad when the surrounding a s gine or realize. If you value your reputa tion, if you look forward to a blamelos, life, if you would be good, and respectable, and a lady, all that you look and are, be anything but an actress,"—"Clytic," in Gentleman's Magazine for July.

## FOR LADIES ONLY.

At has come to be pretty generally acknowledged, even by an male portion of the community, that ladges of the present day are overdressed. Ladies may retor that this conclusion is arrived at by men from want of taste or fear of their pockets. A little book is a just been published, entitled, "How to dress on £15 a year." It is, of course, addressed to ladies, and if it has no other influence than inducing ladies to adopt the recommendation to make their own garments it has not been written in vain. It is said that the Yaukee fashions are more absurd than even the most out-rageous in England. We cannot speak from observation, but are inclined to think there must be some truth in it, for Miss Elizabeth Stuart Phelps, authoress of the "Gates Ajar," has written a series of papers on the subject of dress, which have appeared in the "New York Independent." Let the lady speak for herself.—"For my self I confess that I never feel thoroughly ashamed of being a woman, except in glancing over a large promisenous assembly, and contrasting the simplicity, solidity, elegance, and good sense of a man's ap-parel with the affectation, the fluisiness, the tawdriness, the ugliness, and the imbecility of a woman's. For her mental and moral deficiencies inv heart is filled with a great compassion and prompt excuse. Over her physicial inferiority I mourn not as one without hope. When I consider the pass to which she has brought the one sole science of which she is supposed to be yet mistress my heart misgives me down to the roots of every hope I cherish for her. These papers have not been allowed to pass without due notice, for the New Enghand Won an's Club have appointed a comTHE HABIT OF READING.

"I have no time to read," is the common complaint, and especially of women, whose occupations are such as to prevent continuous book perusal. They seem to think, because they cannot devote as rauch aftention to books as they are compelled to devote to their accordions, that they cannot read anything. But this is a great mis-take. It isn't the books we finish at a sitting which always do us the most good Those we devour in the odd moments, half a dozen pages at a time, often give us more satisfaction, and are more thoroughly digosted than those we make a particular of fort to read. The men who have made their mark in the world have generally been the men who have in boyhood formed the habit of reading at every available moment, whether for tive minutes or five It is the habit of reading rather than the time at our command that helps us on the

road to learning. Many of the most culti-vated Lersons, whose names have been fa-mous as students, have given only two or three hours a day to their books. If we make use of spare minutes in the midst of our work, and read a little, if but a page or a paragraph, we shall find our brains quickened and our toil lightened by just so much increased satisfaction as the book gives us. Nothing helps along the monotonous daily round so much as fresh and striking thoughts, to be considered while our hands ard busy. A new idea from a new volume is like oil which reduces the friction of the inachinery of life. What we remember from brief glimpses into books often serves as a stimulus to action, and becomes one of the most procious deposits in the treasury of our recollection. All knowledge is made up of small parts, which would seem maig-inficant in themselves, but which, taken together, are valuable wemons for the infind and substantial armor for the soul. "Read anything continuously," says Dr. Johnson, "and you will be learned." The old minutes which we are inclined to waste, if carefully availed of for instruction, will, in the long run, make golden hours and goldon days that we shall ever be thankful for. -"Home and Society;" Scribner's for Auquet.

## ONLY TWO.

Only two ways. One broad, the other narrow; one leads to destruction, the other to life, many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in pien's opinion; only two in God's sight -the righteens and the wicked, the wheat Which are you?

Only two deaths—the death of the right cous and the death of the wicked. Which do you think you will due? Which would it be if you were to die this moment?

Only two sides at the day of judgmentthe right hand and the left. Only these two. There on the right hand will be blessed—"Come, ye blessed of my father." Those on the left will be cursed—"Depart, ya curved." All must appear before the judgment-sent of Christ, to receive the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death-heaven and hell. The one happy, the other miserable. In the one will be heard forever songs of joy and praise; in the other weeping, and wailing, and gnashing of teeth. God will be in the one, and angels and saints, and all the redeemed of the Lord; in the other, none but devils and lost souls. Which of these two will be your place? Which, if you were to die now?

# THE PRAYER MEETING.

The prayer meeting is not for the head, but for the heart,—it is a family gathering of the disciples, where each one comes bringing some leaf or bud of "experience," to cheer and comfort others; and the pos-tor is present as one of the family, a bro-ther in the Lord, and the less of sermonizing and expounding, or exhorting in the prayer meetings the better; and in propor tion as heart speaks to heart its joys and sorrows, its victories and trials, will the hour of prayor be freighted with permanent strength and joy to the church. If it is advisable to have a religious lecture during the week, then appoint an evening for this purpose, but do not kill the prayer-meeting erying to marry the two.-Abbot E. Kittredge.

# THE LORD'S PRAYER.

Did you ever think, short though it is, ow much there is in it? Oh, it is beauti ful! And like a digmond in the crown of a queen, it unites a thousand sparkling gems in one.

It teaches all of us—every one of us—to look to God as our parent—"Our Father." It teaches us to raise our thoughts and desires above the earth—"Who art in hea-

It breathes the saint's reward-"Thy kingdom come."

Aud a submissive and obedient spirit-Thy will be done on earth as it is in heavon. And a dependent, trusting spirit-"Give

us this day our daily bread." And a forgiving spirit—"Forgive us our trespasses, as we forgive those who trespass against us."

And a cautious spirit-"Deliver us from

And last of all an adoring spirit—"For thme is the kingdom and the power and the glory forever. Amen."

A drowning man plucked out of the jaws of death is nappior with three feet of bore rock, than others with thousands of mattee regularly to grapple with the subject of rational dress, and see wint can be
done to promote it. The plans of operation are not yet complete, but a "sweeping
reform," it is said, will be, probodied in the
reform," it is said, will be, probodied in the
reform, and the probodied in the
reform, and the probodied in the
reform, and things go
well with them.

CAN AND COULD.

Do you know them? You must, I think, for Can and Gould live in your arighborhood.

Last night I found Can at his arithmetic lesson. It was a hard lesson. Not a hoy in the class had mastered it that day, and the teacher had given it out a second time. Can said "No" to a moonlight skating, in order to give his time and raind to the lesson.

"Tean master it, and I will," said Can-"This lesson don't beat me the second

"Shall I not help you?" asked his older sister.

"I'll try," answered Can. "I feel like going into it with a will; and where there's a will there's a way." That is the spirit which accomplishes. Nor did he go to led till every example was carefully eighered

Let us look at Could, who is in the same

"If I only 'Could' learn this horrid lesson," he said, looking on his book and then looking off. He took up his pencil, made a few random figures on the slate, and then went off to dogs' heads. Such funny dogs' heads as he drow!

"Is that studying your lesson?" asked his mother.

"If I only Could get it!" he said, fretally. "It is too hard and dry for any felfully:

Can and Could both have cows to drive to pasture and work to do in the yard. Can is up bright and early. In Summer weather, his cow is cropping her breakfast on the hillside long before Could is out of hed. "If I only or ld wake up!" he says. Fie, Could! Be up to your work like a

When they grow up, Could will look around upon the want and ignorance there is in the world, and say, "If I Could only be a George Penbody, I would build houses for the poor and better the condition of the

Can has no grand projects in his head like that, but he quietly orders a load of coal to the house of a poor widow whom cont to the house or a poor whom he knows; shows a man where to put a fine grandvine on his premises which will give beauty, shade, fruit, and enjoyment to his little, family; slips a five dollar bill into the liangle of a struggling student making this one and that one all the happier and better for having known him.

Could sees the wrotchodness and crimo which people get into, and cries, "If I Could only be a Howard or a Father Taylor, how much I would do to reform men I and he speculates and speculates on the matter until he falls asleep over the fire and—does nothing, ... q

Can is no standstill. He sees a poor man in the gutter and runs to lift him up-Ho persuades him to take the pledge, finds him work, and stands by him with kind and encouraging words. The nian is resened and once more becomes a useful reiti-zen und a comfort to his family.

Follow up all the sayings of "Can and Could," and see if your observatious do not agree with name. You are one or the other, I dare say. Which are you, which will you he, which do you mean to be, "Can or Could?"—Child's Paper.

# Nandom Beadings.

Gifts may differ, but grace as such is the same in all treats people. Just as some pieces of money are of gold, some of silver, others of copper; but they all agree in bearing the King's mage and inscription .-

When Christ is with the Christian, the means of grace are like flowers in the sunshine, smelling fragrantly and smiling beauteously; but without Christ they are like flowers by night, their fountains of fragranco

are scaled by the darkness.
In the gut of the Lord Jesus, we have dbtained pardon, justification, sanctification, and elegral life, all of which contain a mine of wonder. Perhaps to penitent hearts the chief of all these is forgiveness of sin, and of such sins as ours, - Spurgeon.

Some one, in casting up his accounts, put down a very large sum per annum for ins idleness. But there is another account more awful than that of our expenses in which many will find that their idleness has mainly contributed to the balance against them .- Fuller.

It is so little we spond in religion, and so very much upon ourselves; so little to the poor, and so without measure to make ourselves sick, that we seem to be in love with our own muschief, and strive all the ways we can to make ourselves need more than nature intended .- Jeromy Taylor.

Religious truth-cannat be demonstrated the same way as mathematical. Still the evidences of a design in all things are almost asstrong as positive demonstration. All natural reveals the supernatural. And the strongest of all these evidences is in the great and ingenious mechanism of the hu-man system. We are truly fearfully and man system. We wonderfully made.

Christians might avoid much trouble and inconvenience it they would only believe what they profess, that God is able to make them happy without anything else. They imagine that if such a dear friend wore to hie, or such and such blessings were remov-ed, they should be miserable; whereas God can make them a thousand times happier without them .- Payson.

Another peer, following the example of the Duke or Somerset and Earl Russel, is about to publish a book on the claims of Christianity. Viscount Stretford de Redchiffe has written a work with the title, 'Way am I a Christian?'