

one dollar. We cannot say that the picture is perfect, yet it is a good one; bearing in mind the difficulty of taking a large group of individuals, the artist has succeeded admirably. There are two impressions; preference will of course be given to No. 1 or No. 2, according as the purchaser desires to have a distinct likeness of one or two figures defective in the one copy, but better represented in the other. It will much enhance the desire to possess this souvenir of the Union of 1863, to know that, through the liberality of the Messrs. Notman, one half of the proceeds of sale goes to the benefit of the Congregational Ministers, Widows and Orphans Fund. Thus purchasers will obtain a picture of historical interest, and assist a good cause at the same time. We are requested to state, that for transmission to England or elsewhere, the photograph will be suitably mounted, and sent by mail to any address. For the satisfaction of friends in the west, who may desire to inspect before ordering, Mr. Alex. Christie, Toronto, has specimens to show, and will gladly execute any commission he may obtain.

FALSE BALANCES.

PART I.

We read in the book of Proverbs that "a false balance is not good;" a statement of very wide and varied reference.

In secular matters, "a false balance is not good."

Jehovah is "just and good." He is the "Lord holy and true:" and when we consider that the employment of a false balance is not only a sinful act, but three kinds of sinfulness concentrated and intensified in one act, being to His eye an expression at once of dishonesty, deceit, and falsehood, we need not wonder at the strong language of Scripture, "a false balance is *abomination* to the Lord:" and, if *abomination* to the Lord, it cannot be good for man.

Whilst a false balance is not good for a community, nor good for the buyer, it is worst of all for him who employs it. It must destroy his self-respect, exclude the blessing of God from his basket and store, and be an insuperable barrier in the way of his entering into the enjoyment of the Divine favor: for the moment he begins to try to pray, to seek pardon, to seek heaven, if conscience be at all awake, and the man at all aware of what the Bible contains, he will feel "if I regard iniquity in my heart the Lord will not hear me."

Though the laying aside of the false balance in secular affairs would not of itself avail to secure salvation, salvation could not be secured without abandoning the false balance: for so long as it is clung to, and actually associated with a person's secular pursuits, so long does it cause eternal justice—as a flaming sword—to keep him from a place in the way to "the tree of life which is in the midst of the Paradise of God."

In social relations, "a false balance is not good."

There is a false balance in social relations that has been extensively used in all ages. It is this:—Whatever men do to you, do ye even so to them: *i.e.*, good for good—evil for evil.

The hand which holds this false balance is always moved by self-love, in combination in some cases with the susceptibility of gratitude, in others with that of revenge. Multitudes weighing their conduct socially in this false balance, have had no compunction of conscience in taking vengeance on enemies, and even in seeking to avenge the conduct of the dead, by infliction of evil on their living descendants.