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there is this to abore those He inflered and blink. Ever for a strike, the the third is the third third the third third

Is another shown.
In the breaking of the al. How to the Papers the few from the deal, he joyfuly shown Where the Cable is recad

As if all his store is exceed for shel, Wisic Christ give Disciples the bread.

THE RELIGION OF SENTIMENT.

BY THE REV. WM. COUNTRINE, BRANTFORCE ONTARIO.

Roligion in the present day is with many a nacro sentiment. The comparatively small additions made from the world to the church proves it. The ear is charmed and the im-agination delighted, but the heart remains agmanus usugancu, put the hear remains unimprossed and unaffected. As under the spell of endmanting music or oratory, the ometions are for the time contied, while the soul remains unmoved and the judgment dormant, so is it in the case of thousands of

Gospol hearers. The have a name to live, while in reality they are dead.

The religion of sentiment is fair to look apon, in the eyes of the world. Those who aron, in the eyes of the wordt. Those was profess it, bear a good reputation in society. They are not chargeable with flagrant im-They are not chargeable with flagrant-immornity. They profess great repeal for the servants of God and revocaces for the sanctuary. In their outward behaviour there is nothing unbecoming. They appear indeed, at times, insecusted in the words of the preacher, and white actually ongaged in devotional exercises, under genuins conviction. or the presener, and, while actually engaged in devotional carevies, under genuine conviction. But once beyond the preschers voice all solemn reflection is at an end. Roligion with them is but an art,—a love for the beautiful—a fondness for pomparade, and orientations—display; a desire for fine architecture, philosoph to presching and thunder-toned organs, all of which can do fittle more than please the eye and carriarily in the majuration, and polish the acathities of life. In proportion as such religion extends, true picty isaguistics, vital extraction at the control of the control

the soul, is not the religion of the mesk and lowly Joses.

Those who profess and practice the rollglound sontinuent may be classified somephate soldiows:

Bany go to the house of Sood, for the
blany go to the house of Sood, for the
blany go to the house of Sood, for the
blany go to the miner collision. They religion
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or importances than their soft mann or the standard to accomments of the church. They have seeked
out the secularity of the secularity of the seculation and ministerial dignity, they dignity
to the most modern rules of property. The
samers of the pracader is of fer more importance than the matter. Hore particularly, they rolls such most as never interfore with personal or social wills, where sand
moral housilies and give virtuous exhorts.
Jone from week to week, that here come
together the secularity of the warners.

Many go out of respect for the warning of 97 flert interested, which out of deference to their minister of religion. Church going is with those a family legacy. It is respectively a state of the state

Sentitionary & Correspondents

chards to describe who continue to discover upon the great fandamental dynamics of the continue to the great fandamental dynamics of the continue of the great fandamental dynamics.

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Read Behalt of the continue of the continu

Seepiged. The further reserved from Apostoble Simplicity, the corresponds to the large numbers in every evariantly, is reliable and the property of the property and the last of mention, and the last of mention, attend too the individual, a good for the property of the exist of the every first the state of the every first of the state of the feether the states in a building, and the part that the property of the states in a building, at the part that the property of the property desired the states in a building, at the part that the every of foreignes. The part of the theory of the every name—of Christian fand, "counts see with if nothing may be left, that the respectable clayers in the community stand in need of al. If the community stand in need of al. If the community stand in need of al. If the containing the expert of the state of may be proposed to the property of the part of the theory of principle, but rether to fall is guitant appoints, though foelsh does provalent at the resound day, that Ohristianity is consider to the property of authors, and the worker of cloid, "They come unto the worker of cloid," They come unto the worker of cloid, "They come unto the worker of cloid," They come unto the worker of cloid, "They come unto the worker of cloid," They come unto the worker of cloid, "They come unto the worker of cloid, "They come unto the worker of cloid," They come unto the worker of cloid, "They come unto the worker of cloid," They come unto the worker of cloid, "They come unto the worker of cloid," the property of the contained of the state of many are they are a come of whom the north and they have their least gooth after their coverous reasons of whom it can only be able to the property of the coverous of their hard of the property of the coverous reasons of whom it can only the property of the coverous of their hard of the property of the coverous of their hard of the pr

lovely soug, of one that hath gleasait voice and can play well on an instrument; or they hear thy words, but they do them not."

It must be admitted that sometimes the Preschier is blamcable for this state of motions of the present day, annohas who pander to the unordinant flemand for movelly, the religion of sential play annohas who pander to the unordinant flemand for movelly, the religion of sential play annohas who favored the instrument. At times it would have fewer followers are some of whom it can only be sent on the sential play and the present day, and the sential play the power of imagination, or the beauty of composition, or ye cat tam, premoditated orthwaysness in speech and manner, that the crowd is attracted and their attention dustained. Such sermons, read or heard, are in many respects capitrating. The morbidity is fair—the agrangent is fowers—the paradicus are the burguage is flowers—the paradicus are where the substance oppon which the hugging is flowers—the paradicus are where the substance oppon which the hugging is flowers—the paradicus are where the substance oppon which the hugging is flowers—the paradicus are where the substance oppon which the hugging attention of both paradicus and the fair the language is flowers—the paradicus and real instruction has been gaired—what new heaves born impulses given—what comfort and consolation impurities in the fair of the paradicus and the elements of the present care and trials of aristoner! If men were movely human philosophies is applicted to allow one of the consolation of sentiment, consists in doing as well as in the moses of God and not the growed as the more of the consolation of the consolation of the more of the consolation of the teachings of accipiants be healthy specked and a character of the consolation to the teachings of accipiants be healthy specked and a character of the consolation to the teachings of accipiants, but is a living power and undedded—shot a nurre waited the consolation to the teachings of accipiants but and a characte

SABBETH FUNERALS.

SADDETH FUNERALIS.

There are time. We doubt, when owing to a variety of shroumstances, a funeration the Sabbath canter for a voited. But de a general volt, there is no peocesity for hunging the feast on the Lord's day. The effort is to impose an addition busien on the pastor, and to interfere with Christian butter to the control of t

and to avoid the hours of public service and the suppleyment of bands of music.

and the suployment of bands of anuse. We do not know what offers map action as thus by all the perfora in the offer and large towards would have, but it would overtainly be well to agree that the estimation of the people may be called the estimation of the people may be called the estimation of the people may be called the estimation of the people may be for burying that tare pt in cases of necessity, it will be well to school some other day for burying our dond, that the quite of the Sabbath may be preserved, and that there may be no interference with its ordinary dottes.—

Herald and Probyter.

will.

At the close of the sermon which was listened a with deep feeling, the congregating joined in a hyans.

Rev David Inglis was then formally installed as paster of the clurch by the furpressive installed as paster of the clurch by the furpressive installed on zervice of the Referenced Church, weal by the Rev. Dr. Dubois.

preserve installance aervise of the Reform of Church, ceal by the Rev. Dr. Dabois.

The charge to the paster was delivered by Rev. Dr. Klimball. He spoke of the plator as standing with an amor which had already been well include and urged him to continue to boar in sulling as a Christian independent of the standard of the second of the

He wered hire not to take upon timestric than the could bear, not to do too much, any more than he would do too much, any more than he would do too much, any more than he would do too thitte, but to laker pretidently as well as faitfailly.

Rev. Dr. Pierce delivered the clurre for the action taken both by the paster and the people. He spoke of the importance into the future. Much as to the result of the animistry of the paster was dopesalent into the future. Much as to the result of the uninsity of the paster was dopesalent outliers of the paster was dopesalent to hide her beautiful the world be supplied there was no doubt, but mayer was ucceded from the people—namely, at deficience on church dutied, attention to the world presched, to love and obey him in the Lord, to be ready always to suggest the first of the paster of the first predicted to love and obey him in the Lord, to be ready always to suggest the first of the paster of the first of the successful.

The benedletion was pressourced by liev. I typic.—N. X. Only it on Institute and understand.

THE STRENGTH OF FAITH.

THE STIRNGTH OF FAITH.

Faith and free limbs were worth more to David than a coat of mail and leaves believe that were to be for him. No society does a Christian laborer remounce his conservation as Christian laborer remounce his construction and part away all uscless apparatus than inspired power outers into him. Unweakened in the transmission by too many shows, the preference is unconstructed by any graphone of mere human provess he had been a supplied and the process of the control of the cont

WHERE IS YOUR PLACE?

A place inc overy gaps, and overy many in his place it This more in as cood for Christ's hirolass it is for the army. But whathy a corry Christian's right place? We assert that it is the one to which the budy hirolass with the history of the control of the which he Holy Spart convection. To mostake it is a said but for which he had been a subject to the control of the control in the control of the control in the control of the control in the control of the control of the control in the control of the control of the control in the control of the control of the control in the control of the control in the control of the control in the control of the control of

that is him."

Some meu-like Sparzyou, and Nowman Hall, and Bichop Shapsyou-ware created for the pulpit. Used gave them clear headed for the pulpit. Used gave them clear headed warm hearth, strong lungs, and obspared tongues, and a hunger for saving sools. To pouces such gifts is a clear cell to the ministry. And thousands of lumbler preaches; who cannot attract Sparzyou's crowd are yet as obsarly called to the ministry of the Word as the London Boaneryes was himself.

Suppose a man feet deal.

yot so clearly called to the ministry of the self-word as the Londown Bonneryce was himself.

Suppose a man feel, after deep pruyer and self-oramination, that God has not called him to the pupil, what than! Must he be silent? Are all the speaking rifts of the silent? Are all the speaking rifts of the silent? Are all the speaking rifts of the silent. Are all the speaking that the silent has the silent and the story of their war Chieston Christian and the story of their war Chieston Christian and the story of their war chieston christs and the story of their war chieston christs and the story of their war chieston christs and the story of their war christs and sharps an

—alt in a single week.

Now, I lore to work exceedingly, but not bose with more than I love to see my congregation work; and no man in my flock has more right to turn the spiritual work tower upon me than he has a right to seen the same receipts of the the spiritual work tower upon me than he has a right to seen the same receipts of the seen to cook or cat his distant for him. He needs his work as much all the same and the seen that the seen that

haromater! Whoever has the gift of song should join cool spent choir, and sing at overy religious spent choir, and sing at overy religious spent choir, and sing at over religious that street. Eas expect of a good voice of the spent country to the spent of the spent country to spent country to the spent country to spent c

Tract distribution is going too much out of feahiou. It is a bletted and heaven-hon-oured gauge for doing good. Every one who has some spars time, and a tongue, and a little pious test, can go but with a brandle of largest to the abodes as i ignorance and tr-valled.

of arrests to some necessity and a superior creating in the country when the country we have a come out of the country section. The country section is the country section. The country is the distribute fracts, can at least live for seaso as home, and come out of the country section. The country is much as this. Erry rong, do come give something whom the coultribute low in passed. The gift of a "cup if could water "in Orivid" under the country one whom Jesus server has a "plate action of the country one whom Jesus server has a "plate action of the country one whom Jesus server has a "plate action of the country one whom Jesus server has a "plate action of the country one whom Jesus server has a "plate for the country one whom Jesus server has a plate for the country one whom Jesus server has a plate for the country one whom Jesus server has a plate for the country one whom Jesus server has a plate for the country one whom Jesus server has a plate for the country of th

Friendt have you found your place? -

QUESTIONS OF CHILDREN.

of the desirab, the spin of the surgeous is that not with thanning the three fields. Clurks going is surgeous is that not with thanning the three fields. Clurks going is surgeous in the spin of the better class of society. They cannot have also got the transported the better class of society. They cannot have also got the construction of the evangelikal classes of the construction. The finish per must occasionally be occupied. The same of the evangelikal classes of the evange

HISTORY BEFORE NOAH.

on REV, STOMER MOLIPHON,

There is one spouliar feature of the record of the Church of the first dispensation,
which it is important to understand outwe the bearing of an a close to the import
history of the Church. This the recreated
history of the Church and the dispensation
was great that two sluges involved dispensation
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horizon. The fract explaint to a time of the
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to that period must be a called history and
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effort.

indefinite, if not purely a work of usage nation.

Now a little attention to the record in this chapter will correct that error. I we have not that the two lives indexent to the soon that but also lives indexent to the soon that but also lives indexent to the whole of the whole

Thurst will be found that the first we thousand graars of the werld's history i reduced to the stationary of but two of on generalists, the stationary of a grand-faths strong father to the son. Even as the strong father to the son. Even as east the birth of seas there stood Sham troport and lestify what Lameet and M. thuselsh had told him from Adam.

SPIRITUAL POWER.

When a besturer on electricity wants is show an example of a human body au charged with his first, by places a person or the charged with his first, by places a person or the charged with his first, and would be compared and the charged with his first, and the charged with his first, and the charged with his first, and the charged to the process to the that it is posting into him. First way by the carth; but what thus bolists are lot that it is posting into him. First with the charge in the charge in the charge in the charge with the charge with the charge in the ch

SABBATH PIRTY.

there is a bit of apicy engagetion; freesung Ancarymous sydres:—

"There is a gaylesy about this affect a five resultance on projety. Sublacth head secultarly resultance of the solid cord spidler, and rain water magazes of head or rain on a weak sydress. We meed a Subbath Almane. We meed a Subbath Almane colour than the secultar with the sydress of the secultar with the secultar with the secultar with the secultar secultar and order in the substantial secultar secult there is a bit of apicy anguestion from

JAY COOKE AND THE SARBATIL

During the way, thille dealing so how in government bond—having a next in government bond—having a next interest of the control of the contro