off by church time," she said. when the first bell rang, though raining, it was so cloudy and damp, that mamma did not think it best for her to go.

"Jenny shall show you pictures, dear, and tell you a nice Bible story, and if it clears off she may dress you, and bring you part way to meet us; and next time you shall surely go!" And she kissed the disappointed little face, and walked off with the minister, holding her dress high up from the wet walk, Pet noticed.

Nothing could be as nice as church, and Jenny, who was not much older than Pet, soon tired of "amusing" her. They tried to hold service all by themselves, but had to give it up because both wanted to be minister.

"I've been to church, and I know how to preach best," Jenny said, decidedly.

"I'm s'prised at you, Jenny Wells," answered Pet. "Of course I ought to, 'cause—'cause I'm the baby!" an argument Jenny heard too often from her mother to enjoy now.

"You may preach to yourself, then," she said, crossly. "I'm tired, and my head aches. I'm going to sleep.

So the little girl climbed up stairs with her hymn-book, and preached to her two dollies; but it was dull work. The pretty clothes had all been laid away. Only a skirt of her mother's lay on the chair. She climbed up to the toilet glass, and spent the next half hour curling her hair. She had just finished, and was getting down to show the wonderful result to Jenny, when a long ray of sunlight came into the room, a bird began singing on a tree by the window, and running there, Pet saw that the clouds had broken quite away.

"Why, it's cleared off," she said to herself. "I spec I might go now, but I shall have to dress myself, cause Jenny musn't be 'sturbed. I'll 'sprise 'em all. It'll be a dunnation," she added, her mind busy over a late parish event.

Her own clothes were out of reach but it made no difference. If she put on the long skirt she could hold it up as mamma did. So on it went over her calico frock, and with a torn scarf around her shoulders, an old garden hat of Jenny's on her head, and a broken parasol carefully spread, Pet felt ready for anything. Out of the house very softly the odd little figure went, holding up the long skirt all in a bunch at the waist, her hair all over her shoulders, and the big hat quite hiding her face. Jenny, her headache quite forgotten in the charms of a Sunday-school book, heard the gate click, and looked up to wonder where Pet was It was not till she had called all over the house that she had guessed the truth. There was no time to get herself ready to follow. Her hat was gone, her dress soiled, her slippers down at the heel; but if she could catch her! and with the thought she ran down the steps and after her, her long braids streaming behind, and her torn slippers tripping her up at every step.

Whatever Pet might have intended when she set out, at the sound of pursuit she had but one thought, to get away as fast as possible—and away they chased. But the church was only two blocks off, and as she rounded the corner and came on it, hardly knowing what she did, with only the vague thought of safety in her mother's arms, she ran in. The next instant the astonished congregation saw the minister's "fourthly" cut short by the vision of a breathless figure rushing at as full speed as the long dress would permit up the aisle, followed by another quite as breathless, and almost as oddly dressed. Round the church they raced, every one too surprised to stop them; out of the side door, and then, worse and worse, in again. And this time the panting figure tripped at the altar stairs, and one fell over the other with a mingled cry of "Pa!" and "Pet!"

"I 'sprised you, did'nt I?" said Pet, a good many hours after, when her spirits had partly recovered from papa's very grave talk. "But I 'sprised me most, I guess!"

Pet is a grown woman now, and a minister's wife, but if she rarely tells the story of her first going to church, it is not because she has forgotten that "surprise."

AN incident in town illustrates the great success of the Gospel in the South Seas. A young man recently came from Raratonga to London, and was taken to see the British Museum. Among the many wonders he saw was a row of idols, and among others a Raratongan god. He looked at it with wonder, taking it in his hands, carefully examined it, and said to the guide, "That is the first idol I ever saw in my life." In the time of the honoured John Williams, there were more than 100,000 individual gods in Raratonga; yet so clean a sweep has the Gospel made of the whole abomination, that the young man of nineteen had never seen one of them.

DEATH OF THE WHITE WHALE.—The white whale at New York Aquarium recently died. He was captured with much difficulty off the coast of Labrador, and has seemingly enjoyed good health during his five months' sojourn in the aquarium tank. Lately, however, the experiment of giving him fresh instead of salt water was tried, and the change disagreed with him, producing death.

"See," said an ecclesiastic holding out a bowl of money before Aquinas, "the Church has no longer to say, 'Silver and gold have I none.'" "True," replied the stern ascetic, "and no longer is she able to say to the lame man, 'Stand up and walk.'"

Rev. John Hall is Irish, Rev. Dr. Bevan Welsh, Rev. Dr. Taylor comes from England, and Rev. Dr. Ormiston, is Scotch; so that the four great divisions of Great Britain and Ireland are represented in pulpits very near each other in New York city.

There is an old couple living at River Bourgeoise, C. B., in the 71st year of their married life. The husband is 97 and the wife 95 years of age.

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A. WOOD, Consecon, says—"That he has tried the "Remedy," for Liver Complaint and Dyspepsia with great success. I have also used the "Shoshonees Pills," and find that they are as good as any I ever tried.

REV. JOHN SCOTT says—"Mr. McKenzie Botting suffered from an attack of rheumatism, and was unable to move without help; but after taking a few bottles of the "Shoshonees" was able to walk as well as ever." Price of the Remedy in pint bottles $1; Pills 25 cents a box.

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Smith's Bible Dictionary, Farrar's Dictionary, Theological and Ecclesiastical Literature, Stanley's Sinai and Palestine, Thompson's Land and Book, *Coneybeari & Howson's Life and Epistles of Paul, Wemer's New Testament Grammar*, Trench's Synonyms of New Testament, Lange on Genesis, Alexander on Isaiah, Stuart on Proverbs, Delitzsh on Job, Lange on New Testament, Tholuck on the Sermon on the Mount, Trench on the Parables, Trench on the Miracles.

THEOLOGY.

Hope's Theology, Watson's Institutes Fernley Lectures, Treffry's Sonship of Christ, Butler's Analogy, Chalmer's Natural Theology, *Fairbairn's Typology of the Scriptures*, McCosh on the Method of the Divine Government, Rawlinson's Historical Evidences, *Liddon's Bampton Lectures on the Divinity of Christ*, Farrar's History of Free Thought, Bushnell's Nature and Supernatural, Young's Christ of History, R. Payne Smith's Prophecy a Preparation for Christ, Ecce Deus.

MENTAL AND MORAL PHILOSOPHY.

Noah Porter's Human Intellect, Hamilton's Metaphysics, McCosh's Defense of Fundamental Truth, Wayland's Elements of Moral Philosophy.

CHURCH HISTORY

Neander's History of the Church, *Shaff's History of the Apostolic Church*, Schaff's History, *Smith's Table of Church History*, Milman's History of Latin Christianity, *Stanley's Lectures on History of Jewish Church, Shedd's History of Christian Doctrine*, Steven's History of Methodism, Missions and D'Aubigne's Reformation, Moister on Missions, Dr. Smith's Old and New Testament History, Stanley's History of Early Christianity.

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