Total Depravity.

Total depravity-what is it? That clock yender is made on a plan. So is my soul! The clock may be out of order. So may my soul. When that clock is in order it keeps time. When my soul is in order it keeps time. When my soul is in order it obeys conscience. If the clock is so out of order as not to keep time, it is good for nothing as a clock. If my soul is so out of order az not to obey conscience, if I answer "I will not," when the Divine Voice says "I ought," I am not keeping time. Every choice is wrong when I roply by the negative to the jufinite affirmative; and as the moral character of all action somes the moral character of all action comes from choice, and as my choice is wrong, I violate the plan of my being. I no longer keep time. I am good for nothing as a clock. But when I say that clock will not keep time, do I meanto say that the wheels in it cannot be put in order? No. Perhaps the wheels are of gold and cilver. Disarrangedness in the clock implies its arrangeability. Disarrangedness in the soul rangeaulity. Disarrangedness in the soul implies its arrangeability. That clock will not keep time, however; and so I say it is totally deprayed as a clock. Does that mean that the wheels are all slime and the face of it a mass of concrete leprosy, or that there is nothing useful in it? Let us be clear on this topic, once for all, for Bosne ciear on this topic, once for an, for Eoston loves clear thought and supposes there can be none on this subject. Make a distinction between total deprayity and total corruption. That is a distinction as old as St. Augustine, and ought to be tolerably well understood here, where the destrine of total depravity has so long been attacked mercilessly. If that clock were a concrete mass of unspeakable slime, I should say it mass of unspeakable slime, I should say it was totally corrupt. When it is so out of order that it will not keep time I say it is totally depraved. But the wheels yonder may be of pearl, the pivot may be of diamonds, and yet the clock not keep time at all. It is not totally corrupt; it is totally depraved. So the human faculties may be wheels of far-flashing silver and gold and pearl, the pivots may roll on diamonds, and yet the man not keep time. He says. "I yet the man not keep time. He says, "I will not," when the still, small voice says, "I ought;" and you know it is a deliverance of self-evident truth that when a man says that he has a sense of ill-desert he feels that the nature of things is against him. You cannot convince him that he is right with the universe. He is out of order with the universe whenever he does not keep time to the Divine "I ought." But is that man incapable of being arranged? Not at all. Total depravity means the moral disarrangedness of man and the evil character of his choices. It implies man's arrangeability. It does not mean total corruption.

That has no arrangeability.

Now, as to inherited vice and original sin, what amazing superficiality we have heard on that theme! You out through knot after knot on this topic if you will take a strong phrase of our American evangelist and expand it into scientific shape. Indeed, it needs very little expanding. It was meant to be seen at a distance, as the figures of the prophets in the dome of St. Peters are meant to be looked on at a distance. The pen of Isaiah in that dome are close upon them, are really only bits of stone, rather rough mosaic. But, looked on as they were meant to be, he is the sublime prophet, and awes you as he gazes down from the height. Just so, many of our American evangelist's expressions, when taken by piecemeal and looked on with the eye of a fly critic, are understood about as well as the buzzing insect in that dome of St. Peter's understands the prophet Isaiah. They were meant to be seen at a distance; and this phrase I, for one, am willing to adopt, if you will understand it.
"Man is born with his back toward God." That is original sin.

There have been schools of theology using the word sin in a peculiar sense; but, if you will notice how they define the word, they mean at the last analysis only what our evangelist means when he says a man is born with his face turned away from that Being who says "You ought," and to whom we say "You will not." But this moral condition is not total corruption. It is disarrangedness. It is not unarrange-ability. Man is noble. The wheels in him ability. Man is noble. The wheelshir him are of gold, and of silver, and of pearl, of an immeasured preciousness. They are so disarranged, however, as not to keep time; and that condition we call total depravity. If they were concrete slime, as they are not, we should call that condition total correction. But for want of making that ruption. But, for want of making that simple distinction, one of the common-places of religious science, so familiar that am almost ashamed to take up time with it here, even when we stand face to face with Theodore Parker's rough caricatures, men fall into the most ghastly misconceptions of religious truth at this point, as if it were an impeachment of God's own work, or as if there were in it the spirit of some gboulish depredator at the tomb of all that is neble in mau.

Your Shakespeare asserts total depravity as much as New England theology; and I think rather more. There is not on the globe a deep writer of a merely secular sort who does not affirm that man is inclined at birth by horeditary descent to say "I will not," when the Divino voice says "I ought." All ethical science asserts that until you come into a predominant mood in which you love what the Divine voice that says "I ought" commands, you do that says not keep time; you are worth nothing as a clock. Nevertheless, you can be arranged so as to follow the unchanging plan of your soul. That clock out of order needs a hand from outside of it to put it in order. Man can obey his conscience. I believe man can do all that God requires of him. Nevertheless, when a man is put in order, after having been so disarranged as not to keep time, he incontrovertibly has to thank the original plan of the mechanism; and he did not invent that. He has to thank Di-vine providence for bringing truth to bear upon him in such a way as to seize his rea-son and emotion, and woo him at last to do freely what he ought. While God rules in him by the plan of the clock, man also by his own free choice acts within himself; and, since very evidently both powers are conjoined in arranging the clock, we do well to work out our own or-derliness with fear and trembling. The Mocking-bird in Florida.

A fine mocking-bird (Mimus polyglottus) A insmooking-bird (Minus polygiotius) is king of the grove, but his more immediate dominion is in close proximity with the house. Near the hedge of Spanish-bayonets is a small cypress completely covered by a native grapevine, forming a pyramid of living green. This is his throne which he mounts, and where he collipses all the songstors of the grove with his wonderful and varied music, and at the same derful and varied music, and at the same time he can overlook the hedge, which he considers his exclusive property.

The fruit of the Epanish-bayonet is about the size of the banana, and grows in a largo cluster at the top of the plant. When fully ripe it is soft and sweet, and highly relished by many birds. The cardinal-grosbeak, long-billed thrush, and the cathird, as well as the mocking-bird, are all fond of the fruit and sometimes attempt at the proof. fond of the fruit, and sometimes attempt to plunder; but while this tyrant mocking king is on guard, no bird except his mate is allowed to touch it.

His throne forms a very preity arbor, where he retires at night and during rainy days. When he is away from home I often step in; but he is seldom so far away but that his keen eye sees me, and I hear his scolding notes, which I always promptly obey. Nothing will so quickly make a bird familiar as to show him that he can drive us; and following this up with patience and care, he will soon confide in us, and learn our voice, and manifest delight upon meeting us. This is specially true of the mocking-bird, and his cousin the cat-bird. But the mocking-bird of East Florida is less conflding than our Northern cat-bird. for the very good reason that he looks upon man as an enemy who robs him of his young; and this shyness or distrust upon the part of this glorious bird of song is in a large part attributable to the rapacity of Northern visitors, who sometimes pay as high as fifty dollars for a good singer. As long as this continues we cannot expect the birds to confide in us without much care

Nearly two weeks, with the reatest caution on my part, were necessary before I could approach this mocking king's dominion without hearing his threatening cry. He seemed determined to keep at a safe distance until he found he could drive me; then he ventured nearer; and now I have gained his confidence, sufficiently so that he listens to my nonsense. He turns his head in a comical manner, first one side and then the other, and looks down upon me in a sort of patronizing way, as if pitying my poor attempts at bird language. Then he raises himself in a dignified manner, and pours forth such a strain of music that I am humbled in his presence.

This characteristic ruling power of the mocking-bird is made available by good observers. A Methodist clergyman, residing across the river, in the neighborhood of Mrs. Harriet Beecher Stowe, informs me that a mocking-bird saved his grapes. One bird will do comparatively no damage in a vineyard; he is a light feeder of fruit, and has a habit of returning to the same spot. In the great cluster of fruit of the Spanish bayonet he works systematically; he does not peck the whole cluster indis-criminately, but takes one berry at a time, and this one lasis him several among grapes, he has a particular spot when he feeds, but he overlooks and takes care of all within his dominion. If these birds are unmolested by man, they will regulate their own affairs so as to as-

The clergyman above mentioned had a near neighbor, who finding a mocking-bird eating his grapes, shot him. Lawlessness now reigned among the birds, and the neighbor kept on shooting until a large number were slaughtered. The result was, he lost all of his grapes.—Harper's Magazine.

Let Children be Children.

I always feel like thanking Heaven when children are real children; when they have round, happy faces, and are utterly without round, happy races, and are utterly without any sense of responsibility, and believe that this world is a good one meant to play in, and that mamma and papa have the power of autocrats, and the purse of Fortun-

The pain, the care, the trouble, the prudence will all come after a while. They will know what life really is soon enough. Don't teach them too early to save pennies, and count the cost of clothes, and know that money is hard to get, and that this is a world of trouble. Don't load them with such cares until you are forced to do so. Keep the family anxiet.ss from their ears, and pack them off to bed before you talk over ways and means.

Let them believe that all the people they know are friendly, and true, and honcet, just as long as possible. Turn the rose-colored light upon the scene, and let all the figures their eyes rest upon in their young days look their best and their brightest, and often tell them about heaven and the

angels.
To the pure all things are pure. Don't lend the little things your old spectacles. While they believe this world a Paradiso, it is one to them. In one sense ignorance is innocence, and the better we believe other people to be, the better we are apt to be ourselves.

To watch and work and be to ubled about many things, to doubt and to suspect and to guard ourselves from our enemies does not make us any better, even if we does not make us any better, even it we see the necessity of it, and surely it makes us less happy. Let the little ones we love keep their trust and their hope and their faith while they may; and keep all worldly care from them while it is possible and prudent to do so. They will only come to the battle of life at last with stronger hearts and purer souls for having been children as long as possifor having been children as long as possi-ble. M. K. D.

In this life we cannot get higher than to be assured of that which in the next life is to be enjoyed. All saints shall enjoy a heaven when they leave this earth; some saints enjoy a heaven while they are here on earth.—Joseph Caryl.

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The Sabbath School Lessons will be continued; and increased attention will be paid to the question of Prohibition now happily growing on the public mind. All matters affecting the interests of our Church shall have prompt and careful attention; and the legislation likely to come before next General Assembly will be fairly discussed, and its bearing on the future of Presbyterianism in the Dominion duly examined.

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It is true that we have not by any means reached our ideal of what such a paper should be; but marked improvements will be made in the next volume.

In order to insure an interesting quantity of reading matter the paper will be placed in charge of a gentleman in every way competent to conduct such a publication; the illustrations will be more numerous; and the issue of the periodical earlier and more regular than in the past. Last year we promised letters from the Rev. J. Fraser Campbell; but he only left a couple of months ago, so that it was impossible to redeem this promise, Both Mr. Campbell and Mr Douglas will (D.V.) write during the coming year, and Dr. Frazer, who is already so well and favourably knewn to our young readers, will continue his valuable contributions.

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