





Our Young Folks.

An Original Fable. "What miserable ground!" cried the farmer; "running to waste truly;" and he looked in angry discontent on the rushes that grew in the furrows, and the nettles and docks that crowned the ridges of his new field.

Housework for the Little Girls. A number of good household magazines have lately done much towards stimulating the little girls to learn to cook, and wash, and iron neatly, and I dare say it has been a great help, or will be after a while, to busy mothers and tired housekeepers.

A Little Talk to Boys. When I meet you everywhere, boys—on the street, in the cars, on the boat, at your own homes, or at school—I see a great many things in you to admire. You are earnest, you are merry, you are full of happy life, you are quick at your lessons, you are patriotic, you are brave, and you are ready to study out all the great and curious things in this wonderful world of ours.

Sabbath School Teacher.

General Principles. The following were stated at a Normal class held at Camden, N. J.: 1. Effective teaching of moral and religious truth means actual work. Let no teacher or candidate for the office imagine it to be easy. 2. It means keeping ahead of work. Good business men drive their business, instead of allowing their business to drive them.

The Precious Blood of Christ. The Bible is full of the blood of Christ. It is indeed the great theme of the Scriptures. In the judgment of Peter it is precious. But why precious? Why is so much importance attached to it? I answer: 1. Redemption is by the blood of Christ. "Neither by the blood of goats and calves, but by His own blood, he entered in once into the holy place, having obtained eternal redemption for us."

Words of Cheer. "Old age," says one whose words have survived his name, "is a blessed time, when, looking back over the follies, sins, and mistakes of past life, too late, indeed, to remedy, but not too late to repent, we may put off earthly garments, one by one, and dress ourselves for heaven. Griefs that are heavy to the young, are, to the old, calm and almost joyous tokens of the near and ever-nearing time when there shall be no more death, neither sorrow, nor crying, neither any more pain."

What very differently does the son of Shaphat begin his prophetic career from what is related of Elijah? Him we find descending from the mountains of Gilead as if he had come from another world; and his first prophetic utterance is that of a delegate of Omnipotence: "As the Lord, the God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word."

truth are met together, righteousness and peace have kissed each other." 5. Cleansing from sin is by the blood. "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH FROM ALL SIN." Unto him that loved us and washed us from our sins in his own blood. We need holiness as well as forgiveness; sanctification as well as justification.

Elijah and Elisha. How very differently does the son of Shaphat begin his prophetic career from what is related of Elijah? Him we find descending from the mountains of Gilead as if he had come from another world; and his first prophetic utterance is that of a delegate of Omnipotence: "As the Lord, the God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, but according to my word."

The Final Victory Sure. Why should we be afraid? No anatomy of speculation can alter the nature of man; no criticism can turn history into fable; no science or wit of man—none but Christ can satisfy souls thirsting for the living God. For awhile these troubling activities may prevail. Some, tired of the ancient sun, and moon, and stars, may long for new lights; some, casting off specific Christian views, may step back towards old pagan philosophy, and deem it progress, and call the bareness wealth; many novelties may spring up to divert and mislead the unwary, but fashions of thought like other fashions, soon pass away, and times of scepticism bring about the reaction of faith.

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"Go Ye into all the World!"

THE SOUTH SEAS. Toava, the first native teacher from Rarotonga to the heathen, was ordained in the year 1832, by the late Rev. Aaron Buzacott, and located by his colleague, the Rev. John Williams, on the island of Manono, during his second visit to the Navigator's Group. From the time of his reception as a member of the native Church at Avarua, nearly half a century ago, to the day of his death in the Spring of 1876, Toava remained steadfast in his adherence to the truths of Christianity, and practically embodied them in a holy and useful life.

A HEATHEN'S TESTIMONY TO CHRIST. The Rev. James Chalmers, in giving a sketch of Toava's personal character, says: "During the last nine years I have seen much of him, and learned to admire the man. He lived much in prayer and the study of God's Word. From his position in the land he was able to speak faithfully to the chiefs. A few days before his death he said he was done with all below, and looked only for that in Christ's presence. Not in what he had done did he trust, but in the Cross of Christ alone. "I think the messenger has come to fetch me," he said, and lying down on his mat, he quietly passed away. What a change! In his youth he was a heathen, had fought, taken his captives, and cooked them! In his manhood he was converted to Christ, became a true soldier of the Cross, and led many to the Saviour. In his death he trusted alone to Christ, conquered death in Christ, and went up triumphantly to hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

THE HANDS DROP OFF, THE WORK GOES ON. As one and another of the earlier converts are removed by the hand of death, their places are being supplied by others like-minded, to whom the rising generation may look up as counsellors and guides. The Aitutakians have chosen Ioane, pastor of Avarua, as their pastor. He is represented as a good man, firm and peaceable. He has already entered upon his duties. The Avarua Church has re-elected Toava as their pastor. He is faithful in pastoral work. He preaches well, is a good visitor of the sick, and is true and faithful in dealing personally both with old and young.

A STRIKING CHANGE. The following anecdote illustrates most forcibly the success of missions in the South Seas. Not long ago a young man came from Rarotonga to London, and was taken to see the British Museum. Among the rest of the wonders he there saw, was a row of idols, and among others a Rarotonga god. He looked at it with wondrous curiosity, and asked permission to take it in his hands. He looked at it all around for awhile with great interest, and passed it back to the guide and said, "Thank you. That is the first idol I ever saw in my life." In the time of the honored John Williams there were more than one hundred thousand individual gods in Rarotonga, and so clean a sweep has the Gospel of Christ made of the whole abomination, that a young lad of nineteen had never seen one of them from the day of his birth.

MISSIONS AND COMMERCE. The following gratifying testimony to the material results of Christian missions in the interior of Africa is borne by Henry Taylor, a merchant, residing at the mission-ary station of Molepolole in the Matabele country. He writes: "The traders of this part of the country desire me to convey to the Society their very best wishes for the success of the new mission to the Lake Tanganyika. They trust that by God's help the greatest blessing will attend the labor of the few noble men who have so readily come forward to open up a fresh field of missionary labor. Those unacquainted with the history of South Africa but little know the vast amount of commerce that has in all cases followed the steps of missionary labor. Some fifty years ago but little was known north of the Vaal River. I do not think I am far wrong if I say the trade of the country now is little short of £250,000 per annum, the diamond fields excluded. For these great results the London Mission has much to be proud of; such names as Livingstone and Moffat will live in ages to come. Were I to mention the strides the Zambesi trade has taken of late years I should scarce be believed. It has been hoped by many that the Society will yet try and establish a mission in the Bahruti Valley, where a large field would be open to them. Now that the country is so well known, there should be no fear that the fatal results that attended the first mission would again occur.

CAPE COLONY. The training institution established many years since at Lovedale, in the Cape Colony, the London Missionary Society, in common with other similar bodies, is largely indebted for the band of native laborers into whose hands the care and guidance of the native churches of South Africa are, in the natural course of events, gradually passing themselves. The institution is under the management of the Free Church of Scotland missionaries. While providing a sound, general and theological training for its inmates, its distinctive feature is to be found in its industrial element, and its efficiency in this department of work can hardly be too highly extolled.—Christian at Work.

I am always desirous to learn through my friends, what is said of me by my enemies.—Benjamin Vaughan.

For the Presbyterian.

SONG OF THE BELOVED.

"My Beloved is mine and I am His. His feedeth among the lilies."—Canticles II. 16.

Blessed joy when we have found Him, And with raptur'd soul can say, Thou art mine O my Beloved, I am thine through endless day. Now all earth-born cares and troubles, Howe'er great, are made to cease, When the voice of our Beloved Softly whispers to us peace.

ELIZABETH BRACKET, North Monaghan, June, 1877.

Salt.

In both the Old and New Testaments we find many references to this great purifying agent. Every sacrifice which was offered to the Lord Jehovah was to be mingled with salt. Thus we read in the second chapter of Leviticus, "And every oblation of thy meat offering shalt thou season with salt; nether shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings, with all things offering thou shalt offer salt." So in Ezekiel we read, "And thou shalt offer them before the Lord, and the priests shall cast salt upon them, and they shall offer them up for a burnt offering unto the Lord." Turning to the pages of the New Testament, we find both our Lord and His apostles referring to salt. St. Paul speaks of the strengthening, purifying influence by which the ordinary every-day conversation of Christians should be distinguished under this emblem of salt.—"Let your speech be always with grace, seasoned with salt." And our Saviour three times over speaks of salt, first, as representing the principle of life and purity which should exist in the soul of every true Christian; and, secondly, to teach how each separate Christian should spread abroad and diffuse that principle, and thus become an agent of life and purity to all with whom he has to do.

The Jew. The Jew still walks the earth, and bears the stamp of his race upon his forehead. He is still the same being as when he first wandered forth from the hills of Judaea. If his name is associated with avarice and extortion, and spoken in bitterness and scorn, yet, in the morning of history, it gathers round it recollections sacred and holy. The Jew is a miracle among the nations. A wanderer in all lands, he has been a witness of the great events of history for more than eighteen hundred years. He saw classic Greece when crowned with intellectual triumphs. He lingered among that broken but beautiful architecture that rises like a tombstone over the grave of her departed splendor. The Jew saw Rome, the "mighty heart" of nations, sending its own ceaseless life's throbs through all the arteries of its vast empire. He, too, has seen that heart cold and still in death. These have perished, yet the Jew lives on—the same silent, mysterious, indestructible being. The shadow of the Crescent rests on Palestine, the signet of a conqueror's faith—still the Jew and his religion survive. He wanders a captive in the streets of his own once queenly Jerusalem, to meditate sad and gloomily on the relics of ancient power. Above him shines the star of Zion; but now, alas! beholds only a desolate city and an unhappy land. The world is his home. The literature of the ancient Hebrew triumphs over all creeds, and schools, and sects. Mankind worship in the sacred songs of David, and bow to the divine teachings of Jesus of Nazareth, who also was a son of Abraham. Such is the Jew. His ancient dreams of empire are gone. How seldom do we realize, as we see him in our city streets, that he is the creature of such a strange, peculiar destiny. Neither age, nor country, nor climate, have changed him. Such is the Jew, a strange and solitary being, and such the drama of his long and mournful history.

British American Presbyterian, 102 BAY STREET, TORONTO.

TO CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

OUR GENERAL AGENTS.

Mr. Wm. St. John, General Advertising and Subscription Agent, will visit places East of Toronto in the course of this and following weeks.

British American Presbyterian, FRIDAY, JUNE 20, 1877.

THE FIRE AT ST. JOHN, N.B.

The sad tidings from St. John reached us last week after we had gone to press—too late to allow us to express our great sorrow and deep sympathy with the sufferers.

All this is evidence of the fact that in this advanced age there is no real protection for life and property in cities. It is to be presumed that St. John, like Toronto, prided herself on her Fire Department.

Such was the conflagration, whose smoke is still rising from the exhausted embers. Or rather we should say, language fails to convey a conception of the awful horror.

with such an enemy. The city of Toronto would be at the mercy of fire and the wind. But this is not the worst of it. Were our buildings generally as nearly fire-proof as possible, there would not be the same likelihood of a wide spread conflagration taking place.

Let us trust that due attention will be given to this matter—the most important science of the age. The art of extinguishing fires is, in our day, carried to perfection, but the science of the subject is wholly and sadly neglected.

The General Assembly of the Presbyterian Church in Canada has accomplished a great deal of valuable work since our last issue. It has evidently gone at its task with enterprise and determination.

He who waits to do a great deal of good at once, will never do anything.—Dr. Johnson.

MATHEW HENRY, a little before his death, said to a friend, "You have been used to take notice of the sayings of dying men: this is mine, that a life spent in the service of God, and in communion with Him, is the most comfortable and happy life that any one can live in this world."

Ministers and Churches.

We urgently solicit from Presbyteries, Clergy and our readers, generally, items for this department of our paper, so as to make it a general epitome of all local church news.

It is reported from Halifax that the Rev. John Macfarlane of Woodstock has received a call from Inverness, Scotland.

Twenty six names were recently added to the roll of Granton congregation, making in all seventy-seven new members received during the last nine months.

The Rev. R. Hamilton, of Fallston and Avonbank, has sailed for Edinburgh as a delegate to the Pan Presbyterian Council, which meets there in July.

Last Sabbath being the festival of Saint John the Baptist, the Knights of Malta celebrated the day with an appropriate sermon, preached in the Central Presbyterian Church. At six o'clock the Knights assembled at their hall, and proceeded thence to the church on Grosvenor street.

Book Reviews.

SCRIBNER'S MONTHLY. New York: Scribner & Co.

The July number opens with an illustrated paper on "Bow-Shooting" by Maurice Thomson, who deals with the subject in a practical vein.

There is a remarkable story of twenty-five pages, translated from the Russian of Tourgueneff and entitled "The Nobleman of the Steppe," in which a distinguished part is played by a Cossack horse, upon whose identity the interest hinges.

"Pantalei Jeremitsch's father had received his estate in a broken-down condition. In his turn he had lived in a free and easy way, and at his death had left to his only heir, Pantalei, the mortgaged village of Besonovo with thirty-three male and twenty-six female serfs, and fourteen and a eighth desotines of badly located land in the wilderness of Kolobrod; moreover, no deed of this tract was found among the papers of the deceased.

mechanics of all kinds. "That is more proper and much cheaper," he used to say. "Rural economy!"—this destructive notion he did not abandon to the end of his days, and it was really that which wrought his ruin.

Among other things it occurred to him to have a family carriage built under his own directions and it was so large that, in spite of the combined efforts of all the horses of the village and their owners, it fell on the first downward slope, and upset to pieces.

The peasants were to live on a new principle, all according to his "rural economy." He had their houses built three and three together, so that they formed a triangle, in the midst of which a pole was raised, with a little house for the stables, and a flag.

One day he read in the Moscow Times an article by the landed proprietor, Chriak Chrupitski, on the utility of good morals for the peasantry, and immediately he gave command that all his peasants should learn the article by heart.

The next thing that attracts our attention is a paper of Anecdotes of Gilbert Stuart, the painter, by his daughter. Of these anecdotes we select two: the first will probably be highly appreciated by many of our contributors and correspondents, and the second is of general interest.

"Stuart once painted a head of a friend to whom he was very much attached, and who had recently died. But the panel upon which it was painted began to split through the middle. My father tried to find some one who could join it without injury, but all declined it as an impossibility.

"Ruggles, an old cabinet-maker, of Boston, told me that he used to make Stuart's panels for him. They were made of mahogany, and as Stuart complained that he missed the rough surface of canvas that was favorable to the sparkle of his color, Ruggles invented the way of producing that sort of surface by cutting teeth in the piano-iron and dragging it backward, that proving the best way of indenting without tearing the wood.

In his Editorial on "The New Temperance Movement," Dr. Holland is perhaps somewhat severe on those advocates of temperance who are not prepared to go the length of total abstinence.

"There seems to be a revival of the popular interest in the temperance question, not only in this country, but in England. Indeed, it seems to us that the peculiar phase which the revival presents in this country is born of the English fact. The terrible state of things in that coun-

try among the poor, which has given rise to such noble efforts for temperance by Cardinal Manning, has roused, at last, the ecclesiastics of the English church, and it is becoming quite respectable now in England to work for temperance. That makes it respectable here, of course, and it is really very encouraging to see wine-bibbling clergymen and church members trying, in a moderate way, to counteract the legitimate effects of their own pernicious example.

The number contains many other clever and valuable articles, and is, on the whole, a very fair sample of this deservedly popular magazine.

St. Nicholas. New York: Scribner & Co.

This attractive magazine for the young continues to combine instruction and amusement in very judicious proportions. The following paragraph is taken from an article on George III., by Noah Brooks, in the July number:

"For one, I love to think of the pure and simple life of George III. As kings go, he was decent, reputable, and well disposed. His palace life must have been dreary and humdrum to the last degree; but it was clean and wholesome, which cannot be said of the life of some of the kings and princes who came before him, or who have lived in England since his day.

Intelligent young people are very fond of writing that is so much in sympathy with nature as the following taken from "And the Sun smiled," by Margaret Eytling:

"Go away, for a little while," said the rain to the sun. "Don't you see I am preparing to visit the earth? And as you ought to know, the sun shouldn't be shining when the rain-drops are falling."

"It's such a lovely—such a very lovely day," said the sun, "and the earth is so beautiful and pleasant to see, that I don't want to 'go away.'"



Justice Literature.

"Just This Once."

PART I.

The sun was shining brightly, and the birds singing gaily, as Ethel looked from her window on the first morning of her visit to the country.

men talked, Ethel quickly made the acquaintance of Cecilia Calbury, and learned many particulars of the neighbourhood and its inhabitants.

just as the sun was setting behind a bank of golden clouds. "How late it is!" thought Ethel, "poor grandpapa must have been very lonely, but it's only this once; I'm determined never to treat him so again."

Forgiveness. A soldier was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished.

Scientific and Useful. SCORFULA. A tea made of ripe, dried whortleberries, and drunk in place of water, is a sure and speedy cure for scorfula difficulties, however bad.



