

Our Young Folks.

The Bell at Sea.

The dangerous islet called the "Bell Rock," on the coast of Forfarshire, used formerly to be marked only by a bell, which was so placed as to be swung by the motion of the waves, when the tide rose above the rock.

When the tide's billow swell Had reached its height, Then tolled the rock's lone bell Sternly by night. Far over cliff and surge Swept the deep sound, Making each wild wind's dirge Still more profound. Yet that funeral tone The sailor blessed, Steering through darkness on With fearless breast. 'E'en so may we that float O'er life's wide sea, Welcome each warning note Stern though it be.

—Mr. Hemans.

How to be a Gentleman.

We want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made of boys. We begin to think now that those were old-fashioned, that they are all out of date. We look around and see a great many persons grown up, with men's clothes on; who are called men. But they act and behave so that we feel certain that they were never made out of boys. If they had been, they would know how to behave better. Where they came from we do not know. But what we wish to put into the ears of the boys is this—be gentlemen. In this country every boy may grow up to be a gentleman if he will. It is not necessary that he should become rich—and most boys think it is—nor is it necessary that he should become a great scholar, nor that he should become a distinguished man.

But some impatient ones are asking, How can we become gentlemen? How can a boy go about making himself one? Can he work for it? Yes, he can. And the harder he works in the right way, the better. Can he study for it? Yes, he can. But he must study with his eyes and his ears. Reading books and newspapers is not enough. He must think and feel as well as speak and act. Can he buy it? No, he cannot. Money will buy a great many things, but it will not buy what makes a gentleman. If you have money, you can go to a shop and buy clothes. But hat, coat, pants, and boots do not make a gentleman. They make a fop, and sometimes they come near making a fool. Money will buy dogs and horses, but how many dogs and horses do you think it will take to make a gentleman? Let no boy, therefore, think he is to be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house he lives in, or the money he spends. Not one or all of these things do it—and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, have no horses, live in a poor house, and spend but little money, and still be a gentleman. But how? By being true, manly, and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and respecting others. By doing the best he knows how. And finally, and above all, by fearing God and keeping His commandments.—Parish Visitor.

A Few Words to Our Girls.

The pastor of a church in one of our large cities said to me not long ago: "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So pure, sweet women, kept from the touch of evil through the years of their girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no place for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require, on association and marriage, purity for purity, sobriety for sobriety, honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice, they will not pay it. I admit with sadness that not all of our young women are capable of this high standard of themselves or others; too often from the hand of reckless beauty has the temptation to drink come to men; but I believe there are enough of earnest, thoughtful girls in the society of our country to work wonders in the temperance reform, if fully aroused. Dear girls, will you help us in the name of Christ? Will you, first of all, be so true to yourselves and God, so pure in your inner and outer life, that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful guilt of dishonor is close beside your feet, and in it fathers, brothers, lovers, and sons are going down. Will you not help us in our great work?—Mary F. Lathrop.

There are eighty-two Congregational churches in Nebraska, only three of which have pastors, sixty-one are supplied with acting pastors, and sixteen are vacant.

The English Court of Exchequer has affirmed the decision of magistrates, convicting Dr. Monk, the spiritualist medium, under the Vagrant Act, and sentencing him to three months' imprisonment.

Fifty thousand workmen have been thrown out of employment in the French silk factories on account of the high price of raw silk and manufacturers declare that work cannot be resumed until the price of raw silk falls fifteen per centum.

How to Manage a Missionary Society.

An Woman's Foreign Missionary Societies are being formed in various places, the following hints for the management of one, re-printed from a little publication of the Presbyterian Board of the North West may be both interesting and useful: Lay in your materials—faith (vide Paul) and work (vide James.) But don't wait till they are all in, as they will come when needed, as the withered hand grew strong while being stretched forth.

Have plenty of both the above mentioned (faith and work) for it will take immense quantities. The plan is a great one. Lay your foundations broad, and build on a rock, so it (your house) will stand till the millennium. Don't work while you "feel like it" and stop when you "get tired." He didn't so measure His service. If you would like minute and practical instructions how to begin and keep on, read the infallible directions in—

- Ex. xxxv. 21-35. xxxvi. 1-7, especially 5th v. xxxix. 80-48. xl. 1-38, especially 34-38. 1 Chron. xxviii. 10, 19, 21. 2 Chron. i. 9 chapters. Ezra, Nehemiah, Ps., Is., and the New Testament.

Indeed, it is difficult to except any part of the Bible.

Ask your minister to appoint a meeting of all the women in the church, and when all are together with one accord in one place, the Holy Ghost will surely descend, and you (even the handmaidens) will speak with new tongues the wonderful works of God. Be sure and speak, and speak that. If you cannot begin your lesson with the glorious arithmetic of Acts ii. 41, try that of Matt. xviii. 19, 20. I would solemnly warn every individual against Judges v. 28.

Let some elect lady take the chair, call the meeting to order, and open with singing, reading the Scripture, and prayer (a missionary prayer, Matt. vi. 9-13). Then vote to have a society, a constitution and officers, and get them chosen as quickly as possible, and let no one decline. Get subscribers for Foreign Missionary, Woman's Work, Children's Work, and let everybody that can buy some good missionary book to read and lend.

Meet one hour every month at church or private houses. Have a subject. Let the president assign parts, a month in advance, to six or eight persons each time. Bring in an original essay on some kindred theme, perhaps of her own choosing, and all, without fail, feel responsible to say a word, however short, about the field considered. Let these "parts" take up the mission thoroughly; the country, its geography, government, social life and people, religion, history; the mission, its beginning, development, difficulties, present needs, signs of good and future promise; its stations, machinery (i. e., schools, press, native agency, etc., etc.); the missionaries: take them up individually and personally; their names, their families, their special departments. Biographies of the sainted dead. Be sure and have maps and illustrations, object lessons, pictures—anything to bring the country near and make it vivid. Make everything pointed and sprightly. Study, directness, and condensation will do this; and never be tardy or exceed your hour. Have your Secretary bring in a report, always, of your last meeting. Have your annual meeting public, and make it interesting. Let somebody write a letter to a missionary every month, and have these read at your meetings before they are sent. Let those letters be natural and chatty, loving and sisterly; cheerful and encouraging, written plainly on thin paper, and pay the postage, and always request the missionary never to write back! Tell her you would be sorry to add to her burden or tax her time—already so full, but that your offering is a free-will offering of love and sympathy, and you will charge it (if you are mercenary still) to the Master Himself—Mat. x. 42. "He will answer it, and you will be so glad!"

Don't be too anxious to have a special field or object of support—Matt. xxviii, 18-20. Give your money, by an act of the most spiritual worship, directly to the Lord, and drop it quietly and unquestioningly, laden with prayer, into the treasury, having confidence (you must have that) in those who disburse it for you, and let them send it wherever needed most. Dedicate it wholly, not only to the glorious King, but also to the Man of Sorrows; and if the Master wants twine, stings, wrapping paper and pine boxes, so practical and so unromantic, let your funds go for these to carry the Bibles in, albeit wrapped outside! As our hearts grow and our faith strengthens, we shall unselfishly diminish the crushing and perplexing cares of our good officers and secretaries and missionaries who keep track (if they can keep track) of all these multiplied specialties. Never send a donation to a missionary and ask her to account to you for the expenditure of it! I trust she has something else to do. Regular acknowledgment is made, of course, to the proper person, and no money (I conscientiously believe) is so carefully and economically expended as what passes through missionary hands.

Little do you know the demands upon the time and strength of those dear foreign missionaries, and how the burdens press, where holds are so white and laborers so few. Hold up your hands, ye Aarons and Hurai! Yet we don't talk often so plainly on this point. Ignorance has been winked at, and many weak in the faith have been received, and specialties allowed to all who asked, for this kind goeth not out but by prayer and fasting.

Let the money be promised and given systematically, in monthly envelopes, with the name and amount on each. Let the sum never fall below the vow, though sometimes you will love to add a thank-offering for special mercies as the Lord shall prosper you and fill your cup with salvation. He gives good measure, and lets us hide most precious secrets with Him.

Remember our hour of prayer—part or all of the time on Sabbath evening from five to six o'clock.

With special emphasis I beg you, have the children of your homes and church,

boys and girls, at work for Christ in the salvation of the world. Organize them and keep it up faithfully. We have a plan for them similar to this for the ladies. In best wishes and missionary love, yours, SARAH J. RHEA.

A Model Church.

It paid its pastor a salary so large that he was really free from all worldly care. He had enough to lay up five hundred dollars every year for the support and education of his family when he should die. He had enough to buy all the books that he needed for his work. It paid him every quarter in advance, so that he never contracted a debt at the store or with his butcher. Besides this, the church paid the annual premium on a life-policy for \$10,000 in favor of his wife.

This model church owned a manse which it furnished and kept furnished. When any article was worn out, it was replaced by what was new. In this manse was a study which was adorned with a beautiful book-case full of the choicest standard commentaries and works on theology, owned by the church—a library for the increase of which an annual appropriation was made out of the revenue by the Board of Deacons.

This church had elders that were elders indeed. They were never absent from the sanctuary or from the prayer-meeting. It had deacons that were deacons indeed, who were never out of their places in the sanctuary and the prayer-meeting. It had church-members who were Christians indeed, never absent from their places when they had heard the church-bell ring. They did not wait to inquire what was going on at the church; judging that whenever that bell rang it was their special duty to be at the church to participate in whatever might be going on. The Sunday-school was attended by all the children of all the families belonging to the church. An elder was the superintendent. An elder taught a Bible-class composed of elderly men; another, a Bible-class composed of elderly women and matrons; another, a Bible-class of young men; another, a Bible-class of young women. Thus a corps of teachers for the younger classes was continually in a course of preparation under the immediate training of the divinely ordained officers of the church.

All the children were taught to sing; and, every Sunday, they sang the "the songs of Zion," i. e. the hymns used in the church; not the ephemeral and sensational "Gospel songs" that are now all the rage. When the Sunday-school was dismissed, the children, instead of running home, repaired at once to the pews of their parents in the church, and at the instant that the old clock in the church-tower pealed out the hour of eleven, the church was full. All who were to be at church that day were there, in their seats, ready to join in the worship. If any one came in afterward, every body knew that he was a stranger, not acquainted with the ways of the people.

And the music! One who heard it—no mean judge—said: "I expect never to hear such music again this side of heaven." Everybody sang. There was no need of an organ. Nearly everybody knew all the psalms and hymns by heart; for all had learned them in Sunday-school when they were children. But every pew had a number of hymn-books with the music printed opposite the words, so that there was no excuse for remaining silent. The pastor raised the tune. But that was no labor for him; for, besides having a magnificent voice, he had so drilled his people in the Sunday school that any one of a hundred of them was able to "carry the tune."

Much more might be said of this "model church," but this paper is already too long. Only one thing more will complete this description. All the young people and the children of this church were made by their parents to go with them to the prayer-meeting on Wednesday night.

This was a real Presbyterian church of the olden time. How sadly have the churches of the present day degenerated from anything like conformity to such an ideal!—Transylvania Presbyterian.

Christ's Death and Resurrection.

There can be no comfort in contemplating only the dying of the Lord Jesus. All is dark, and dismal, and depending around the tree on which the Man of Sorrows hung. If we confine our meditations exclusively to the death of the Redeemer, our feelings will rather resemble those of His mother and of His mother's sister—of Mary the wife of Clophas, and of Mary Magdalene—who stood beside the Cross and witnessed the expiring agonies, and heard the dying groans of the Master whom they loved! It is the resurrection of Jesus taken in connection with His death that is a source of comfort and of joy. When the Sun of Righteousness set behind the hill of Calvary, the disciples were left in darkness and in sorrow, but when He rose with re-ascended splendor on the third, the appointed day, the darkness was dissipated, the sorrow was dispelled, and they rejoiced with joy unpeakable and full of glory. The Apostles never preached the death without at the same preaching the resurrection of Christ, as St. Paul in the 15th chapter of his first epistle to the Corinthians tells us how he preached—"I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third according to the Scriptures." His death was a sacrifice or atonement, His resurrection was a demonstration of His power to atone, for He was declared to be the Son of God with power by the resurrection from the dead. He was "put to death for our offences," but "raised for our justification," so that, as St. Peter says, we are begotten again "unto a lively hope by the resurrection of Jesus Christ from the dead."—Rev. D. Bagot, D.D.

Last Sunday, the third Sunday of the Moody meetings, the congregations at the Tabernacle were larger than on any previous Sabbath—seven thousand women in the afternoon, and seven thousand men in the evening.

Sabbath Observance.

The Interior copies from the Princeton Review an article on the Observance of the Sabbath, to the whole of which we would gladly give place but for its length. We cannot, however, refrain from making the following extract, and asking our readers to refer to the Scriptures indicated as the basis of the opinions therein expressed. We feel that if there is any one danger above another now threatening us as a Christian people, it is that of Sabbath desecration:

While the teaching of God's word is mainly general, yet it is broad enough to cover the whole question of human duty, and the obligations of individual conscience in every condition and generation of mankind. The Bible is a book of principles, as well as of institutions. The law is clearly stated, but at the same time, in its detailed application to the specific acts and circumstances, much has been left to the individual conscience and judgment of men. It is here that our responsibility begins. Here we must seek to know the will of God, and to cherish the spirit of obedience.

A studious collation of Scripture hints would disclose the following particulars of a Christian observance of the Sabbath:

- 1. The Sabbath must be remembered. Ex. xx. 8. 2. It must be hallowed. Ex. xx. 8. 3. It must be secure from ordinary secular occupation, being in this respect a day of rest. Ex. xx. 9. 4. It must be employed in divine worship—private and public—with meditation, prayer, and the preaching of the word. Is. lvi. 1, 2, and Acts xx. 7. 5. It must be hailed as the honorable of the Lord, and held in delight as a day of gladness and of the Eucharist. Isa. lviii. 13, Ps. cxviii. 24, Acts xx. 7, 1st Cor. x. 16. 6. It must not be dishonored by frivolous recreation or idle pleasure. Is. lviii. 13. 7. It must not be disturbed by unseemly noise and tumult. Hab. ii. 20, Matt. xxiv. 20, Heb. iv. 9. 8. It must not be outraged by gala spectacles and vain parades. Isa. lviii. 13, Ps. lxxv. 1, 2, 4, 7. 9. It must not be profaned by traffic for gain or sordid industry. Neh. xiii. 15-22, Isa. lviii. 13, John ii. 13, 17. 10. It must not be polluted by any form of vice or dissipation. Isa. lvi. 2. 11. It may be used in acts of social intercourse; spent in imperative travel; visiting the prisoner, the sick, or the poor; in religious instruction, and deeds of charity. Matthew xii. 13. Luke xlii. 10, 17; xxiv. 13, 31. 12. It may be employed in any works of necessity or mercy. Mark ii. 23, 28, et passim.

These conditions of Sabbath obligation apply generally to human society. They belong alike to the individual, the family, the community, the church, and the state. They are equally binding on young and old, and find their modification only in those cases of exigency which are clearly sanctioned under some phase of Providence.

The Everlasting Gospel.

It is "eternal redemption" that is provided for us by the God-man Redeemer. So the Gospel or good news concerning this is called "everlasting." And to this the Apostle Peter refers when, contrasting the withering grass with the enduring word, he says: "But the word of the Lord endureth forever; and this is the word which by the Gospel, is preached unto you." (1 Peter i. 25.)

It is not the Gospel of one age, but the Gospel of every age—everlasting. It is not the Gospel of the past age, nor of the present age, nor of the age to come, but the Gospel of all ages—everlasting.

It is not the Gospel whose good news ebbs and flows, darkens and brightens, alternately. It abides the same—for it is good news of the grace of Him with whom there is no variableness, who is the same yesterday, to-day, and forever. Our changes cannot affect the Gospel, just as they cannot affect Him, or make Him less loving, less gracious, less forgiving.

It is a Gospel that will carry us through the gloom and weariness of our pilgrimage, even to the end; it is a Gospel that will abide with us through eternity; for it is the everlasting Gospel, and all its blessings are, like itself "everlasting." Everlasting life is the sure portion of the believing sinner.—Christian Treasury.

The Old Hundredth.

This unique psalm tune first appeared in John Calvin's "French Psalter," published at Geneva in 1543, as the "proper tune" to the 134th Psalm. Guillaume Fréno was musical editor of this work. He was a master in music, yet all that will be found in ordinary musical history regarding him is that he was an "obscure musician of Strasburg of the sixteenth century." The Church owes him not a few of her finest melodies. A melody in Luther's great psalter, published from 1524 to 1560, seems to have suggested the ideas of this inimitable chorale. One of Luther's hymns of eight unequal lines, which was set to a melody of the Moravian or Waldensian early church, contains the elements of the Old Hundredth. But these were reset and remodelled by Frano, who left Strasburg and became "conteur" or precursor to Theodore Beza, at Lausanne. He subsequently settled and died at Geneva, leaving as his imperishable monument the music of the French Psalter. The music was afterwards adapted to the Hundredth Psalm in the first "English Psalter" ever published, edited by John Calvin, and printed for the use of the congregation of English-speaking refugees at Geneva in 1586, of which at that time John Knox was minister. The musical editor of this psalter was Claude Goudimel, of Rome, who suffered martyrdom at Lyons at the time of the massacre of St. Bartholomew, because he had set the English psalms to music. This Geneva-English psalter was reprinted in 1584 by "John Day, over the pump in Aldgate," and Andrew Hart, in Edinburgh, and laid the foundation of the psalmody of the Protestant Churches of the world. The

words of this psalter contained first thirty-seven psalms, written by Sternhold and Hopkins, the remainder being written by ten of the refugees at Geneva. William Keith, from Aberdeen, wrote the Hundredth Psalm. This psalter, words and music, was for some time universally used by the Protestant churches of England and Scotland. When Oliver Cromwell got the Westminster General Assembly of Divines to prepare a new version of the psalms in common metre, for the use of the churches, the Parliament sanctioned it; the English Church at once adopted it, but the Scottish people rebelled on the ground that they had already a better psalter of their own. Cromwell had to come to a compromise with the hardy Scots. (The only other compromise he ever made in his life was with Cameron of Lochiel, when he and his army got bewildered in the wilds of Lochaber.) This compromise was that in Scotland a number of their favorite psalms from the old psalter might be published as second editions. This was done, and the music is thus called "old"—the Old First, Old Forty-fourth, Old Hundredth, Old Hundred and Thirty-fourth, Old Hundred and Thirty-seventh, etc. These old psalms are still sung in all Scottish churches, and the music of them (which, with the exception of the Old Hundredth, had long fallen into disuse) has been recently revised. Dr. Manser, who characterized it as the finest psalmody of any age or any country, was one of the first who called attention to it, and now it is fast becoming the most appreciated and popular among the people. Many of the tunes will be found in the revised edition of the "Scottish Psalmody," all of them with the "old" words in Day's or Knox's old psalters.

MISSIONARY NOTES.

The Ainos of Yezo are a peculiar people, entirely different from the Japanese, who bear dominion over them, bearing some resemblance to the Eskimos. They keep to their own villages, and are distinct in habits, language, and religion. They worship objects of nature and know nothing about either Buddhism or Shintoism. No missionary had ever been among them until the Rev. Walter Denning, of the Church Mission at Hakodadi, paid them a visit last summer. The Church Missionary Intelligencer says Mr. Denning's journals of this visit have just come to hand. Mr. Denning penetrated into the very heart of the Aino country and remained there a month, in their old capital, Biratori. The people regarded him with some suspicion, fearing he was a spy of the Japanese Government; but they treated him kindly and were sorry when the time came for him to leave. He intends to return to them again, probably in the coming spring. As the Intelligencer promises to print his journal we hope to make some use of it for our readers.

The Christian workers of Spain are issuing a Quarterly Circular from Madrid. The various missionaries report the progress of Sunday-school and other work to one of their number appointed to act as editor in Madrid. The Quarterly thus affords the missionaries an opportunity of comparing their difficulties, methods, and results. Those who use and accept as an axiom the oft-repeated statement that in foreign fields Sunday schools can be composed only of those who are members of day schools and of a part only of those, may find food for reflection in the fact reported by Rev. Mr. Armstrong, of Valladolid, that his Sunday-schools are attended by ninety children, while the pupils of his day schools number only thirty boys and eighteen girls. A letter from Madrid, dated October 28th, states that: "Last Sunday, in fellowship with our brethren in so many lands, we had special meetings in communion with the Sunday-schools. Earnest and deep attention was shown by the classes in the morning; but it was in the special meeting of the afternoon—a children's service, attended also by many parents—that there was manifest blessing. Before night we heard from the lips of one dear girl that she had accepted Christ as her Saviour."

The Missionary Herald has some interesting and encouraging news from the Zulu Mission of the American Board. Mr. Pinkerton writes that a new station has been begun at Indunduma, which is more than a hundred miles distant from any of the Board's other stations in Natal. The new station is fifty miles from any country store where Europeans can get supplies. As some time was spent in building a hut suitable to live in, Mr. Pinkerton's supplies were soon almost exhausted and he had to use native food. Thirty or forty persons attended services every Sunday and a school is to be established soon. Mr. Bridgman writes from Umzumbi that three young men have united with the church there, and that, "in the four villages where I have my regular Sabbath services in course—villages at the different points of the compass from six to ten miles out—I find willing and large audiences." The girls' school carried on by Miss Pinkerton, is highly appreciated. The number of boarders has increased from fourteen to twenty-one. There is an unusual degree of religious interest manifested, and several girls have become hopefully pious. Messrs. Rood, Tyler, and Fixley have made a visit to the out-stations. They organized a church of twenty-five members at Table Mountain and at Esidumbin seventeen persons were baptised. The other out-stations visited were found to be in a flourishing condition. Mr. Tyler says his convictions that the native agency should be more utilized has been deepened by his observations on this tour. "True, we lack those who are educated, in one sense of that word; but we see in them a tolerable knowledge of God's Word, a piety that is growing, and I may say also a sanctified common sense; that gives them an ability which foreigners do not possess to reach the hearts and consciences of their countrymen. If responsibility is thrown upon them and they receive that encouragement and moral support which such visits as we have described are calculated to impart, we may hope for their success."

It is estimated that there were 7,000,000 idolaters in the Roman Catholic Church.