

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.

"What does he mean?" murmured the rushes; "we wouldn't wish better ground; so nice and marshy; see how we flourish." "And we," cried the nettles and docks; "here we are, as fine as can be, rejoicing in the 'high and dry.' I'm sure we make a wonderful show. We are perfectly satisfied with things as they are; but some people are never content!"

"Ay, ay," cawed the old crow; "no doubt you are satisfied, my fine fellows; ill weeds thrive in bad ground; it's not likely you'll go in for improvement of the soil that is to get rid of you!"—*The Leisure Hour.*

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. I hope many more little girls will take their first lessons these bright summer mornings, and become skilful in all the mysteries of cakes, and cookies, and tarts, and tea biscuit. Bread making is rather heavy work for little girls; but to learn the art as soon as you are strong enough to mould the loaves easily. Do not attempt too much at once, or you will be likely to grow discouraged. One thing at a time, and do it well. Learn it perfectly, so that you will never forget it. If you know how to make even one kind of cake, in perfection, it is more than some housekeepers of long standing can do.

Attend carefully to little things. When cutting out your cookies or biscuit, see that you set the cutter fairly over the rolled dough. Do not leave a corner irregular; but make the form perfect and symmetrical. So when you place them in the pan, do not let the edges bend up on the side of the pan. A fair, round, even cake, tastes better than an unsightly lump of the same baking. So when you are dishing up anything for the table, even so simple a dish as fried mush, lay everything smoothly and evenly on the plate—not jumble and break the pieces, as some careless people do, making the meal look most uninviting. See that the edge of the dish is neatly wiped before it goes on the table, and then set it evenly before the plate of the one who is to serve it out. A very plain dinner can be made to look very inviting, and a rich one quite the reverse, just by the manner of serving it up.

Study what the cook book says about these "little things," so often overlooked, as carefully as you do the compounding of a cake; just in proportion as you attend to these, will be your success in winning the title of a good housekeeper. It is on these little hinges, that the comfort of the household is largely dependent, and the earlier you learn to observe them the deeper will be the lesson. It is very hard to unlearn careless, untidy ways, which we have acquired in childhood.

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. But very often I find one great thing lacking in you. You are not quite gentlemanly enough. There are so many little actions which help to make a true gentleman, and which I do not see in you. Sometimes when mother or sister comes into the room where you are sitting on the most comfortable chair, you do not jump up and say, "Take this seat, mother," or, "Sit here, Annie," but you sit still and enjoy it yourself. Sometimes you push past your mother or sister, in the doorway from one room to another, instead of stepping aside politely for them to pass first. Sometimes you say "the governor," or "the boss," in speaking of your father; and when he comes in at night you forget to say, "Good evening, sir." Sometimes when mother has been shopping, and passes you on the corner, carrying a parcel, you do not step up and say, "Let me carry that for you, mother;" but keep on playing with the other boys. Sometimes when mother or sister is doing something for you, you call out, "Come, hurry up!" just as if you were speaking to one of your boy companions. Sometimes when you are rushing out to play, and meet a lady friend of mother's just coming in at the door, you do not lift your cap from your head, nor wait a moment till she has passed in.

Such "little" things, do you say? Yes, to be sure; but it is these very little acts—these gentle acts—which make gentlemen. I think the word *gentleman* is a beautiful word. First *man*—and that means everything brave and strong and noble; and then *gentle*—and that means full of all these little kind, thoughtful acts of which I have been speaking. A gentleman! Every boy may be one if he will. Whenever I see a gentlemanly boy I feel so glad and proud! I met one the other day, and I have been happier ever since.—*From Up Stairs.*

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."

Even though walking in darkness for a while, the aged have the sure promise: "At eventide it shall be light."

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. So of good Sunday school teachers.

3. It means early study of the text of the correct lesson. It should also include some study of the lesson weeks in advance.

4. It is well always to form for one's self a plan, or analysis, embracing the more important points of a lesson in their natural order.

5. It is important to arrange and systematize one's knowledge, so that it may be available and utilized to the best advantage.

6. Supplement private study of the text with all available helps.

7. Utilize the odds and ends of time by having an open Bible on your dressing case, or in your desk at your store or office, and something on the lesson always about you. Refer to it often, if only for a moment.

8. Study prayerfully. God is his own interpreter, and the Holy Spirit is our best teacher; and His presence and help come only in answer to prayer.

Analytical study of a given lesson was treated according to the following outline:

1. THE OBJECT OF BIBLE STUDY.—The Bible should be studied: (1.) As a source of knowledge. (2.) As a means of grace. (3.) As a preparation for teaching.

2. METHODS OF BIBLE STUDY.—Intelligent methods should comprise: (1.) Collation of kindred passages. (2.) A plan or analysis of lesson. (3.) Adaptation or methods.

KINDRED PASSAGES.—(1.) The historical connections. (2.) The same or similar incidents or subjects treated elsewhere in the Bible.

ANALYSIS.—(1.) Definition of words, ancient and modern uses, and meaning in original languages. (2.) Persons mentioned. (3.) Places mentioned. (4.) Time of events recorded. (5.) Peculiarity of customs or events (miraculous or otherwise). (6.) Topical outline of subject. (7.) Leading fact of doctrine. (8.) Duties to God, to man, and to self.

ADAPTATION OF METHODS TO THE CLASS.

—(1.) Selection and wise arrangement of portion of lesson best adapted to class. (2.) Brief calling back of title and subject of last lesson, so as to connect with present. (3.) Recitation of title and golden text, so as to bring the subject clearly before the mind. (4.) Recitation by teacher and scholar of selected verses. (5.) Questions to test knowledge and stimulate mental and spiritual activity. (6.) Distinctive practical thought of lesson. What for me and my class? (7.) Lesson hymn.—*Philadelphia Sunday School Times.*

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." "In whom we have redemption through His blood." By nature we are under the curse of the broken law, and in bondage to corruption. "Christ hath redeemed us from the curse of the law, being made a curse for us." Dying for us, in our room, he has satisfied the demands of both law and justice and thus secured for us complete deliverance.

2. Justification is by His blood. "Much more then, being now justified by His blood, we shall be saved from wrath through him." The blood of Christ is the symbol of his obedience as well as of His sufferings. It is the evidence that He has finished the work given him to do; and that he has wrought out and brought in an everlasting righteousness, and thus secured that which is needful to justification. There is no justification without righteousness. No man can attain it by the obedience of the law. Christ has wrought it out. It is in him. In receiving Christ the believer receives the gift of righteousness unto justification of life, and hence he is justified on the ground of the righteousness of Christ, imputed to him and received by faith alone.

3. Peace is by his blood. "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ; for he is our peace." And having made peace through the blood of his cross, by him to reconcile all things to himself. "How much more shall the blood of CHRIST PURGE YOUR CONSCIENCES FROM DEAD WORKS TO SERVE THE LIVING GOD." Man by nature is alienated from God. There can be no peace until the demands of law and justice are satisfied. All this is found in the blood of Christ. There is no peace for the troubled soul in anything but the blood of the Lamb. It is only by faith in this blood that solid, enduring peace can be obtained.

O weary wanderer, looking for rest and finding none, this way, "Behold the Lamb of God that taketh away the sins of the world!" "Be of good courage, rise, He calleth thee." Do you not hear His words: "Come unto me all ye that labor and are heavy laden and I will give you rest?"

4. Forgiveness is by His blood. "Almost all things are by the law purged with blood; and without SHEDDING OF BLOOD IS NO REMISSION." "In whom we have redemption through His blood, THE FORGIVENESS OF SINS, according to the riches of his grace. There is no remission without satisfaction. Justice must be done. God cannot do wrong, even to save sinners. Christ, by the shedding of his blood in the room of sinners, makes it possible for God to remit the penalty to the believer and still do justly. More, he makes it impossible for him not to remit the penalty to the believer without injustice. Hence, the remission of sins to the believer is a high act of justice as well as of mercy. "Mercy and

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. He has not secured the latter for his people and left them to work out the former as best they could. He has made full and complete provision for both. His blood is efficacious to purify as well as justify. The redemption which Christ has purchased is full and complete. He is made to the believer sanctification as well as wisdom and righteousness. We are sanctified in Him as well as justified. It becomes us to look to and trust in the blood of Jesus for deliverance from the dominion and power of sin as well as for the remission of its penalty. Let us appreciate the blood of Christ; let us study it; let us trust it; let us magnify it, yes, let us glorify it. IT CLEANSETH FROM ALL SIN.—D. A. W., in *United Presbyterian*.

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." His family connections are concealed from us. Not a word is mentioned of his father and his mother, nor is there anywhere an allusion to his genealogy or relationship. The softer feelings of domestic alliances seemed shaded by the experience of his elevated soul, and he steps forth giant-like, his whole character, which keeps everything about him, as it were, at a distance; he is like Sinai itself with its bounds set round about the mount.

Elisha's character is quite of another kind, and in the circumstances of his coming forth into public notice, he appears as any other man. The sacred history conducts us to his house and family. We are made acquainted with his occupation and connections. We behold him at his plough as a common husbandman, as one whose feelings and experience are much the same as our own; who participates in all our relative circumstances; who, like ourselves, is closely allied by blood, affection, and tenderness, to the circle in which he lives; who is a stranger to none of the sensibilities of our common nature; who can feel the pain of separation and taking leave of friends; and in whose bosom beats, in every respect, the heart of an ordinary member of the family circle. We can venture familiarly to approach him, and we feel our hearts gained to him in so doing.

Now all this was suited to the official character which Elisha was to sustain in Israel. While Elijah was as another Moses, a vindicator of the Divine holiness, and an ambassador of Divine wrath against all who violate his law, and therefore appeared as he did; Elisha, on the contrary, was appointed as an evangelist and representative of Jehovah's loving kindness, and was to shine before men in a very different light, not to threaten and terrify, but to allure, persuade, and convert. Hence God sent him to the tabernacles of his brethren as one of themselves, and stationed him as a friend, "a whom the most timid might feel confidence, and whose humane and affable intercourse might operate benignly on the minds of men. Elisha shows himself to have been a beloved and affectionate son; and we at once feel our hearts drawn out towards any one in whom we perceive such features of character."—*From Krummacher's Elijah the Tishbite.*

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 while 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.

Why fear? Is it not a part of the mystery of His way—the Divine policy of which the cross is the sublime example—that He always triumphs even when he seems to fail; rises out of suffering and death more powerful than before; and gains a wider influence, a brighter lustre, from all that is done to injure His name? Greater changes may occur, the powers of heaven may be shaken and the mountains be removed; it may look to the eye of man as if ruin were coming on the loosened winds; but as we stand in the present, cowering while we hear the birds of prey flapping their wings and screaming with premature joy as if about to feast on the dead body of Christianity, or timid as we cast a glance toward the dubious future, there rises the figure of our Lord in calm majesty, who sits as king upon the floods, and master of all the wild forces that are abroad, and His quiet voice is heard saying to us out of His peaceful greatness, "Children! let not your heart be troubled, neither let it be afraid." No; O Lord, we will not fear, for Thou art with us and greater than all. With Him is the burden of empire and the issues of the war, with us is the service of obedient love. It is His to see that the purposes do not fail; it is ours to go forth without worry to our labor from morning until evening. We have only this one thing to do—to mind our spirit and our work. Let us renew our strength and refresh ourselves once more for toil by the sight of Him. "O come, magnify the Lord with me and let us exalt His name together." Let us rejoice in hope, for in the distance we see "all the people praising Him, and the whole earth filled with His glory."—*Rev. J. T. Brown.*

"Go Ye into all the World!"

THE SOUTH SEAS.

Teava, 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, Teava remained steadfast in his adherence to the truths of Christianity, and practically embodied them in a holy and useful life. In his work among the heathen Teava proved himself apt to teach, and as the result of his labors whole tribes abandoned idolatry, and expressed their readiness to place themselves under Christian instruction. At Manono and in the Samoan Islands he spent more than twenty years. "With his life in his hand," writes Mr. Buzacott, "He traveled in an open canoe from island to island, striving to remove the prejudices of the people, and to prepare the natives to receive European missionaries." He subsequently returned to his native island of Rarotonga, where he was permitted to spend the evening of his days.

A HEATHEN'S TESTIMONY TO CHRIST.

The Rev. James Chalmers, in giving a sketch of Teava'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 Aitutikians 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 Teava 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 missionary 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 have much to be proud; 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.

To 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,
How'er great, are made to cease,
When the voice of our Beloved
Softly whispers to us peace.

Is my soul with doubt beclouded?
Does the eye of faith grow dim?
'Tis like Peter, when I'm looking
At the waves, and not to Him
Ah! I know 'tis my Beloved,
For His will's my only choice,
I can trust His every promise,
And I know His gentle voice.

Oh, I wish I could His beauty
And His matchless grace display,
That sad hearts might seek Him, asking,
Where is thy Beloved, pray?
I would tell them, 'mong the lilies
You will find my Heavenly Friend;
O, His countenance is comely,
There the rose and lily blend.

His pure life was like the lily,
And His death like ruddy rose;
Now in glorious apparel
He redeeming love bestows
Knowing that His arms are round me
And henceforth I'll follow,
I can pass through deepest sorrow
And endure severest pain.

This, O friends, is my Beloved,
And with me He doth abide;
Where'er He leads I'll follow,
'Till it comes the eventide.
Then what blissful joy awaits me,
When this life's storm confid'nce's o'er,
And my soul wakes in His likeness,
To be with Him evermore.

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; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offerings, with all thine offerings 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. First, he spoke thus—"Every sacrifice shall be salted with salt," that is to say, every soul which is really given up to God must be full of this life-giving principle—this salt of the heart. Secondly, he uttered these words—"Ye are the salt of the earth," meaning that individual Christians are to go forth, and by their love to God, and their zeal for Christ, are to neutralize the sin and to break down the wickedness, and to keep in check the corruption of evil in this world. Thirdly, he speaks thus—"Salt is good; but if the salt have lost its savour, wherewith shall it be seasoned?"—that is, if by neglect or sinful living this quickening principle loses its power, its freshness, and its virtue, how can it again be restored to its former vigour? This useless, worthless, powerless salt is fit neither for land, nor yet for the dunghill, but men cast it out.—*Good Words.*

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 Judea. 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 classical 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! he holds 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.