LESSON XXI.

ISRAEL'S UNBELIEF.

COMMIT TO MEMORY, v. 8, 9. PARALLEL PASSAGLA,-Ps. evi. 24, 25; Jude v. 5.

With vs. 1, 2, read Nch. iv. 17; with vs. 8, 4, read Acts vii. 89; with v. 6, read Numb. xvi. 22; with vs. 6, 7, read Jos. xv. 6-11; with vs. 8, 9, read 1 Kings x. 9; with v. 10, read Ex. xvii. 4.

CENTRAL TRUEE.-Unbelief shuts out of

LEADING TEXT.-So we see that they could not enter in because of unbelief. Heb. iii. 19.

We have seen more than once that the Lord has sometimes made concessions to his professing people, giving them the desire of their hearts; and such concessions have in them some element of correction.

This chapter is a case of point. Ch. xiii. describes the sending of the spice (v. 1), connecting it with the divine command. But God did not begin the thing, but the people, as we see by Deut, i. 19-22. The domand was urgent—"ye came near," and general, "every one of you," The word of God should have been enough, but the people demanded other assurance. Moses referred the matter to God, and there being nothing immoral in the act itself, they were allowed their way.

Twelve responsible men were sent, including Joshua and Caleb, faithful men; specimens of the fruits of the land were brought; but the majority of the delegation ost all courage (xiii. E1), disheartened the people (notwithstanding the protest of Caleb) (v. 80) by the account of the great warriors whom they saw (vs. 32, 33). At this stage our lesson begins.

We have two things in direct opposition,

I. Unuelief; whose? The peoples. Unbelief of whem? The Lord. What had he said? That he would give them the land—many times. They did not feel that he could do it, because they heard that before its. no could do it, because they heard that before its "giants" the spies were as grasshoppers (xii 31)—(a case of hyperbole,
which explain to the pupils). They did not
feel that divine power would be a match
for the sons of Anak. They did not believe
the word of the Lord; in fact they seem to
have forgotten it altogether, and simply thought of their own fighting powers Their thought had obviously been, "We shall conquer the land—not the Lord, for us." Strange! almost incredible! Not more so than that intelligent men should hear the gospel for years, and still be heard saying, "I am not good enough for heaven," showing that they have never taken in that Christ "receiveth sinners," and that his righteousness, and not ours, is the title

Along with this unbelief, and springing out of it, we see some features that do not commend it to us, such in v. $1-(\pi)$, "all the congregation' crying and weeping all night. There was a pame, a perfect collapse, not only of all godly, but of all manly, feeling

There was gross injustice—(b) (v. 2) in murmuring against Moses and Aaron. They were not the ambitious, self-seeking leaders, who had originated this movement, and persuaded the people to set out. The Lord had led them to this point, as indeed they owned in v. B; so meonsistent is un-

There was—(c) dreadful ingratitude. All the miracles, deliverances, promises forgotten, and the actual imputation of the most cruel design to draw them so far for their ruin, and that of their children. And, as in all unbelief, there is great unreasonableness. The Lord work a series of wonderful miracles to draw them to Canaan for their ruin! And, indeed, if they were to be destroyed, they might as well be destroyed in Canaan as have "died in the wilderness." But this is the children, petulant, passionate cry of "blind unbelief."

Mark its miscratle shift (v. 4). "Letus make us a captain, and let us roturn into Egypt!" Before, they had made a calf to go before them into Canaan; now they would have a captain to lend them back to slavery! Is it any wonder that unbelief is called "folly?" (Ps. xiv. 1) or its victims "simple ones?" (Prov. i. 22; xxi. 8).

The counterpart of this is found in all doubte, unbelieving fears, reliance on one's own strength, and despair when it fails, and all dependence on flesh on the part of those who set out in professed reliance on God. See, for example, Gal. ni. 3. Christ saves us not by giving us a start from which we go forward in our own strength, but by holding us up all the way through; he is "author and finisher" (Heb. xii. 2; Jude

II. FAITH (standing out on the dark background of the people's unbelief), in Moses and Aaron (v. 5), Caleb and Joshua. Faith is here seen praying to God (v. 5), pleading with men (vs. 6-9), and owned by God (v. 10.)

(a) From Deut. i. 29-81, we see that Moses had done his utmost to restrain and ancourage the people, but in vain. He and Aaron feeling their helplessness, cast thomselves before God, openly, so as to show the people where their hope lay. Moses, at least, obtained strength to conquerself, and intercede for the people, as in vs. 18-17. See a like course in cli. xvi. 22.

When trial comes, unbelief rests in visible means, and when they fail, it sinks into despair. Faith calls upon God in the day of trouble (Ps. 1, 15).

And the State of State St

against the Lord. This they were doing in heart, by unbelief (see 1 Sam. xv. 28), and neart, by untoriou (see 1 Saim, xv. 20), and in act, by returning to Egypt, and in feeling, by fearing the Canaanites after God had promised victory. For the Canaanites would be "as bread," would be swallowed by them (see Deut. xxxii, 50); their "defence," or shadow, or protection, was gone when God delivered them up (see Isa. xxx. 2, 8 for meaning of figure), so that they need not be feared.

True faith rests on God's word, "laughs at impossibilities," makes nothing of solf, everything of God. So saints feel that though the world, the flesh, and the devil, are strong, and they in thomselves weak against them, yet that, through divise strength and grace, they can be overcome John xvi. 33; Rom. viii. 37).

(c) Faith is acknowledged by the Lord. While Moses and Aaron pray, and the others reason with the people (though in vain, for the people proposed stoning them, and were restrained probably only by what appeared "), the glory of the Lord showed itself visibly (v. 10) in the "tabernacle of the congregation." He interposes, and as on many other occasions, shows with whom he is pleased and with whom displeased. Let us learn that--

(1) Our warrant for believing, hoping, expecting heaven, and going forward towards it, is the word of the Lord.

(2) All unbelief hinders our progress in good, and is closely connected with fear, discontent, ingratitude, and wordly contrivance.

(8) The delays in the way of peace, joy, and "heaven begun" in a human soul, are usually not from God, but from the soul's defective faith, or positive unbelief. Unbelief will keep out of heaven.

(4) Faith in extremities will cry to God, and yet use all means of reasoning, persuading, and ontreating, with men.

(5) God never lets faith go for nothing. He manifests himself unto his people, as he does not unto the world. See Moses pleading for Israel, asking mercy for them, and God delighting in mercy.

SUGGESTIVE TOPICS.

The spies—by whom sent—at whose suggestion—how by Moses—how by the people—how by God—how all statements true—the principle of sending them—their report—how it affected the people—why "cried"—their fear—its foundation—their rebellion -how against God-how against Mosestheir complaint—their proposal—the course of Meses and Aaron—the minority of the spics—character of Caleb and Joshua—their advice to the people—founded on what the effect-popular intention-the divine interference-in what form-the exhibition of faith, in prayer, in pleading with men, in power with God, and the lesson to us.

Maxims for a Young Man-

Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Keep good company or none.

Make few promises. Live up to your engagements.

Keep your own secrets, if you have any. When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation. You had better be poisoned in your blood

than your principles. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will be neve

Drink no intoxicating liquors. Ever live, misfortune excepted, within

When you retire to bed, think over whe: you have done during the day.

Never speak lightly of religion.

Make no haste to be rich if you would Small and steady gains give competency

with tranquility of mind. Never play at any kind of came

Avoid temptation through fear that you may not withstand it.

Earn your money before you spend it. Never run in debt unless you see a way

Never borrow if you can possibly avoid it. Be just before you are generous.

Keep yourself innocent, if you would be

Keep yourself innocent if you would be

Save when you are young, to spend when you are old.

Nover think that which you do for religion is time or money misspent.

Read some portion of the Biote every day. -Counsels for Life.

"For Christ's Sake."

Thus we close our prayers. Is it a mere form? What does it signify? We have sinned, and can come to God through a When trial comes, unbelief rests in visible means, and when they fail, it sinks into despair. Faith calls upon God in the day of trouble (Pa. 1. 15).

(b) Faith appears pleading with men, in Caleb, who had already done his utmost (ch. xiii. £0) to "still" the people and in Joshua, who had been of the spies, and who, to show their grief at the people sin and folly, "rent their clothes," the familiar and folly, "rent their clothes," the familiar and formal way among the Orientals of expressing horror and sorrow. Tuey plead, its tas God and, the land is a good land (v. 7), that if the Lord's favour is not turned away by sin, he will bring them into it (v. 8), "If he gives it, then we can subdue t." But they must not, as now, "rebel"

Nature of the throne, and in no other. Deists have no access to God. No preyer as and will perhaps do the same thing again to-morrow. But if you would amond, you must understand and report of the hate-gives efficiency to the feeblest potition. Whatsoever ye ask in My name" is a broad assurance. Would the poor rejoice could they use a rich man's name at bank? We are more highly favored. "All things another, but that all men as children of the use of life, security, peace, and forgive tae offender—if another in the time of life, security, peace, and forgive tae offender—if another in abundant grace and glorious revirals on times, but seventy times seven. He who is fists.

Our Young Lotks.

Our Own.

If I hat known in the morning . How wearily all the day The words unkind Would't subte my mind I said when you wont away, I had been more careful, darling, Nor given you needless pain ; But we you "our own" We may never take back again.

though in the quiet evoning You may give me the kiss of peace, Yet it might be The pain of the heart should cease How many go forth in the morning, That never come home at night! And hearts have broken For harsh words spoken That somow can ne'er set right

We have careful thoughts for the stranger, And similes for the sometime guest, But oft for "our own" Tho littert one, Though we love "our own" the best.

Ah, hips with the curve impatient! Ah, brow with that look of scorn! Tween a cruel fate. Were the night too late To undo the work of morn.

The Currant Bushes.

BY M. E. G.

In a large, handsome city on the Neckar there was a merchant who lived in a fine house, to which was attached a large garden laid out in lawns and filled with noble trees. Only a small portion of the ground was reserved for fruit, flowers and vogetables. In this part of the garden was a neat, cheerful summer-house which from the spring time was the favorite resort of the merchant's two children, Carl and Martha One afternoon in the month of June, when the currants were ripe, Carl and Martha wont together into the garden to eat the fruit. There were plenty of berries, but Carl, who was very greedy, could not bear to have Martha pick from the bush he had chosen for himself.

"Pack yourself off," he said to her, "and pick from another bush. I do not want you

"But there are berries enough here, Carl," returned Martha; " you always have your mouth full."

But why will you always cat where I cat?" asked Carl in a great rage.

"Because father has already often said, and again yesterday, 'When you eat currants do not go around to all the bushes Pick from one, and then go to another.'

"Ah! that is all the same thing," said Carl, pecvishly. "Once for all, I will not have you here, for you always take off the ripest and largest right before my eyes!"

"You are a most disagreeable, envious "You are a most disagreeaute, envious follow," rotorted Martha. But Carl's answer was a box on the ear, which he immediately gave her, while his face became crimson with anger. Martha cried, and threatened to tell her father; and sitting down in a corner, she began to make bitter, ugly faces at him.

Carl ato oll alone until he was satisfied and then took his stick and hoop and commenced rolling it along the broad garden

"Wait, I will spoil your fun for you," thought Martha. She stood up with a wicked look and placed herself so in his way that Carl could not roll his hoop. He threatened her several times with another box on the ear if she did not stop. But Martha was not afraid. She now brought a long bean-stalk and held it in the way of Carl's hoop every time it was rolling the best. At last he rushed angrily towards her, and tried to box and kick her, but she seized him by the hair. They soon struggled together, and in a fow moments were both on the ground, acting as though they would like to kill each other.

At that instant their father suddenly came from schind a bush, where he had

witnessed everything. "Oh! oh! you dear good children," he called; "how loving and kind I find you both! Yes, yes, this is really beautiful!"

Carl and Martha now let go of each other, sprang up, heartily ashamed of themselves, and commenced to complain of one another.

"Silence !" said their father, stornly. "This wicked behaviour shall not go un-punished. You are both to blame! I have been looking at you for a long time. Follow me to the summer house."

Thus saying he took Carl by the right hand and Martha by the left and led them to the summer house, into which they went very unwillingly, for there they thought they would receive the threatened correc-tion. But it was not so. When they arrived at the place their father seated him-self on a garden bench and obliged the two naughty children to at rear him. They were now very anxious to know what would happen to them, and did not venture to stir. Their father began:

"Children you both deserve to be punished for your quarrelsome, onvious and revengeful conduct; you have committed a sin against God, against me, and against yourselves, and this punishment you shall not tail to receive. Should I let you off with a boxing, you will not grow any better, and will perhaps do the same thing again

does not do this will not have his sins forgiven by our Heavenly Father, for he is a liar, and hes every day when he prays in the Lord's Prayer; 'Forgive us our trespasses, as we forgive those who trespass against us. He whom God does not forgive is an unhappy man, who can have no prosparity, blessing, rest or joy upon earth, or ever get to heaven. Now, listen to what I am about to tell you. You know the beer-brewer Daniel?"

"Our neighbor?" asked Martha, "the pleasant man who comes over here almost very day and asks your advice in every thing.

"Yes, yes, I mean him continued the father. "In early years it was not so. The man was poor, and did not like me, but several times did me all the mischief that he could. He never bought anything of me, tried to take away my customers, set the servants against me, dostroyed my flowers, shot my pigeons, slandered me to all the people—in short, did overything he could to injure me.

"Why did he do that?" asked Martha.

"Because I once made a complaint against him for not keeping hely the Sabbath day. He did not close he tavern during divine service, but allowed all sorts of bad men to frohe, sing, and make a noise. I went over to him several times and begged him to forgive me if I had imured him, although I did not think I had, so that we might become kind, good neighbors. For my part, I had no ill-will against him, and would have done what I could to serve him. But it was uselss. Daniel continued his old hatred against me, but he gained nothing by it. Through another person he soon fell into difficulty, and became a hater of mankind. Several times he had to pay an old debt, or be forced to sol! his house. His mind was then greatly troubled. He was a round for infigure the sole of the troubled. He ran around for half a day in desperation, going to all the people whom he thought had money, but no one would give it to him. for no one loved him. He did not come to me, but when I heard of his distress I took the money which he needed to our good clergyman, and asked him to give it to Daniel, but not to say that it was from me. With many thanks he gladly took it for Daniel's relief. Six months afterwards, when Daniel was in a condition to do so, he paid it back to the clergyman, saying,

"'Thank God that I was helped that time! It was truly lucky. I have never succeeded so well as I have with that money. There has been a very blessing on

"Now, because he said that,' replied the clergyman, 'I thought he should also know from whom the money came, that it was from his neighbor Bernhard, who had heard of his trouble, and had sincerely wished to aid him.'

"'What!' cried Daniel. 'It is well that you did not tell me so at the time; I might not then have received it.'

"'Yes and still more,' continued the clorgyman: ' the same man has also prayed for you, and therefore a blessing has come upon the money-what will you do now?

"Oh! oh!' exclaimed Daniel, deeply mortified, 'now I see that Bornhard is a good man and better than I. I will now go to him, beg his forgiveness, and ask him for his friendship.'

'Ho did so, come to me, and we became friends, and have remained so till to-day. Daniel has become a better man. Now, children, you should also grow better. Stand up, and forgive all the wrong done to you, and be reconciled with a kiss."

Carl and Martha sprang up, for they were very much excited, and gave each other a hearty kiss of pardon.

"That is right, little children," said their father. "Now God and the angels rejoiced over you. But nevertheless the punishment must follow. Carl must not eat any more currents for two days, and Martha must knit for three hours, to-morrow, and the day after to-morrow."

The children received this kind correction patiently, for they now, for the first time. rightly understood what these beautiful words signified: "And forgive us our trespasses, as we forgive those who trespass against us."—From the German.

Harry's Lesson-A Hint for Mothers.

'Mamma, I am quite discouraged about my little Harry's training, said little Mrs. King, on her first visit to Western home after her marriage. 'Whouever I tell him to do anything, he seems to make up his mind to do the opposite. He is so brave that whipping has very little effect on him, and when I attempt to reason with him, he only laughs. I have heard you say that all your children obeyed you before they were three years old, and Harry is three and a quarter.'

'He is a very fine boy, Winnifred,' said her mother, smiling, 'and more than a match for you already in physical energy. You must rule him, if at all, through your superior powers of mind, not by arguments which he cannot understand, but by allegories and personifications. Try to direct his spirit of opposition to fight with those powers of the air, which are his natural enemies. Here he comes, the darling; how pretty he looks in that little Scotch suit on sew much more neatly than you used Winnie."

'I had need,' laughed Mrs. King. 'Be-tween Harry and baby I soldow lay my needle down. Come and sit on my knee, Harry, and I'll tell you a story about a

'What wa' hi' name?' asked Harry, who had a dislike to the letter 's.'

'His name is Mr. Disobedience. He is a very naughty soldier, and likes to tease little children. When their mamma asks him to do anything for her, he gives them a poke and says, 'Sit still!' and by and by, if they mud him, and often he chains up their feet and hands so they can't do anything their mamma wants, if they want to ever

I would like to knock down that naughy wolder, remarked Harry, doubling his

'He feels just as br lly when people don't do what he wants, as if he had knocked them down. Now, next time when he pekes you and says, 'Sit end,' when mamma wants you to do something; or when he says, 'Got up,' when mamma wants you to keep still, you must say, 'Go away, Mr. Disobedionce; I'm just going to mind mamma. I'll knock you down if you come teasing me any more.

Harry's blue eyes lighted with a new in tolligence.

'Now, darling go to nuise. It's time for your bath, and you must not keep her waiting. Does Mr. Disobodience want you to stay here?

'Gc 'way, Mc, Disobodienco,'said Harry, resolutely; and off trotted the sturdy little fellow. You'll come to hear my prayers, mamma?

'Yes, yes, dear,' said Mrs. King. 'I am glad you thought of that plan,' she continued, thoughtfully, when the child was out of hearing. 'It really seems as if I might govern him so.'

'It is not original with me,' said her mother. 'Once, when I was spending the evening with Mrs. Brown, one of her little girls began to fret over some slight trouble. O, Miss Clouds! Miss Clouds has come, exclaimed her mother. You may chase hor till sho is quito away. 'She's gone now, said Emma, with a broad smile, 'just Miss Sunshino's here.' After the children were in bed, Mrs. Brown told me she had had great trouble with this fault, which reproof is apt to make worse instead of better, till she hit on this amusing remedy. I thought I would treasure up the lesson for you in case you needed it. -- N. Y.

Constant Boys.

The mest constant boy in the Sabbath-school is always the best boy. He is sure to be the most interested in the lesson; first, because each lesson helps him to understand the one which comes next; and, instead of taking here and there a lesson, he has the grand truths of the Bible unfolded to him every week. The constant boy is sure to be the most loved and respected. The teacher can't help regarding him with peculier leve and care. He watches for that face; it fills his thoughts through the week; it inspires his every prayer. Constancy implies the rarest virtue. God makes it a test of saving love: "He that endureth to the end shall be saved."

"Now, my dear boys, one and all, try this rare way of living. Stand out bravely; and whatever else may be true of you, however poor, however rich, however gifted, however lacking, this trait of constancy to duty, through love to God and his service, shall raise you above all earthly circumstances to the acceptance and love of God."

—Old School Presbyterian.

No men are so oft in the wrong, as those who pretend to be always in the right.

MISPLACED CARE.—" Two things a master commiss to his servent's care," said one, "the child and the child's clothes." It will be a poor excuse for the servant to say at be a poor excuse for the servant to say at his master's return: "Sir, here are all the child's ciethes, neat, clean, but the child is lost!" Much so with the account that many will give to God of 'their souls and bodies at the great day: "Lord, here is my body; and I am very grateful for it. I neglected nothing that belonged to its content and welfare; but for my soul, that is lost and cast away forever. I took little care and thought about it."—Flavel.

The Theological Hall Missionary Society, an association of United Presoyterian (Scotch) students, whose income last year, amounting to \$0,000, was devoted to the New Guinea Mission, propose this year to assist the Protestant American Church, especially in its efforts to establish a theological school at Adabazar, in Bithynia, 80 miles east of Constantinople. The Protestant American Church is an outgrowth of Bible distribution of the British Society, which began about 1820, and more especially of the work of the American Board. In 1846 the Protestant party was driven out of the Armenian Church, and in 1847 it was recognized by the Turkish Government. It is now divided into 4 unions, has 96 organized congregations, 4,000 communicants, and a total of 28,000. Their great want is a theological school. The field among the Armenians is a large one, as they number about three million souls.

Mr. Macintyre (United Presbyterian Scotch missionary) writes from Chi-fu, China, of the interest created by the visit of a European lady to Wei-hoin, an inland town, to which missionaries have not as yet full access:- "Mrs. Williamson, the first foreign lady they had ever seen, was not molested, but was even positively feted. The offensive epithet altogether consed during her visit, and in the streets and shops, crowded to see her pass, I did not witness a face which looked otherwise than compli-mented by her presence. In or family to which which she was invited as 1. my as forty women were assembled to see her. In Mr. Yang's house the Indies treated her according to the highest style of Chinese etiquette, and more than one grand house sent an amate in full dress to take advantage to Mr. Yang's friendship and have a peep at the stranger, Mrs. Williamson is quite in Chinese as in English, and, as a result of her visit I give the words, which I myself heard from Mr. Yang's hps.: Mr. Tipler: he said twen here twentled for Lieley, he said, 'you have travelled far and in all weathers; you have been indefa-tigeble in spreading the 'doctrine; 'yet this lady has done more during her her short visit than you gentlemen in these two years. Were such a lady to settle down amongst us many would embrace your coc-trine." The missionary auddonly said to him: "Nund Lall, surely you do not be-lieve all the absurdities of Hindnism?"

"No, sir," was the reply, "nor-hos any one clse who passes through the Mission School." The mission has received much encouragement from the government officials and has been largely assisted in funda by English residents.

ted re ilt 17 to se it. bo as ch re in ipo no il iot

ı

10

ın

58

or

ngly in respond to the bold of the