

Our Young Folks.

A Child's Evening Prayer.

Jesus, Saviour, bow thine ear, Listen to my evening prayer, Be thou present, be thou near, Make thy little one thy care.

All the sins I've done this day - And to sin I know I'm prone - Wash them in thy blood away, Make me, keep me, all thine own.

I thy little lamb would be, In thine own blood footsteps tread; Oh, my Saviour, look on me - Me for whom thy blood was shed.

Do thou bless my parents dear, My brothers, sisters, all I love; Every blessing that can cheer, Pour upon them from above.

Sleep will shortly close thy eyes, Do thou watch around my bed, In the morning when I rise, By the hand may I be led.

Lod by thee thus every day, Whatever comes 'twill all be well, And when thou call'st my soul away, With happy angels let me dwell.

-S. M. C. in Child's Companion.

A Mother's Words.

A youth of some eighteen or nineteen years of age sat at an open window, a look of painful perplexity on his face, caused apparently by a letter he held in his hand. After sitting thus for some minutes, he muttered to himself, "Yes; I must go. If I don't, Brown and Smith will be laughing at me, and calling me righteous overmuch; and, after all, there is no great harm in it; for I'll go to church in the morning, and it's only to be a sail down the river, and spend a day in the country." Still he pressed his hand on his forehead for an instant; then, rising hastily, he said, "There is no use hithering about it; I must go."

As he rose, his eye lighted on the setting sun; and as he did so, his whole expression changed; a sweet yet half-sad look played on his face; his thoughts were elsewhere; another scene was before his eyes. The dark street had disappeared, and in its stead a neat country cottage had risen. In thought, he was there; once more he saw the hills that rose near that cottage home, once more the blue waters of the distant lake glistened before him; once more he sat in the cottage garden with his widowed mother and watched the setting sun; once more that mother's words sounded in his ears: "John, don't forget God. Remember His Sabbath day. Though sinners entice thee to break it, consent thou not. May the God of the fatherless guide you, may the Lord Jesus be your Saviour!"

Yes; six months had passed since he heard these and other words, and yet they seemed to sound in his ears. Tears filled his eyes; and, rising, he folded his hands and knelt in prayer; then taking up his pen, he wrote thus:—"Thanks, Brown, for your invitation, but I cannot accept it. My duty to God is to obey his commands; and he has said, 'Remember the Sabbath-day, to keep it holy.' Spending the day in idle pleasure is not doing this; and I wish you would think of the subject, and not go yourself."

How great is the influence of a godly mother's words! How wonderful the answers to her earnest prayer!—Episcopalian.

Table Manners.

The table is the place at which the family meet, and where there should be the freest and most unrestrained social intercourse. We eat to live; but the more animal necessity is lifted up and glorified when the charms of pleasant conversation and of natural courtesy surround the custom. So far as the sustaining of life is concerned, that object might be reached if each took his bread and meat and retired to a closet to eat it alone. But there is a spiritual life that is to be fed and sustained, and it is starved where there is no grace, not only before, but during, a meal.

The table itself ought to have a festive look. Flowers have a special grace on the breakfast board. A dish of fruit nicely arranged, pleases the eye as well as the palate at dinner. Clean linen, even though coarse, and whole plates and cups, with bright glass and silver, help appetite along. A few well-cooked dishes, however plain, nicely served, will promote health and happiness better than a great variety dinned in the preparation.—Exchange.

Hand as it is to undertake the difficult parts of the Bible, it is a great deal harder to practice the simple parts. Farrar to-morrow, instead of Christ, Satau's nurse for a man's perdition.

Sabbath School Teacher.

LESSON VIII.

February 9th. CALEB'S INHERITANCE (Joshua xiv. 1-15).

COMMIT TO MEMORY, verses 9 and 10. PARALLEL PASSAGES.—Numb. xiii. 80, xiv. 24; with v. 6, read Numb. xiii. 6; with v. 7, Prov. xv. 25; with v. 9, Deut. i. 36; with vs. 10 and 11, Ps. xvi. 12-15; with v. 12, Ps. lvi. 11; with v. 13, Josh. xv. 13; with vs. 14 and 15, Gen. xxiii. 2.

GOLDEN TEXT.—If any man serve me, him will my Father honor.—John xii. 26. CENTRAL TRUTH.—He is faithful who hath promised.

We must go far back to have this record in a clear and orderly way in our minds. As early as the time of Abraham, Kirjath-arba (seven hours south of Jerusalem) was a place of consequence. Manure was probably near it, the name, perhaps, of its sacred grove, and sometimes used for it. Its name is either from Arba, a leading man of the Anakims, or from its being a leading place (father-city, like "mother church"). The Anakims in three divisions (Numb. xiii. 22) had taken possession of it. Ahiman, Sheshai, and Talmi, are, likely, familiar names, not individuals (see Josh. xv. 14). The place was extremely ancient (see Numb. xiii. 25), "built seven years before Zoan of Egypt," possibly by the same people and apparently with great strength. The place was called Kirjath-arba in the 14th century, and had then also a separate Jewish name. It is still a considerable country town. This place had been visited by the spies sent by Moses (Numb. x. 13); and its strength and the seeming force of the Anakims dismayed the majority of them (vs. 19, 20). Hence they reported most unfavorably on their return (vs. 32, 33), and a moan arose, with the most disastrous results, detailed in Numb. xiv. Two men only saw with the eyes of saints and courageous followers of the Lord, Caleb and Joshua. Caleb seems to have taken a firm, positive stand (Numb. xiii. 30). This the Lord noticed (xiv. 24), and communicated by Moses, his firm purpose ("I will give him an inheritance in the land.") Our Lesson is the continuation of this history, and would be uninteresting without it.

We have Caleb's friends moving in his behalf (v. 6). He was of Judah; hence "the children of Judah" support his claim. He may have been adopted in the tribe, as his father is called the Kenazite; but this is not certain. If he was an Edomite, in part, all the more noble was his fidelity. Joshua is judging or ruling at Gilgal, seven years after the land has been entered. Caleb is the spokesman, and makes his claim with simple, earnest directness, all the more confidently because he could say to Joshua, "Thou knowest." The two men are placed together in Numb. xiv. 38. He gives all the circumstances; two speakers, Moses, his character, man of God; the place, Kadesh-barnea; the occasion, when sent "to spy out the land" (v. 7).

The course of his "brethren" is mentioned no more than is needful (v. 8), in making "the heart of the people melt," and his own is simply stated (v. 8). "I wholly followed the Lord my God," or as it is in the verso before: "I brought him word again as it was in my heart," i. e., a true and sincere report.

He calls Moses' solemn promise of "the land wherewith thou shalt go," for an inheritance in his family, on the ground of his fidelity. He recalls God's goodness (v. 12). It was in the second year after the exodus he had been sent out. Thirty-eight years had passed in the wilderness, and seven in the "wars" (of v. 15). (See "long time" of Josh. xi. 18.) The promise of possessing the land implied continued life, "as he said." He was now "four-score and five years old."

His being "strong" (v. 11), and as fit "for war" as forty years before, is mentioned with gratitude, and as is natural with the old. We have adopted the phrase "to go out and come in," to describe the regular discharge of duties. Moses had employed it (Deut. xxxi. 2).

His faith appears now as before. He does not doubt his ability to drive out the Anakims (v. 12), "if so be the Lord shall be with me." He does not fear danger, or court ease, any more than when he was a spy.

His claim was cordially granted. Joshua "blessed him," and gave him that mountain, which continued to belong to his family (see Josh. xiv. 13), which became a city of refuge, see 1 Chron. vi. 57 in the time of David (1 Sam. xxv. 3, and xxx. 14). Now let us see the points to be remembered in this lesson.

I. Learn the value of truth-telling. Caleb was sincere and truthful. He was in a minority—two to ten, but he held to the truth. And he did this in the face of danger, for slaying was proposed (Numb. xiv. 10).

Men lie in politics, trade, in religion, even in courtesy. They go with the crowd; are insincere, running down, or exalting men, as it is the humor of the time to do. The ninth commandment forbids lying, either for or against our neighbor. A lie is an insult to God, a denial of his knowing all. Society is built on truth between man and man, and it falls to pieces as truth falls. "Lie not one to another" (Col. iii. 9).

II. The ground on which to stand up for truth: "Following the Lord fully." It is the same principle as in Joseph's case (Gen. xxxix. 9). See Psalm xvi. 8. He directs in the word. He is to be followed even through discomfort, danger and death. To think of the honor that cometh from men, hinders not only the doing, but the believing of the truth. (See John v. 44.) Following the Lord was the sign of discipleship in the New Testament. (See Hebrews vi. 3.) The way to learn is to follow (Eph. v. 1), "followers of God, as dear children," and Rev. xiv. 4.

III. God notices and appropriately rewards true followers. So Caleb was spared, and received this inheritance. It was a reward in the way of his duty, as punishment came on the murderers in the way of their sin. (See Numb. xiv. 22,

23.) "The eyes of the Lord are on the righteous." Obey God in common things, and natural rewards come; in spiritual, and spiritual rewards are given.

IV THE REWARD MAY BE LONG DEFERRED. So faith is exercised (Heb. xi. 37) for patience is displayed (Heb. vi. 16). So God would have us "wait patiently for him" (Ps. xxxvii. 7). See also James i. 8. Faith rests on the word of God. Caleb pleads the promise of God. So do true supplicants to Him (Ps. cxix. 49). This faith does not prevent our using fitting means. Caleb claimed his right at Joshua's hands.

V. THE REWARD IS SURE. God cannot lie. So Caleb found it. So do all the faithful (1 Pet. i. 8-5). "God is not unrighteous" (Heb. vi. 10). Yet is it a reward not of debt, but of grace, for the Lord helps his people to serve, promises the reward, and gives it abundantly. See David, 1 Chron. xxix. 12-14, and John x. 10.

VI. "But," you think, "I can have no chance to be faithful like Caleb, there is no land to be reported upon now." There you mistake. Every Christian says in effect: "I have seen the Lord, I have become his, I am of his family;" and all men watch us to see what "report" we bring of it. If we are mean, selfish, intently anxious to get a portion in this life, caring little about God, his worship, house, service, if we be morose, gloomy, fretful, peevish, discontented grumblers, they will think meanly of our position, and treatment, and prospects, and so unworthy of our Lord. Let us not bring "an evil report." Let us have a hopeful, happy, bright, genial Christian life. Let us think little of what we give up for Christ, and a great deal of what he gives us; we shall not lose our reward. For aught we know it may be such fidelity that will make "one star differ from another" for the future glory.

SUGGESTIVE TOPICS.

The purpose of the spies—number—report—minority—the tribes Caleb and Joshua represented—the promise concerning Caleb—how certified (v. 9)—by what authority Moses swore (v. 6)—the supporters of Caleb's claim (v. 6)—on what ground—Caleb's age when sent as spy—when making this claim—how long in Canaan—the place claimed—ground of it (v. 12) compared with Numb. xiv. 24)—the history of Hebron before this—after it—other name—its antiquity—Caleb's gratitude—his confidence (v. 12)—his reception by Joshua—the grant—the former occupants of the place—the lessons we may learn—value of truth—the virtues Caleb displayed—nature of following the Lord—certainty of the reward, and ground of this certainty.

The Lord's Jewels.

We see in a jeweller's shop that as there are pearls and diamonds, and other precious stones, there are files, cutting instruments, and many sharp tools for their polishing; and while they are in the workshop, they are continual neighbors to them, and often come under them. The Church is God's jewel; His workhouse where His jewels are polishing for His palace and house; and those He especially esteems, and means to make most resplendent, He hath ordered His tools upon.—Leighton

The Use of Enemies.

When a man complains of his enemies, it not only shows that his heart is filled with bitterness, and that he would not hesitate to retaliate if opportunity should offer, but also that he lacks wisdom as well as charity, in not considering how useful an enemy could be to him. A wise and faithful friend once spoke to his acquaintance upon this subject, as follows:

"You are ever complaining of the wrong and annoyance you suffer from your enemy, but you forget that more than half your trouble and fears come from your own heart. Guard more against yourself, and you will have less reason to fear other enemies; for open enemies are far less dangerous than secret ones. The man is an enemy to himself who indulges in hatred to his fellow-man, and meditates revenge against those of whose hostility he complains; for by cherishing such a temper of mind he makes himself an enemy of the God who condemns all impetuosity and malevolence of disposition. Now consider the matter calmly, and you will soon see how much good you may derive from an enemy, and thank God that so much good can come of evil."

Prayer-Meeting Hints.

Sit near the front. Hold sacred the evenings of your prayer-meetings. "Boil it down." A great deal can be said in three minutes. Welcome strangers who drop into the meetings; a kind word to such has often done great good. Did you ever hear any one complain that the prayers were "too short" in a prayer-meeting?—Sowing and Reaping.

At a Sunday-school service the rector was illustrating the necessity of Christian profession in order properly to enjoy the blessings of Providence in this world; and, to make it apparent to the youthful mind, the rector said:—"For instance, I want to introduce water into my house; I have it pumped. The pipes and every convenience are in good order, but I get no water. Can any of you tell me why I do not get water? He expected the children to see that it was because he had not made a connection with the main in the street. The boys looked perplexed. They could not see why the water should refuse to run into his premises after all this. "Can no one tell me what I have neglected?" reiterated the good rector, looking over the flock of wondering faces, bowed down by the weight of the problem. "I know," squeaked out a little five-year-old. "You haven't paid the rate!"

Missionary Intelligence.

Mr. Bruen, of the Church Missionary Society, writes that he has fifty times as many opportunities for teaching the Gospel to Mohammedans in Persia as he had in India.

The new school of the Church Missionary Society at Akka, at the mouth of the River Kishon, in Palestine, has been closed by the Turkish authorities. This one of the many indications of reviving Mohammedan fanaticism, and of the prevalence of reactionary counsels at Constantinople.

AFTER a somewhat perilous voyage of upwards of five months, the little steamer of the London Society, the "Ellengowan," intended for the New Guinea Mission, has arrived at Cape York, Australia, where the mission has its headquarters. The "Ellengowan" is the seventh missionary vessel, and the first steamer connected with the London Missionary Society.

Sad news comes from the Karen missions around Toting, Burmah. Vast armies of rats have swept the fields of the standing rain. The government has only recently begun to assist the people, when their migration from the jungles into the plain forced the matter upon the attention of the officials. The whole northern country of the Karens is on the move for food. Many parish on the way, unable to reach Tounou, where relief works have been established. Schools and churches have been broken up by the famine.

One of the most beautiful spots in India is Mongnapuram, in Tinnevely. Fifty years ago it was a sandy jungle. Now the mission promises, on which the fine Gothic church, the schools, and the parsonage stand, are fragrant with roses, rich with fruits, and shaded with noble trees. Mongnapuram is an entirely Christian village, and out of it and neighbouring villages a congregation of 1,000 persons is gathered on the Sabbath. The Missionary through whom God wrought all this rests beside the wall of his Church, and his widow and daughters still reside in the bungalow near by.

The news of the revolution which has placed young Alfonso on the Spanish throne has awakened fresh interest in the Gospel work now carried on in that country. Since the beginning of the year we have only had the meagre information conveyed through Cable dispatches. Two Protestant newspapers suppressed at Madrid gave an unfavorable impression of the new reign at the very outset. These papers must be La Luz, a semi-monthly, founded by Carrasco, and El Cristiano, a weekly, owned by the London Tract Society. Then it was reported that a Protestant church had been closed at Cadiz; and, lastly, we have the information that King Alfonso is favourable to religious liberty as it prevails in other countries. The most recent letters from Evangelical laborers in Spain date from the beginning of November. Then the Protestants of Madrid were in excellent spirits. A deeper unity had been evoked among the members of the various societies than heretofore, and a hand-bill pleading for the use of the Scriptures, signed by all the Evangelical pastors and ex-precis in Madrid, had been circulated before the churches and at the cemetery gates on All Souls' Day, to the amount of 20,000 copies. The event of the month, however, was the first appearance of the well-known Padre Tomas as an Evangelical preacher. His first sermon on the reading of the Scriptures was delivered in the enlarged United Presbyterian church, before an audience of 1,000 people, composed largely of the higher classes.

The Chinese Recorder gives an account of an interesting experiment which is being made at Hang-Chau, in the establishment of an Opium Refuge, under the general charge of the Church Missionary Society. Fifteen years ago an Indian civilian was constrained by conscience to give up his position as a collector of the opium tax and to devote the savings of his official income, amounting to upward of \$15,000, to the relief of Chinese opium smokers. The Church Missionary Society, which had been made the custodian of this fund, endeavored on several occasions to carry out the purpose of the donor; but with only partial success. At last the services of Dr. Galt, of the Edinburgh Medical Missionary Society, were obtained, and towards the close of 1873 the hospital was established at Hang-Chau. About 160 opium patients have been received. After the Refuge became known opium smokers showed great eagerness to enter upon the course of cure. A fee of two dollars was required upon entrance, partly to pay the expense of board and partly to prevent the patient from running away before the course of treatment was finished. No patients are so unruly as the opium smokers. At first they are anxious to be cured; but when, after some days, the gradual diminution of opium becomes felt in nausea and lassitude they are apt to grow mutinous, often throwing their meals out of the windows and attacking the porter who prevents their escape. There have been exceptions, however, to this unruly behaviour, and in several instances it is hoped that an impression has been made for Christ. The course of cure occupies fifteen days, and is conducted by Dr. Galt with admirable patience. Recent advices from China bear testimony to the growing evil of the opium traffic. It is now legalized, and the opium dens are unblushingly opened in the largest streets. The use of this drug is promoting the consumption of spirituous liquors, so that drunkenness, which was formerly rare in China, is now common. The Chinese have determined to cultivate opium for themselves, and thus drive out the foreign traffic in this drug. It is therefore probable that ere long England's policy in regard to the opium trade will become as unprofitable as it is wicked.

Mr. Gladstone is said to have made £1,500 by his pamphlet on the Vatican Decrees, and it is stated he wrote it in two days. The sale continues immense; one house, that of Messrs. W. H. Smith & Son, of London, alone disposes of 1,000 copies a day. He has resigned the leadership of the Liberal party.

Miscellaneous.

The New York Christian Intelligencer says:—It is John Henry Newman, the well known English parrot to Romanism, who has elastic ideas of law. If parliament should pass a law which offended his conscience, and the Pope forbade him to obey it, he would obey the Pope and not the law. If on the other hand he held a lawful office under the government of his country, necessary for its defence and protection, and the Pope forbade him to hold it, he would temporarily disobey him. His precise language is, "I. Parliament should pass an act compelling Catholics to attend Protestant services once a week, and the Pope should forbid them, I would obey the Pope, not the law. If I were a soldier or sailor, and the Pope bid all Catholics leave the army or navy, I would disobey him in time of war. It will be observed that Mr. Newman does not found his proposed disobedience to the law upon the fact of its illegality or unconstitutionality, but upon the will of the Pope; and in like manner he does not found his contingent disobedience to the Pope upon the fact that the Pope had no right to command his obedience, but upon the stress of a particular and passing exigency—"in time of war."

Provisions to whom Indiana divorce laws are too rigid had better go to Switzerland. The new regulations recently adopted by the Swiss National Council provide that divorce may be pronounced either for certain stated reasons or as the result of mutual consent. The council, however, rejected a proposal to permit the judge to issue a decree of divorce "as the result of his own opinion that facts proved in evidence showed it to be expedient for the happiness of the parties concerned." So that husbands and wives who live happily together, and don't want to be separated, are not to be parted against their will. Nevertheless, the laws would seem to be sufficiently liberal to suit the most advanced of our American free lovers, and we strongly hope that a large emigration of persons of this class to Switzerland will immediately set in.

The perils of reporting is shown in the following incident:—Mr. Disraeli, having informed a Scottish witness that it was not his wont to "swagger or utter vulgar words in the streets," was reported in the local papers to have said that he did not "stagger or use big words in the street." Mr. Knatchbull-Hugessou's oratory has recently undergone a similar improvement in the hands of a journal in the West of England. He had referred to Mr. Disraeli as one who "towered above the rest of the Government as a giant among pigmies;" but he was made to say, "Mr. Disraeli, before whom the rest of the Government quailed like beaten hounds before their master!"

The Tablet (Roman paper) thus writes of acts of Parliament:—"The Queen will it, her Lords will it, her Commons will it. What does it want to complete the perfect fashion of the law? Nothing of solemnity, nothing of force, which the imperial sceptre of this kingdom ever gave it wanting to it. But the Pope snuffs disdainfully at it; an Italian priest will have none of it; it trenches upon the rights, and therefore Commons, Lords, Queen, wax parchment, and all, avail it very little. You may call it law if you please, you may note it on your roll, but before long you will have to repeal or alter it in order to secure the sanction of a foreign potentate, without which it has not in the end the value of a penny-mail."

A SLAVANT girl of no strong intellect, who lived with a lady in Scotland, surprised her mistress by giving her warning. The lady inquired the cause, and found it was a sweet-heart. "And who is the lad?" inquired the mistress. "Oh he's a nice lad—sits in the kirk just fornaet me." "Are you sure he intends to marry you?" "I dare say he does, mem." "Have you had much of each other's company, yet?" "Not yet." "When did you last converse with him?" "Deed we hae nae conversed ony yet." "Then how should you suppose that he is going to marry you?" "Oh," replied the simple girl, "he's been lang lokin' at me, and I think he'll soon be speakin'."

As a result of the Shah's visit to Europe, many changes have taken place in the customs of the upper and middle classes of Persia. In dress they are imitating the Europeans to a limited extent. Missionaries are reported to be enjoying greater liberty. The Shah intends to have a postal service organized, and hopes for modern means of travel, although Baron Reuter's railway project is at present at a standstill. There is great corruption in the army of the country, it being styled "a real plague spot."

The Edinburgh Weekly Review says:—There is some talk of a reunion among the different Wesleyan sects. The Methodist newspapers especially urge that this should be accomplished, and asks what might hinder the "New Connection," the "United," the "Primitives," and the "Bible Christians," from coming together. T. Presbyterians all these differences are well known as completely unintelligible as the divisions of Presbyterians are beyond the comprehension of the Methodists.

LONDON capitalists and philanthropists have formed a stock company with a capital of about \$5,000,000, for the purpose of building a city to accommodate 16,000 working men on a plot of eighty acres they have purchased in the West End. It is to contain a park of four acres, streets and gardens tastefully laid out, and houses arranged for comfort, but with no beer or whiskey shops in the place.

A CORN piece, affecting to be of ten centuries, has got into a certain circulation in France, which is worthy of note. It bears the head of Napoleon III. in a Prussian helmet. Around the neck is a dog's collar with a ring. Upon it is inscribed "Jedon." The circular is dated "N. Napoleon III. le Misérable, 1,000 prisonniers." On the reverse, an owl perched on a cannon; around "Vampire Francaise, 2 Dec., 1851. September, 1870." Throughout Europe the price of corn is falling. Prus has a better crop than for ten year's past.