

Our Young Folks.

Pictures on the Wall.

What beautiful pictures the frost makes on the window in a cold winter's night! Early some frosty morning see how many interesting things you can find spread out on the panes of glass, more doately and beautiful made, than in the best artist's painting.

On one pane, you may find a picture of a beautiful flower garden, surrounded by pretty groves and trees. Upon another, you may see a train of cars dashing along at a rapid rate. Here, you discover a fine church with a tall steeple; there is a large castle, and beyond it is a fine strong fort with all its guns pointing at the army coming up to take it. Yonder, above these, is a balloon with ever so many people and a dog in it going up among the clouds, and faintly on the next pane, there seems to be the outline of some beautiful mansions, like to the heavenly Jerusalem which the Apostle John saw when in the Isle of Patmos.

What wonderful power must He have who can cause the frost to make so many beautiful and wonderful pictures! How kind of Him it is to give us all these pleasant things to make even winter beautiful and cheerful to us!—Child's World.

Ladders.

Did you ever see a person carry a ladder? He puts it on his shoulder, or, it may be, he puts it on his head between the rounds, and has one of the sides resting on each shoulder, and having it nicely balanced, walks along. A man with a ladder is an interesting object on a crowded street. He looks at the end before him, but the end behind him he cannot see. If he moves the front end to get out of the way of a person, away goes the rear end just as far in the opposite direction, and the slightest turn of his body, only a few inches, will give the ends a sweep of several feet, and those in the way may look for bruised heads, while the window glass along the street is in constant danger from the unseen rear end of the ladder.

When a small boy, I was carrying not a very large ladder, when there was a crash. An unlucky movement had brought the rear end of my ladder against a window. Instead of scolding me, my father made me stop, and said very quietly,

"Look here, my son, there is one thing I wish you always to remember; that is every ladder has two ends."

I never have forgotten that, though many, many years have gone, and I never see a man carrying a ladder or other long thing, but what I remember the two ends. Don't we carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he only sees one end of that ladder, and that he does not know that the other end is wounding his parents' hearts.

Many a girl carries a ladder in the shape of love for dress and finery; she only sees the gratification of a foolish pride at the forward end of that ladder, while the end that she does not see is crushing true modesty and pure friendship as she goes along thoughtlessly among the crowd.

Ah, yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—The Moravian.

The Little Grocer Who Failed.

"Mamma," cried Freddy, "I will play grocery store."

After a great deal of counting, Freddy found he had several pennies.

"Not much capital," said Sister Nellie—she was grown up.

"What is capital," asked Freddy.

"The money you have to buy your goods with, that is your capital."

Freddy bought tea, coffee, white sugar, beans, salt, pepper, flour, meal, candy, nuts, soap, dried apples, crackers and starch. But all these cost fifteen cents, and Freddy had only seven cents.

Freddy arranged his store and put out his sign; and just then all the older brothers and sisters came home from school, so that Freddy had plenty of customers, and his goods went off very fast, and he thought grocery store was a splendid play. Lucy said she would take the dried apples if he would write it down in his book for her, because she had forgotten her money.

When the little grocer had sold all his goods, Nellie reminded him that he owed eight cents. Freddy began to look around his store for money, but he found only four cents.

"Why, they didn't pay for the things," said Freddy.

"You know I asked you to put the dried apples down in your book," said Lucy.

"Yes," said Freddy, "but I didn't have a book, and I forgot it besides; but you might bring back the dried apples, Lucy."

"O no! I can't, I've eaten them," said Lucy.

Then Freddy found that the candy and nuts were eaten up too, and those who had bought them had no money to pay for them.

"Well," said Freddy, "it's of no use. I can't pay that eight cents, for I've only four cents."

"Why, then our little grocer has failed," said Nellie.

"Failed?" said Freddy. "That means I can't pay it?"

"Yes, that's it," said Nellie.

"That is because I did not think about the pay when I sold them," said Freddy.

When you are grown up a man, and have a real store, remember these things. Don't sell more than you can pay for. Don't buy other people more than they can pay for. Always think what you are doing.—Exchange.

A SCHEME is on foot for the erection of a monument in the Abbey Churchyard, Dunfermline, in memory of the late Ralph Erskine, of the Secession Church.

Sabbath School Teacher.

LESSON V.

JANUARY 21, 1876. JERICHO TAKEN. (Joshua vi 12-20)

COMMIT TO MEMORY verses 15 and 16.

PARALLEL PASSAGES.—Numbers x. 8; 2 Chron. xx. 20-22.

With v. 12, read Mark i. 35; with vs. 18-15, 2 Cor. iv. 7; with v. 16, Dent. xxxi. 6-8; with v. 17, Joshua ii. 4; with v. 18, Dent. vii. 26; with v. 19, 1 Kings vii. 61, with v. 20, 2 Sam. xxii. 30. See also Heb. vi. 20.

GOLDEN TEXT.—By faith the walls of Jericho fell down after they were compassed about seven days.—Heb. xi. 30.

CENTRAL TRUTH.—Saints' weapons are not carnal.

The main lesson to be urged from this passage is that nothing is impossible to faith, that God's people are irresistible while doing according to all that he commands them, and that he renders them victorious not by visible and likely agencies, but by invisible or unexpected. God requires means, so we are to obey; but unlikely means, so we are to believe.

Previous lessons have made us acquainted with the sources of Joshua's strength, with the evidences that the Lord was with him, as at the passage of Jordan, and with the preparations made by God's orders for the approaching struggle. In the lesson for to-day, we see the beginning of the war, and never surely, did invading army set out as did this, or strike the first blow, as Joshua was directed to do. We shall have to examine the mode of attack; the meaning of it to Israel; and the duty of the victors. This will bring every verse, and every part of the subject under our notice.

I. THE MODE OF ATTACK. From v. 1, we learn that Jericho had put itself in a condition of defence; its gates were shut up, and all outside communications stopped "before the children of Israel." To have sallied out and fallen on Israel, in the confusion of crossing the river, would have been politic, but no attack or crossing was expected while the river overflowed.

From v. 2, we learn how Joshua received his instructions. "The Lord said." The appearance of the "captain" (Josh. v. 14), looks detached and aimless from the break in the chapters, but it is He that directs in v. 2. Just as in Gen. xviii. 2, "three men" came to Abraham, one of whom later, appears to be the Lord (see v. 17, 19), so it is here. In the course of the interview the "man with the drawn sword" in Josh. v. 18, is recognized as "the Lord" of Josh. vi. 2. The report of what was said by the captain is interrupted by Joshua's worship, and then by the parenthesis of Josh. vi. 1, describing the close condition of Jericho.

The directions reported to the people we learn in part from their being detailed in v. 3-5, 17, 18, 19, and in part from what they did.

In v. 12, we see Joshua earnestly carrying them out; "rose early" and "the priests took up the ark," the symbol of the divine presence. In v. 18 we see the seven (a number of perfection and sacredness, constantly recurring in Scripture history), priests bearing seven trumpets, not of rams' horns (which are solid) as our version and others have it, but trumpets of Jubilee, curved cornets, as in 2 Chron. xv. 14; Dan. iii. 5. As they advance, preceded by armed men sounding their instruments, the ark behind, borne by the priests followed by a rear-guard, there is, simply, for six (v. 16) successive days a formal and harmless procession round the high walls and strong gates of the city. It might take about an hour and a half. On the seventh day, a Sabbath, according to the Jewish tradition, the procession sets out at the dawning of the day (v. 17), as the city is to be compassed seven times just as before, till the seventh and last round, when a great shout from the people is to be the signal for the overthrow. To suppose that an earthquake came; or that the walls were undermined; or that a sudden and successful assault is intended by the writer, is to bring into the book what the writer did not intend. For if language can describe anything, it intimates here, that along with the shout of the people, the divine power overthrew the walls.

II. WHY WAS THIS METHOD ADOPTED? (a) The Hebrews had no means of besieging. (b) Jericho was a strong city, on its guard (Josh. ii. 9, and vi. 1). (c) It was the first city in the way of Israel. (d) It was designed to impress the Israelites with the sense of God's working for them. Mere walking about the city, and at the appointed time shouting, would appear unlikely means, and the warriors within might well smile in scorn at the unmeaning procession. But it was not unmeaning. The trumpets of jubilee (see Lev. xxiii. 24) meant much. So did the seven priests, and the ark of God. So did the number of days occupied. The work is God's, like creation. So did the shouting of the people. They have something to do: but their doing it does not produce the effect. The power of God is the efficient cause. (e) It was meant to impress the Canaanites at the beginning of Israel's career with the conviction that God was with his people. Why? Because he will be glorified, even in the feelings of his enemies who hate him. Who can tell what moral effect may have been produced on others besides Rahab? (Josh. ii. 9). Jehovah is not like the gods of the land, nor mighty only in Egypt; or the wilderness, but in their land also, and against their utmost strength.

Other reasons might be given: these are enough to show that the miracle had a place, and a use, and was not a mere display of power. How complete and how impressive it was, we may see from the details of v. 20, in which we seem to see Israel enter over the prostrate walls.

III. THE DUTY OF THE VICTORS (v. 17-19). The city shall be a curse, i. e., devoted to God. The same word in the Hebrew is translated "devoted" in Lev. xxvii. 28. It means something cut off, separated, and whether it is in a good sense, as for a gift to the Lord, or in a bad sense by a curse,

or whether something of both meanings, is included, as here, is to be settled by the context. The only exceptions to this separation is in the case of Rahab (v. 17), and her family, because she hid the spies (Josh. ii. 8).

The people must keep themselves from the property of Jericho, as it would carry with it a curse—the curse of taking the Lord's property. In other circumstances the spoil fell to the victors, here it was devoted to the Lord.

This rule applied to the imperishable goods (v. 19, silver and gold, &c.) The reason in this is, in principle, the same as in the overthrow of the city. Dependence on the Lord is to be learnt. All is from him. The conquest of the land is by his power, and the first-fruits of the victory, like the first-fruits of the field, are to be given him, in token that all belongs to him.

But this miracle may well teach us lessons that look beyond the times of Joshua:

(1) God uses means for carrying out his will such as men would not choose; that men may glory in him (1 Cor. i. 31).

(2) The Bible is often despised, and dis regarded, yet it is God's method of enlightening the world and overthrowing his enemies.

(3) The preaching of the gospel is foolishness to men (1 Cor. i. 18), but it is the power of God unto salvation (Rom. i. 16.) His spirit gives it power, and how often weak and feeble men, to the eye of sense, have done great things: Luther, Calvin, Wesley, Whitefield, and notably the Galilean fishermen.

(4) Joshua is a type of Christ, and Jericho may be taken as representing his opponents, and enmity to him in an organized form. (Perhaps the trumpets of Revelation come from these.) For all the years till the "fulness of time," God's trumpet sounds, but at length his enemies will be confounded and overthrown. See how the judgment day is described by Paul (1 Thes. iv. 16).

SUGGESTIVE TOPICS.

The main lesson of this passage—the promise to Joshua—the pledge of its fulfillment—the preparations for conquest—the condition of Jericho—the importance of the place—the unpreparedness of Israel—the manner in which orders were given—their nature—details—how carried out—for how long—the decisive moment—the result—the impression to be made on Israel—on the Canaanites—on the reader now—the truths illustrated—typical character of Joshua, and of Jericho.

The value of intelligent and judicious "questioning as a method of teaching" is thus summed up in a communication to the London Sunday School Times:

"Would you arrest and sustain attention? Question.

"Would you discover what scholars already know? Question.

"Would you provide teaching adapted to the wants of the scholars? Question.

"Would you promote hearty co-operation between teachers and scholars? Question.

"Would you fix truth in the mind. Question.

"Would you continuously refresh the memory? Question.

"Would you pointedly and powerfully deal with the conscience? Question.

"Would you clearly and successfully direct the anxious? Question.

"Would you ascertain the actual results of your teaching? Question.

Before you begin the lesson—Question.

"As you proceed with the lesson—Question.

"At the close of the lesson—Question."

CHANCELLOR HAVEN says as to the study of the lesson in the weekly teachers' meeting: "Not genius, but want of tact is exhibited by consuming the whole hour on a part of the lesson. Any member of the class should have a right to insist that after a proportionate part of the time has been given to any subordinated topic advancement should be made and the whole lesson examined. At the close, if time remains, the difficult and unsettled questions may be resumed."

A WRITER in the English Church Sunday-School Magazine shows that by the educational census of 1851 (the last which gave the figures of Sunday-school attendance throughout Great Britain) the proportion of scholars in Sunday-school attendance who were over fourteen years of age was in London four per cent., and in England generally ten per cent. while in Wales it was twenty-five per cent. Ireland, according to statistics gathered in 1863, showed twenty-five per cent. of its Sunday-school scholars as over fifteen years of age.

In a series of "Reflections of the Old Dissent," given by Dr. Robert Halley in The Congregationalist of London, it is said of Rev. William Walford that "he had a very low estimate of the value of commentaries. If he were told that they suggest interpretations without restricting them, he would reply: 'Go to your Bibles free from the bias of any suggestion, and let it suggest its own meaning.' Of paraphrases and expository lecturing, like that prevalent in Scotland, he had profound contempt. He used to say: 'The Bible is the easiest book in the world to understand, and the human paraphrase of it more frequently needs to be expounded by the sacred text than the sacred text by the human paraphrase.'" It is certainly wise for any Sunday-school teacher in the study of his lesson to first examine the Bible text and endeavor prayerfully to compass its meaning under the guidance of the Holy Spirit. Afterwards he can gain all the help or suggestions possible from commentaries and lesson papers. God's Word first, then man's in Bible study.

It is reported that the Rev. Thomas Croskey, of Waterside, will be a candidate for the vacant chair in the Magee College. —Londonderry News.

Missionary Intelligence.

THE Missionary Herald (English Baptist) reports indications of revival among European residents in Calcutta, Allahabad, Cawnpore, Lucknow, Delhi, and other places in Northern India.

Dr. RAYNOLDS has a poor opinion of the City of Van, in Eastern Turkey, where he labors. He has come to the conclusion "that there is not a moderately honest man in the whole city, save one or two whom the Spirit of God has made so."

A WESLEYAN missionary at Point du Galle, Ceylon, reports that there never was a time in the history of the mission when the Buddhist priests and people were so active as they are now, employing even lay preachers to support their cause and enforcing the observance of the Poya, (Sabbath) days with all the rigor of the Christian Sabbath.

At a missionary Conference held at Chefoo, China, Dr. Williamson of the United Presbyterian Mission, observed: "One fact was too much overlooked by the people at home, that women formed one-half of the human race, and that in China the women were open only to female influence. He felt sure if this fact was realized in England and America, far more ladies would come abroad to the relief of their unfortunate and unhappy sisters."

Advices from Central Asiatic Turkey state that the pressure of famine is lessening somewhat. In the village a portion of the people have grain from last summer's crop. Others, however, in the villages and a still greater number in the towns have none, and speculators hold supplies at ruinous prices. The Protestant church at Cæsarea is receiving aid from Scotland. There is also help coming from America, but more will be required to save the Protestant communities in some cases from extinction.

THE baptism of an educated Brahmin, Narasinga Rao, is reported from the London Society's Mission, in Tripatour. The young man had lost his faith in Hinduism, through his studies at the Madras University, and had come to a general knowledge of God. Some few years later, when in great sorrow, he chanced to meet with a New Testament, and found in it the passage "Let not your hearts be troubled. Ye believe in God, believe also in Me," which proved to be the beginning of his Christian experience.

THE Gilbert Islands in Micronesia, have been hitherto jointly occupied by the Hawaiian Mission Board, and the London Society. The work of the latter association, which was commenced in 1870, and has been carried on with good results by Polynesian converts, has now been transferred to the Hawaiian Board, which accepts the charge of the whole group of these islands.

THE Missionary Committee of the United Presbyterian Church, (Scott.) have issued an appeal for a Jamaica Jubilee Fund. The United Presbyterians have a mission on Jamaica, with 26 principal stations, 82 outstations, 21 ordained missionaries, 12 colporteurs, 54 teachers, and 5,672 communicants, and have spent \$926,000 on the work. The oldest station (formerly connected with the Scottish Missionary Society), is now fifty years old, and it is proposed to signalize the jubilee year by raising a fund for the training of a native ministry. The deputation who visit the island in 1871 found their mission deficient in two respects—i. e., in the development of an adequate degree of self-support, and in the preparation of a native agency. The former want has been partially remedied. The people now give annually nearly \$4 per member. The latter want is now to be met by opening a theological seminary in connection with the new college at Spanish Town. At present only five of the ordained missionaries are natives; but it is hoped that, as a fruit of this new effort, the whole mission may ultimately be put into native hands.

A Scotch Critic.

The Glasgow Presbytery have been discussing the new Hymnal recommended by the Synod, and we gather from the report of the proceedings that difficulties which beset the compilers of "Hymns Ancient and Modern," are not special to the Church of England. Dr. Eadie, in calling attention to the book, observed that the introductory remarks were good, but the compilation itself was not at all times at all parts in harmony with the principles therein enunciated. As to the 88rd hymn, "Let high-born seraphs tune the lyre," Dr. Eadie asked the moderator to inform him what high-born meant. "Born," he proceeded, "implies birth, and birth maternity; who was the mother?" With reference to the 10th hymn, "There is a g. to that stands ajar," Dr. Eadie "felt that 'ajar' was most objectionable—surely the gate was wide open; then why 'ajar'?" On verse 3 of hymn 117 the doctor was increasingly critical, pointing out, that, according to its description, "we were first 'enumberers of the ground,' then we are 'grafted,' and next, by a fresh figure, in the course of four lines we were told to be 'born again.'" In hymn 316 occurs the line,

"Soorand sibyl both attesting"

and Dr. Eadie put it to the Presbytery whether it was not marvellous language to find in a Scotch hymn-book published and authorized in the 19th century. "The load my thought of the verse," said the doctor, "is from the Apostle Peter, and are we to sing that he stood in need of, or gained any, corroboration from an Italian spae-wife?" The last objection taken by Dr. Eadie was, topographical and horticultural in its nature, hymn 301 beginning

"By cool Sileam's shady rill
How sweet the lily grows."

and so it happening, as he pointed out, that there is neither shady rill, nor growing lily, by Sileam. A long and interesting discussion followed, and finally, after a proposal to go through the hymns, seriatim had, with some show of alacrity, been negatived, a committee was appointed to "consider the matter."

Christianity for All.

Christianity is meant for all men. It makes its appeal not to that in which man differs, but to that which they have in common—to those primary instincts, sentiments, judgments, which belong to all men as men. Therefore it is no unreasonable demand to make that the man of science, when judging of the things of the Spirit, shall leave his solitary eminence, and place himself among the sympathies and needs which he shares with all men, and judge of the claim which religion makes on him, not from the exceptional point of view which he shares only with a few, but from that ground which he occupies in common with the poorest, least scientific brothers. In asking this, we are not asking that he should place his higher faculty in abeyance, and employ a lower, in order to weigh and accept a religious truth, the logical or scientific faculty, that by which we discern logical, mathematical or scientific relations, is not the highest exercise of reason. The knowledge of the highest things, those which deeply concern us, is not attained by mere intellect, but by the harmonious action of understanding, imagination, feeling, conscience, will, that is, of the whole man. This is reason in the highest exercise, intelligence raised to its highest power; and it is to this exercise of reason we are called in apprehending the things of God.—St. Lucia Presbyterian.

Animal Instinct.

A writer gives the following amusing account of the thinking powers of his horse: "I have a horse who was named Rubezahl, after the Mountain Spirit of the Harz, made famous in the stories of the Mæssu. We have contracted his name to Ruby for convenience. Now, I have reason to believe that Ruby can distinguish Sunday from other days. On Sunday I have been in the habit of driving to Boston to church; but on other days I drive to the neighboring village, where are the post-office, shops of mechanics, and other stores. To go to Boston, I usually turn to the right when I leave my driveway; to go to the village, I turn to the left. Now, on Sunday, if I leave the reins loose so that the horse may do as he pleases, he invariably turns to the right and goes to Boston; on other days, he as invariably turns to the left and goes to the village. He does this so constantly and regularly, that none of the family have any doubt of the fact that he knows that it is Sunday; how he knows it we are unable to discover. I have left my house at the same hour on Sunday and on Monday; in the same carriage; with the same number of persons in it; and yet on Sunday he always turns to the right, and on Monday to the left. He is fed at the same time on Sunday as on other days, but the man comes back to harness him a little later on Sunday than at other times, and that is possibly his method of knowing that it is the day for going to Boston."

Magnitude of Ancient Works.

Ninovah was fourteen miles long, eight miles wide, forty six miles round, with a wall 100 feet high, and thick enough for three chariots abreast. Babylon was fifty miles within the walls, which were seventy five feet thick and 100 feet high, with 100 brazen gates. The Temple of Diana at Ephesus was 420 feet to the support of the roof—it was 100 years in building. The largest of the pyramids was 481 feet in height and 858 feet on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 860,000 men in building. The Labyrinth of Egypt contains 300 chambers and twelve halls. Thebes, in Egypt, presents ruins twenty-seven miles around, and contained 350,000 citizens, and 400,000 slaves. The temple of Delphos was so rich in donations that it was plundered of \$50,000,000, and the Emperor Nero carried away from it 200 statues. The walls of Rome were thirteen miles around.

Kite-Day in China.

Kite-day in China, writes a traveller, occurs on the ninth day of the ninth moon, when the inhabitants of the cities go out upon the hills and spend the day in flying kites. Sometimes thirty or forty thousand people are assembled together on one hill, where they engage all day in this beautiful amusement. All classes take part in it, we believe, from the emperor down to the actor. All manner of birds, insects, and fish are represented by these gay kites. On a fine day, when the air is full of them, the effect is very pleasing. Some are adorned with the heads of dragons and tigers. The spectator sees in the air what appears to be an immense bird or group of hawks. The Chinese show great skill in keeping half a dozen paper kites going on one string.

PRINCE BISMARCK is revealing interesting diplomatic secrets in the course of speeches in the Reichstag. In reply to an Ultramontane opponent last week he said: "I am in possession of conclusive evidence that the Oecumenical Council was not short on account of the Franco-German war. The Council's votes would have been very different had the French been victorious. I know from the very best sources that Napoleon was dragged into the war very much against his will by Jesuitical influences. He strove hard to resist these influences. At the eleventh hour he determined on peace, and kept his resolution half an hour. Ultimately he was overpowered by persons representing the Vatican."

In England there is one lawyer for every 1,240 of the population; in France, one for every 1,970; in Belgium, one for every 2,700; and in Prussia one for every 12,000 only. Another curious fact is that in England the number of persons belonging to each of the different professions is nearly the same. Thus there are 81,970 lawyers, 35,484 clergymen, and 55,995 physicians. In Prussia, on the other hand, there are 4,809 physicians to only 1,362 lawyers.