

Our Young Folks.

Never Satisfied.

Some people are never content with their lot, let what will happen. Clouds and darkness are over their heads, alike whether it rain or shine. To them every incident is an accident, and every accident a calamity. Even when they have their own way, they like it no better than your way, and, indeed, consider their most voluntary acts as matters of compulsion. We saw a striking illustration the other day of the infirmity we speak of, in the conduct of a child about three years old. He was crying because his mother shut the parlor door. "Poor thing," said a neighbor, compassionately, "you have shut the child out." "It's all the same to him," said the mother; "he would cry if I called him in and then shut the door. It's a peculiarity of that boy, that if he is left rather suddenly on either side of a door, he considers himself shut out, and rebels accordingly." There are older children who take the same view of things.

How to Become Happy.

Many young persons are ever thinking over new ways of adding to their pleasures. They always look for chances for more "fun," more joy. Once there was a wealthy and powerful king, full of care, and very unhappy. He heard of a man famed for his wisdom and piety, and found him in a cave on the borders of the wilderness. "Holy man," said the king, "I come to learn how I may be happy." Without making a reply, the wise man led the king over a rough path, till he brought him in front of a high rock, on the top of which an eagle had built her nest. "Why has the eagle built her nest yonder?" "Doubtless," answered the king, "that it may be out of danger." "Then imitate the bird," said the wise man; "build thy home in heaven, and thou shalt then have peace and happiness."

Lord, Bless My Pennies.

A little girl, six years old, was desirous of putting her pennies into the missionary box with others. When saying her prayers at her papa's knee, she hesitated a moment, and then said, "Lord, bless my pennies, for Jesus' sake, Amen." After the child had gone to bed, her father asked his wife, "What made Gracie say that?" "She has prayed thus every night since giving her pennies to the missionary box," was the mother's reply.

Do you, dear young reader, pray, "God bless my pennies," when you give your mite to some ragged school, or to the missionary cause? If not, pray earnestly for the blessing, and you will soon find that prayer will do more than your pennies.

John Milton.

"The great conflict of the seventeenth century was an ecclesiastical as well as a political conflict. It embraced the warfare of Puritanism with Anglican sacerdotalism, as well as the contest of Parliament with King. It was an outbreak of intense Protestantism. As such it breathes and burns through the writings of Milton. The sublimest of poets the master of all learning, the champion of English freedom, was the supreme of Protestants. In his many magnificent onslaughts upon the semi-Popish prelates, the depth and fulness of his Protestantism everywhere appear. These writings are the grandest utterance that Protestantism has yet won or ever will win. How they at once refresh and rebuke us amidst the revival of priestly pretensions which dishonours our time! What glorious scorn does he pour upon those phantoms of custom, succession, and visibility which are now oppressing us! With what searching subtlety, with what wonderful vividness, does he set forth in the tractate on "Reformation in England" the process whereby pure spiritual Christianity sank and stiffened into Popery—the very process which the sacerdotalists of to-day have attempted to repeat!"—Congregationalist.

Necessary Truth.

"1. All our knowledge comes to us through faculties each and all of which are constantly liable to error which we cannot in all cases detect. 2. All our knowledge is expressed in language which, when closely examined, may be resolved into metaphors more or less inappropriate to the matter in hand, and capable of being misunderstood and perverted by anyone who looks at it from a point of view a little different from our own. 3. All our knowledge includes an element of memory or anticipation, each of which is in the highest degree fallible. 4. All our anticipations involve an assumption utterly incapable of proof, that the future will resemble our present conception of the past. 5. Many of our anticipations involve an assumption which is probably false, that no new forces with which we are at present unacquainted will come into play and affect the results which we anticipate. I cannot understand how any one of these assertions can be denied, or upon what grounds anyone who admits them can refuse to draw from them the conclusion that every assertion which we make should be coupled either expressly or tacitly with some such qualification as this:—'As at present advised, subject to further and better instructions, and upon the assumptions hereinbefore stated, I am of opinion.'—The opinion should further be dated, both in time and place, so as to show that a variation on these matters might affect its truth. If we suppose (and surely it is at least probably enough to influence the conduct of reasonable men), that this life is only a stage in existence, and that death is as much the gate into a new life as birth was—should this be true, it is surely possible that death may resemble waking from sleep, and that many things which now appear to all us truths, and to some of us necessary truths, may turn out after all to have been necessary fictions, which fuller experience will enable us to lay aside. Dreams are often founded upon realities, but when we wake the reality is seen to be altogether unlike what in our dreams we were compelled to believe it to be."

Sabbath School Teacher.

LESSON III.

January 17, 1875. MEMORIAL STONES. Joshua IV. 1-9.

COMMIT TO MEMORY, VERSES 6 AND 7. PARALLEL PASSAGES.—Gen. xxviii. 10; xxxv. 14; xxxi. 46; with v. 4, read Josh. iii. 14; with v. 5, Ex. xxiv. 4; with v. 6, Josh. xxii. 27, 28; with v. 7, Ps. lxxviii. 5, 6, with v. 8, Rev. xxi. 14; with v. 9, 1. Sam. vii. 10.

GOLDEN TEXT.—I will remember the works of the Lord: surely I will remember thy wonders of old.—Psalm lxxviii. 11. CENTRAL TRUTH.—God's wonderful works are to be remembered.

The Bible assumes our tendency to forget (Deut. iv. 9; Isa. i. 2, 8), and the facts show how justly (Jer. xxiii. 27, Hos. viii. 14). This forgetfulness is wicked (Ps. i. 22), and brings ruin (Ps. ix. 17).

It is a proof of God's love to us that he desires to be remembered; for we give "remembrances" to friends, not enemies, or those in whom we have no interest. See Ex. x. 8. (The Sabbath was a weekly remembrance of God in the Old Testament, of God in Christ in the New.) (Ecc. xii. 1 and Luke xxii. 19.)

There is a fitness in the memorials God ordains; durable stones at the place of a great court; a simple rite of eating and drinking together for the redeemed society, one family though scattered abroad.

Certainly children cannot feel neglected in the Bible, so much of it is for them. It is assumed that they will ask questions, and it is directed that they be intelligently and reverently answered. Great object-lessons are provided for them, and their teachers are directed how to teach them. Nothing is left to chance. A true order is a great help both in teaching and learning. We can study this lesson as follows: The memorials set up; their purposes at the time; their analogies; and their message to us.

I. THE MEMORIALS SET UP. That on the western bank where the first night was passed (v. 8), by express divine direction; and the stones placed where the priests' feet stood, apparently of Joshua's own motion. The men were chosen by the tribes, were representatives, what they did the tribes did (see v. 8), hence v. 2, "take you" (compare Acts vi. 3, 5), but being chosen under Joshua's direction from the Lord, is said of them (v. 4), "whom he had prepared" (compare Titus i. v.).

These men passed over before (v. 5) the ark of God, which the priests bore (probably carrying with them and leaving there the stones of v. 9), and chose from the great stones lying around one each, to be heaped up in a simple pile on the other side, "for a memorial unto the children of Israel for ever." They would remain with Joshua, and the priests with the ark, till the people had passed over, thus having time for the spontaneous setting up of the stones there (v. 9). The ordinary bed of the Jordan (about 100 feet wide) can be forded. But at the "overflowing" (see Josh. iii. 15), produced, like the rise in our rivers by melting snows (see last lesson), the terrace or bank of the river is covered and the stream is not fordable. From this terrace (v. 15, "the brim"), on which the priests and ark would have been ordinarily surrounded by water ("in the midst of Jordan," Joshua iii. 17), the stones were taken; and here the "other" (as the Septuagint and Vulgate read) stones were laid, so that when the river was not brimful they could be seen, and were actually there at the writing of this book. While there are certain forms in which we are to show our gratitude to God, and to do him service by his appointment, we are not thereby hindered from free-will offerings, voluntary on our part, through which God is glorified and men are served. Of course they must not, in their nature or their tendency, conflict with the declared will of God.

II. THEIR PURPOSE at the time can be briefly stated. They would excite inquiry among the young, raise questions, and keep alive the memory of the deliverance. It would be all the more recollected from being connected by this sign (v. 6) with the identical spot. Facts, of which we have only heard, become more real to us when we see the place where they transpired. So it would be "a memorial" (v. 7). It was a rude, simple, off-hand monument, as became the yet unsettled people, but there was no fear of its being blotted out, as might easily happen to twelve such stones as men could carry. On the contrary, excessive regard for it was the danger, as it was the first encampment "pitched" in (v. 26) or at Gilgal, where was kept the first Passover in the land. It was the Plymouth Rock of the people. Josephus says Gilgal stood for "freedom," the sacred writ for the rolling away reproach (the same idea at the root, perhaps) by the "circumcision," (Josh. v. 9). Here probably Joshua came at length to live (Josh. xiv. 6). It had been for a long time the seat of his camp (Josh. ix. 6; x. 6, &c.).

Here, later, Saul gathered his forces (1 Sam. xiii. 4, 7), Samuel judged (1 Sam. vii. 16), and here sacrifices were solemnly offered (1 Sam. x. 8; xi. 15, &c.). It had become a "holy place," when as yet there was no temple. With forgetfulness of God the sanctity of the place became a help to superstition (Hos. iv. 15; Amos iv. 4, and v. 5). As late as the fourteenth century these stones as alleged were shown to travellers, but their genuineness is doubtful. Long before the destruction of Jerusalem, other signs and memorials had taken their place and rendered them needless.

III. THEIR ANALOGIES. In this miracle Joshua was attested as God's appointed captain. Fourteen centuries later Jesus was set forth by his baptism in these waters (Matt. iii. 16, 17), as the "leader and commander" of God's appointment. As Joshua employed the twelve, so Jesus chose his disciples, "according to the number of the tribes," master-builders (1 Cor. iii. 20), to perpetuate the memory of his saving work. As the presence of the ark secured the safe passage of the people into the Holy Land, so it is the atonement of Jesus (see last lesson), that secures the entrance to heaven of all believers. "Of that

atonement the Lord's Supper "with the twelve" (Luke xxii. 14), formally arranged for, deliberately set up, and meant to be perpetuated, is the monument, and it is with us "unto this day." While suggesting these interesting correspondences between Old and New Testament fact, it is to be borne in mind by teachers that a fact may be employed to illustrate a truth, where it has not necessarily an intended typical or prophetic meaning. We are to be careful not to give as divine intention and authority what only appears to our minds. In general it is wise to count that only typical in the Hebrew law and history, which the New Testament so declares.

IV. THE LESSONS OF THESE MEMORIALS TO US. (1) The memory of divine acts is to be preserved by the church (oration and redemption by the Sabbath, Christ's death by the Supper), and in ways of God's appointment.

(2) Parents are to be careful to give their children the knowledge (Ex. x. 1, 2; Deut. vi. 20). Christian parents who neglect this, or who put their children under teachers who not only will not give this, but will give the very opposite impressions, violate their vows, and sin against God and their children.

(3) We ought to remember divine acts to ourselves individually (see Parallel Passages). A community may lawfully do so (Esther ix. 27), but in the line of the divine will and without superstition (see the history of the brazen serpent 2 Kings xviii. 4). The best use we can make of God's mighty acts is to build up our souls on them in faith. (See John ii. 11; xi. 45; Acts xiii. 12; xxvii. 24). Memorial gifts, as in buildings, institutions for good purposes are entirely in harmony with Scripture.

(4) But each of us is bound to be a "lively stone" (1 Peter ii. 5), or without a figure; to "show forth the praises of him," (v. 9), who hath saved him by word and deed, influence and example (2 Tim. iv. 12).

SUGGESTIVE TOPICS.

The miracle wrought—how commemorated—by whose order—through whose choice—by what hands—in what way—Joshua's share—whence the stones were taken—where set up—for what end—Joshua's monument on the other side—fitness of the memorial—condition of the people—New Testament analogies—the great Joshua—his work recorded—the duty of churches—of communities—of parents—of individuals when delivered—methods of keeping in memory God's mighty acts—our tendency to forget—the danger of forgetting—why God desires to be remembered.

Messrs. Moody and Sankey in Manchester.

These Evangelists have now been nearly two weeks in Manchester, and the work has gone on much in the same way as in the first two weeks of their labour in other places. Already they have made a most favourable impression upon the Christian public. Mr. Moody's practical good sense and earnest thoroughness tell very favourably on a Lancashire audience; and Mr. Sankey's gift of song has obtained for him an interest in Manchester, where music is much cultivated. The Nonconformist ministers have gone heartily into the work, but very few clergy of the Episcopal Church show any interest. This has induced Mr. Moody to issue the following circular:—To the Clergy of Manchester and Salford.—Having come to Manchester with my friend, Mr. Sankey, for the month of December, with the one object of preaching Christ, it has been a matter of disappointment that not more clergymen of the Church of England have attended our meetings. As God has granted large blessings where units has prevailed, we earnestly trust that you will join in seeking a blessing for Manchester.—D. L. Moody.

Last Saturday, at noon, there was held in the first children's meeting, at which Mr. Sankey presided, when a large number of children were present, who were brought by parents and friends. Mr. Sankey stated that similar meetings were being held in various parts of the kingdom, and urged parents to believe that children can be saved. Short addresses were also given by several ministers.

Sabbath morning was wet and dull. There was, however, a much larger gathering than on last Sabbath morning, there being present about 8,000 workers. Mr. Moody gave a telling address on love and enthusiasm as requisites to successful work. The service was judiciously short, but its influence most marked. At the afternoon meeting the Free Trade Hall was densely packed before the time announced, and many had to go away. After the usual prayer and praise, Mr. Sankey sang a solo, "Nothing but leaves," amidst breathless silence. Mr. Moody's address on "Adam, where art thou?" appealed to Christians, to blacksliders, to the uncovered, and seemed to create a powerful impression.

During the week meetings have been held every day and evening, as in Dublin and other places, for different classes; and the Inquirers' Meetings, as indeed all the meetings, are well attended. Much blessing has already been experienced, but it is believed that this is but the dropping before a great shower of refreshing.

Mr. Moody has been at Liverpool, and met the committee who are making arrangements for his visit to that town. It was decided to erect a large wooden structure, capable of holding 8,000 people, in a most central situation (Victoria Street), and as the building cannot be finished this month, it is understood that Mr. Moody will not go to Liverpool until February, spending January in Birmingham and Sheffield.—London Presbyterian Review. Dec. 12th, 1874.

Mr. James B. Colgate, of New York, a leader among the Baptist laymen, said, not long ago, that the first year he had a salary it was \$150 a year, and he gave \$60 of it to help a young man who was studying for the ministry. Mr. Colgate has become very rich, but his gifts are large in proportion, and he is of the opinion that if a man does not learn to give when his means are small, he will not be likely to give when afterwards prosperous, the moral of which is—give out of your poverty, and then you will give out of your abundance.

Singing by Ear and Singing by Sight.

"With regard to the singing of the present day, the root of the evil is the ever-increasing neglect of the art of sight vocalization. Amateurs think it is so much easier to learn each new song by ear, with the aid of the piano, than to master the principles of vocalisation. Even the singing-master, instead of going through a vigorous course of instruction with his pupils, lets them learn an air by thrumming it on the piano, and then gives a few hints as to style, phrasing, and the management of the breath; putting on the roof, in fact, before the foundations are laid. It cannot be denied that solfeggi and interval practice are tedious and uninteresting even to those who have a natural taste for the art, but yet every child in Germany makes a good sight-singer; and the plan which succeeds there would be perfectly feasible here. The school children there, although they cannot read music, and however young, have the notes before them, either on the black-board or on paper, whenever they sing; so that a child singing by ear learns to identify certain progressions of sounds with the corresponding series of printed notes, and with the help of a few explanations soon recognises and understands the whole principle without much necessity of interval practice. This is probably enough the way in which our forefathers learned the art in the days of Elizabeth, James, and the Charleses, when the glee, madrigal, and catch-book were to be found in use round the fireside every winter evening. When sight-singing becomes universal again, then will part-singing never so anxious to be heard in solo pieces as those who have spent weeks in getting up a song, and are resolutely determined to let it off when an opportunity presents itself. At present, if we wish to hear one of Bonnett's or Marepzi's evergreen madrigals, or Stevens' or Webb's general glees, we must pay a handsome price at a public concert, a pleasure that few of us can indulge in more than three or four times a year."—Lectures Hour.

Mr. John Stuart Mill's Legacies.

"Mr. Mill has rendered an essential service to religion; he has demonstrated and brought home to the hearts of his readers the poverty, the worthlessness, or life without it. He has taught us how a great famine must needs arise in the land, on which shines no sunlight from the spiritual and eternal world. And he has rendered another service, all unconsciously, hardly less precious; he has justified all the homage and Divine honour which Christendom has paid to Christ through all the Christian ages, and has helped to explain to others, though apparently not to himself, how near to the root of all the higher development of Christian Society lies the Incarnation, and the passionate devotion which it has kindled in human hearts. True he has some vague sentimental ideas about the religion of humanity, and the way in which devotion to the race may be hoped to supply both stimulus and nourishment to the loftiest human virtues, in a measure which will cast all the vaunted influences of religion into the shade. But his faith in it is not a power. Unlike the Kingdom of Heaven, his Kingdom of Humanity is in word, and not in power. He derived little joy and little hope from his prophecies; and his heart evidently strained towards the spiritual as the one home in which, if he could find it he would rest."—Evangelical Magazine.

Miscellaneous.

The survey of the Holy Land by the Committee of the Exploration Fund has now been resumed, and is being actively carried on, winter work having been commenced in October. A native scribe has been added to the staff for the purpose of writing down the names of villages, ruins, and other places. The importance of this will be understood from the fact that most of the recent Biblical identifications have been connected with the discovery of the ancient names themselves lingering still in slightly changed form in the neighborhood. The present scene of the triangulation is the hill country of Judah, a district full of interest. In the course of the first month's work Lieutenant Conder reports several discoveries, of great interest and value. Among these is the city of Sair, connected with the valley of Berachah, and the invasion of the Moabites in the reign of Jehoshaphat. This he thinks he has found in the modern village of Sair. He has also found the Betheth, or Bethzei, of Maccabean history. The survey party have followed up to its source the curious piece of engineering work known as "Pilate's Aqueduct," which Josephus says was twenty miles long. Mr. Clermont Gaucneau who has spent a year in archaeological research in Jerusalem, is on his way home with a great quantity of unpublished notes and discoveries, chiefly bearing on the controversy of the sites.

Mr. Moody, whose revival work in Great Britain is attracting so much attention, has a sphere within which he is a power, and outside of which is a very common man. Not a strange thing, however, is this, or few men are great in many things. A correspondent of the Belfast Witness, giving a glowing account of the evangelists, and their work in Manchester, says that one day Mr. Moody "missed his mark," and went in for polemics. He discoursed on the locality of heaven, and the writer says:—"Well, his criticisms and reasons fairly took away our breath. His disdain for all critical knowledge, and all recognized rules of biblical investigation, was simply beautiful." "He can declare the Gospel. He can declare it with almost unexampled pathos—that is his true calling, that is his proper ground, and he cannot quit it without floundering and failure." The good sense of Mr. Moody is shown in the fact that he rarely ventures off his proper ground.

Statistics show a remarkable decline in matrimony of late years. Formerly, there was one marriage a year to every eighty-two of population. Now it is one marriage to one hundred and eighteen of the population. The girls must be getting fastidious.

At the close of the Convention of Min's. held in Dublin last week in connection with the visit of Messrs. Moody and Sankey, resolutions expressive of the thanks of the ministers for their kind reception, and also that the Convention should be annual, were proposed and agreed to. Some of the suggestions offered on this second head were—1. "That two or three bodies should not occupy one small field, but that one should retire, and leave another to carry on their labours—e.g., let the Presbyterian retire in one place for the Wesleyan, and then in another the Wesleyan leave the work to the Presbyterian. Thus labour would be economised. The speaker thought the day would come when such an arrangement would be carried out by a central committee in Dublin. 2. That one united colportage movement should be instituted to cover Ireland with useful and truthful reading. 3. Dr. Sydney Smith, F. T. C. D. strongly advocated the inquiry meetings for anxious persons. He thought it should be regarded as an essential part of Christian work. 4. Interchange of pupils to show brotherly concord. 5. Mutual help in carrying out mission work in each other's districts or congregations. 6. A loving proclamation of the grace of God to Romanists at all times. 7. Friendly meetings of ministers for the study of the Word of God and prayer. 8. Openair preaching by Evangelists willing for Christ's sake to do it. That everybody should have some of these men moving, two by two, over this island." And many others.

DARKNESS in the minds of men, ignorance of God, His nature, and His will, was the original of all evil unto the world, and yet continues so to this day. For hereon did Satan erect his kingdom and throne, obtaining in his design until he bare himself as the god of this world, and was so esteemed by the most. He exalted himself by virtue of this darkness (as he is the prince of darkness) into the place and room of God, the object of the religious worship of men. For the things which the Gentiles sacrificed they sacrificed unto devils, and not unto God. This is the territory of Satan, yea, the power and sceptre of his kingdom in the minds of the children of disobedience. Hereby he maintained his dominion to this day in many and great nations, and with individual persons innumerable. This is the spring of all wickedness and confusion among men themselves. Hence arose that flood of abominations in the old world, which God took away with a flood of desolation. Hence were the sins of Sodom and Gomorrah, which he revenged with fire from heaven. In brief, all the rage, blood, confusion, desolation, cruelties, oppressions, and villanies, with which the world hath been and is filled withal, whereby the souls of men have been and are flooded into eternal destruction, have all arisen from this corrupt fountain of the ignorance of God.—Owen.

Many who would shrink with horror from the idea of rejecting Christ altogether, will yet speak and act as if they were at liberty to set up for themselves an elective Christianity; separating the essential from the superfluous portions of Christ's teachings; deciding for themselves how much is permanent and necessary for all men, and how much is temporary and designed only for a particular age and people. Yet if Christ is indeed God manifest in the flesh, it is surely no less impious to attempt to improve his teaching than to reject it altogether. Nay, in one respect it is more so; for it is to acknowledge a deity, and to reveal a revelation of God, and at the same time to proclaim that it is inferior to the wisdom of man.—Mansel.

When a man taketh a heavy trunk, full of plate or money, upon his shoulders, it maketh him stoop, and boweth him toward the ground; but if the same weight be put under his feet, it lifteth him up from the ground. In like manner, if we put our wealth and riches above us, preferring them to our salvation, they will press us down to the ground, if not to hell, with their very weight; but if we put them under our feet, and tread upon them as slaves and vassals to us, and quite condemn them in respect of heavenly treasures, they will raise us up towards heaven.

A MINISTER in London has accepted a call to a Congregational church in New England, the terms of the contract being that the salary shall be \$5,000 a year; with an agreement to retain the pastor at least five years. This is a shrewd bargain on the part of the pastor-elect, but we think it is fair. If the "term service" is to be introduced into the pastorate, it is much better to have the term defined with exact precision, and certainly it is hardly worth coming all the way from London for less than five years. We presume, though it is not stated, that the minister binds himself to stay five years to make the bargain even.

The tide of our sorrows and sins has often arisen from a trivial spring; and the same is true of our earthly joys. Our daily trials and hourly blessings gather something of the radiance of the bow in the clouds in the day of rain, as we received them from the pierced hands of Him whose death and intercession have made all things ours.—Anna Shipton.

"No animal," says a writer in Fraser's contending against Darwinism, "has ever been so honored, so carefully tended, and prized by man, as the horse. He has been for many ages the companion and darling of man. Yet is the horse of to-day more exalted than the horse of Job, and Homer, and Virgil?"

On Monday last the Rev. D. Morrison, of Owen Sound, was presented by the members of his Church with a purse containing \$100, accompanied with an address all of affection and good wishes. Mr. Morrison replied to the address, and thanking the donors in suitable terms for their handsome presentation.

"Do you believe in the apostolical succession?" inquired one of Sydney Smith. "I do," he replied; "and my faith in that dogma dates from the moment I became acquainted with the Bishop of—, who is as like Judas."

The carriage of the Roman Catholic Bishop, in St. John, New Brunswick, has been seized and sold for his school tax. Chairs, books, &c., belonging to one or two priests, have also been seized and sold.