

Our Young Folks.

Beautiful Grandmamma.

Grandmamma sits in her quaint arm-chair;
Never was I dy more sweet and fair;
Her grey locks ripple like silver shells.

Little girl Mary sits rocking away
In her own low seat, like some winsome fay;
Two doll babies her kisses share.

'Say, grandmamma,' says the pretty elf,
'Tell me a story, about your self.
When you were little, what did you play?

'Did you have a mamma to hug and kiss?
And a dolly like this, and this, and this?
Did you have a pussy like my little Kate?

Grandmamma smiled at the little maid,
And laying aside her knitting, she said:
'Go to my desk, and a book I'll see;

'Oh, who is it?' cried winsome May,
'If I wish she was here to-day!
Wouldn't I love her like everything,

May looked long at the dimpled grace,
And then at the saint-like fair old face.
'How is it?' she cried, with a smile and a kiss,

'To have such a dear little grandma as this!
Still,' she added, with a smiling zest,
'I think, dear grandma, I like you best.'

So May climbed on the silken knee,
And grandma told her history;
What plays she played, what toys she had,

A Bit of Spider Natural History.
I suppose you think we spiders are no-
bodies because we go about quietly minding
our own business, neither flaunting in gay
colors, like Madam Butterfly, nor making
noise enough to craze one, like Mr. Bumble-
Bee.

Then you've never seen my combs; you
can't—they're so small. I have one on
each foot, and I use them to keep myself
free from dust as well as my web. I don't
like to boast, but I really think you
would admire my eyes. I have eight of
them—I don't see how you can get along
with two, though to be sure, you can turn
yours about. They are placed in a square
in my forehead, for I belong to the Epeira
branch of the family.

Then I would really like to show you my
babies, but alas! they're much too small.
I carry them about with me all the time,
and they're big enough to take care of them-
selves. They ride on my back and head,
and, in fact, they are so many that they
nearly cover me up.

Perhaps the most interesting thing about
us is the variety of our houses. I build my
house in your garden, on bushes, and if it
wasn't for the impudence of your gardener,
and a destructive instrument called a broom,
you would see them often than you do.
It doesn't become me to brag, but if you
know of any residence more graceful or ele-
gant than mine, I'd like to know what it
is.

Some of my family live in a sort of tent,
made of a leaf lined with silk, which makes
it pretty, though rather airy, house.
One branch of the family builds a house
—or rather a cradle-shaped like a tiny
bell, and hung to a leaf or twig, where it
rocks with every breeze. It is not larger
than a pea, snow-white, and very long.
But after it is finished and filled with eggs,
forty or fifty of them, the careful mother
does it up, and covers the outside with
mud, because you must know, there are
many greedy insects who eat every spider
baby they see.

Others build hanging houses. Some are
green or four inches long, stout and made of
white silk; others are made of empty seed-
pods fastened together and lined with silk,
or wherever one of the Arachnida family
lives, she must have silk curtains to her
house.

One of my relatives who lived in the
West Indies—a splendid fellow, with a
body an inch and a half long, and bushes of
fair on its legs—fastens its house to a plant,
and it looks like an oval silk ball. It is
very attractive and nice.

I know somebody who always appears
discreet; and this the way she contrives
to be so—thinking always about herself;
constantly worrying for what she has not;
lingering about; fretting and grumbling.

I know somebody who is much happier;
and this the way she contrives to be so—
thinking of others; satisfied with what her
heavenly Father has judged best for
her; working and thinking how she can
do for others happy.

My little "somebody," which kind of a
"somebody" are you?

"Push."

WHEN Cousin Will was at home for vaca-
tion the boys always expected plenty of
fun. The last time before he went back to
his studies was a long tramp after hazel-
nuts. As they were hurrying along in high
glee, they came upon a discouraged looking
man and a discouraged looking cart. The
cart was standing before an orchard. The
man was trying to pull it up hill to his
own house. The boys did not want to be in-
vited, but ran to help with a good will.

'Push! push!' was the cry.
The man brightened up, the cart trundled
along as fast as rheumatism could do it,
and in five minutes they all stood panting
at the top of the hill.

'Obliged to you,' said the man; 'you
just wait a minute,' and he hurried into
the house, where two or three pink aproned
children peeped out of the door.

'Now boys,' said cousin Will, 'this is a
small thing, but I wish we could all take a
motto out of it, and keep it for life. 'Push!'
it is just the word for a grand, clear morn-
ing.

'If anybody is in trouble and you see it,
don't stand back; push!
'Whenever there's a kind of thing, a
Christian thing, a happy thing, a pleasant
thing, whether it is your own or not, whether
it is at home or in town, at church or at
school, just help with all your might;
push!'

At that moment the farmer came out
with a fish of his wife's best doughnuts, and
and a dish of his own best apples; and that
was the end of the little sermon.

What a Clean Apron Did.

Tidy neatness in girls is an attraction
quite equal to a pretty face; and it is a bet-
ter recommendation, because a safer evi-
dence of good qualities of character. Inci-
dents like the following are abundant to
prove this:

A lady wanted a trusty little maid to
help her to take charge of a baby. Nobody
could recommend one, and she hardly
knew where to look for the right kind of a
girl. One day she was passing a by-lane,
and saw a little girl with a clean apron
holding a baby in the doorway of a small
house.

'That is the maid for me,' said the
lady. She stopped, and asked the girl for
her mother.

'Mother has gone out to work,' was the
reply. 'Father is dead, and now mother
has to do everything.

'Should you like to come and live with
me?' asked the lady.

'I should like to help mother somehow.'
The lady more pleased than ever with
the tidy looks of the girl, called to her
mother; and the end of it was, she took
the maid to live with her, and found—
what indeed she expected to find—that the
next appearance of her person showed the
neat and orderly bent of her mind. She
had no careless habits, she was no friend
to dirt, but everything she had to do with
was folded up and put away, and kept
carefully. The lady finds great comfort in
her, and helps her mother, whose lot is not
now so hard as it was. She smiles when
she says, 'Sally's recommendation was
her clean apron.'

My Way.

'It is my way,' said a boy who never
remembers anything that he is told, who
leaves open gates, who forgets errands, and
mislays every tool and every book with
which he is trusted; and for all the trouble
he causes, he thinks it excuse enough to
say, 'It is my way.'

'It is my way.' 'It is my way'
says a girl who snaps and snarls and scolds
at her little brothers and sisters, who falls
into sulks at the least word of reproach, how-
ever kindly given, and who keeps the fam-
ily in hot water with her temper. 'I can't
help it; it's only my way.'

Have no such 'ways,' children.

Christ All in All.

Remember it is no thy hold of Christ
that saves thee; it is not thy joy in Christ
that saves thee; it is not thy faith in
Christ, thou hast that in the instrument; it
is Christ's blood and merit. Therefore, look
not so much on thy hand, with which thou
art grasping Christ, as to Christ; look not
to thy hope, but to Jesus, the Author and
Finisher of thy faith. We shall never find
happiness by looking at our prayers, our
doings, or our feelings; it is what Jesus is,
and not what we are that gives rest to our
souls. If we would once overcome Satan,
and have peace with God, it would be by
'looking unto Jesus.' Let not thy hopes
or fears come between thee and Jesus: fol-
low hard after Him, and He will never fail
thee.—Selected.

Home after Business Hours.

The road along which the man of busi-
ness travels in pursuit of competence or
wealth is not a macadamized one, nor does
it ordinarily lead through pleasant scenes
and by well springs of delight. On the con-
trary, it is a rough and rugged path, beset
with many 'wait-a-bit' thorns and pit-
falls, which can only be avoided by the
watchful care of circumspection. After
every day's journey over this worse than
rough turnpike road, the wayfarer needs
something more than rest; he requires sol-
ace, and he deserves it. He is weary of the
dull prose of life, and athirst for the poetry.
Happy is the business man who can find
that solace and that poetry at home. Warm
greetings from loving hearts, fond glances
from bright eyes, and welcome shouts of
children, the merry thousand little ar-
rangements for our comfort and enjoy-
ment that silently tell of thoughtful and ex-
pectant love and gentle ministrations that
discomfort us into an old and easy seat
before we are aware of it; these and like
tokens of affection and sympathy constitute
the poetry which reconciles us to the prose
of life. Think of this, ye wives and daugh-
ters of business men! Think of the toils,
and anxieties, the mortification and wear
that fathers undergo to secure for you com-
fortable homes, and compensate them for
their trials by making them happy by their
own firesides.

Sabbatic School Teacher.

LESSON VII.

February 14, 1875. EBAL AND GERIZIM. Joshua VIII 33-35

COMMIT TO MEMORY, v. 31, 35.

PARALLEL PASSAGES.—Deut. xxvii. 3-8; also v. 12.

GOLDEN TEXT.—I have set before you
life and death, blessing and cursing.—Deut.
xxx. 19.

CENTRAL TRUTH.—Righteousness exalts,
and sin degrades a people.

According to the directions of Moses, in
Deut. xxvii. 1-11, the following steps
were to be solemnly taken:

1. 'Great stones,' covered with such
substance as would retain letters, were to
be set up, inscribed with the law, or por-
tions of it, so soon as the people had posses-
sion of the land. This would make the
land and people as belonging to the Lord,
as well as familiarize the people with the
divine will. Deut. xxvii. 2, 3. Mount
Ebal is named as a place for this arrange-
ment (v. 4).

2. An altar for burnt offerings is to
be set up, of unburnt stones. Peace offerings
were also to be offered on it, and the people
were to rejoice before the Lord. They
owed the land to the divine mercy; and
they were to be, as a covenant people,
'glad in the Lord' (v. 5-7).

3. They were to be divided into two
portions, one on mount Ebal, the other on
Gerizim; the blessings of obedience and
the curses on disobedience, were to be re-
hearsed, and all the people were, by loud
acclaim, to accept these solemn sanctions
of the law. It was a public, popular cov-
enanting with God (v. 12-14).

Now, 'according to all that God com-
manded by Moses so did Joshua. Let us
see his course and its meaning.

Assuming that this so often not was done
after the fall of Ai, when Israel was once
more full of courage, and the Canaanites
proportionately depressed, when, though
the Canaanites had not all been conquered,
yet the Jordan had been crossed, and the
subjugation begun (Deut. xxvii. 2-3), the
people are in the right temper for once
more, pledging themselves to the Lord,
and placing themselves and the land in
covenant with him.

Ebal and Gerizim, divided by a valley
seven or eight hundred yards wide, rise
about eight hundred feet each. The tribes
crowd the hills, in equal divisions, and the
ark and the priests are between, in the val-
ley. What a congregation! and how ad-
mirably placed for seeing, hearing, feeling,
and being impressed!

JOSHUA BUILT AN ALTAR (v. 30) as direct-
ed, as to place and manner 'so the 'read-
ings' the rule against 'how to be,' being,
possibly a check on the tendency to
images. It was (v. 32), an altar of whole
stones.

THEY OFFERED BURNT OFFERINGS (v. 31),
which usually preceded all other forms of
offering, for reconciliation by statement
made had in order to communion, then
peace offerings (see the order in Lev. chap.
i-vi). These declared dependence on God,
followship with him, gratitude to him.

HE WROTE ON THE STONES, not of the al-
tar, but the others, as directed by Moses,
the copy of the law, not the Decalogue, but
the abstract in the middle of Deuteronomy.
Such a method was in use at that time; as
at many town gates in Europe, town laws
are painted on boards. The form and
manner are not given in detail, because the
people, at the writing of the book, were
familiar with these details.

ALL ISRAEL, AND THE STRANGER (v. 35)
stood on the hills, the ark between, and did
as directed; and for the mode of arrange-
ment and procedure, we have to look back
to the instruction, (Deut. xxvii. 12, 13.
The tribes were not thus placed by chance.
God keeps up the idea of the twelve patri-
archal sons of Jacob. On Gerizim to bless,
all the tribes that stood are sons of Leah
and Rachel. The youngest of these sons,
and the oldest (who had sinned, Gen. xlix.
4), and the sons of the handmaids—the
weaker half of the nation always—on Ebal.
The tribe of Levi had its place here, as a
tribe, though the priests, the Levites sur-
rounded the ark in the middle, and Joseph
stands for Ephraim and Manasseh.

As the Levites read the curses, the people
said 'Amen.' The blessings are not given.
The Hebrews say they ran in correspond-
ence with the curses, thus, 'Blessed is the
man that doeth not,' &c.

THE BLESSINGS AND CURSINGS were read
(v. 34), or caused to be read. There was no
fear of the vulgar or uneducated abusing
the word. It was not kept from the lady,
for the women, the little ones and the
strangers, all heard the word of the Lord,
(v. 34, 35).

So the nation again entered into coven-
ant with God in a most solemn and impos-
sible way.

Among many lessons for us, note these:
(a) Our covenant with God, once made,
can be often renewed, in ways, of course,
of God's appointment. So the Lord's supper
gives opportunity. Communion, age, quitting
school, entering college, going into a new
position, home, or condition, are fit occa-
sions for solemnly giving ourselves again to
the Lord (Ps. cxvi. 7-9).

(b) He is the Gracious but Almighty
Lord who leads us to this and prescribes
the terms. We make no terms with him.
We submit and accept (Rom. x. 4). As long
as men are trying to be saved on their own
terms and in their own way, they think of
what they will give up, or do for God, as
equivalent for the heaven he is to give them.
When the Holy Spirit is teaching us, this
is all forgotten, and we think of what he is
giving us. 'Nothing in my hand I bring.'

(c) We must go in the order of Joshua's
course: (1) the altar and the sacrifice, for
the sake of which we are received (Job. x.
22); and, (2) the giving ourselves to him to
keep his law, which we owe to be just and
right; and, (3) getting instruction evermore
from his law (Ps. cxix. 9, 33).

(d) All that God gives us we should con-
secrate, with ourselves, to him, openly,
publicly, and in concert. (See Ps. cxvi. 18,
19). This is the safe way to enter on the
work of education, or of business. A man's
farm should be to him, as Canaan to Israel,
all the Lord's gift, and all for the Lord.

(e) We may, and ought to learn from
this passage, that true religion is always
the same in its nature and practical effect on
men, however its form may vary. God
comes in grace. He takes men into union
with him. He acts in mercy. He forgives
their sin, but there is no warrant to them to
continue in sin, or to think lightly of it.
Any religion that makes sin a light thing,
or encourages men to live in it, is unscript-
ural. The Lord writes his law on the
heart (Ezek. xxxvi. 26, 27). His grace is
given us that we may be holy unto him
(Eph. i. 4).

And if we wish to strive with success
against sin, let us be in covenant with God.
Pardon first through God's mercy, then
purity through the same mercy. We do
not labor by ourselves to become pure, to
'grow good,' and then go for pardon. All
such labor is lost. We are to go 'just as
we are to Jesus Christ,' in whom God is
giving pardon, for forgiveness by the blood,
and having received it, we are to 'run with
patience the race set before us.'

And if we wish to prove ourselves of the
true Israel, let us walk in God's law. 'For
the grace of God that bringeth salvation
hath appeared to all men. Teaching us
that, denying ungodliness and worldly lusts,
we should live soberly, righteously, and
godly in this present world' (Titus ii. 11, 12).

SUGGESTIVE TOPICS.

The instruction of Moses—where contain-
ed—when to be obeyed—the place—the pec-
uliarity of the law—the use of the plastered
stones—the two mountains—their height—the
valley between—the tribes on one or on
the other—what plan of selection—prob-
able design—how Joshua obeyed—what
first—principle of—next—the curses re-
sponded to—meaning of the act—how much
it expressed—the lesson to us—how we can
renew our covenant to be the Lord's—when
it should be done—in what spirit we should
do it—to what we bind ourselves—and all
we have consecrated, with ourselves, to
him.

It is a great deal easier to find fault with
the Sunday school library as it is than to
improve its character or to find a good sub-
stitute for it. There is sound good sense
in these comments of *The Christian Union*
on the frequent suggestion that a weekly
paper would be, as a matter of course,
an improvement on books for children in
the Sunday-school: 'After all the talk
about returning the Sunday-school li-
brary, burning up its trash, its love
stories, its heavy disquisitions, and
having none but just the right books
on its shelves, here comes a Vermont
inventor with the advice that the schools
should do away with the libraries altogeth-
er. It was a teachers gathering, other-
wise a most emphatic shout of 'No!'
would have gone up from the boys and
girls, especially as it was proposed to sub-
stitute a weekly periodical in the place of
the books. Would the 'weeklies' be any
improvement—such as would most likely
find their way into the schools? It would
not be long before they too would come in
for a tremendous protest from one quarter
and another. We believe in the libraries,
and we believe, further, that they are not
as bad as they are sometimes painted. Of
course, improve them at every opportunity.'

Review exercises are growing in favor
in Great Britain, if we may judge by the
prominence given to them in the Sunday
school periodicals of that country. *The
Scottish Sabbath School Teachers' Maga-
zine* has recently exhibited their impor-
tance in an extended article on 'Sabbath
school Reviews.' The London *Sunday
School Times* presses thus earnestly great-
er attention to the quarterly 'Review Les-
son.' 'The importance of this can
scarcely be estimated, and is almost cer-
tainly not realized by many. And yet all
teachers know that if nothing be done in
the way of recapitulation, much of their
teaching is necessarily lost; or, if not lost,
it certainly fails to accomplish all that it
might. It is to be regretted that much of
our work seems to go for nothing, and as
surely does go for very little. Many a
good lesson that has been prepared with
great care, and given with more than aver-
age ability, is soon forgotten, not from any
defect in the lesson itself, or even in the
minds of the children, but simply because
it is crowded out of the memory by another
lesson of equal merit and interest. But
this need not be. There is room in the
mind and memory for more than we im-
agine; and all that is needed to make im-
pressions lasting is that they should be
carefully, patiently, and wisely repeated.'

This 'talking superintendent is getting
it on all sides. The editor of *The Earnest
Worker* thinks that 'as a general rule, if
the teachers are competent, the less speak-
ing from the superintendent's desk' the
better.' As to his personal experience
while in charge of a school, the editor adds:
'We never said anything we could avoid
saying; nothing but the necessary explana-
tory remarks in making announcements.
Moreover, we considered a class of men who
went around to harangue Sabbath schools
a perfect nuisance; nor have we yet changed
our mind.'

A WEEKLY teachers' meeting for the pro-
portion of the session should be kept up in
connection with every Sunday school, even
if only one-tenth of the teachers can be se-
cured to its attendance. Five teachers
who attend the teachers' meeting are likely
to prove more efficient in the Sunday
school than twenty teachers who absent
themselves from that preparatory meeting.

MEMORIZING without understanding is
of little value in the Sunday school. But
memorizing with an understanding is of
great importance. Children can both un-
derstand and memorize more of the words
of the Bible than they commonly do.
Both the words and their meaning of the
Bible lessons should be stored in the minds
of children in the Sunday school.

The suggestive statement of a writer in
the *Church Sunday School Magazine* of
England as to the true method of dealing
with 'the bad-boy difficulty' in Sunday
schools is: 'Nothing in the world, be
sure of it, can overcome the irresistible
strength of sweet temper. Nothing can
overcome the teacher who has first of all
overcome his own impatience—not even
the 'bad boy.'

Sympathetic Preaching.

Whether it be doctrinal or practical, did-
actic or hortatory, abstract or experiential,
this object of preaching is to save souls.

Its function is to convert sinners and
edify believers. Yet it is not to be seen
and only touched the diversities of style, and
method adopted by preachers of the Word,
notwithstanding the fact that unless hearers can
be interested. Not only must there be at-
tentive ears, but the hearers must be awakened
to receive and hold the truths imparted
from the sacred desk. It is the duty of the
preacher to be interesting. 'How although
it is true that in one sense religion does not
take so quick a hold upon the passions of
men as the eloquence of the bar or in the
political arena, yet in another it does, when
rightly presented, take a deeper and strong-
er hold upon the constituent elements of
human character. Such a hold, however,
it never gets save through the real and
earnest sympathy of the preacher with
those whom he addresses. Dry intellectual
formulations of abstract thoughts are but
as a dried leaf for those whose temp-
tations cry for refuge beneath the cooling
shade. Recurrent discussions of obscure
points in theology have no attractions for
such as need to be encouraged in the fight
with the evil they know to be in them. Nor
do the majesty of learned talks much plea-
sure in listening to harsh polemical dis-
cussions, directed towards the overthrow of
some ancient heresy, whose ghost may now
and then appear under new and startling
forms. Positive truth, never of course be
presented. But it will never be so welcome
when suited to those who hear, and made
vital through the sympathy of the preach-
er's heart. The history of the pulpit
all through the Christian centuries proves
that success in the ministrations of the
Word is usually proportioned to the amount
of sympathetic force which accom-
panies the efforts of the evangelical minis-
ter to communicate to others a saving
knowledge of the gospel.

Don Carlos Interviewed.

On Saturday week the special corres-
pondent of the *Sheffield Daily Telegraph*
had an interview with Don Carlos at Du-
rango, the 'Carlist capital.' 'The King'
—as seven-tenths of the Biscayan popula-
tion style him—had that day arrived from
Vergara (or Bergara), a city in Guipuzcoa,
about a day's journey distant, and was
staying at a private residence which had
been set apart for his use. He was accom-
panied by General Elia, the commander-in-
chief of the Carlist forces; General Ben-
avides, 'Governor General of Biscay,' and
a 'brilliant staff.' Don Carlos and his
suite seemed to be in high spirits, alleged
that they had completely beaten the Rep-
ublican forces in the affair near Tolosa,
and stated that their army would soon
take aggressive action there and at other
points. Being complimented on the ap-
pearance of the Battalion de Surostrero;
'the King' replied that in Guipuzcoa,
Catalonia, and Navarra, he had fought
thousand men equally good with these, and
expressed confidence in the success of his
cause. Don Carlos also stated in regard
to a remark about the mining industry of
Biscay—that he was anxious to protect the
interests of Englishmen in Spain, and to
develop the resources of the country. His
utmost enthusiasm prevailed at Durango,
and the announcement that 'the King'
would walk to church and attend service on
Sunday accompanied with his staff, had
given much pleasure to the priests and the
people. The talk to the Madrid and for-
eign papers about Marshal Serrano's secret
intention to make a *congreso*, or arrange-
ment with the 'Carlist chief,' had roused
Don Carlos and his staff, but was scouted
as merely a sign of the weakness of the
Republican party.

Origin of Typhoid Fever.

An English professor claims to have dis-
covered a new cause of typhoid fever. A
family in his neighborhood was attacked
with a severe type of the disease, and, on a
careful search of the premises, a spot in
the pump was found to be covered with a
sort of gelatinous matter. Submitting this
to microscopic investigation, it was seen to
be a fungoid growth, from which spores
were constantly washed away by the flow-
ing water. Following up this discovery by
a minute examination of the outlet of the
sewer through which the drainage of the
town flowed, there were found fungoid
growths of a similar nature to those in the
pump spout. In the vicinity of this outlet
the fever had also prevailed. Having cases
of the fever in his own family, the profes-
sor followed up his inquiry by a chemical
analysis of the water drunk, and found in
it minute spores of the same fungus. His
conclusion is, therefore, that the fever had
its origin in the fungus matter taken into
the system, where it fermented, as yeast in
beer, and poisons the blood.

'Strikes' in New York

The *New York Tribune* says:—'The
strikes in this city are all virtual failures.
For every man who quits work there are
ten idle ones eager to take his place at any
sort of wages. We have a hard winter
before us, with less to encourage employers
than in any season for the past ten or
twelve years. Every trade is full of un-
employed workmen. The estimates of the
actual number out of work in New York
are various, some placing it as high as
90,000. Besides those who are absolute-
ly without work, thousands now engaged
upon jobs are working upon short time, or
will soon be left without anything to do.'
It is not to be wondered at in these circum-
stances that there are more people emigrat-
ing from New York to Liverpool than from
Liverpool to New York. Recently, in a
single day, there arrived at that port, from
New York, three large steamers crowded
with stowage passengers, one bringing 800,
the second 335, and the third 825. An in-
dication of the pressure on the Atlantic
steamers, consequent on the flood of emigra-
tion to the mother country, is to be
found in the fact that the principal com-
panies have, within the last three weeks,
raised the rate of steering passage from
New York to Liverpool by 25 per cent.