

Our Young Folks.

Harriet's Victory.

Harriet Marshall had a smiling face, a happy voice, and active footsteps. But though she was lively and very lovable, Harriet, like most other children, had plenty of faults; and though I have not space, even if I had the wish, to tell you a long list of the worst things in her character, I must tell you of one very bad point, because there are perhaps other children who have the same; and if they should chance to read these lines, they may be encouraged to try, as she tried, to conquer her besetting sin, and thus win by God's grace, as she won, "the victory."

Well, then, I must own Harriet was very selfish. Perhaps it was not all her own fault, because when she had been quite little she had been terribly spoiled. No other brothers or sisters were in the nursery, no one even thought of thwarting her will, and so this ugly weed, selfishness, grew and grew, without any one even noticing it was there, until it had sprung up so tall and strong that it became very hard to cure.

A little orphan cousin came to live in Harriet's home when she was about six years of age, and at first our little girl said and thought it would be "delightful"—no more dull days and solitary games when Lotty was in the nursery. But of course it happened that the two children did not always agree to wish exactly the same thing, and then Harriet's selfishness first came out, and no one could help seeing that she only cared to please herself, and was never ready to give up to Lotty. When children have one idea in their minds, the idea of doing their own will, of getting all they want, and regard no one else, they cannot be happy; and so, after Lotty had lived in Harriet's home some time, Harriet's sunny face had lost its brightness, and there was a look upon her features which spoiled her sadly; but still that was not much compared to what her heart must have looked like in the sight of God.

At last Lotty was taken ill—so ill that no one thought she would get well; but after a time the doctor said she would live and grow quite strong again. One day Mrs. Marshall sat by her and told her this, and she was quite surprised that, instead of looking happy, the little girl burst into a fit of crying.

"Why, Lotty," she exclaimed, "are you not glad that God means to make you well?"

"I'd rather go to mamma," said Lotty. "She loved me, and papa loved me, and I want them so!" and the poor little child sobbed afresh.

"And so do we love you, dear Lotty," said her aunt. "Do you not believe it, are you not happy?"

A flush passed over the pale face, and Lotty said nothing till Mrs. Marshall asked her again, and then she faltered, "I should be nearly quite happy if—if Harriet would be kind."

When Mrs. Marshall told her little daughter what Lotty had said, she burst into tears, for she knew how unkind she had often been, how selfishly she had looked out for her own pleasure in everything, and never thought of her cousin.

Now the unkindness of it all seemed to pierce her heart, and she rushed to Lotty, and flinging her arms around her neck, cried, "Dear Lotty, please be happy, please try to get well, for I will not be selfish any more."

Harriet's mamma said she would write a text out on a large sheet of card and fasten it on the wall opposite her bed, and if she would read it every morning, and try to keep it in her mind all day, it would help her to overcome her fault. The words of the text were, "For even Christ pleased not himself."

"Neither will I," said Harriet to herself that first morning, as she skipped down stairs; but the first glance of the breakfast-table put it out of her head.

"Oh, Lotty! you are in my place. I always sit next my papa—please move your chair."

Mrs. Marshall's eyes rested on her little girl, and her face flushed crimson, but I am sorry to say she did not give up her favorite place, and overcome her selfishness that time.

Soon after breakfast they were going to play, and Harriet asked Lotty what game she would like. Lotty's face beamed with delight at being asked. "Oh, a game of shops, please," she said; but all the smiles died away when Harriet answered that she "could not and would not play at shops, it was too stupid."

So it went on over and over again; but as Harriet was conscious of her faults, you may be sure it did not give her any satisfaction to see the text staring her in the face when she went up to bed. However, she tried again next morning, and though she chught herself indulging in selfishness very often, I don't think she was quite as bad as the first day. But it was a long, hard battle to fight, and I think Harriet was scarcely aware that she was getting on at all, and she would have given up in despair if her mamma had not cheered her, by reminding her that God looked down upon her efforts with love, and as long as he did not weary of helping her to overcome, she must not weary of the struggle.

But in time the victory was won—by hard battles and frequent falls, certainly, yet it came at last—and Harriet's friends would tell you how thoughtful for others, how forgetful of self, she has grown. Then all the sweetness came back into her smile, and a greater sweetness into her heart, for she was growing more like the gentle, loving Jesus, who lived for others, died for others, to set us the example which we must follow if we would indeed be children of our Heavenly Family.—N. Y. Observer.

Sabbath School Teacher.

LESSON XLII.

October 18, 1874. THE MIND OF CHRIST: (Mark ix. 33-42.)

COMMIT TO MEMORY vs. 30, 37. PARALLEL PASSAGES—Matt. xviii. 2; Matt. xii. 30.

With vs. 33, 34, read Luke xxii. 48; with v. 35, Prov. xiii. 10 and Mark x. 24; with v. 36, Ps. cxxxi. 2; with v. 37, Matt. xxv. 45; with vs. 38, 39, Num. xi. 27-29; with v. 40, 1 Cor. xii. 3; with v. 41, 42, Luke xvii. 1.

CENTRAL TRUTH—Blessed are the meek. LEADING TEXT—Let this mind be in you, which was also in Christ Jesus—Phil. ii. 5.

True religion is in constant opposition to selfishness. And no homage is so general as that which man renders to self. Many forms of will-worship and idolatry have secured votaries by skillfully aiding men to please self. Christianity is unlike them, and needs a supernatural power to give it success.

This passage well illustrates the principles of our religion, and the mind of Christ. The teaching, as commonly happens, springs out of the incidents of life. As the pearl in the shell-fish is said to be formed by a secretion to defend the sensitive creature from the irritating grain of sand, so these pearls of heavenly wisdom come through the errors and mistakes of the disciples.

This passage exhibits self in two forms, and "the mind of Christ," as opposed to both. We have bane and antidote.

I. THE SELF OF THE INDIVIDUAL (v. 33). The disciples were men of like passions with the rest of us. They had little culture. They were suddenly brought into a new world, in which to their Jewish minds, the reign of Messiah offered glory and honour. They had the faults of novices and slowly learned to correct them. They did not, as more artful men would have done, veil their little ambitions. They were frank, as the rude are, and as children are. They disputed which of them should be the greatest, that is, in the coming kingdom, whose immediate honours they expected to wear. No one now does that in set terms in courts, committees, or boards among us; politeness and tact forbid it; but it is not because ambition is less, but there is more art. The selfishness is just as real, but it is more polished. Alas for the disciples! like many others they were striving which should have what never came to any. The mother of Zebedee's children had her aims and canvassed for her sons (Matt. xx. 20). The disciples thought to get the point settled in Matt. xviii. 1. Peter's finding the coin and Christ's words set them to reason, "Is the kingdom set up? Is Peter to be first?" (Matt. xvii. 25-27.) They had a "reasoning" among them on the way, of which Jesus, if present, took no note at the time. Now he puts the question to them (v. 33), and they "held their peace," ashamed of themselves, perhaps, before the Master. They were good men, but they had much self. They were fishermen and poor, but they had their pride as truly as the Pharisee. They were genuine sons of Adam and thought nothing too good for themselves. They were in Christ's service, yet indulging a temper which hardens the heart, grieves the spirit, mars service, kills brotherly love (see Diotrephes, 3 John 9), and ruins many a soul.

Mark Christ's lesson in two forms: (a) As a principle put in words; in his kingdom greatness is by service, not station. He sinks who wishes to put himself at the head. He is foremost, who not aiming at the place, is willing to be least and to serve all. Not to get, but to give; not to be obeyed, but to obey; not to be honoured, but to honour; is Christ's conception of greatness. He was entitled to say this. He lived it out, and came "to minister and to give his life," &c. (Matt. xx. 28).

(b) But, as the missionaries find it hard to get heathen words to express Christian graces, as the translators found it hard to get a Chinese word for "God," with no idolatry in it, so it was difficult to get a word for the idea the Master would convey. "Humility" originally meant not temper, but station; not lowliness of mind, but of place, and would be despised among the worldly. He takes a little child, with some endearment, puts him at ease, and sets him forth to convey the idea. "Look at this child, not thinking of himself, not pretentious, enjoying the present, contented, simple, without envy or ambition. You ask me about greatness in the kingdom, if you are without such qualities as these, you had better inquire are you in it at all (see Matt. xviii. 3); and he who would be great in my kingdom must be lowly in feeling as this child." Then giving a further turn to the illustration, on which Mark dwells—omitting some of what Matthew records—he adds (v. 37), "Whoever shall," &c., as though he said, "You reason about superiority over one another; you need not, there is no primacy; but if you would have the real glory of apostles, it lies in 'receiving,' treating rightly, the lowliest like this child, and in so doing you rightly treat me, and not me alone, but my Father also."

II. We now come to the second form of selfishness, which thinks of one's party. One was casting out demons in Christ's name, but was not of his company. The gentle John was indignant, forbids him, and reports the matter. "He followeth not"—"Thou? No; but 'us.'" That is sectarianism, self in the church, or party, form. Very gentle and good men, even like John, are liable to it. Perhaps he wished to know if he had done rightly in the light or what he just now hears. He had felt as Joshua concerning Eldad and Medad (see Num. xi. 25).

And the great prophet is like Moses. With no severity, but firmly, Jesus says, "forbid him not." He is making a beginning, in the first place. What he does is a right thing. He is doing it in the right way, "in my name." He cannot, in the second place, be an enemy (v. 39). If he is not with us, it is not from opposition to

us, but from some other cause, and he may come to be with us. And further, any honour done you, any favour shown you for my sake, and because ye belong to Christ, is evidence that he who does it has some relation to me and will not miss his reward (v. 4).

The Lord goes further still; "It is not good to forbid even the feeble that are trying to serve, that believe on me." They may not know all that mature disciples know; may not like all that marks a party; may not be ready to fall into line. Do not make them stumble by requiring too much, and casting them out if they fail to come up to your standard. Better be cast into the sea, a millstone around your neck, than injure them (v. 42).

There is a singular coincidence—if it be no more—here, to which the attention of the older pupils may be turned with advantage. The principle condemned in this lesson, namely of a class so-called apostolic men being set up over God's people, and so acquiring the greatness of station, wherever else it may be, has been wrought out to the full in the Church of Rome, believed to be the "Babylon" of Revelation. But the figures and symbols of Revelation are generally taken from preceding Scripture. Now remembering the "millstone" of v. 42, and the connection in which it is brought in, turn to Rev. xviii. 21, and read. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all.' Whatever this 'Babylon' may be, its features are found in Rome; and no wise Christian in this land ought to be indifferent to their nature and tendencies.

Learn from this: (a) How subtle self is. (b) How good men are tempted by it. (c) How it changes its form, now saying, "I want to be exalted," again, "I want my party, an extension of myself, to be exalted." (d) Christ opposes both forms, rebukes the spirit of priestly rule, makes it the chief end of his ministers and pastors to feed the feeblest and meanest of the flock. (e) How noble and blessed, in Christ's eyes, is the work of leading the ignorant, the ragged, the poor, the helpless to Christ! This is genuine greatness, given of God's grace, when men are not seeking greatness but seeking souls.

SUGGESTIVE TOPICS.

The mistake of the twelve—the discussion among them—how suggested at this time—our Lord's question—his instruction to them—in how many forms—the principle—true greatness—the example—why chosen—good traits in a child in this point or view—how the kingdom is entered—John's report—his feeling—how expressed—Old Testament parallel—Christ's instruction—reasons for it—solemn warning to the twelve, and to the church.

The Three O's.

How can the youth be trained in Christian truth, and in Christian living? Let me name three things.

1. First of all, there must be a right creed. A creed—credo—I believe. There must be a believing of the right thing. It is a common thing to hear in certain quarters, in our time, that what a man believes is not of any particular moment. There is no greater absurdity proclaimed by intelligent men. Every day of our life we are finding out what we believe is of the last importance, to every movement we make. If I had been led to believe that Philadelphia lay on the road to Boston, and if I had taken my ticket at the Grand Central Station this afternoon, instead of taking it, as I did, upon the shore that looks towards New Jersey, I should have been at Hartford about this time, and missed the spectacle of this splendid meeting, and the honour of sharing with you in its pleasures and privileges. And so the world over. If I believe wrongly, even though sincerely, I must go wrong. And it must be so necessarily, in things religious. We must teach our children to believe the truth. It is only the truth that has value. Children judge from the outside of things. They are pleased with the gilt and glitter of the exterior of the book. The man values it for the treasures it holds between the covers. You look at a church edifice. It is as magnificent as a palace. But the value of the building is in what is taught in it. So in the Sunday School. Its value lies in the truth that is taught in it. And the value of this American Sunday School Union is, that it has been a teacher of the truth throughout—I think I may say with the least possible admixture of human error, or even of human peculiarity. I do not hear of its being Old or New School in theology; I do not hear of its being Broad Church or Ritualistic; I hear of its teaching the truth of the living God, as pure and as undiluted as I think it can well be given forth by any simply human organization. And, brethren, it is when we are teaching this truth of the living God, as the one instrument for the quickening and saving of men, that we can look with confidence for the blessing of the divine and quickening Spirit.

2. But there must be along with this this right creed, a living conscience. Conscience and creed are adapted to one another. Each is the supplement of the other, just as the steam and the steam engine are adapted to one another, and the supplement of the other. Steam and no engine—no work done. Engine, and no steam—no work done. Conscience, and no creed—no right living. Creed, and no conscience—no right living either.

There are many people who hold a creed as one would wear an ornament. They sport it prominently, as a man does his diamond for example. When it is in the fashion, he wears it in his shirt front. When that goes out of fashion he will flash it on his finger, in a ring, and then again lock it in his dressing case. So many people do with their creed. Now, dear brethren, creed and conscience are to go together, and when you hear a man boasting and ranting about his beliefs, who yet gives no evidence that he has any conscience, look upon him as a man who is simply blowing off steam! Creed, a true

creed, founded upon the Word; conscience, a living conscience, quickened by the Holy Ghost, these are the two elements in that Christian character that this Society aims at building up.

8. Then there is character itself. You take the youngsters about Christmas time to the toy stores, and among the toys you have sometimes been amused in looking at those India rubber faces that can be bought for a trifle. You can pull the nose until it is as long as my arm; you can make the face laugh, or wink, or cry, at will; you can close the mouth as tight as a nut-cracker, or you can open the mouth as wide as the gates of a ferry. There are many men who have a certain resemblance to that India rubber face. Their elasticity of moral and religious principle is very like it. You can squeeze them or pull them into anything or nothing, at will. They have no character. If you go into a printing office and ask to look at a font of type, you will be shown pieces of metal, that set up in a given order, and daubed with ink, and placed under pressure, will stand for a certain thing, and the compositor will tell you beforehand just what will be produced, and those type placed in that order will always produce the same thing. That is character.

Now, what we want is creed and conscience making Christian character; so that the young men and young women, of the land will be Christian men and women pure men and women, good men, and holy men, and gentle men, and pure and tender and holy women; so that these men will not grow up to be "repeaters" at the ballot box, or when they come to be judges or to serve in public or official positions, have the shadow of dishonest or mistrust lingering near them—but men, brave, faithful, pure, true, fearless men, made such because they feared God and hated covetousness. This is the type of American citizenship we would build up, and it can only be realized on the foundation of a true Christian character.—Address by Rev. John Hall, D. D., at Semi-Centennial of American Sunday School Union.

Muller's Work at Bristol, England.

Mr Muller has issued his "Brief Narrative of Facts" in connection with his Orphan Houses on Ashley Down. Mr. Muller says that since the formation of the institution on March 5, 1834, he had obtained from the Lord, simply in answer to prayer, £617,000. 38,000 children or grown-up persons have been taught in the various schools, entirely supported by the funds of the institution, besides the tons of thousands who have been benefited in the schools which were assisted by its funds; above 8200 now frequent the schools; more than 88,000 Bibles, above 205,000 Testaments, and about 174,000 smaller portions of the Holy Scriptures, in various languages, have been circulated since the formation of the institution; and about 50,000,000 of tracts and books, likewise in several different languages, have been circulated. There have been likewise, from the earliest days of this institution, missionaries assisted by its funds, and of late years more than 170 in number. On this object alone £138,000 have been expended from the beginning. Also 4408 orphans have been under our care, and five large houses, at an expense of £115,000 have been erected and fitted up for the accommodation of 2050 orphans.

Further on in the narrative, speaking of the means which have been sent in answer to prayer for the support of the 2261 orphans who were under his care during the past year, Mr. Muller says:—"During the past year again was expended on the support of the orphans alone £25,290 11s. 6d., besides £16,628 os. 5d. in connection with the other objects. For all this we waited on God, and were helped. These expenses, moreover do not decrease, but rather increase year after year. The reader may have a family of seven to provide for, and may find it difficult in these dear times to meet all the expenses connected with such a family. But we have the expenses of 2400 person daily to meet. And how do we meet them? We have no certain income to depend on. We have no way of earning the money for these vast expenses. We look to the Lord, and to Him alone. And He has never failed us. Perhaps you say, 'This is a very easy thing, your work is now known far and wide, and people send you what you need.' Ah, dear reader! if we were to depend on that we would soon be confounded. While I am writing this, for many days past our income has been £20, £30, and £40 daily, very rarely more, while outgoings have been £100, £200, yen, £300 and more daily. During the last few weeks the expenses of the institution have been so great, and the income so small as that the balance we had in hand has decreased altogether more than £5000; and, if thus it were to go on about two months longer, we should not have a shilling left. If under these circumstances we were to trust in the fact that this institution is now well known, we should certainly be confounded. Our trust is in God alone. He has helped us for forty years, and we trust that He will yet help us. And in meantime we desire to be thankful for having had hitherto all we really needed.

"During the last year, from May 26, 1873, to May 26, 1874, the average expenses were £12 15s. 5d., whilst in the year from May 26, 1872 to May 26, 1873, the expenses for one orphan were £12 19s. If the reader should be surprised that the average expenses are so little for each orphan, and that yet everything is included in this, even as to medical attendance, medicine, ven, burials, we reply, that the reason is—because there are so many, so that we buy everything on wholesale terms; seek to manage in the most economical way; and that, while everything is done for the orphans which really tends to their health, at the same time we keep before us that these dear children are to be brought up in a way suitable to those who, by the labor of their hands afterwards, have to support themselves."

A meeting in favour of Home Rule, at which 40,000 persons were present, has been held at Rotherhit, County Cavan. The two members for the county were present.

Scientific and Useful.

EGGS COOKED HYGIENICALLY.

Hard boiled eggs have always been considered more difficult of digestion than soft boiled ones. The reason is this: The white of an egg is almost pure albumen. Now albumen coagulates with heat, and is not so readily acted upon by the gastric juices; so that much of it passes from the stomach undigested. Persons with vigorous digestion may manage a hard boiled egg so as to extract most of the nourishment from it, if it be well masticated and mixed with other food. The yolk of the eggs, however, is not rendered worse by hard boiling. Eggs boiled just four minutes have the white part in a partly flacculent condition, more easily digested, and not so soft as to be offensive to any one. An egg may be cooked in water at a temperature of about 195 degrees Fahrenheit for fifteen minutes and have the yolk well cooked, but the white will not be rendered tough and hard to digest. Though more troublesome, it is a good way to cook an egg to render it easy of digestion as well as palatable. Persons whose palates will not tolerate a soft boiled egg should have them poached and topped on toast.—Hall's Journal of Health.

A LITTLE ADVICE TO FARMERS.

Help your wives in every way you can, trivial though it may seem to you. For instance, keep an extra pair of shoes or slippers in the hall or entry, and always remember to change your dirty boots before entering her clean rooms. Then you may be sure of a smile of welcome, as no dirt will be left after you for her to clean up. In the evening comb your hair as carefully as ever you did in your courting days, put on a clean coat or dressing gown, and when you take your paper to read do not read to yourself and leave her to lone some thoughts while sewing or mending, but remember that she too has been working hard all day, and is still working. Read to her whatever interests you, so that her interests and opinions may grow with yours, and that she may comprehend something besides love stories, of which too many have read more than they should. You will both be happier, and being a farmer's or a merchant's wife will not be such a drearful tiresome and lonely life as many girls have every reason now to think it is.—Science of Health.

SIMPLE TIMBER PRESERVATIVE.

To render posts or timber, placed in the ground, practically impervious to moisture, and for a long time prevent decay, the following simple receipt has been tried and found to answer the purpose excellently. For fence and gate posts, it is particularly recommended: Take linseed oil, boil it, and mix it with charcoal dust until the mixture has the consistency of an ordinary paint. Give to the posts a single coat of the mixture or paint before planting them, and no farmer, says one who has used it, living to the age of the patriarchs of old will live long enough to see the same posts rotten. The posts or timber should be well seasoned and dry when the paint is applied.

VALUABLE COLORING WASH.

The following is a most excellent, cheap and durable wash for wooden fences and buildings. It owes its durability chiefly to the white vitriol which hardens and fixes the wash. Take a barrel and slack one bushel of freshly burned lime in it, by covering the lime with boiling water. After it is slacked, add cold water enough to bring it to the consistency of good white wash. Then dissolve in water, and add one pound of white vitriol (sulphate of zinc) and one quart of fine salt. To give this wash a cream color, add one-half pound of yellow ochre (in powder). To give it a fawn look, add a pound of yellow ochre and one-fourth of a pound of Indian red. To make the wash a handsome gray stone-color, add one-half a pound of French blue and one-fourth pound of Indian red; a drab will be made by adding one-half of a pound of burnt sienna and one-fourth pound Venetian red. For brick or stone, instead of one bushel of lime, use half a bushel of lime and half a bushel of hydraulic cement.

HOW SHOT IS MADE.

A reporter of the Baltimore American thus describes one of the many processes of making shot in one of the shot towers of that city: One of the "secrets" of the manufacture is the mixing of the lead with a certain proportion of a combination of mineral substances called "temper." The temper is fused with the lead, and gives the molten metal that consistency which makes it drop, and without which the lead would be moulded by the sieve, and would form little pencils instead of round shot. When the "EB" shot, for instance, are to be made, the lead is poured in a pan perforated with holes corresponding to that size. The little pellets come pouring down in a continuous shower, and fall into a tank of water on the ground floor. In their descent of two hundred feet they become perfect spheres, firm and dense, and they are tolerably cool when they strike the water, although the swift concussions make the tank foam and bubble as if the water was boiling furiously. The shot must fall in the water, for if they would strike any firm substance they would be flattened and knocked out of shape. To get the little pellets perfectly dry after they have been in the "well," is the most difficult and troublesome process of the whole manufacture. An elevator with small buckets (very much like those used in flour mills) carries the shot up as fast as they reach the bottom of the well, and deposits them in a box sixty feet above the first floor. The water drips from the buckets as they go up, and not much is poured into the receiver above, although it is intended to be a sort of dripping machine. From this receiver the shot runs down a spout into a drying pan, which greatly resembles a gigantic shoe made of sheet iron. The pan rests at an angle which permits the wet shot to be thrown below, and the pellets become perfectly dry as they pass over the warm sheet iron.