Our Young Lolks.

About Firearms and Shooting.

"Well, Stephen, the look of my gun is again out of order. Will you examine it and see if you can repair it for me while I

Certainly, Mr. Harris. Take a soat, if you can find one, and we will see what can

So the old gunsmith left in his vice the unfinished work on which he had been engaged, and began to examine the old-fashioned flint-look fewling-piece which Mr. Harris had handed him.

Stephen Anderson, the gunsmith had been a soldier in his youth. Having been more than once severely wounded, he at length retired from the army with a pension, too scanty to support himself and his family. He was, however, handy and industrious; and having had some practice in blacksmithing before he went into the army, he opened a shop in a rude shed adjoining his dwelling where he repaired guns and did many other jobs, and was a convenience to the entire village. He was convenience to the entire village. He was an amiable and talkative person, a great favourite in his neighbourhood, and withall

a warm-hearted Christian. warm-nearted Christian.

His present visitor, Robert Harris, was now a student in college, but at home at this time for his vacation. Robert was fond of shooting, and was considered a capital shot by his young friends. Of course he was obliged, in order to keep his gun in repair, to avail himself occasionally of old

Stephen's skill.

Stephen, did you ever think," said Robert, "what a difference the invention of firearms has made in the condition of man-

"Yes, indeed," said Stephen; "I often think of that as I sit at my bench repairing a gun. I sometimes try to remember all that the Bible tells us about the arms used by those nations of old times. Men armed only with swords, darts, lances, javelins, battle axes, bows and arrows, and slingswhich are the only offensive weapons the Bible tells of, so far as I remember—would

make a poor fight in our times."

"That is true," replied Robert. "Yet I remember to have heard it very strongly asserted, by those well read in history, that many more persons were killed in battle by the use of those primitive weapons than are now killed while using firearms—i. o., a larger proportion were then killed of the number who went into battle. In war, they say, as the use of firearms—and especially of artillery—became more general, the slaughter of battles diminished; for an army out-maneuvred was an army at the enemy's mercy, and therefore beaten. Such an army would at once retreat, if it were possible; or if that were not possible, it would surrender. But in the old-time fights, where victors and vanquished mixed pell-mell in single combat, a victory could only be really won when an army had sitier run away, surrendered, or been slain. Thus a great battle, like that of Creey, for instance, where thirty thousand Frenchmen are said to have fallen victims to the English sword, battle-axe and bow, would now probably be gained with a loss to the vanquished of not more than one thousand men. So the murderous firearms of modern times tend to the preservation of human life, and not to its destruction."

"Well, Robert, that is a very pleasant view of the case," said the gunsmith who had listened very attentively; "and I hope it is true. But it does not look so to one who is on a battle-field. When I have seen my poor fellow-men shot down by hundreds, and lying about on the ground, mangled and bleeding and dying, I have often wished that not another gun, large or small, might ever be made. War is a or small, linguit ever be made. War is a horrible thing. Since I have seen it, I have felt it to be one of the most precious promises of the Bible, that a time would come when men should 'learn war

no more. God speed that day!"
"Amen," said Robert. "And yet the
Lord has a wonderful way of using what to us seems evil to bring about his purposes of mercy. I have heard wise and good men declare that, although men had no such design, the invention and use of firearms had been powerfully promotive of civilization and liberty, and even of Christianity. When firearms came into use, plated armour no longer availed against the weapons of the peasant, and the mailed chivalry who had trampled with iron heels upon all popular rights could no longer arry all before them. Peasants could fire guns as well as lords and knights. The people soon discovered their power to constant which the mobility and provers them. people soon discovered their power to con-tend with the nobility, and by degrees they rose and fought for liberty, and gradually they gained it."
"There may be much in that, Mr. Harris;

I never thought of it before. You collegians learn a great many things we ignorant people never thought of. As you say, the Lord is infinitely wise, and no doubt He will use everything to promote His king dom on the earth. As you have been learn. ing almost everything at college, Mr. Harris, can you tell me who invented guns and gunpowder?"

of making gunpowder," said Robert, "is commonly given to Roger Bacon, an English frier who lived about the year 1250; but learned men say this is a mistake. They tell us that gunpowder was known and used several centuries before ty both the Chinese and Hindoos. But when its power was first applied to hurl balls or other weapons is uncertain. It is not unlikely that Friar Bacon heard of gunpowder and its explosive qualities through the and its expictive quanties through the works of East Indian writers, or perhaps from Asiatic travellers. It was not until the reign of King Henry VIII. of England that the iron-founders succeeded in casting

first the fron-founders succeeded in casung iron orduance. Since that time vast improvements have been made in all kinds of firearms."

"Yes; I have heard wonderful accounts of some of these new inventions. These may all be very useful in good hands. But I cannot help feeling very sorry," said Stephen—who was a tender-hearted man— " that these instruments are so often used for ornel purposes. When dangerous wild beasts are destroyed, it seems to be all right; or when birds and beasts are shot for food, him; that is that seems to be within the grant given to Rowland Hill.

man by his Creator; but when God's harm

less creatures are killed merely for sport, it does seem to me to be only wanton ernelty."

"I fully agree with you," said Robert;
"and I assure you that no gun in my hands has ever killed, or ever will kill, a living thing except for some really useful purpose. I have known how to shoot near heavy here the shoot near heavy here. have known boys to shoot poor harmless birds which could not be used for food, merely to try their skill. Such cruelty is shocking. Hunters have written books to iell how they have roamed over regions— in Africa, for example—for mere sport, killing multitudes of wild animals which they did not want when killed. Travellers and sportsmen in our own far West often

kill buffalo from mere wantenness. Such acts are heartless and disgraceful."

"I am glad to hear you speak as you do, Mr. Harris. Your gun is now ready for use; and I feel more satisfaction in the job since I know it will not be used for any oruel purpose."

Conforming to the World-

The word "conformed" refers to the external appearances. We must not assimilate ourselves with the manners of those around us; must not copy their character or ways. The world we need not define. It is all that does not acknowledge Christ, and Paul would say, "Do not be conformed to that which is not influenced by Christ." If the Christians in Rome had shared in the coarse brutal pleasures of the amphi-theatre, or dressed like those around them, or if they had envied in heart and tried to rival in their lives the style of others about them, what would the world have thought of their profession? It would be of no service for such to say " our hearts do not go with these things, our hearts are with

Paul knew this was so, and because of it he warned them against the forms and ap-pearances and external aspects of the world that surrounded them.

Perhaps some one says to me to day, that the case presented is not a parallel of the state of things now. You admit that the Christians to day stand for the Christhe Christians to-day stand for the Christians then; but say you, "My dear sir, this is not Pagan Rome; this is Christian New York." But is it clear to your minds that there is now no homage paid to passions, but all that is cleated wells in our women, and all that is manly in our mon, and all that is ennobling and calculated to make the oure and self-respecting in our If so, the test does not apply; but young pure youth? If as far as these things are, let us not be conformed to them.

We have to speak, too, of the mode of escape. Many methods have been suggested and adopted by persons and organizations. Some people have proposed that a set of by-laws be added to the present a set of by laws to added to the present laws of the Church, and that admission shall not be permitted except on promised obedience to these. While others again suggest that a great Christian and public sentiment should be created against all that is wrong, until people shall be compelled to do right. In thus making religion fashionable, there might be some gain, but the good would not be unmixed. It is better to be compelled to pull hard against the stream than to be at ease and drift with the current; but what is such a feeling worth to Christ, or what is it worth to the world—a feeling that springs merely to the world—a feeling that springs merely from the sense that it is proper to go to church. Paul says we must be transformed by the renewing of the mind. Conformed and transformed are passive words, as though the text would say, do not allow yourself to get in such a condition that the world can do what it likes with you, but rather be subject to the Spirit, that He may do what He will. Conformed refers to the external and mechanical; trans-formed to the inward and organic. Paul knew that those Christians must remain in Rome, and that they would be subjected to temptations from friends, fashions, festivitios, around them; they could not help this, but they could be so completely under the sway of the Spirit that the fascinations around might have no charm, and the

around might have no charm, and the blandishments no power.

This was the Apostle's remedy, and we may be sure it was a wise one. But to commend it to your judgment let us take an illustration. If I have a load of gunpowder on my back, I am afraid of fire; one spark, if it touch the powder, would be certain destruction; but if the powder be scaked in water, though the sparks fall on soaked in water, though the sparks fall on truth, and so bedewed with the Spirit, that you may escape its templations. A good physician, knowing that a pastor must sometimes come in contact with disease in visiting the sick, said to me, "You must go, but do not go when tired or hungry, or when the physical condition is low. When when the physical condition is low. When the body is in health you are much less susceptible of mischievous influences." This has a counterpart in the moral. If we are all that we ought to be, if we are fed with the sincere truth of the word, we shall be less affected by the deleterious influences around us. We must be in here "The credit of having discovered the art making gunpowder," said Robert, "is mony with the mind of Christ, who said, "The prince of this world cometh, and hath nothing in me."

To be invulnerable, we must keep pure and unspotted from the world; then we shall instinctively shrink from all that is vile and evil. Thus we shall present a perfect sacrifice to God, and to give Him anything less is to rob and insult Him as the Israelites would have done, had they brought for a sacrifice any animal that was maimed or in any way not perfect.— Dr. John Hall, New York.

THERE is joy with peace in believing, but nothing but perplexity in unbelief.—Acts viii. 87, 89.

I no believe that, for the first ten thousand years after we enter into the kingdom of glory, it will be all surprise; but will this surprise never end? Never, while we behold the Person of our Lord. "You are going to be with Jesus, and 'to see Him as he is,' "said a friend. "Yes," replied Mr. Hill, with emphasis, "and I shall be like him; that is the crowning point."—Rev. Rowland Hill

Sabbath School Tencher.

LESSON XXV.

June 23, } REVIEW-SECOND QUARTER, 1876.

GOLDEN TEXT.—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—Isa. ix. i. CENTRAL TRUTH .- The Lord builds up

A few general questions on practical matters may be put with great advantage in a review, of which the effect is to suggest that Scripture is read for present use.

that Scripture is read for present use.

Who calls true ministers? How are they qualified? What are they to preach? What are the sacraments? Number? Authority? Uses? How early observed? Have the Christian poor any claim on the church? Why? Who should attend to them? May the deacons do anything more? How should Christians suffer for their religion? Why suffer gladly? their roligion? Why suffer gladly? Should they seek personation? May they flee from it? Why? The sin of personating for conscience sake? Why have we freedom of conscience? How should we regard the blessing?

The lessons of the past quarter are peculiarly favourable to a satisfactory review, on two accounts: (1) There is unity of on two accounts: (1) There is unity of subject, namely, the founding of the Christian Church and spread of its doctrines at Jerusalom, the headquarters of the Jewish Church, of enmity to Josus Christ and the scene of His trial and execution. (2) There is a variety of incident, and the doctrines are linked to the incidents, so that the minds of the youngest pupils have something to grasp, and material for specific questioning is furnished to an examiner.

Such questions as the following, for Such questions as the following, for example, would introduce the review, and bring out the important truth just stated. When did Christianity begin? What do you mean by A.D. 1876? Where did it appear? What had happened at Jerusalem?. Do men suddenly worship a man just hanged or crucified? What turned the people of Jerusalem round? Can you account for their changing their mind on common principles? Where is a man best common principles? Whore is a man best If Jesus had been a bad man, known? could it have been hid at Jerusalem? How was his work investigated? If he did not rise from the dead, where would the false story be best disproved? Who in all Palestine might be supposed hardest to convert? ("His blood be on us," etc.)

or an introduction may be found in the authorship of the book.

Who wrote it? What was he? What else did he write? How do you know? To whom did he dedicate both? What is the dividing line between the two? So we come to the first lesson.

Or an introduction may be found in the

THE ASCENSION.

A reviewer may put questions on the following distinct and definite points: What does the "Ascension" mean ? Did the disciples then understand it? What did they expect? Had the Saviour foretold it? Where did it occur? Who witnessed it? How was it explained to them? What was the appearance of the angels?
What promise did they leave?
Where did the apostles stay after it?
Why did they remain in Joruanem?

A transition is naturally made to the DAY OF PENTECOST (of which the meaning may be asked). Every detail of this birth-day of the Christian Church should be in the minds of average pupils. They should know, for example :

Where were the disciples?

In what temper? What was heard? What was seen? What was given? How was it known that the Holy Ghost was given? Who judged of the tongues? How did the "devout men" come to be in Jerusalem?
Of what did the disciples speak?

What effect did the gifts of tongues produce? How were the disciples described?

What was now the great question regarding them? Now we pass to the answer thereto. By whom? Why by Peter? What slander did he refute? How did he refute it? What prophet did he quote? The substance of Joel's words?

Whom did he preach? What king did he quote? What did he prove by David?
To whom does he ascribe the resurrec tion of Christ? To whom did the priests affect to ascribe

Now we wish to see the EFFECT of this

gift and explanation. How did the hearers feel? What question did they put?
What reply did Peter give?
What blessings did he promise to the penitent? What advice did he give?

Was it taken by any? What did they who believed him do? How many of them? Mention the four things in which they

continued. Value of continuing? What grace grow up among them? How were they regarded by the people?

It had been promised that miraculous powers should be given to the apostles. An example of this?
Who healed the lame man!
Where? and why were Peter and John

there? Why was he there? Who began the conversation? Peter's healing speech? In whose name? What did Peter do besides, and the les-

son to us? What did the man do? What made him a good instance? Where did the people gather?

Now we come to another explanation needed by the people, as to the Power OF THE NAME.

What did Peter disclaim? To whom did he ascribe the raising of Jesus?

The difference between God's treatment of him and theirs?
The grace implied in healing? The sin of the Jews and their rulers? Their duty now that they knew better? The promise to them? Whom did he quote?

What do these quotations of Moses, David, Joel, prove? The danger of unbelief?

They were forewarned of tribulation (meaning of). Now it is fulfilled, and we 800 THEIR COURAGE.

By whom were they tried? What power aided them?
What promise was thus fulfilled?
What Psalm did he quote? To whom did he apply it? His memorable conclusion? The effect on the rulers? The evidence in court? (v. 14.) Their difficulty? Their decision? The apostles' courageous reply?

But they had friends and FELLOWSHIP elsewhere. Among whom?

What effect did their report produce? Who was quoted?
To whom was the Psalm applied? What did they pray for? The instant answer? The effect? The grace displayed? One particular disciple commended? But they were not without troubles and

sins. We find LYING UNTO GOD. By whom? Regarding what? In whose presence? To whom? The sin of this? The aggravation? The punishment? By whom announced? Inflicted by whom? The effects of it?

The effects of it? We now pass again to the action of the rulers against the apostles and the im-

Of whom? In consequence of what? Character of the miracles? Feeling of the people? Of the Sadduces? Why were they so bitter? Whom did they move? Who released the apostles? What instructions did they get? The effect of this deliverance?

This brings us to the council meeting, and the speech of Gamaliel, with its good and bad elements. From this we pass to the next trouble in the church, which was set at rest by the choice of the seven, on which the attention of pupils and teachers has been so recently fixed, that it is not needful to suggest a line of questions, if indeed it be needful to review it.

God Must Have All.

Many persons under conviction of sin would come into peace sooner if submission were made sooner. They are sticking for terms, and God does not bless terms. He must have the heart. He must have it all and now. Immediate, entire, unconditional surrender is what He asks for. If it were granted, how much shorter the road to peace would be.

to peace would be.

In a strange congregation we were preaching to, one Sabbath, there was one who felt the truth very keenly. She came to the evening meeting under conviction, tried to go away, did walk off a little distance, but came back in great emotion, and took her seat again in the vestry for religious conversation. We urged her to pray. She felt too wicked to pray vet engaged to She felt too wicked to pray, yet engaged to do so and went home. The very next morning that friend met us, before leaving the place. She had begun to rejoice in a experience, and a sunshine was in her face. It was real sunshine too—glory from the Sun of Righteoueness. Several years have slipped by since then, and that soul has ever since trusted without a doubt. The experience of the night, though, was instructive.

She did go home to pray, but it was only a treating with the Almighty for terms. She could not give up the fancied pleasures of life. She could not withdraw from the line of rebel intrenchments and yield everything. Division, and not surrender was in her mind; she thought she would go to sleep, but God was not going to let her sleep on the truce-ground, where she was deciding her eternity. All night she was sending commissioners to the throne of the Almighty to treat for terms. last, toward morning, she sent in an entire last, toward morning, she sent in an entire surrender. Everything went—plans, pleasures, earthly friends. Everything came—pardon, peace, eternal life. And in the long streamers of light thrown up into the morning sky, she saw only the light of a multitude of banners of rejoicing.

He must have all. Ought He not to have all? He gives us Himself.

THE grand test of discipleship in not knowledge, but love.—1 John iv. 7.

WHERE there is little faith there is little strength and little joy.—Luke xxiv. 25. THE Christian may boast, only never in himself, but ever in the Lord .- Jer. ix.

THE believer must not only say, "Lord teach me," but "Lord lead me."—Ps. xxv. 4, 5.

BEST of all is it to preserve everything in a pure, still heart, and let there be for every pulse a thanksgiving, and for every breath a song.-Gossner.

EVERY avenue of comfort and happiness is senetimes stopped in the believer's mind, that he may be brought to know more deeply this truth—"All my springs are in Thee."

PROVIDENCE is like a curious piece of arras, made up of a thousand shreds, which single we know not what to make of, but put together they preful history.—Flavel. together they present us with a beauti-

Every day a little life; and our whole life is but a day repeated. And hence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, "to number not his years, his days, and these so as to apply his heart unto wisdom." Those therefore, that dare lose a day, are dangerously prodigal; and those that dare misspend it, desparets. parate.

Scientific and Asecut.

STOVE POLISH.

Stove Lustre, when mixed with turpen-tine, and applied in the usual manner, is thio, and appared in the usual manner, is blacker, more glossy and conduring than when mixed with any other liquid. The turpentine prevents rust, and when applied to an old rusty stove, will make it look like now.

TO COOK COPFISH.

The best way to cook codfish: Strip it of its skin and cut it in pieces about the size of one's hand; place it in water and allow it to simmer on the store until it be. comes tender. It should never be allowed to boil. Boiling hardons and darkens the fish, and deprives it of much of its flavour.

BAVORY RICE PUDDING.

Wash one ounce of the finest rice, put it in a pie-dish with half a pint of beef tea or any kind of broth. Bake until the rice is well cooked; it will take about an hour in a moderate oven. Boil a quarter of a pint of milk, pour it on to an egg rightly beaten, stir well together, then mux with the rice. Season salt, and, if liked, a little pepper. Put the pudding into a pie-diel, bake very slowly for an hour and a half, and then serve.

RAW MEAT FOR INVALIDS.

M. Laborde, in a French medical journal, recommends the following method for the preparation of raw meat; when that is prescribed as part of an invalid's diet: prescribed as part of an invalid's diet: Make a not very thick broth of tapicca, and let it cool. The meat, finely scraped, is diluted with a quantity of cold soup, with which it is thoroughly mixed until it looks like tomato soup. The tapicca is then turned in, little by little, with constant stirring. A homogeneous liquid is thus obtained, in which, when properly made, the meat is so thoroughly disguised that the meat is so thoroughly disguised that the person eating it does not suspect its presence. The preparation has often been given under the name of "medicinal porridge of tapicca," and has proved very acceptable to the patients.

HOW TO BAKE A TURKEY.

Let the turkey be picked, singed and washed, and wiped dry, inside and out; joint only to the first joints in the logs, and cut some of the neck off if it is all bloody; then cut one dozen small gashes in the fleshy part of the turkey, and press one whole oyster in each gash, then close the skin and flesh over each oyster as tightly as nossible: then stuff your turkey, leavskin and fiesh over each oyster as tightly as possible; then stuff your turkey, leaving a little room for the stuffing to swell. When stuffed, sew it up with a stout cord, rub over lightly with flour, sprinkle a little salt and pepper on it, and put some in your dripping-pan, put in your turkey, baste it often with its own drippings; bake to a nice brown, thicken your gravey with to a nice brown, thicken your gravey with a little flour and water. Be sure and keep the bottom of the dripping-pan covered with water or it will burn the gravey.

MOWING LAWNS.

Many lawns suffer by mowing too late in autumn, which exposes the roots of the grass to injury by the severe cold of winter. It is always best to allow the grass to grow several inches in length, and as cold weather approaches it lies flat, and serves as a goodly protection. This is more particu-larly important in expresed places; under trees it is not necessary. Lawns are some-times badly disfigured by top-dressing at this time of year with coarse manure, left in large lumps upon the surface. Old, well-pulverized manure or compost, which may be spread from the shovel like the sowing of seed, answers the purpose much better, and has not the strong offensive odour of fresh manure. But if it becomes necessary to use the latter, or none, break it up fine, and spread it evenly with a steel rake in a small yard, or with a smoothing harrow on more extended grounds.

HEALTHNESS OF FLANNEL.

The value of flannel next the skin cannot be overrated. It is invaluable to pernot be overrated. It is invaluable to persons of both sexes and all ages, in all countries, in all climates, at every season of the year, for the sick and the well. In brief, I cannot conceive of any circumstances in which flaunel next the skin is not a comfort and a source of health. It should not be changed from thick to thin before the settled hot weather of summer, which, in the Nuclear Northarn States is not much hefere our Northern States, is not much before the middle of June, and often not before the 1st of July. And the flannels for the summer must not be three quarters cotton, woollen if you would have the best protection. In the British army and navy they make the wear of flannel a point of discipline. During the hot season the ship's doctor makes a daily examination of the men at unexpected hours to make sure that they have not left of their flances. off their flannels.—To-Day.

THE POWER OF PLANTS TO PRODUCE OZONE.

In addition to the pleasure that may be derived from floriculture, the sanitary value of flowers and plants is a feature of the subject so important as to call for special mention. One of the most important of mention. One of the most important of the late discoveries in chemistry is that made by Prof. Montogazsa, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and sromatic odours. Hyacinths, mignonette, heliotrope, lemon, mint, lavender, narcissus, there years layers and the like all there of cherry laurel, and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmos-pheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infests them by simply covering them with aromatic vegetation. The bear of this upon flower culture in our large cities is also very impactant. also very important. Experiments have proved that the air of cities contains less excent than that of the surrounding country, and the thickly inhabited parts of the cities less than the more sparsely built, or than the parks and open squares. Plants and flowers and green trees can alone restore the balance; so that every little flower-pot is not merely a thing of beauty while it lasts, but has a direct and beneficial influence upon the health of the neighbourhood in which it is found.—The Sanitary Record