

Our Young Folks.

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 wait?"

man by his Creator; but when God's harmless creatures are killed merely for sport, it does seem to me to be only wanton cruelty."

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.

Paul knew this was so, and because of it he warned them against the forms and appearances and external aspects of the world that surrounded 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 laws of the Church, and that admission shall not be permitted except on promised obedience to these.

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 soaked in water, though the sparks fall on the same, the peril is greatly diminished.

THERE is joy with peace in believing, but nothing but perplexity in unbelief.—Acts viii. 37, 39.

I do 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.

Sabbath School Teacher.

LESSON XXV.

REVIEW—SECOND QUARTER, 1876.

GOLDEN TEXT.—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—Isa. lx. 1.

CENTRAL TRUTH.—The Lord builds up Zion.

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.

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? Should they seek persecution? May they flee from it? Why? The sin of persecuting 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 subject, namely, the founding of the Christian Church and spread of its doctrines at Jerusalem, the headquarters of the Jewish Church, of enmity to Jesus 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 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 known? If Jesus had been a bad man, 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,

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 Jerusalem?

A transition is naturally made to the DAY OF PENTECOST (of which the meaning may be asked). Every detail of this birthday 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 stander 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 resurrection of Christ? To whom did the priests affect to ascribe it?

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 grew 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 lesson to us?

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 know better?

The promise to them?

Whom did he quote?

What do those quotations of Moses, David, Joel, prove?

The danger of unbelief?

They were forewarned of tribulation (meaning of). Now it is fulfilled, and we see 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?

The effects of it?

We now pass again to the action of the rulers against the apostles and the imprisonment.

Of whom? In consequence of what?

Character of the miracle? Feeling of the people? Of the Sadducees?

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.

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, 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 new experience, and a sunshine was in her face. It was real sunshine too—glory from the Sun of Righteousness. 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. At 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 is 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. 23, 24.

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.—Gosner.

EVERY avenue of comfort and happiness is sometimes 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 present us with a beautiful history.—Flavel.

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, desperate.

Scientific and Useful.

STOVE POLISH.

Stove Lustre, when mixed with turpentine, and applied in the usual manner, is blacker, more glossy and enduring than when mixed with any other liquid. The turpentine prevents rust, and when applied to an old rusty stove, will make it look like new.

TO COOK COFFISH.

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 stove until it becomes tender. It should never be allowed to boil. Boiling hardens and darkens the fish, and deprives it of much of its flavour.

SAVORY 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 quart of a pint of milk, pour it on to an egg rightly beaten, stir well together, then mix with the rice. Season salt, and, if liked, a little pepper. Put the pudding into a pie-dish, 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: Make a not very thick broth of tapioca, 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 tapioca 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 person eating it does not suspect its presence. The preparation has often been given under the name of "medicinal porridge of tapioca," 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 legs, 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 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 gravy with a little flour and water. Be sure and keep the bottom of the dripping-pan covered with water or it will burn the turkey.

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 particularly important in exposed places; under trees it is not necessary. Lawns are sometimes 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.

HEALTHINESS OF FLANNEL.

The value of flannel next the skin cannot 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 flannel 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 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, but they must be all woolen 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 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 the late discoveries in chemistry is that made by Prof. Montogazza, of Pavia, to the effect that ozone is generated in immense quantities by all plants and flowers possessing green leaves and aromatic odours. Hyacinth, magnolia, heliotrope, lemon, mint, lavender, narcissus, cherry laurel, and the like, all throw off ozone largely on exposure to the sun's rays; and so powerful is this great atmospheric purifier that it is the belief of chemists that whole districts can be redeemed from the deadly malaria which infects them by simply covering them with aromatic vegetation. The bear of this upon flower culture in our large cities is also very important. Experiments have proved that the air of cities contains less ozone 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