

Our Young Folks.

Ashamed of Her Father.

"Clankety, clankety, clink!" sounded out the hammer of worthy Giles Hardy, as the sparks flew, and the red gleam brightened the smutty timbers within the shop, and shone across the greensward or the way, where the village boys played with kite and ball. You might think his lot a hard one, toiling as was his wont, from morning till night, did you not hear his glad song rising high above the sound of the iron he was welding. "I am going home," and "Happy day," were ever on his lips, and music and gratitude dwelt in his heart; therefore he was one of the happiest men in W... Giles lived in a little house so near the shop that it was covered with the soot and cinders from the forge. From its door might often be seen his little Sallie running over to admire the sparks, which she called "soldiers," or to lead her father home when the day's toil was over and the evening meal was waiting. She was not ashamed of his smutty face, his brawny arms, or his soot-begrimed clothes; not she! In her loving eyes, Giles was the most beautiful man alive. She was not old enough to know that men are too often honoured in this world for their garments rather than for their worth; so she imagined that everybody esteemed him as she did.

A new house had been erected on a high hill near, by a fine gentleman from the city; and Sallie was quite delighted to see in his carriage, drawn by two bay horses, a sweet little girl about her own age. Once when she was in the shop, they stopped to say something to Giles about shoeing the horses, and Sallie smiled at Lucy, who in return threw her a great red apple. She caught it so nicely that they both laughed and became friends; for little children have none of that mean pride which we sometimes see among older people, till they are taught it.

One day, when Sallie was dressed very neatly, she asked leave to take a walk, and she bent her steps toward the mansion on the hill. She did not know how to go round by the road, so she climbed over fence and wall till she reached the grounds. There, to her delight, she saw Lucy on a little gray pony, which the coachman was leading carefully by the bridle. She rode up to the wall and asked in a kind voice, "Have you berries to sell, little girl?"

Sallie laughed, and said, "No; I'm Sallie, don't you remember me? I came to play with you a little while. May that man open the iron gate for me? It is very heavy."

"I should like to play with you, and to let you ride on my pony," replied pleasant little Lucy, "but I know mamma would not allow me to play with you."

"Why not?" asked Sallie in wonder. "I never say naughty words, and I'm dressed clean this afternoon."

"Oh," said Lucy, "it is because your father works with his shirt sleeves rolled up, and has a smutty face and hands."

"Oh, the smut wastes off!" replied the innocent child. "He is always clean in the evening; and when so has his Sunday clothes on, he's the handsomest man in the world! Mother is pretty all the time!"

"Oh, but mamma would not let you in, I know, because your father shoes the horses," added Lucy.

"That is no harm, is it? Don't your father want his horses shod?" asked the wondering Sallie.

"Yes; but he wont let me play with poor people's children," answered Lucy.

"We are not poor; we are very rich," replied Sallie. "Father owns the house and shop; and we've got a cow and calf, and twenty chickens, and the darlings of little baby boy in the world!"

But after all this argument little Lucy shook her head sadly, and said, "I wouldn't dare to ask you in; but I'll give you some flowers." So Sallie went back over fence and wall, wondering much at what had passed. Then, for the first time in her life, she wished her father would wear his Sunday clothes all the week, just as the minister and the doctor and Lucy's father did. She almost felt ashamed of him—so noble and kind and good—as she entered the shop to wait for him. She stood by the forge trying to enjoy the sight of the sparks, as they danced and fought each other after each stroke of the hammer. But her thoughts were so troubled that she could not see them, nor the beautiful pictures which she always found before in the blazing fire; mountains, castles, churches, angels, all were gone, and there was nothing left in the black shop but a coal fire, hot sparks, and a smutty man! Tears came into Sallie's eyes, but she crowded them back because she could not tell why she had shed them.

The fire was out; the blacksmith pulled off his apron, laid aside his hammer, and took the soft hand of Sallie in his own hand and smutty one. For the first time in her life she withdrew to see if the black came off. Just then the cars came in, creaking and whizzing, and to her joy she saw little Lucy on the platform waiting for her father. The conductor helped her from the steps and he called out to Lucy, "Take my hand, child;" but she put both hands up to her face to hide it, and sprang back into the carriage, alone; while the coachman with a blushing face, almost lifted the finely dressed gentleman into it. Oh, what a sad, sad sight! He had been drinking wine till his reason was gone, and he could not walk; so his own dear child was ashamed of him.

Then Sallie grasped the hard hand of Giles, not caring now whether the smut rubbed off or not, and told him all that was in her heart. "Oh father," she cried, "I was so wicked that I was just beginning to be ashamed of you because your face was black, and you did not dress up like a gentleman all the time! I'm so glad you are a blacksmith instead of a drunken man! Poor, poor little Lucy! She is ashamed of her father, although he has on a fine coat, and has gold buttons in his shirt!"

"Ah, my child," said the good black-

smith, "God deals justly with us all; every one has sorrow, a black spot somewhere. Some have it as grief in the heart, some as sin in the life, and others which forces them to toil hard and live poorly. Thank your heavenly Father, dear, if all the blackness you see about your father is on his face and hands; for the fine gentleman, whose child I fear you have envied, has a black heart, which shows itself in a wicked life. He has money, but that cannot make one happy or honored who does not fear God or respect himself."

The Way to Welcome Him.

"Papa will soon be here," said mamma to her little three-year-old boy; "what can Georgy do to welcome him?" And the mother glanced at the child's playthings, which lay scattered in wild confusion on the carpet.

"Make the room neat," replied the little one, understanding the look, and immediately beginning to gather his toys into a basket.

"What more can we do to welcome papa?" asked mamma when nothing was wanting to the neatness of the room.

"Be happy to him when he comes," cried the dear little fellow, jumping up and down with eagerness, as he watched at the window for his father's coming.

Now, as the dictionaries will testify, it is very hard to give good definitions, but did not little Georgy give the very substance of a welcome?—"Be happy to him when he comes."

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a penal fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all these affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough of his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

A Death-Bed Sermon.

A New York secular paper gives the following incident, which we reproduce as a warning to the multitudes of poor rich men whom we meet continually:

"A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian Church, in excellent standing, a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind and gave continual expression to his remorse at what his conscience told him had been an ill spent life. "Oh!" he exclaimed, as his weeping friends and relations gathered about his bed— "Oh! if I could live my years over again. Oh! if I could only be spared for a few years, I would give all the wealth I have amassed in a life-time. It is a life devoted to money getting that I regret. It is this which weighs me down and makes me despise of the life hereafter! His clergyman endeavoured to soothe him, but he turned his face to the wall. 'You have never repented my avaricious spirit,' he said, to the minister. 'You have called it a wise economy and fore-thought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul! In this state of mind, refusing to be consoled, this poor rich man bowed a life devoted to the mere acquisition of riches. Many came away from the bedside impressed with the uselessness of such an existence as the wealthy man had spent; adding horse to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death-bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven."

RECENT statistics, collected by Parliament, shows that of the Romish population in Scotland, the criminals are over 37 per 1,000; among the whole of the rest of population the proportion is only a little over 7 per 1,000. That is, Romanism in Scotland produces, in proportion to the number of its adherents, more than five times the amount of crime which is produced by the same proportion of all the rest of the population. If crime among the Romanists in Scotland were at the same rate as among the rest of the population, the number of their prisoners ought to be only 2,920. But it is 10,740; thus giving 7,820 in excess of what it ought to be, compared with others.

Sabbath School Teacher.

LESSON XXXVII.

September 12; THE GOOD SHEPHERD | John x 1-11.

COMMIT TO MEMORY vs. 10, 11. PARALLEL PASSAGES.—JER. xlii. 1, Ezek. xxxiv. 8, Acts xx. 29.

SCRIPTURE READINGS.—With v. 1 compare Jer. xlii. 21; with vs. 2, 3, 2 Tim. ii. 19; with v. 5, Song ii. 8, with v. 5, Rev. ii. 2, with vs. 6, 7, Isa. xxviii. 10, with v. 8, Ezek. xxxiv. 2, with v. 8, Heb. xiii. 20; with x. 10, 1 Pet. v. 4; with v. 11, Isa. liii. 12.

GOLDEN TEXT.—He shall feed his flock like a shepherd.—Isa. xl. 11.

CENTRAL TRUTH.—The Lord is our shepherd.

This passage as far as vs. 5 is a parable, one or two given by John (see John xv.), but not called "parable" in Greek, but by a word meaning *parabolic figure*, striking saying. The remainder of the address is an unfolding of it with some variations of the picture. We may be sure the Lord was true to his allusions. It was not the figures in his picture but their application, the people did not understand.

Among a people who always since the days of the patriarchs, had flocks and herds, reference to shepherd life abound. They occur frequently in the prophets, and were fitting in the lips of the Great Prophet. And if many of us must place ourselves by reading and inquiry, alongside the shepherd life, in order to see the point of the Lord's allusion, let us remember that this is one of the ways in which the Bible stimulates the mind to the pursuit of knowledge, and also that many millions of people in the "unchanging East" feel their force and live in familiarity with them.

Our Lord intended in the first place, to assert his own claims to be received, followed, and trusted; as opposed to the Pharisees, seen in their selfish cruelty in the chapter i. 9, v. 39. The link of connection is in v. 40, "Are you blind?" This is the reply. He meant in the second place to lay down principles that should guide his people to the end. On that which is plain and familiar and enforced elsewhere, we dwell less than on what is peculiar to this parable.

V. 1 has the solemn and earnest "Verily, verily," which speaks attention, and intimates a new and important theme. Shepherds were more or less costly and secure according to season, situation and wealth of the owner. Usually, they had a gate for common entrance of the flock, without any regard to order, and which could be closed against going out or coming in; and a small door: only permitting the passage of one sheep, by which the owner could enter for examination of any similar end. He would enter it in the usual way and as an owner. Any one entering it by climbing the wall or penetrating the roof, would be set down as a (violent) "robber" or a (sneak) "thief." On the other hand

(V. 2), a man presenting himself at the door would be felt to be the shepherd, (the Greek has "is a shepherd.") a true shepherd having a right there, and the keeper of the fold, attendant or under-shepherd, "porter" opens to him, as recognizing him. In the East, in Greece, and elsewhere, the sheep are named as dogs are with us, know their names when called by the shepherd, but attend to no one else even though in the shepherd's clothes, it is alleged, and are "called" instead of driven. All this explains v. 3. We regard the "porter" as simply filling in the picture, and to be taken as the Father or Holy Ghost, but like the inn (Luke x. 34).

(V. 3, 4) We seem to see the shepherd in his sheep-skin coat, his water-bottle slung to his side, with his pipe of reed and his long staff, sending out of the fold such sheep as he desires, then preceding them to the pastures to which he desires to lead them, with his familiar call which they follow, "for they know his voice." On the other hand a stranger calls to them in vain, for

(V. 5), "They know not the voice of strangers."

(a) The human race was the Lord's fold; but a robber broke in, feigned himself a true shepherd caring for the sheep, and they were "deceived" (1 Tim. ii. 14). That was the devil who came to steal and to kill, and to destroy (v. 10); but this not the idea here.

(b) Then the Hebrew race became his fold (he had other sheep indeed than in it, v. 16), and he went before it like a shepherd (Ps. lxxx. 1). The distinction between true or spiritual Israel and Israel only after a flesh, the goats as distinguished from the sheep is not here headed. Of this fold he was by right, by God's appointment, the shepherd. All who set themselves up against him, or claim to have shepherd authority, except by him, he calls "thieves and robbers," with no real right over the sheep, and only aiming at their own interests, even if their interests required them to steal and to kill and to destroy.

But this is just what the arrogant, usurping Pharisees had done when they drove out this man—a simple, believing soul that recognized the voice of the Shepherd. (See John ix. 17, 30; 31, 32, 33, and 34-38). And

(c) The Christian Church is his fold now. None can truly and lawfully enter it but in his way, according to his will, which we know by his word. His reference is to (b) the Jewish Church in which the Pharisees were lawlessly acting as shepherds; but "they understood not" (v. 6), did not, could not, for they would not. Here he makes the position stronger, in

V. 7, "I am the door of (for) the sheep," by me they enter into the secure fold. But here are rivals setting up their authority against his, and so suggesting all false Christs and all usurped authority. So he adds

V. 8, "All that ever came instead of me" (so the best rendering seems to be) "are thieves and robbers," regardless of right and violently or deceitfully promoting their own interests. "But the (true) sheep did not hear them." Any one who followed them were not my sheep (vs. 2, 4). Then follows a contrast between such counterfeiters and the shepherds in

V. 9, 10, they come to steal, he comes to

give, they come to kill, he comes to give life; they come to destroy, he comes that they may have life abundantly, life with freedom; "going in and out," life with supplies, that they may find pasture. Does this appear an empty boast? Nay, he adds,

V. 11, "I am the good (true, ideal) shepherd caring for the sheep (not so?), even giving my life for the sheep." is opposed to hirelings, with whom self is the first consideration "his begins a new line of thought."

1. We learn the meaning of Christ being King and Head of the Church. He claimed to put in or out of the Church as suited them (John ix. 34). Christ says he only has the right to do that. The sheep are his, he knows them, they know him. Any one then put on, except as Christ orders it in his word, is not really put out, for there was no authority to do it. Therefore excommunications and persecutions of men who believed in Jesus, did not put them out of his church. The same is true now. Any one thrust out of the church, except according to Christ's declared will, is not thrust out.

2. We see how much usurpers are regarded by Christ, "thieves and robbers, unprincipled, utterly selfish, bent on keeping their own authority or class, even with violence if needful! They are antichrists (1 John ii. 18), no matter what name they bear. They put their way in the room of Christ's way. No wonder then are denounced in Scripture (2 John 7; Zech. xi. 17, Psa. iii. 19).

3. The place of the pastoral office. Jesus is chief shepherd. As we apply the word "carpenter" to a master, and to the men he employs, so Christ and his men—shepherds are called by the same name. They can only come into his employment in one way, as he has declared in his word. They must have the heart of shepherds—unselfish love for the sheep. Christ only can make a minister of the Presbytery or other body of Christians can recognize his gift.

4. We see the nature of the true church. When we enter Christ we enter it. Out of Christ we are out of it, no matter how high our standing. "There has been a true church always."

5. We see the privileges of its members in Christ, having life, pasture, freedom, abundance.

SUGGESTIVE TOPICS.

Connection of this event with ch. 9—for v. 1 "verily, verily"—style of address employed here—pastoral life—ancient—common—well understood—necessity upon us—value of this arrangement—the true shepherd—the false—contrast between—the particulars—peculiar methods with the sheep—mingling of figures—how Christ is the door—the true power in the church—its exercises—assumed power—value of its deeds—the Pharisees' acts—its worthlessness—the fold of old—now—the pastoral office—how ministers are under-shepherds; and the advantage of being of "the sheep."

A Bunch of Keys.

Four keys the Sunday school teacher will need to use. He has a storehouse of knowledge, which he must frequently visit. He can make its treasures his own, if he will use *The Key of Study*.

Having laid up knowledge by study, his next step will be to dispense it. The treasure is to be scattered that it may be increased. To unlock his own mind he must use *The Key of Speech*. "The lips of the wise dispense knowledge."

He will be anxious to have free access to the hearts of his pupils that he may sow the seed therein. He will therefore require *The Key of Kindness*. You cannot force open the human heart; but the affections will yield to kind words and acts.

The fourth key in our bunch is *The Key of Prayer*. With this he will unlock the treasury of God, which is full of riches. We are told to open our mouth wide and he will fill it. "Ask and ye shall receive." Elijah, David and Daniel made good use of this key. So did Christ and then His apostles.

These keys should be applied to their appropriate locks, and should be kept bright by frequent use.—*Exchange*.

Great and Little Things.

We cannot often do great things, but we can do some little good thing every day. A word spoken fitly, a cup of cold water given in the name of the disciple, a crumb afforded to some starving sufferer—all these are small to those who do them, but they may be very great to those to whom they are done, and it is the aggregate of such deeds that makes up a benevolent life. A rain drop is small, but it is equal to any and all of its kind, the multitude of which water the fields and swell the floods.—*United Presbyterian*.

WHAT is the distance from earth to heaven, to the prayer of faith?

'Tis not for man to trifles Life is brief, And sin is here.

Our age is but the falling of a leaf, A dropping tear.

We have no time to sport away the hours, All must be earnest in a life of ours.

Not many lives, but only one have we— One, only one!

How sacred should that one life be— That narrow span!

Day after day filled up with blessed toil, Hour after hour still bringing in new spoil.

The importance of properly instructing younger scholars in the use of a reference Bible is often overlooked. A teacher in Utica, New York, states in a recent letter to us, that a young person who had been for six or seven years in the Sunday school, and for the same period a member of the Church, did not know how to use the marginal references in her Bible, and often wondered what they meant. This teacher very properly suggests, that Sunday school classes composed of young persons, be carefully drilled into the correct and ready use of the references, so that they may avail themselves of this valuable, and we might say, indispensable method of studying a Bible lesson.—*S. S. World*.

Watch the Lips.

Clamorous words, wrathful, busy, peevish, bitter, sneering words, curt speaking and detraction, are answerable for large measures of human misery. Anger, says Chrysostom, rides upon a noise as upon a horse; still the clamor and the rider are in the dust. Solomon's sayings about brawling women, of whom he must have had many a specimen among his thousand wives and concubines, given him of God, perhaps, as whips and scourges for his sensuality and polygamy, have found many to respond to them. A sharp temper and a high keyed voice in a wife and mother are enough to drive out all comfort from a home, and to make even the bar-room and its company a desired refuge. David, when he asked God to keep the door of his lips, had been driven out by Saul, to seek shelter with Achish King of Gath, and he prays that in his trouble he may not say anything unjust to Saul, nor anything hurtful to the religion of Israel before the idolatrous Philistines, nor utter any repining words against his God. And, like David, we should be specially careful of our words in the day of trouble, or of ill health, or of bad condition of body, for then we are like the hot springs of Iceland, that need only the provocation of a bit of turf thrown in, to return steam and scalding water in showers of stones. A parent, or a school-teacher, will think that children act some days worse than at other times, and like creatures possessed, and will punish accordingly, when it is only some trouble of his own that made it seem so. And so, too, Sunday services will be disparaged, neighbors harshly judged, or God's ways repined at, when, in a better frame ourselves, and better satisfied with ourselves, we should have been pleased and edified. We are sometimes like matches ready to take fire at a touch, and hardly safe to be tropped about anywhere.

Words of detraction and slander require the watch. It is not all mention of a neighbor's faults and evil deeds that is wrong, for we cannot but notice gross faults, and to speak of them in a right spirit may be perfectly right, and needful for self-defence and the good of society. The sin and wrong is in being quick to see and publish faults, magnifying them, imagining them, meddling with them when it is none of our business to do so, and speaking of them from promptings of envy, resentment and rivalry. A slanderous tongue moves as naturally in the element of hatred as a fish in the water. One who loves his neighbor as himself, and seeks to do unto others as he would they should do unto him, can hardly be a slanderer. The mischief of detraction springs from a mean, unloving spirit, soured by disappointment, fretted by envy, urged on by meddlesomeness and miserable curiosity. When one with such a frame goes from house to house with the proface: "They say, or they do say, but I don't know how true it is, that this man drinks; or that man and his wife don't live very pleasantly together; or that man did not come by his money very honestly; or that woman is no better than she should be—it is very probable that then a busybody and slanderer is at work who greatly needs the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips."—*W. H. Lewis D.D., in Churchman*.

In London there are forty-five persons to each acre of space; in Edinburgh, forty-seven; in Manchester, eighty-two; in Liverpool, ninety-eight; in Glasgow, 100. The respective rates of mortality are: London, twenty-two per 1,000; Edinburgh twenty-three; Manchester, thirty; Liverpool, thirty-two; Glasgow, thirty-one.

The relations of the Church to the State have been recently warmly discussed in the Italian Chamber of Deputies. In bringing forward an interpellation respecting the relations of the Church and State, Signor Mancini charged the government with having adopted a conciliatory policy toward the church. He followed this attack with a motion directing the ministry to defend the dignity of the nation and the rights of the State, and to bring in a bill regulating the tenure of ecclesiastical property on the basis of liberty for the lower ranks of the clergy and laity. At a meeting of a majority of the Chamber it was determined to support the ecclesiastical policy of the ministry. The law which fixes the Papal guarantees will, however be adhered to strictly.

The *Free Church Record* publishes a map of the region around Lake Nyassa, in Central Africa, where it is proposed to establish the mission settlement to be called Livingstonia. The mission party, which starts a few weeks hence, will proceed to the Luabo, north of the Zambezi, probably via the Cape by steamer. On reaching the river mouth, a small iron steam launch, which is being built for the use of the mission, and is made in sections, so as easily to be taken to pieces, will be screwed together. With the assistance of a number of natives, they will proceed up the Zambezi and Shire rivers until the cataracts are reached, when the sections of the boat will be unscrewed, and carried by porters along the banks. At the upper part of the cataracts the boat will be put together again, and the voyage continued to Lake Nyassa.

In the matter of instruction the *Sunday-school Times* believes that the best teachers should take charge of the lowest classes. "The difficulty of teaching untrained classes," it says, "is greater than in teaching classes that have received some training. In the latter some habits have been formed. They know how to do some things, and hence are better prepared to learn how to do other things. More skill is requisite to determine the condition and observe the workings of the untrained mind than of the trained, and greater capacity for prompt adaptation to its movements and wants. As it requires more discrimination, skill, and patience to teach the younger classes, it follows that the work of teaching such classes will be followed by greater self-improvement. The teacher who teaches a class that he may add to his own knowledge will receive his reward, but it will not come in the shape of power."