

Our Young Folks.

Corinne's Mistake.

Three merry girls entered the cars at the terminus of a city road. They were bright-eyed, intelligent, and full of fun. "Oh, I do hope," said Anne Welsh, arranging her skirt and her books comfortably, "we shan't have a single passenger from here to Haight Street. I just want to talk and laugh, and act exactly as I please, without the presence of a critical fourth."

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 28. PAUL BEFORE THE COUNCIL. (Acts xxiii. 1-11.) COMMIT TO MEMORY, vs. 6, 7, 11. PARALLEL PASSAGES.—John xviii. 19-28; Acts xviii. 9, 10. SCRIPTURE READINGS.—With v. 1, read 1 Tim. i. 5, 10; with v. 2, read Isa. lli. 14, 15; with v. 3, read Matt. xxiii. 27; with vs. 4, 5, read Ex. xxii. 28 and Rom. xii. 21; with v. 6, read Dan. xii. 2; with v. 7, read Prov. xxi. 24; with v. 8, read Luke xx. 27; with v. 9, read Acts xxii. 17, 18; with v. 10, compare Acts xxi. 84; with v. 11, read Acts xxvii. 24.

come of true Judaism. Hence this plea was proper and pertinent in itself. How Christ and the resurrection are linked we may see in Acts xvii. 18, 31 and 1 Cor. xv. 15-20. This broad strife among the judges (verse 7), "discussing," meaning a loud, brawling dispute, which divided the entire body or "multitude." Luke adds the reason (verse 8), which we know from the gospels. The Sadducees deny a future life, or the existence of angels and any beings of the kind. They were the materialists of their day, and claimed to be the men of culture and liberal thinking. The Pharisees believed in a future life and a world of spirits, "both."

God's Contrasts.

Stand back and see the lightning flash, And hear Jehovah's thunder roll, Whose blinding glare and deafening crash Bring terror to the stoutest soul. And then stoop down the flowers to view, That spring with grace from every sod; And there confess, as all must do, That their Creator is your God.

The Death of the Young.

When one on whose brow the silver hairs of age have gathered is taken out of life we all recognize a fitness in the event. To most old people the summing up of their earthly experience must be not very unlike the words spoken by the venerable patriarch Jacob, as he stood before Pharaoh. How vividly the scene presents itself to our view as we read the unfaded page of the sacred record: "And Pharaoh said unto Jacob, How old art thou?"

Tents and Tent-Makers.

Throughout the Bible, from first to last, the peoples among whom the Sacred Record was compiled were, for the most part, tent dwellers; and where they are inhabitants of towns or cities, they still make frequent use of tents. The fathers of the Hebrew race, as well as the children of Ishmael and the posterity of Esau, were wanderers (Gen. iv. 20; xv. 27), pitching their tents on a fertile plain; and when their flocks and herds had exhausted the natural supplies of the place, they lifted their "tent poles," and packed their "houses" on the backs of camels, and journeyed to fresh pastures and inexhausted springs, pitching their tents beneath the shade of trees if possible (see Isa. xxxviii. 12; Gen. xviii. 48, and xxvi. 17, 25).

III. THE COURT BROKEN UP (VERSE 10).

It is the same thing again. One side in the tumult dragged Paul, and the other side tried to get possession of his person, and to save him once more the captain sent his troops to carry him by force to the castrae.

IV. PAUL'S ENCOURAGEMENT.

One of three such good words to him (see Scripture Readings and Parallel Passages). I came that night—when needed—from the Lord Christ, implied approval of his conduct, and assured him of the desire of his heart (Acts xix. 21) being yet given him. Of course this implied safety all the way. This language shows the gravity of these proceedings. The following points may be urged on the pupils: (1) There are times for self defence, in which a good conscience gives courage.

SUGGESTIVE TOPICS.

Paul's style of address—opening statement—meaning of his treatment by Ananias—his resentment of it—meaning of defence of his plea—doctrine of Pharisees—of Sadducees—fitness of his argument—effect of it—kind of tumult—how ended—the encouragement to Paul, and how much it signified.

Mohammedan Belief.

Concerning the creation of all things, the Mohammedan belief is this—The world was created in six days, beginning on Sabbath and ending on Friday. Adam was created in the last hour of the last day. After the earth had been completed, an angel, by command of God, descended from heaven and bore the earth upon his shoulders, extending his arms to support it, one to the east and the other to the west. The feet of the angel not finding a resting-place, God sent down from paradise an ox; but his back was too narrow, so God sent down a red ruby, as thick as the distance of 500 years, which was placed on the back of the ox and on this the feet of the angel found a firm support. This ox has 40,000 horns. His nostrils are under the sea; and as he breathes but once a day, the respiration causes a swelling of the ocean; hence the rising of the tides; by his inspiration the sea declines; hence the fall of the tides! But the ox needed a support for his feet; and for this God created a green rock, whose thickness equals that part of the heaven and the earth. The rock was then placed upon the back of a whale; the whale swims in the ocean; the ocean rests on the winds and the winds find a support in the power of God. The Mohammedan heavens are seven in number. The first of the green emerald; the second of silver; the third, of gold; the fourth, of a pearl; the fifth, of a ruby; the sixth, of coral; the seventh, of light. After all this is foolishness, read the great and simple words of our Bible:—"In the beginning, God created the heavens and the earth." "He spake, and it was done; He commanded, and it stood fast."—Juvenile Offering.

The Christian Gentleman.

He is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face, and another behind his back. If by accident he comes in possession of his neighbour's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter in the window, or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notice to trespassers, are none of them for him. He may be trusted alone out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another he is straightforward, open, manly; he cannot descend to scurrility. In short, whatever he judges honorable he practices toward every man.

Irreverence in Church.

The thought has often occurred to us, what supreme impudence those persons must possess who sit boldly upright, calmly staring around while the congregation is bowed in prayer. Persons who would resent the imputation that they had broken the slightest rule of etiquette in the theatre, or even street car, will go into the house of their Creator, and show disrespect to Him to whom they owe all their blessings. We call to mind a recent Sunday when we bowed our head on the pew before us, our heart filled with thanksgiving, and our thoughts on things divine, we were suddenly brought back to earthly thoughts by the concussion of our head with the back of a portly gentleman in a pew in front, who was sitting bolt upright, thereby depriving us of a place to bow our head. Instead of taking the hint he manfully held his ground. Many years ago a Mohammedan, travelling in Canada, passed a church where a prayer-meeting was being held. He heard the singing, inquired if that was the place where God was worshipped, they entered, reverently took off his shoes, bowed slowly toward the different points of the compass, performed his devotions and then sat respectfully through the service. It was enough for him to know that it was God's house to call forth his reverence and respect. We can learn a lesson from this, that in whatever church we are, it is only common politeness to show due respect. In some sections of this country there is an odious habit which ministers should take pains to correct, namely, putting on gloves, shawls, coats, etc., during the closing prayer or benediction. It is quite shocking to persons of correct habits to witness these irreverent scenes, which are not by any means unknown in Presbyterian congregations. The closing acts of public worship are quite as solemn and as important as any other acts. Why then this foolish or sacrilegious misbehavior? Then there is a most unreasoning rush for the door, as if a great prize were to be won by those who first get out, or as if a fire were blazing in the rear. A few quiet lessons from the pulpit on these points would be profitable.

NATURE has many perfections to show that it is an image of the Deity; and it has defects, to show that it is not an image—Pascal.

Wisdom is oftentimes nearer when we stoop than when we soar.—Wordsworth.