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 de hope," said Anne Welsh, ar-ranging her skirt and her books comfort ably, "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." "Unless it should happen to be a very

nice young gentleman," laughingly supplemented Corinne Baker.

"Anything but that," said the first speaker with a grimace, adjusting veil and eurls, however. "I'm brimful of mischief, eurls, however. "I'm brimful of mischief, and in such a case I know I should do something detestable."

"I do hope we shall be alone, though," said little Lottle Deering, the youngest of the three, as she placed her books on the cushion at her side. "It's such four to

have the car all to one's self, or selves."
"I'm afraid the fun must go by the board, then," exclaimed Anne, "for I see the funniest, plainest, homliest old woman coming straight this way. Oh, misery I she

will spoil everything."
"And look at that antiquated hand-bag —a century old, at the very least," Corinne cried. "Did you ever see such a relic of Noah's ark? And how ridiculously she is dressed! I'm not sure but we can have our fun after all."

Meantime, bowed down by some infirmity, dusty with a day's ride, and really antiquated in garb and manner, the old lady drew nearer and nearer to the car. When she had gained it, her face brightened vis-ibly at the eight of the fresh young girls, and in the kindness of her heart she nodded, as much as to say, "My dears, you are all airangers to me, but I am glad to see

They did not, however, return the nod but, one by one, they smiled, looked in each other's faces, and at last tittered audibly. The poor old woman seemed shocked at this incivility, and drew herself as far from their vicinity as possible, while she turned her keen eyes, that almost disproved her years—so large and black they were—from their controls of the controls of the control of the their faces to objects outside. Suddenly Corinne, possessed, as she had said before, with the spirit of mischief, took up one of her school-books, and with a wink aside at Anne, began to read in a low tone:
"She was the scrawniest, wierdest-look-

ng object, with a wart on the bridge of her nose, and a crinkle-crankle bonnet of an uncertain age, like its owner. All she needed was a broom-stick and a black cat to make a veritable witch.

Here the mirth of the thoughtless girls became so audible that the reader was fcreed to put some restraint upon her funloving proclivities and lay the book aside.
"Here's Haighi Street," said Anne.

"Corinne, I never thought to tell you, Uncle Hal brought us two Spitz dogs yes terday, white as wool, and as cunning as they can be. Come home with me and see them. It won't take five minutes more, and perhaps I'll give you one of them."

"But mamma expects company, and "—

"Oh, bother! I tell you it won't take

five minutes longer. Come, there's a darling?" and the old lady sat there looking after them, as the girls tripped away in high spirits, a sad expression on her careworn face.

"Corinne," she murmured, "I thought I knew the face. I hope it was only thoughtlessness. she added, and her lips trembled. "But perhaps I looked for too much from Corry's child. And young folks can't be expected to enter into the feelings of the aged. But it is hard to be so disappointed" and she shook her head dejectedly. Meanwhile Corinne had seen and admir-

ed the dogs, and the girls were about

parting. "Come over to our house soon," said Corinne to Anne, as they stood on the steps. "I want to introduce you to one of the grandest old ladies—my mother's aunt! I have never seen her myself, but I know I shall love her, for she saved mamma's life at the risk of her own. Mamma has often told me about it—how she was in the third story of a burning house, and when the strongest men drew back, this aunt, then an invalid, ran through the flames with wet blankets, and dragged fully burned, and sick for years afterward from the effects of her exertions; and mamma thinks all the world of Aunt Eunice. So do I. By the way, it was mean of us to make fun of that old lady. What possessed us?"

"I couldn't help it," said Anne, laughing, "though I knew it was wrong. And the friends made their adieus, and

parted. "Has she come, mamma?" cried Co-rinne, flushed and breathless from rapid

"Yes, dear," said her mother, emiling, "but she was so tired I persuaded her to lie down, so you won't see her till dinner

time. Dinner-time came, and with it Aunt Eunice, a little, brisk old lady, in a satin dress, with a wart on the bridge of her nose. No wonder that Corinne turned pale and sick at heart, as her mother introduced her, with a loving smile. Not but she understood that low and gentle "Never mind, my dear," which reached her ears alone. as the old lady kissed her and pressed her

hand. Never before had she felt so humiliated and now that Aunt Eunice had cleared away all traces of the dust and fatigue of the journey, she saw how noble and sweet was the face, spite of the disfiguring wart, and how really grand was the spirit that illumined it, and that led her to say, in manner at least, that all was forgiven and

would be forgotten. Corinne has never failed from that day to this, to treat old age with respect, no matter whether she meets it clad in purple and finen linen, or in the garb of poverty and misery. One lesson was enough for life time; one recognition of the beauty of Christian forbearance under great provoca

Wishow is ofttimes nearer when we stoop than when we soar .- Wordsworth.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

LESSON XLIII.

Oct. 28, 1877. PAUL BEFORE THE COUNCIL. Acts 3 xiii.

COMMIT TO MEMORY, VS. 6, 7, 11, PARALLEL PASSAGES .-- John xviii. 19-28 Acts zviii. 9, 10.

SCRIPTURE READINGS .- With v. 1, read 1 Tim. i. 5, 10; with v. 2, read Isa. iii. 14, 15; with v. 8, read Matt. xxiii. 27; with vs. 4, 5, read Ex. xxii. 28 and fom. 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 Aois xxvii. 24.

THE FOLLOWING PERSONS ARE TO BE IDENTI-

FIED: Paul, Ananias.
Golden Text.—And they were not able to resist the wisdom and the spirit by which

he spake.—Acts vi. 10. Central Truth.—Christ is the resurrec-

tion and the life.
We are not to think of the facts of the lesson as incidents of a common order in Paul's adventurous career. They would Paul's adventurous career. not be so minutely detailed if they had not special importance. The apostle of the Gentiles is formally before the nation; first, the people in the temple, and now the rul-ers, as was the Master. He is to make a ers, as was the Master. He is to make a final, solemn appeal to "his own," and its rejection is reason enough for his being henceforth a laborer in the other great centre of the world, Gentile Rome. Every

step is of Divine ordering, and every circumstance has meaning.

There is no connection to be made beyond recalling the object for which this "court" is being held, as detailed in Acts xxii. 80.

This lesson divides itself into the following parts: I. PRIESTLY VIOLENCE (VERSES 1-5).

(Verse 1.) With the earnest countinizing gaze of a fearless and consciously innocent man, Paul surveyed the council a moment. He had known some of its members, no doubt. He might well go back, in that solemn moment, to the time when he was the council's trusted agent against Jesus Ohrist.

He speaks to its members as "men and brethren," a title which is respectful to them, but also to himself, for he will not own that he is in any sense a criminal or an unworthy Jew. He was their equal. He has no reason to humiliate himself before them.

He then compre. es into one sentence the substance of the defence he was prepared to make, "I have," etc. The word for "lived" means "I have been a citizen," i. c., of the Jewish nation or theocratic government. It is the same word as "conversation" in Phil. i. 27. This is a direct denial of the original charge of Acis xxi. 28, which see. "Good conscience" means, as in Heb. xiii. 18 and 1 Pet. iii. 16, an inward scurse of right "to God" literally, i.e., making His will my rule of life. "All I have done to this day, I have done as a good Jew acting in obedience to God."

Passionate controversialists, and especially of the priestly kind, have always been ready with force. To strike on the mouth was to silence, to condemn vehemently what has been said, to insult in the most scoraful way. Christ experienced it. It is said to be an Oriental usage, made more contemptuous by giving the blow with a shoe or stick. The "high-priest Ananias" (verse 2), acting as such, rightly or not, ordered the by-standers, attendants or sym-pathizers to inflict the outrage, and no doubt it was done.

Paul's rejoinder (verse 8) is not a wish. or curse, or passionate exciamation, but a prediction, which it is alleged, on the testi-mony of Josephus, was fulfilled in the subsequent murder of this man by a lawless band of a sassins (see Acts xxi. 88). He says in the Greek, "God will smite thee." As lighthouses are often surrounded with white walls that 'ey may be seen afar, so white walls that 'ey may be seen alar, so
the Jews colored tombs, that they might
easily avoid defilement by touching them.
Hence the force of "whited wall," shining
without, rotten within. If the man had on
white pontificial robes, the phrase was still
more apt. But it looked farther than the
may. The office he held was now an empty
shall and nothing but corruntion within. shell, and nothing but corruption within. Paul defends his language. The man professed to judge by the law, yet wantonly broke it. He looked one thing, he was another. It was not an angry retort, but a judicious prophecy. His sympathizers now speak for the silenced official in verse 4. Revilest thou God's high-pricet? time the Romans often changed this officer for state reasons; quarrels often arose among the Jews, and there were many claimants for the place. Hence Paul's

Verse 5), which is not an apology, nor confession of wrong, nor of ignorance o personal appearance or claim, but a calm and effective defence. "You need not remind me of the law on the matter. I know it (and he quotes it exactly from Ex. xxii. 28), but who can know that man as the successor of Asron? I do not yet know that he is such a lawful officer as the rule contemplates." When we bear in mind the style of political adventurers that then won the place, the character this man had displayed, and that Paul knew the emptiness of the office itself since Christ came, we can understand his language as something quite other than a confession of a hasty (See Mark xili. 11; see also the masterly reasoning of Dr. J. A. Alexander.)

II. THE QUARREL IN COURT (6-9). It will be a great mistake to regard Paul' statement in verse 6 as a piece of "smart-ness," though it would have been a lawful use of the wisdom of the serpent to create diversion and escaps injustice. The Phari sees were the orthodox Jews. He was charged with hostility to all Jewish institu tions. On the contrary, he says to a court composed in part of Pharisees ("And Paul composed in part of rustisess ("And Faut knowing" is the literal language, not as if he just then "perceived" it), I am a Phari-see and come of Pharisees. I hold, as they do, the hope of Israel, a Redeemer and a resurrection of the dead, and it is because I hold and preach these I am arraigned." It was Paul's plan to show the everlasting truth that Christianity is the proper out-

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, 81 and 1 Cor. xv.

This bred strife among the judges (verse 7), "discension," 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 baducees deny a fature 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 Pherisees believed in a fu-ture life and a world of spirits, " both."

Accordingly a great tumult ("cry") hegan, the scribes or lawyers of the Phaneses' side defending Paul. "We flud no evil in him. What if an angel or spirit hath spoken to him?" The reference is to his ddress in Asia will fall. The last clare is to he in Acts xxii. 6-11. The last clause is impugned as an insertion by later copyists from Acts v. 89, to finish what seemed an incomplete sentence. Remember, this court was held not to pass sentence on Paul, but to inform Claudius Lysias of the charge against

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 castle.

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 con-duct, 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

(1.) There are times for self defence, in which a good conscience gives courage.
(2.) We may respect an office and yet re-

sent the crimes of those who fill it.

(8.) Judaism naturally led, if understood, to Ohristianity.

(4.) Men may hold much truth like the

Pharisees, and yet hold it in unrighteous-

(5.) Evil men wax worse and worse. How the Jews must have appeared to a Roman Governor! The nation was getting ripe for ruin.

(6.) How truly is the Lord a present help in trouble! (Ps. xivi. 1, 2.)

SUGGESTIVE TOPICS.

Paul's style of address-opening statement—meaning of—his treatment by An-anias—his resentment of it—meaning of— -his plea-doctrine of Pharisees —of Sadneess—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 fool ishness, 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 Offspring.

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 strute in horrowed plumage. He never takes selfish advantage of our mis takes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of invendoes. 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 scaled packages with out 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. 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 practises toward every man.

God's Contrasts.

Stand back and see the lightning flash, And hear Jehovah's thunder roll, Whose blinding glare and deaf ning crash

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 Pharach. How vividly the scene presents itself to our view as we read the unfaded page of the sacred record:

"And Pharach said unto Jacob, How old art thou?

"And Jacob said unto Pharach, the days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years

of the life of my fathers in the days of

their pilgrimage."

Few and evil! Ah, how often when the swift joys and bright hopes of youth have passed, our hearts take up this sorrowful lament. We feel it in these beautiful lament. We feel it in buss beautiful autumn days which yet have over their superb splendor a certain tinge of sadness, so that "idle tears rise in the heart and the same of t gather to the eyes," as we gaze on the glory of the fields, and taste the sweet breezes, loaded with the rich aroma of the ripened grapes. Life is full of pain. Our highest joys are edged with sorrows or menaced by deepest griefs. Even friendship, the fullest and most satisfying, has always about it the possibility of minunder-standing and the distress of parting.

"Our golden gains we are losing, Our hopes grow dim with dust."

The moth eats our garments, and the rust tarnishes our jewels, and though we try never so hard, and never so patiently to be happy, happiness still cludes us, still cheats us, still smiles on us serenely from the possession of somebody else, while we "stand of our strength forsaken," and feel the chill of the coming winter, even in the gentle south wind which loosens the last gay leaves from the trees.

All this may be weak and morbid, and bitterly ungrateful, yet we cannot help it, and perhaps He who is touched with a feeling of our infirmities feels towards us most tenderly and patiently when we are most unreasonable, petulant and sad. For, though the everlasting arms faint not, neither grow weary, yet when our dear Lord was here He was often worn, weary and exhausted, and He comprehends as none other can the desolate loneliness and solitude of the soul, when it feels that it is by itself in the universe.

All this is as an unknown quantity to the young. They are full of plans, of ambitions, and of delight in to day. The sweet girl, pot and treasure in the family circle, guarded with solicitude from every rough wind, shielded from every harsh criticism secure from every anxiety, has nothing to cloud the horizon of her glad life. The young man, on the threshold of his career overflowing with energy, absorbing new influences, and drinking with eager pleasure from the fountains of learning, has only fair expectations before him. There is no door which shall not yield to his mas terful touch. There is no prize he may not

win. Now, when death comes and lays a sud den arrest on the vivacity, the vigor, and the loveliness of life at this period, we are the loveliness of life at this period, we are stricken dumb with surprise and grief. We cannot see the reason. Something of the thought expressed by Tennyson's "Northern Farmer," "What can God be thinking of to do this thing?" is the unspoken feeling of our minds. So many possibilities are nipped in the bud. So much preparation seems to have been made in vain. The sedulous care of mother and father in days of infancy and helplessness, the long and tedious instruction of the school, the days and weeks devoted to acquiring accom-plishments, come before the death of ers as fair and pure as herself, is saved from unnumbered sorrows. Not for her shall be the barbed arrows of evil fortune. She shall not be the victim of any untoward fate. She shall not pour her whole heart on an idol and flud it clay, nor set her soul's desire on what shall be denied her by the strange contradictions of life. She shall know no mother's joy, but she shall not feel the pang of giving up her

The youth shall not reav the harvests he wished for, but neither to him shall there be bitter disappointments; the fine gold of life shall not become dim to his view; he himself shall be saved from growing meagre, narrow, common-place and faint of heart.

In a higher view both youth and maiden early taken, may be taken-and this, if we are Ohristians, is after all our greatest comfort-to fresh fields and new spheres of action and of fruition in the heavenly land. They go to be with Christ. What the immortal life is we can but vaguely surmise, vet we know it cannot be merely rest leieure, merely the spending of y in a paradise of ease. That would eternity in a paradise of ease. be no higher than the Moslem's heaven, and the heaven of our hope is something immeasurably beyond the ideal of a sensual life, of painless pleasure.

Day by day the young pass from us. Within a few weeks, who of us has not heard from the lips of the bereaved of some heart-break because the child of affection is not, but God has taken bim. We can find brase of consolation tender enough and soothing enough to heal the aching of these wounded spirits, but we remember that
Jesus wept, and we recall the words of the
apostle: "Them which sleep in Jesus will
God bring with Him." And, after all, there is no earthly comfort that can compare with that of our Saviour, when He bids us trust Him, and makes us know that all is well.—Margaret E. Sangeter, in N. Y. Christian Weekly.

Tents and Tent-Makers.

Throughout the Bille, from first to last, the psoples among whom the Sacred liceord was compiled were, for the most part, tent dwellers; and where they are inhabitants of towns or cities, they ztill 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; xxv. 27), pitching there tents on a fertile plain; and when their decks 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 Iss. xxxviii. 12; Gen. xviii. 48, and, xxvi. 17, 25).

These simple people vove their own tent-cloth from the hair of the goats and camels, and hangings for the inverior from the soft white wool of their sheep, just as the Bedouin do now. They gathered herbs to dye their wools of various bright hues, and their own facte supplied the designs.

Tents vary as much as do houses, according to the wealth or habits of the owne. A poor man has a single tent of black goat or camel's hair (Song of Sol. i. 5). A curtain of anything that he has at hand—his bournous, perhap—is drawn across the centre to hide his ramily from strange eyes. But such as are botter off have the central curtain of white woolen stuff, often worked with colored wools in pretty patterns. wealthy chiefs have as many tents as their family need. If a chief has several wives, each has a tent for herself and family (Gen. xxiv. 67, and xxxi. 38).

The usual mode in which tents are con-

structed, and which seems to have been the rule from time immemorial, is this: nine poles, from seven to ten feet long, are set up in three rows of three each, as near to or as far from each other as the size of the tent requires. Over these is stretched the hair-cloth covering, a separate piece going round the sides, which is looped up or lowered at pleasure. The poles also ampport the interior curtains, and being supplied with plenty of hooks and nails, all the household chattels are hung on to them.

The first tents used were doubtless of

*kins: but as the still most primitive loom. of the Bedouin suggest, cloth of some sort must have been early made, and used for this purpose. Linen tents were used later on, when the "fine linen," and "searlet and purple," became the fashion. The linings of the tents of chiefs and nobles were not less gorgeous than their attire.

We read of tents whose walls consisted of three distinct sets of hangings, each several feet removed from the other; the outer of black or white camel's-har cloth, capable of resisting the heaviest rains; next came a wall of linen, which was continually sprinkled with perfumed water to keep the air in the passages cool; the interior of the tent was liued with silk or tapestry, and the ground covered with rich carpets. Tents of this description are probably alluded to in Psa. xxvii. 5, and Jer. xliii. 10.

The periodical gatherings round Jerusalem must have been an imposing sight. It was impossible for the city to accommodate all that came, even had they wished it; but most by far preferred to pitch their tents without the walls. These were not "tent-dwellers," but such as purchased their temporary habitations. All travelling in the East, in past ages more even than now, necessitated the use of tents, so that though "tent-makers" are but once mentioned in the Bible (Acts xviii. 8), we must infer that

this craft was a thriving one.

How eminently suited to the ideas of a wandering and tent-dwelling people must have been that first great temple to the living God, the tabernacle in the wilderness! Even as the Temple of Solomon was the perfection of beauty, so also was this "pavillion" of the Lord (Exod. xxvi. 81-87.) - The Parish Magazine.

Irreverence in Church.

The thought has often occured to us, what supreme impudence those persons must possess who sit boldly upright, calm-ly staring around while the congregation is bowed in prayer. Persons who would re-sent 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 thankegiving, and 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 Mohamedan, 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, then entered, reverently took of 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 clos-ing 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 foolish or sacrilegous misbehaviour? Then there is a most unreasoning rush for 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 Delty; and it has defects, to show that it is not an image.

Pascal.