Our Aoung Lolks.

Kept Waiting.

"Behold I stand at the door and knock"

JERUS. He has waiting, waiting, He has waited through the night; He has looked with wondrous patience For the hour of dawning light, When the oft-mistaken spirit Shall observe him at the door, And shall cry, Como in, my Saviour, Come, and leave me never more.

He is waiting, waiting, waiting, Ho has waited all your life; He has pleaded with you always, In your hours of peace and strife. Did you hear him gently knocking When you played among the flowers? Did you notice how he waited In the hush of evening hours?

He is waiting, waiting, waiting, You have lot all others in, Some odd guests are in your temple. Sad with sorrow, dark with sin. There is only One can bless you In your times of grief and doutt, There is only One can save you-But you strangely keep him out!

He is waiting, waiting, waiting, You his very name forget, You are busy with your feasting, But he is not weary yet. Still he does not force an entrance With storn anger in his face; Still he lingers, gently pleading That you will but give him space

He 18 waiting, watting, wating, Have you kept him long enough? You will shortly need him greatly When the winter winds are rough O, cold hearts that keep him waiting, Do be warned by his great love, Not refuse the pleading Saviour Who has sought you from above.

He is waiting, waiting, waiting, Surely he may enter now, Huste to throw your heart's door open, And before the Master bow. Bid him come, no more to leave you Till you dwell with him above. O, receive the waiting Saviour, And return him love for love.

-Marianno Farningham.

The Two Bills.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.
While being these side her side.

While lying there side by side, they fell talking about their usefulness. The dollar bill murmured out-

Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me, wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do?" Nobody cares much for

me. I am too little to be of any use."
"Ah, yes! that is so," said the thousand dollar bill; and it haughtily gathered up its well-trimmed edge that was lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier comes, takes the little murmuring bill, and kindly gives it

to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand, and it whispered, "I may do some good, if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good. Then the little dollar bill began its

journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and wherever it went, it gave pleasure, adding something to their comfort and joy

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, degged, softene Seeing the thousand dollar bill lying there, with scarcely a wrinkle or finger mark upon

"Pray, sir, and what has been your mission of usefulness?" The big bill replies, "I have been from

safe to safe among the rich, where few could see, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happier by my mission."
Then the little dollar bill said, "It is

better to be small and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few.'
And it rested satisfied with its lot.

Tom's Deluge.

Once there was a troublesome boy, named Tom, who was always in mischief. Not only that, but you never knew where to find him, for he was an original youth, and broke cut constantly in unexpected places. He put the cat in walnut-shell oots, and painted her pink and green in stripes. He took the wheels out of the Parlor clock to make "penny spinners," and even that was not the worst thing he

One day mamma and grown-up sistors went out, and Liaster Tom was left all alone in his glory. They didn't often commit such an oversight, since there was no telling what might happen before they came however, at first he happened to do swan, however, at hist he happened have nothing more than sit on the cover of the sawing machine, drawing horses all over the fly-leaves of his sister's favourite copy of machine the fly-leaves of his sister's favourite idea. of Tennyson. All at once a bright idea struck him. He slapped down the book Attuck him. He slapped down the nous and jumped off the sewing-machine, exclaiming. "Good! I know what I'll do! I mean to set the water running into the bath-tub, and play with my Nosh's ark!"

Therespon Master Tem jerked open the sawer where his tops were kept, jerked

· Extra - - - in the transfer of the

A BARBARA

out the ark, cramming in several stray animals that were kicking up their heels in various corners, and scampored down to the

Lath-room, talking to himself all the while.
"Now then, I must turn on both faucets, so as to hurry up the water as fast as possi-ble. Goody! how deep it is getting! Make haste, Noah, don't stop to count the grasshoppers, but pile into your old ark and shut the door quick! There—now you're off—but it ought to be raining, if you're Noah in the ark. Ohe! I'll start the shower-bath going!" And, presently a highly respectful cleans. shower bath going!" And, presently a highly respectable shower was pattering and rattling down, while Tom jumped ur and down in a perfect ectasy of delight All at once the front door bell rang. "I wonder who that is?" thought Tom. He listened.

"Oh, there's uncle George!" he cried "I'm golr down to see him this minute;" and, forgetting all about poor Noah, away he scampered, slamming the bathroom door behind him, and leaving the water

still running.
His uncle, with whom he was a great favorite, was waiting in the hall.

"Well, young monkey," he said, as Tom's curly head appeared at the top of the stairs, "do you want to take a drive to the park with me?"

"Oh. don't I though!" oried Tom.

"Please, may I drive the buckle?" which he meant being allowed to hold the reins where they were buckled together. Yes, just as you like—only hurry. I don't want to keep the horse standing.

Away flew Tom, but only to appear again in two minutes, and to acramble into buggy like a lamplighter, when off they went. Meantime, the water was rising higher and higher in the bath-tub, and presently brimmed over and began to trickle slowly upon the floor. It ought to have passed off through the top drain, but, unluckily, the day before Master Tom had amused bimself by plugging up the little holes. Soon a slow but stendy stream was creeping under the door, and making little alternate puddies and waterfalls down the front stairs. And still nobody came home.

After about an hour of this, John, the black waiter, came into the dining room to lay the table for dinner. He was just standing by the sideboard arranging an elegant pyramid of fruit in a glass dish, when crash, bang! down fell big square yards of plaster on top of his poor pate, knocked him flat upon the floor. The water had gradu-ally soaked through the boards, and plaster ceilings will melt, you know, if not quite as easily as sugar, yet just as surely as if you

keep at them long enough.
Up rushed the cook, leaving the reasting turkey to take care of itself, and when shi saw the condition of the dining-room, and poor John lying senseless on the floor, she began to scream murder, fire, and thieves. at the top of her voice, which so alarmed the housemaid, that she dropped her best duster into the parlor fire, and rushed all the way down the street calling for the police, before it occurred to her to find out what was the matter.

At this moment Tom's mother and sisters returned, and when they found the front door wide open, and a stream of water running along the entry and down the front steps, they were nearly petrified with astonishment. Just then up came Tom and his uncle, who were walking home from the stables, where they had left the

horse and buggy. "Why, what is the matter here?" exclaimed his uncle; "have your pipes burst, that you are all overflowed like this?"

Poor Tom! he turned as red as a beet, then as white as this paper, but he was a truthful little chap with all his faults, and, in a minute he burst out with, "Oh, mamma! oh, uncle! I did it—it's my deluge ! oh, oh!"
"Your beluge?"

"Yes; I set the water running in the bath-room to play deluge with my Nosh's ark, and I went out to ride and forgot all about it!"

"Did ever I hear-!" shouted uncle George, and, rushing up stairs, two steps at a time, he flew into the bath-room and turned off the deluge in double-quick time.

It took all Tom's pocket-money, for ever so long, to pay the doctor who came to mend poor John's broker head, and I don't kne how much of his papa's to replace the carpets which were ruined by the catastrophe. As for Noah's ark, every bit of the paint was washed off, and the animals swelled so, they couldn't be got in at the door. But that aidn't make much difference, for the ark itself soon fell to pieces and as for Master Tom, he behaved beautifully for a week after that day.—St. Nicholas for July.

Man's Power for Evil.

The power of the creature to do evil is as striking as is his powerlessness to undo it. He has power to blight a world, though he has no power to restore freshness to one faded leaf. He can kill, but he cannot make alive again one worm beneath his

feet. He can ruin to an infinite extent; he cannot rectify one displaced atom.

What terrific responsibility is this?

The thought of it is fitted to act on us with

nower. 1. It startles. Am I, a creature, a sinner, really possessed of such power of evil? How then can I be heedless as to the very least thing I do?

2. It saddens. Alas! what sorrow is likely to be mine-doing all manner of evil, yet undoing none! Blighting every-thing, but freshening nothing! 3. It overawes. What an infinite great-

ness does this confer on me! What stu-pendous importance does it attach to everything in life! Every word or action tells either for evil or good; there is no-

tells either for evil or good; there is no-thing little, nothing unmeaning.

4. It solemnizes. In such a case there is no room for levity. Life becomes a solemn-thing. Far hence with all frivolity, and gaiety, and idleness!

5. It animates. If such be my responsi-bility then I have no time to hear. Un-

bility, then I have no time to lose. Up, and be doing! Lay out every moment well. For I can result nothing : I can unde nothing. For good or for evil there it stands.—H. Boner, D.D.

Subbuth School Tencher.

LESSON XXXIV.

August 22, JESUS THE CHRIST { John vii

COMMIT TO MEMORY, VS. 40, 41. Parallel Passages,-1 Sam. xvi. 1-4

SCRIPTURE READINGS .- With v. 40, read Dout. xviii. 15; with v. 41, compare John i. 46; with v. 42, read Ps. cxxxii. 11, and Micah v. 2; with y. 48, Matt. x. 84; with v. 44, compare v. 80, with v. 45, compare v. 82; with v. 46, read Ps. alv. 2 and Matt. vii. 29

GOLDEN TEXT .- The Lord hath appointed me.-Isa. lxi. 1.

CENTRAL TRUTH .- Jesus was aunointed

with the Holy Ghost and with power.

The coming and teaching of Jesus Christ divided men in opinion. Some believed; some did not. It would be the same if his life were being lived here now. No one need say, "I would have believed if I had been among the Jows at that time." The same dispositions that lead to unbelief now, did then, for God does not compel men's belief by evidence that is overwhelming. Men doubted Noah while the time of probation lasted. The ovidence of his being credible, the flood, ended the probation of that generation. Men doubt now the second coming of the Lord. When he comes none will doubt, but the production of the world will then be at an end. Evidence enough to satisfy and produce, not to force, belief, the Lord gives.

All this our lesson teaches and illustrates.

It is introduced by a statement in relation to something going before (v. 46), "this saying." What saying? That of vs. 37, 88, 39. The occasion of "this saying" is gathered from Jewish writers, and they are not entirely agreed. This is clear that on seven days of this great feast a priest brought from the fountain of Siloam the full of a golden vessel of water, which being mixed with wine, was poured out on the sacrifices or into vessels beside the altar while the Hallel, or Psalms exili. exviii. or the words of Isa. xii. 3 were sung. This custom (of their own devising) is variously reported as representing the flowing of water from the rock, or a prayer for rain, or according to older Rabbis, the outpouring of the Holy Ghost. This last accords with our Lord's words. Whether this was done on the last day or not is in dispute. That it was not appears most likely. The absence of this ceremony on this day it is thought gave meaning to our Lord's words, shought gave meaning to our Lord's words, as if he said to the people, "No water is brought from Siloam to-day, but if any man wishes for water—is like the people in the wilderness when they thirsted (El. xvii. 8), let him come," &c. This "holy water" was not divinely commanded, but a Jewish interest of the authority then or now. The vention, of no authority then or now. The fitness of this water (in Exodus) from the rock ("which rock was," i.e., stood for, represented Christ,) to symbolize the Holy Ghost, every one can see in the light of 1 Cor. x. 4 and John x'v. 16, 26. As a foun-tain or a vessel receives water into itself, not solely for itself, but to give it out, so a man receives into his inner nature the Holy Ghoat, that he in turn may give out and diffuse ("flow rivers") the blessing. At various views held concerning Jesus.
V. 40 gives us one view, held by "many

of the people," founded on the impression he made at the feast, particularly this last word. They said, "This is the prophet," referring to Deut. xviii. 15. Their ideas were not clear. Moses had announced a "prophet," like himself, out of the people, and Malachi had announced a prophet before the "day of the Lord." These they confounded, not unnaturally, and supposed that he had come as a precursor of the Messiah. In the one case, Jesus, and in the other, the Baptist was meant. See in proof, Acts iii. 22, and Matt. xi. 12-14 and xvii. 12.

V. 41 gives a second. "Others said this is the Christ." They could correive of nothing greater being promised, or done by the Messiah, of which "Christ" is the Greek, not a proper but official name, in English "the annointed." Kings, priests, and prophets were set apart to office by annointing. To this an objection was raised, founded—like many objections to Christ—on ignorance. He was from Galilee, and they assume that he was born there. Hence they

(V. 42), referred to Isa. xi. 1; Jer. xxii. 5 and Micah v. 1, all which referred to Jesus. 1 Sam. xvi explains "where David was." They were comparing the facts and the record, and their conclusion was appareatly sound. But like many other reasoners they had not got all the facts, and they generalized too rapidly on what they sup-posed they knew (see v. 52), for Jonali and others came out of Galilee. But they meant "is to arise." He did come out of Galilee, and was a Galilean; but he was the Scriptures. We see here the value of the genealogical tables of Matthew and Luke. We need wisdom in applying them. A man may know what remedies a fever requires, but he may not know fever when he sees it; so his knowledge is useless. So there was, according to (V. 48), "a division among them," i.e.,

among friends of Jesus, agreed in thinking him supernatural, not agreed as to his office. But it was not among his enemies this division occurred. Enemies of Christ. can often agree in common opposition to him when his friends disagree. Mere agreement by itself is no proof of the object being right. The visible church, in our Lord's time was agreed to kill him.

V. 44 describes the attitude of his enemies among the people. Some of whom, in perfect accord with the Pharisees, would have then and there seized him, but, they could hardly tell why, they did not. "time was not yet come," and even wicked men are not always able to give effect to their will. They are often more wicked before God, who sees the heart; than they are able to be in fact. They may have, in this case, felt the force of the public opinion in Jesus' favor. It is something to win general good will towards Him. "But," one might say, "the officers sent to take him in v. 32; what were they doing when this "sto Christ's ensures would, but sould

v. ao accounts for them. They came without him. They require to be questioned. "Why have ye not brought him?" Their answer is most expressive. They do not say, "We had no power," or "We was too few," or "Were everpowered, but "We could not find in our hearts to take him." "Never man," they exclain, him." "Nover man," they exclaim,
"spake like this man!" They could not
probably have analyzed their feelings.

V. 45 accounts for them. They came

There was no pomp of words, no high-sounding phrases, no show of learning, only a power before which they bowed. The words of Augustine are often quoted in this connection, "Whose life is lightning, his words are thunder."

This was the officers' opinion, founded on their own observation and feeling. They had gone and heard. They were, at least in the end, honest, and did not conceal their conviction, though it displeased their employers and brought themselves into suspicion. But they did good for the time, for their straightforward speech and the pleading of Nicodemus baffled these tyrannical "lords over God's heritage," and broke up their council in confusion (v. 58).

The following lessons may be urged from

this passage:

I. The most desirable of all knowledge is that of Jesus. So he taught: "If yo beheve not that I am he, ye shall die in your sive" (John viii. 24). He proclaimed himself, called men to him, wrought miracles, went in and out among men, chose discoples, made them proachers. Hence his church and ministers to day. Hence Bibles, societies, Sabbath-schools. Hence the best preachers and teachers have bold forth Christ. We have his call to us to-day. It may be the last day he will call to

II. What we think of Jesus is of the greatest importance. It is not "a mere matter of opinion." The Physisees had one opinion, or affected to have, and they persecuted him. The officers had another and they refused to take him, at great risk to themselves. The disciples had an opinion which led them to trust, obey, follow him. This is to be our

III. No wonder there are divisions among men, because their aims and objects differ so much. Many "err not knowing the Scriptures." Many are deluded by their lusts. No evidence would have convinced the Pharisees who meant to keep power and oppose any such Messiah at this.

IV. How fitting it is that we confess Christ! These officers set an example of honesty, candor, courage. They feel the force of Jesus' words. They own the mysteribus power of his presence. God thus finds witnesses. How often he puts a pious child in a godless family, perhaps a domestic, to be a witness for him. They will do everything for others but disobey the Lord. "Ye are my witnesses," he says to us. Let us be faithful.

SUGGESTIVE TOPICS.

The time—the place of this saying—what it was—occasion—probable reference—
meaning—fitness—impression made—
opinions—the prophet—confusion of
thought—the Christ—meaning—the argument—defect of it—bad intention of the
people—of the Phariseer—the good confession, and the lessons to us.

Christ Prayed.

In the morning, a great while before day in a solitary place.—Mark. i. 85. In the evening alone—on a mountain

apart—Mutt. xiv. 58. All night—on a mountain.—Luke vi. 12. Before preaching the twelve apostles— Luke vi. 12-16.
Previous to feeding the 4000, and after

healing the dumb, lame, and blind .- Matt

xv. 80-89. Before walking on the sea to His disciples who were in peril.--Matthew xiv. 24.-88.

At meal time .- Luke xxiv. 80. After an active public day.-Mark i. 21-

84. After feeding 5000 .- Matthew xiv.

15-21. Apart, though His disciples were with

Him.-Luke ix. 18. Audibly, so as to constrain one of His disciples to ask Him to teach them how to

For Peter, before His fall.—Luke xxii. 81, 82. For His apostles and all that should ever

after believe on Him .- John xvii. 9, 15, 20, For His enemies at His crucifixion.

Luke xxiii. 84.

In the wilderness, after the miraculous draught of fishes and healing one sick of the

palsy.—Luke v. 16.
At His baptism.—Luke iii. 21.
At His transfiguration.—Luke ix. 28, 29.
At the grave of Lazarus.—John xi. 88-88 in connection with 41 and 42.

In prospect of His agony and death.-John xii. 27, 28. In the Garden of Gethsemane.—Matthew xxvi. 86-44—Mark xiv. 82-89—Luke xxii.

After He had finished His work, His last dying breath was prayer.—Luke xxili.

In what beautiful harmony is this with the entrance on His ublic life.-Luke iii.

-21. From these records of Jesus' praying, Christians are emphatically taught what to do, and how to act, under every variety of cironmstance and condition—namely, to live

in the spirit of prayer.

If the period Man Christ Jesus—if Jehovah's equal, His only begotten Son, so constantly breathed out His holy aspirations, and found refreshment and joy and in communion with His Father and our Father, how much more need we-who are imperfect, who have to war against the flesh, and who know nothing right of our-

selves. How many of our backslidings-bad tempers—unbecoming actions—are trace able to an absence of the spirit of prayer. If we look into our past experience, we shall find, as a rule, that the inflowings of Christ's strength and grass are associated with the catgodage of fa. cent, believing, personneling graphs.

Miscellancous.

A PETERSBURG (Pa.) farmer is very proud of some wheat he is ruising from seed propagated from grains of wheat found in an old Egyptian coffin. He expects a crop of twenty bushels this year.

PRINCE EDWARD'S ISLAND. -The Goveriment of Prince Edward's Island having taken powers, under the Act of the Provincial Parnament, to re-purchase from the freeholders the fee simple of the Colony, the whole of which was granted by the Crown to 67 persons in 1767, Mr. Childers has, at Lord Duf-fering request, consented to not as the Commissioner, appointed by the Goveruor General of the Dominion in Counoil, to decide the price at which these purchases shall be effected; the two other Commissioners being nominated. one by the frecholders and the other by the Island Government.

THE Lordon Guardian says :- The sympathy of the Congregationalists who worship at the City Temple under the guidance of Dr. Parker is ve wide in its embraces. Recently we chronicled some urgent attempts at fraternisation with such English Churchmen as Mr. Fremantle and Dean Stanley, with which, however, the law interfered. Baucked of full success at home, the City Templars tive sought magnetic development for their eager fraternisation abroad, telegraphing it to Mr. Henry Ward Beecher and his congregation at genouth Church, Brooklyn, on the result of a trial in which the jury were discharged vithout giving a verdict. The jury, after many days of consultation, having declined by 9 to 8 to say that Mr. Beecher was fully guilty as accused, the congregation of the City Temple, with Dr Parker at the head, have enthusiastically telegraphed fraternal greetings.

On the 5th inst, the Queen's Bench sat for the last time. It then, says the Times, closed its long existence of atleast 1,000 years, for it is curious that just that period has elapsed since the time when the King, in the person of Alfred, first exercised its high jurisdiction over all magistrates and superior Judges. This jurisdiction, indeed, constitutes the exclusive jurisdiction of the King's Bench, which preserves the memory caits origin in its peculiar title, "the Court of the King before the King himself.'s Its jurisdiction is, under the Judicature act, transferred to the High Court, and it ceases to exist as a separate court. Quien Pomare's, of Tahiti, youngest

son, aged 28 years, educated in France, has succumbed to consumption, after a lingering illness of several months.-A creat deal of interest has been exc 2d in the Art world by the sale of the Marlborough gems, which were put up at one lot at £5,000, and were bought by Mr. Agnew, for as many guineas. It is understood that they become the property of Mr. Brownlow, of Battles-den, Bedfordshire.—A very interesting copy of Wycliffe's translation of the New Testament was sold on the 8th ult., in England, for the moderate price of £881 sterling. The late owner, Mir. Banister had refused £1,000 for it some years ago. It is believed to have been written in the last quarter of the fourteenth century.-Indiana, July 9th. As an express train drew up at Long Pond, a watering station, 47 miles west of Terre Haute, the Adams' Express Car was uncoupled, and two armed men boarded the Engine, commanding the engineer to "let her go." The engineer, stupefied by the suddenness of the attack, stood motionless. Where-upon they both fired, and shot him dead. The fireman jumped into the ditch-They then started the engine at full speed but the brakes being set, it scopped at the end of two miles. The robbers then approached the express car, calling upon the messenger to open the doors on penalty of death should be refuse. The messenger having guessed the state of affairs, had barricaded the only doors at the sides, and examined his revolvers. The robbers fired into the car, and commenced an assult on the door with crow-bar, axe, and sledgehammer. Ten minutes afterwards, a party of passengers came up and the robbers fled to the woods.—The firm of Duncan Sherman, & Co., New York failed on the 27th inst for about five million of dollars.—Mr. Alfred Reeve, and Mr. G. F. Franklin, of Toronto, cattle dealers, have chartered one of the Dominion Line steamers to carry 150 head of cattle to Liverpool for the English market.

A strong and well-armed body of Sioux are on the war-path in the Black Hills, with the avowed determination to cover the country with horse-hoof tracks. From Indian sources we learn they have had two encounters with white miners, and killed seven in one and three in another party.—The cotton mill operatives have held a crowded meeting at Oldham, England, and resolved to refuce the master's terms, fixing the raies of wages. Oldham alone contains 40,000. The mills in the surretading district are in an uncettled state. A general rupture in the Lon-cashire sotton trade may by lacking