

Our Young Folks.

Kept Waiting.

"Behold I stand at the door and knock"

JERUSALEM.

He is waiting, waiting, waiting, He has waited through the night; He has looked with wondrous patience For the hour of dawning light...

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.

Tom's Deluge.

Once there was a troublesome boy, named Tom, who was always in mischief. Not only that, but you never know where to find him, for he was an original youth...

out the ark, cramming in several stray animals that were kicking up their heels in various corners, and scampered down to the lath-room, talking to himself all the while.

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...

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

Man's Power for Evil.

The power of the creature to do evil is as striking as his powerlessness to undo it. He has power to blight a world, though he has no power to restore freshness to one faded leaf.

Sabbath School Teacher.

LESSON XXXIV.

August 22, 1875. JESUS THE CHRIST { John vii 40-10.

COMMIT TO MEMORY, vs. 40, 41. PARALLEL PASSAGES.—1 Sam. xvi. 1-4; Jer. xxiii. 5.

SCRIPTURE READINGS.—With v. 40, read Deut. xviii. 16; with v. 41, compare John i. 46; with v. 42, read Ps. cxxxiii. 11, and Micah v. 2; with v. 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. 20.

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

CENTRAL TRUTH.—Jesus was anointed with the Holy Ghost and with power. The coming and teaching of Jesus Christ divided men in opinion. Some believed; some did not.

All this our lesson teaches and illustrates. It is introduced by a statement in relation to something going before (v. 40), "this saying."

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.

V. 41 gives a second. "Others said this is the Christ." They could conceive 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 anointed."

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."

V. 43, "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.

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.

V. 45 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 were too few," or "We were overpowered," but "We could not find in our hearts to take him."

The following lessons may be urged from this passage: I. The most desirable of all knowledge is that of Jesus. So he taught: "If ye believe not that I am he, ye shall die in your sins" (John viii. 24).

II. What we think of Jesus is of the greatest importance. It is not "a mere matter of opinion." The Pharisees had one opinion, or affected to have, and they persecuted him.

III. No wonder there are divisions among men, because their aims and objects differ so much. Many "err not knowing the Scriptures."

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 mysterious power of his presence.

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 Pharisees—the good confession, and the lessons to us.

Christ Prayed.

In the morning, a great while before day—in a solitary place.—Mark i. 35. In the evening alone—on a mountain apart.—Matt. ix. 58. All night—on a mountain.—Luke vi. 12. Before preaching.—Mark i. 36-38. Before choosing the twelve apostles.—Luke vi. 12-16. Previous to feeding the 4000, and after healing the dumb, lame, and blind.—Matt xv. 30-33. Before walking on the sea to His disciples who were in peril.—Matthew xiv. 24-33. At meal time.—Luke xiv. 30. After an active public day.—Mark i. 21-34. 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 pray.—Luke xi. 1. For Peter, before His fall.—Luke xxii. 31, 32. For His apostles and all that should ever after believe on Him.—John xvii. 9, 15, 20, 24. For His enemies at His crucifixion.—Luke xxiii. 34. 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. 38-39 in connection with 41 and 42. In prospect of His agony and death.—John xii. 27, 28. In the Garden of Gethsemane.—Matthew xxvi. 36-45.—Mark xiv. 32-39.—Luke xxii. 41-45. After He had finished His work, His last dying breath was prayer.—Luke xxiii. 46. In what beautiful harmony is this with the entrance on His public 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 circumstance and condition—namely, to live in the spirit of prayer.

How many of our backslidings—bad tempers—unbecoming actions—are traceable to an absence of the spirit of prayer. If we look into our past experience, we shall find, as a rule, that the infirmities of Christ's strength and grace are associated with the outpourings of his heart, believing, persevering prayer.

Miscellaneous.

A PETERSBURG (Pa.) farmer is very proud of some wheat he is raising 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 Government of Prince Edward's Island having taken powers, under the Act of the Provincial Parliament, 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 Dufferin's request, consented to act as the Commissioner, appointed by the Governor General of the Dominion in Council, to decide the price at which these purchases shall be effected; the two other Commissioners being nominated, one by the freeholders and the other by the Island Government.

The London Guardian says:—The sympathy of the Congregationalists who worship at the City Temple under the guidance of Dr. Parker is very wide in its embraces. Recently we chronicled some urgent attempts at fraternisation with such English Churchmen as Mr. Framantle and Dean Stanley, with which, however, the law interfered. Baulked of full success at home, the City Templars have sought magnetic development for their eager fraternisation abroad, telegraphing it to Mr. Henry Ward Beecher and his congregation at Plymouth Church, Brooklyn, on the result of a trial in which the jury were discharged without giving a verdict.

On the 5th inst, the Queen's Bench sat for the last time. It then, says the Times, closed its long existence of at least 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 of its origin in its peculiar title, "the Court of the King before the King himself." Its jurisdiction is, under the Judicature act, transferred to the High Court, and it ceases to exist as a separate court.

QUEEN POMARE, of Tahiti, youngest son, aged 28 years, educated in France, has succumbed to consumption, after a lingering illness of several months. A great deal of interest has been excited 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 Battlesden, 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 £381 sterling. The late owner, Mr. 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. Whereupon 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 stopped 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 he 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 assault on the door with crow-bar, axe, and sledge-hammer. 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 refuse the master's terms, fixing the rates of wages. Oldham alone contains 40,000. The mills in the surrounding district are in an unsettled state. A general rupture in the Lancashire cotton trade may be looked for.