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were proofs of the divine mission of Jenus.

Il Issessure in source Fernant, Livre.

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The proofs of the proofs of the proofs of the policy of the proofs of the p

the other, into the spiritual and invisible kingdom.

6. That which is born of the flesh is flesh is flesh. Jesu now lays down the great principle of God's universe on which his doctrine of the new birth is based. Back kingdom can produce, only objects belonging to that kingdom, Whenever it is raised to a higher kingdom, the principle of the flesh of the

te.
7. Ye must be. The emphasis is on ye, yen the Jews, even the best and most

en the Jews, even the bras arned of the Jews.

8. The wind bleweth where it listely according to its unknown may or

even the Jews, even the best and most learned of the Jews.

8. The wind bleweth where it listeft. (pleaseth), i.e., according to us unknown laws, and not according to our pleasure or will. Then heavest the senual therefy, etc. You see the results, but you cannot tell the causes which are beyond our reach. We know the facts, though we cannot see the methods. So is severy one that is born of the Spirit. The Spirit's methods we cannot know, or why he influences just when or where he does, or how he imparts when or where he does, or how he imparts when or where he does, or how he imparts when or where he does, or how he imparts with the facts of the new life are stylish said-certain as that the strong wind bends the forest trees.

III. The Authority for the the checker, as in Rev. Ver), of Israel. And Ensewed the Shifted Household of the styling of the words express aurprise, and possibly a hint of rebules. If the styling is the control of these who have experienced the spiritual life. And ye receive not our witness. Te Jews, the nation as a whole. Those which can be seen and experienced on the earth, as he new birth, and its fruits. And ye believe here teachings and enter the kingdom of God. How shall ye believe, if I tell you cannot trust my word in matters you can verify, how you rust my testimony as to things you cannot verify by your own experience. Hearenly things are those truths which could not be learned without a revelation from heaven giving for giveness, the perfect, fore, nuiversal love of God, the diving nuture of Christ, the anonement, lieuwelly of life beyond the grave, the way, to obtain it, the biesachers of beaven.

The sexton of a lispaint church in a large vesters city use a good colored brother, who arely took part in the social religious missings of the society, but when the trother, who arely took part in the social religious missings of the society, but when he did, all present held their breath, for it was well known that home one was to be did, all present held their breath, for it was well known that home one was to be did all present held their breath, for it was well known that home one was to be did all present their breath of their present meeting, was Christian Tunsilly. In all soom, one of the wealthing thursh members, while leaning on his gold-baseder came and thying with his elegant waith the was the social to be dead to resolute the color of humility, by enging; "If a ever should be so favored as to resolute the color of humility, by enging; "If a ever should be so favored as to resolute the most remote section, the meet of source corner, of that bliesell region will be sinfinitely more than I deserve. And when the call comes to me to '6 ou up highes,' is seeme to me I shall feel like putting my hand upon my mouth and my mouth in the dust, and crying out: 'Unclean!' "When he was essied, the colored brother cone is the reas of the room, and advancing, faced, the andience, and thus addressed them: 'Brudders an' astern, when I hears de angel Gabril' blow de trainpet accallit' me home, it 'pears to me I'll be so powerful glad I'll just call out, 'Bol' on dar, Gabril'; I hears do trumpet, an' I's comin' mighty quick.'' An' it 'pears to me I'll be so powerful glad I'll just call out, 'Bol' on dar, Gabril'; I hears do trumpet, an' I's comin' mighty quick.'' An' it 'pears to me I'll be so powerful glapp up the dark as in kin git. An a-wavin' de palm branches, an' a-shoutin' Glory i glory i glory i glory of the Lamb, dat was slain.'' For what do de scriptures ay? "Who are deser in white robes?' Bey what came up through great tribulations.' Down here he de black skin an' de great tribulations in such effect, 'day s

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