Our Foung Solks.

The Little Boy's Watch

Dest little Dick, caried up by the fice, Sat watching the shadows come end go, As the discing flames leaped higher and higher, Flooding the room with a mellow glow,

His chubby hand on blastide was pressed, And he terned for a noncent a littering our. "Moiner?" he caled, "Two yot a watch! I can feel it ticking right under hove!"

· Yes, Dick; 'tis a watch that God has made, To mark your hours at they fly away; He holds the key in His mighty hand, And keeps it in order night and flay

"Should He put aside the mystic key, Or lay his hand on the tiny spring, The wheels would stop, and your watch run down And He in your besom a lifeless thing."

Hacrept to my side and whispered soft,
While his baby voice had an awestruck sound—
I wish you would ask Had, mother dear,
To be sure and remember to keep it wound!"
—Apples of Gold,

The Leaf and the Wind.

Once on a time a little leaf was heard to sigh and cry as leaves often do when a gentle wind is about. And the twig said:

What is the matter, little leaf?

"What is the matter, little leaf?"
"The wind,' said the leaf, "just told me that one day it would pull me off and throw me down to the ground to die."
The twig told it to the branch on which

it grew, and the branch told it to the tree. When the tree heard it, it rustled all over, and sent back word to the leaf, "Do not be afraid; hold on tightly, and you shall not go till you want to."

not go till you want to."

So the leaf stopped sighing, and went on nestling and singing, and so it grew all summer long, till October. When the bright days of autumn came, the little leaf saw the leaves around becoming very beautiful. Some were scarlet, some yellow, and some were striped with both colours. Then it asked the tree what it meant. And the tree said: "All these leaves are getting ready to fly away, and they have put on these beautiful colours because of joy."

Then the little leaf began to want to go,

Then the little leaf began to want to go, and grow very beautiful in thinking of it; and when it was very gayin colours, it saw that the branches of the tree had no colour in them; so the leaf said. "O branch, why are you lead coloured, and we golden?"

are you lead coloured, and we golden?"
"We must keep on our work clothes,"
said the tree, "for our life is not done yet;
but your clothes are for a holiday, because
your task is over."

Just then a little puff of wind came, and the leaf let go without thinking of it; and the wind took it up, and turned it over and over, and then whirled it like a spark of fire in the air, and let it fall gently down under the edge of the fonce, among hundreds of leaves; and it fell into a dream, and never waked up to tell what it dreamed about.—Selected.

To the Girls.

Little girls, God loves you; father and mother love you; and the boys love you. What will you do to merit all this love? Will you spend your time in work that does not profit? Putting on jowels and costly clothing that aching eyes and weary fingers have prepared for you, and hence are often abominations in the sight of the poor sufferers who thus toll for a mera nit. poor sufferers who thus toil for a mere pittance, and are deprived of comfortable clothing and necessary food? Let the girls arise and teach their mothers a lesson in all needless things and accopting only that which is really good and useful. "Six days shalt thou labour and do all thy work." If all would do that, being careful to do only that which is good, we should not be pained by seeing loved ones droop and fade from our sight when most needed, in consequence of doing more than their own work. Have nothing to do with fashion. She is an arbitrary mistress, and will never bo pleased, though you spend all your days bowing at her shrino. She is forever look-ing for something out of place. She never clothes the naked, feeds the hungry, gives sight to the blind, or hearing to the deaf.
All her words are vanity. There is no place prepared for her in heaven, and all who follow her are going away from that blessed place. Once she called economy to her aid, and decreed that dresses should have gored skirts. And what was the results? I will tell you. Instead of a drage I will tell you. Instead of a dress containing eight or nine yards, we have one in which all the way from twelve to thirty yards of material are spoiled in ruftles, and frills, and flounces. Ha! ha! Then was the time economy out her own fingers. Go, and do thou not likewise.

The Snow Prayer.

A little girl went out to play one day in the fresh, new snow, and when she came in she said, "Mamma, I couldn't help praying when I was out at play." "What did you pray for, my dear?" "I prayed the snow-prayer, manma, that I learned once in the Sabbath school." "The snow-prayer? What do you mean, little one?" "Why," was the reply, "I mean that beautiful snow-prayer in the Bible, mamma. You know it: 'Wash me, and I shall be whiter than anow."

What a beautiful prayer! And here is a very sweet promise to go with it: "Though your sine be as searlet, they shall be as white as snow." And what can wash them white—clean from every stain of sin? The Bible answers: "They have washed their robes and made them white in the blood of the Lamb."—Selected.

Saving the Fragments.

I remember a busy man who had very little time for reading or study, int whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so

"How does it happen that you know so much more than the rest of us?" I asked him one day.

him one day.

"Oh!" said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they rount up a good deal in the course of a rear."

Sabbatu School Teacher.

LESSON XII.

March 2), JOSHUA'S WARNING Cosh True.

COMMIC TO MEMORY, vs. 14, 15.

PARALLEL PARSONS,—Gen. dix. 1,
Deut. i. 1-2; 2 Pet. i. 18.

With v. 11 (love of God) read Judo v. 21; with v. 12 (marriages), read Ex. xxxiv. 12-16; with v. 13 (traps), read Ex. xxiii. 33, with v. 14, compare Josh. xxi. 43-45; with v. 15, corapare Deut. xxviii. 1, 2; and with v. 16, read Deut. xi. 6. (The whole of Deut. xxviii. should be read in this coancetion.)

GOLDEN TENT.—It any man draw back, my soul shall have no pleasure in him. Heb. x. 38.

CENTRAL TRUTH.—They that observe living vanities forsake their own mercy.

The argument of our Lessons may be concisely summed up as follows: "love God (v. 18); the temptation to apostacy, will be in joining yourselves to the remaining heathen in the land (v. 12). If ye fall into it, they will be snares to you. Now you see God has fulfilled all the promises of good to you (v. 18). I have hived through it (v. 14), and can testify that. Just as surely if ye apostatize, he will "send the ovil, and root you out of the land" (v. 15, 16.)

Now let us trace the parallel between the nation and the professed follower of God, examining the argument, verse by verse.

Take good heed that ye love the Lord, your God. "God," worthy of all trust and love; "your God" in covenant with you. See Het. viii. 18. "Love," for that is the source of all obedience (Deut. vi. 5; John xiv. 15). "Take heed, for the heart wanders and needs to be watched. There is responsibility on God's servan's, as free agents. Love lost, all is lost. So the believer is under obligation. As we can keep ourselves grateful by recalling favours received; humble by recalling our faults; revengeful by recalling our wrongs; so we can keep ourselves loving by recalling the love of God towards us, and the highest proof of it is in Christ (Rom. v. 8). Yet we do not love Christ as if he had stood up for us, against the Father, but as, representing and expressing to us the Father, whose "image" he is.

All our practical obedience is of value according to the amount of love (see I Cor. 2011. where "charity means love). Lit vis the fulfilling of the law. When God ceases to be loved, all evil follows.

"Else if ye....cleave.....make marriages, &c... (v. 12). There was the danger. It would be "going back." There is no true progress but in cleaving to the Lord. Internarriage with them would lead to giving up their own worship; Sabbath keeping; their own rites, as circumcision: their own ways; and to positive idolatry. Solomon, an example.

Just so professing Christians have their near and easy temptations, "besetting sins," "weak sides." A good preacher will waru and a wise disciple will watch against them (see Rom. xii. 2, and Heb. xii. 1). The danger may be in our position, our temperment, or the temper of the place. "Even in Sardis" (Rev. iii. 4).

Fow things affect life more than marriage. A godless partner cares nothing for prayer, the Sabbath, the Bible, the church; so they are either kept to with a struggle, or given up. Such a partner loves light society, the theatre, the show, the Sunday banquet; so these are gradually accepted; and the next generation is godless (see 2 Cor. vi. 14-18).

"Know. the Lord will no more drive," dc., (v. 18). The remaining heathen, instead of being ruled, would vex, harass, and oppress them. The figures are very forcible. Illustrations abound in Samson's life, and the book of Judges throughout. See Numb. xxxii. 55; Deut. vii. 16. The punishment is in the way of sin. The like evil consequences follow to professing Christians who conform to the world, and tolerate wrong in their habits, pursuits, or lives. The evils, having gained a little, always claim more. Each concession is the basis for a new demand; "You came to——, you may as well come to this." So the professor is gradually brought under the sway of the world. Peace is destroyed. All usefulness is lost. The poor backshder loses confidence in his own, then in others', sincerity; then in religion; till there comes a fearful awakening in this life, in God's mercy, or in the next, in God's judgment. See and study 1 John ii. 15, and the curse of Judas, Annaias, Simon the sorcerer, and Demas.

Simon the sorcerer, and Demas.

"And behold this day I am going," &c. (y. 14). The good testimony of an "old disciple," calm, confident, wise. See Ps. scii. 14. 15. He appeals to their own observation. All that was promised had been done. "trod is faithful '(Heb. x. 23). But this is mentioned as the ground of an argument. "If the good has been done as promised, so will the evil as threatened." This is an oft-forgotten truth. We dwell on what is agreeable. God's professing people are not exempt from punishment. On the contrary, because they are his, the judgments of this life come on them somest and sorest. God is not weakly indulgent, but enpremely hold. See I Pet. iv. 17. "Begin at my sanctuary." "As many as I loye," &c. (Rev. iii. 19). And the lesson to all cold, formal, worldly, easy going professors is as in the above verse, "Be seal-

to an coin, formal, workey, onsy going professors is as in the above verso, "Be seatout, therefore, and repent!"

"As all good things ... so shall
the Lord, "ke, (v. 15). The extent to
which the sin would be likely to run is in
v. 16, "gone and served other gods." The
searer of Israel sadly bore out this apprehension. The heathen wore let alone.
They were made companions. Then they
were liked. Then they were married. Then their gods were tolerated. Then their worship was allowed alongside that of Jehovah.
Then it displaced Jehovah's, for when two
things, a divine and a human, are put in
competition, the human always pleases the
c rrupt human heat the most (see John iii.
13). "The history of the judges, of Solomon,
of Israel, of the worship of Baai in Ahab's
t-me, of the captivity, and of the final des-

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muction of the temple and senttoring of the mewspapers .- Gentleman's Magazine.

nation, may be given in illustration of this warning. The Hebreas crowded a long succession of revolts and restorations with the rejecting of Christ; and they have "periched from off the good land" given them. Three tones their rum; is announced. Modern civilizations has relieved their lot; but for fifteen centuries they were down-tredden and cruelly oppressed. And so it must needs be with professing Christians. A profession is a duty, but it does not save. It enhances the guilt of ill-doing. See the awful words of our golden text. See also Heb. vi. 4-8. Study the "many strippes," Luke xii. 47, and 2 Pet. ii. 21, 22, Prov. xxix. 1.

The same remark applies to churches that grow cold, and, as churches, useless. See the seven churches of Asia, Rev. ii., iii. See I Cor. x. 6, 11.

The 'horoughly practical character of this lesson should suggest to teachers the need of teaching it faithfully, and in a tender, loving, persuavive spirit. for who can tell what friend, or no ghbor, or scholar's doom we are re-echoing when saying, "Ye shall perish quickly!" £ 2 Cor. v. 11.

And, above all, let every pupil be urged to put his or her soul into the hand of the Saviour, that he or she may be "kept by the power of God through faith unto salvation" (1 Peter i. 5). He means that we should believe his word, keep alive our trust in him, and walk closely with him.

"Saviour, like a shopherd lead us, Much we need thy tenderest care."

SUGGESTIVE TOPICS.

The speaker—when—to whom—elders who—why called—similar charges—the grace enjoined—why love—the danger of Israel—corresponding danger now—meaning of besetting sin—perils of Israel's position—fallon into—how—instance—fanger of intermarrying—consequences—how the heathen in the land acted—rilustrations—remoter consequences—God's faithfulness—testimony to it—argument founded on—apostacy—progress of it—illustrations—consequences—spiritual analogies—lessons to us.

The Pay of Magazine and Newspaper Writers.

The scale on most of the magazines a

The scale on most of the magazines a few years ago was a guinea a page. That was Thackeray's scale on the "Cornhill." But the rate has been reduced upon most of the magazines in the course of the past three or four years. It is now seldom more than 10s. 6d. a page where the pages equal those of the "Gentleman's." "All the Year Round" pays 10s. 6d. a column. The page of "Chambar's" is 7s. 6d. a column. pay of "Chamber's" is 7s. 6d. a column, 15s. a page. A man like Sala, however, of course seldom writes by scale. His minimum is £1 1s. a page. Hopworth Dixon can double even upon Sala, and demand 25 guineas for a dozen pages. The highest sums that have been paid for magazine contributions in our time were those paid by the "Edinburgh Review" to Macaulay. He often drew £200 and £250 for his contributions, and perhaps still more for papers like those on Bacon and Clive. The tradi tion runs that Brougham once asked Jeff rey for £1,000 upon a promise to work off the debt in a year, and did it, writing the whole of one number of the "Edinburgh Review." That may, of course, be fable; for this story of Brougham writing the whole of an "Edinburgh Review" is told of several writers. Shirley Brooks, it is said, wrote the whole of one week's "Punch," Christopher North wrote the whole of one "Blackwood," Gilbert a Becwhole of one "Blackwood," Gibert a Becket wrote all the articies in one day's "Times." But Brougham's capacity for work was equal to an "Edinburgh Review," and the anecdote is at all events characteristic. The rule of pay for contributions to the "Edinburgh" and "Quarterly Reviews" is no longer what it was in the days of Brougham and Macaulay. Even Mr. Freeman has, I suppose, never received a cheque of 100 guineas for one of his artieles. But a man of special note in litera ture may have almost anything he likes to ask. Thackeray's salary as editor of the "Cornl.:" was £2,000 a year, and Charles Reade recently refused to take a magazine in hand for less than £8,000. Yet when Jeffrey was retiring from the chair of the old buff and blue, Mossrs. Longman hesita ted to fall in with Moore's terms of £1.000 a year, although for £1,000 a year Moore was willing to give up the greater part of his time to the conduct of the magazine. Jeffrey's salary had been £700 a year, and the editorship of the "Edinburgh Review" was then the blue ribbon of literature. The editor of the "Echo," I presume, has not less than £700 a year to-day. The newspaper press, however, in the time of Jeffrey nardly had an existence. The "Times" was little more than a sheet of advertise ments, market reports, police news, and scraps of scandals. Its articles were simply paragraphs like the Notes of the "Pall Mall Gazette" of to-day. The Duke of Somor-Gazette" of to-day. The Duke of Somor-set would, no doubt, have consigned all the original articles in the newspapers of that day to the slop hasin. Tom Barnes, the editor of the "Times," was the only man with any pretensions to scholarship upon the London press, and even Barnes did not relish the idea of being known as the editor of the "Times" out of Printing-house Square. His salary was £1,000 a year. But when Mr. Barnes retired from his post in 1830, the proprietor tried to tempt Southey from his books and the lakes by an offer of £4,000 a year and a share in the profits of the "Times." And those were the terms upon which the appointment was offered to Moore. The editorship of the "Courier," an evening newspaper like the "Globe," was £1,000 a year, and that was Douglas Jerrold's salary as editor of "Lloyd's Newspaper." It was looked upon then as a fancy salary. It is now the standard upon most of the London morning newspapers, the evening papers, with the exception of the "Pall Mall Gazette," paying only about two thirds of that amount The salary of the editor of the "Globe" five years ago was £600 a year, and that is the salary of the editors apparement of the

Provincial morning papers, although in three or four cases, at Edirburgh, Glasgow, Birmingham, Mynohester and Loeds, the

rate is equal to that of the London morning

Missionary Aotes.

Six obsionation of the American Board have suffered as martyls during the 64 years of its history. Lymen and Munkon were killed in Sunatra, Dr. Whitman among the Indians in Oregon, Merrina 'n European Turkey, Coffing in Central Turkey, and during the last year Stephens at Ahualulco, Mexico.

Among the members whom the Madura church has recently lost, through the prevalence of a very fatal disease in that district, was Yesuthaeon (servant of Jesus). Though at the bottom of the Hindu social scale, his integrity, knowledge of the Scriptures, and zeal for the spread of the Gospel caused him to be respected by the heathen and prized by the church—deserving his name "a servant of Jesus."

THE North China Mission of the American Board has opened two new chapels. The one is in a rented building at Pao-ting-fee, and the mandarin of the town is trying to drive the missionaries out by intimidating the laudlord, as he has previously done in the case of the Methodists. The other chapel, capable of scating 250 people, has been erected at Tientsin, on the site of the chapel destroyed at the time of the massage.

THE young Japanese churches are distinguished above those in almost every other mission field for their spirit of self-support. Dr. Berry writes in regard to the congregation about to be formed at Sanda, where eight persons are awaiting baptism, that the intention has been already expressed: "As soon as we have a church here the church will take care of the hospital, and through it do much charity work."

The Chinamen in San Francisco are in the habit of scraping together what money they can, and they then devote it to the purchase of a wife. The correspondent to the New York Times states that his office boy, Ah Sam by name, has recently imported a wife through the agency of his mother. When Sam brough the for inspection his master was shocked at her ugliness. He remarked:—"Sam, not handsome, ch!" Sam says, "No, no handsome much; handsome gal cost heap money, and all time kick up—bobbery."

some gal cost heap money, and all time kick up—bobbery."

The Greek Church of Russia distinguishes itself favourably from the Reman Catholic by the cordiality which it shows towards efforts for the spread of the Scriptures. During the past three years 750,000 portions of Scripture, chiefly of the New Testament, have been circulated. Monks are frequently ongaged in this work, and Bible book-shops are connected with many of the monasteries. During the last few years great impetus has being given to missions in the Russian Church. The Cava is president of the Missionary Society. Its chief fields of labor are Kamtschatka, Siberia, the Caucasus, and China. Urgent application has also recently been made for more laborers in Japan.

A Country Minister and His Wife.

They were a happily united couple. Their faith in each other was unbounded. Mr. Halford believed in his wife as the cleverest housewife and the best woman in St. Bede's; and in spite of a little quickness of temper, which now and then manifested itself, perhaps he was not very far wrong. They had never quarreled; they might have claimed the flitch every year of their lives; and there was a story which served at least to amuse the congregation, that told how Mr. Halford accounted for this. He had married a young couple, and when the ceremony was over, proceeded to address them with a few words of exhortation: "I should like to give you a little advice," said he, "that may be useful to you in your after life. Young people get on very well together at first, but sometimes it does happen, that matters don't so quite it does happen, that matters don't go quite so pleasantly with them as one could wish. One cross word brings up another, and when wrangling begins, one never knows where it will end. Now, I don't know that I can lo better than tell you the bargain that my wife and I made when we first married. it was this: that if ever we wanted to quarrel we should take it in turns to commence. If I began one day, my wife should have the right to do so to-morrow; only we were each to give the other fair warning, by observing in such case, 'It's my turn now, and I'm going to begin.' I can't tell how that may do with you; but it has answered very well with us, for neither has yet said to the other, though we have been married thirty years, 'It's my turn now,' and I hope it'll never be the turn of either And no one who knew the minister an. Ins wife believed that their turn ever had come.-Episcopalian.

Reproduction of Old Thoughts.

Nothing is more strange than the incessant reproduction of old thoughts under the guise of new and advanced opinions. It would seem as if the human mind, with all its restless activity, were destined to revolve in an endless circle. Its progress is marked by many changes and discoveries; it sees and understands far more clearly the facts that lie along the line of its route, and the modes or laws under which there facts occur; but this route in its higher levels liways returns upon itself. Nature and all its secrets become better known; and the powers of nature are brought more under human control. But the sources of nature, and life, and thought-all the ultimate problems of being—never become more clearly intelligible. Not only so, but the last efforts of human reasoning on these subjects are even as the first. Differing in form, and even sometimes not greatly in form, they are in substance the same. Bold as the course of scientific adventure has seemed for a time, it ends very much as it began; and men of the nineteenth century look over the same abyeses of speculation as did their forefathers thousands of years before. No philosophy of theism can be said to have advanced beyond the Book of Job; and Professor Tyndall, ad-dressing the world from the throne of modern science—which the chair of the British Association sught to be repeats the thoughts of Democritus and Epicurus, as the best quesses of the modern scientific mind.—Bischweed.

Nandom Readings.

The movement of the soul along the path of duty, under the influence of hely lave to Gol, constitutes what we call good works.—Erskins.

Christ crucified, the preachers Alpha and Omega. Away with finery and feathers! Let the Spirit of God speak to three. He knows how to lut the heart.—Hedinger.

The coin which we cast into the Lord's treasury is weighed in scales not adjusted to our standard. In the balances of the ranctuery spirit has weight, and a grain of grace is heavier than pounds of gold.

It is a good and safe rule to sejourn in every place as if you meant to spend your life there, never omitting en opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayelde often bring forth abundant harvest.

Dr. Spring once rose in his pulpit and said to his people, "I have preached and preached for rought. This morning tearnot preach. I have not even a text." And then, with many tears, he told the agony of his desire, and the revival came.

Afficient is an excellent qualification in conversation, for as knowledge teaches as what to say, and prudence when to say it, so affability teaches how to speak in an agreeable manner.

God's ways scem very slow, sometimes what we would see done waits long for the doing, and we grow impationt. But if we believe in God we should possess our souls in patience. In His own good time every thing will come right.

I conness, said a faithful servant of God, that I seldom hear the bell tollfor one that is dead, but conscience asks me: What hast thou done for the saving of that soul before it left the body? There is one more gone into eternity, what didst thou do to prepare him for? and what testimony must be give to the Judge concerning thee?

A CHRISTIAN minister said: "I was never of any use until I found out that God did not make me for a great man. As soon as I found out I was not intended for a great man, I found souls coming into the kingdom.' It is not great men we want in the Church of God to-day—it is earnest, warm-hearted men.

The tempted and sin-plagued heart always cries out for a Saviour. The fundamental truths of religion, repentance, trust, a new birth, and a holy life, if presented clearly according to the revolation of the Word of God, illustrated by the experience and life of the minister himself, and uttered as if a positive conviction and comfort in the heart of the speaker, will always command attention and secure the happiest results. Let the faithful minister then say, "Why should-the work-cease while I leave it and come down to you?" and go on with his ministry of rightcousness. There is no antidote like the uncorrupted and unadorned Gospel itself to infidelity, worldliness, and sin.

There is too much snarling, and too little sympathising, Christianity amongst us. The Christianity that is wanted is the Christianity of the heartier heart and the hander hand. The Christianity that we do not want is the Christianity of the snarling speech and the speechless snarl.

The saint can say to memory, "Come, ye blessed;" for it will bring the joys of heaven in its bosom. Those have no loved that recollection has nothing in it painful. Half of heaven is in remembrance. The song of the redeemed has half its pathos and power from its retrospection. For "these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Eternity cannot make a Christian forget the hour when, in fears and tears, he felt the joy of pardon; nor the place, hour, or power of his new birth. Never can the redeemed soul forget this uplifting from the horrible pit and miry clay. These are felt in the first impulse of new life, and in the first pulsations of the new heart.

FRAR not, thou that longest to be at home. A few steps more, and thou art thore. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints, and returns for more. Soon, O believer! it will be said of thee, as it was to ber in the Gespel, "The Master is come and callelt for thee!" When you have got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, there will be nothing but the short valley of death between you and the promised land; the labours of your Filgrimage over, you will have nothing to do but to entreat God as Moses did—"I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."

A Few Leaves Turned Down.

Let me turn down, with their knowledge, however, a few leaves of, and mark a few passages in, God's Word, for those readers who need comfort and support.

For the weak Christian let me turn down the leaf and mark Matthew xii. 20. A bruised reed shall He not break, and smoking flax shall He not queuch.

ing flax shall He not queuch.
For the heavy burdened, Matthew xi. 28.
Come unto me all ye that labor and are heavy laden, and I will give you rest.
For the despondent, John vit. 37; John

iii. 16.
For the thirsty and hungry, John vil. 27;

John vi. 85.

Here is a passage for the afficied one, Isaiah liv. 7. For a small moment have I forsaken thee; but with great mercies will

I gather thee.

Here is good news for the backslider, Hoses xiv. 4. I will heal their backsliding, I will love them freely; for mine anger

is turned away.

I have marked a few passages for the faithless. Acts xvi. 81; 1 John i. 7; Bomans

Here is comfort for those who mourn on the poor results of their work. This is what Christ said, John writ. 12. Those that blood gavest me I have held, and medit of them is lest.—Christian Banner.