Subbuth School Teacher.

LESSON XVIII.

May 4, 1878.

JOSEPH EXALTED.

Gen. xli. 37-89.

COMMIT-TO MEMORY Versos 89, 40.

REFERENCES .- Ps. cv. 21, 22; Acts vii. 9. CENTRAL TRUTH,—"The Lord directs the way of the vpright," (Prov. xxi. 29.)

With v. 88, read Numb. xxvii. 18; with v. 89, Prov. ii. 6; with vs. 40, 42, Luke i. 52; with vs. 42 and 48, Ex. iii. 10, and Dan. v. 29; with vs. 44 to 49, Fs. lxxxiv. 11, and Prov. xli 24.

We left Joseph, last Lord's day, in prison, at the head of the prisoners, indeed, but still a prisoner. Let us mark the steps (as an introduction to our lesson to-day), by which he came to favor and honor.

(1) God's providence sends two of Pharach's officers, to make his acquaintance and learn his worth, into the prison (chap. xl. 2, 8).

(2) He sends them prophetic dreams, which they, led on by Joseph's sympathy, tell him (v. 7); a kind heart is in his question. He knew how to feel for the question. sorrowful.

(8) God gives him the interpretation of their dreams (v. 12 and onward.) So it came to pass (v. 21, 22).

(4) Two years after God sends dreams to Pharaoh (ch. xli. 1), and puts into the mind of his chief butler what, in his prosperity, he had forgotten. He, not from gratitude to Joseph, but to oblige Pharach, commends him as an interpreter (v. 9).

(5) He puts the interpretation into Joseph's lips, and secures Pharaoh's belief of it. The king wisely concludes that he who so well knows God's will is the best officer for the coming crisis. So our lesson begins. Two things have to be remembered here:

(1) That Egyptian kings pleased themselves in governing. There was no lengthened process of canvassing and getting votes in order to power. Despote princes choose their ministers as they will.

(2) Eastern nations attached great importance to droams and to communications from the Gods. Wisdom was highly valued among the Egyptians. Many instances have occurred of slaves, in virtue of superior attainments, rising to the highest place. But no brand of slavery was yet affixed to the Hebrews. So far they were on equal terms with the Egyptians.

In the passage we now consider, without trying to be over-exact, we may find the appointment; the inauguration; the naturalization of Joseph; with finally, his entrance on his duties.

(A.) HISAPPOINTMENT.—Vs. 89-41. "Over his house;" "people;" next to Pharach; over the land, The phrase "according to thy word shall all my people be ruled," has been rendered, "all my people shall kiss thy mouth," in love and roverence flike Ps. ii. 12; as in 1 Sam. x 1): but apart from the language, it is unlikely that eastern subjects came so near as to kiss the eastern subjects came so near as to kiss the mouth of their rulers. The foot, garment, or hand was kissed.

(B.) His inauguration.—He is invested with the symbols of authority. The signet ring, then and now the sign of authority (like the "great seal" of England) is given to him. (So a confidential person in business gets power to sign for the firm.)

The robe of fine linen which the priests wore is put on him. Robes of office, ancuent and general. This fine cloth of Egypt well known, one of the Egyptian exports. Ezek. xxvii. 7.

Gold chain of office still common. Mayors of ancient cities wear it. Such a chain traceable in ancient Egyptian mon-

To make all this public there is a proces sion, v. 48. Joseph rides in the second chariot; heralds call out, "Bow the knee," in token of his high place and authority. Pharach, probably in public, renews his commission, v. 44.

(C.) HIS NATURALIZATION .- A new name, (as in the case of Daniel, see Mordccai's case) meaning "preserver of the age," rendered in the Latin Bible "Saviour of the world," after the high-sounding style of the East, A new relation—married to the daughter of the priest (or prince) of On. His name seems to denote his being a priest of the sun; hers, as some think, that she was devoted to Neith, or the Minerva of Egypt. On his side, his marriage was less strange than it would have been afterwards. Hagar was an Egyptian. The liues between the races not yet drawn. On her side there was nothing strange. He was too high in rank and with too good prospects to be refused, even if she had a choice. He was moreover of most attract-

(D.) HIS ENTRANCE ON HIS DUTIES .- V. The land surveyed, traversed, he saw to the work of gathering corn lumself, the places for storage, their security, and so provided against the famine. He did not trust to deputies—an example of fidelity.

Now let us see the foreshadowing of "one greater.

Joseph came from the prison, xli. 14. Jesus from the grave, Acts xiii. 29, 80. Joseph received unlimited power, xli. 40. Jesus "all power," Matt. xxviii. 18. Joseph obtained the highest exaltation, v. 44. Jesus exalted, Acts ii. 88. Joseph received symbols of office, v. 42. On Jesus' head "many crowns," Rev. xix. 12; "every knee shall bow," Phil. ii. 10; after being, like Joseph. a servant. v. 7. Joseph, a servant, v. 7.

Joseph had a new name given, v. 45. To Christ is given his church, "the spouse" of Song, v. 1; "the bride of the Lamb's wife)" of Rot. zzi. D. given in her godluss heathen state, out as we may well believe Assumnth did, coming to the worship of the true God:

under the king, see ch. xlv.i. 20, 29. And Josas is "the living bread," John vi. 58. So he "brings" us to the Lord, 1 Peter, 1. 18, 19. He must have a wonderful power of believing who thinks that all this is accidental, or the ingenious work of the authors of the Old Testament and the New.

Let us see also a lesson for our life. "How to get on," is the great problem. Boys and girls ask it. How did Joseph "get on?" At the age of thirty he was in an assured position.

Not by tact, talent, friends (certainly not friends), interest, cunning, or time-serving. No harm in many of these things; some of them blessings. But the secret of his success in v. 39, "God." God was with them. He feared God, hated evil, God took care of him; and he who resisted temptation to great sin is the happy husband of an honorable wife, and a glad father, he who was a slave is prime minister; and he whom his brothren sold becomes their best friend and preserver. Boys! consider; this is the way to get on. Fear God; resist the devil; love God; hate evil. Ps. xevii. 10.

ILLUSTRATION.

In Egypt, "the priests and military men held the highest position in the country after the family of the king, and from them were chosen his ministers and confidential advisers, 'the wise counsellors of Pharaoh' (Isa. xix; 11), and all the principal officers of state. (Wilkinson Vol. I. p. 816.) "The priests enjoyed great pri rieges, they were exempt from taxes; they consumed no part of their own income in any of their necessary expenses; and they had one of the three portions into which the land of Egypt was divided, free of all duties." (Id., 819.)

UN-FORM LESSONS FOR 1873.

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13 For Fl. at mo Egypt Mast 2,1 -23 20 The Dap, sm of Jesus Mast 3,1 -17 21 The Temptation of Jesus Mast 3,1 -17 Aug. 3. The Minist y of Jesus Mast 4, 1 -11 Aug. 3. The Minist y of Jesus Mast 5,1 -17 10 The Deattudes Matt 5,1 -25 17 Teaching to pray Matt 6,8 -15 23 The Two For t ons Matt 7,2 -/3 31 Pow o Forgive Sins Matt 9,1 -8 Sept 7 The Twelve called Matt 10,1 -15 12 Jesus and John Matt 11, 23 - 30 28 Recyt W Matt 11, 23 - 30
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WHAT IS THE DIFFERENCE?

Not long after I became a Christian, a friend, who was not far from the kingdom of God, said to me, 'What makes you talk so much about religion lately? What is the difference between you and me? What has waked you up so much? What makes you any better than I am? I am a moral man. I go to church regularly, and nover make fun of religion. Why am I not as good a Chris-tain as you are?"

I tried to tell him of the new hope of peace and pardon that had dawned in my soul, and why I loved to talk about the dear Jesus who had done so much for me. But I could not make him understand it.

Then I asked him a few plain questions:
"Do you pray to God every day?"

"Well, I do; that is one point of 'difference. Do you love to pray?"

"That is another thing in which we are different, Now, John, be sure, just as soon as you really and carnestly ask Jesus to help you in prayer to Hun, He will."

It was not many days before he did call upon the Saviour in carnest, wrestling prayer and the answer came. Christ spoke peace to his soul as He had to mine.—American Messenger.

TRUE CHRISTIANITY.

Remember that Christianity is not a new system of theological neasoning, nor a new assortment of phrascology, not a new circle of acquaintance, nor even a new line of meditation—but a new life. Its very being and essence is inward and practical; it is not the likeness or history of a living thing, it is itself alive! And therefore, to examine its evidence is not to try Christianity; to compare and estimate its teachers is not to try Christianity : to attend to rites and services with more than Mohametan punctuality is not to try or know Christianity. But for one week, for one day, to have lived in the pure atmosphere of faith and love to God, of tenderness to man; to rejoice in the felt and realized presence of Him who is described as "coming up from the widerness, supporting His beloved; and to have beheld earth annihilated and heaven open to prophetic gaze of hope; and to have seen ever-more revealed behind the complicated troubles of this strange, mysterious life, the unchanged smile of an eternal Friend, and everything that is difficult to reason solved by that reposing trust which is higher and better than reason; to have known and felt this, I will not say for a life, but for a single blessed hour, that, indeed, is to have made experiment of Christianity.-Archer But-

If tribulation takes all away from us, still leaves God; for it can never take God away. Nay, indeed, it brings God to us. Luther.

Fame is an undertaker that pays but lit-tle attention to the living, but bedizens the dead, furnishes out their funerals, and fol-And Joseph fed the people, kept them dead, furnishes out their lunerais alive, and in saying them brought them all lows them to the grave.—Colton.

Our Foung Lolks.

SPRING FLOWERS.

Sweet Ap il comes with early flowers, And buds of tender green,
And though she become us frequent showers The sunsh no smiles between.

The birds ere single 7 es they build The budding bought among; And every hing with joy is filled Of beauty, scent, or song.

And children, tired of winter hours, Are glad once more to rove, And fil the raprons with the flowers Of ways de, bank, or grove.

As happy as the searing lark They earel to the sun, And with the tender playful lambs Among the daisies run.

And should not children thank al be To greet the flowers aga n, And shout and sing once more to see The sunshine after rain.

Since God who sends dark wintry days, Souds also spring-time joy, And loves to hear the heartfelt praise Of thankful girl or boy.

His hare has made each flower that springs Each leaf uren the tree . He guldes the bards on gladsome wings, And I tile busy bee.

He clothes too ir wbs so soft and whi.e. Harea stheir helplessory; And not a to low drons its flight Unnoticed by His eyo.

Much mo e His love ar d care provide For us who think and speak; For whom the blessed Saviour died, So geatle and so meek.

And those who in Pfo's early spring Taci: he rts to Jesus give Shall find it is a joyful thing Beneath His smile to live.

Jesus will guide them with his love Tarough all tue'r days below,
Then take them to the land above Where fadeless blossoms grow.

OLD GROWLER.

Old Growler wasn't always the dog that you see him here; changed circumstances had, I'm sorry to say, changed his nature had turned a fun-loving, happy, frisky disposition into a sour and surly one. He would show his teeth, and shap and snarl at the slightest provocation, till he became as well known for surliness and black looks as he was formerly for prauks and good temper. In fact, you would not take him for the same dog at all, and his name chang-ed, too, with his character; he couldn't get rid of one without saying good-bye to the other, which he never did, for he grew in his bad habits as he grew in years.

I remember when brother Ned brought

him home in his pocket, a little puppy; he looked like a little round, silky ball when he took him out, and he stretched himself out, lazily opened his soft, languid eyes, shook out his silky cars, and looked about him as much as to say, "Well, where am I?" Then he trotted backwards and forwards, and gave such short, funny little barks that the children scampered and frolicked about him for joy, and thought he was the cunningest little playfellow in the world. And he was cuming, and he grew larger every day on new milk and grew fuller of all sorts of mischief, and as he always seemed to be the winner in these plays and trolics, he was dubbed Trump. I think he was seldom whipped when found in mischief, he had such a bold way of defending himself; instead of dropping his tail and walking off in a sheepish way, or looking up at you in a shame-faced cringing manner, there would be a wicked twinkle in his eye, and he would say, as near as dog could say, "Have had splendid fun. What else can you expect of a puppy? The what else can you expect of a puppy? The mischief is in me, and I'm getting ridof it." Whenever we told the story of his mischievous tricks it was always answered, "it is a sure promise of a good dog." So we lighed over his capers, and I m not quite sure but our respect for him increased on account of them of them.

But Trump had one enemy in the house-hold. Jane, the help, perhaps from suffering the most from his pranks, had little pa-tience with him, and declared that if he was a good dog a hundred years it couldn't make amends for all the damage he had done. Stockings would be missing and of-terwards found in the jard, in a condition past Jane's darning; towels be brought in torn in shrpds; app ms found with strings not only to the top, but all the way down; straw hats transformed into the raw material. Trump's depredations had a good of feet mone way, the owners of garments learned to hang them up above his reach; but raids were often made when and where the owners of garments least expected. There was one article of Jane's wardrobe in which she took special pride; her bonnet was her chief nelight, and at this time bonnets meant rather more than they do at present, at all events this one was a good deal to Jane. It was of gray straw, trimined with wide purple ribbon, and I think, from the big bows and long streamers, there must have been several yards of it; there were flowers of the same color, though I couldn't vouch for the shade; a double lace border encircled the face, and narrow tie-strings saved the wide ones from getting crumpled. Jane always kept it, when not in wear, which was not very often, carefully wrapped in white paper in a large bandbox, perhaps not too large for the bonnet, but it would have held a half-dozon of Madame Benoit's of the present day. It was safe enough from rats and mice and dogs, one would suppose, but Trump somehow seemed to understand the price set upon this chef d'œuvre of feminine attire, and his nose itched according to its value. How he smelled it out we never

that it was all that was left of the pride of her head till she found the empty bandbox. Trump had evidently had a splendid time all his own way. Perhaps, if he had been caught at it, he might not have grown much larger, but he was not seen until after the san had gone down and Jane's wrath had cooled. I think she never entirely forgave him for the deed, for no new bonnet could ever quite take the place of the purple-gray

Now comes the change in Trump's life Now comes the change in Trump's life which proved too much for him. He made a mistake at the beginning; he looked upon work as a curse instead of a biossing, and we pity man or dog who takes that view of the case. He actually thought life was made for play, but his master had raised him for a churn-dog, and when the tune came for him to be put to it he sulked, and grumbled, and growled, and snapped at every one who came near him to give him a word of encouragement or advice. When fastened on the round wheel by the ring atfastened on the round wheel by the ring at-tached to the strap around his neck he would stop and hang back until he was almost choked, rather than trot on briskly. The work could have been done in thirty minutes, which lasted twice that time, if he had only gone at it with a will, and then he could have enjoyed his dinner and play all the more, but he was stubborn and unyielding; so the promising Trump was only de veloping into a cross, lazy Growler. If he had only held fast his good nature and accepted the conditions sensibly, if he had only suited himself to circumstances, then, indeed, he would have been a winner all his life; but here is where he failed—here is where every man, boy or dog always will fail who thinks life is made for all play and no work. Suppose it did seem like uphill business to trot in one spot all the time and only have the wheel turn and not get anead himself even a foot, and suppose he wasn't hired by the day like the man who tended the cows, or by the week like Jane who skimmed the milk, for these thoughts ran through Growler's head while he moped and grew sullen. But this was a dark, sullen, one-sided view of the case, for the trotting turned the wheel, and the wheel raised the dasher, and the dasher brought up the butter, and the coming of the butter released Growler; and then a good dog is supposed to have more than a hired intersupposed to have more than a hired interest in his master's business. But he wouldn't look at it in a fair light growlers never do, and he got so cross that the children were afraid of him and kept their distance, and his master became discouraged and lost faith in him. Growler thought himself abused, and said everybody wished him ill and was an enemy to him, when the him ill and was an enomy to him, when the truth was he was his own worst enemy. So with all the promises in puppyhood of making a good dog he failed from one cause, he refused to accept life as it is and make the best of it, a mistake some of the "higher order" have made, and, like Growler, have become miserable failures, and it is a sad thing when man or dog fail in character. Now when the family grew tired of

Growler's ill-temper and crabbodness there came another dog to take his place in the corner. He was a small, good-tempered, curly-haired little fellow, not so smart as Trump, all agreed, but they hoped better things for him.

things for him.

One day, after Growler had been musually stubborn and laggard and defant, so that Jane was obliged to finish the churn herself, Curly, who had been an eye-witness of the proceedings and thought he understood the case, contured to offer a little advice to his big friend, who, the small degroundered, stood in his own light. "If I were you, Growler, I would trot away on that machine till the job was done, I don't believe it would be half so hard work as to dilly-dally a half-day and then not finish dilly-dally a half-day and then not finish the task so as to get any credit for it." Now, Growler was in no mood to take advice from anybody, much less from a small dog who had taken his old place in the household, so he snapped and snarled so fiercely that it frightened Curly quite out of his dog-wits, and strangely enough he ran under Grow-ler's body to keep out of his reach, and crouching there trembled like an aspen loaf. The master coming in and hearing Jane's story of the day's doings declared the world not large enough for man or dog who re fused to work, so he took down his gun and that was the end of Growler. Jane is still of the opinion that mischiovous puppies do not always mak like work as well as play.

TEACHING BIRDS TO SING TUNES.

This is done in the town of Fulda, Germany, where they keep regular educational institutions for bulfinenes. They place the young birds into classes of six to ten each, and keep them in the dark, turning a little hand-organ for them when they are fed. Finally the birds commence to associate the music with the feeding, and when hungry commence to sing a few notes of the tunes they hear daily. Those who do this are at once placed in a more cheerful room, where some light is admitted. This encourages them and makes them more lively; then they like t sing, and are soon taught more. The most difficult part is the first starting of the birds, some of which have to be kept a long while in the dark, and on starvation rations, before their obstinacy is overcome. In order to teach them several tunes, they recoive (after being thus first taught in classes) private instruction from the little boys of Fulda, each of whom has a few private pupils of this sort. Their education lasts nine mouths, when it is completed, and the birds sent into the world as accomplished performers. The principal markets are London, Paris, and New York They are valued in Europe at twenty dellars for every time they can sing, so that one which can sing three tunes costs sixty dollars.

How hard it is to feel that the power of use is to be found inside, not outside; in the heart and thoughts, not in the visible acthe plant winch has now it:

nor room she found semething lying on the floor about as large as r daimon ball, with shreds of lees and bits of flowers and ribbons scattered about, and wondered what it could all mean; nor could she believe

Vandom Vendlings.

WAKING.

I have done, a. longth, with draming? Henceforth, O thou soul of mine, Thou must take upswordand gauntlet, Waging warfare most divine: Life is struggle, combat, victory-Wherefore have I slumbered on With my forces all unmarshalled, With my weapons all undrawn?

Oh, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of wept!

I have wakened to my duty, To a purpose strong and deep, That I dreame ' and of, aforetime, In my long inglorious sleep. Oh, those olden days of dalliance, When I wantoned with my fate, When I trifled with a knowledge That well-nigh had come too late !

> O, how many a glorious record Had the angels of me kept, Had I done instead of doubted, Had I warred instead of wept !

Yat. ing soul, look not behind thee Thou hast work to do at last; Lot the brave toil of the Present Overarch the crumbling Past, Build thy great acts high and higher, Build them on the conquered sed Where thy weakness first fell bleeding, And thy first prayer rose to God!

> Oh, how many a glorious record Had the angels of me kept, Had I deno instead of doubted, Had I warred instead of wept !

Justice is truth in action .- Joubert.

All great men are in some degree in-

Whither go our ideas? They go into the memory of God.—Joubert.

There is no odor so bad as that which arises from goodness tainted.—Thorcau.

The Infinite and Eternal are words without meaning till grief interprets them.—H. W. Beecher.

The wealth of a soul is measured by how much it can tell; its poverty by how little. —Alger.

A large part of modern religion consists in over-estimating the Apostles and underestimating our neighbors.—Frederic R. Marvin.

respective views, do not, therefore, be-tyranical to insist and urge them past all patience, and reopen the topic for bicker-ing without cessation or fruit.—C. A. Bar-tol. You are sincere and conscientious in your

A colebrated man, living in his ago, is never the ruler of an epoch—he is but its incarnation; and he almost invariably falls if he desire to substitute his own will for that of others, or to turn the course of popular ideas to his own profit.—A. Brierre De Boismont.

He who teaches men the principles and precepts of spiritual wisdom before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions as the sybil wrote her proplecies, on the loose leaves of trees, and commit them to the morey of the inconstant winds.—Leighton.

People talk about special providences. I believe in the providences, but not in the speciality. I do not believe that God lets the thread of my affairs go for six days, and on the seventh evening takes it up for a moment. The so-called special providences are no exception to the rule—they are common to all men at all moments. But it is a fact that God's care is more in some inon such instances men seize them and other bewildered vision of humanity. Upon such instances men seize them and call them providences. It is well that fley can; but it would be gloriously better if they could believe that the whole matter is one grand providence .- George MacDonald.

As nothing is more natural than for desire to be happy. to be wondered at that the wisest men in all ages have spent so much time to discover what happiness is, and wherein it chiefly consists. An eminent writer, named Varro, reckons up no less than two hundred and eighty-eight different opinions on this subject; and another, called Lucian, the notions of several philosophers, endeavers to show the absurdity of all of them, without establishing anything of his own.—Budgell.

RETROSPECTIVE FAITH .- When the gloom around our faith is deep and incomprehensible, then it is wise sometimes to look back; not to add to our darkness by deep regret for vanished joy, but to see what God has done for us. We cannot understand any portion of our life when we are involved in We see it too closely and too pasionately. Much, as long as we are here, we shall never comprehend, but some things we may. Look back on yourself many years ago, hovering ou the brink of some terrible tomptation, and you will see now in some slight occurrence which scarcely struck you, then, the hand of God which drew you back from the precipice Look back upon yourself-when you were enslaved by some guilty passion, or losing your true life in fashion or in gain, and now, in some dim inpulse. which came you know not how, you will recognize the voice of the Spirit of God which drove you forth from ruin. Look back upon yourself when your grief was deep and your trial too litter for your heart and you were tempted to drown memory in excitement or to landen your heart to high excitement or to harden your heart to rack timt you might feel no indeed, and your thin now see how some freshidtenest or some friend, or some new symmathy, reconsided y, a to life and made your heart bent, with added tenderness. You will life that these were the messengors distill you will that ful Clad, and faith in hold desthoughoury present will be born afresh from the knowledge of His presence with out in past ex-perience.—Bloggord A. Airooke; - S