# Our Young Kolks.

## Go. Feel what I have Felt.

By a young lady who was fold that she was s

Go, teel shut I have left Go, bear what I have borne; Sink neath a blow a father dealt, And the cold, proud world's scorn. Thus structle on from year to year. Thy sale rolle f the soulding tear.

Go, weep as I have wept,
O'(re loved father's fell;
See every chart had proudse swept, Youth's sweetness turned to fall; Hope's faded flowers strewed all the way That led me up to women's day.

Ge, kneel as I have knelt; Implore, be seech, and pray, Strive the be-offed heart to me't, The downward comes to stay; Be cust with batter curse aside-Thy prayers ourlesqued, thy toars defied.

Go, at and where I have stood, And see the ..troug to in bow; With grashing teeth, hips bothed in blood, And cold and hvid brow; Go catch his vandering plance, and see There mirrored his soul's misery.

Go, hear what I have heard-The sobs of sad despair, As memor; a feeling fount hath stirred, And its revealing there Have told him what he might have been,

Had he the draukard's fate foreseen. Go to my mother's side. And her crushed spirit cheer;

Thine own deep auguish hide, Wipe from her cheek the tear; Mark her dimmed eye, her furrowed brow, Theg. is that streaks her dark hair now, The tou-worn frame, the trembling limb, And trace the rula back to him
Whose plighted faith, in early youth, Promised eternal love and truth, But who, foresworn, has yielded up This promise to the deadly cup, And lod t er down from love and light, From all that made her pathway bright, And chained her there 'mid want and strife That lowly thing—a drunkard's wife! And stamped on childhool's brow, so mild, That withering blight—a drunkard's child!

Go, hear, and see, and feel and kaow All that my soul bath feir and known, Then look wit ain the wine cup's glow, See if its brightness can atono; Think if its flavor you would tre,
If all proclaimed—'Tis drink and die

Tell mo I hate the Lowl-Hate is a feeble word, Hoathe, abhor, my very soul By strong disgust is stirred Whone'er I see, or hear, or toll Of the dark beverage of heal!

### Old Ready-Back.

"Ready back! Ready-back!" shouted a number of little idle urchins derisively.

"There goes old Ready-back. What's the next lead he's going to take up I wonder? Doesn't he look in a hurry?"

"Ho'd run if he coald," said one. "Ho'd run if he could," said one.

"Yes, but I guess there's no run in him, since he lost it meddling with 'Tom Dale's burning. Fool that he was to go into danger where he had nothing to gain or love," sneered a burly looking follow much older than the others, and with a solf-satisfied shrug, he continued, "I tell you it is not I, Matt Ferry, that would put myself in fer such a bad paying job."

"I believe you," shouted several voices.

"Who ever knew Matty Ferry to help anyone, without expecting to be paid more

anyone, without expecting to be paid more than it was worth? Well, and supposing I did'nt, don't I help myself, and that's the

main thing."
"I don't know, after all, that it is," re-Shields, a quiet looking boy, who had withdrawn somewhat as the shouting was going on. "We all want help once in a while, and I suppose it's likely we'll get as we give; and besides it makes one feel a kind of comfortable, to be a bit kind and obliging; and I desay twas real good of Rendy-back to risk his life for the sake of Tom Dale's children; and everybody knows they would have been burned up but for him, and I don't believe he ever grumbled, thoug he did get his leg broken with his fall when the ladder broke. He seemed satisfied when he found the little children were not hurt.

"Now, say, what be all you youngsters romancing about "" asked an old woman, who just then came feebly along, leaning heavily on the arm of a sickly looking,

overgrown youth.
"Why Granny," answered Matt Ferry, "we're just saying that number one is the main thing to look after, and is nt it? You know the old saying, 'if a man does ut take care of himself, no one else will.

Well, that is nt like what my Joe here does be telling me," replied the old woman looking up fondly at her companion; "ask him, he's wicer than I."

him, ho's wiser than I. Oh, Joe would begin to preach right off, and have his Bible out; and that's more than I bargain for," said Matt, sulkily.

"My Joo does'at set up for a preacher," said the old woman, repreachinly; "and he's no meddler, out he's able to give a good reason out of the Holy Book to any good reason out of the Holy Book to any one that wants it, and now Joe do tell them the rights of the little the rights of it this time; may be they never heard it, and might be the better of it, and you may never have another chance,"

Joe's pale thin face colored a little, as he said solemnly, whilst drawing an old Bible from his pocket, "Bear ye one another's burdens, and so fulfil the law of Christ.

"Yes, yes, that sold Ready-back's way over and over again," interrupted Mait The words are the Almighty's," said

Joe gravely.
"Well, I'd like to 'snow what the world "Yes urn out that would be like if we were all to turn out that way; a pretty mess we'd make of it, sneered Matt, turning away, and muttering

Meanwhile Andrew Shields had drawn close to the old woman, and whispered, "do tell Joe to make it plain about the

words he said just now. "Do you hoar, Joe, dear, here's one th him, my son. You know it takes a deal of affection paid. Piety toward God may be teaching to make a body see through well tested or measured in the same way.

things; it took you long enough to open

"Why, mother, dear," said Joe softly; "I could nover have just any truth into your heart. It was God's Holy Spirit did that. God sends Hun to take of the thugs of Jesus, and show them auto us; the best preaching or teaching would not make us wise without that."

"I know my son, but he helps us along oftener by the go d words he sends to us by

poor sinners like ourselves."

"Ah, yes, mother," said Joe with a happy smile lighting up his tace, "that's of His morey. "Then tell the children about Him, my

Acain Joe's pale cheek flushed, and for a moment or two looked agitated, his mouth twiching as he stood there with closed eyes, before the staring boys. But as if impressed by vist they observed, the young p-ople quietly airanged thomselves around him, waite Andrew rolled over

'now Joe, please go on. There was gladness in the young man's countenance as he once more opened his Bible, and said sweetly, "Oh yes, I'll give other. The union is here organic, as that you a message that was sent to us all, by

logge as at for the old woman, and urged

One who I was us well. Ah, how well none can tell!" he exclaimed excitedly.
"Listen: 'Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am neek and lowly in heart; and yo shall find rest unto your sous. Then bear yo one another s burden, and so fulfil the law of Christ; and by love serve one another."
"Why," whispered several, "is'nt that

"Why," whispered several, "is'nt that like what Ready-back tries to do."

"It is, it is," said Joo; "he tries to fol-low in his Master's steps. You all know how ready his back is to carry his neighbor's burdens, and that is the way he has

"Yes, but we only call him that to teaze him. We thought it fun to vex the old man, because he'd be telling us this was wrong, and that was bad, and he'd get so augry whon that was bad, and he ages a badgy which he'd hear one of us swear; and often he'd tell us we ought to be more patient and helpful to one another, and bear each others troubles; but he seldom got anything for his pains but a laugh, or maybe a dash of mud, or a snow-ball; and we tacked his funny name to him to spite him, but we never could make him mad. He is a strange old chap."

"Well," said Andrew, thoughtfully, "it must be good to be like the Lord, so I believe I'll try; and one thing I know, I'll never moch the old man again."

"Blossings on you, boy, keep to that," said the old woman. "Joe, dear, where's the word about kindness to aged folks; find it for them. I'm thinking some of them are in the way of learning. Their hearts seem humbled in them, and there's a bit of morkness in their tougues. Joe, read a bit for them."

Joe's Bible was again opened, and he road from Leviticu, "Thou shalt rise up before the beary head, and fear thy God." Ye shall fear every man, his father and his mother."

"Yos, my son, that's it. Children dear, hearken. It's God Himself that speaks in the H dy Book; and it is a blessed thing to take heed to it. Before God taught me from it, I went a d'yastray, out of the way of right and safety; but in mercy the Good Shepherd sought and found me, and led mo back, and poured out His love on me, like the loving father in the beautiful story of the Prodigal; and dears, we're all like the frodight; and destra, which are the foolish young man, far off from home, God and Heaven, until the Holy Sprit shows us our sins and dauger, and gives us a longing to return to the Good Father than the foolist the fool who is so willing to forgive us, and take us into His heavenly bome, to be his sons for ever and ever. But here comes James Ford, the man you call old Ready-back; we'll walk a bit of the road with him, Joe, for it is good to be in the company of those

that fear the Lard." The old woman then attempted to rise, while her son respectfully saluted James Ford; but her old rheumatic limbs, were stiff and ore, so that the was glad to use the strong young arm that Andrew Shields offered, with that ready kindness which is beautiful in a boy, and which all boys, and girls too, should always be ready to show, especially to the old and feeble. James Ford, as he came up to the group, bid them good day in a cheerful friendly way, but was certainly surprised when he found his greeting returned respectfully; but not one boy of the whole crowd any longer felt inclined to mock him; and it was long before he again heard himself addressed as "Old Ready-back."

Few habits are more injurious than musing, which differs from thinking as pacing one's chamber does from walking abroad. The mind learns nothing, and is not strength oned, but weakened, returning perpetually over the same barren track. Where the thoughts are sembre, the svil is doubly great, and not only time and vigor are squandered, but melancholy becomes fixed. It is really a disease, and the question how it should be treated, is of the most important in authropology.—J. W. Alex-

It is to be observed that there is more of real piety in adorning one small than one great occasion. When I regard the eternal God as engaged in polishing an atom or elaborating the functions of a an atom or emourating the Andrews and mote invisible to the eye, what evidence do mote invisible to the eye, what evidence do mote invisible eye, and the eye, and the eye, and the eye is the e work. No gross and might, however plausibly haped, could yield a hundreddh principle property could yield a fundamental part the intensity of evidence. An illustration from human things will present a closer parallel. It is perfectly well understood, or if not it should be, that almost any husband would leap into the sea, or rush into a burning edifice to resone a perishing wife. But to anticipate the conven ence or happiness of a wife in some small matter, the neglect of which would be unobserved, is a more eloquent proof of tenderness. Luis shows a mindful fonduess which wants occasions in which to express toolf. And the smaller the occasion seized ipon the more intensely affectionate is the

Sabbath School Tenetier.

#### LESSON XLIII.

Oct 24, THE VINE AND THE BRANCHES (John XV

COMMIT TO MEMORY, VA. 5, 6. PARILLEL PASSAGES .- Ps. 1727. 8 13;

Sorierure Readings.—With v. 1, road Jr. ii. 21; with v. 2, read James i. 2, 3; with v. 8, read Ps. exix. 9, with v. 4, read Gal. ii. 20; with v. 5, read Rom. vi. 22; with v. 6, co.apare Ezek. xv. 2-4; with v. 7, read James iv. 2, 8; with v. 8, 1ead James ii. 26

GOLDEN TLYT .- By their fruits ye shall know them .- Matt. vii. 20.

CENTRAL TRUTH .- Fruitfalnes flows from

union with Christ. The language of the Lord in John x.

1 18 shows what he is to his people. There he stands outside them as a shepherd outside his flock. Here to shows what he does in his people and how they grow in him-a relation closer and nearer than the of the arm to the body.

The figure came naturally. The "neit of the vineyard" and the cup had been nefor their minds. Every available spot in Palestine was used, and where grain could be sown, the vine was found on its terrace or against its warm rock. There are two lines of thought in these verses—the Vin-, and the Branches. The lesson goes over those twice, in vs. 1-4, dwelling main's, not entirely, on the Father's work for us the second half, dwelling mainly, though not exclusively, on our responsibility to the Father. Both sides of truth must be studied by us. Our Lord mingles the

iteral and the figure two in his words.

I. The Vine (v. 1.) "I" not as second person of the Godhead, but as mediator come by his strange name. It sounds strange enough, but 'tis a grand name, that and Head of the Church, as constituted, set as King in Zion, (Ps. cx. 2.4). It is a king might be proud of." set as King in Zion, (Ps. ex. 2-4). It is only thus we could be joined to him. "The vine," a tree of use only for grapes, not usually for shade, or timber, widely diffused over the world, needing culture and cave, not imposing to the eye, but bearing valuable fruit. The "true vine," the highest kind of, the ideal, or, as centrasted with the "strange vine," into which the Old restament Church had degenerated (see Jor. ii. 21). We think, however, Curist does not speak so as to shut out from the representation, Old Testiment believers. So we take "true" to mean, "The vine is a type of which I r n the reality" (see John vi. 32). "My Father is the vine dressor," for a husbandman, might mean a farmer and the presumption is the vine-dresser is also the owner. He selects the place (see Isa. v. 1), fences, gathers out the stones, etc., and expects to reap the bene-

fits.
(V. 2.) The branches are pruned, the fruitless, withered and dead are taken away, and the fruit-bearing cleared of dead twigs, useless wood, excessive leaves, so as to render them more fruitful. The same distinction is to be remembered here as elsowhere in Scripture. We can be in Christ by profession, as many are who are not in him by a true faith. The general truth is that the aseless, though in the re in form, is got rid of, in such a way as the owner sees to be best, and the useful is cared for so as to make it more

useful. Useless branches-nero professors, are taken away by the effects of their own carelessness, by open sin, by church discipline, by death. Some "drop out" of the church; Matt. v. 43, and vii. 19. Usoful branches are pruned; true believers are rid of oncumbrances, vices, ains, even wealth, or health, or friends, anything that hinders fruit. So in every vineyard along the Rhine, men may be seen at work in the early summer. They wish and work for

grapes. (V. 8.) The disciples' condition. They are wild vines, whose fruit is viduoless. They had a real value from their being joined to Christ, by believing his word. They were branches of a good, not a wild vine; but that would not prevent the need of their being pruned, or cleansed, or "purged" as branches. In the orchards, appletrees (grafted and not like the wild appletree,) yet are pruned of dead or too crowded branches in the spring; and the better tho

pruning.
(V. 4.) But they must not (as many do) "I have no more care than a branch say, "I have no more care than a branch has in a tree. Everything is done for me." Nay, you are living men, like branches, not literal branches. You do something. "Abide in me." We must not "run away" with figures; but use them for their abritus navages.

obvious purpose.
"Abide in me." Ye came into me by be lieving. "Keep believing," if we might put it colloquially; for as barron as a branch out from a tree will you be without faith in me (Heb. xi. 1-6).

This makes a connection with the second part of the lesson, 10 which or obligation

is epecially dwelt on.

II. Vorse 5 repeats the statement of the union, and makes it more plain as to their standing. "Ye are." Ye are to abide in me by believing, and let me abide in you by my word and raw spirit, which usually goss with the wor'; so shall ye "bring forth much fruit," in personal holiness and in Christian activity. Everything turns on this mutual abiding. Not only is a man dead and worthless till he is in Christ (Eph. ii. 1), but his spiritual efforts come to nothing, when they do not spring from faith. This explains the noisy, fussy activity that comes to nothing; "driving" mon I'ke Jesus (see 2 Kings x. 16, and v. 31). Every act of service ought to be the outcome of an act of faith.

(V. 6.) The doom of unfruitful branches, not first withered and then cast forth, but the reverse. Mon and churches n ay look well after a legood has gone from them, as a branch will keep its greeness for a while on the ground. Afterwards, the fire withered professors go to so done and whence the phrase is not to be duoted in proof of punishment by five It is the parrying out of the figure. From a constant of the figure. this abiding, or continued and growing faith, follows

(V. 7.) Power in prayer, so needful in

view of responsibility and danger. This acoms an eviravagant power to put into a disciple's hand, but only seems, for first his will is directed by the word of Ohrist; and secondly it is subject to God's. We may soo how acquaintance with the word aids prayer.

Verse 8 returns to the Divine hubandman. As the vine-dresser has gredit from the abundance of the fruit, so the Lord has gl ry from the aban-bant fruitfulness of h's people. Praise (Whose offereth period his conversation aright will I show the salvation of God. 18. 1. 24, love, service of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody. Iso, il. ii), work done (Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it; and I will be glorified, south the Lord. Hag, i. 81, all glorify him. This is man's highest use. To glorify God is his chief ond.

It would be easy to mistage the meaning of the last clause, as if it meant, "Bring forth much fruit, and this will make you my disciples." This is not the meaning of the words nor the teaching of Scripture. So shall ye be seen to be my disciples.' is the idea as in John ani, 35, or as in John will. 81, "if ye continue . . . disciples indeed." Bearing fruit is the proof of being in the vine. Being Christ-like is the coof that we are Christ's. Many questions might be answered from this lesson—

e.g.
(a) How shall we be safe? I being in Christ, as the branch is in the stem of the vine from which it grows (vs. 1.5).

(b) How shall we who understand, come to this state! By doing, bring forth fruit, by baptism, the Lord's Suppor? No, by believing in his word, spoken to us (v. 8) Eph. v. 26; 1 Pet. i. 21).
(c) How shall we show that we are in him. By our fruits tva.

in By car fruits (vs. 2, 5).
(d) Has trial any use? It is pruning

the branch. (e) Is it possible to look like and not be

Christians! Yes (v. 6).

(f) What is the end of such! Cast out, withered, as rotten branches are burned.
(g) What kind of fruit can we bring forth? (See Gal. v. 22 24).
(h) What is the value of this fruit? It

glorifies the Father (v. 8).
(i) How can much fruit be borne? By much faith, much study of the word, much

of the indwelling of Christ. (j) How is power in prayer obtained! By abiding in Christ.

### SUGGESTIVE TOPICS.

The speaker-likened to-fitness of the figure-the branches--who-of two kinds name thom—their modes of treatment—by whom—their respective ends—how ony whom—their respective ends—now joined to Christ—that obligation on disciples—meaning of "abile —power in prayer—extent of it—basis of this promise—fruits—of various kinds—how borne the value of it—proof of discipleship—meaning of "purging"—of "ciear —of "so shall ye be '(v. 8), and the question answered by this parable.

## A Hint for Teachers.

A Sanday School teacher tells this little story about how a restless boy was won and controlled:

"One of the teachers in our school, who made it a rule to adhere strictly to the leason, and pay no attention to cutside remarks made by his scholars, had in his class a boy who became perfectly ungovernable; he declined is instruct him, and the super intendent brought him to me with the remark that no one else would have him. I showed him to a seat, and his first net was to pinch the boys on each side of him. After correcting him, I picked up my After correcting him, I picked up my Bible to read over the lesson, when he said with a most forlo-n look, 'You ain't going to read, be you? I don't want you to.'
'What shall I do. Johnny?' I said. 'I What shall I do, Johnny?' I said. 'I don't believe you'll do it.' 'What is it,' I asked. I just want you to put them books and papers under the table, and tell us something scary.' I placed them under the table, as requested, and to!d thom to a story of 'Daniel in the Lion's den,' and never was I rewarded by a more attentive hatener. When I had finished, he said, You know any more like that?' said, 'Come again and see,' and he did come, and has continued to come regularly, and is as obedient as one could wish. I truly believe if I had not followed his re quest, all influence over him would have boon lost.

A good many teachers, both in the A good many teachers, both in the class and in the pulpit, might profitably "put the books and papers under the table," and say something fresh and interesting if they can, by way of winning the attention and the hearts of these they

## Be Graphic, but not False.

The Advance S. E. Supplement puts the inquiry, "How closely ought a teacher of children to adhere to the exact wording of the Scripture account, in bringing the Bible story before the class?" and answers the question as follows:
We suspect some are too literal; others

indulge their imagination, make quite too free with the incidental coloring of story. The imagination is one of the earliest of the powers of the mind to come into activity. Children, in consequence of into activity. Children, in consequence of it, are continually moving about in " worlds not realized"—the production of their own imaginative creation. This is well for God made them so. Nor should the toacher overlook this fact, in adapting the form of instruction to the aptitudes of the childmetricion to the aptitudes of the enti-mind. What is needed, then, is that this world-building faculty, the imagination, be surplied with the right, that is to say truthful materials, and judiciously guided.

muskets! That of course was wrongventable suggestio fulsi. It was needless, as well as heedless. He should have suggested just the kind of armour they did did wear and earry. To out the matter short, the teacher should do some that as t woman does in preparing her dough for the even, when she mixes the dry flour with pure water, stus it up, and works it over and over, and over again, until the interious mass is neither their nor water, but noth in prinot graiburing. above all, do no forget to put in the lowent Uso the Scripture facts most con conficusly; use Scripture words and phrases las ju-ly, freely, but add thereto so a pale graphic and truthing protorial coloring as may b needed to give t uth, hkenest, reshity and vivacity to the lastoric fact.

#### MISSIONARY NOTES.

The Bible is now printed in no fewer them I vo harr'sed and ton lang o 1854 it was punted in only fifty.

11 is estimated that there are 118,000 Indiana in British Ameri a. Of the pumber 80,000 hee in Bruch Colombia, 13,000 in the Provinces of Outario and Quibec, and 55,000 in Ruport's Land.

REV Mr. Stocking, of the mission at Occamian, Persta, plends carned y for a missionary to take charge of the work among the Nestorians of Kurdistan. Their country forms the mountainous passage between the two Mahommedan countries -Turkey and Persia-and it is stated that these Nestonens are ripe tor the gospel.

Now that the King of the Ashanti has been put down, the friends of mis ions in Great Brita n hope that the Government will exercise some coercive influence over the King of Dahomey. This ill-famed monarch is at present engaged on one of his accustomed raids into the Egba Country, has taken the road between Lagos and Abcokuta, and is greatly hundering the work in that promising missionary field.

THE July number of the Baptist Missionary Magazine is good as an authority on the present condition of Baptist missionary operations. The Union has 189 missionoperations. The Onion Its 189 inits on-arios under its direction; while its work in Germany, Sweden, France, and Africa, is carried on wholly by native agencies. Eighty of these missionaries are in Burmah, sixteen in Assam, sixteen among the Tologoos, India, eighteen maong the Chinese, five in Japan, two in Spain, and two in Greece. There are also 978 native two in Greece. There are also 978 native preachers, and 741 churches, with 55,567 members.

THE Universal Church Chronicle, published annually at Getha and Hamburg, to which we have already referred, contains many important facts in the religious his tory of the last year. It gives the religious census of Germany thus: 25,579,708 gvangelical Christians, 14,867,468 Roman Cathogeneal Christians, 14,007,925 atomat Christians, 82,115 under other names as professors of Christianity, 16,930 without any religicus professors. In Prussia there are 15,987,927 Evangelicals, or 64.89-100 per cent., with 7,267,862 Catholics. 4,410 without statement of religion. Among these called Evangelicas in Prussia, there are reckoned 4,624 separated Lutheraus, 1,661 Morayians, 1,710 Irvingstes, 8.818 Baptist, 18,950 Memonies, besides 733 Methodists, 59 Quekers, 3,651 Free Religionists, and 19,487 Dissenters.

The subject of "Indian Missions" was

treated in a most role acticle in the April number of the London Quarterly Review noticing the statements and facts presented a several recent prolications, ing material for important statistics. We extract the following: "The number of convorts in connection with the various Protestant missions in India, as ascertained by the statistical returns to which we have referred is much greater than it was expected to be. When the results of this religious ceasus were made known it is lard to sa, whether the friends of missions or their o. 168 were more surprised. The total number of native Protestant Christians in 1871 was found to be 318,363, of whom 78,494 were communicants; the numher of native ordained ministers was 331; and the amount of money contributed by native Caristians alone for religious and charitable purposes was £15,912. is still more remarkable is the rapidity and steadtastness of the ratio of increase. During the ten years previous to 1861 the rate of increase was 53 per cent. During the ten years previous to 1871 the rate of increase rose to 61 per cent. During this last period of ten years the increase n the number of converts amounted to no fewer than 85.480 souls in India proper alone.

"LAST Subbath evening," says a correspondent of the American Messenger, "I was present at a sailors' prayer-meeting, at which some thirty men were gathered from the different men-of-war chant vessels in the harbor. Rearly all those men had recently, as they hoped, for nd the Saviour; and as they 103e, one after another, to tell of what the Lord had done for them, I was particularly struck with t'-e narrative of one young man as he went on to tell how, about five or six weeks ago, he had found peace in Christ.

About a week ago he had received a lotter from his mother, ia which she told him of the labors of Messrs. Moody and Saukey in Scotland or Ireland, and how, at one of the meetings, she had sent in a request for prayer for au unconverted son. Upon reflection, he found that the request for prayer and the time of his conversion were almost simultaneous. Thus was God again fulfiling, 'While they are yet speaking I will answer them.' Not so speedily does the electric tolegraph bear its message. It often takes home to send a mess go from Ingland here; but God works at once, while they are yet speaking."

Expor the blessings of this day 'f God sends them; and the evils bear patiently and sweetly. For this day only is ours; we are dead yesterday, and we are not born to morrow.

ROWLAND HILL used to say, See there be pp service without three R's hait: Ruin by the fail, Righteourness of Christ, and aurphicu with the right, that is to say truthful materials, and judiciously guided. Regeneration by the Spirit. Present Obrist. It is not long since we heard one of the for awakening, Christ for conforming, most popular preachers in Chicago, describing the seems of Christ's resurrection, as speak of the Roman guards as armed with Lord Jeans Christ.

in a record