

# SOUTH WESTERN BAPTIST.

S. HENDERSON, Editor.]

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TUSKEGEE, ALA., THURSDAY, FEB. 2, 1865.

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50 NOS. IN A VOLUME.

The South Western Baptist,  
A RELIGIOUS FAMILY NEWSPAPER,  
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PROPRIETORS.

The S. W. Baptist.

TUSKEGEE, ALA.

Thursday, Feb. 2, 1865.

East Alabama Female College.

THE SECOND TERM OF THE FOURTEENTH  
ANNUAL SESSION will be opened on Monday,  
Jan. 24, 1865, under the administration of

REV. A. J. BATTLE,  
aided by a Board of accomplished Instructors.  
The Musical Department will continue under  
the direction principally of the distinguished  
Southern Artist, Miss ALICE E. ROSS.

Tuition, (if paid in advance at prices of  
1860) will be reduced to one half the former rates;  
if paid in currency, will be charged according  
to the following scale:

For Term of 3 Months.	\$100 00
College Classes,	75 00
Preparatory Classes,	50 00
Primary Classes,	25 00
Music,	100 00
Language,	50 00
Incidentals,	5 00

Young Ladies are requested to bring with  
them text-books, as far as may be practicable.  
Boarders to the number of twenty or more,  
can be accommodated in excellent private fam-  
ilies at a charge of \$125 to \$150 per month.  
Dec. 1, 1864. n12-11

Sunday Schools all winter.

All Baptist Sunday Schools in Alabama that  
intend to continue to meet throughout the win-  
ter, are requested to inform Rev. W. E. Cham-  
bliss, Selma, who wishes to publish a list of  
them in the S. W. Baptist. Please state name  
of school, county or town, and Association.

A Barbecue.

Will be given to the wounded and  
furloughed soldiers now at home in  
Macon county on Friday the 10th day  
of February at Tuskegee. The families  
of soldiers, throughout the county are  
especially invited to attend. Public  
addresses are expected from several  
gentlemen.  
Jan. 31st, 1865.

Rev. Dr. Manly.

It will afford our brethren and the numerous  
friends of Dr. Manly great gratification to learn  
that he has so far recovered from the recent  
stroke of paralysis which it was feared would  
result seriously, or at least permanently dis-  
able him, as to be able to walk with a little as-  
sistance, and to converse fluently. Though not  
able to preach as yet, hopes are entertained  
that he will soon be able to resume the cher-  
ished work of his life in proclaiming the unsearch-  
able riches of Christ. It does seem that the  
churches cannot spare that man at such a time  
as this. Like Peter when imprisoned, "prayer  
was made without ceasing of the church unto  
God for him." And O, like the same apostle,  
may some kind ministering spirit release our  
dear brother from his misery, and restore him  
to the rejoicing multitude who have so often  
shared his ministrations!

Rev. J. M. Watt.

This dear brother has recently sustained a  
severe affliction in the death of his second  
daughter, whose obituary we publish this week.  
It is known to many of our readers that he has  
been laid aside by affliction for some months—  
As it will be interesting to our readers to know  
how he bears the chastenings of the Lord, we  
venture to make a short extract from one of his  
recent letters to us. Speaking of the death of  
his beloved daughter, he says:

"You may well imagine that, while my fam-  
ily and I mourn our loss, we are still greatly  
consolled by the confidence we have that she  
has gone to the glorious home of the saints.  
My own health is very poor. For months  
I have been laid aside from business and from  
all ministerial labors; and have lived in ex-  
pectation of ere long going the way of all  
flesh. My health is somewhat improved just  
now, but I dare not flatter myself that I shall  
recover. My expectation now is, that I shall  
live before many months more shall have passed  
away. I think, however, I am resigned to the  
will of God, and hope that I may become more  
and more resigned still. I find my religious  
hope to be my sure support in the dark hours  
of affliction. And I do not fear that the Lord,  
who has sustained me through thirty years of  
conflict, will forsake me in the last hour when  
I am in possession of victory. Pray for me  
that I may have the consolation of the Spirit  
to the end."

Rev. Rufus Figh.

We are gratified to learn that the Baptist  
Church in Wetumpka has secured the services  
of this brother as its pastor. Bro. F. has en-  
dured upon his duties, and we doubt not that  
by the earnest and hearty co-operation of the  
members, he will be abundantly useful in build-  
ing up the cause in that city.

Rev. J. D. Renroe.

Has been called to, and accepted the charge  
of the Baptist Church in Ta Ladega. Bro. R.  
has been a chaplain in the army for over two  
years, and has in that capacity faithfully served  
his country and his God. The matters of dis-  
ference between him and the brethren there  
have all been amicably settled, and all parties  
are hearty in the relations they sustain to each  
other. We doubt not that our brother will be  
greatly blessed in his labors in the field of his  
former usefulness.

Some Thoughts on the Question,

Is our present method of preaching the best  
adapted to accomplish the ends of preaching?

The present style of preaching is either text-  
nary or topical. The text-nary style consists  
simply in the selection of a single passage, so  
divided as to matter, manner and object as to  
enable the speaker and hearer the better to  
comprehend and retain its instructions. The  
topical style consists in the selection of a single  
proposition to be proved or illustrated by ap-  
propriate arguments or materials. The advan-  
tages of this style (we mean both the text-nary  
and topical) are, that it holds the mind steady  
to a single passage or subject—it superinduces  
habits of close consecutive thought, and thus  
trains the mind in analysis—and gives to our  
sacred literature many of its finest productions.  
Its disadvantages are, that it circumscribes our  
ministrations necessarily to a very narrow  
compass, as no minister can ever hope to "de-  
clare the whole counsel of God" by such a  
method—its teachings are in style, generally  
too elevated for the great body of mankind,  
who for lack of education are incapable of fol-  
lowing a minister through an elaborate discus-  
sion—and it is, without exception or example in  
the word of God.

The object of preaching is two fold—First,  
to build up and establish the Churches in their  
pure and holy faith—and to convert sinners—  
in both of which, God is to be glorified. It is  
only by conforming our ministrations to these  
two simple demands, that we can ever hope to  
approximate that standard of perfection which  
will yield the highest results to our labors.

First, then, the churches must be vitalized  
with the energy of divine truth. How is this  
to be done? and can it be done by our present  
method of preaching? If the present condi-  
tion of the churches can answer these questions  
it is an emphatic no! What is needed is some  
system of instruction which will bring divine  
truth to bear more immediately upon the entire  
membership of the churches. Look at the  
simplicity of primitive church instruction! 1  
Cor. 12:27-31. In these godly conferences  
the talent of every member was developed.

Again: What gave such power to our  
ministry thirty, forty, and fifty years ago?  
They took particular texts, and why were they  
so successful. It may be answered, that while  
they took particular texts, they never confined  
themselves to their subjects. They generally  
embraced a system of doctrinal and experimen-  
tal Christianity in every sermon. Thus every  
sermon was an epitome of the gospel—instruc-  
tive and hortative. They never allowed the  
ordinary rules of sermonizing to interfere with  
their grand aim. It is said that Dr. Stoughton  
of Philadelphia, made six sermons out of one  
of Jesse Mercer's.

The defect in our present style of preach-  
ing in regard to the other object—the conver-  
sion of sinners—is no less obvious. It is addressed  
rather to the understanding than to the heart.  
We forget that the understanding is already  
convinced, and that it is in captivity to the  
heart; and that all the moral—a tuiery of the  
Bible is aimed at the heart. We continue to  
apply arguments where they are not needed,  
and to withhold motives where they are most  
needed. It is not so much light as it is heat that  
is required. Andrew Fuller once said, "I have  
heard many ingenious sermons, and perhaps  
preached some, in which the gospel was over-  
looked, and if a sinner had heard it, and never  
heard the way of salvation before, he might  
have died and gone to the bar of God, for any  
thing he could have heard then, without having  
been told his danger, or the way of salvation."

How important, therefore, the prayer, "Take  
not thy Holy Spirit from me."  
Expository preaching would, in some degree,  
supply one of these defects, especially if cou-  
pled with godly conferences for mutual instruc-  
tion in which every member should participate  
—and hortative preaching would supply the  
other. More especially is that zeal which is  
inspired by the Holy Spirit essential to our  
success in every method of preaching.

The Apostolic style of preaching was quite  
simple. They never took any text out of the  
sacred writings. The descent of the Spirit on  
the day of Pentecost supplied Peter with a  
text for his memorable sermon. The healing  
of a lame man a few days after supplied him  
with another. The question of the High  
Priest addressed to Stephen, "are these things  
so?" supplied him with a subject from which  
he addressed the multitude with such power,  
that "they were cut to the heart." An inscrip-  
tion upon an altar on Mar's hill—"To the  
unknown God," supplied Paul with a topic on  
which to address the Athenians, the result of  
which was that "certain men clave unto him  
and believed;" and his pointed appeal to Felix  
was called forth by the indictment of Tertul-  
lus. In other words, in the preaching of the  
Apostles, the providence of God furnished the  
text and the word of God furnished the matter  
for every sermon. We do not say that minis-  
ters should now pursue that course altogether;  
but we do say that incidents may furnish mat-  
ter for a sermon now as then, and that if we  
would avail ourselves of striking occurrences  
more than we do, we should be more success-  
ful. Sermons that lead sinners to Christ are  
the sermons now needed, whether they have a  
text or not. "Firstly," "secondly," and "third-  
ly" may be "secundum artum," but unless they  
lead sinners to the cross and edify the body of  
Christ, they are but pleasant apophoreis which  
tranquelize an audience for about three pleas-  
ant naps during the service.

We may allude to this subject again.

The Crime of Lying.

Of all the vices which sin has entailed upon  
our fallen race, lying is the most despicable,  
vile and mischievous. It is among the vices  
which the leprosy was among the Jews. It ban-

ishes the culprit beyond the pale of all society.  
He is contemned and shunned alike by the good  
and the bad. The liar bears the brand of uni-  
versal infamy. "The devil," says an old au-  
thor, "do not tell lies to one another; for truth  
is necessary to all societies; nor can the society  
of hell subsist without it." As all associations  
of men, from governments down to the family  
circle, are kept together by the observance of  
the principle of probity, so every man who  
violates this principle breaks every compact—  
declares war against his kind, and becomes an  
Ismaelite, whose "hand is against every man,  
and every man's hand is against him." He  
has done that which it is to become uni-  
versal would break up every civil and social  
compact, and introduce anarchy throughout the  
earth; since he has broken the only link that  
can bind man to his fellow man. "Covenant  
breakers" are denounced in the Scriptures as  
"worthy of death" for the crime they commit  
is against the very existence of society, and  
therefore merits the last penalty of law.

A crime fraught with such consequences,  
and that bears the universal detestation of  
mankind, it would seem, would be universally  
avoided. Yet in defiance of all this—in de-  
fiance of the restraints of pride, of self-inter-  
est, of the scorn and ban of society, there are  
multitudes who continue daily to utter and  
practice falsehoods. For a man can be false in  
his conduct as well as in his words. In other  
words, a man may act a lie as well as speak a  
lie. The deportment of the hypocrite is a per-  
petual falsehood. He assumes to be that in the  
estimation of others which he is conscious he  
is not. The garb of friendship is often assum-  
ed to conceal the most depraved purposes. Of  
all kinds of falsehood, this is perhaps the most  
wicked, as it implies the most careful premed-  
itation. The lips often speak falsely from sud-  
den impulse, and conviction and repentance  
may be as sudden as the crime, as in the case  
of Peter when he denied his Lord; but who can  
repair the injuries of a treacherous kiss that  
betrays all the sanctities of friendship!

"Let love be without dissimulation," says the  
Apostle. That is, let the words of your  
mouths, and the action of your lives be a faith-  
ful expression of the feelings of your hearts—  
For it is only as those are the real echoes of  
these that the bands of a common fraternity  
may be cemented by mutual intercourse. The  
mere semblance of love without its reality is  
elsewhere rebuked by another Apostle. "Let  
us not love in word, neither in tongue; but in  
deed and in truth."

Vanity is by far the most prolific cause of  
lying of all other affections of the human heart,  
since it is founded in that peculiarity in our  
nature which induces every man to desire to  
appear superior to all others. Fraud, malice,  
and revenge are circumscribed in their influence  
to particular times and objects; but vanity has  
no bounds. So long as it can command a gap-  
ing credulous auditory to listen to its marvels,  
its astonishing adventures and "hair breadth  
escapes," its prodigies of valor and wonderful  
achievements, it never grows weary in exer-  
cising its vocation. It is itself an embodied  
falsehood, and all its utterances are in accord-  
ance with its nature.

A man who swears to a lie in open court,  
may, on conviction thereof, be sent to the State  
prison; but where is the penalty for that man  
who seeks to destroy the implied faith of soci-  
ety—who corrupts the fountains of intelligence  
—who seeks his own happiness by harassing  
others with perpetual alarms—and who never  
thinks a day's work has been completed until  
he has practiced some deception upon the un-  
suspecting? It was not without reason that  
Dr. Johnson invoked the "denunciations of a  
whipping post or pillory" for men "who are so  
insensible of right and wrong that they have  
no standard of action but the law; nor feel  
guilt but as they dread punishment."

Aristotle was once asked what a man gained  
by telling a lie; he answered, "Not to be be-  
lieved when he tells the truth." A wiser than  
Aristotle has said, "Let your yes be yes, and  
your nay be nay; for whatsoever is more than  
this cometh of evil."

War News.

The only matters of interest that have occur-  
red since our last are first, the fall of Fort Fish-  
er, thirty miles below Wilmington; this will  
very materially interfere with the business of  
blockade running; and, secondly, the capture of  
almost an entire garrison of Yankees in North-  
ern Virginia, by Rosser's cavalry. Some 580  
prisoners were taken.

If the telegrams are to be believed, matters  
of deep interest are now transpiring between  
the governments at Richmond and Washington.  
Formal or informal messages have been twice  
received from Washington within two weeks,  
and a commission consisting of Vice President  
Stephens, Senator Hunter of Va., and Assistant  
Secretary of War Campbell of Ala.; have  
been sent to Washington. If all this be true,  
and if these negotiations are at the instance of  
the Washington government, it means one of  
two things: either Mr. Lincoln supposes that  
our recent reverses will bring us to his terms,  
or there is a foreign pressure upon him, the  
effect of which he desires to anticipate—  
The public will await developments with the  
deepest solicitude.

Sometimes there passes over the  
fields a wind which parches the plants,  
and then their withered stems will  
droop toward the earth; but watered  
by the dew, they regain their fresh-  
ness and lift up their languishing  
heads. So there are always burning  
winds, which pass over the soul, and  
wither it. Prayer is the dew which  
refreshes it again.

Conversion a Resurrection.

Go to the churchyard. Go where  
death shall one day carry you, wheth-  
er you will or not. "Come," said the  
angels, "see the place where the Lord  
lay." Come, let us see the place  
where we ourselves shall lie, and look  
at man as we ourselves shall be. Take  
him in any of his stages of decay.  
Look at this compressed line of mould,  
that by its color marks itself out as  
different from the neighboring clay;  
it is black earth, and retains no ap-  
parent festivity of organization. What  
resemblance does it bear to a man?  
None. Yet gather it together and  
give it to the chemist; he analyzes  
it, and pronounces this unctuous dust  
to have been once a human creature. It  
may have been a beauty, who with  
alarm saw the roses fading on her  
cheek, and age tracing wrinkles on her  
ivory brow, and mixing in gray hairs  
with her raven locks. It may have been  
a beggar, who, tired of his cold and  
hungry pilgrimage, laid his head glad-  
ly in the lap of mother earth, and  
ended his weary wanderings here.—  
It may have been a king, who was  
dragged from amid his guards to the  
tomb, and suddenly yielded to the  
sway of a monarch mightier than  
himself. Or, look here at these yel-  
low relics of mortality which the  
grave-digger—familiar with his trade  
—treasures with such irreverent con-  
tempt. Look at these preachers of  
humility—at it is mouldering skull, the  
deserted palace of a soul, within  
which intellect once sat enthroned—  
at those fleshless cheeks, once bloom-  
ing with smiles and roses—at that  
skeleton hand, which may once have  
grasped the helm of public affairs, or  
swayed the passions of capricious mul-  
titudes, or held up the cross from sac-  
red pulpits to the eyes of dying men  
—at those mouldering limbs, which  
piety may have bent to God—and at  
these hollow sockets—now the nest  
of slimy worms—where glances of  
love have flashed.

Turning away your head with hor-  
ror and humiliation, to think that  
you shall lie where they are—and be  
as they are—yourselves. Alas! what a  
change is there! Ah! but Faith steps  
forward, plants a triumphant foot on  
the black grave's edge, and silencing  
my fears, dispelling my gloom, and  
reconciling me to that lowly bed, she  
lifts her cheerful voice, and exclaims,  
True! but what a change shall be  
there! Looking through her eyes, I  
see the spell broken. I see that dust  
once more animated. And when the  
blast of the trumpet—penetrating the  
caves of the rocks, and felt down  
in the depth of the ocean—pierces the  
ear of death in this dark and cold,  
and lonely bed where I have lowered  
a coffin, and left the dear form and  
sweet face of some loved one, mortality  
shall rise in form immortal, more  
beautiful than love ever fancied, or  
poet sang. How great the change,  
when these mouldering bones, which  
children look at with fear, and grown  
men with solemn sadness, shall rise  
instruct with brow dust springing up  
into a form like that on which Adam  
gazed with astonishment, when for  
the first time he caught the image of  
himself mirrored in a glassy pool of  
Paradise; or better still, in a form  
such as when, awakening from his  
slumber, he saw with wondering, ad-  
miring eyes, in the lovely woman that  
lay by his side on their bed of love  
and flowers.

"This is a time of Prayer."

So said a cotemporary journal in  
January 1861. But the prayers of  
that day did not avert the calamities.  
There is a most urgent necessity for  
fervent prayer in the state of the  
church and country. "There never  
was such a time of prayer as this. I  
believe that since the New Testament  
Church was organized there never  
has been so much prayer as is offered  
now."

The Christian dispensation com-  
menced in prayer. The most wonder-  
ful outpouring of God's Spirit was  
preceded and ushered in by that lit-  
tle prayer-meeting of the early Chris-  
tians. And prayer is yet to accom-  
plish mighty things for Zion. God  
has promised the world to his Son.—

Prayer is to be made continually for  
this. For this end we must pray for  
souls, that thus he may receive the  
reward of his sufferings.

The True Source of Strength.

We trust it will not be for a moment  
forgotten that our true source of  
strength for bringing the war to a  
successful conclusion, is in God.—  
With our sins repented of, our faith  
strong, and our prayers fervent, we  
need have no fears for the result.—  
The God who listens to the Chris-  
tian's prayer, is the same God who  
controls all human events. Without  
his favor no power of numbers or dis-  
cipline, or valour, or skill or strat-  
egy will avail. The best plans  
will fail and the most consummate  
combinations come to naught. Some  
link will be wanting in a most im-  
portant crisis, some general will fail  
to come up to time, some courier  
will be struck down while carrying a  
vital order, some misapprehension will  
occur, and thus the most skillfully de-  
vised movement will issue in disaster.  
Men may call this chance, or one of  
the contingencies of war; they may  
make a scapegoat of some unfortu-  
nate officer, or resort to various ex-  
planations, but after all there is a  
Providence which presides over and  
directs these events.

And that same Providence can  
give strength to the comparatively  
feeble, shewing as has been so often  
the case in this war, that "the battle  
is not always to the strong." He  
can suggest the proper movement, and  
the time and means of its accom-  
plishment, he can inspire command-  
ers with courage and skill, with the  
facility of penetrating the enemy's  
designs and of meeting and frustra-  
ting them, and he can impart confi-  
dence, daring and energy to the  
troops; at the same time that he can  
protect them from the missiles of  
death.

How important that we should  
make sure of the favour of this all  
controlling Providence! that we  
should do nothing to provoke his dis-  
pleasure, that we should humbly bow  
at his footstool, and offer constant  
and importunate prayer. He has  
promised to hear the suppliant's cry,  
and he will not disappoint those who  
put their trust in him.

Continued success may do much to  
encourage an army and keep up its  
spirit, but continued success will  
prove a fatal snare, if it leads us to  
rely upon our own resources and to  
forget that Divine Helper to whom  
we turned when the skies were dark,  
and the tide of war was rolling strong  
against us. We need to be constant-  
ly on the watch lest we should be be-  
trayed on this point. So long as the  
enemy continues to muster his hosts,  
so long should special and earnest  
supplication be made to that God  
who has thus far so signally stood  
by us. It has been said, on apparent-  
ly good authority, that at the open-  
ing of this campaign the Federal Gen-  
eral Grant, referring to the prayers  
offered in the Confederacy, remarked,  
that he considered the praying game  
about played out, and that his trust  
was in his armies. We thank God  
that such are not the sentiments ei-  
ther of our soldiers or our people;  
but that they still feel that their confi-  
dence is in that mighty arm that  
wields all human destinies. Let us  
adhere to this. Let us exalt and hon-  
or God, and he will honor us.—Sol-  
dier's Visitor.

Do You Pray?

It is morning. A dark and stormy  
night has passed. The winds have  
howled about your dwelling as though  
they would tear it down. Many of  
your fellow-beings have been in great  
peril; and some are no more in this  
world. What was a quiet night of  
sleep to you, was to them the sleep of  
death. You were resting on your  
bed, on the great ocean they were  
thrown about. You see the light,  
are in health, and the blessings of a  
kind Providence are most bountiful.  
God has watched over you, and guard-  
ed you, and brought you to enter up-  
on the privileges and duties of the  
day. Do you thank him for it?

It is evening. The day has passed;  
and during it you have dashed on in

your work. You have been fed and  
clothed, and have had strength to  
meet its many engagements. No ac-  
cident has betaken you—no loss to  
your property. You feel that you  
have done a good business. The hour  
of rest draws nigh. Will you sleep  
without thanking God for the bless-  
ings of the day, and asking him to  
keep you through the night? How  
hard must be your heart, and how  
stupid, if all God's mercies call forth  
no grateful remembrance!

The Sabbath has now come. The  
church bell is beginning to make its  
peals. The people are going to the  
house of God. You are permitted to  
join them. You hear the prayers and  
praises of the sanctuary. The gos-  
pel too—its warnings and promises.  
You are edified and comforted per-  
haps. Do you pray, and praise,  
and thank God for all these privi-  
leges?

You are in health. A short time  
since you were sick. You were con-  
fined to your bed. You could not  
see to any of your business. It was  
thought that you might not recover.  
Who raised you? Who has given  
you health and strength again?  
From God cometh every good and  
perfect gift. Do you thank him for  
it? Should you not esteem it a great  
privilege to do so?

Reader, you can live without pray-  
er. You can be unmindful of all  
your obligations to God. You can  
neglect all the vital duties of religion,  
and go through life as stupid as an  
ox. But what then? There is a  
God, and a heaven, and a hell! You  
are bound to the judgement, and must  
answer for it all. You are most  
unwise to be irreligious. If you live  
without prayer, it will be a sad mat-  
ter to settle in the end. Those who  
pray not, have no grace, and no  
ground to hope. O! if you have liv-  
ed prayerless till now, do it no  
more. Pray in the morning—pray in  
the evening—pray upon the Sabbath—  
pray in health—pray always with all  
prayer and watch thereunto—pray  
without ceasing. It will do you good.  
It will fit you to live or die. Pour  
out your heart before God.

WHY ARE YOU UNWILLING TO PRAY  
IN PUBLIC.—In conversing with Mr.  
H. upon this subject, after he had be-  
gun to pray in meetings, he said: "I  
found, upon a careful examination as  
to the reasons why I could not take  
any part in religious meetings, that  
my embarrassment was wholly occa-  
sioned by pride. I was apprehensive  
that if I should attempt to do any-  
thing, my performances would fall  
quite below those of others. I was  
too proud to be willing to be regard-  
ed as not, in point of talent, equal to  
the other brethren. When I saw this  
I was ashamed of my pride, and en-  
deavored to humble myself before God  
on account of it. At length I came  
to feel quite willing that it should be  
said by everybody, 'A—H—'  
makes the poorest prayer of any man  
in the church." After that I could  
pray comparatively unembarrassed."  
Reader, why do you so seldom, if ev-  
er, pray with, as well as for others?

A GLORIOUS THING.—Men of the  
world are sometimes ashamed to pray,  
and unwilling to be seen in a praying  
circle; but they only proclaim their  
spiritual ignorance and blind-  
ness. The following paragraph indi-  
cates more wisdom and discernment:  
"As John Foster approached the  
close of life, and felt his strength  
gradually stealing away, he remark-  
ed on his increasing weakness, and  
added, 'But I can pray, and that  
is a glorious thing!' Truly a glorious  
thing; more glorious than an  
atheist or pantheist can ever pretend  
to. To look up to an omnipotent  
Father, to speak to Him, to love  
Him, to stretch upward as an infant  
from the cradle, that he may lift  
His child in His overlying arms to  
the resting place of His own bosom;  
this is the portion of the dying Chris-  
tian. He was overheard thus speak-  
ing with himself—'O death, where is  
thy sting? O grave, where is thy  
victory? Thanks be to God, who  
giveth victory through our Lord Je-  
sus Christ.' The eye of the terror  
crowned was upon him."



Indoor Plants

[illegible]