

THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

VOLUME 14.

MONTGOMERY, ALA.,

THURSDAY, JUNE 9, 1887.

TERMS CASH: \$2.00 A YEAR.

NUMBER 23.

CHURCH DISCIPLINE AGAIN.

PUBLIC AND PRIVATE OFFENCES—HOW TREATED.

A brother sends a letter, with the request that we answer the questions propounded.

All churches are bound to preserve the fellowship of their entire membership, so that when offences are public or private, they fall within the jurisdiction of their discipline. In the eighteenth chapter of Matthew our Lord instructs us how to treat personal or private offences, and his instructions are so plain and specific that we need not rehearse them. But it is worth while to observe, that his object seems to be to confine all such offences within the narrowest bounds, and settle them before they involve other parties. We all know the tendency of the personal difficulties to create parties. Each one has his friends who will take his part, and alas, how many churches have had their plans destroyed simply because they failed to arrest a difficulty while it was confined to two persons. Thus private offences often become public by delaying the only remedy that could arrest them.

But in cases of public offences, as in drunkenness, or in any of the abominations mentioned in Gal. 5: 19-21, nothing short of a public acknowledgment and penitential confession can meet the case. The whole church are the sufferers in such cases, and no one person can receive an acknowledgment for the others. The indemnity must be as broad as the offense. In this case the rule applies, "Them that sin, rebuke before all, that others also may fear." 1 Tim. 5: 20. Still in these cases personal efforts ought to be employed to bring parties to a realization of their sins according to the apostolic direction: "If a man be overtaken in a fault, ye who are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." In all such cases the very best members, whose character is above suspicion, for obvious reasons ought to interpose.

As in the question of public offences, so in the case of private offences, the Southern Baptist Convention, we said that Rev. H. H. Precker, D.D., filled the pulpit of the Broadway Baptist church, it should have been H. H. Tucker.

The spirit of religion is the same everywhere. A heathen woman speaking of a new convert said, "She is not satisfied in becoming a Christian herself, but is trying to make all the rest of us Christians." Christian reader, who are you trying to lead to Christ?

BRO. SOPER, from Rio Janeiro, reports the conversion of a young Scotch prodigal who had left parents and home to roam the wide world. Ah, Christians, when we are giving to carry the Gospel to other places, it may be the means of converting our own kin. Let us with open hands "sow by all waters."

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In this country there is no dishonor attached to a woman because she becomes a Christian; nay, rather is she the more honored, but in India it is different. If she breaks her caste all manner of insults and torments are heaped upon her. How can our women be frittering away their time and talents while so many of their sisters in foreign lands are dying in slavery and sin? Nothing but the religion of Jesus will ever lift them up. It has done much for them, but much more needs to be done.

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The Meaning of Baptism.

It is utterly inconsistent to think that the Lord Jesus Christ would give an ordinance to the church like baptism or the Lord's supper which did not have a specific symbolism, a definite and fixed meaning and purpose. To suppose that Christ would ask his church in all ages to observe a meaningless ordinance is, to say the least, absurd, a reflection upon his wisdom and his ability to arrange a fitness in things, whether they be eternal or temporal. To ask what he meant by baptism is to ask what do the Scriptures teach as to this meaning, and possibly to help us to determine what is baptism as well as its meaning. If this question were asked of the various church standards—disciplines, creeds, &c., we should hear a confused chorus of voices coming up and saying, "Baptism is a sign, a seal, a cross, a testimony and a figure." But let it be here noted that the divine word nowhere calls or recognizes baptism in either of these aspects, but it does use a term which is at once specific and significant.

Before, however, referring to the passage in which this definite statement is used, let us look at the line of argument by which the apostle shows the consistency of the term in which he shows the meaning of baptism, we shall need to follow the apostle's argument in the reverse order from that in which he states it, and then by restating it get his full force in the masterly line of argument he follows. In Romans 10: 9 and 10, we have this language: "If thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Now two things are here set forth as lying at the beginning of the Christian life: one is the definite, clear confession by word of mouth that Christ Jesus is received and acknowledged as Lord, to govern and control the whole future life. The Lordship of Christ over the soul of the believer is the

first and foremost thing. The second thing is the confession by word of mouth that Christ Jesus is received and acknowledged as Lord, to govern and control the whole future life. The Lordship of Christ over the soul of the believer is the

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a form, but the form must be exact, it must represent the thing intended to put into the form. The mould or pattern must be as nearly perfect as possible. If a form is changed, if a mould or pattern be modified then the original design is lost, it becomes something else. It may represent some other thing, but it cannot represent the original thing for which it was intended as a mould or pattern, and if we have lost the form and have something else we shall go a long seeking to find the thing to which the form corresponds. A form then—if only a form is important—and must be preserved. Here, then, is the doctrine, on which the sinner's salvation depends, and which has been cast into a form which from the heart the believing soul is to obey, and for which the apostle renders thanks to God because it sets forth the new service into which the believer has entered. The new life consecration he has made to the Lord who saves. Having found the doctrine believed let us now ask where is the form thus from the heart to be obeyed?

In Romans 6: 3, 4 we have words, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life." Here then we have found the form obeyed in the ordinance of baptism, in which and by which the believer sets forth, in a most expressive form his faith in the death, burial and resurrection of the Lord whom he now serves, and also his own personal death to sin; his burial with Christ and his resurrection to walk in newness of life. In this way baptism means a great deal. It has a definite and distinct place in the kingdom of Christ, a definite and distinct meaning to the believer himself, and sets forth to the world a most definite and distinct act upon the believer's part. But change the form, modify it, and you lose sight of the original purpose for which the ordinance was instituted. If it was deemed

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association. He stated that in the days of his prosperity he had given liberally to the support of the gospel, but that he had been burnt out twice in nine years, and could not do so now, owing to his impoverished condition.

Christian friends, is this not enough to stir our hearts? Why do we not remember the claims our own people have upon us? Here we have within a few miles of Mobile a people calling for the gospel, and yet we send large sums to Africa, China, South America, Mexico and the islands of the sea, for the conversion of the heathen. Have not our people any claims upon us? Why is it we give so liberally to the support of the foreign missionary cause, and yet seem to begrudge a few dollars to pay for the preaching of God's word to a people who crave it, but are too poor to pay enough to warrant a preacher in coming among them?

It is time our people were being aroused to the fact that there are benighted sections, and almost heathen neighborhoods, very near unto us, yes, at our very doors, which should have the gospel preached to them.

Brethren, let us look after our own benighted people, as well as those in foreign lands. Let charity be practiced towards our own fellow creatures, and if we then have anything to spare contribute it to sending the gospel to foreign lands. I believe that we can meet the wants of both, and that God will bless every dollar so dispensed by us.

I would not be understood that the foreign missionary cause has no claims upon us.

We have too many noble Christian men and women who have devoted their lives to this good work. Your writer is proud to say that dear old Mobile can claim to have furnished some of these noble women. We have now visiting her people the gifted Mrs. Mary Stewart, daughter of our highly esteemed fellow-citizen, Judge G. Horton, who some twelve years ago joined her noble husband in his grand missionary work in China. She left her lovely home with all its

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BUT IN LOVE."

THURSDAY, JUNE 9, 1887.

ceaseless agitation; where all opinions and institutions are characterized by constant and rapid progression, there exists a special urgency for sending forth the man of God thoroughly furnished for his work. In ecclesiastical affairs, as well as in those connected with our civil and political organization, the spirit of revolution and reform is abroad—not hovering over the surface of society, to lull the slumbering into repose, but heaving on high the angry waves of religious war, and threatening to submerge in its truth, all that is lovely and of good report in pious feeling. The religious world is in a state of intensest excitement. Time honored opinions are subjected to the test of new investigations. Long established theories are thrown into the crucible of inquiry; and unless they come unscathed by the application of a heat of rarest intensity, they are thrown aside as worthless.

Now the minister of the present must be prepared to meet the spirit of religious radicalism. He must be able to curb the impetuosity of the multitude, to hush the raging flows of popular excitement, and induce its waters into the channel of reason, truth and peace. It were superfluous further to extend these views. If individuals are fitted for a bar and for the forum, only by a long period of patient toil; if young men must spend years in preparation, before they can successfully practice the lowest mechanical arts, much more ought the preacher of the gospel, possessing his ability to explain, defend and illustrate the great statute of our holy religion, to have opportunity for special training, if he would be prepared rightly to divide a world. And we may congratulate ourselves that this position is now sustained by almost the entire Baptist denomination. In future numbers of devoted heralds of the cross shall go in the spirit of Carey, Thomas, of Judson, and Rice, and of the Holy Ghost, clad in complete armor of sanctified learning to fight the battles of the Lord of hosts.

Further, your committee would recommend: The establishment of a theological institution, connected with the college hereinafter established. The expediency and importance of establishing and endowing a university or college of a high character.

The appointment of agents, raise one hundred thousand dollars the endowment of four professorships, and fifty thousand dollars for buildings and apparatus. That these sums be raised by subscriptions, the interest paid annually and the principal secured by bonds or sealed bonds, payable within years or in cash on hand.

That all indigent young men approved talents and piety, who have been licensed by regular Baptist churches in Alabama to preach the gospel, have the tuition in both literary and theological departments gratis. That the location be at Marion, Perry county, and that the Convention accept the building and lot offered by the brethren of Marion.

That a board of thirteen trustees be appointed to control said institutions, to whom all subscriptions be made payable and by whom, they shall have become a corporate body, all property belonging to the institution shall be held. After the adoption of the report of the Convention on the part of Rev. A. J. Lafferty, D.D., editor of the Richmond Christian Advocate, he was asked to express his views. He said, "Of all the hard times on religious newspapers that I have ever known, the present are the hardest. We have been crying wolf, wolf, but the animal has now seen enough come. What is to become of the religious newspaper, I know not. In the part of old Virginia upon which my *Religious Herald* brother and myself rely there is want such as has not been known before. I reduced my price to two dollars and twenty cents. Brethren said, 'Do that and we will double your list,' but my list has not been materially enlarged since the reduction. I am glad I have sense enough not to come down to two dollars—some wanted me to do that. There is a great deal of foolishness in the plea for cheap papers, and some lying as well. The men who told you to come down to two dollars and they would do wonders for you, have probably done nothing at all to extend your list. It is not the price that keeps people from reading—they simply rely on changes on that because they don't wish to tell the truth and say, 'I don't care anything for that kind of reading.' I don't like this yielding to the clamor for cheap papers for another reason. It educates the people downward.

If they get their church papers cheap they will call for cheap preaching and cheap everything else. An old preacher came along some time ago and offered to preach to a church for nothing, but, unfortunately, the church died before he did. Do you know that this thing has been tried among the Methodists and has every time failed? A brother commenced a dollar Methodist paper in Richmond some time ago—mortgaged his farm and went at it at one dollar per annum—well, a little while after that, a farm was sold and a paper died. Believe me, some people have sense, and all such know that it is a very expensive business running a newspaper, and they had rather you should make something from your work than to work for nothing and find yourself."

—Religious Herald.

Letter from Carrollton.

Ala. Baptist: While writing on business, I thought that a bit of news would be acceptable. The church and Sunday-school at this place are in a prosperous condition, under our beloved pastor, Eld. Jno. H. Curry. We have adopted Bro. Crumpton's envelope system, and the first effort resulted in raising nearly \$20. We propose using them quarterly, and I have no doubt as to the result; we will raise all required of us with ease. We commend the plan to all other churches. The Sunday-school Convention of the Union Baptist Association is moving grandly onward. Our motto is, "a school in every church." We have 36 churches, and, at this time, 34 schools in operation. I do not ask the question boasting, but where is there another association in the State that can say as much? This is our nineteenth year as a Sunday-school convention, during which time we have labored with variable success, until at our last session, we raised a fund of about \$95.00 and passed a resolution that, by the help of our Great Head, we would have a school in every church. Our secretary was authorized to put into effect the resolution, which was done by ordering a supply of *Kind Words* literature and appointing certain Sabbaths in March and April for a Sunday-school meeting at all the churches having no schools, and selecting various Sunday-school brethren to meet with and aid in the organization of the schools. The result is gratifying, and we bless the Lord for the wonderful manner in which our people have been stirred up in this good work.

Our executive board has employed Rev. J. W. Dunaway, now at Howard College, as evangelist for the Union Association, beginning June 22nd, and to continue three months. We are all delighted with the present management of our paper. I have been a regular subscriber since its first appearance, and at no time has it surpassed its present high position. May God bless the ALABAMA BAPTIST, *Kind Words* publications and all other means by which our people may be stimulated to greater and better things for the Master.

W. G. ROBERTSON.

Rev. J. J. Lafferty, D.D., editor of the *Richmond Christian Advocate*, chanced to come along, and he was asked to express his views. He said, "Of all the hard times on religious newspapers that I have ever known, the present are the hardest. We have been crying wolf, wolf, but the animal has now seen enough come. What is to become of the religious newspaper, I know not. In the part of old Virginia upon which my *Religious Herald* brother and myself rely there is want such as has not been known before. I reduced my price to two dollars and twenty cents. Brethren said, 'Do that and we will double your list,' but my list has not been materially enlarged since the reduction. I am glad I have sense enough not to come down to two dollars—some wanted me to do that. There is a great deal of foolishness in the plea for cheap papers, and some lying as well. The men who told you to come down to two dollars and they would do wonders for you, have probably done nothing at all to extend your list. It is not the price that keeps people from reading—they simply rely on changes on that because they don't wish to tell the truth and say, 'I don't care anything for that kind of reading.' I don't like this yielding to the clamor for cheap papers for another reason. It educates the people downward.

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—Religious Herald.

Missionaries for the Towns.

ALABAMA BAPTIST very much. I think Dr. Lofton's address a good one, and Dr. Riley's equally good. The lectures, communications and editorials are all good.

I read with interest "Missionaries for the Country," by Mrs. C. M. Devenean. Why should not the ladies do a good word by writing for our paper, as well as work in Sunday-schools, mission societies and bands of hope. I know they would all do good if they would write a sister thus, and say, "Please find the enclosed money for the continuance of your good paper." I thought I would follow suit, and say please find enclosed what we owe you, for we are a little behind. I am in favor of sending missionaries to the towns. Sister Devenean says she is in favor of sending them to the people who are "hid behind the mountain fastnesses, and in the lowly valleys," and claims the example of Jesus Christ as her authority. She asks the question, "Did he not go into the mountains and desert places to teach the people?" But she failed to give us a single instance where Jesus Christ ever preached to a country congregation in the mountains or in the desert. I appeal to the State Board to send missionaries into the cities and villages, and I claim the example of Jesus Christ and the teachings of the New Testament will support me. Let us look at it closely for a moment. Our Savior was born in Bethlehem, circumcised in Jerusalem, reared in Nazareth, performed his first miracle in Cana, selected his home at Capernaum, attended feasts at Jerusalem, and was crucified at Jerusalem.

He was baptized in Jordan, but Jerusalem and all Judea, and all the regions round about Jordan, were there. It was at Sychar, a city of Samaria, where he met the woman at the well. The woman left her water-pot and went into the city and called the men. So it was to the city folks he referred when he said, "Lift up your eyes, and look on the fields; for they are white already to harvest."

Jesus Christ took hold of the centers of influence, and jostled among the crowded streets, and preached from their synagogues. He preached to and fed thousands, but they followed him from the cities.

No, sister, he did not go into the mountains and desert places to teach the people. He was driven there to be tempted of the devil. He preached in the cities, and to city folks; and he thought not much of Jerusalem, that our final home is to be called the New Jerusalem.

He commissioned his disciples to go where? They were to begin before they went. And that repentance and remission of sins should be preached in his name among the nations, beginning at Jerusalem. I understand that they were to first capture the capital cities, and then the smaller towns, and in this order capture the nations for Jesus Christ. This is the order of march; that any wise general would give to his soldiers if he wished to conquer a nation. "It is a sad plight in all this country, our people have contented themselves to occupy the country, giving the towns up to the Methodists. Huntsville is the only town in all this part of Alabama where the Baptists have any strength, and there they are a feeble folk compared to others." So writes brother Crumpton of North Alabama. From the report the missionaries have not done as much work in the towns as sister Devenean thinks. Alas! the waste places that are in Alabama.

Livingston, Ala.

MRS. EMMA KALLS.

Reflection under Afflictions.

Many have been the thoughts which have passed through our mind since the call came with such emphasis to pass under the rod. It may be that some of them may be of service to others in affliction.

—Chicago Watchman.

to be as emphatic as his father's call to preach), and his calm willingness to die for the right, if need be. His prayers were especially fervent, and at home his spirit was unusually lofty and tender. The providential preparation even extended to having his photograph taken the day before his death. Are we wrong to look upon all these things as preparations, and to admire them as tokens of grace? God never acts precipitately. There is a "fulness of time" spoken of in the Scriptures.

We have been deeply impressed with the Unity of God, and have talked and written, and all in the same sweet spiritual strain. They have all evidently learned in the same school. But some have had deeper experiences, having been themselves in the floods.

Most graciously our thoughts have been kept aloft. The death of a son taken away in such a horrible manner may be recorded an overwhelming affliction; but we have not been much under the billows. Wonderful has been the help from on high. It does not now seem that we shall ever again doubt the power of God to uphold. If it has been night there have been songs for the season.

Never before have we felt such pity for this sin-stricken world, nor such a desire to see the gospel prevail over the earth with its healing influences. It is very little that we can say of prayer, but much have we felt. In a way not to be explained, the power of many prayers seem to be round about. Here, where we feel most, we can say the least.

No one thought has been more with us than the good to come out of this affliction. It does seem that it would be unbearable, if there was not a hope that in some way good is to result. That such will be the case, cannot be doubted. It comes to mind that Paul once said to his brethren, that the things that had happened to him, had fallen out rather to the furtherance of the gospel. And again being in chains, he said many by his bonds waxed strong and were much encouraged.

In this case, or to the great reform now going on? We earnestly hope so. Especially are we concerned that those most deeply afflicted may be rightly exercised by the affliction. Let all good people pray that this may be so.

Having written the foregoing, we know not whether it is well to print it, but our desire is to give some testimony to that grace which has been so abundant to us-ward in these days of trial. We can say of a truth, his grace is sufficient.—J. B. Gambrell in So. Bap. Record.

The Prohibition Question in Texas and Tennessee.

The question of constitutional prohibition is to be voted on at early dates in these two States. The moral, temperance, and Christian people of the whole nation—both North and South—are hoping and praying for a glorious victory. We see by published notices that the temperance people of both States are asking for money to carry on the contest, but strangely enough they have shut the doors to the best temperance orators of the nation, even when they were willing to come not only at their own charges, but with money in addition, to carry forward the work. Brethren, why is this? We want to help on this contest in every way, for it is ours as well as theirs. Shall we come? When the contest comes will we want you as well as you?

It is easier to trust God's goodness when we have some open manifestation of it than when he is leading us along a path of hardship or sorrow. And yet we are to trust him in the darkness as well as in the sunshine. Indeed, that is the strongest and truest trust, which confides in him though all his waves and billows go over us. This is the kind of trust he desires. In one view of it this only is trust. "That which is seen is not hope." We need faith to rest in the confidence that all God's dealings are wise and right, and good. He may be leading us in rough and dark places to test our faith. We ask to be brought into a "wealthy place," to have our feet in a "large room," but our Heavenly Father keeps us in poverty or in straits. Still we must trust him. The time will come when we shall see that his dealings were precisely what we needed. There is great comfort for us in Christ's word to his wondering disciple, "What I do thou knowest not now; but thou shalt know hereafter." We trust now and quietly await the future: know which he was engaged. (He felt it edge.)—Chicago Watchman.

Alabama Baptist.
MONTGOMERY, ALA., JUNE 9, 1887.

Our Mother's Hands.

In shining softness lay the silver hair,
Parted above the brow so calm and fair,
While a gentle smile with heavenly grace,
Made fairer than in life the dead dear face.

Folded in peace the hands wrinkled and old,
The once busy hands, now so still and cold,
Their long labor done, in your long rest,
O'er the heart that had loved as the best.

I thought, as I looked on these hands, so
true,
To do with their might what they found
None, whiter and smaller you may find,
Many ever fuller of deeds good and kind.

A black-robed figure with a low-bowed
head,
Silently knelt beside the pure white bed,
Quivering lips pressed fondly the hands so
true,

Sad eyes moistened them with tender
tears.

Listen, I'll fly, with aching heart said,
As black-robed living bent o'er white-robed
dead,
'Well may you give me that last loving kiss,
'Well may then a thousand thousand times
black
'For of all the hands that God ever made,
None on our heads were so tenderly laid,
None ministered to us with such fond care,
None lifted for us so often in prayer.
'None guided so well our steps that would
ruled
'None pointed so true to Wisdom's pure way,
None smoothed our pathway with such
patient skill,
As our mother's dear hands, now cold and
still.'

AUGUST.

Gen. Lee as a Teacher.


The Plan of Training Young Men—Why he
Refused to Act as President of an

The Baltimore County Teachers' Association met yesterday at Y. M. C. A. Hall. Col. William Allen, of McDonough Institute, who was on Gen. Stonewall Jackson's staff, and who was one of the faculty of Washington and Lee University when Gen. Lee was president of that institution, delivered an address, entitled "Gen. Robert E. Lee as an Educator." He said, "Lee was one of the noblest specimens of an illustrious line. He was strikingly handsome. His manners, simple and unassuming, were a model of elegant dignity and ease. He was a splendid horseman, and whether on horseback or foot his graceful appearance always rivaled

tion. His intellectual powers were of a high order. His most admirable quality was his broad grasp. He had that fairness and accuracy of judgment which he displayed as well in managing a college and governing students as in the field. In matters small and great he was the best balanced man I ever knew. Strong common sense was ever uppermost. He had a quick temper, but controlled it in a masterly manner, and consequently rarely exhibited any signs of anger. When he did it was but a momentary flash. At Sharpsburg, when the Federals were dealing with all around him, he met, as he said, the "General Jackson's line," a straggling soldier with a stolen pig.

son with the order to have him
shed. Jackson sent him to the
where he exhibited so much
age that he was pardoned. He
to Col. Walter Taylor, his adju-
general, who got excited one day,
because I did not get angry, fol-
because I did not get angry, fol-
faculty by the way he surmised
for detail of the college business,
superintending the repairs, and
things to a perfect knowledge of
standing in studies and deport-
of every one of the three or
hundred students in the college.
was marvelously free from the
vices and foibles of humanity.
was strictly temperate in eating
drinking. He drank but little
and used no tobacco. He once
he used to play cards when
ing, but as he noticed the young
who played cards soon got to
ing and often quarreled at their
es he determined to give it up.
in the war commenced he was
the Union, and would have gladly
his slaves to have saved it.
k Blair was the medium of offer-
ing a position in President Lin-
coln's cabinet, but he refused it, for
he would not have done that
if a slave boy in

After the war he was offered a position as president of an insurance company. He said the company would not afford to pay him the salary offered, and when they told him the same would be worth more to the company than the salary, he replied, "It is the reason I must refuse it; I know nothing about the business, and it would not be fair for me to encourage my friends to join the company, the management of which I am not personally acquainted with. He was inspired at the idea of teaching on a large scale. His great tact and kindness of heart contributed much to his popularity. His idea of education was to train young men to govern themselves. He applied himself to



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The Borrowed Baby.

"Please, ma'am, I've come to borrow the baby!" The speaker was a rosy-cheeked girl, who lived in the family across the way. With regular nuisance, this lending-baby lady said the time; she didn't belong to us any more. I said we were really jealous because we really did love these new people, and they took so much time with her, teaching her little curries and pretty sayings; and so they were most judicious, giving her sweet things to make

[illegible]

to church or subscribe to any of those
religious beliefs to which we had been
educated. We had both graduated
from brilliant, intellectual schooled
with the devotion of the foolish sup-
stitions of any religious faith, ac-
customed to bring up our child in
the most severely moral atmosphere the
world does occur to us that ours was
the strength of youth and presumption
that our ignorance could pull down,
in a day that knowledge had been a
thousand years building. When a
day that we were sufficient to ourself
and our child.

The baby came home. She was
nearly three years old, but after was
a pretty baby, and as I took her in
my arms, I said: "We won't be from
you. I'll lend the baby any more, Mary."
My papa and I both think it is Mary,
and plan, and we cannot posses a
child without her; the house is too lib-
erally to your mistress so, with one
exception."

"I'm sorry ma'am," said the
nurse, because we all loved the little girl,
and she is now the little girl.

sing 'Jesus loves me' all thro'
 did not miss a word." She
 "Superstition!" I exclaimed
 tell your mistress, for me, the
 I'd wish my child to learn the
 less hymns. I do not believe
 in, nor do I intend that she sh
 "Not 'lieve them!" gasped
 "Why, you 'aint a heart
 you?"
 dismissed her curtly, and w
 can come home, I told him
 message I had sent.
 "That's right, little woman!
 We know enough to take care
 little blossom, hey, Willie W
 did we?" Somehow, just the
 forgotten text flashed thro'

my glee is sufficient for
and it ran up and down
of my thoughts all the even- ing,
I put Dudu to bed I notice
her hands were hot and her e
and heavy. There was dipthe
place, but she had not bee
to find it in any possible mann
neighbors, who borrowed
being afraid of it as we we
that was why no baby was in the
that dreadful time. I can
it now; the days hardly mi
a day—the anguish, the awf
and the end. Parched wi
ever-bright eyes, the film o
and not one hope, one crea
comfort; only the cruel, dread
grave that yawned for
g.
at the last there was a
peace. It was not on a n
look left. We turned to
or what she saw, and the
our neighbor over the wa
she, at least, sweet darlin
moved as herself; and then
the weary little hands, and
look of recognition was in
face, and we all heard the
words as they fell in aw
tiness from the baby lis
she loves me, dis I know."
they sang it at her funeral
buried her with no heath
and some good man preac

consoling words to the teacher is sufficient for the tender melody of the song that sang above her!

When it was all over, and memory remained of so much sweetness, and our hearts going back to the dust of unbelief, our good neighbor like an evangelist, and given her own brave Christian strength at the foot of the cross, said: "Be content, God has ordered the baby."—*Selected.*

Reading Scriptures.

In our opinion, we do great injury to the Scriptures and to ourselves, when we read the word in the same way here and there, and

chapter in one place and another in another, just as the Bible is free to open. The connection makes all the difference in the world. The connection may determine the whole force of the passage. When the connection does not determine the force, it may add life and color. It is very easy to read an entire passage and say, say the whole of one of those prophecies, or one of those letters. Take for example the prophecy Joel, "I will restore you after a dreadful prediction of ruin; and ruin: "That which the caterpillar hath left the locust hath eaten; and that which the locust hath left the canker-worm eaten; and that which the canker-worm hath left the caterpillar eaten." Then in verse 25, we have a prediction of blessing: "And I will restore you in years that the locust hath eaten, and the canker-worm and the caterpillar, and the palmer-worm, my great army, which I sent among you,"

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N. A. McEwen writes, from Spring
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was also subject to the same trouble for
many years. I could get nothing to relieve her
until I used the Lemon Elixir. She has restored her
to perfect health.

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