## The ©exas Cbristian Aduocate.



|  | than can be done for them by anv other mears within the reach of man. His opportunity is the resultant of all other nat ural and especially appointed opportunities of instruction. All cthers concur |  |
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| BRUSH REMOVED AND FENCESRESET. |  |  |
|  | in his one. In this school the ceacher is |  |
| Chapter II-The New Birth. Question-How do the Scriptures de- |  |  |
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|  | could see it. 3 . There is a connection between re ligion and everything that ought to be |  |
|  | tavht in the shools. The teacher must |  |
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|  | tayght, must bat to him natural opportu-nities of great itiess for getting thoughts of God into the minds of his pupis |  |
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|  | foundation for- <br> 4. Sbowing the practical, religious uses |  |
|  | of the knowedegge, eharacter, power, eto. bids the developpent of this thought.will say but this:The pupl must be |  |
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|  | work. Can Christian men, with the Bible in their hands, with all its startling announcements concerning man, his nature dangers, possibilities, relations, destin |  |
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|  | dangers, possibilities, relations, destinyand with all its solemn precepts thus to each their children, have any other no- |  |
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|  | may say that, whatever seuularetad men |  |
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|  | we ought not to have a conception ofthis work different from that which has herein been set forth. Therefore the |  |
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|  | In vew the reiligious good of men. Thisis the true end of such enterrises. |  |
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|  | men in forming eongreations of peopie |  |
|  | what in forming sunday-schools in which pothense the answer should be the same |  |
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|  | Whenever the ehareh, as the commiesioned, formal teacher of or religgon in theworld, falls below this notion of school |  |
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|  | church is undertaking something aboutwhich, as a teacher throngh organized methods for a specific $\in$ nd, it should not |  |
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|  | Mabanall Mclunaxy Centenary Colleger. |  |
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|  | We have said that the Savior settled fcrever the claim of children to member- |  |
|  | ship in the kingdom of heaven. The apostles must have understood it so, fo |  |
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|  | your children." We learn from the pre vious verses that baptism was part of |  |
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|  | We wish to note the foct now that the |  |
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|  | xviii:1-6: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? |  |
|  |  |  |
|  | greatest in set him in the midst of them, and said |  |
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|  | Verily 1 say become as little children, $y$ <br> Verily I say unto you, except ye be con- |  |
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|  | same is greatest in the kingdom of such itle chill in mame, reseivelt such little child in my name, receiveth |  |
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|  | hanged about his neck, and that he weif drowned in the depth of the sea. |  |
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|  | in this text is the churca; for tre dise: ples were members of ic, and were dis |  |
|  | puting about who should be the great-est, after the departure of the Svior |  |
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|  | ngut oselect from the enirr state but |  |
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|  | church. Axd yet the Savior took a "lit |  |
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|  | He takes a itite child, it whase thee were no marss of dissipation or wicked |  |
|  | ess, and holds him up to the world, andxhorts us to be as sinless as this little |  |
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|  | sight and in the kingdom. Verse 3: -Except se be converted, and become as |  |
|  | hild, won't the litule child be like the |  |
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|  | person when converted? In other words. if the converted man is like the |  |
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|  | hidd, does it not follow that the e child is untitied to baptism, because it is like the |  |
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