Church Fellowship.

SELECTION FROM AN ADDRESS BY DE LANDELS, AT THE BAPTIST UNION, SHEFFIELD.

TWO THINGS ARE OBVIOUS.

First, that wherever the relation exists and is realized, it must be influential in determining the intercourse and actions of Christians with and towards each other, not merely as joined in separate local societies, although there especially, but as belonging to the great body of the faithful. Second, that in the practical manifestation of this fellowship churches, as a whole, are yet far from being all that they ought to become.

Such fellowship means that every member of the church cherishes a genuine regard for the welfare of his brother. Partnership with each other and with Christ—community of feeling and interest—cannot exist where one Christian is indifferent to anything that effects in the smallest degree the welfare of another. If I am one with him, what touches him touches me. His sorrows are my sorrows. His dangers are my dangers. His duties are my duties. His joys are my joys. His prosperity is my prosperity. As in the natural body "whether one member suffers, all the members suffer with it; or one member be honored, all the members rejoice with it"; so is it with the body of Christ. No isolation, no independence, no mutual disregard is permissible among those who are so related. And the member of the church who takes no interest in the welfare of his fellow members is guilty of violating the partnership in which all Christians are embraced.

What Christian who has a proper conception of church fellowship can be satisfied with a state of things—by no means uncommon among us—which admits of members of the church taking so little interest in the welfare of their fellow members, that they not only have no knowledge of their circumstances or condition, but do not even know them by face or by name, and that not because they are so numerous as to render such knowledge impossible or difficult of attainment, but because they have no desire to know? With such a state of things no one can rest content who knows what a church ought to be.

Fellowship finds expression also in free and confiding intercourse—the interchange of thought, especially on all matters pertaining to spiritual experience, not merely among those who are united in the same societies, although primarily and chiefly among them as best acquainted, and most frequently brought into contact with each other, but among all who are members of "the household of faith." Not as in the protracted conferences of our day, which are beyond the reach of those who have to toil for their daily bread, and from which after great professions of brotherly love, men come forth to ignore their fellow Christians whose social status is inferior to their own; not as in meetings now held to promote brotherly love, in which important subjects are tabooed because of differing opinions, as if the bond which unites Christians were not sufficiently strong to admit of their freely expressing their differences even with a view to bring about a greater oneness of belief; but in the various meetings of the churches, and in the ordinary intercourse of the members. When the churches are what they ought and are intended to be, a man's membership will be a sufficient passport to the recognition and confidence of his fellow members; and more than equality of rank or wealth or worldly station will furnish a basis of mutual intercourse. The tie which binds them is stronger, closer, more vital than that which exists in any earthly relation, and will be deemed a better reason for companionship than the greatest intellectual attainments or the highest worldly rank. Christians, wherever they meet and their Christianity becomes known, will feel themselves drawn to each other as they are to none besides; and, though belonging to different ranks of life, will, notwithstanding their earthly distinctions, enter into loving converse as those who "are all one in Christ Jesus."

IN THE EARLY DAYS OF THE CHURCH,

when she best fulfilled her mission, no earthly distinctions were allowed to interfere with the intercourse of her members. Anyone who reads the Acts can see that in the church at Jerusalem there was no haughty holding aloof from intercourse with a Christian brother because of his poverty! And what a sad falling off it is even from the manifestation of fellowship here given when the intercourse of Christians is regulated by miserable worldly distinctions! Think of a wealthy office bearer, who unites with a poor brother in observing that ordinance which is the communion of the body and blood of Christ, and gives him a cordial welcome into the Christian brotherhood; and who, when that poor brother puts forth his hand in friendly greeting, haughtily draws himself up and refuses the proffered hand, and intimates, if not in words, yet in manner which cuts that poor brother to the quick, that such familiarity cannot be allowed! Or who meets with a fellow member, say on a public highway, or a railway platform, or any other place where proud worldlings are present, and either does not deign to notice, or vouchsafes to him only the slightest nod of recognition, but goes off and enters into close and familiar conversation with a godless, worldly man of his own social status! In the one case there is equality of social position, and that is deemed a sufficient ground for friendly intercourse. In the other there is only the partnership of brethren in Christ, and that, of course, is no sufficient reason for his laying aside his haughty reserve as free converse requires! How, in such a case, can we help concluding that his social position is more important in his estimation than his relation to Christ and those who are his? One wonders how the Lord looks on such conduct in the members of his body—whether it is pleasing to him to see those who belong to the family of God holding aloof from all social intercourse with their own brethren, and associating on familiar and friendly terms with those who are children of the devil, and enemies of God?

Where church fellowship exists and is recognized these wretched worldly distinctions are doomed to disappear. The bond which unites the church is not equality of rank, or station, or property, but common Christianity. It is not a society of wealthy men, or fashionable men, or influential men, or respectable men, but of men who love Christ and are faithful to him. That we have been made partakers of a divine life—that we are possessed of a character which is more to be prized than earthly distinctions—that we are allied to the King of kings—that we are the heirs of a heavenly inheritance—that is the bond that unites us. Between the members of such a society exclusiveness is out of place. What are our earthly distinctions compared with the bond which makes us one? And shall we introduce the haughtiness and distance of the world into the house of God? Is that our love for our poor brother? Remember it is only in his church relations he can forget the disadvantages of his poverty. Everything in the world reminds him painfully of these. All our social customs are of such a nature as to make him feel of how little consideration is the man who happens to be poor. Their influence is so depressing to one in his position, that mental debasement is the natural result of poverty. He sees constantly around him those with whom he can never hope to associate on a footing of equality. His hard hand may not clasp in friendly greeting the jewelled fingers which toil has never stained. If he would speak to the rich, he must do it hat in hand, and be satisfied with the most curt or patronising reply. Only in his church relations can he hope to escape such humbling distinctions. There, and there only, may he stand up with modest dignity, a man among men, a child of God among God's children, forgetting his social inferiority in his spiritual status, knowing that in the sight of God prince and peasant are one, recognizing but one Master, even Christ, and greeting all as brethren.

In conclusion, the great thing necessary to our realizing what church fellowship means, and the removal of all hinderances to its manifestation, is our living in greater nearness to our living Lord, and thus imbibing more of His spirit. In proportion as the life of the head shall fill and actuate all the members of the body, "in proportion shall we realise and make manifest our oneness with each other. There may not be exact agreement of thought on all questions; for even fullness of spiritual life does not destroy our individuality. Our fellowship implies no monotonous order. It leads not to any dead level of uniformity, but acts with the freedom which is life's characteristic, and develops into harmonious variety; just as the life, in nature runs out into grass, and flower, and tree; and makes neither blade of grass, nor flower petal, nor tree leaf exactly the counterpart of its neighbor; and yet amid all this variety preserves the unity of life. Diversity in unity—such is the order of spiritual life. Saints may be distinct as the billow yet one as the sea." They are like a body whose various members, although differing in appearance, have but one life in them; and each performing its own functions co-operates harmoniously with all the others for the general good, while all in turn interest themselves in the welfare of each, insomuch that, as a quaint writer says, "If there be but a thorn in the foot the back bends, the head stoops, the eyes look, and the hands are stretched out to relieve it." "For the body is not one member, but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? . . . And the eye cannot say to the hand, I have no need of thee; nor, again, the hand to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary.

Among those who are so closely related, how appropriate is the apostle's appeal and exhortation: "If there is, therefore, any comfort in Christ, if any consolation of love, if any fellowship of the spirit, if any tender mercies and compassion, fulfil ye my joy that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vain glory, but in lowliness of mind, each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus.

Sweetening Bitter Taings.

BY REV. THEODORE L. CUYLER, D. D.

Every day practical religion often has to be parsed in the "passive voice" as well as in the "active." It does not consist only in working for Christ in church, Sunday-school, and elsewhere, or in praying or battling with temptations. One very practical quality of it is, bearing hard trials and sweetening the bitter things of life. A healthy Christian ought to be equal to either fighting bravely in the field, or suffering bravely in the hospital.

When God's people had just entered upon their wilderness journeyings, they came upon a very inviting fountain. Rushing eagerly to it in their burning thirst, they were provoked to find that the water was too bitter for either man or beast. So the disappointing spring was named "Marah," or the water of bitterness. The songs of gratitude for deliverance from Pharaoh give place to the murmuring growl, "Now what shall we drink?"

This scene is often repeated in the experiences of God's people. Right in the midst of joys and successes and of high hopes, we sometimes come suddenly upon a *Marah* of most distasteful disappointment. We had set our hearts upon some favorite plan or project. Perhaps, for example, we had made our arrangements for a pleasant tour; but the day for our departure found us on a bed of sickness, and the hardest dose to swallow was the disappointment. But presently we began to discover that the best place for us to be was at home, and even in that sick room. It laid right on our road to Canaan, and our heavenward Guide had led us there. We talked with our hearts in that sick room, we thought over our past lives, we tasted anew the comforts of prayer and the promises, we found out how much our friends loved us and how much God loved us. So as God opened the eyes of Moses to see a certain tree whose branches sweetened the fountain of Marah, he also opened our eyes to certain truths which sweetened the bitter cup which he had given us. By the time that the unwelcome sickness was over, we were ready to confess that it had been better for us to be shut up with Jesus a while than to take the voyage to Europe or the journey to California. God was wiser than we; as Jeanie Deans said, "He knew better what is for our good than we ken ourselle."

I have often seen how, even in a worldly point of view, a sore disappointment proved to be a great mercy. An acquaintance of mine once felt terribly provoked when he reached a wharf and saw the steamer just moving out into the stream. But the next morning he read in his paper that the vessel he had tried to reach had been burned to the water's edge, and many of the passengers had perished. The only daughter of a dear friend of mine was engaged to be married to a youth of aristocratic family. On the day appointed for their nuptials the faithless fellow ran away, and afterwards turned out to be a fashionable rake. She bore her disappointment so meekly that it won the admiration of a young lawyer with more brains than money; with her as his noble wife he fought his way up to a seat in the United States Senate. These two are only illustrations of that vast number of people who have had occasion to say, blessed be disappointments!

Observe that God did not create that tree whose branches sweetened the Marah fountain at that moment; He only "*showed* them the tree." In like manner God opens our eyes often to discover compensations and comforts and rich blessings which sweeten the bitterest trials. The worst blunders that many Christians make is their way of looking at God's Providential dealings. A wordling who believes in "luck" and "fortune," cannot be expected to scan God's dealings rightly, but a Christian who professes to trust God, ought to know better. Yet how often we call things by wrong names; how often we christen as afflictions rich blessings in disguise; how often we congratulate people on gaining what proves to be a terrible snare, and we condole with people over a hard lot which turns out to be a gold mine of blessings! Probably the patriarch Jacob felt that he was to be pitied in his disappointment when Joseph, Simeon, and the pet son Benjamin were all taken from him; yet the caravan was on the road which restored two of the absentees, and brought the glorious news that the third was Prime Minister of Egypt. When faith gets its eyes open it has some delightful surprises. It discovers many a happy escape that came in the disagreeable shape of a disappointment; it discovers precious promises that sweeten bitter fountains, and make them as helpful and invigorating as the springs of Saratoga. Faith, if it would always keep its eyes open, would see that all things, not only *some* things but *all* things, work together for good to them who love God, who are the called according to his purpose. We all have dark tunnels to pass through on the journey of life. We need good eyesight so as not to stumble or to lose sight of our guide or of the bright light which shines at the farther end of the tunnel. Let us all pray for spiritual discernment. Lord, open thou our eyes! Then we shall see that this world is only a training-school for a better, and the hardest lessons yield the strongest discipline. We shall discover our Father's smile through the darkest cloud, and when we reach some *Marahs* that are exceeding bitter we shall always light on some precious blessings to sweeten the water.—*Christian Intelligence.*

New Measures as Remedents.

BY REV. FRANCIS N. ZABRISKIE.

Here is the advantage of what are know as revival efforts, and, still more appropriately, by the now discredited and almost disused name of "new measures." A change of methods is as important in spiritual husbandry, as in the cultivation of the land from year to year and in the different seasons of the year. No congregation can go on with an unvarying routine of services, and with a sameness of style in presenting truth, without falling into an unresponsive and unproductive spiritual condition. The preaching will have a far-off sound to the conscience, however pleasant to the ear. The young will grow up without realizing the momentousness of every moment. Those who are older will form a fatal habit of inaction and procrastination. This is quite as likely to occur under the "best preaching," as under the poorest. What is needed is some change of presentation which shall awaken fresh attention to well-known and well-worn truths, and force religious home to the soul as a personal and present and practical matter. This way of putting the word of life is illustrated by a passage in Habakkuk, giving instruction to prophets to write their vision so "that he may read that runeth." Men need to be started to their feet after sitting at ease in Zion, and to be off as Bunyan's denizen of the City of Destruction ran for the wicket gate. Now, to accomplish this, either the same man must put things in a new way, or a new man must come in and put them in his own way.

By a new way I do not mean simply a different style of speaking, but a different method. There should be a concentration of the pastor's own mind and heart, and of his people's attention, upon a special end—the necessity of immediate decision upon what has been so long going on between them. Therefore they should be held to this one point from week to week, and from day to day. The keynote of his ministrations should be: "I have been preparing the Lord's way by 'doctrine, reproof, correction and instruction.' Now behold the Lord is here, to get your answer! The time has come for action, final and decisive action. Awake, ye sleepers, and arise from the dead, and Christ shall give you light!"

But in order that this shall be startling and actuating—in other words, that there may be an "awakening"—the new wine ought to be put into new bottles. A continuity of meetings—daily, is possible—will of itself strike attention and jar souls out of their routine. Impressions will be cumulative, with no opportunity allowed for dissipating them by other evening engagements, or by intervening "labor days." The inquiry room will be thrown and kept wide open, for immediate seizure of opportunity on the part both of the seeker and of the sought. Judicious and unhurrying means will be used to induce the serious to take some step, and make some committal of themselves to their own consciousness and before others. I need not state in detail the many and varied methods which may be employed, and the choice which must be left with each pastor and his spiritual advisers and helpers. I only wish to emphasize, as the result of my experience, the value (if not the vital necessity) of bringing souls, by any and all means, face to face with this question of spiritual decision.

The whole tenor of a pastor's church work should be such as to make every meeting and ministration an unmistakable call, and to make every day appear as a day of danger, of opportunity and salvation. But I cannot help feeling that it is well, and in accordance with the laws of human nature and of the law of the Spirit of God, to make religious crises; to close up the ranks and advance all along the line, in the assaults of the holy war; to shut men up for a while, not in cells or desert places, but in places whose atmosphere is electric with prayer and appeal, with faith and activity; to shut them out for a season not only from worldly distraction, but from church routine, and hold them to the eternally-loving question, "What will you do with Jesus?"

As I look over my lists of new converts and new communicants, I find a proportion of at least four-fifths who were brought to not by special measures and in revival seasons. I do not say that they would not have taken this course sooner or later without such intucement. But certain it is that they had, in most cases, been as well aware of their duty and as well instructed in the truth long previously, and that the "ordinary means of grace" did not seem to move them. And I can also testify that fully as large a proportion, if not larger, were faithful and growing disciples as of those who were brought to Christ and into the church by the "regular" methods.—*Christian Intelligencer.*

In London.

Dr. Muchmore, writing to the *Presbyterian*, from London, tells of one scene he witnessed, as follows:

On the other side of the avenue, under another clump of trees, was a crowd quite as large, but boisterous—sometimes cheering, sometimes hissing, and most of the time doing both. A disciple of Bradlaugh was holding forth on the ten plagues of Pharaoh, trying to show the "horrid character of God," as he put it. He had a Bible, but he knew only the portions he had picked out to assail. Like all his kind, he only knew it to scrape. He was as ignorant of his own language and of the history of his own country as a goat. When he spoke of the miracle of darkness he attempted to be witty, and said, "A great deal is here set off to darkness. What is darkness?—it's nothing."

Some rough-looking man shouted, "Is a London fog nothing? Young man, you must be from the country; you can't get that off on one who was born and lived by London Bridge."

The speaker replied, "Well, stranger, as you know so much about fogs, tell us how it was that to the Egyptians it was so dark, and to the children of Israel it was as light as noon; did God get up an electric flash for their special benefit?"

Somebody shouted, "You had better go to a ragged school and learn to *read* your Bible before you undertake to show that it is false!"

Somebody else said, "You had better go to the tavern; there is where you came from. "It's open by this time."

But there was no closing that orifice. He told them that God had to put blood on the door-posts because he was short-sighted. He raved and foamed at the mouth like a wild bear, which is a common thing with these excited English Atheists. We cannot account for it; but a gentleman told us that nearly all his class had this mucus symptom of the rabies.

At this time a gentlemanly appearing man came into the crowd, and there was a cessation. The majority began to shout for the speaker to get down, but his crowd, a mere handful, insisted that he should go on, and the gentleman whose presence had created the sensation insisted that they should hear him out. Said he, "We want fair dealing." The Atheist moderated somewhat, but repeated himself and raved until the crowd became so noisy that he had to give up. The newcomer then took the stand amid cheers. He was evidently, in the eyes of the majority, a well-known champion, a handsome, a scholarly man of about fifty. He took up the fog business the first thing, saying, "I have heard with great pain this young man, who has the capacity for better things, assailing his Maker."

"No, no," said the crowd; he was evolved from a protoplasm."

"From an ass," said some one.

"Yes," said another, "he is all mouth and ears."

The speaker said, "Gentleman, fair play with this young man; he is misled; he has been reading Tom Paine and Bob Ingersoll, and I advise him, if he will be an Atheist, to read men of some respectability. No respectable Atheist would talk as he has done to-day about One whom the majority of this audience worship. Respectable Atheists have some respect for their fellow-men, and they would not be guilty of impoliteness and vulgarity. The noblest man, in my estimation, is a Christian."

Then the atheistic crowd began to howl; but the President of the atheistic club, desiring to be counted with gentlemanly Atheists, called order. Said he, "Mr. ——, who addresses you, is a gentleman, and has insisted on fair play, and you must not interrupt him."

"I thank you, Mr. President, you have said what I intended to say when I was interrupted. I said, according to my idea, the noblest man is a Christian and the next is a gentleman."

"Hear, hear," shouted the Atheists.

"I will not detain you. If I show you that any one of the positions of this young man is absurd in the light of revelation and reason, will you accept that as unsettling his whole argument?"

"Yes, if you can do it by reason."

"Well, now, stick to it. He said God ordered the blood on the door-posts to assist his sight, and he tried to make game of his Maker."

"He hasn't any," shouted somebody from the crowd. "His ancestors were gorillas."

"Stop, gentleman, you do not do justice to the young man and you interrupt me. Have I stated your words correctly? Am I correct, Mr. President?"

"Yes."

"Well, now, hear me read from the Book." And so he read and said, "You see the blood was not put there for God, but for the Israelite, that they might see it and have a sense of security."

Then some one shouted and the Atheists raved at them. The speaker continued:

"But once more, and then I am done. The young man dwelt on the darkness, and said it was a fog, and then he told you a fog was nothing. Mr. President, is not a fog an effect?"

"Certainly."

"Well, then, is an effect nothing?" And then there was another shout.

"Be quiet, gentlemen. Ridicule is no test of truth. I have a word to say as to his ridicule of this Book about the darkness being so dense everywhere except in the land of Goshen. Mr. President, you seem to be a fair-minded man. Did you never see a fog so dense at the embankment that you could scarcely see your hand before you, and taking the 'tram' you were, in twenty minutes, where the sun was shining in all his splendor?" And there was another outburst.

"But," he continued, "while I have answered this young man by facts undisputable, I tell you that I believe this to be direct interference of Almighty God. I do not sneak behind science any further than to answer those who will hear nothing else. I take the Word of God." And from this he preached a sermon of four or five minutes, in which we never heard a better presentation of the gospel.

Independent Thinking.

BY REV. HUGH STOWELL BROWN.

I am not an admirer of the crochety man who always has some strange whim of his own, and seems to be proud of differing from everybody else. Such independence in thought very often proves to be independence in absurdity. As when a man—and I believe there are such men—can demonstrate that the earth is not a globe but a plane. I do not admire men of this sort; they are most insufferable bores, men that, I trust, I shall never meet with any more; I have had quite enough of them. At the same time, perhaps, we think too much in sets, in groups; we are too gregarious in our thinking, and this way of thinking in common may be just a way of avoiding thinking, as nearly as possible, altogether; a way of scarcely thinking at all. Some people do not like to be at the trouble of thinking, and some are afraid of thinking for themselves. "Our set, our sect, our church, our news paper," perhaps, in some instances, "our minister," is supposed to think for us, and why should we trouble ourselves about it? We are pretty sure to make mistakes, and if we think for ourselves, the probability is that we shall get into the adoption of some very dangerous ideas. Now if all men had been thus indolent or ashamed in the matter of their thinking, there could have been no advancement in knowledge. The world must have been satisfied with the scantiest and most inaccurate notions of science, all men would to this day be firm believers in magic and witchcraft, and all that kind of nonsense; and Christianity could never have been accepted as a religion, because, as you well know, at the first it was an innovation and a heresy, and an innovation and a heresy were cried out against, perhaps, than any other that has ever appeared above either the political or religious horizon. It is a libel upon Christianity to say that it discourages freedom of thought; it certainly does not. I cannot say it was the only, but the first and chief great emancipator of the human mind was the religion of Jesus Christ. There is a phrase among us, I am afraid it is not much more than a phrase, but we Protestants are rather proud of it—and that is the "exercise of private judgment." I do not know that we exercise our own judgment individually very much more than members of the Roman Catholic persuasion. It is a very rare exercise for people to put themselves to in regard to religion; and this gives some color to the assumption that Christianity is not favorable to the cultivation and development of free and independent thought. And it, arises, I think, from the fact, which must be admitted, that churches, as such, have largely discouraged free and independent thought. Hence they have formulated doctrines, and said very firmly, not to say fiercely: "It is all this, and nothing else than this. You must believe, or you will be lost." But our Lord Jesus Christ only gives us facts, and leaves to all the independent reasonings and conclusions with regard to them.

The Dominie's Wife.

A few triumphs in the matter of opinion have a most salutary effect in giving a woman the respect of her husband. A noted doctor of divinity has discovered this fact. He has a wife who is quick-witted and as sensible as he is. They have several bright children, and their house held is one of the happiest in America. but Mrs. Dominie has sometimes confidentially remarked that men do get dreadfully arrogant and disagreeable, even the best of them, unless they are "taken down" once in a while.

One day, the doctor and his wife were discussing the matter of putting up a shelf in a certain room.

"This is the proper side on which to put it up," said the Dominie, severely.

"I beg your pardon, my dear, but I should say a shelf put up there would tumble down," rejoined Mrs. Dominie, thoughtfully. "Now, on that side are joists to which brackets could be fastened."

"There are no joists on that side," averred the Dominie, with conviction.

"You can't really tell until you sound the wall with a hammer or something heavy," said Mrs. Dominie, "I think there are joists there."

The carpenter came the next day and put up the shelf on Mrs. Dominie's side. He said there were joists on that side, and there wasn't any solid support on the other. Did Mrs. Dominie crow over her husband? Not a bit of it. That would split the whole thing. She just laughed at him demurely out of the corners of her eyes, and kissed him, and told him he was the very dearest, sweetest man in existence, which made him give her a playful box on the ear and a shake of mock reproof. But, in his heart, he respected her because she had a real opinion, and it had been a good one.

Again, there was a step-ladder to be put away. Where should they put it?

"There's the long closet," suggested Mrs. Dominie.

"Oh, it won't go in there!" declared Dominie.

"Now, you try it," persisted his wife. "I think it will."

"Let me measure," said the Dominie, gravely, and he produced a measure and went at it.

"I was right," he said; "it is now mathematically demonstrated that the ladder will not go into the closet."

"I don't think you have calculated upon just the plan that I propose to give it," insisted his wife. "I don't wish to seem absurd, but I feel a moral certainty that that ladder will go into the closet. Please make the attempt now, just to gratify me."

The Dominie grumbled, and said something under his breath about how strangely even the most reasonable of women would sometimes conduct themselves; but he carried the ladder in, and—it fitted into the closet like a charm!

Mrs. Dominie put her face into a convenient pillow and laughed so hard that even the Dominie, who was inclined to be a little cross, had to laugh a little himself. "Do forgive me!" cried Mrs. Dominie, putting up a bright face to his; "you have such a noble decision of character, my dear, that I can't bear to disparage it, but don't you think that you sometimes, very occasionally, let it get the better of you."

And the Dominie confessed, with a grim and somewhat chagrined smile, that possibly sometimes he did. But he loved her the better and respected her the more, because she had shown that she had an opinion of her own, and the power to maintain it.—*Good Cheer.*

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