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## TERMS AND NOTICES.

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## Religious Intelligencer.

SAINT JOHN, N. B., DECEMBER 18, 1868.

## "LET US HAVE PEACE."

Shall we have it? The above is the language of a man of war. One, who fought his country's battles and was successful; and to-day takes his place at the head of one of the greatest, most enterprising, and among the most powerful nations on the earth. This nation is Protestant, and is destined to sway a very great influence in the world. Religious freedom knows no bounds in the United States, and from this the nations of the globe are fast being schooled to the fact, that there is no necessity for inquisitions, nor religious persecutions; but, by giving unrestrained freedom to the exercise of the human mind, guided by the Scriptures, truth will, like liquids of different specific gravity, find its proper and legitimate place. In that country, as well as in the New Dominion, all are, religiously, free and equal. Every man can worship God according to the dictates of his own conscience. To this most every nation, on the face of the globe, come. England, one of the oldest, most wealthy, and freest of European nations, is, in this respect, still behind. She has her establishment, to which all must contribute; but this is fast passing away; we mean the principle, not the church. We have no desire to see it lose its high and dignified position; but we do expect to see it take its stand side by side with its sister Protestant churches, supported by the voluntary offerings of its members, and, being purged from its papal and ritualizing influences, labor for the extension of perfect religious freedom in the world. The recent election in Great Britain shows the tendency of the age. The substitution of the movement, which has placed Mr. Gladstone at the head of the British Government, after a closely contested election, is religious liberty. Even in this contest papal Ireland has assisted, unconsciously 'tis true, to fight the battle, and thus the true principles of liberty being established.

We have then two of the most powerful nations on the globe laying down, as the basis of their governments, perfect religious liberty. From these let us next turn our eyes to Prussia, united and now firmly established, as the leading power of Germany, fast hastening to the point of religious liberty; making three leading powers, or nations of the world, all Protestant, granting and establishing, as the basis of their government, perfect equality in religious matters.

The negotiations now pressing between England and America lead us to believe that all causes of difficulty and misunderstanding will soon be swept away, so that the watchword, "Let us have peace," will be fully realized, in a worldly sense, between these two liberty-loving and Protestant nations. From the example of these nations, papal countries are gradually learning that the unsuited papal and priestly bondage is not for the prosperity of the nation, and hence they are beginning to shake themselves clear of the shackles which so long have bound them. Italy, gasping for liberty, with one desperate struggle has herself free, so that his papal majesty, in the midst of his own people, can hold his throne only by the means of foreign troops. His people demand "religious liberty," and they get it. Spain, likewise, one of the most down-trodden, the one in which the inquisition was at one time all powerful, now arises and shakes from her oppressors, and demands liberty, religious liberty, and, no doubt, she will get it. True, she may err in her struggles, but, in the end, truth will prevail. We need not go further. Austria, Turkey, and Norway, and Sweden, and all these countries, and even the great Russia, is advancing toward liberty of conscience. Never was there a brighter day for the friends of the Bible than this. Gospel truth is extending. Gospel liberty is sought for, and light is springing up in places where, but a short time since, all was darkness.

We say with Gen. Grant, let us have peace; but only that peace warranted by the word of God. Not a false peace, but a genuine peace—one emanating from perfect liberty and purity. When that day comes, we will have peace; for it is foretold, "Nations shall learn war no more."

When rulers govern according to the principles of the Gospel, when subjects enjoy such treatment, then will we have peace.

But, to the true worshipper, there is a sweeter peace, one arising from a consciousness of sins forgiven, a realization of the presence of the Master, such as the martyrs had when, amid all their sufferings, they could sing praises to God, and feel that He was their support. This is the peace we need; and when the subjects of a monarch have this peace, they are sure of that peace which is so anxiously desired by the world, and for which we should pray. "Let us have peace."

## TEMPERANCE.

No. IV.

Who is responsible? A man leaves his home sober, enters a licensed tavern, drinks till he is unable to care for himself, staggers into the street, tumbles from the wharf, and is drowned. Another enters a licensed hotel, drinks to madness, draws a deadly weapon strikes his supposed enemy—it may be his friend—and from the wound he dies. A third carries at the bar till a late hour, leaves a very demon, staggers to his home, maltreats his wife and children, from the effects of which some is assumed for life; and still another, possessed of talents, and with acquired ability, suited to hold the most exalted position in society, drinks at the fashionable saloon, enters the gambling hall, becomes a confirmed drunkard, and, from frequent debauch, contracts disease of which he dies. These are not over-drawn pictures; they are scenes that are occurring daily—scarcely a town or village but what produces its quota. Who has not seen them? Who has not known them? Who has not felt them, in some of their forms. I venture the assertion that you have not a single reader who can say, and say honestly, "Intoxicating liquors have done me no harm, neither directly nor indirectly."—not one.

But, I ask, who is responsible for all this sin and misery—this mourning and sorrow—this destruction and waste? Some one, surely; the question is, *Who?* Allow me to answer this question in a few words. The drunkard will be held accountable for his own sin in the sight of God, and cannot escape, unless by repentance and faith he seeks the pardon of his sins. Him who alone can forgive; and this can be done only as he abandons his evil practices. The liquor dealer will find, at that day, that he is not wholly free. God will have his account, and must

fulfill will it be. "Yes, Lord," he must say, "I knew it was evil, and only evil, and that continually; yet, for the sake of gain, I sold till death came; and souls were lost, and now feel their blood is upon my garments. They were my neighbors, and I not my brother's keeper, but destroyer." Such must say "Amen," to their own condemnation. I do not, at all the gold in Christendom, take the responsibility of a rum-seller. Does he, for a moment, suppose that the tears of that wife and the cries of those children will not be heard? Does he suppose that God will not avenge the sufferings of the widow and the fatherless?—the starving, huddled little ones, who have been robbed of their earthly support by one who should have been their protector, but the desire of gain was the ruling passion. Well says the poet: "Oh, cursed lust for gold! for which the soul gives up its interest in both worlds; first started in this, then damned in that to come." This language is applied to the miser, and may, with much propriety, be applied to the seller of intoxicating drinks.

The responsibility does not end here, fearful though it is, dreadful though it appears. Could I believe that the whole responsibility rests with the drinker and the seller, I should rest, not satisfied, but secure; for I neither drink nor sell, and trust in God I never shall; but I am one of the community, and, as such, help make the laws; for every man having a vote in a country under British rule, helps make the laws. I, therefore, cannot be free from responsibility till I have done all I can, by precept as well as example, to stop the course of intemperance. Yes, Mr. Editor, those who make the laws to license to sell this poison and curse, and permit its importation, as well as those who approve their course at the polls, must be held responsible to both God and man for the evil and damage arising therefrom.

I am therefore free to say that, at no time, can I support or vote for any man, whatever his ability or talents, who either drinks himself, or supports the drinking customs of society. Drunkenness is the great sin of the age, and one for which every Christian must give an account. Well will it be for that one at the "great day" who can with confidence before God declare, "I did what I could to stay its onward course; I labored and toiled to this end; I prayed that its fountain might be dried up; I cried to God that this great sin might be removed; I gave my influence against it in every way; I neither touched, tasted, nor handled it; and with a conscience void of offence, can appeal to his Judge for the truthfulness of this assertion.

I wish to wash my hands from the sin of this curse, and hope to labour in the future, as I have in the past, by precept and example, for its overthrow. Let every man and every woman, every saint and every sinner, ask the solemn question touching this evil, *Who is responsible?*

## ENCOURAGEMENT—SUGGESTION.

BROTHER McLEOD.—Allow me to write you a word of encouragement. I am among your oldest subscribers. When you were a little school boy, and the *Religious Intelligencer* an infant, I was a regular subscriber and reader; and, I may remark, that up to this date, I am not aware that of the 778 numbers which have been issued, I have missed seeing a single copy. Can you suppose, then, that I am a disinterested reader? Do you suppose that I am without feelings of anxiety when I read in its morning columns, that its originator and Editor had gone to his rest? Do you suppose that I am indifferent and without my moments of fear? Not I; great was my anxiety, and strong were my desires that the God of your sainted father would aid you, and that he would bestow upon you grace equal to the emergency; for, I must confess, I love the *Intelligencer*, and hope it may ever continue in the future, as in the past, to be worthy of esteem.

My fears are removed; for nearly two years I have carefully watched my old and tried friend. I find it presenting the same familiar and friendly face, breathing a similar good-will to all who are striving to build up the walls of Zion, and speaking out with the same independent voice against evil in all its forms as it did in former days; so that now, my fears all gone, I hope again to look forward to a prosperous course both for the paper and its Editor. Your labour must be arduous and your anxiety great, but, my brother, God, who sustained and blessed your predecessor, will, if you look to Him, aid and bless you in your daily toil; for such labour is not in vain in the Lord.

There is one thing I have always regretted, that our "ministering brethren" do not report to you, occasionally, their labours. This they failed to do in your predecessor's day, and still they withhold. I do not mean that I should like to see long, prosy letters from them, but if they would occasionally drop a note, giving a brief outline of their labours, with such items of "local news" as would enable you to glean some information for the public, it would greatly assist you in your work, and be a never ceasing source of pleasure to your readers. Through our Denominational Organ we wish to learn where our ministers are, and what their prospects; besides it would show a unanimity of work that would tell favorably on the world. I hope, in this way, to hear from all of the servants of God who are labouring to sustain the cause, in connection with the F. C. Baptist Denomination, in the Province. I am satisfied that, would they write you monthly, however short the letter, if not for publication, to enable you to make extracts, they would feel better, your readers would be pleased and benefited, and the cause thereby advanced.

I can, in all sincerity, bid you "God speed." Trusting that success may crown your labours, and that through them great good may continue to flow, I remain, Yours truly,

A BROTHER.

Our correspondent has our grateful thanks for his words of brotherly encouragement, and his expressions of interest in the *Intelligencer*. We have only to say that we desire nothing more earnestly than that our paper, as "A Brother" anticipates, shall be in the future, as in the past, faithful in defence of the truth, and equally faithful in condemnation of evil. Its mission is to aid in extending the reign of righteousness, and overthrowing the power of sin, or, as its motto expresses, "That God in all things may be glorified through Jesus Christ."

That it may not fall short of accomplishing what was intended in its origin, we feel disposed to labour with all earnestness, and we are willing to sacrifice not a little. And we assure "A Brother," and others who have given us timely encouragement as well, that while we know that our humble efforts are not unappreciated, we feel stronger for the almost ceaseless toil necessary to the weekly preparation of our columns.

"A Brother's" suggestion to ministers should not pass unnoticed. The frequent appeals that have been made in the *Intelligencer*, for correspondence from our ministers, have resulted in only a fitful response from a few. The suggestion in the above letter is good. May we not hope that it will be acted upon. Our churches would be benefited by having a monthly synopsis of denominational news made up from reports from the ministers. If the brethren will furnish us with the information, we will promise to keep the denomination acquainted with the condition of its churches, and the successes of its ministers.

We are pleased to hear of Bro. Downey's success.

## MRS. G. A. HARTLEY.

On the 5th inst., after a sickness of only eleven days, JANE ANN, wife of the Rev. G. A. Hartley, of Carleton, Saint John, aged 85 years. She has left a sorrowing husband and three dear children to mourn their deeply all-circ bereavement.

Mrs. Hartley was born in Brighton, Carleton County, and was the youngest daughter of the late Samuel Hayden. She was married on the 12th of July, 1858, and immediately moved to this city, where she continued to live until she passed away to the association of the holy ones in heaven. She was an exemplary Christian woman, and although dying at a comparatively early age, she was a member of the church of Christ and lived in his service longer than many who have lived many more years in this world. She was the subject of a work of grace in her heart when comparatively a child. At the tender age of nine or ten years, she felt the need of a Saviour, chose the better part, experienced the pardoning love of God, and was baptized by the Rev. George Orser, and was received into the fellowship of the F. C. Baptist church of her native parish. After coming to Carleton she united with the church of which her husband was, and continues to be, the pastor. From the time she professed religion until the hour of her death, she maintained a firm and open Christian life and character. Never did she fall back into that state known so well to backsliders. Thus did she faithfully serve God, about twenty-six years out of a life of thirty-five. Her great wish seemed to be, to sincerely serve God, and to facilitate the enjoyment and usefulness of a life so desirable, was always attentive to the means of grace; especially did she love to be with her brethren and sisters at the Lord's supper, and with them to enjoy the communion of saints, which has been of singular advantage to so many of the Lord's dear people in the experimental and best part of a Christian life.

Combined with her Christian character, were those qualities which eminently fitted her for domestic life. She was a prudent, affectionate wife, and a careful, tender mother. Her family enjoyed those domestic comforts which so largely depend upon economy and decorum. Dr. Johnson's motto was one of her rules in her family: "Live on what you have; live if you can on less." She so combined the religious and social elements in her life, she obtained the commendations and respect of all who knew her, and in all the vicissitudes of life exemplified such a meek and quiet spirit as entitled her to be called "an Israelite indeed." During her sickness she spoke calmly and firmly about dying. She knew she was nearing home, and took a most tender and affectionate leave of her husband and little ones, commending them to the care of God and her friends. Hard and trying as she felt it to be, to leave her husband and children behind her, she said, "Her Heavenly Father was calling her up to mansions in glory, and that she would soon see her dear father and mother, and two loved children who had gone before her, but the brightest and purest of all whom she expected to see was Jesus, who had bled and died for her, and whom she loved as she could love no other." Her last scripture quotation were the words of the dying Stephen—"Lord Jesus receive my spirit." Absent from the body she is now present with the Lord. Her blood-washed spirit now joins the heavenly choir in songs of praise to him who redeemed her with his own precious blood. Her remains were interred in the burying ground in Carleton, St. John, on the 8th inst. There were present the Revs. Guter, Weyman, Barnes, Bill and Huestis, with a large number of sympathizing friends. Kind-hearted friends or more attentive physicians, never attended the sick, nor sympathized with the mourners, than were present during this trying scene.

G. A. H.

## HOME MISSION REPORT.

To the Rev. G. A. Hartley, Corresponding Secretary of the Home Mission Society:

DEAR BROTHER,—I must ask your indulgence for not reporting to you sooner my labour in the mission field in the Parish of Wicklow. A press of cares in connection with moving to this place, and getting settled, must be my excuse.

I went there about the middle of September, and laboured about half a month. I received a hearty welcome from the people. The brethren and sisters united with me in a few special meetings, besides the regular Sabbath services, and we enjoyed some blessing in the Lord, and our hearts were comforted together in Him. The church received some help and encouragement, but do not know that any were converted to God. It was not a very favourable time for special labour, in consequence of the abundant rains that fell about that time. Elder McMullin was with me in one Conference meeting. Brother Reid also preached for me one Sabbath evening, and united with me in holding a missionary meeting.

As no special revival among the unconverted appeared, and as the church in this place had given me a call to labor with them, I thought best to leave, in order to move my family here before the weather was too cold. I was pleased to witness the intelligent and earnest piety of the church, and also to see their new and beautiful Meeting House in which they worship God. My earnest prayer is that He will build them up in their most holy faith.

The receipts for the Mission were, in cash, \$16.13. Pledges, \$2.25. F. BARNES.

## HOME MISSION REPORT.

To the Rev. G. A. Hartley, Cor. Secretary of the H. Mission Society:

DEAR BROTHER,—I commenced labouring under the direction of the Board on the first of November, and spent the first Sabbath with the church at Ed River. I found the brethren trying to hold on. Their prospects are very good. They contemplate building a meeting-house next summer, which will add very much to the comfort of the worshippers in that place.

After spending a Sabbath very satisfactory to myself, I started for Keshelville, and found the religious interest in that place rather low. I met Bro. Doucet at home; he joined with me in holding meetings. We held two each day, and visited the families as time would allow us. We remained with them about three weeks, and had a visit from Bro. Shaw, who spent one Sabbath with us. His help was very timely. We saw the church very much revived, backsliders were reclaimed who had not borne the cross publicly for years. I baptized eight and added fifteen to the churches. I left them very much encouraged. They intend to secure pastoral care when they get a meeting-house; and had a meeting appointed for that purpose. Their house is already commenced, and they hope to get it fit for worship in next summer. I am now at home spending a few days with my family and resting my lungs, which were somewhat impaired. Money in this section of the country is rather scarce at this season of the year; your missionary did not collect very much money. We held a missionary meeting before leaving Keshelville, and collected a few dollars in cash, and some pledges.

## MISSIONARY REPORT.

To the Rev. W. C. Weston, President of the Yarmouth and Shelbourne Quarterly Meeting Home Mission Society of Nova Scotia:

DEAR SIR AND BROTHER,—The time has arrived for me to make my first monthly report. The first Sabbath of the month just closed, I spent at Kemptonville. The second at the Quarterly Meeting held at Argyle, after which time I returned to Kemptonville, and have remained there ever since. I have been

T. VANWART.

holding meetings all the time between the two places, and have had the assistance of the pastors—Elders Knowles and Weston—who have labored with great acceptance and with me in each of their respective churches. Some revival has been experienced by each, and many wanderers have been reclaimed and we trust, some converted. Several were baptized last Sabbath. Many anxious enquirers are asking, "What shall we do to be saved?" and good prospects of quite an extensive work of grace are apparent among the people; may God abundantly bless them and us. I shall probably labor there about two weeks longer. I have collected during the month \$18.28 for the funds of the Society.

W. M. DOWNEY.

Barrington, Dec. 1st, 1868.

## THE WEEK OF PRAYER.

The circular issued by the Evangelical Alliance was published a few weeks since, but we republish it for the benefit of those who may have overlooked it. The circular invites Christians throughout the whole world to spend the week, commencing Sabbath, January 2nd, and ending January 10th, as a week of prayer. On the necessity, the duty, and the privilege of prayer, there cannot be two opinions among the well-attended, and were marked by deep religious feeling; neither can it be doubted that God was the result. It is hoped that a spirit of prayer, by the power of the Holy Ghost, may be richly poured out upon the hearts of believers everywhere. Then there can be no doubt that there will be much prayer—private and public, silent and vocal.

The following is the programme suggested:

*Sunday, January 3.—SERMONS.* Subject: The intercession of the "High Priest" over the House of God. "Thy motive and model of united prayer." Heb. 10: 19-22.

*Monday, January 4.—CONFESSION OF SIN, AND THANKSGIVING* for special and general mercies during the past year, to nations, churches and families.

*Tuesday, January 5.—NATIONS.* For their temporal and spiritual prosperity; for their temporal and spiritual prosperity; for increased openings for the Gospel; for the removal of social evils; for the better observance of the Lord's Day; and for kings and all in authority.

*Wednesday, January 6.—FAMILIES.* For children of Christian parents; for a blessing on home influence; for all Seminars of Christian learning—Universities, Colleges and Schools; for Sunday Schools, and private instruction; for our youth abroad; and for a blessing on Christian literature.

*Thursday, January 7.—TAXATION.* For the knowledge of God's Word and increase of spiritual life; for the removal of hindrances to rich and poor; growing love to Christ; a more earnest love to Christians of varied name and of all nations; and for the sending forth of more laborers into the harvest.

*Friday, January 8.—MISSIONS.* For the conversion of the heathen and Mohammedan; for the growth of Missionary zeal; for the removal of hindrances to preaching the Gospel among all nations; for recent converts; and for all who are suffering persecution for the truth.

*Saturday, January 9.—GENERAL.* For the conversion of the heathen; for the circulation of the Holy Scriptures; for Christian and philanthropic societies; and for the outpouring of the Holy Spirit on Christians and Christian Churches throughout the world.

*Sunday, January 10.—SERMONS.* Subject: The duty of the Christian Church in relation to the religious wars of the world.

The Alliance feel assured that thereby the hearts of Christians will be refreshed, and the hands of those brethren strengthened, who in other places, at home and abroad, lead before God the gifts of his grace and the out-stretching of his arms to bless his church and convert a perishing world. Fellow-Christians! Let us with one accord, aspired to see the commencement of a new year, exercise the world with our faithful, fervent and united prayers. Let us then gather around the throne of our Heavenly Father, forgetful of our differences of language, nation and ecclesiastical system. Let us plead in the name of our Lord, Redeemer, and Intercessor, for blessings which the circumstances of our times show to be most needed, urgent and important.

## THE UNIVERSITY.

The public oral examination of the students took place in the Library, on Monday, the 14th inst., at 9 o'clock. There were in attendance, His Honor, the Lieutenant Governor, the Bishop of Fredericton, Revs. Lee and McLeod, Drs. Brooke, Spurgeon, and Atherton, the Chief Superintendent of schools, and several other gentlemen. The order in which the classes were examined is as follows:—1st. Freshmen in Cicero de Officiis, by Prof. Campbell; 2nd. Seniors in Integral Calculus, by the President; 3rd. Seniors in Anatomy, by Professor Bailey; 4th. Juniors in French, by Prof. D'Avray; 5th. Seniors in Mathematics, by Prof. Jardine; 6th. Seniors in Theology, by Prof. Campbell. The manner in which the students in the various classes acquitted themselves afforded a sufficient proof of praiseworthy effort in preparation for the occasion, and the success which has attended these endeavors can scarcely fail to add to the ordinary pleasures attendant upon the holiday season. The learned Professors have also just cause to congratulate themselves upon the result of the examination which has just closed, inasmuch as their zealous exertions to preserve the reputation of the University has been crowned with success. At the request of the President, His Honor made a few remarks which were highly interesting, and were received with great applause on the part of the students. He alluded to the Gilest scholarship, which was now open annually to the whole Dominion, and was of the opinion that it would yet be carried off by the sons of New Brunswick. He urged upon the students the great necessity of constant application to study, but above all to pay strict regard to their moral education. He closed by requesting the Professors and students to take dinner at the Government House on the 15th of January, which will be the commencement of the Lent term. The President then remarked that as they had been engaged in the written examinations during the three previous days, they must feel somewhat fatigued, and hoped that the vacation might be one of great enjoyment.

## DENOMINATIONAL.

REVIVAL.—Bro. H. Mills writes, under date of Dec. 10th, that he has been doing some missionary work for some weeks past, and is pleased that his labour has not been without evidences of success. He has held some special services with the following churches: Sarsfield Church, Somerville Church, Andover Church, and the Parish Church. At each of these places there were signs of encouragement. At Andover and Perth there were some conversions; at the latter place four converts had, up to the time of writing, been baptized by Rev. A. Kinney. Licentiate Fitzherbert was with Bro. M. during the series of meetings in Perth.

On Thanksgiving Day the members of the Somerville Church made a Miss. visit, and presented with a donation amounting to \$25.

REVIVAL AT VICTORIA CORNER.—We hear that some revival has been, or is being, enjoyed by the Church at Victoria Corner, Carleton County. We have not received any direct information, but learn that several have been baptized by the pastor, Rev. T. O. DeWitt.

Rev. John Perry has been holding some extra meetings on the Millstream, so a friend informs us. We have not learned the result.

It is thought a new Free Baptist Meeting House will be built at Tracy's Mills, North Branch, Oranocote. Success to the undertaking. The Church there has now the services of Rev. F. Babcock, than whom there is no more earnest or faithful laborer.

## WORK FOR CHRIST.

Rev. S. L. Caylor gives the following wholesome advice to Christians:—

Work for Christ! This is the best cure for a spiritual invalid in the church. Hard work cures dyspepsia. Like a bracing walk of a mile or two, or a few hours of sturdy axe-swinging or wood-sawing, to insure a good appetite, so is a hearty devotion to religious duty, the best quickener of hunger after God. Work develops a man's spiritual proportions. Lazy church members grow puny and spindling, like some well-dressed boys who are brought up in perfect idleness. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and hardy in the pulse beat of piety. I never knew a thorough worker for Christ to be troubled with serious doubts about religion, or to be afflicted with "blue devils" of spiritual despondency. I seldom have known of a good worker giving his pastor the heart ache, or making trouble in the church. I never knew a worker who tried to freeze up a prayer meeting. I am never afraid to offer such a man a subscription paper. It is lazy professors, the people who ride on the cushioned seats of the church car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The sight of a dying church, or even a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we fail to do, that wears us out."

## A PRICELESS LEGACY.

The following, related by a missionary of the American Sunday school Union, is proof of the great good frequently resulting from the wise use of means seemingly trifling:

Five years ago, a teacher in a Sunday school in New Jersey buried his only son. With many prayers the parents committed to my hands a small sum of money that belonged to their darling child, that I might plant a Sunday school for him in some distant place. The place selected was a moral waste, there were but two or three Christian families in the neighborhood. Besides these there were eight Roman Catholic families. You know how hopeless such a field is generally considered; and soon the little school-house was filled to overflowing. Ere long one dear little girl was led to Jesus. She began at once to work for Him. She was supplied with Sunday School papers, and started out on her mission among the children of the Romanists. Her first plant a Sunday school for him in some distant place. The place selected was a moral waste, there were but two or three Christian families in the neighborhood. Besides these there were eight Roman Catholic families. You know how hopeless such a field is generally considered; and soon the little school-house was filled to overflowing. Ere long one dear little girl was led to Jesus. She began at once to work for Him. She was supplied with Sunday School papers, and started out on her mission among the children of the Romanists. Her first

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