

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 28, 1873.

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Frederickton, Nov. 16, 1872.

The Intelligencer.

The Duty of New and Feeble Churches to the

Heathen.

BY REV. J. T. WESTOVER.

To the world, Christianity is full of riddles. The rules by which it is governed, and the spirit which it is to possess, are entirely contrary to those of the world; and, in fact, subversive of its principles and cherished theories. Hence, when our Baptist Carey first proposed the scheme of modern missions, and the little gathering at Kittering subscribed five pounds, it set up a shout of derision, and sneeringly talked of the unknown "cobbler," and his £5 for the conversion of the heathen!

And no marvel, for to human view, it was exceeding small, and surpassing foolishness. But the foolishness of God was wiser than men; and the weakness of God stronger than men. In the heart of Carey God had planted a seed-thought, and that five pounds was a seed-offering. And how these seeds have grown! Grown as the mustard-seed; and missionary increased by tens of thousands, and the £5 multiplied by millions. And

"Souls that long in darkness pined, Have seen a glorious light."

No such grand spectacle has been presented to the civilized world as is developed in the history of Christian missions; whether we consider the heroism of the missionary, or the sacrifice and self-denial of the church in prosecution. These men, and feeble women, have gone forth, from quiet, loving homes; torn themselves away from civilization and refinement—away from emblems and banners and the tramp of marshalled hosts, but in silent isolation to tread "the death-taught wilderness" alone; to dwell, and toil amid scenes contrary to all their tastes and habits, and utterly revolting to their moral sensibilities; so much so that they are compelled to send home their children to be cared for by friend or stranger, separated from them by half the circumference of the globe. And no sublimer scene has been witnessed on earth since the God-man's passion, than the one in which a missionary mother led her two little boys up on the vessel's deck, and gave them in charge of the returning veteran, saying, "Brother Kincaid, this I do for God and the heathen." Well might her husband send home as his dying message to the churches, "Six men for Ararat!"

Then, how have these missions been sustained? Not alone by the wealthy, who give from their abundance; but the self-denying offerings of the poor, and the widow's mite have a larger share in carrying the bread of life to starving souls. And there is a fitness in this order of things; not according to worldly policy, but in beautiful accord with the word of God. The world earthly maxims says: "Charity begins at home." The divinely inspired one reads, "Charity seeketh not her own." How sublimely different; how vastly superior.

According to Bible ethics, "There is that giveth, and yet increaseth; and the withholding more than is meet, tendeth to poverty." And "In a great trial of affliction among the churches of Macedonia, the abundance of their joy and their deep poverty abounded unto the riches of their liberality." Benevolence, constant, self-denying liberality, is a necessity to Christian, individual, or church prosperity. The man of the world enters on his ledger all that he gives away, so much loss on his profits in trade; the Christian enters it on the other side, as so much gain, or profitably invested.

Said the pastor of a new and feeble church, in an Eastern city, when taking a collection for Foreign Missions: "The First church gave only \$55—they can afford it, for they are rich, we are too poor to give less than a hundred." That man understood the law of true Christian benevolence. Hence, all our "new and feeble churches" should be encouraged to give liberally to the cause of Foreign Missions, not only to cancel the claims of the heathen upon them, but also for the sake of influence upon themselves.

Nothing is easier, or more natural, than for our selfish natures to say, of our churches, "We are in a new country; our churches are weak, every department of our home work is pressing us hard; duty begins at home." But my brethren, does duty end there? Is not the spirit that is in the world? What would be thought of that man who, in company of lost men, out on our wild prairies, should refuse to share his single loaf with his starving companions, because his own hunger was pressing and his supply scanty? According to the law of Christ, are not the heathen companions with us, in a common ruin? "Who is my neighbor?" They are dying with hunger; we have some bread, though poor, dare we do other than divide with them? Away with our worldly maxims, and our worldly policy. "Charity . . . seeketh not her own." And the best way to build up our own churches, and make all these broad prairies as the garden of the Lord, is to sow bountifully and build broadly.

"Dig channels for the streams of love, And let them broadly run."

Indeed, the expansive benevolence might be urged from a selfish motive; for, strange as it may seem, it is in a church financial prosperity. The apprehension that liberal contributions to the heathen will interfere with the interest of the home field, is altogether a mistake. The reverse of this is the truth. The idea that the liberality of a church to objects outside of its own immediate inclosure, would shrink its already depleted treasury, and thus diminish the pastor's scanty support, and cripple home enterprises, is equally ill-founded; and contrary to facts and scriptural teachings. Church treasures are empty, not so much because they are really wanting in pecuniary ability to carry on their church work, as for lack of a proper training in the scriptural precepts and practices of giving. In the examples given, the people gave *willingly*, in some instances, more than sufficient; and in one case, at least, beyond their ability, entrusting the apostle to receive their gifts.

And why all this? Not because the gospel was other than what it is now; but because giving, equally with praying and singing, was made a part of worship. They understood "the worship of giving." The Jew must not come before God empty-handed. "Honor the Lord with thy substance, and the first fruits of all thine increase." And Christians are commanded, "upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

God's people have a great mission to compass. The Gospel is to be preached to all the world; and all of the disciples are to share in the honor of this work. God has built his church on such principles as demand it, and no church can fulfil its mission, or achieve success at home, by keeping its benevolent sympathies and activities pent up within its own immediate boundaries. Our efforts, and our benevolence must be organized and worked upon a scale commensurate with the Gospel; and that encircles the world.

The desolate Sahara of heathenism must be converted into fruitful fields; the tough sward of its enslaving opinions broken up; and its huge rocks of caste, which bind and crush millions, be blasted. And this, under God, is for us to do. It is ours to preach the Gospel to all lost men; to lift up our prayers, and give our alms in behalf of a world of sinners; to grasp the standard of the cross and carry it round the world. Christians need to live broadly in their church-life; and our church doors must be made to swing outwardly, instead of inwardly upon ourselves; for in the economy of grace, benevolence is a condition of prosperity. Thus, the cry of perishing millions swelling in our ears—

"Come over and help us!"—joins with our own quickened powers, urging a response, until we wish for a thousand tongues to proclaim them the way of life.

What church so feeble, what Christian so poor, but can, and would, have some humble part in this glorious work? When the tocsin of war sounds over the land, how the multitude rush to arms, and those who cannot go to the scenes of strife themselves send their substitutes, or other willing offerings, from the men of wealth to the humble poor. All cannot go in person to the heathen—it is not best they should—but in the person of those who go for us, and the money we give, the poorest church can have a representative in the foreign field. In these we can go to the benighted and announce the glad tidings of heaven's great mission. In them our feet shall touch those distant shores, and our tongues sing of the coming glory of our Lord, in his good-will to man. And all this will give us errands to the mercy-seat, and fill our mouth with arguments before the throne, as we shall be apt to pray for those objects toward which we give—and Cornelius-like our prayers and aims will go up together before God. This will stimulate the interest of the church in the cause of missions; the members will wish to inform themselves on the subject, and thus it will become an educational power; the spirit of religious enterprise will be cultivated, every department of our church-life or activity receive a new impulse, and a new bond of unity be thrown around the membership, as a common object of prayer and effort is set before them. And more than this; disinterested affection and effort for others, is that spirit which makes man the most like God. The spirit of missions is the spirit that moved God in giving his Son. To ignore, to overlook this interest, is to weaken the aid of God within us, and we cannot afford to destroy it in our hearts, or quench it in our church-life. When Christ bade his followers "Go and disciple all nations," it was only a demand that they should carry out his divine, unerring law of the Spirit. The incarnation, itself, was the highest putting on of this great law, and he has so ordered it that all blessings come to our race through human activities and instrumentalities. There are vast heathen empires going on toward death—agonizing in their blindness, and carrying terrible loads, and though God has sent his Son, "no Christ has touched their shores; no prophet has cried in their streets; yet the Christ has come, and the prophets have cried, and the Gospel is in the world." God has given it to us; but human instrumentalities, entrusted with the message, has failed to carry it to them. The carrying of it to them is the mission of all God's children; and it is so ordered that this work not only gives light to those who sit in darkness, but also induces supernatural power in those imparting; lifting them up to a higher life. Thus it is catalogued among the forces to regenerate humanity. It comes to us by coming into us; becoming part with us, and so God works in us, to will and to do. Salvation does not fall upon us from above as an avalanche, but it is a force working in us, and by these means, building us up. And this is what we want, and the more we can develop it, the more is our life developed.

Our glorious mission, being saved, to save others. The church—all the saint-hood—need to be more and more filled with this grand spirit. Man is lost; and God's Son is come to save him. Man is lost; and the church is commissioned to go forth in the might of her faith and prayers to his salvation, arouse every energy, awake every slumberer, and point the way to the perishing.

In danger and out of danger, in storm or in calm, the serene soul buoyed by a Divine trust, rushes out in prayer, as naturally, as freely, as waters gush out of the hillsides, or sunbeams dart from behind a passing cloud. Happy are they who possess their souls in peace whose hearts are always charged with prayer, and who make it the spirit's daily and richest diet.

Passion that flares up into a flame on slightest provocations is unchristian. Righteous indignation over wrong and injustice—indignations that set bold and strong against sin and sinning—this is but Christian anger, which may be often manifest, and do no harm. The rather will it do good. There are times when not to be angry would show a man to lack manhood.

THE COST OF BECOMING A CHRISTIAN.

Many think they have to pay a great price to become a Christian. Let such think what the poor heathen have to sacrifice in embracing Christianity. Read the following from the *Missionary Herald*:

It is almost always a pleasure to preach to these poor people. They haven't the self-satisfied feelings and pride of the higher castes. They acknowledge themselves sinners, and in need of a Saviour, and often readily accept the Gospel as true, but do not heed it because they think their bodily support can only be obtained by following their hereditary ways. The cares of this world choke the word. Oh, these tests that Hindoo Christ! have to stand! They are tests indeed. When a man considers the matter of becoming a Christian, he considers whether he can actually leave all for Christ's sake. The probabilities are, that if he obey Christ he will lose houses and lands, and father and mother and wife and children. Relatives become enemies. Friends are changed to foes. In nineteen cases out of twenty, to speak very moderately, such would be the case. I have heard of but one case among the higher castes where this was not so. The lower castes do not much fear the loss of the kin, and of the kindness of friends, as of the means of subsistence. They subsist to a great extent by their hereditary privileges, and they are in a certain sense religious. To say nothing of the grain received from farmers for work, they have the privilege of begging daily, after the chief meal of the day, the remnants of the dinner of the higher castes. Thus after a great feast it is their privilege to have the leavings. It is their prerogative. All dead cows, oxen, buffaloes, etc., are theirs, and they eat them. From many of these things a Christian is cut off. Feasts and weddings are religious, which, being interpreted, means idolatrous. So, for a low caste man, there is not only the strong probability of his losing, for a time at least, the friendship of his relatives, but there is a certainty of his cutting himself off from a privilege which he values as much as a cherished legacy. It is, with perhaps the exception of a miserable mud-house, his only inheritance, his all. It costs something to become a Christian here, even for such poor creatures."

MIX IN PLEASANT WORDS.

"Why don't you like Aunt K. as well as Aunt M., my daughter? Doesn't she as really love you and seek your good?"

"Yes, sir, I suppose so."

"Does she require anything harder of you?"

"I don't know that she does."

"Does she reprove you any more for your faults?"

"No, sir."

"What's the difference, then?"

"I don't know, unless it is because she don't mix in so many pleasant words as Aunt M." Yes, that was the secret. The two aunts were equally attached to the little niece, and equally desirous of doing her good. Both taught and urged the same duties, and reproofed the same habits, but one secured her love, and the other failed, simply because the one, as the little girl said, mixed in pleasant words, while the other did not. This sort of mixing has much to do with winning young hearts.

And who is less excusable for the absence of this element than the Sabbath school teacher? God's pleasant words of love and mercy are the staple of his instructions. To old and hardened sinners an exhibition of the terrors of the law may be more needful. But children should be won by the sweet invitations of the Gospel. They can even be most thoroughly convicted of sin by presenting them a neglected, grieving Saviour. Not that the commands and duties of the Bible are to be kept out of view; they are needed as the solemn background of the picture. They must be faithfully portrayed; there must be no shunning to declare the whole counsel of God. Yet much depends on the manner of doing this. One may declare them coldly, unmingled with any expression of love or personal interest in the scholar, and so those truths which are to help in their struggle with the natural indifferency or awakened opposition of the human heart. Another with pleasant words will enlist all the social and friendly sympathies as auxiliaries to the truth. What marvel that one should succeed, and the other fail?

But aside from these instructions there are many occasions for pleasant words. Pleasant greetings should always be given when the class assemble. Pleasant recognitions should be exchanged in the casual meeting during the week; and special interviews should be sought when the teacher may give utterance to all the words of friendship and kindly interest; that through all these social channels the waters of salvation may flow to the young soul.

It is related of two ship-captains, that one went the rounds of his vessel with an eye only to the faults of his men. He had no words of praise for what was well done, but sharply reproofed the neglects. As a natural consequence, his men were surly and morose. They were never gladdened by his coming. They had no encouragement to do well, for they said, let them try ever so hard, they could gain not one word of approbation, only at best, a little less fault-finding.

The other captain, with no better natural disposition, but a profounder insight into human nature, seemed in his rounds to notice mainly the excellences. The faults were passed over or spoken of in an undertone. But no instance of painstaking failed to draw forth warm commendation. As a consequence, his men all loved him. They were delighted to see him coming. In striving to merit commendation they avoided the faults which so occupied the attention of the other captain. Discipline, good order, cheerful obedience characterized his ship. Bad habits may often be most effectually corrected by praise of the opposite virtues.

"Pleasant words are as the honey-comb,"

says the wise man. How natural, then, that children, with their proverbial appetites for sweets, should like them. A late popular writer on education argues that this appetite of the child is healthful, and should be gratified. Whether that is strictly true or not, we may safely assert that this equally natural desire for pleasant words should often be gratified.

Let no one suppose that flattering words are meant. Flattering words may for a time taste like honey to the child, as to older people, till their true character is discovered. Sooner or later that discovery will be made, and then they will taste like anything else than honey. Nor are frivolous words meant which the child will soon learn to regard with contempt, and will virtually ask of them, "Is there any taste in the white of an egg?" Of all speakers we have ever heard try to interest children, the least successful were those who sought to amuse them with baby-talk. The children receive it, and justly, as an insult to their understanding.

It is to be remembered, too, that pleasant words are not likened to the necessities of life. Bread and meat are of more consequence than honey. They are essentials; it is a luxury. The housewife who should spread before her household nothing but honey would not "feed them with food convenient for them." The teacher who has nothing but pleasant words to give is not fitted for his station. But one who understands that mixing of which the little girl spoke has learned a great art.

And now, let the teacher recall and combine the two—"Use sweet tones," and "Mix in pleasant words," as he faithfully inculcates the truths of the Scriptures. Then will he prove himself a workman that needeth not be ashamed.—S. S. Teacher.

YOUR EVENINGS, YOUNG MEN.

The historian Hilliard has said—"To a young man away from home, friendless and forlorn, in a great city, the hours of peril are those between sunset and bedtime;" and we have no doubt many a young man will respond to this sentiment. It is then that the theatre throws open its doors, the drinking saloon tempts by its glitter of lights and glasses; then the strange woman stalks abroad; then it is that your companions, tired of the day's labors, and seeking recreation, step beyond the line of rectitude, and cordially invite you with them. What must you do? Avoid temptation; but that is easier said than done. How do you do when you wish to avoid thoughts that trouble and unsettle you? You think of something else, and while you are reflecting upon other things you are not thinking of your troubles.

Your duty, then, is plainly to do something—something that will put you out of the way of these temptations.

If you are happy enough to have a home, be found there as much as possible, and feel that you are bound to do something for the comfort and social life of that home. If you are in the city, boarding, then see that every evening is well occupied. Pass part of this leisure in reading or study, at your room, when it is possible. What fields of knowledge you may survey, and what acquaintances with the past you may make, by one or two evenings spent in this way every week! When you go out, as you certainly need to do, go to some lecture; visit some refined home, where woman's influence will soften you; connect yourself with some class or society where improvement is the motive. If you wish amusement go where refinement will surround you, and where conscience will not reprove you; unite yourself with a Christian association; unite with them in their work, and be at the prayer meetings. But do not feel that you can do without God's grace in your heart. All that we have mentioned is only secondary. Here is your armor.

PROTRACTED MEETINGS AND SPECIAL SERVICES.

We have been asked what we think of protracted-meetings—are they useful in promoting the work of God? That is a singular question. It seems to us everybody can answer it. Romanists, Ritualists, Evangelicals—almost all sects, resort to them. The advantage of camp-meetings, and other protracted services, consists largely in keeping the minds of the people who attend them on the subject of religion, so that, by God's blessing, they become interested in it, and the spell of worldly influences is broken. They have time to repent.

We have been asked whether it is better to converse, and sing, and pray with inquirers, in the church, or to have pastoral interviews with them in private. We say, do both, as circumstances permit. The character of the persons may suggest. Some are profited by one means as well as by another. "Sow beside all waters." Use all reasonable methods. Idolize none. As to wild fire, John Wesley used to say, better have a little wild fire mingled with the genuine than no fire at all. Censure none who are truly in earnest for the salvation of sinners. There may be various modes of expression—no matter, so the devils are cast out. We must hand that question over to Drs. Taylor, Cuyneham, and Kelley. We presume they preach to the heathen, converse with them and pray with them, when opportunity serves. Thus did the apostles, as we gather from the Acts—though no mention is made of "altar," or "mourner's-bench." They endeavored so to preach that the people might repent, believe, profess Christ, and obey the gospel. So did the Wesley's, though they never used such terms as "altar" and "mourner's-bench."

They preached with faith and power, and expected the people to embrace the truth while they preached it, as faith cometh by hearing—and as their hearers believed in their heart, so they confessed with their mouth, unto salvation. Personal counsels and prayers followed when occasion served. Ministers must exercise common sense about these matters, as well as all others. They must instruct the intellect, they must excite the sensibilities, and they must bring consideration to bear upon the will, to induce compliance with the terms

of the gospel. "We persuade men." Some are most affected by clear and emphatic presentations of the truth—some by fervent prayers—others again, who are moved by a sermon, are charmed by a song. If people are not disposed to "come to the altar," seek private interviews with them—bring them to the class meetings—put suitable tracts, etc., into their hands—get pious neighbours to visit them—choose any method, the most likely to bring them to the cross. Some ministers can operate better by one method than by another. Every man has his peculiar gift. Be not slighted or despised. Be all things in the Pauline manner, to all men, so that by all means you may save some—and as many as possible. Be not fastidious about the manner in which persons are brought into the Kingdom—whether with "shouts" or "silent awe," or the sudden burst of "marvelous light," or the gradual gliding of the Sun of righteousness, when he arises over the soul with healing in his wings. But be not satisfied till the sinner turns from his sins, as the Catechism expresses it, "with full purposes of, and endeavors after new obedience." Let him know that he must repent or perish, believe or be damned.—Nashville Advocate.

RANDOM READINGS.

IF THOU HAST GOT UNDER the spirit of bondage, look up to the Lord Jesus Christ for that liberty wherewith He makes His people free. Whatever it be, as soon as it is discovered to thee, make use of prayer, believing God's word of faithfulness, that what thou askest thou shalt have, and that He will so establish thee that thou shalt go on from faith to faith.

BRAIN WORK COSTS MORE food than hard work. According to careful estimates and analysis of the exertions, three hours of hard study wear out the body more than a whole day of physical labor. Another evidence of the cost of brain work is obtained from the fact that the brain is only one-fortieth the weight of the body, it receives one-fifth of all the blood sent by the heart into the system. Brain workers, therefore, require a more liberal supply of food, and richer food, than manual laborers.

CHRISTIANITY, if it means any thing, means sixteen ounces to the pound, three feet to the yard,—a just weight and just measure. It means honesty in all dealings, purity in all conversation, a charity as broad as the race, unfeigned integrity, sympathy, humanity to man, loyalty to Christ and His cross. With these there can be no compromise.

LIQUOR SELLING ILLEGAL.—The operation of the law passed by the last Legislature of Massachusetts forbidding the sale of all intoxicating liquors, ale and beer excepted, has been so disastrous, that the present Legislature, by the overwhelming vote of 145 to 72, has ordered to a third reading a bill sweeping away the exceptions, thus expressing the decided will of the people in that State that the traffic which brings only evil and ruin must be suppressed in their commonwealth.

A RICH LANDLORD once cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterwards became a painter, and painted a life-like likeness of the dark scene. Years afterwards, he placed it where the man saw it. He turned pale, trembled in every joint, and offered a large sum to purchase it, that he might put it out of sight. Thus, there is an invisible painter drawing on the canvas of the soul a life-like likeness, reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them to every man. We must all meet our earth-life again.

LITTLE CROSSES.—Christ comes to us morning by morning to present to us for the day that is opening divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrenean? Or do we toss them from us scornfully, because they are so little, and wait for some great affliction to approve our patience and our resignation to his will. Ah, how might we accommodate to the small matters of religion generally those words of the Lord, "Take heed that ye despise not one of these little ones!" Despite not little sins; they have ruined many a soul. Despite not little duties; they have been to many a saved man an excellent discipline; rightly met, they have often needed the character for some fiery trial. And despite not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life which the Lord has promised to them that love him.—Dr. Goulden.

JOY IN TRIBULATION.—Sarah G. Stanley, a teacher in St. Louis, under the American Missionary Association, gives the following affecting incident:

One aged woman, tottering on the verge of the grave, gave me her brief history, which is the counterpart of thousands—how the greater part of her life had been spent on a Mississippi plantation, under the lash of a brutal overseer; how her children had been sold from her; how the last had gone; how her husband had been hunted through the swamps with bloodhounds and killed by the savage beasts, the flesh torn quivering from his body. She related the horrible story with a detail of circumstances so vivid, that the whole scene passed before me like a moving picture, and when I sat thrilled with horror at the end, she said with simple pathos: "Jesus has been mighty good to me, honey. My heart has been clean broke, but he just come and tell me to look at his bleeding hands and pierced side, and not at poor Dick dead in the swamp. He said he suffered all that for me and Dick and the children, so that by-and-by we might go and live with him forever; and he tell me that just with such suffering as we would have here, we would have that much glory in heaven. Ah! I know it will be a heap, child, a heap. And now he waitin' for me there," pointing with her staff to the blue sky, "He's waitin' and I'm almost home, al-