

denied to all and to himself. As a theologian, for the whole of his life, he has been a student of the Holy Bible. It is not surprising that he should have carried out his own researches into the history of the Church, and that he should have found in the Bible the basis of his doctrine. He has not only read the Bible, but he has also written on it. His book, "The Bible and the Church," is a masterpiece of scholarship and piety. It is a book that every Christian should read. It is a book that will give you a new understanding of the Bible and the Church. It is a book that will give you a new understanding of the Bible and the Church. It is a book that will give you a new understanding of the Bible and the Church.

The Berlin correspondent of the London Daily News, writing on the 3rd instant, says: "As it is pretty certain that no entreaties of the Bavarian Episcopate will induce King Ludwig and his advisers, in spite of their inclination to Rome, to remove under present circumstances a man like Dollinger, now the greatest living historian of the Church, from his chair, it is difficult to see how it can be avoided that once more a series of these declaring war on the Pope and the Episcopate will be struck on the door of a Catholic University. And to the intended Council at Faldia, the cradle of the Christian Church in Germany, if Dollinger be really summoned before it—a demand to which it will be difficult to refuse assent—might easily assume more resemblance to the eventful Diet of Worms than the Bishops would like. That the Council will take place appears to be pretty certain. The deliberations of the Bishops are to extend over a whole series of questions. The contents of the order of the day are to be: Firstly, Coercive measures against all priests and laymen that refuse to acknowledge the Pope as infallible. Secondly, The relations of the Church to the re-established empire. Thirdly, Convocation of a Synod in Autumn, in which are to participate all the German, Austrian, Hungarian, and Polish Bishops. Fourthly, Foundation of a new exclusively Catholic University (at Faldia). All these signs look like the gatherings of clouds before the storm, and the first flash of lightning upon the expedition of the doctrine of infallibility in the interest of the preservation of the unity of the Church, must take care. Often has he who sowed the wind reaped the storm."

The London Saturday Review thus points the gravity of the measure taken against Dollinger: "That in condemning her greatest living divine the Church of Rome is pronouncing her own condemnation does not require many words to prove. Dr. Dollinger is the one Catholic divine of Germany who enjoys a European reputation both without and within the borders of his own communion, whose piety Ultramontane has ventured to question—and Ultramontane are not always very nice in their methods of personal attack—and whose rigid impartiality, as well as his profound learning, no Protestant scholar would hesitate to acknowledge. Of that invincible uprightness which has marked his whole life he has now indeed supplied the most conspicuous proof in submitting, at the end of a long and honorable career, rather to undergo the ban of the Church he has so laboriously and so faithfully served than to tarnish his reputation and betray his conscience, after the example of so many who sit in her high places, by swearing that black is white—with a muttered *enough* *pour*. Doubtless he has judged rightly, even though he should not live to witness the triumph of his principles. If the party who prevailed at the Vatican Council should compel him to die an involuntary outcast from the Church whose doctrines he has so long and so faithfully served, his life has been devoted, he will at least be able to reflect that his testimony will not die with him."

The Young Men's Christian Associations of the United States and British Provinces are to hold their sixteenth annual convention at Washington, D. C., to commence on the 24th of May next. President Hopkins of Williams College; Rev. H. M. Parsons, of Boston; T. James Claxton, Esq., of Montreal; Mr. John Wemanaker, of Philadelphia; Mr. W. S. Crosby, of Grand Rapids; and others have been invited to address the convention. It is a delegated body, allowing three delegates to every association of 100 members, and one additional delegate for every additional 100, or fraction thereof greater than one-half. The circular of the associations says: "As this convention must, in an especial manner, attract attention, and as its influence must be widespread and deeply felt, the Executive Committee feel it to be their duty, respectfully and earnestly to remind the associations of the necessity of sending, as their representatives, men of wisdom, spirituality, and a sound mind, and also of praying fervently to the God of all wisdom and love that the deliberations and work of the convention may be guided and blessed by the Holy Spirit, to the glory of the Saviour and the establishment of His kingdom."

We are sorry to abate somewhat of the joy we felt and perhaps induced among others, concerning an item of India news, published last week. The distinguished convert baptised in Lucknow was Baboo Hem Chandra Singha, and not Baboo Keshab Chandra Sen, who recently visited England. The latter is the chief of the Brahmo Samaj, the Reformed Hindu Society of Theists. This society claims to have sixty or seventy Churches, and as many preachers. The man who made so much display in England, now resides and preaches in Calcutta, and his adhering apostles are scattered throughout the empire. The baptism of the less known personage at Lucknow has, however, great significance, and we have no faith that the light which he thought had already come to the head of this society of Hindu Theists may yet illumine those who, having found the Father will embrace the Son. The defection from Theism to Methodism made great excitement in Lucknow, and late advices show that Baboo Hem Chandra Singha will soon eclipse Baboo Keshab, in influence and fame.

Paul's "Epistle to the Romans" can now be read by the Romans freely. A young American (son of Dr. Cote, the well-known Missionary to Canada) was lately found distributing that and the rest of God's Word beneath every stone and step. The police were called in to prevent the heretics from doing anything, but by finding them doing nothing worse, they refused, asking for copies themselves, and saying, "This is what we have long wanted."

shall erect a church edifice within a stated time, worth at least three thousand dollars. One thousand dollars are to be given for church purposes to the M. E. society in Mendon.

### Provincial Wesleyan.

WEDNESDAY, MAY 17, 1871.

#### OUR COMING MINISTRY; WHAT IT OUGHT TO BE.

NO. II.  
In a former article, we briefly illustrated the fact that our Church in the future must of necessity be moulded by our future ministry. Regarding this fact as being incontrovertible, we this week enquire, in the order of thought we have prescribed to ourselves, what therefore ought that ministry to be? By the possession of what qualities ought that ministry to be distinguished? By what characteristics ought that ministry to be marked in order that its allotted work may be successfully accomplished?

It seems superfluous to say, so self-evident is the truth, that the ministry of the future ought to be deeply and devotedly pious, composed of men personally reconciled to God, living in the daily enjoyment of the Divine favor and acting under the sanctifying influences of the Holy Ghost. To say this is but in other terms to assert that the appointed ambassadors of Christ, whose great official duty it is to persuade revolted men to be reconciled to God, ought themselves to be in hearty and soul loyal to the King of Kings. We will not argue this point. The time for argument thereon has long since passed away. The truth we proclaim is in all our borders doubted by none; and its superlative importance is among our people universally admitted. We content ourselves therefore with emphasizing it as a truth most surely believed among us, and never with safety to be for a moment forgotten.

Our coming ministry ought to be thoroughly sound in doctrine. It ought to have firm faith in the scriptural character of the Wesleyan Ministry. Men doubtful of the truth of any important principle embodied in that Theology ought not to seek an entrance into our ministry, and being in it ought to withdraw from it. No man ought to preach what he does not believe. And when a man's convictions forbid the efficient discharge of duties which he vowed to perform, he should abandon a position which he can no longer honestly fill.

We hold that in the Wesleyan Theology we have the truth of God as it has been revealed to us in Christ Jesus. The suppression of that truth, the dilution of that truth, the refining away of that truth, would be an act of cowardice and an act of folly. It is by truth that God saves men; and the truth alone meets the necessities of humanity. They grievously misread the nature with which they are endowed who imagine that the progress of civilization requires the toning down or the keeping in reserve the more startling and least attractive declarations of the Divine work. Nothing but truth can serve the true interest of mankind. Nothing but truth can meet the requirements of human nature, whether that nature luxuriates within marble places or pines and perishes in hovels sunless and foul; whether it throbs beneath purple and fine linen, or beneath rags filthy and few. One of the most valuable services rendered by Charles H. Spurgeon to our Common Christianity is the demonstration afforded by his experience that men of every class are best pleased in the issue when they are fearlessly dealt with by a thoroughly sincere and earnest man, who endeavours according to his knowledge to declare the whole word of God. Spurgeon differs from the rest in some points; but the lessons of his life and his labours are but little less precious to us on that account. They teach us the value of a firm adherence to the grand cardinal doctrines of evangelical truth; and they intensify our desire that our coming ministers may be firm believers in well-tested Gospel doctrines and fearless enunciators of those doctrines.

Our future ministry should be replenished with men of strong good sense. Men of feeble intellect, filled with love to God and animated with an ardent zeal to do good, have a fitting place provided for them in the sphere of Christian activity; but that place, except in rare instances, cannot be regarded as including the office of the Christian Minister. The work of the Christian ministry is of a kind that cannot be satisfactorily performed in every respect by men of mediocre powers.

Against this view of the matter it may be urged, that the Great Head of the Church is Sovereign; that He calls to the office of the ministry whomsoever He wills, and that sometimes He chooses things that are feeble to bring to nought things that are themselves grand and strong. We grant it readily. But what then? The fact remains that the full and faithful discharge of the manifold duties of the Christian ministry can be effected only by men of at least respectable powers of intellect. A bare enumeration of the duties in our day incumbent on that ministry, would suffice to carry home conviction on that head. Besides, what is the teaching of the past in relation to this matter? What was the intellectual status of the men who championed the cause of Christianity in the days of its infancy? Concerning some of these men we know too little to hazard more than an inference. But regarding those of whom we have definite information, we can speak confidently. Paul, Peter, Matthew, Mark, Luke, John, Barnabas, Apollus, Timothy, Titus, Philip, and Stephen, were all men of decided mental capacity, and some of them were naturally endowed with gifts of positive genius. Glance at the history of our own body. We have a tolerably good recollection of the names of the Methodist nobodies, by

whose labours in the ministry God brought to nought so many things that were. They were wonderful lot of men. Many of them were not technically well-cultured, but yet were men of robust intellect, clear thinking, keen observation, wide reading, often powerful reasoners, frequently eloquent and characterized by intense practical energy. It may be urged that we are thinking only of the more distinguished among the early Methodist preachers. We are thinking of the specially useful among them. If it could be proved that there were others associated with these noble men, who were at once, comparatively speaking, mentally feeble and morally useless, the fact would tell in favour of our position and not against it. We repeat the statement that our future ministry ought to be composed of men of, at least, strong common sense; and we add that should some of them be men of the richest mental gifts, they will find ample scope for their ministerial work for the sanctified use of every talent in their possession.

#### MONTREAL CORRESPONDENCE.

DEAR MR. EDITOR,—Since writing my last letter we have experienced the pleasant transition from Winter to Spring. The rigour of the cold in this Province appears in the massive ice which makes a highway every year on the broad and majestic river which flows past this city. The ice had not all disappeared before the arrival of the first ship, the "Lake Superior." It is a grand arrangement of the Creator that the largest merchant ships should come with full freights to Montreal, situated about seven hundred miles from the sea. The first ship was soon followed by the "Glenliff," which being much smaller, soon discharged her cargo—reloaded—and was the first to be ready for sea in the last week in April; so that in previous years having cleared at the Custom house of this port as early as date. Thirty-four years since the writer saw at Quebec a May-pole erect on the ice on the third day of that month. The river is now low, showing that the fall of snow in the far interior was not deep, or that its melting has been late. Thus the seasons vary with the climate remains as in the olden time.

The general business of the city has been brisk. Greater facilities for commerce are to be created by bringing the Grand Trunk Rail Road down to the river side, so that cars may load and unload close to the ships. Managed rightly, this will prove a great benefit to the city, and the cost will be repaid by the increased trade. Money being very plentiful, speculation has grown into vogue with a few who have lately been sorely vexed that stock for which they had paid a high price, suddenly came down fifteen and even twenty per cent. A strike of the cab drivers took place at the beginning of this month, but it was soon settled. The law requires them to wear, as military men do, their registered number. Many of the cabs are finely painted and look gay with their burnished mountings. For the present the streets are deserted by one of their charms, and people are subjected to great inconvenience. The streets are not quite so clean as they were, and the noise and dust, as many other strikes among workmen, seems more wilful than wise.

The Presbyterians and the Congregationalists have each a college here for the training of candidates for their ministry. These pursue general literature in the classes, and then devote themselves to the study of the Bible. The Congregational College has been lately closed with appropriate exercises. The final lecture at that of the former was on "The influence of the Bible in forming the character and institutions, and promoting the prosperity of the British Empire." The lecture was replete with illustrative facts connected with the rise and progress of Protestantism. The subject of the closing address at the Congregational College was, "The ministry for the times." The present age was characterized by "activity," "liberty," "knowledge," and "enlightenment." None were to be content with the letter of the Gospel, or to be satisfied with the mere outward forms of religion. The times require ministers equal to the most cultured in general science, and in advance of all others by their strong faith in Christ and their perfect love to Him. It is no longer enough to be a man of letters, but he must be a man of philosophy, they must not at all neglect the truth in the spirit of the apostles, "the Gospel as it is in Jesus." The "Gospel of Salvation" is God's remedy for human sins and sorrows, and like its Author and Subject, it is "the same yesterday, to-day, and for ever."

In the Presbyterian College the number of students was forty, and in the Congregational the number was nine. Twenty-six of the former, and I believe all of the latter have been distributed over the Dominion to different spheres of missionary work. It is no longer necessary to send students to the United States, as has been done by the proper church authorities, and may be expected to result in great benefit, as well to the students as to the work of Christ. It is not to be desired that the candidates for our own ministry should be employed in a similar manner; they are to be trained in the land, and their studies at Sackville reinvigorated in body and mind, and thus when at length they should fully enter on circuit labour they might be workmen that need not to be ashamed.

It can hardly be over, in this place, to offer a word of those who have taken the initial step towards the Methodist ministry, the following quotation from an able work:—"It is your privilege, your duty, your sacred duty—to cultivate intellect. Aye, cultivate it long and well. Not, indeed, that it may, in its strength and beauty, be merely the pledge of a selfish temporal advancement, which shall win you a larger income or a higher position than your brethren, to be clutched for a few years at best, and then as a paltry bauble to be buried in your graves. But cultivate intellect rather as an instrument of your religious, your life-sustaining work, which has to be wrought within your own souls no less than without them. Cultivate it as a sacred weapon entrusted to you by heaven; devote your best energies to whetting, polishing, testing, strengthening it, until at the moment of your ordination, in a spirit of unfeigned loyalty, you place it in the hands of your God, and ever at the disposal of that Eternal Lord, who gave, and who designs to use it."

The number of French Canadians who had renounced Romanism was so considerable some years ago, that it was deemed advisable to organize a French Protestant Church. Its constitution is similar to that of the Wesleyan Church. It assumed the name of "Synod des Eglises Evangéliques." There are now seven churches, with a membership of two hundred and fifty, in connection with the Synod. Divine worship is held in as many as thirty places, at which conversions are constantly occurring, but three-fourths of those who would

otherwise augment the number of this church leave the province to escape persecution. The ordained ministers were five previous to Easter Sunday, when a young Canadian was added to their number, being ordained in the presence of a large congregation, and by a number of ministers including one of our own body, who joined in the laying on of hands. Two beneficial results have obviously followed the mission labours among the French Canadians; the renunciation of Romanism has almost ceased, and the harshness of Romanism has been mollified.

The Methodists are alive to the necessity of providing as good an education for their youth of both sexes as can be obtained in the best Catholic schools in the country. It is said that about four hundred young Protestants are now attending these schools in and around this city. It is said to think on the almost inevitable consequences. The Wesleyans have projected an Institution designed to be a people's college, and adapted to meet the special wants of Methodist families in this province. It is to be a proprietary academy, the sum of \$20,000 to be raised as a commencement. The Methodists will promote the knowledge of its government, will take the responsibility of its government, will take to subscribers of other denominations a voice in its management will be afforded. One cannot but strongly hope that abundant success may attend the carrying on of this laudable enterprise.

Recent meetings of the Montreal Young Men's Christian Association have acquired increased interest from the exercises being held in anticipation of the International Convention to be held at Washington on the 24th inst. The topics to be there discussed have been published. These are studied and made the subjects of essays and conversations by the young men, and their ministerial friends. One of them is, "God's Word, how to study it, and how shall its study be promoted in our Association?" A large number of members listened to an address on this topic by the Rev. Gavin Lang. He urged that the Scriptures should be studied "earnestly," "the promised aid of the Holy Spirit should be humbly asked of God," "Love to God," said Mr. Lang, "will promote the knowledge of his word," as will "a strong and prevailing desire to learn his dealings, designs and will towards men." His remarks upon these heads were clear, pointed and practical. Others spoke briefly and well. The topic for the next evening was, "Modern scepticism, how shall it be met by our young men?" This discussion was opened by Mr. W. known for his ability to grapple with infidelity, the Rev. Professor McVicar. Of the various forms of scepticism he indicated the following: Pantheism, claiming that God and the universe are identical. This was developed by Spinoza, reproduced in German philosophy; and in a diluted form in the current literature. The Professor argued that on the theory of Pantheism neither a proper creation, nor true worship, nor pure morality is possible; but a man's profoundest conviction proclaims the contrary. Materialism—this blots out soul and spirit, claims the body to be the only reality, and that for man, there is nothing after death. There is a mass of Scripture evidence to disprove this dogma, which one cannot embrace as long as he holds the divine origin of the Holy Scriptures. The Professor therefore decanted decisively on miracles as being an appropriate proof of the divine mission of Jesus Christ, and that the apostles of Christ. He concluded with observations on the Inspiration of the Bible. If this is conceded infidelity has no place whereon to stand. The precepts of the Bible, its prophecies, revelations, histories, and the matter of its revivals respecting the life to come, are all in its favour. The person, the person, life, character of our Lord, are lustre with proof that He came from God, and went to God. He indorsed the Law and the Prophets. His spirit of truth and grace was given to his apostles who wrote the New Testament. His words and his life were a living revelation in Him. Origen, Bacon, Pascal, Newton had faith in Christ. In such company who would not wish to rise, rather than having discarded the Bible to sink with Bayle and Voltaire, with Hobbes and Spinoza? Other topics are to be examined in similar manner. It all delegates to the Convention be as well equipped as those are sought to be who will be sent from Montreal, its debates are likely to become of still greater value to the Christianity of our country than those of any previous year.

Very shortly the Methodist District meetings will be held in the Dominion, and will be held. Prayer ought to be made for them continually. In the West it is expected that the ecclesiastical union of all Methodists in the country will be considered. The conclusion which may be reached on the question, will not probably immediately affect the Conference of Eastern British America. This Conference has its own wide field of evangelical effort. Its ministers are laboriously occupied. The lands which form its ample territory are not so densely peopled as some others. It may not therefore grow in numbers as rapidly as we rejoice to know, other Churches have done. However this may call for patience and hope, its ministers will not forget that the Master asks the world for his inheritance. He needs therefore laborers in the cold and storm-beaten provinces of Eastern British America. "Every man should receive his own reward according to his own labour." A great navigator said, "Heaven is as soon reached by sea as by land," so the final reward in heaven of Christ's servants in the Connexion of which the Provincial Wesleyan is the organ, may be as great as the recompense of those who have toiled and died in Christ's cause, in the initial step towards the Methodist ministry, the following quotation from an able work:—"It is your privilege, your duty, your sacred duty—to cultivate intellect. Aye, cultivate it long and well. Not, indeed, that it may, in its strength and beauty, be merely the pledge of a selfish temporal advancement, which shall win you a larger income or a higher position than your brethren, to be clutched for a few years at best, and then as a paltry bauble to be buried in your graves. But cultivate intellect rather as an instrument of your religious, your life-sustaining work, which has to be wrought within your own souls no less than without them. Cultivate it as a sacred weapon entrusted to you by heaven; devote your best energies to whetting, polishing, testing, strengthening it, until at the moment of your ordination, in a spirit of unfeigned loyalty, you place it in the hands of your God, and ever at the disposal of that Eternal Lord, who gave, and who designs to use it."

The number of French Canadians who had renounced Romanism was so considerable some years ago, that it was deemed advisable to organize a French Protestant Church. Its constitution is similar to that of the Wesleyan Church. It assumed the name of "Synod des Eglises Evangéliques." There are now seven churches, with a membership of two hundred and fifty, in connection with the Synod. Divine worship is held in as many as thirty places, at which conversions are constantly occurring, but three-fourths of those who would

otherwise augment the number of this church leave the province to escape persecution. The ordained ministers were five previous to Easter Sunday, when a young Canadian was added to their number, being ordained in the presence of a large congregation, and by a number of ministers including one of our own body, who joined in the laying on of hands. Two beneficial results have obviously followed the mission labours among the French Canadians; the renunciation of Romanism has almost ceased, and the harshness of Romanism has been mollified.

The Methodists are alive to the necessity of providing as good an education for their youth of both sexes as can be obtained in the best Catholic schools in the country. It is said that about four hundred young Protestants are now attending these schools in and around this city. It is said to think on the almost inevitable consequences. The Wesleyans have projected an Institution designed to be a people's college, and adapted to meet the special wants of Methodist families in this province. It is to be a proprietary academy, the sum of \$20,000 to be raised as a commencement. The Methodists will promote the knowledge of its government, will take the responsibility of its government, will take to subscribers of other denominations a voice in its management will be afforded. One cannot but strongly hope that abundant success may attend the carrying on of this laudable enterprise.

Recent meetings of the Montreal Young Men's Christian Association have acquired increased interest from the exercises being held in anticipation of the International Convention to be held at Washington on the 24th inst. The topics to be there discussed have been published. These are studied and made the subjects of essays and conversations by the young men, and their ministerial friends. One of them is, "God's Word, how to study it, and how shall its study be promoted in our Association?" A large number of members listened to an address on this topic by the Rev. Gavin Lang. He urged that the Scriptures should be studied "earnestly," "the promised aid of the Holy Spirit should be humbly asked of God," "Love to God," said Mr. Lang, "will promote the knowledge of his word," as will "a strong and prevailing desire to learn his dealings, designs and will towards men." His remarks upon these heads were clear, pointed and practical. Others spoke briefly and well. The topic for the next evening was, "Modern scepticism, how shall it be met by our young men?" This discussion was opened by Mr. W. known for his ability to grapple with infidelity, the Rev. Professor McVicar. Of the various forms of scepticism he indicated the following: Pantheism, claiming that God and the universe are identical. This was developed by Spinoza, reproduced in German philosophy; and in a diluted form in the current literature. The Professor argued that on the theory of Pantheism neither a proper creation, nor true worship, nor pure morality is possible; but a man's profoundest conviction proclaims the contrary. Materialism—this blots out soul and spirit, claims the body to be the only reality, and that for man, there is nothing after death. There is a mass of Scripture evidence to disprove this dogma, which one cannot embrace as long as he holds the divine origin of the Holy Scriptures. The Professor therefore decanted decisively on miracles as being an appropriate proof of the divine mission of Jesus Christ, and that the apostles of Christ. He concluded with observations on the Inspiration of the Bible. If this is conceded infidelity has no place whereon to stand. The precepts of the Bible, its prophecies, revelations, histories, and the matter of its revivals respecting the life to come, are all in its favour. The person, the person, life, character of our Lord, are lustre with proof that He came from God, and went to God. He indorsed the Law and the Prophets. His spirit of truth and grace was given to his apostles who wrote the New Testament. His words and his life were a living revelation in Him. Origen, Bacon, Pascal, Newton had faith in Christ. In such company who would not wish to rise, rather than having discarded the Bible to sink with Bayle and Voltaire, with Hobbes and Spinoza? Other topics are to be examined in similar manner. It all delegates to the Convention be as well equipped as those are sought to be who will be sent from Montreal, its debates are likely to become of still greater value to the Christianity of our country than those of any previous year.

widow of Wilbur Fisk, the fragrance of whose memory still lingers in the Churches. Whoever visits her will find her a sprightly old lady, of large conversational powers, and they absolutely exhausted in reciting facts and incidents of her now long deceased husband. One point she will be sure to make is that the Doctor's life was sadly abbreviated by the number and multiplicity of his labours. He was a man of boundless activities; nothing could hold him in check. We heard him this afternoon with his eloquence when consumption had ripened into dropsy and his swollen knees refusing to support him, he leaned upon a staff, releasing one hand or another as by action he would make his elocution more impressive. Wilbur Fisk secured his fame and accomplished his great work by doing the work of two average men.

But as it has been from the beginning so it continues. Bishop Clark lies today the victim of overwork. When we were first intimate with him we had neighboring pastored before the winter dawn and work before breakfast. This was the example he set us. Only at the last General Conference when the importance of increasing the number of bishops was matter of consideration, he freely admitted his inability to preside over ten or twelve conferences in fall and as many more in spring, and yet meet the other demands upon him. He was sadly mistaken. The Bishop has worked like our great team horses, making life one steady, strong pull from its very beginning. There can be but little doubt that McClatchock's labors were too intense, and so of scores. Because the field of their labor has been so wide, or because much of their work is done at the desk, few have been able to appreciate the measure of their labors. As those who know us are well aware the editor of the Northwesters rarely escapes the delivery of at least one sermon on the Sabbath. One week night not long ago he went to one of the small churches of the city to aid at a series of meetings. Arriving before the hour, he took a seat without, and tried to prepare for the service while listening to a prayer-meeting in adjoining room. One brother prayed earnestly for the pastor and that he might have more fruit; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Thou knowest Lord, that he is not in the habit of preaching much, and is probably rusty. Lord rub off the rust and give him more fruit. We felt grateful for his prayer; then he broke out in about the following strain:—"Lord bless the brother who is to preach to-night—the editor—Th