

# Wesleyan Office and Book Room,

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## Provincial Wesleyan.

MONDAY, NOVEMBER 24, 1873.

THE HANKS FULL AND DRESSED.—WHAT NEXT?—As indicated by the Secretary of Home Missions last week, we have reached a most interesting stage in the history of our Methodist and ministerial work.

The list of stations, disfigured and ragged for many years by openings here and there, is at length complete. The Captain of our salvation, looking down along the array of His soldiers in our division, sees a compact body. Vacancies caused by death and retirement have been filled up by willing recruits. Their arms are burnished; their armour unquenched; their hopes most buoyant. His omniscient eye hath marked our necessities; His ear hath opened to our prayers; His Providence hath satisfied the souls of His servants. The isolated village can no longer look with envy upon the favoured city; hamlet and palatial mansion are alike under Pastoral oversight.

With all this bounty of Divine favour, ministers and people should take heart. What has been the object in satisfying us with good things? Not that we might "wax fat," surely. We have been trained well in this knowledge. The Parable of the Talents has been practically applied as well as faithfully expounded in our pulpits. "To whom much is given," &c. A long Winter, favourable to the most skillful and determined prosecution of our holy work, is now commencing. Let us improve it. All along the line there should be an advance upon the enemy. A large ingathering of precious souls may follow the recent solicitude of God's servants. The darkness, it may yet be proved, was but the time of sanctified trial. Blessed sunshine comes flashing over the hills and our despondency gives place to joyfulness.

TYPOGRAPHICAL ERRORS.—Even the London Times is liable to mistakes. It recently printed, in a report of a sermon by the Archbishop of York, "Post Office Telegraph" for "Post Laureate." Our own Conference "Minutes," in the address presented to Governor Wilmot, makes the President say in behalf of his Brethren that we are the limited Pastorate of the Methodist Church in these Provinces. We have been asked whether we are the Methodist Pastorate (Limited), or if the address is to be taken as a protest against those innovators who have been attempting to extend the period of pastoral service to five or more years. It is certainly comforting to ourselves that the highest authority may be quoted in proof of the fact that "to err is human," considering the imperfections of typography we have been compelled to acknowledge, but are now assiduously endeavouring to remedy.

The Wesleyan suggests that Missionary meetings might well be held on Sabbath evenings. The suggestion is well worth considering. The same paper proposes that there should be a united celebration of the Lord's Supper by all the Evangelical churches in this city; also exchange of pulpits. We must in matters of this sort "hasten slowly," lest by driving hard we should miss the right track and have a "break down." What we regard as most reputable prejudices, others may cherish as conscientious convictions. The strong must bear with the weak. We must be patient—patient.

We quite appreciate the motives of our good friend of the Witness, knowing as we do that all his sympathies are with the cause of union. But we cannot see the force of the metaphor. In fact the driving is all on the other side; our religion is driving us to good and fraternal issues, and not the cause of religion. The Churches are actually, (if we rightly perceive the drift of things) urging forward the Ministers and the religious press. There is no question now as to the ultimate relation Christians are to sustain to each other. With a possible diversity of religious opinions and convictions, we foresee an actual blending of believers in the most solemn ordinances of the Evangelical Alliance, some time ago, that no attempt should be made to introduce the observance of this Church ordinance.

We will wait for the proof of this bold assertion; and when the Messenger can bring forward his testimony from authoritative documents, we will be prepared to answer.

Our next business is to present two quotations—one from the Messenger, the other from the New York Tribune—the reliable reporter of the Alliance. The Messenger calls it—

"The notice and invitation to those members who desire to participate in such service."

It is absolutely necessary that the children's teeth should in every instance "be set on edge?" These warlike traditions, must they pass down to the third and fourth generation, uncondemned? Have pity, O ye fathers, upon the young men, or force upon them a reluctant championship of grievance, to the memories of which we can now surely afford to wave a generous and final adieu. The same correspondent whose words above quoted have furnished inspiration for these deprecatory appeals, closes his communication with the following satisfactory sentence: "I think most of the members will be willing to go with the majority."

### LITERARY.

Nova Scotia in its Historical, Mercantile and Industrial Relations. By DUNCAN CAMPBELL, HALIFAX, N. S.

Beginning with the discovery of America, Mr. Campbell traces the History of this Province down to the recent date of Mr. Howe's death. There seems to be the author's style, a departure from the ordinary method of writing history. Not that it reflects discreditably upon Mr. Campbell, for it is quite a relief to escape the stilted, formal phraseology of which so much of historical literature is composed. Mr. Campbell seems to outrage all propriety in his department, when he introduced the graphic portraits of men, and entered upon philosophic reasoning in regard to causes and effects. But the word read McLaughlin with avidity. The bald chronicler was long the chief of his writing. We have learned to appreciate every admirable illustration of the subject, even when that subject is the record of a people's common-place life. When Mr. Campbell tells that Major David Archibald tied two boys to a tree and casted them for stealing apples on a Sunday, he gives a key to the Major's disposition, represents the prevailing reverence for the Sabbath, and illustrates the inflexibility with which laws were then administered.

But as a history of Nova Scotia, while our information would warrant any positive judgment upon its statistics, we have formed a very high opinion upon its general character. The effect of a hurried perusal of the volume had this effect upon our mind:—if we were of Nova Scotia birth, with the history of our Province wound as very proud. As it is, we are proud it is the land of our adoption. We maintain that this is a compliment to the Book which has inspired our admiration.

### Correspondence.

#### ANOTHER MISTAKE.

MR. EDITOR: If you will kindly favour me with space in your columns, I will try to assist the Editor of the Christian Messenger in gaining a little further knowledge of the true relation of the intercommunion service to the Evangelical Alliance. I appeal to history, and in doing so shall only draw from the most reliable sources. The Rev. Jas. Davis, Secretary of the British branch, read a paper before the recent Council, entitled, "Historical Sketch of the Alliance;" and should my friend of the Messenger take exception to any of the quotations made from that paper, I suppose the writer of it will be compelled to reply. Referring to the Council held at Paris, Mr. Davis says:—

"On two occasions the brethren cemented their friendship with Christ and with each other, by meeting at His table, when the service was conducted in various languages; the elements were distributed by Pastors of different Churches represented in the Conference; and the words of the Lord Jesus in giving the bread and in giving the wine, were pronounced in six languages."

The same writer, when describing the Conference at Geneva, states:—

"The celebration of the Lord's Supper appropriately closed the series of meetings, and, from its international, as well as ecclesiastical character, was, perhaps, the most remarkable occasion in the history of the Alliance."

Also, in noticing the Conference held at Amsterdam, Mr. Davis writes:—

"The Conference closed with the celebration, on Sunday, of the Lord's Supper, the same being celebrated in a simple but spacious edifice, now filled with communicants gathered together in communion with their one Lord. It was a most solemn and impressive scene. Surely it was an appropriate conclusion to the meetings of the previous days."

From such facts as these it is easy to deduce the relation of the Communion service to the Alliance. It has grown up with the Alliance; has become not only "part and parcel of the Alliance," but most emphatically "one of the leading features of" it. The Messenger says: "When the Communion is made part of the Evangelical Alliance arrangements, we shall expect to see some action taken on its relation to the other Church ordinance—Christian Baptism."

In view of the foregoing facts, we would suppose he was not very conversant with the history of the Alliance, when he writes that the "Action" he refers to, of whatever kind it may be, was taken. The Messenger triumphantly declares, respecting the Communion:—

"It having been distinctly arranged by the Evangelical Alliance, some time ago, that no attempt should be made to introduce the observance of this Church ordinance."

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Church in all climes—and was looked upon as one of the best ways of showing the commission of saints. In view of all this array of evidence, we are prepared to declare that the Alliance has not departed from its established practice of looking upon the intercommunion as its "central service." We can now safely leave the public to judge in this matter.

Our desire to treat this great subject with all due respect; and we shall not indulge in any reflections upon the denomination which the Messenger, in some sense, represents. It indicates conscious weakness to turn away from the main argument in order to "thrust sore" at a particular Church, because it believes that the most humble attitude is none too humble in which to approach the Lord's Table. Taunts about "the kneeling" being "a relic of the Roman Catholic worship," &c., &c., reveal a vitiated taste. We would fain rather have dirt thrown at us than that our hands should be used in spattering our neighbor. If "the disciples of John Knox" cannot "kneel at the Methodist altar," the Methodists can joyfully sit down with them in the same tabernacle; or if our Baptist brethren only object to our reverential posture in partaking of that solemn ordinance, why will we recede with them, in true primitive fashion, around the same table? Are not our children of the same Father? and why cannot we gather around the same altar? Out of deference to the feelings of those who hold close communion views, as little formality as possible was given to the sacramental service at the late Alliance; and it will become them to take advantage of the great consideration shown in the exercise of raising the cry that the communion was not a part of the Alliance proceedings. Silence on their part would become them.

Yours, &c., UNION.

### MOUNT ALLISON.

The first term for the year has just closed amid general congratulations. The health of the entire Collegiate and Academic families has been almost absolutely unbroken, and the work has been done with more than usual comfort and freedom from friction. The term commenced with an unusually large attendance in every department. With the increase through the term, and the number of new students now flocking in,—with the opening of the second in a few days, every available room in the halls of the institutions will probably be filled.

The College examinations commenced on Thursday, as arranged for. One cannot always command time for unbroken attendance; but I was able to be present at the recitations of the classes in French, German, Constitutional History, and Hebrew, and the Freshman Greek, the Freshman and Senior Latin, and the Junior Mathematics, and I am sure that I do but express the feeling which obtained generally, when I say that the recitations were more than usually satisfactory, and gave evidence of conscientious, careful work throughout the term.

The oral examination in the Theological department was had on the Tuesday morning following, and the written papers of the classes were at the same time given in to the Conference examiners, who were greatly interested in the answers, and in which full proof was made of the indefatigable Professor's faithfulness, and of careful application on the part of the students.

The Academic classes in both branches were examined on Monday. I heard only the very first recitation in the elementary Latin, and Arabic classes of the boys, and the History Class in the Ladies Academy, but these afforded ample evidence of the conscientious manner in which the drill had been maintained by the devoted teachers throughout the term.

The report from the Ladies Academy of the standing of students, gives a marking higher than usual, I believe, and shows seventeen in the first rank.

I may add here the new teacher, Miss Taylor, the Preceptor, and Mrs. Dickerson, the teacher of Pastry, have well proven their right to their respective positions.

On Tuesday evening the Public Exhibition was held in Lingley Hall. Here is the

### PROGRAMME.

Devotional Exercises—Rev. C. Stewart, D.D. Music—"Foot and Sausage," (Fr. Suppl.)—Miss Stewart, Prof. A. A.

Declarations by Students of Male Academy. 1. Extract from "Lady of the Lake,"—James A. Knight. 2. "Battle of Killcrahan,"—John D. McNeil. 3. "Loch-na-gan,"—John W. Hickman. Music—"Marta," illustration, (Archer) Miss Stewart.

### Essays of Young Ladies, &c.

1. "Tug-of-war,"—Miss A. L. Anderson. 2. "Looking Around,"—Miss L. Y. Young. 3. "Sunshine and Shadow,"—Miss Grace A. Lockhart.

4. French Dialogue, "L'Education à la Mode," Misses Hickman, Cook, Messrs. Allison and Frick. Music—"Song," "Far o'er the Sea is Rest," (Abt.)—Miss Hickman.

### Declarations of College Students. (Junior Class.)

1. "Battle of Morgarten,"—Wm. A. Bennett. 2. Extract from MacKintosh—J. L. Dawson. 3. German Song—H. V. Williston. 4. "Sunshine and Shadow,"—Miss Grace A. Lockhart. Music—"Fete Champetre," (Moreaux) Mr. Hickman and Miss McCarly.

1. "Mountain Christian's Hymn,"—F. S. Williston. 2. "Athenian Literature,"—C. S. Gilbert. 3. "Student's Mingled Cup,"—Original Poem. M. R. Knight. Music—"Grand Fantasia,"—Prof. D'Anna.

### Reports.

Music—"Grand Choral,"—Ermani.

### Benediction.

Not the least valuable part of the training here given, is that which procures the graceful manner, the admirable reading, the most faultless rendering of the selections for declamation, which by general consent make this exhibition to have been a peculiarly successful one. The original essays by the young ladies were calm, thoughtful papers, and were well read. Mr. Knight's poem was a very witty production, and elicited enthusiastic applause. The interest of the occasion was greatly enhanced by the high character of the music furnished, and its brilliant rendering by the talented Professor D'Anna and his accomplished associates.

In the Ladies Academy the number in attendance was sixty-four, of whom fifty were boarders; in the boys department there were sixty-three scholars, fifty-nine of whom were boarders; and there were thirty in the college classes. With the opening of the new term there are in the Ladies Academy sixty-four, in the Male Academy seventy, and in the College classes thirty-four. And this very gratifying state of prosperity has been fairly won, and is eminently deserved. Intimate acquaintance with the work here being done, must convince one that it would be difficult to find a more conscientious, faithful band of workers than President Allison, Principal Inch, and the noble men and women who work beside them here.

### SAYING AND DOING.

Both are necessary. By word and deed our religion is manifested. Many say, in other words profess to be Christians, who fail to exhibit in life the pure and correct morals of Christianity. Professors abound; doers are scarce. Yet it is not active goodness only in the rich, politics and literature, are human beings displaying unweary activity, but also in the great subject of religion.

The enterprises of Christianity are not more numerous than ever before, but they disappoint their most reasonable expectations with remarkable diligence. It may be that the energies of Christians are largely expended upon the externals of religion, while the more direct work, such as personal appeals, solemn exhortations, and earnest entreaties in reference to the unawakened, is so seriously neglected.

It is certainly true, that externals in religion are not to be overlooked, yet we should not regard them as superior, or even equal in importance to a right state of heart and life. Without much talk, religion we may give, or raise money, perform manual labor, sell good books, preach excellent sermons, make long prayers, and be first rate secretaries for good institutions. But without the constraining love of God in the heart, we will not talk religion to follow sincerely, nor will we be a spiritual wilderness will "blossom as the rose."

We cannot refrain from noticing one particular locality where a Home Mission, (though on foreign soil), has just been established, and that is, the French Island of St. Pierre, contiguous to the Western coast of Newfoundland. Over this island our own feet have sometimes wandered, and deeply have we been moved while witnessing the rampant reign of the Prince of Darkness, and spending a week of our time in prayer that the noble efforts put forth by the indefatigable chairman of the St. John's, N.F., District, may be crowned with glorious success; and we rejoice to know that our well-tried friend, the Hon. J. J. Rogers, has his loyal Methodist heart gladdened by knowing that the spiritual husbandman is sowing precious seed, and offering Gospel blessings to those in whom he has so long felt deeply interested, and for whom he has so fervently prayed. May God abundantly bless the dear brother who labours in this place, and give him the precious souls for his hire.

Our Home Missionary meetings on this Circuit have been recently held. The President of the Conference very kindly consented to render us his valuable aid. Not only did our beloved President assist us in the search of the Circuit, a report having been laid before the assembly, but we had the rare privilege of hearing him preach three able sermons on the Sabbath. His lucid and critical expositions of God's word were accompanied by a blessed influence from on high. The mind was instructed, the heart refreshed, and the conscience aroused. Many were ready to exclaim, "Master it is good for us to be here." Our President's visit to this Circuit will be gratefully remembered. We were also assisted by the Rev. D. Chapman, of Point de la Peste. This brother labored through week in rather less than mental ability; his telling speeches produced a most excellent effect. Our esteemed colleague, Bro. Ellis, also rendered very valuable assistance. Throughout we were sustained by the Christian sympathy of the Protestant families most of our dear people. The result is highly gratifying, more than double the amount of last year being subscribed.

Cheered by this hearty response, we are encouraged to go forth in the prosecution of our arduous and holy work, and we trust that God will continually smile upon us, and praying that soul-converting power may be mercifully vouchsafed.

Yours very cordially,

S. T. TRICK.

Bea de Verte, N.B., Nov. 15, 1873.

### LETTER FROM THE PRESIDENT.

SACKVILLE NOV. 19th 1873.

To the Editor of the Provincial Wesleyan:—I enclose for publication in your columns, the report of the young brother who was appointed by the last Newfoundland District Meeting, to visit the Labrador Coast for Missionary purposes. It speaks for itself. I may only add, as a supplement to Bro. Curtis's appeal, the words of his Chairman in a note respecting this work:—

"It contains will confirm the opinion of our people of the importance and utility of this Mission of our Conference. The numerous places to which our people resort, on a coast where the general indifference to the cause, and the difficulty of transit will render it necessary to send two missionaries next year to reach over the spiritual interests of the people, and to frequent the Labrador during each summer."

I am glad to bear my testimony to the good results following from the arrival of our young men from England and their distribution to various needy localities. We believe that the heart liberality, manifested by many of our people in supporting this God-honoring, soul-saving agency of our Church. It would indeed be singular if this were not the case. An apathetic indifference to the prospects of our country, to the welfare of our own people, would be manifesting a disposition almost unknown to human nature in its most forbidding aspects. A love of country and of home—a strong attachment to the land of their birth, is inherent in the nature of man, whether savage or civilized; and we think it is very generally conceded, that this is not a low grovelling, selfish passion, but one of the noblest instincts of human nature. If, then this strong attachment to the land of their birth is interested in the moral, spiritual, and eternal welfare of those by whom they are surrounded. Now it is for this very purpose—the purpose of elevating the inhabitants of our native land, elevating them in the scale of morality, virtue, and inness and happiness, that the Home Missionary Society has been organized, and put into operation. Most nobly did the Wesleyan Missionary Society of England while yet in its infancy, come to the help of these distant Colonies, by despatching its missionaries across the broad Atlantic, to seek shelter for the wandering souls of the scattered population. Very faithful were those servants of Christ to the important trust committed to them. Most heroically did they brave the difficulties, and surmount the obstacles, which were ever presenting themselves to impede their progress and hinder their work. Frequently did they go forth weeping, scattering precious seed, and often did they return bringing their sheaves with them. Most of these veterans of the cross have entered into rest, and are now reaping their reward. To them the declaration made by the Revelator by one of the heavenly company is strikingly appropriate: "Blessed are the dead which die in the Lord, from

### Circuit Intelligence.

#### OUR HOME MISSIONS.

DEAR MR. EDITOR,—Our hearts have recently been moved with gratitude to God while hearing of, and in some instances participating in, the noble work of the home liberality, manifested by many of our people in supporting this God-honoring, soul-saving agency of our Church. It would indeed be singular if this were not the case. An apathetic indifference to the prospects of our country, to the welfare of our own people, would be manifesting a disposition almost unknown to human nature in its most forbidding aspects. A love of country and of home—a strong attachment to the land of their birth, is inherent in the nature of man, whether savage or civilized; and we think it is very generally conceded, that this is not a low grovelling, selfish passion, but one of the noblest instincts of human nature. If, then this strong attachment to the land of their birth is interested in the moral, spiritual, and eternal welfare of those by whom they are surrounded. Now it is for this very purpose—the purpose of elevating the inhabitants of our native land, elevating them in the scale of morality, virtue, and inness and happiness, that the Home Missionary Society has been organized, and put into operation. Most nobly did the Wesleyan Missionary Society of England while yet in its infancy, come to the help of these distant Colonies, by despatching its missionaries across the broad Atlantic, to seek shelter for the wandering souls of the scattered population. Very faithful were those servants of Christ to the important trust committed to them. Most heroically did they brave the difficulties, and surmount the obstacles, which were ever presenting themselves to impede their progress and hinder their work. Frequently did they go forth weeping, scattering precious seed, and often did they return bringing their sheaves with them. Most of these veterans of the cross have entered into rest, and are now reaping their reward. To them the declaration made by the Revelator by one of the heavenly company is strikingly appropriate: "Blessed are the dead which die in the Lord, from

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While, then, the Missionary Society of England truly loyally came to our help, and threw its fostering arms around these Provinces for more than half a century; it is unreasonable for our English brethren to expect though they have "stopped the supplies," and left us to draw upon our own resources, that we should thereby sustain the work of God among ourselves, and prove aggressive as heretofore. And shall we disappoint their most reasonable expectations with remarkable diligence. It may be that the energies of Christians are largely expended upon the externals of religion, while the more direct work, such as personal appeals, solemn exhortations, and earnest entreaties in reference to the unawakened, is so seriously neglected.

It is certainly true, that externals in religion are not to be overlooked, yet we should not regard them as superior, or even equal in importance to a right state of heart and life. Without much talk, religion we may give, or raise money, perform manual labor, sell good books, preach excellent sermons, make long prayers, and be first rate secretaries for good institutions. But without the constraining love of God in the heart, we will not talk religion to follow sincerely, nor will we be a spiritual wilderness will "blossom as the rose."

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To the Editor of the Provincial Wesleyan:—I enclose for publication in your columns, the report of the young brother who was appointed by the last Newfoundland District Meeting, to visit the Labrador Coast for Missionary purposes. It speaks for itself. I may only add, as a supplement to Bro. Curtis's appeal, the words of his Chairman in a note respecting this work:—

"It contains will confirm the opinion of our people of the importance and utility of this Mission of our Conference. The numerous places to which our people resort, on a coast where the general indifference to the cause, and the difficulty of transit will render it necessary to send two missionaries next year to reach over the spiritual interests of the people, and to frequent the Labrador during each summer."

I am glad to bear my testimony to the good results following from the arrival of our young men from England and their distribution to various needy localities. We believe that the heart liberality, manifested by many of our people in supporting this God-honoring, soul-saving agency of our Church. It would indeed be singular if this were not the case. An apathetic indifference to the prospects of our country, to the welfare of our own people, would be manifesting a disposition almost unknown to human nature in its most forbidding aspects. A love of country and of home—a strong attachment to the land of their birth, is inherent in the nature of man, whether savage or civilized; and we think it is very generally conceded, that this is not a low grovelling, selfish passion, but one of the noblest instincts of human nature. If, then this strong attachment to the land of their birth is interested in the moral, spiritual, and eternal welfare of those by whom they are surrounded. Now it is for this very purpose—the purpose of elevating the inhabitants of our native land, elevating them in the scale of morality, virtue, and inness and happiness, that the Home Missionary Society has been organized, and put into operation. Most nobly did the Wesleyan Missionary Society of England while yet in its infancy, come to the help of these distant Colonies, by despatching its missionaries across the broad Atlantic, to seek shelter for the wandering souls of the scattered population. Very faithful were those servants of Christ to the important trust committed to them. Most heroically did they brave the difficulties, and surmount the obstacles, which were ever presenting themselves to impede their progress and hinder their work. Frequently did they go forth weeping, scattering precious seed, and often did they return bringing their sheaves with them. Most of these veterans of the cross have entered into rest, and are now reaping their reward. To them the declaration made by the Revelator by one of the heavenly company is strikingly appropriate: "Blessed are the dead which die in the Lord, from

honorably; you said the Spirit, that they may rest from their labors, and their works do follow them."

While, then, the Missionary Society of England truly loyally came to our help, and threw its fostering arms around these Provinces for more than half a century; it is unreasonable for our English brethren to expect though they have "stopped the supplies," and left us to draw upon our own resources, that we should thereby sustain the work of God among ourselves, and prove aggressive as heretofore. And shall we disappoint their most reasonable expectations with remarkable diligence. It may be that the energies of Christians are largely expended upon the externals of religion, while the more direct work, such as personal appeals, solemn exhortations, and earnest entreaties in reference to the unawakened, is so seriously neglected.

It is certainly true, that externals in religion are not to be overlooked, yet we should not regard them as superior, or even equal in importance to a right state of heart and life. Without much talk, religion we may give, or raise money, perform manual labor, sell good books, preach excellent sermons, make long prayers, and be first rate secretaries for good institutions. But without the constraining love of God in the heart, we will not talk religion to follow sincerely, nor will we be a spiritual wilderness will "blossom as the rose."

We cannot refrain from noticing one particular locality where a Home Mission, (though on foreign soil), has just been established, and that is, the French Island of St. Pierre, contiguous to the Western coast of Newfoundland. Over this island our own feet have sometimes wandered, and deeply have we been moved while witnessing the rampant reign of the Prince of Darkness, and spending a week of our time in prayer that the noble efforts put forth by the indefatigable chairman of the St. John's, N.F., District, may be crowned with glorious success; and we rejoice to know that our well-tried friend, the Hon. J. J. Rogers, has his loyal Methodist heart gladdened by knowing that the spiritual husbandman is sowing precious seed, and offering Gospel blessings to those in whom he has so long felt deeply interested, and for whom he has so fervently prayed. May God abundantly bless the dear brother who labours in this place, and give him the precious souls for his hire.

Our Home Missionary meetings on this Circuit have been recently held. The President of the Conference very kindly consented to render us his valuable aid. Not