

# The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXI. No. 27.

HALIFAX, N. S., WEDNESDAY, JULY 7, 1869.

Whole No. 1039

## Religious Miscellany.

### Heaven.

Oh! Heaven is nearer than mortals think,  
When they look with a trembling dread,  
At the misty future that stretches on,  
From the silent home of the dead.

No lone island on a boundless main,  
No brilliant, but distant shore,  
Where the loving ones are called away,  
Must go to return us more.

No, Heaven is near us, the mighty veil  
Of mortality blinds the eye,  
That we cannot see the angel bands,  
On the shores of eternity.

The eye that shuts in a dying hour  
Will open the next in bliss;  
The welcome will sound in the heavenly world  
Ere the farewell is hushed in this.

We pass from the clasp of mourning friends,  
To the arms of the loved and lost,  
And those smiling faces will greet us there,  
Which on earth we have valued most.

Yet oft in the hours of holy thought,  
To the thrilling soul is given,  
That power to pierce through the mist of sense,  
To the beautiful scenes of Heaven.

Then very near seem its peary gates,  
And sweetly its harpings fall;  
Till the soul is restless to soar away,  
And long for the angel's call.

I know when the silver chord is loosed,  
When the veil is rent away,  
Not long and dark shall the passage be,  
To the realm of endless day.

### Face to Face.

Now we see through a glass darkly, but then  
Face to face—1 Cor. xiii. 12.

"Face to face,"—how solemn the thought  
"Face to face" with God! To this death  
brings us!

How dim how imperfect is the best sight  
we can attain of Him in whom "we live and  
move, and have our being." Now we see through  
a glass—the glass of revelation; we see but  
darkly even through this glass, and some of us  
do not care to look much into it, or to see as  
much as we might! Then, for the glass we shall  
have the unveiled vision, the perfect view of Him  
before whom angels veil their faces.

Now, we feel at our best moments how feeble  
are our conceptions, how imperfect is our know-  
ledge.

Then, we shall in one moment learn more than  
ages on earth could teach us.

Prayer after prayer passes away from us, out  
of the shadow of earth, and into the light be-  
yond; and when we recall times of communion  
with them, questionings of heart, aspirations  
after holiness, and prayers offered together, it  
seems to feel that those with whom we so lately  
stood face to face are now themselves standing  
face to face with God; they know all, they  
are daily gazing after Him, "through a glass dark-  
ly,—often tearfully!"

Can we think of these things, and not feel in  
the depths of our spirit how unexpressed pre-  
cious is that atoning blood and that perfect  
righteousness by which alone we can hope to  
appear with acceptance in the holy presence of  
our God? This enabled the apostle to write and  
think with calm confidence of that appearance  
before God, drawing from it a lesson of lowliness  
and love. This faith also enabled another  
apostle to rejoice in hope of that glory to be  
revealed, for "we know," he says, "that when  
he shall appear, we shall be like him; for we  
shall see him as he is." John iii. 2.

"Blessed are the pure in heart; for they  
shall see God." They see even now his mind  
revealed in his Word; his power in his works;  
his hand in his providence; his love, in the gift  
of his dear Son. These things they behold as  
in a glass, and the longer and the more purely  
and humbly they look, the less dark does the  
glass seem. But the more they see and know of  
him here, the more do they long for the perfect  
vision there, when, instead of seeing through  
the glass, they stand before his presence in glory,  
and see him "face to face."

### According to thy Faith.

BY S. M. IRISH HENRY.

A number of years ago there lived in Cen-  
tral New York, a minister, well advanced in  
years, who had an only son in whom was centered  
all the affectionate hopes of a Christian parent's  
heart. From the hour of his birth he had been  
the subject of unceasing prayer—being  
dedicated to God in his baptism, and to the  
ministry of the gospel by a solemn covenant.

The father watched with delight and grati-  
tude the unfolding of a brilliant, intellect and  
with the eye of prophetic faith marked the  
path of eminent usefulness that the hand of God  
should open to those tender feet. But, as years  
passed, he watched in vain for a corresponding  
spiritual development—indeed, instead of re-  
joicing over the bloom of early flowers, and the  
perfuming of golden grain that had been planted  
in the young garden of the heart with such a  
careful hand, and watered with so many pray-  
erful tears, he wept over the rank growth—  
towers that sprung him at every attempt to up-  
root them from the soil.

He poured out his soul to God in the bitter  
fulness of his agony, and went from his closet  
to meet the rebellious spirit of his son in open  
conflict.

Was the ear of eternal love heavy that it could  
not hear? Was the arm of tender mercy short-  
ened, that it could not save? No! no. "The  
word of the Most High is firmer than the ever-  
lasting hills, and as my faith, so it must be unto  
me, for the mouth of the Lord hath spoken it."

The son's disobedience and recklessness be-  
came the remark of all—the father's tenderness  
and forbearance were the subject of reproach,  
and at a kindly administered reproof, the  
boy, now in his fifteenth year, left his father's  
roof—some knew whither.

From this time the old man—old by reason  
of sorrow rather than years—bending under  
this heavy burden of a son's disobedience,  
seemed possessed with no other thought, devo-

ed to no other object than the conversion and  
return of his child. For this he prayed and  
hoped—may, believed—for his faith was firm in  
the assurance of God, and he seemed to have no  
idea that this confidence could be misplaced.

Morning after morning, for weeks, months  
and years, he went with the regularity of the  
sun, leaning on his staff, in an adjacent wood  
where he was wont to "wrestle with God."

The spot became a sacred one, and his frequent-  
ing it a habit so well known that it ceased to be  
a subject of remark, and almost of interest save  
to a few who waited for the result, wondering if  
such patience and love would not have its re-  
ward, and even they grew faithless as year was  
added to year, and the event seemed no nearer  
than before.

The old man leaned still more heavily on his  
staff; his hair gathered whiteness from the  
snow flakes of many a winter, his foot trembled  
as it trod the well-worn path to his retreat, and  
his voice was feeble and childlike as it repeat-  
ed the oft-told request in the ear of the merciful  
one—and it was evident to all that "Faith—"

was passing beyond the sorrows of earth to find  
the reward of his patient faith in the paradise of  
God.

One glorious morning, as all nature seemed  
filled with excess of life, and beauty, as he was  
returning from the "old pine stump," where he  
had been unusually fervent in his devotion, and  
strangely affected by thoughts of the wanderer  
he was overtaken by a young friend, who as he  
greeted him, remarked thoughtfully, "Well, Fa-  
ther—"

"I should think you would be almost  
tired praying for that son of yours." Tears flow-  
ed down the sunken cheeks as he replied, as if to  
himself, "It does seem a long while," and passed  
on, weeping as he went, but still believing that  
the Lord's own good time would come some  
time. It might be he should not live to see it.

He knew he was very old; that the sap of life  
was being dried in the fountain; that "infirmity"  
was bowing him towards his grave, but he would  
patiently abide the time of God, knowing that  
no prayer or trust had escaped the sympathetic  
notice of the One whose heart of infinite love  
beats for all mankind. Musing thus he feebly  
bowed his way home, praising God for his  
wonderful goodness to the children of men, and  
with a hand trembling with the joyful emotions  
that filled his heart, he opened the door of his  
quiet dwelling. As he entered, a stranger, just  
in the prime of life, arose from a seat by the  
window, and advanced to meet him. He paused  
and surveyed him intently, but could not know  
him, until the strong arms were clasped about  
his neck, and a voice broken by uncontrolled  
emotion, said, "Do you know me, father?"

"Will you not forgive your boy, father?"  
"Thank God, oh, thank God!" exclaimed the  
old man, sinking on his knees, supported by the  
arms whose firm embrace was so sweet a recom-  
pense for long years of agony and of prayer.  
The wanderer had returned a Christian, and be-  
come a minister.

The sunlight gliding through the window that  
beautiful summer morning, witnessed, in the  
glad faces of the group, huddled in such thank-  
ful prayer around that father altar, the glorious  
fulfillment of the promise, "Whatsoever ye shall  
ask in prayer, believing, ye shall receive."

### Neglected Duties.

God in his wisdom has imposed upon his peo-  
ple many obligations, all of which should be con-  
stantly and diligently discharged; the observance  
of them will benefit us and not Him. Each one  
is of the highest importance, and the perform-  
ance of each will bring the sweetest satisfac-  
tion. None of them will be omitted by him  
who earnestly desires to be a Christian. But,  
alas! how many of them are disregarded by some  
of the professed followers of Christ. We pro-  
pose in this communication, to notice several of  
those duties that are most neglected.

1. Religious Conversation. How few mem-  
bers of the Church are there who spend much  
time in talking about religion. Even the hours  
of the holy Sabbath are occupied by a large  
number in conversing upon secular topics.—  
But what respect that brings upon Christianity!  
If our religion be what we declare it to be,  
ought we not to spend as much time as possible  
in talking about it? But, if instead of doing  
this, we speak of it as little as possible, will  
not sinners think that, however much we may pro-  
fess to love it, we really regard it as of the  
least possible importance. One would sup-  
pose that to the Christian no subject is so in-  
teresting as that of religion, but to many who  
claim to be Christians it is evident that there is  
no subject which is so uninteresting. There is  
as little religion in the hearts of such persons as  
there is in their conversation.—If a man's heart  
is filled with religion it will flow out in his words.

2. Reading the Scriptures. The Bible is  
neglected to a lamentable extent. Very small  
is the number of those who take any pleasure in  
perusing it. Every thing else is read in pre-  
ference to the Word of God. This is an alarming  
indication. He who is not a constant reader of  
the Bible is not a lover of the truth, for in this  
alone can he learn the truth; the truth about  
God; about man; about heaven; about hell; about  
all that relates to man's highest good, and  
his duty, and what he should do to be truly good,  
and wise, and great, and devoted to his fellow  
men, and to the sacred Scriptures. Men have given  
up many books, God has given us only one, but  
that one is worth more to the world than all  
human compositions combined. The books of  
men are often useful, but the Book of God "is  
profitable for doctrine, for reproof, for correc-  
tion, for instruction in righteousness: that the  
man of God may be perfect, thoroughly furnish-  
ed unto all good works."

3. Family Prayer. Every head of a family  
ought to feel this to be a duty. A household  
ought not to present the appearance of a Chris-  
tian family when there is no family altar. With-  
out this how can any family prosper. Without  
this how can any man prosper. It is the blessing  
of God? If a man wishes to be happy him-  
self, and to be the head of a family, and wishes his  
wife and his children to be happy he must  
pray with them. It is strange that an aver-  
sion some men have to this duty—it seems that  
no consideration will induce them to undertake  
to perform it. Such men deserve to have fret-  
ful wives, disobedient children, and unrelig-  
ious friends, for they fail to use one of the very  
best aids to family government. He who would  
govern his family well must teach them to fear

God, if they do not respect the authority of  
God, it is unreasonable to expect that they will  
respect the authority of man.

4. Christian Liberty. How much more the  
Church might accomplish if all her members  
were liberal. How much more comfortable  
would be her ministers; how much more num-  
erous and commodious would be her houses of  
worship; how much more flourishing would be  
her colleges; how much better would be her  
literature; how much more interesting would be  
her Sunday-schools, and how much more  
prosperous would be her missions. Our people  
must be more liberal, or more of our Church en-  
terprises will come to a disastrous failure. God  
has blessed them with the means of sustaining  
the Gospel, and they should freely give it.—  
Riches always impose a heavy responsibility  
upon men, and especially do they now impose  
this responsibility upon them, as so many have  
been reduced to poverty. The man who has  
money now and refuses liberally to contribute  
to the support of the Church, cannot in any  
sense claim to be her friend. There are many  
things which the Church needs, but at this time  
there are few things that she needs more than  
money. Give her the money for which she is  
constantly begging, and you will impart to her  
new life and power, and she will soon enter  
upon a course of unprecedented usefulness to  
the world.—Methodist.

### Bible Singers.

Every Christian should be a Bible reader, a  
Bible worker, and a Bible singer. In the first  
case his religion is developed through the head.  
In the second case through the hand. In the  
third case through the voice. But in all cases  
it requires the whole heart. By the one process  
the Christian becomes more intelligent; by the  
next process more useful; by the last one more  
happy and devout. His Bible is that man who  
only studies his Hymns, and is a "doer" of his  
Bible, but also makes God's word his song in the  
house of his pilgrimage.

God creates only a few artists; but he makes  
nearly every one a lover of song. He has put  
the strings of melody in nearly every nature,  
and they are only waiting to be waked into  
praise at the touch of Christian gratitude and  
love. When thus touched the outcome is a  
song of devotion. Nothing is more instinctive  
with the new convert than to attempt to sing.  
He feels as if he were rehearsing for heaven,  
when in the devotional meeting he breaks out  
in "Rock of Ages," or

"Jesus lover of my soul,  
Let me to Thy bosom fly,  
Where'er I roam, or where I stray,  
Thou wilt my sins forgive."

The Creator put this musical gift into man-  
not for his revels, but for life's religion; not  
to make the sinner more jolly, but to make his  
saints more holy. Like every natural gift, this  
one too has been stolen by the devil—who not  
only steals the music for the house of mirth, but  
sometimes "has a finger" in arranging the music  
for the house of God.

The Bible reforms the gift of song from pro-  
fanation, and reforms it into a handmaid of the  
Lord. It is not only our fountain of doctrine,  
but our fountain of devotion too. Mark how  
much there is in it to sing! Mark too how  
much there is to make us sing! Out of its 1000  
or more chapters, two hundred are mainly lyrical.  
Some of them are mere big words of  
melody. Others are jubilant battle-hymns for  
Christ's warriors—to be sung as they wind up  
the fortification or burst themselves on the foe.  
With these lyrics on their lips, Cromwell's  
"Ironsides" carried the heights of Dunbar,  
and the Protestant hosts of France dashed to  
the battle charge of Icy. Lullabies sang them  
at the cradle, as Paul had sung them in the  
prison of Philippi. The whole range of sacred  
music in the Bible, from the magnificent or-  
atorio of the 104th Psalm to the lark-like carol  
of the forty-sixth. The sweetest of all is that  
plaintive nightingale—the twenty-third Psalm,  
through how many a dark, weary hour of trial  
hath he peered by heavenly strain. Passing  
through the valley of the death shadow how  
many a saint hath applied to listen to this "song  
in the night!" To millions it has been the  
celestial throne.

Now if God gave to us the gift of song, and  
such a hymn book to inspire and direct our de-  
votions—then let everything that hark breath  
praise the Lord! When God "puts a new  
song" into a converted sinner's mouth let him  
not hold his peace. No hired choir can be his  
proxy. He can no more praise God "by at-  
torneys," than he can pray for mercy by a  
Tartar's "prayer-mat." The song is in his soul,  
Joy opens his lips. Let us give the key-note.  
It is a violence to the inspirations of the Holy  
Spirit in such a devout soul to attempt to repress  
the rising tide which breaks out—now into a  
 fervent prayer, and now into the "voice of  
psalms."

The Church of God comes nearest to its ideal  
in seasons of revival. And in revival times  
God's people are not only Bible workers, but  
Bible singers too. The only use of a trained  
choir at such times (or at any time) is to lead  
the current, and to guide the current of holy  
song that is breaking out from every heart. Si-  
lence, then, is treason to conscience and to  
Christ.

"Let those refuse to sing  
Who never knew our God,  
But should the heavenly King  
Should sound his praise abroad."  
Cuyler.

### Praying Families.

A faithful Christian on one occasion sought  
to press the claims of the Gospel home to the  
heart of a careless young man. The appeal  
was not only kindly received, but the young  
man addressed seemed to be deeply moved.  
But when urged to accept Christ as his Saviour,  
he gave in substance the following reply:

"It is useless for me to be a Christian. God  
would not listen to my prayers. He is a cov-  
enant-keeping God. He dwells with those who  
love and honor him. My parents lived without  
prayer. My grand parents were godless peo-  
ple. As a family we have disobeyed God, and  
I can hope that He will now receive me? No,  
no. He will not regard my prayer. I have  
had no friends to pray for me. I am not pre-  
pared to God in infancy I have not prepared  
for myself, and now I cannot come to God—

We have forsaken him, and now he has for-  
saken us."

Very different is the following case:  
Among a circle of four or five families, all  
shoots from the same parent stock, family piety  
blossomed with uncommon beauty, and bore  
fruits of rare excellence. As one child after  
another attained to years of accountability, the  
claims of their Redeemer were acknowledged,  
and a place sought among his people. What  
was the secret of all this? We bear the an-  
swer in the very words of a member of the  
favored household:

"I trace this stream of holy influence back to  
the prayers of a pious ancestor. Grandfather  
was an eminent man of God, and he prayed  
much for his children's children—in the fields,  
in the wood at morning, mid day and evening.  
He prayed for them to the third and fourth  
generations. His last years were literally spent  
in prayer. After leaving his mind upon all  
other subjects, he could still lead the family  
devotions as no one else could."

What blessings a praying parent may call  
down from heaven upon his children! Happy  
indeed are those families in which God is hon-  
ored, and His blessing invoked upon children  
and children's children; and wretched and poor be-  
come expressions are those families where God is  
forgotten, or His name mentioned only to be  
profaned! The parent who stays away from  
Christ is not only shaming himself from the  
Kingdom, but is making difficult for his chil-  
dren, who would, to enter in.—S. S. Times.

### Endless Rest.

How sweet is rest to the weary, yet how little  
rest do some of the Lord's people enjoy here!  
But the troubled spirit shall rest in the pres-  
ence and enjoyment of his God, and the poor  
weary disburdened bodies shall find rest in  
the grave. Weariness is limited to time, but our  
rest shall be lasting as eternity. There are no  
weary limbs, or weary hearts, or weary heads  
on the other side of Jordan. The rest of heaven  
will be the sweeter for the toils of earth. The  
value of eternal rest will be enhanced by the  
troubles of time. Jesus now allows us to rest  
in his bosom. He will soon bring us up to rest  
in his Father's house.

His rest will be glorious. A rest from sin,  
A rest from suffering. A rest from conflict. A  
rest from toil. A rest from sorrow. The very  
rest that Jesus enjoys himself. We shall not  
only rest with him, we shall rest like him. How  
many of earth's weary ones are resting in His  
glorious presence now? It will be disturbed  
here. The rest of the body is interrupted  
by dreams, and sometimes by alarms; but there  
are no troublesome dreams or alarming occur-  
rences there. Thanks be unto God for the rest  
we now enjoy in Christ! Ten thousand  
thanks to God for the rest we shall soon enjoy  
with Christ! Wearied one, look away from  
the cause of thy present suffering, and remember  
there is a rest remaining for thee! A little while  
and thou shalt enter into rest. A little while,  
and thou shalt see Jesus as he is, filled with  
his love, and enjoy uninterrupted rest in his  
presence. Weariness, languor and pain are for a  
time; rest, peace and pleasure are thy eternal  
portion.

How many Christians put Jesus Christ by for  
a while? Let us see what kind of profession of  
religion it is that principle, if they do not use  
the same words.

1. The young man who has made a profession  
of religion, and permits himself to be in-  
duced to visit the theatre, or the horse race, puts Jesus  
aside for the time being.

2. The young lady who goes from the com-  
munion-table to the ball room, puts Jesus by  
for the time being, and of course expects to  
make her fortune in that way.

3. The old professor when he gets angry, loses  
his temper, and becomes good natured, "puts  
Jesus by for awhile."

4. The mother who is scolding like a settled  
turban, also for the time being "puts Jesus by."

5. The professor of religion who becomes  
worldly minded, and gives up his religion for  
gain, "puts Jesus by."

6. The young man who gives up his religion  
for the pleasures of the world, "puts Jesus by."

7. The man who backslides, and forsakes the  
prayer-meeting for the bar-room, has "put Jesus  
by."

8. The putting the Lord by is a bad business for  
the Christian. Christ says, "Seek ye first the  
kingdom of heaven, and all other things shall be  
added." "What shall it profit a man if he gain  
the whole world and lose his soul? Paul says  
(Hebrews iii. 12) "Take heed, brethren, lest  
there be in any of you an evil heart of unbelief  
in departing from the living God."—Guardian.

I am no more surprised that some revealed  
truth should amaze my understanding, than it at  
the blazing sun should dazzle my eyes.—Her-  
vey.

## Religious Intelligence.

**Mexico Longing for the Gospel.**  
In September, the Directors of the American  
and Foreign Christian Union determined upon  
inaugurating a Mission enterprise in the capital  
of Mexico, and pledged \$10,000 for its support  
during the year. In December, under their ap-  
pointment, the Rev. C. Henry Riley left, and  
with him was sent a large crew of the Messrs.  
Hooley for use in publishing tracts, and also a  
week's journal, in the interest of Protestant  
civilization as well as Christianity.

Upon his arrival, Mr. Riley was warmly wel-  
comed by prominent officials, and has had their  
sympathy, as one where a mission promises the  
greatest good to Mexico. He has found men in  
abundance qualified to aid him in the work of  
printing, and in all parts of the missionary work.

From the press sent out, Mr. Riley has already  
issued thousands of four different tracts, pre-  
pared by himself as well as a stirring weekly news-  
paper, conducted by a native assistant, in the

interest of an evangelical Christianity. These  
are being readily diffused in the capital, and  
through the country everywhere, producing  
marked effect.

Mr. Riley writes:  
"There is a perfect hurricane of Protestant  
feeling raging against the Roman Church. I feel  
much as if I had suddenly found myself in the  
time of the Reformation. The great thing for  
us to do is to plant Christian churches and in-  
stitutions here as rapidly as possible.

"The influence of the evangelical thought and  
liberal ideas of the United States, has been gradu-  
ally leaving this country with a desire for  
American civilization to take the place of the  
idolatry, fanaticism, immorality, and false teach-  
ing of the Roman priesthood. At length the lib-  
eral party, writing the words 'liberty of worship  
and entire severance of the Roman Church  
constitution, has nationalized the Roman Church  
property, worth about two millions of dollars,  
emptied and abolished all convents; prohibited  
processions and ecclesiastical robes in the streets;  
declared civil marriages to be lawful. To-day,  
besides the two parties, a third, formed of ear-  
nest evangelical Christians, counting already its  
martyrs, has been raised up by God's blessing,  
through the circulation and reading of the Bi-  
ble."

From the above statements of the Missionary,  
confirmed from other sources—by outside obser-  
vers, foreigners of intelligence in various posi-  
tions and occupations, and natives in high social  
and political station—the impression gains  
force with every day's consideration, that the  
Mexican Mission fields presents to the Chris-  
tians of the United States the foremost and  
weightiest claim, the most imperative, exacting  
demand, of any nation or portion of the globe.

With a people ignorant, it is true for a great part,  
of the living God, and of the very elements of a  
true quickening Christianity; still the evidence  
is as clear as light, with its manifestations are  
increasing in every direction day by day, that  
the heart of this half-civilized, partially civilized  
people is craving for and ready to receive the  
manners of the Gospel. Tokens many and mark-  
ed, oh! by in the interior, intimate that God  
has been preparing this people, by the hard dis-  
cipline of sacerdotal tyranny, as well as civil  
revolution, for something better. We know this  
at least, that in many sections of that grand  
land, the Word of the Lord has course as free as  
anywhere this side the borders, and that were its  
bearers' footsteps go, the power of the Holy  
Ghost makes the Word to be far more glorified  
than among us.

Mexico has had her revolutions, more, per-  
haps, than any other period, than any half-  
civilized land beneath the sun. But America  
has thus far, and American Christians too, look-  
ed on almost unheeding what the result might be,  
save a desire has found expression, or a move-  
ment attempted if thought of, to seek to or use  
opportunity to help this neighbor nation upward  
and onward; scarce an effort put forth to intro-  
duce, in the most unobtrusive form, any of  
the simpler elements of a true Christianizing  
civilization.

May I say, in conclusion, to the friends of  
Christ, that the Directors of the American and  
Foreign Christian Union, acting in faith, have  
already disbursed three times the amount of  
funds sent for this most important and blessed  
work; and now make this statement in the be-  
lief that the demand for needed funds will be  
fully met in the future.

S. GLENWORTH BUTLER,  
Secretary,  
27 Bible House, New York,  
June 25th, 1869.

### Stations.

Of the Ministers and Preachers on trial of the  
Conference of Eastern British America, for  
the year 1869-70.

REV. HENRY DANIEL, President.  
REV. HENRY POPE, (B) Co-Delegate.  
REV. DUNCAN D. CURRIE, Secretary.

L—HALIFAX DISTRICT.  
1 Halifax North—(Brunswick Street)—John  
S. Milligan, A. M.; (Kaye Street)—George  
A. Clark, A. M.; Edmund Botterell, Su-  
perintendent.

2 Halifax South—(Grafton Street)—Alfred W.  
Turner; Henry Pope, (A), S. S. P.  
Conference Office—Humphrey Pickard, D.  
D., Editor and Book Steward.

3 Dartmouth—James A. Rogers; Thos Ang-  
win, S. S. P.

4 Windsor—Alex. W. Nicholson; Frederick  
Smallwood, S. S. P.

5 Falmouth—George M. Barratt.  
6 Horton—Christopher Lockhart, Humphrey  
P. Copenhaver, A. B.

7 Newport—Alexander B. Black.  
8 Annapolis—James G. Hennigar.  
9 Kempt—John A. Weeber.

10 Mailand—Robert Tweedy, one wanted.  
11 Musquodoboit Harbor—Charles Dockrill.  
12 Middle Musquodoboit—Samuel B. Martin.  
13 Sablescoot—Joseph Goss.

14 Sambro & Margaret's Bay—Oss wanted.  
15 Bermuda, (Hamilton)—R. Alder Temple.  
16 Bermuda, (St. George's)—Geo. W. Tuttle.  
17 Bermuda, (Canaan)—Thomas Rogers.  
18 Bermuda, (Baitley's Bay)—Oss wanted.

JAMES G. HENNINGAR, Chairman.  
GEORGE S. MILLIGAN, Fin. Secy.

II—ST. JOHN DISTRICT.  
19 St. John, (Orphan Street)—Charles Ste-  
wart; Wm T. Cardy, S. S. P.

20 St. John, (City Mission)—William Woods.  
21 St. John, (Centenary)—John Lathers; Wm  
Temple, Jas R. Narraway, A. M., S. S. P.  
22 St. John, (Elizabeth Street)—William H.  
Hart.

23 St. John, (Portland)—Matt. Ribbey, D. D.  
24 St. John, (Loretto)—Stephen F. Huestis.  
25 Fairville—Charles Chapman.  
26 St. Andrews—Douglas B. Pabido.  
27 St. George—Oss wanted. To be supplied  
from St. Andrews.

28 St. David's—Charles W. Dutcher.  
29 St. Stephen—Hesekiah McKewen.  
30 St. John—Oss wanted.  
31 Mill Town—Howard Sprague, A. M.  
32 Sussex Vale—William McCarty.  
33 Grand Lake—Joseph B. Hemmen.  
34 Greenack—John S. Allen.  
35 Kingston—Elias Sackford.

36 Upham—George Harrison.  
MATTHEW RICHY, Chairman.  
CHARLES STEWART, Fin. Secy.

III—TRURO DISTRICT.  
37 Truro—John R. Had; Thomas Smith, S. S. P.  
38 River Philip—William Tweedy.  
39 Wallace—Thos Watson Smith.  
40 Pughwash—John J. Colter.  
41 River John—James Tweedy.  
42 Abou Mines—Roland Morton.  
43 Pictou—Leonard Goss.  
44 Guysboro' and Canoe—George Johnson.  
45 Levi T. Johnson; Jas Buckley, S. S. P.  
46 Manchester—Isaac E. Thurlow.  
47 Sydney, South—Jeremiah V. Jos.  
48 Sydney North—Oss wanted.  
49 Gabarus—John W. Howie.  
50 Block House Mines—Oss wanted.  
51 Ship Harbor—A'fred E. LePage.  
52 Margaree—Oss wanted.

GEORGE JOHNSON, Chairman.  
JER. V. JOS, Fin. Secretary.

IV—P. E. ISLAND DISTRICT.  
53 Charlottetown—Henry Pope, (B); Freder-  
ick W. Moore, S. S. P.  
54 Cornwall and Little York—John Winter-  
botham.

55 Pownal—James Burns. The brethren on  
Cornwall and Pownal Circuits to change  
with Charlottetown, six ones in six weeks.  
56 Belleisle and Tryon—Paul Prestwood, Thos  
J. Deinstadt; John B. Strong, S. S. P.  
57 Margate—William Ryan.  
58 Summerside—Albert S. DeBriasy.  
59 Murray Harbor—Wesley Co. Pitts.  
60 Spruce—Oss wanted.  
61 West Cape—John G. Bigney.

HENRY POPE, (B) Chairman.  
JOHN WINTERBOTHAM, Fin. Secy.

V—FREDERICTON DISTRICT.  
62 Fredericton—Duncan D. Currie.  
63 Margaree—Arthur D. Morton, A. B., under  
the superintendence of Bro. Currie, with  
whom he will change once in three weeks.  
64 Kingsclear—Robert O. Johnson.  
65 Sheffield—