

Obituary

DEATH OF DR. MCCLINTOCK.

We were startled on Friday last 4th inst., by the receipt of a telegram announcing the death of Dr. John McClintock, President of Drew Theological Seminary, which had occurred on the morning of that day at that institution, of typhoid fever. His age 55. The announcement was the more startling to us from the fact that we had not before learned that his disease was of a character of such an occasion.

Dr. McClintock was born in Philadelphia in the year 1814—of Irish parentage—in which city he passed his childhood and early youth. Before arriving at man's estate he came to this city, and served for some time as a clerk in the Book Rooms, then under the management of J. Emory and B. Wright. It was while there, during this period that he experienced religion, and united with the Allen-street Church. He pursued his collegiate studies at the University of Pennsylvania, in his native city, where he graduated in 1835. He soon afterwards entered the traveling ministry in New Jersey, and was first appointed to Jersey City. He was not long after elected to a professorship in Dickinson College, where he remained about ten years. In 1848 he was appointed by the General Conference Editor of the Methodist Quarterly Review, in which position he remained till 1856. From 1857 to 1859 he was Professor of St. Paul's Methodist Episcopal Church in this city, and in the latter part of the latter year he went abroad, to take charge of the American Chapel in Paris. He returned to this country in 1860, and retired to a country residence near New Brunswick, N. J., for rest and recuperation, and to prosecute his literary labors. From this retreat he was called in 1868, to the presidency of Drew Theological Seminary, where he closed his active and fruitful career, in the midst of his activity and his usefulness.

Reserving further remarks upon the life, character and labors of the honored and beloved departed till another time, we submit the closing paragraphs of a very just and appropriate sketch of the deceased, from the New York Tribune of last Saturday. At some future time we hope to do better justice to the subject than our feelings will now permit us to render:

Dr. McClintock's literary activity was incessant, and the fruit of it remains in numerous volumes. Besides frequent contributions to the Methodist Quarterly Review and other periodicals, he prepared, in conjunction with Professor Blumenthal, a translation of Neander's "Life of Christ," and, in conjunction with Professor Crooks, of Dickinson College, a series of Latin and Greek elementary textbooks on the method of "imitation and constant repetition." These latter volumes were the first published in our country in which this method of teaching the classic languages, now so generally practiced, was thoroughly and constantly used. A series of letters in answer to a speech delivered in Congress by the Hon. Joseph R. Chandler, on the Roman Catholic question, was afterward collected into a volume entitled "The Temporal Power of the Pope." But his most important literary labor was the well-known Theological and Biblical Cyclopaedia, on which he had been engaged for many years in association with Dr. James Strong. Of this great work three volumes have been published. It would doubtless long remain a document of Dr. McClintock's breadth of scholarship and unflagging industry.

Intellectually, Dr. McClintock was distinguished by his versatility, and his rapidity in his acquisition of knowledge. Every department of learning interested him. Yet his attainments were by no means superficial, they were solid, accurate and thorough, as well as varied. As a college professor he was noted for his easy mastery of the subject-matter of every department embraced in the collegiate course. He spoke equally well as a tutor and an orator. Gifted with a fine presence, a melodious voice, and a quick sympathy, he could both convince and sway the audience that listened as he spoke from the pulpit or the platform. His qualities made for him troops of friends, his unending integrity secured to him the confidence of the Church and the community. His religious life was free from any affectation, but uniformly consistent and perfectly sincere. A large circle of friends, and a Church that was ever ready to honor him, will feel his death to be an irreparable loss.—Christian Advocate.

"All hail the power of Jesus name, Let angels prostrate fall; Bring forth the royal diadem, And crown him Lord of all." This name will never be forgotten, in heaven, or earth or hell. It is even now, the most popular name in Heaven and on earth, and the most dreaded in Hell. Perish from our memories every other name, rather than the "all restoring name" of Jesus. A death-bed scene comes before my vision, A Christian woman is lingering at the gates of death. The world is receding from the range of her senses. She has uttered the last adieu. From a distant place, her husband arrives in great haste, to greet once more his beloved. But she needs not of loving words or tender caress. "Do you not know me?" No signs of recognition. "Do you know this child?"—naming their only little daughter. No response. A pious friend whispers in her ears, "Do you know Jesus?" The lips quiver while the countenance plainly indicates the emotion within. She has forgotten her husband and child, but not her Jesus.

Let us then hear the "charming name" in the domestic circle. Early let our children learn to repeat it with reverence. Let them hear it from the Book, and in prayer around the family altar. Let it not be banished from our schools. Is it right that our children should hear more about heathen gods, than about the Living and true God? Away with such an idea. Let the whole business of earth be baptized into the name of Jesus. Let His name be prominent in all our institutions, and organizations, for the benefit of man, and they will become more effective in accomplishing good.

We anticipate a time when this shall be the case. The mouth of the Lord hath spoken it.—His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations, shall call him blessed.—"And blessed be his glorious name for ever; and let the whole earth be filled with his glory. Amen, and Amen. G. O. H. Lunenburg, March 18, 1870.

As the name, "That is life, and health and peace." The interest attached to this name is not waning but increasing. Many local names have been loved and even venerated for a few years, but as the individuals have passed away their name has soon gone into oblivion. Not thus the name of Jesus. It is now loved and adored by a greater number of earth's population than ever before. The national and ecclesiastical vicissitudes of nearly nineteen centuries have not obliterated the name from the books or memories of the human family.

There are names on the pages of church history, which will be remembered with gratitude to God as long as Christianity endures. What earthly names dearer to Episcopalians, than the names of Cranmer, Ridley, and Latimer? To Presbyterians, than Calvin, Knox, and Chalmers? To Baptists, than Bunyan, Hall, and Carey? To Lutherans, than Luther, and Melancthon? To Methodists, than Wesley, Fletcher, and Watson? But to each of those branches of the Christian Church, the name of Jesus is dearer than any other name. This name belongs to all. There is no sectarian idea about it.

Should the whole earth unite in erecting an immense column, on which should be inscribed, according to their merits, the names of the present great ones, the most worthy taking the highest position, our loyalty and love for the occupant of the British throne, would induce us to give her the most prominent place of all the Sovereigns of earth. But far above her name, even at the top of the column, we would have the name Jesus. While at the dedication of the column of fame, we would rejoice to see a multitude of earth's greatest and best, all engaged in singing to the majestic tune "Coronation" the beautiful verse—

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UNITED STATES CORRESPONDENCE.

Our lecture season is drawing to a close, but there are two courses in progress, which are attracting considerable attention. One is in Horticultural Hall, and is conducted by the Free Religionists, so called, and is materialistic—perhaps I should say, anti-Christian. This course consists of 12 lectures, delivered by the most radical wing of the Free-religion fraternity. Among them are John Weiss, O. B. Frothingham, T. W. Higginson, Samuel Longfellow, and Francis E. Abbot; the latter delivered the last lecture, on "Jesus and Socrates, or the History of Religions," and it was a blasphemous performance, shocking to every Christian feeling, and an outrage on the Christian community. Mr. Abbot belongs to the Unitarian school—in its extreme radical wing, and is at present preaching to an independent society of Theists, at Toledo, in Ohio. Some of the other lecturers in this course are less radical, but they all belong to the Radical Club, if we mistake not, and they all possess most decided talent, and several of them are known as among the most eloquent speakers of the country.

The other course consists of ten lectures, and is designed to meet fairly and squarely the Naturalistic school. It is delivered in Dr. Kirk's church. Among the lecturers are Dr. George P. Fisher, of Yale College, Dr. Samuel Harris, of Bowdoin College, Dr. J. H. Seelye, of Amherst College, and Dr. E. C. Smith, of Andover Theological Seminary. These lectures are exceedingly able, and are attracting considerable attention, and are destroying the influence of those at the Horticultural Hall, is our most ardent desire.

NEW YORK METHODIST CONVENTION. The Methodist Episcopal Church in the State of New York has just closed its first Convention, which was held at Syracuse. It was largely attended, and its exercises were spirited and interesting. It considered and discussed various topics connected with the prosperity of the Church. The Temperance cause received special attention. It sustained the absolute prohibition of the sale of intoxicating liquors to be used as a beverage. The license system was condemned. The cause of education opened considerable time, and it was decided to establish a first-class University at Syracuse, and that \$500,000 be raised for the purpose, \$400,000 of which (including \$100,000 previously raised) was pledged on the occasion. Such a University is greatly needed in the centre of New York, and we trust it will soon be put into successful operation. The Ministerial force of the M. E. Church in the State was reported to be 1,457 travelling and 817 local ministers—total, 2,275, and a total lay membership of 182,955, containing 1,092 pastoral charges, averaging 167 members each. The salaries of the pastors for the last year amounted to \$254,428 (average \$300). The Church throughout the State was represented as in a prosperous condition.

METHODIST BOOK CONCERN. The Book Committee have had another meeting to investigate the alleged fraud and mis-management of the Concern, and have made two Reports, the majority and minority. From both we learn that there has been, in their judgment, no intentional fraud, but the minority think that there has been mis-management, which has resulted in losses to the establishment. Here the matter will probably rest until the next General Conference.

Dr. Carlton, one of the Agents, presented a brief Report of the Convention, the New York State Convention, which we gather the following: It has established a branch in Cincinnati, with a capital of \$100,000; it has seven Depositories in successful operation, viz., in San Francisco (Cal.); Salem (Oregon); Pittsburg (Pa.); Buffalo (N. Y.); Boston (Mass.); Chicago (Ill.); and St. Louis (Mo.). The New York Department publishes over three thousand religious tracts, more than any other denomination in the world; also five hundred Sunday-school books. The Christian Advocate has a circulation of over thirty thousand, and the Sunday School Advocate over three hundred thousand. The average yearly profits of the Concern are about \$73,000. The entire property of the Concern in New York is worth one million of dollars.

REVIVAL INTEREST. The revival interest which for some time has blessed our churches, is increasing, and is being more widely extended throughout the country. In some places it is very powerful, reminding us of the revivals witnessed by our fathers in the early days of Methodism. In Roadout, N. Y., between five and six hundred have been converted, and about four hundred have united with the M. E. Church in that place. One hundred and ten of whom stand in the relation of husbands and wives. The Lord is carrying on His work gloriously among us.

REV. JOHN MCCLINTOCK, D. D., LL. D. This eminent minister of Christ has gone to his reward, and his funeral was attended yesterday at the St. Paul's M. E. church, New York. He died in Christian hope, but the Church mourns the loss of one of its most talented and successful ministers. For extensive and varied learning, he stood in our ministry with few, if any, equals. He has filled many and important positions in the Church, as Professor of Hebrew, Greek, and Latin in Dickinson College, Carlisle, Pa.; Editor of the Methodist Quarterly Review; Minister of the American Chapel, Paris, and President of the New Jersey Theological Seminary, Madison, N. J. He is well known as the author of several valuable works, and at the time of his death was one of the editors of the Good Living, by W. W. Hall, M. D. The author is well known by his previous works on Health, &c., and is the editor of Hall's Journal of Health. The object of the present work is to show how good health can be maintained by good living, "which means," says the author, "eating with a relish the best food prepared in the best manner." It contains a vast amount of information that should be read by every family. It is written in a style that will attract while it instructs.

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CIRCUIT. The state of the weather has been with us as with others—anti-winter like, as if genial spring—winter's successor, would fide-like, try to alter the noaic decree that his stern predecessor "winter" should continue as one of the series of the seasons, but according to the present wintery appearance of this meteorological war month, March, seems determined to withstand the interference of spring, and contend for the covenant truth, and fulfill the unalterable decree, and thus fulfill the faithfulness of our covenant keeping God, of which His "bow in the clouds" is the guarantee. However much a clear, cold steady winter would be dreaded by the little-to-do folks, it is that, which is best for the health and prosperity of this country, and as such weather makes our over-bridges; we find it more convenient for travel, and it saves us ministers a long and cold drive of about twenty miles, when we can cross to the North Bar in about thirty minutes, of which comfort, we have not as yet, as a great wonder, been able to avail ourselves.

RAILROADS. The Company are pushing forward the railroad from Bridgeport, and they intend shall be opened next November. The terminus will be nearly opposite the o'd military flag staff, and where a long wharf is now building for the shipment of coal. The enterprising merchants of Sydney hope by personal subscription and by aid from Government, to span the creek with a bridge, to make the ingress and egress more convenient, and especially in the opening of a highway, when accomplished, our churches, being nearly opposite the new bridge, will be very convenient for strangers coming to our Port. The railroad from Low Point to South Bar, the terminus, will probably be opened in time for the summer coal trade, and now what is supposed to be wanted, is a revival of the coal trade, a railroad to Hawk-Bury, "Sydney" is not to force his under cover of the Dominion and the long wharf of Europe, and then we may hope to see this little town vie with Halifax, and this Island become the "Great Britain" of America.

TEMPERANCE. Temperance has gained a conquest just now by the abolition of the License system. The vendors of strong drinks have lowered their "red colors" and their "sign manuals" are put in one corner for the present, and we hope by a vigilant guard, to make "King Alcohol" at least play hide and seek, if not to force him under cover of darkness, in search of some inviting den, to pursue if he can, his body and soul destroying traffic. O what a pity that the Devil can find Christian men to co-operate with him, in peopling his infernal regions with lost souls. We have two societies in town, the Sons of Temperance and the "Lodge of Good Templars," who together with the "Sons of the Morning Star," and the "Trumpets," another co-operative of outside Temperance friends, are zealously endeavoring to make Sydney a temperance community, an object so humane and so essential to peace and happiness, must commend it even to the "venders and drinkers" themselves, though taken captive by Satan at his will.

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PREACHERS' SALARIES.

Mr. ELLIOTT.—Having several articles in the columns of your paper on the above subject, I have to confess that I think the matter has not been placed before the people as clearly as it might have been, or at least, so as to be comprehended by plain country people. I am free to confess that it is not a very easy thing to attempt to explain what the sum total of a Methodist Preacher's Salary is, and when you think you have made the interrogator fully understand to your surprise, perhaps twelve months after, he asks the same question and you have to go over the same ground again.

I hope, however, in common with many more to see the day when an alteration will take place, at least in reference to the several items of which the Salary is composed, for who can understand, what Board and Quarters and Stationery means in these days, where there is nothing in most of our Country Circuits in our financial system, bearing any analogy to those items, and from which you can perceive any relation, as cause and effect. We must either go back to Primitive Methodism in our country Circuits and have our Class and Ticket money and Leaders' meetings, or we must modernize our financial system to meet our altered circumstances.

But my present object is to place before your readers not only what a Methodist Preacher is allowed, but what he really gets in the Circuit where I reside, where the people are far from being rich and where they have to work six days in the week and part of the Sabbath, to get a living—as follows:

Table listing various items and their costs: Board \$208, Quarters 200, Servant 40, Stationery 20, Fuel 200, Light 48, Travelling expenses 4, Horse Do. 8, Medicine 8, Total \$800.

It would appear then that the Salary in a country Circuit is \$800 per year, with a comfortable house well furnished which is worth \$100 per year, making together \$900, a very respectable salary I think, and one that ought to satisfy every Methodist Preacher. Preaching the gospel never was and never will be a money making business, and yet there are many Preachers in our Conference who have saved from their allowances several hundred pounds by good management in humble affairs, whilst there are others who would never have a surplus at the end of a year if they had the Salary of a Henry Ward Beecher. Truly Yours, A COUNTRY METHODIST.

For the Provincial Hall. TEMPERANCE HALL AS A THEATRE. It has been stated in the columns of a daily paper that the Temperance Hall has been rented to a Theatrical Company on such favorable terms that in all probability they will remain in Halifax during the Spring and Summer. It is but right that the public should be properly informed that these playactors have discarded the Theatre Royal at Spring Gardens, and substituted a building the name and character whereof may largely contribute to the success of their operations. They now occupy a Hall in which many Bible Society and Missionary Anniversaries have been held, and where scores of able lectures and eloquent addresses in behalf of morality and religion have been delivered during the last quarter of a century.

Glancing at the list of Directors and Auditors of the Temperance Hall Company, one is surprised to find the names of several prominent members of the Christian Church. How these gentlemen can give encouragement to what they in their conscience must condemn is a marvel only to be accounted for by the fact that the performers pay them for the use of the Hall—some two or three thousand dollars. Night after night the Theatre will be crowded, and the money which many a poor and suffering family requires be worse than squandered. And when vast sums of money shall be accumulated these stragglers will leave our city, after corrupting to an inconceivable extent the pure morals of many a young man and counterbalancing the good effect of our Christian Association Lectures. Then the directors of the Hall will get their portion, shareholders will pocket their dividends without any computations, and Satan will sooner or later receive his share of the spoils in what is of greater value than the spoils of all other treasures.

The responsibility rests not solely with the directors of the Temperance Hall Co., but also on every stockholder and surely no Christian man should be found holding stock in a theatre. There are men who will not hesitate to take stock in any questionable enterprise or to sell some injurious article, provided it pays; others again are of a nobler spirit and will be careful to invest their money in a way that will meet with God's approval.

It is well for our merchants to ascertain if any of their clerks frequent the theatre, and whence the price of the tickets is procured. As a general rule the clerks of Halifax are but poorly paid for their services—receiving barely sufficient to cover their ordinary expenses, they can have no surplus cash to misappropriate. Our friends in the country should caution their sons who come to the City, against going to the Theatre which is better known as the Temperance Hall.

Halifax, March 16, 1870. R. CIRCUIT INTELLIGENCE. HALIFAX NORTH. Special services under the leadership of the Superintendent of the Circuit, the Rev. G. S. Milligan, A. M., have been held during the past fortnight in the Brunswick street church. The meetings, afternoon and evening, have been well attended not only by many of the more devout and zealous members of the Church, but also by other seriously-disposed members of the Sabbath congregations.

Many of the meetings were seasons of refreshing from the presence of the Lord; and although there has not seemed to be, perhaps, all accomplished that was desired by the earnest pastor and his faithful fellow-labourers, the meetings have been manifestly productive of much good. About twenty persons were led to assume the attitude of seekers for salvation, and many of them have been already enabled to behold the Lamb of God as taking away their sins. The special services are continued this week in the new church at Kaye street. All should pray that God's special blessing may be largely vouchsafed. Satan and his servants are busy, and alas! how successfully, conducting business in the city which are leading men away from God and happiness, to sin and wretchedness. The conflict is going on; and unless there be

ceaseless watching and vigorous pushing all along the line of the sacramental host, breaches will ever and anon be made, and souls will be led away from that host, captive by the world. It should be understood that there is no such thing possible for this host, or for any company belonging to it, as to entrench itself so securely that there will be safety in selfish inactivity. It is impossible. There is safety for it only as spiritual power is ever flowing to it from above to maintain spiritual life and Christian courage is only communicated from on high to any Church company as it is desired and sought, and as given, is used aggressively in the great conflict for the establishment of Christ's Kingdom in the world. Would that Zion would arise and put on the strength that is possible to her, so as to be prepared to push the battle vigorously not only in Halifax, but all along the line on every Circuit throughout the Conference.

HALIFAX SOUTH. GRAFTON STREET S. S. FESTIVAL. On Wednesday evening last a youthful company assembled in the large school room of the Grafton St. Church, and spent the evening very pleasantly, in partaking of a beautiful tea, and listening to several interesting addresses, interspersed with numerous melodies, very nicely sung by the children. One of the most attractive features of the evening's entertainment was the awarding of a number of prizes to those members of the school who had been successful in obtaining two or more new scholars during the year. Those who had proved themselves zealous for the prosperity of the school were principally from the younger and even little ones. The singing, under the direction of Miss McMurray, as already intimated, was very good, evincing taste and skill on the part of both teacher and pupil. Four young ladies specially distinguished themselves by singing a quartette in fine time, and with beautifully clear, pure voices.

The addresses, opening with one from the pastor, Rev. J. A. Clark, characterized by two quite new and striking ideas, and followed by Messrs. Maclean, Loyd, Grierson, and the worthy Superintendent, Hon. S. L. Shannon, all proved deeply instructive and entertaining. Mr. Loyd was particularly happy in his remarks, fixing the attention evidently of even the youngest, and calling forth hearty applause. The good order maintained throughout was highly creditable to all concerned, and elicited many expressions of pleased surprise from those previously unacquainted with this well-known feature of Grafton St. School.

Those who served the tables distinguished themselves by their courteous attention—really seeming to anticipate every one's wants; and altogether the evening was an exceedingly pleasant one for those for whose benefit it was especially designed, and not only to those, but to all apparently who had the privilege of being present. ST. JOHN N. B. CENTENARY CHURCH.—A few weeks ago it was resolved, in concurrence with the leaders of this church to hold services in which special prayer should be offered, for the conversion of the children of our Sabbath school and the young people of our families. These services were commenced with a day of fasting and humiliation. The prayer meeting on the noon of that day was a scene of tender, solemn, and searching feeling and of wondrous power, and pleading with God. It will mark, I doubt not, a new era in the spiritual history of this church. In many cases parents presented the names of their children for special prayer and in some of these answers have been graciously received. Several of our young people have been saved to God. The ordinary services of the church, though quiet, are evidently deepening in solemnity and growing in power. A few amongst them some promising young men—have, before many witnesses made a good profession.

An extract from a Resolution of the Quarterly Meeting of last week, the expression, evidently, not only of unanimous but of deep and grateful feeling may indicate our present position. "The members of the Centenary Quarterly Meeting feel that it would be becoming to recognize especially the goodness of God to them as a church for the services of this Methodist year—the entire harmony which has prevailed—of the interest which has prevailed the public and social means of grace—the extension of the cause of God in the establishment of the Lower Cove Mission (in which we have taken part)—promptness and liberality in the financial affairs of the circuit call for thankfulness to Almighty God."

Remembering the severe ordeal through which we have so recently passed in this community, the loss to us, in little more than a year, of several influential families, including fully half of the Trustees, and other disadvantages depressing for a time, such a record has value beyond the limits of an official meeting. St. John N. B. March 15th, 1870. J. L.

PORTLAND, ST. JOHN, N. B. The Sabbath-school Anniversary sermon was preached in the Portland church on the evening of the 13th inst., by the Rev. S. Huestis. Although the preacher was not in perfect health his discourse was admirable. It was pertinent, forcible, practical. The large congregation was deeply interested. It seems impossible that this sermon, and others of similar character, should be heard without profit. The teachers, with their classes, occupied the galleries of the church, the latter singing at all the usual times—selected hymns. The chorus of the last hymn is— "Mighty to save, mighty to save, 'Tis Jesus, 'tis Jesus, the mighty to save!"

The rendering of which by the children excited in many unusual joy, hope, and thankfulness. The conduct of the scholars was excellent, and all their singing was very pleasant and impressive. This part of the service was under the management of Mr. Woodworth, whose successful endeavours entitle him to much gratitude. Some statistics of the school were read which showed that officers, teachers, scholars make up a total of 268 persons. There has been an increase lately owing chiefly to the benevolent activity of the female teachers and others, in providing garments for the children of a few of the families around, whereby some who before could not have been enabled to attend the school. Besides the catechisms of the Wesleyan Methodists, the Scriptures are committed to memory extensively. During last year the number of verses repeated was 53,993. Surely much of this good seed will bring forth fruit unto life eternal. The collection was very liberal.

SAINT JOHN'S NEWFOUNDLAND. The following Address and Reply have been forwarded to us for publication. It may be necessary to state that the retiring Superintendent, Mr. Benister is about to change his residence from St. John's to Harbor Grace. He has been for many years actively engaged in the Sabbath school, and has carried the system and affection of those around him. His departure is very generally regretted.

ADDRESS. St. John's, Newfoundland, February 25th, 1870. JOHN BENISTER, Esq.—Dear Sir.—The St. John's Wesleyan Sabbath school committee very much regret that you are unable to continue your connection with them as Superintendent of the Central school, and they cannot allow the separation to take place without tending to you this expression of their esteem. In looking back over the period of your association with them, nine years of which you held the responsible position of Superintendent of the Central school and overseer of the branch schools, the committee refer with pleasure to the gentlemanly deportment and high Christian principle which have characterized all your actions in matters relating to these institutions, and they feel convinced you will agree with them that the present prosperous and healthy condition of the school is a matter for mutual rejoicing as well as thankfulness to Almighty God. The committee respectfully ask leave to present you with a Bible, as a token of regard and affection from the teachers and children of the schools. They have thought a Bible the most suitable, as the Book which it is our privilege to study and which is the foundation of our Sabbath school instructions, and from whose pages you have from time to time taught such useful lessons and held up such encouraging examples. The committee beg to remind you that they have given you an honorary position among its members and to assure you that it will always afford them great pleasure to see you in your place in the school, when circumstances permit; and they earnestly pray that the same gracious Providence which has hitherto watched over you and