

tions in South Africa, situated about forty miles from King William's Town. It was originated in 1824 and called after Rev. Dr. Love, of Glasgow, the first secretary of the London Missionary Society. There are about 800 native students under instruction, of whom 500 are boarders. They come from all parts of Africa, including places 1,000 miles distant. Rev. D. B. Hooke, who recently visited it, describes his visit in the January number of *The Evangelical Magazine*, of which we have received an early copy. He says that the work is carried on mainly on three lines—religious, educational and industrial. Much of the work may not, at first, appear to the on-looker as of a missionary character, but everything, even the sweeping of a room, is missionary. Men are taught to work as well as to pray, to dig as well as to sing.

The trades taught at Lovedale include carpentering, wagon-making, blacksmithing, printing, bookbinding and telegraphing. Even the students who are not engaged in these trades have to spend two hours a day in the gardens or fields. Carpentering is the favourite trade, and last year work was done to the value of £1,035. Printing is rapidly taking the second place, though at first it was very difficult to induce the native Kaffir lads to believe that a man could be useful, still less earn a livelihood, by arranging bits of lead in rows! For some years the natives paid no fees, for the parents believed that they ought to be paid for sending their sons to be taught. Now, however, the annual payments of the natives themselves amount to over £2,000, and already they have contributed over £35,000, thus giving clear proof of their fitness for, and appreciation of, the education given. The institution, of which Rev. Dr. Stewart is principal, is connected

with the Free Church of Scotland.
British Weekly.

How we Conduct our Prayer Meetings.

[Free Church Monthly.]

III.—IN THE HIGHLANDS.

From the manner in which the question is stated, I apprehend that what is wanted is, *How are our prayer-meetings, and not how ought they to be, conducted?* This being so, I feel that anything I can say must be very commonplace indeed.

My first remark is that the prayer-meeting must be *personally* conducted. I mean that the minister must be at the head of it. I say this with all respect to my office-bearers and others well able to conduct a prayer-meeting—men of prayer whom I value highly. The conviction of this has been borne in upon me by my own experience. Because we have men who can take part in one language and not in the other, we possess two prayer-meetings—one in English and the other in Gaelic. For about two years after my settlement here I made a point of being at the prayer-meetings as regular as at the Sabbath services; and during that period we had an attendance of from two to three hundred, with no sign of diminution. Afterwards, through congregational and church work, my attendance became very irregular for nearly six months. When at length I was able more regularly to resume my place, our prayer-meetings had dwindled down in the case of the Gaelic to thirty or thirty-five, and of the English to fifty or sixty; and to this day—nearly four years—we have not been able to recover our former position. Further, by study of the various parts of the service, and by