the attorney's clerks who engrossed a man's attention; the mathematician who is so devoted to figures that he frequently casts up his eyes; the girl who was saved in a shipwreck by clinging to a forlorn hope; a man who was wounded by sitting down on the spur of the moment; the acrobat who jumps at conclusions; the cup of sorrow that overflowed; the chains which bound a freeborn mind; the ticking of an oyster bed; the receipt given to a man who paid his respects; the suspenders used for the breeches of guns, and also breeches of trust; the quiver which was observed in the voice of a (n)arrow-minded man; a lock of hair from the head of a discourse, and one from the head of a cabbage; a flat-iron to smooth ruffled tempers; a phial of tears from a weeping willow; a button from the coat of the stomach; a sheaf from the shock of an earthquake, and many other articles equally rare and interesting.

Obituary.

MRS. CATHERINE FURNAS, BOSTON, MASS.

We copy from *Zion's Herald* an obituary of an aged sister of the Methodist Church, known to many in the Provinces, having resided for some years in New Brunswick. We wish the writers of similar notices among us would imitate our American brethren in conciseness. It is a happy art to be able to say a great deal in a few words:—

"Mrs. Catherine Furnas, after a brief illness of only thirty-six hours, sweetly fell asleep in Jesus, Jan 28th, aged 76 years and 4 months. Early in life she became converted to God, and chose that better part which was never taken from her. She united herself with the Wesleyan Methodist Church in her 15th year, and received her quarterly love feast tickets from the Rev. Dr. Adam Clarke, Benson, Sutcliffe and others, in London, England. She subsequently removed to New Brunswick, where she lived until some twenty years since when she came to Boston, and united with the Bromfield Street M. E. Church. In her life and conversation she beautifully exemplified the excellence of the religion of the Bible. She was a constant attendant at every means of grace, and loved the courts of the Lord's house. She lived to see the church she so much loved grow and prosper till it has filled the whole land. She died in the triumphs of faith, repeating as she died, that verse of Charles Wesley, so full of joy and trust:

"No condemnation now I dread—
Jesus, and all in him is mine;
Alive in him, my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown, through Christ my own."

W. F. MALLALIEU.

After the foregoing had been selected for the compositor, we received a request from the Rev. Chas. Stewart for the publication of the notice, accompanied by some remarks in relation to Mrs. Furnas. The following is Mr. Stewart's note:—

TRURO, *March 15th*, 1867.

To the Editor of the Provincial Wesleyan:—

MY DEAR BRO.,—Will you have the kindness to insert in your columns an obituary notice of Mrs. Furnas, from the *Zion's Herald*.

The person to whom it refers was indeed "a mother in Israel," and in her later days maintained the simplicity and zeal of the earlier Methodists. Varied affliction and repeated bereavments had been her lot; but the severity of her trials served only to increase and brighten her graces. It was my privilege to see her, at the house of her son, Mr. Henry Furnas, ten months ago; and I cannot forget either the satisfaction with which she reviewed her setting out in the Christian course, or the serenity with which she then contemplated its close.

I greatly rejoice that her excellent son—so well and favourably known to Provincial Methodists visiting Boston—and her large circle of relatives and friends have so much cause for thankfulness in the triumph of her dying hour. May they follow her, as she followed Christ.

Believe me very truly yours,

CHARLES STEWART.

Provincial Wesleyan.

WEDNESDAY, MARCH 20, 1867.

From our English Correspondent.

Opening of Parliament—The Royal Speech—Policy of Government on the Reform Question—Evil of our Licensing System—A Threatened Fenian Plot—Religious Awakenings—Special Prayer Meetings—Arrival of Young Men from Japan—Present Aspect of the Ritualistic Movement.

The second session of the present Parliament was opened by the Queen on the 5th ult. The weather was very unfavourable for the grand and imposing ceremony; the rain coming down in torrents. Nevertheless, immense crowds thronged the line of procession between Buckingham Palace and Westminster. The windows and balconies of the houses were filled with spectators, while some of the more adventurous of the sight-seers clambered around even the chimney tops; and hearty cheers rose up from all sides, and gave our Sovereign Lady unmistakable evidence that her hold on the love and loyalty of her people is as firm and secure as ever.

Perhaps there is no scene in this country so truly magnificent as that which is presented in the House of Peers at the opening of Parliament. The building itself, from floor to ceiling, is of the richest and costliest architecture, and on such an occasion there is a representation of beauty, rank, and intellect never met with together at any other time. The galleries are crammed with the wives and daughters of Peers of the realm, all dressed in the glitter of full evening costume. In the body of the chamber are the Peers, with their red cloaks, ermine tippets, and coronets, and in the part of the House assigned to the Corps Diplomatique are ambassadors from various countries, brilliant with jewelled decorations, representing all sorts of civil and military orders. As Her Majesty entered the whole assembly rose and made a profound obeisance, only resuming their seats at the Queen's request.

The Royal Speech was read by the Lord Chancellor. Among other topics, too numerous to mention, satisfaction was expressed with the proposed union of Canada, Nova Scotia, and New Brunswick; and it was announced that a Bill would be submitted to Parliament, "which, by the consolidation of Colonial interest and resources, will give strength to the several provinces as members of the same empire, and animated by feelings of loyalty to the same Sovereign." With respect to matters of home policy, that part of the speech which related to the "Reform Question" was anticipated, with the chief interest. The utterance on this subject gave the information that attention would be "called to the state of the representation of the people in Parliament," and the hope was expressed that measures would be adopted which, without "unduly disturbing the balance of political power, should freely extend the elective franchise."

The course which the Government intended to adopt, in thus offering an enlargement of the franchise, was submitted to the House of Commons in the form of Resolutions, upon which a Bill might be framed; and on Monday night last the scheme was explained by Mr. Disraeli, to consist of a proposal for a £6 rating franchise for boroughs, and a £20 rating franchise for counties, to be supplemented by what is termed four "fancy franchises," conferring the privilege of a vote on University graduates, on members of the learned professions, on all persons keeping £30 in a saving's bank for a year, or having £50 in the Funds, or paying direct taxes to the amount of £1 per annum. The other details of the measure included a redistribution of seats, from the entire disfranchisement of Totness, Reigate, Yarmouth and Lancaster, for corruption and bribery; and the partial disfranchisement of some other boroughs. The entire scheme met with so thorough a disapproval on the part of the House, that the following evening the Chancellor of the Exchequer announced that the Government had resolved to alter their course, and prepare a Bill. Evidently the present Ministry is in the utmost perplexity how to proceed in the matter, and the country is impatient at the obstruction to public business which then dallying with the question occasions. In the meantime the Reform party are strengthening themselves for vigorous action, both within and without the walls of Parliament, and there is angry feeling on both sides.

An important subject has been recently occupying public attention, viz., the facility with which licenses are obtained for the sale of intoxicating liquors. Some serious facts have been brought out which certainly ought to place the licensing system under more resolute check. The granting of licenses at present rests with magistrates, and the extent to which they have been bestowed is almost incredible. Unquestionably the public-house is the chief source of crime in this country, and of misery too. If five-sixths of them were closed there would soon be a marvelous change in our social condition; but at present comparatively few seem thoroughly alive to the frightful evils which they occasion. Why, it has been ascertained that in London alone, if all the public-houses and gin-shops were placed in a line, and a frontage of twenty-one feet allowed to each, they would stretch to a distance of thirty-eight miles!

Some petitions relating to the restriction of licenses will probably be presented to Parliament.

The Fenians are still keeping our authorities on the alert, and some of the movements of these strangely-misguided men are of the wildest character imaginable. Here is an example. Three weeks ago, last Monday, the quiet city of Chester was thrown into a state of wonder by parties of queer-looking men arriving by successive trains from various towns of Lancashire and Yorkshire, until about 2000 strangers were walking about the streets. The wonder of the citizens deepened into the utmost anxiety and alarm by a telegraphic communication from Liverpool, to the effect that the visitors were dispatched to Chester in accordance with a Fenian plot, the object of which was to attack the Castle, where about 30,000 stand of arms are stored in the armoury, besides a large quantity of cannons, ammunition, shells and balls. It was supposed that when this material of war had been obtained, a train to Holyhead was to be seized, the rails torn up behind it to prevent pursuit, and two vessels were reported to be lying off Holyhead to carry the armed Fenians to Ireland. The Mayor of Chester, upon receiving this communication, immediately placed the Volunteers under arms, and telegraphed to military stations for the aid of troops. These prompt measures were entirely successful, and the suspected Fenians, in the course of another day or two, had disappeared from the city. The danger apprehended from this threatened Fenian raid upon Chester will be seen from the fact, that, in compliance with the request of the Bishop, the thanksgiving for "peace and deliverance from our enemies" was read in all the churches.

We continue to receive encouraging accounts of the progress of the work of God in various parts of the Connexion. At Newcastle-upon-Tyne, a town memorable in the annals of early Methodism, an active enterprise of Home-Mission zeal was commenced a short time ago in a district where John Wesley began his labours, and which is inhabited by a dense population, and very cheering results have followed. A large room is filled on the Sabbath, and sometimes on the week evening, by large numbers, of a class which it has been found hitherto most difficult to reach. Many remarkable conversions have taken place. Seven Society classes have been formed, where six months ago not one was in existence; and on a recent Sabbath morning so many as one hundred persons, rescued from sin and wretchedness, were found among the worshippers in one of our neighbouring chapels. This is a cheering and very hopeful example of similar awakenings which are occurring in other places. There seems, too, in many quarters outside Methodism a revived spirit of prayer and expectation. In the presence of desolating evils, hard pressing the Church of Christ on all sides, it is felt that *the* one sure security is a baptism of "power from on high." Last week a series of special services were held at Mr. Spurgeon's chapel, with a view to promote a revival of religion. Monday was observed as a day of fasting and prayer. The chapel was opened at 7 o'clock in the morning, when Mr. Spurgeon and between three and four hundred people were present. Prayer was continued during the whole of the day, a large number of persons attending, many of whom could stay but for a short time. In the evening the spacious edifice was crammed, every available place, whether for sitting or standing, being occupied. One of our London Methodists, Mr. Corderoy, who is universally and most deservedly esteemed and beloved, took part in the service There must have been three thousand persons present.

A short time since I received a communication from the Rev. Alexander M'Aulay, whose Home-Missionary labours in the East of London have been so successful, in which he speaks of some encouraging points among the German population. He observes, "The German work has been remarkable for its depth and spirituality. About a dozen conversions have taken place since the new year began. We hope that the development of this German revival in London will favourably affect, in a me small degree, the Fatherland. We sent seven members into Germany last quarter. Some of our people have gone over and told their friends what great things God has done for them, and one of them has succeeded in establishing preaching at his brother's house, and got our Missionaries at Wurtemberg to put it on the plan."

Three weeks ago fourteen young men of high social distinction arrived in this country from Japan, in order to undergo a course of education. Many others, it is said, are likely soon to follow. It is a deeply interesting question as to how far these visitors, from this distant eastern country, will be affected by British Christianity during their stay with us. They may already know something of the Gospel, as Christian Missions have for some years been established in Japan; and steps are being taken by several of the Missionary Societies of the United States for a translation of the Scriptures into the Japanese language. It is earnestly to be hoped that those who thus come from afar, attracted by our culture and civilization, will find the richer treasures of our blessed religion.

The ritualistic movement in the Church of England continues to engage a large share of public attention, all over the country. Its partizans are indefatigably zealous, and such is the uncertain state of ecclesiastical law, and so great is the expense, and so wearisome the delay in instituting legal proceedings with a view to check these Romish practices, that the ritualists do almost what they like. These of the bishops who condemn these ceremonies, and see plainly the deadly errors they are introducing, seem powerless to do anything to put them down. They merely express a disapproval, which is utterly disregarded. In reply to a deputation which waited on the Archbishop of Canterbury, to protest against these attempts to re-introduce Romanism, his Grace observed "that he found it impossible to resist the conviction, that many of those who were using eucharistic vestments, incense, candles lighted in the day time, the offering of the Holy Sacrament as a propitiatory sacrifice, and the elevation of the consecrated elements, were resolved, if possible, to obliterate in the formularies and worship of our Church every trace of the Reformation." Only think of such a confession from such a quarter, and yet nothing effectually done to restrain these traitorous proceedings! The Earl of Shaftesbury might well say, as he did a week or two ago, at a meeting to promote the building of churches, that "under present circumstances the matter of church extension was a somewhat questionable one; for he did not know what the Church erected might prove, what might be the character of the incumbent, and what kind of doctrines might be promulgated."

March 1st, 1867.

Christian Union Exemplified.

The following refreshing account of a free Communion Service in Brooklyn is from the last issue of the *Church Union*:—

Last Sunday was a high day for the city of churches. An Episcopal rector discoursing in the Church of the Pilgrims. Two Episcopal rectors uniting with every sect in Brooklyn in a communion service in a Presbyterian church.

We had some misgivings as to the audience at Dr. Spears' church. The hour was four P. M., Sunday, March 3rd. The course of the CHURCH UNION has been so positive that many apologists have fallen off, or gone back to serve sect again who last summer were shouting for the Kingdom coming. But Dr. Spear is the oldest pastor in Brooklyn, and a braver man never drew the breath of life. The notices had been sent to every branch of the Church. Some Baptist brethren had requested that they be omitted, but what have we to do with importunities not to trouble them.

Yet how were our eyes made glad by the sight. Dr. Spear's church is New-School Presbyterian. The church, though large was completely filled. A few words of kindness by the Dr, introduced the exercises, and we sang in good old Presbyterian style, sitting, yet not without solemnity. A Methodist invoked the Almighty aid in fervent and peculiarly pleading tones. A Congregationalist spoke then, upon the theme, "Do this in remembrance of me." We must sink our differences and remember Christ here And oh, how earnestly did he entreat the sects not to crucify the Lord afresh by forgetting Christ and doing this only in remembrance of sect. Then came a fervent prayer by a Moravian, a few words by Dr. Spear, and the rector of the Church of the Messiah followed in consecrating the elements. He spoke of the body and blood before us, symbolizing death for all, and many were touched to tears. Indeed the whole congregation were in a revival state. Sin seemed to melt away from the heart, leaving it warm and tender. Then slowly the bread was broken. How still and awful was the place! A breath, a sigh, a prayer ascending, this was all that could be heard. It was the *real presence* Poor, Christless ritualist, would God you had been there to learn spiritually what is the true dogma of the real presence. It is Christ in the heart, Christ in glistening tear-drops, Christ in penitence, and Christ in pardon. Our custom is to demand no ritual, but conform to the usage of the branch where we are worshipping. Eight elders arose, and slowly recited the words of Scripture, "Take, eat," etc., each filed away, two by two, and dispensed the elements to the multitude. How still and solemn was it! And that prayer that came next, so low yet so earnest, as if God were here. As with the bread so with the wine. No restlessness, no mockery of form. But God in Christ manifestly there. I have seen many union meetings, but the union communion at the third united communion service of the Church of Christ in Brooklyn was the most genuine of all.

A Plea for Open Communion.

The name of Robert Hall deservedly occupies a high position among English divines, and is never to be mentioned but with respect. His opinions and practice in relation to open communion should certainly be regarded with very great deference by his Baptist brethren everywhere. As the cause of Christian union advances the question of close communion will call forth inquiry. In a paper published in New York for the furtherance of union between the different sections of Christ's church, the views of the above named eloquent Baptist Minister on this subject, are given at considerable length, with the design of arousing the attention of that denomination, and leading them to see that the principle upon which they act in this matter operates greatly as a barrier to union between them and other churches. We copy a few paragraphs as given from the writings of Robert Hall:—

Of the tendency of mixed communion to promote a more candid inquiry into our principles, it is scarcely possible to doubt; whether it would have the effect of rapidly extending the Baptist denomination *as such* is less certain. For were that practice universally to prevail, the mixture of Baptists and Pedobaptists in Christian societies would probably ere long be such, that the appellation of Baptist might be found not so properly applicable to churches as to individuals, while some more comprehensive term might possibly be employed to discriminate the views of collective bodies. But what then? Are we contending for names or for things? If the effect of a more liberal system shall be found to increase the number of those who return to the primitive practice of baptism, and thus follow the Lamb whithersoever he goeth, he must be possessed of a deplorable imbecility and narrowness of mind, who will lament the disappearance of a name, especially when it is remembered that whenever just views on this subject shall become universal, the name by which we are at present distinguished will necessarily cease. An honest solicitude for the restoration of a divine ordinance to its primitive simplicity and purity, is not merely innocent, but meritorious; but if the ultimate consequence of such an improvement should be to merge the appellation of a party in that which is derived from the divine Founder of our religion, it is an event which none but a bigot will regret.

Generally speaking, the adoption of a narrow and contracted theory will issue in a narrow and contracted mind. It is too much to expect that a habit of treating all other Christians as aliens from the fold of Christ, and unworthy of a participation of the privileges of his Church, can be generally unaccompanied with an asperity of temper, a proneness to doubt the sincerity, to censure the motives and depreciate the virtues of those whom they are accustomed to treat with so much rigor. Conceiving themselves to be a highly privileged class, as the only legitimate members of his Church, they are almost inevitably disposed to think more highly of themselves than they ought to think; and founding their separation, not on that which distinguishes the followers of Christ from the world, but on a point in which Christians dissent from each other, they are naturally tempted to attach superlative importance to the grounds of difference.

In addition to all the other reasons for retracing our steps, we may with great propriety allege the spirit of the times, the genius of the age, distinguished as it is, beyond all former example, by the union of Christians in the promotion of a common cause, and their merging their minor differences in the cultivation of great principles and the pursuit of great objects. Instead of confining themselves, each to the defence of his own citadel, they are sallying forth in all directions, in order to make a powerful and combined attack on the kingdom of darkness. The Church of Christ no longer the scene of intestine warfare among the several denominations into which it is cantoned and divided, presents the image of a great empire, composed of distinct but not hostile provinces, prepared to send forth its combatants, at the command of its invisible sovereign, to invade the dominions of Satan and subdue the nations of the earth. The weapons of its warfare have already made themselves felt in the East and in the West; and wherever its banner is unfurled, it gathers around it, without distinction of name or sect, "the called, the chosen, the faithful,' who, at the heart-thrilling voice of Him whose "vesture is dipped in blood,' and who goes forth "conquering and to conquer," rush to the field, unmindful of every distinction but that of his friends and foes, and too eager for the combat to ask any other question than "Who is on the Lord's side? Who?" And is it possible, after mingling thus their counsels, their efforts, their prayers, and standing side by side in the thickest of the conflict, in coming up "to the help of the Lord, to the help of the Lord against the mighty," for them to turn their backs on each other, and refuse to unite at that table which is covered with the memorials of his love and the fruits of his victory? No. As we hope when the warfare of time is accomplished, and these mortal tabernacles in which it is performed shall be dissolved, to celebrate a never-ending feast with Abraham, Isaac, and Jacob, and the whole army of the faithful of every age, from every clime, and from every tongue, let us begin by feasting together here, to present a specimen of that harmony and love which are at once the element and the earnest of eternal felicity.

How they do it in England.

The advanced position of Methodism among the churches of Great Britain in the work of Church extension, affords a most pleasing example of its vitality and evangelizing spirit. The "Wesleyan Chapel Committee" of the Wesleyan Methodist Church is, from the vastness of its operations, exciting a wide-spread interest. The magnitude of its work during the past ten years is shown in a report which appears in the *Wesleyan Methodist Magazine*, and claims our more immediate attention.

The wonderful success of the organization clearly indicates that the spirit of enterprise and of self-sacrifice is still alive in the Methodist people. During the past ten years, "nearly £900,000 have been spent upon new chapels, schools, ministers' houses, organs, and the enlargement of places previously built. More than half a million of money has been raised for the reduction of debts encumbering connectional property. In exact figures, the total outlay for improving Methodist trust-estates in ten years has been £1,383,481, of which only the sum of £136,423 was reported as temporary debt, besides a balance of about £40,000 due to the Loan Fund."

Now, we are told that the Wesleyans "do not number many men of vast wealth among them," and these sums have been raised by universal effort. The work of the chapel committee is divided into two departments: the one comprising new erections and enlargements, the other relating to the reduction of debt. Excluding moneys raised for schools, ministers' houses, etc., a sum of £600,000 remains, representing the expenditure upon chapels alone since 1854. The credit of improving connectional property, the report says, does not belong to a few wealthy societies only; four out of every five circuits in the connection have borne a part in the work; rich and poor have labored together towards the grand result. During the ten years of review, the average of contributions for chapel purposes of every description per member has been nine shillings per annum. Four shillings has been the average gift per member towards new chapels or enlargements.

In looking over the districts and their individual exertions, we notice one peculiar fact. Objection has frequently been made to the liberal expenditure lavished upon these chapels and to the spirit that, besides advocating what is merely useful, also strives to make God's house as attractive as possible. But it is a noticeable fact that the districts which have been characterized by their great activity in chapel building have almost unexceptionally seen their work, in this respect, accompanied by a gratifying increase in numerical strength. It is equally noteworthy that in most of the declining circuits little has been achieved in chapel building. Those circuits have the largest additions where the most money has been expended in building new sanctuaries. Financial activity, far from lessening, has increased spirituality. God, it seems, has bestowed his richest blessings upon those who have honored him by self-sacrificing labor. It would appear that the theory is fairly demonstrated, which holds that spiritual prosperity is not interrupted by activity in chapel building. The persons most zealous for the erection of fit habitations for God are generally those who feel most for the moral and religious welfare of the societies.

The wealthiest districts of Methodism are London, Liverpool, and Manchester. There have contributed more than one third of the £600,000 raised for new erections and enlargements; their members in society numbering one fifth the societies of Great Britain. Their spiritual growth has been equal to their financial prosperity. "Out of ninety-five circuits comprised within these districts, only one shows a decrease of members upon the ten years."—Southport is noteworthy for the Mornington-road chapel, which "may challenge any other building in Methodism." But its chief glory is not in its beauty of architecture. A living, soul saving gospel has tempted many wealthy worldlings to enter here, who would turn aside from a plainer house. In the agricultural portions of Great Britain, Methodism has not its former strong hold; but yet, with one exception every circuit in the Lincoln district reports an augmentation of numbers since 1855, while all have done something in chapel extension.—*N. Y. Methodist.*

Young Men's Christian Association.

(CIRCULAR)

To Ministers, Parents and Guardians.

The Young Men's Christian Association of Halifax, have among their standing Committees one called "The Strangers and Employment Committee," whose special object is the attention to the interest of strangers in the city, whether with the intention of residing, or passing through in the course of business or pleasure Visitors to the city may pass an agreeable hour in the Association rooms, which are both commodious and conveniently situated in Hollis Street, oppposite the Province Building, where they will have the opportunity of meeting with Christian friends whose society may materially add to their enjoyment.

In the case of young men coming from the country to reside in the city, the Association affords peculiar advantages, and the committee would take this opportunity of bringing to the notice of ministers, parents and guardians, the desirability of introducing young men, exchanging a rural for a city life to the Association, where by precept and example they may be secured against the allurements which stand in the way of the youthful and inexperienced.

It is felt that many go aside from the strict path of rectitude, not so much from a desire for what is wrong, as from a want of proper associates, and the extension of due sympathy, they are driven of necessity, (since society is indispensible) to mix with those who have lost self respect, and lowered themselves in the social scale. The Strangers and Employment Committee, composed of members of all Evangelical Churches will be found a valuable means of introduction, not only to the members of the Association who frequent the comfortable and well provided reading room and library, but to others whose position and influence will be found of the greatest benefit.

The Committee would not recommed as a rule the sending of young men to the city in search of situations, yet in the case of those who come recommended to their notice and have not obtained employment, they will exert themselves as far as possible in their behalf.

The Reading Room is provided with the City and Foreign newspapers and the leading periodicals of the day, while the library catalogue contains a judicious selection of religious, moral, scientific and useful books. The frequent prayer meetings and Bible classes and the course of lectures during the winter months add to the usefulness and increase the importance of the Association. The benefit of a connection with which the committee would impress upon ministers, parents and guardians, as one of the highest value. The whole of the above privileges can be obtained for 5s. per annum.

Communications to H. Theakston, Secretary of the Halifax Young Men's Christian Association, 183 Hollis Street, will receive strict attention.

One Idea Men.

The remark is sometimes made in regard to such ministers as give the subject of entire sanctification prominence in the pulpit and pastoral labours, that they are "men of one idea." This language is used disparagingly in every case, so far as I know; and yet it is, as it seems to me, far from being a disparaging fact in any man's character, that he is deeply impressed and greatly moved by some one idea, some single, noble purpose.

Columbus was a man of one idea, and he wrought it into fact by giving a new world to mankind. The one idea of the first Napoleon, of giving to France the diplomacy of Europe, was at the bottom of his great exploits, and the mainspring of his life, which thrust him into the foreground of the history of his age.

When God thrust out Wesley and his colabourers to raise a holy people, he sent forth a man who had already resolved to be "a man of one work," to do one work; and it was devotion to *one* book which gave them success.

Paul proclaims his devotion to one idea when he says, "*this one thing I do*, forgetting those things which are behind, and reaching forth unto those which are before I press toward the mark for the prize of the high calling in Christ Jesus." In full conformity with this one great purpose, which controlled his personal aspirations, is his proclamation of the one idea which governed his preaching to others. "We preach [Christ], warning every man, and teaching every man, in all wisdom, *that we may present every man perfect in Christ Jesus*; whereunto I also labour, striving according to his working, which worketh in me mightily." So Paul believed that he had the help of Omnipotence in his one purpose of building up believers in holiness, and presenting them perfect in Christ Jesus.

But let us look at the principle involved in this talk about one idea. What is it but the principle involved in the division of labour and the devotement of each man to one thing, the very fact which distinguishes the industries of civilized from those of barbarous and savage peoples. Does not every man, in the best ordered establishments of labour in England and America, devote himself to a specialty, and spend his life in the execution of a single thing?

And is this narrowing of the field of operation, this concentration of the energies of a lifetime on a single class of objects, supposed to dwarf the understanding, or forbid the symmetrical development of the soul? Was Newton, or Herschell, or Le Verrier, or our own Mitchell, suspected to lack vigour, or breadth of manhood, because each did not turn aside from his one purpose to the occasional study of botany and law, and to the pursuits of farming and house-building?

Still further, I contend that in all branches of human effort, men generally succeed best and accomplish most who devote themselves to a single department of the profession or trade in which they are engaged. Even our common farmers are learning this; and, instead of attempting to raise everything, put their dependance on *one* thing, and push that one branch, making all things else subsidiary to it. Every branch of mechanical industry exhibits the same principle; the trades are divided and sub-divided till it requires more than fifty men to make a watch, and more than a dozen to make a boot or shoe.

In all the professions we look for the highest skill in man who confines himself to the narrowest field; hence, in cases of disease which present great difficulty, we do not think of calling the ordinary physician, but we go to the man who has given his whole attention to the one particular organ in which the disease is located, or to the one disease which is preying upon it.

Nor does the sacred office constitute an exception to this general truth. Here, as elsewhere, men attain the ends of their calling best who betake themselves to a department, and concentrate their energies upon it. Who will say the church is damaged because one man plies his pen in historic commemoration of her heroes and victories, and another stands up a very Hector in her fields of polemic warfare, and another wields the vast enginery of her missions, and another feeds her myriads of children with food convenient for them, and several others, her chiefest and best, devote all their time to administration? Is it a misfortune that many of our ministers are turning their attention to authorship, and that others are wholly leaving the pastoral work, to exercise Christian supervision over the education of our youth?

And what shall I more say? for the time would fail me to tell of our editors by the score, who keep us advised of the state of the world, and also of the church; with their clerical correspondents and reporters by the hundred, who mark and inwardly digest each event of this eventful age, and pour forth the rich libation of fact and thought for the edification of the body of Christ; of our Bible agents, who devote their time exclusively to the raising of money for "giving the Bible to the world;" and of our able and godly ministers, who are set by the chief council of the church to manufacture and sell books, and manage real estate.

Who does not see in all this division of labor a source of wonderful power and extension for the church?

Suppose then, it should happen, in the church raised up by God to reform the continent and spread scriptural holiness over these lands, that a number of her ministers, equal to the number engaged in other specialities, should devote themselves fully and intensely to the one work of building up her members in holiness or Christian perfection; would there be anything in that out of harmony with the policy of a church which makes so large a use of specialities, or with the traditions of a church that has always emphasized the injunction upon her pastors, you are to bring as many souls to Christ as you can, and then, *with all your might* to build them up in that holiness without which they cannot see the Lord?"

My convictions are that this work of urging the church on to the delectable mountains of holiness is to day precisely the field that most lacks laborers. May God make them a thousand times so many as they are.—*Junius, in Methodist Home Journal.*

The Reading of the Scriptures in Public.

The reading of the Scriptures in the public congregation can, and ought to be made very interesting and impressive. There are a few good readers who receive and hold the undivided attention of the audience, during the reading of the whole scripture lesson. There ought to be many such readers. Indeed, all who preach the gospel should strive for that attainable excellence. They should certainly seek to throw around the scripture lesson as many of the appropriate attractions of voice and emphasis as around their own uninspired compositions To be *good* readers of the word of God one must devote time enough to the study of the portions to be read, to fully understand them, and to enter with his whole heart into their meaning. He should feel the force, beauty, significance, and importance of what he reads, that he may give to every word thought and sentence its due emphasis and appropriate expression.

We believe that one reason why there are so many indifferent readers in the pulpits of all denominations, and so few good ones, is because they do not *try* to read well, do not study, for their Master's sake, to excel in this part of the public services. Many do not even read over the chapter or the hymn before they enter the pulpit. In some cases the selections are not made of hymn or chapter till near the time for the service to commence. No wonder that all such fail to instruct or interest their hearers in the reading portions of the service. The hymns are devotional; the Scriptures are the word God; both deserve from their nature, from their relation to God, and their other relations to the people, to be read as well as sanctified human study and effort can render them. We can conceive how the Scriptures may be read, so as not only to secure and fix the attention of all, but so as at the same time to send the true expression of God's thought to the heart of the attentive listener.

In order to this there must be due solemnity in the tone of voice, and in the whole manner of the reader; a becoming reverence for the truth which he reads, for the author of it, the place, and the people, in the general bearing and style of the minister, officiating thus at God's altar. Any mistake, blunder, wrong accent, or mispronunciation of a word, the result of inattention or carelessness, is awful, almost a crime under these circumstances. What a discord it sends jarring and grating upon the sensibilities of the audience! Those things are unpardonable offences in the pulpit. The man who insists upon perpetrating them should be censured and disciplined by the proper officers of his church. In preaching, in the height of his zeal and inspiration a man may be pardoned for an incorrect or inadvertent expression; but there is no place for pardon in the hymn or Scripture lesson, which he should have taken ample time to study and consider. Great improvement in this matter, to the great benefit of the church and the great glory of the Master, might be made with very little effort.—*Zion's Herald.*

From the Church Union.

The Rejected Stone the Head of the Corner.

The dread of fanaticism has always been regarded as a wholesome restraint upon the missionary zeal of the Church of Christ. To extinguish a noisy radical or a windy ranter has almost the universal admiration of the best and most substantial citizens of every community Such people love peace, and a disturber of the peace is a nuisance which our cultivated and conservative classes pray to have abated. This seems very wise and plausible, and yet tried by this test almost every truth that ever blessed the world would have been strangled in this very effort to abate the nuisance of fanatical agitation.

But we apply these remarks more especially to the Methodist branch of the Church. If we look over the century past no single event of church history has more significance than the growth and present universal proportions of Wesleyan Methodism in all its branches. It is the great event of the century. Presbyterianism, toward which we personally incline, for the unsectarian character of its polity, as well as sound theology—for the Presbyterian denomination is a treasury of doctrine—yet Presbyterianism is scarcely stronger relatively to-day than it was two hundred years ago. Puritanism is not the power this day that it was in Cromwell's time, *ceteris paribus*. Lutheranism is equable, and at a stand still, and has been so for a hundred years. Episcopacy has not the power now that it had under Elizabeth.

The Baptists have a physical and a natural growth; but their power as a sect is due to their evangelism, approaching, in the South and West, and Methodism in zeal. Its strength has been in its adaptation of the gospel to the people, not in its distinctive dogma. That is a mere accident, and not by any means the source of its power. Nay, its exclusiveness is a hindrance, not a help. Men must be converted, and the church that gets the most converted souls, no matter how poor nor how illiterate, provided these converts are truly born again, is the greatest power, a denomination doesn't grow by proselyting.

This power to win souls to Christ has made the Baptist denomination all that it is, and the moment it subordinates its evangelism to its shibboleth, it becomes a mere sect and will die There is no immediate danger of its doing this. The tendency is directly the opposite to this, notwithstanding we hear so much about the increase of denominational spirit. Any one can see who was intimately acquainted with the working of this denomination thirty years, and compares the periods present and then, that liberality has increased greatly, and during a few years past it has been moving with steady but astonishing velocity up to the very front rank of intelligence. Its preachers are now educated men as a rule, and its colleges and seminaries are of the very first order. Thirty years ago it was not even believed to be wise.

None, however, can equal Methodism. There may be some clannish habits in Methodist preachers, but that is all. They love Christ and souls first and foremost. Her evangelism is the secret of her power, and her missionary zeal in the terribly earnest preaching of its free salvation, in the self-denial of its ministry, in the tireless labours of its circuit and local preachers, is only equalled by her fellowship entire and unqualified of all God's people. This is her glory, and let the sects catch her spirit if they too would have a name to live.

Parliamentary.

Nova Scotia Legislature.

The Session was opened on Saturday last at 2 p. m., by His Excellency the Lieut. Governor, Sir Wm. Fenwick Williams of Kars, Bart., K.C.B. His Excellency was attended by a brilliant Staff, and was received with the customary honours. The House of Assembly having attended in obedience to His Excellency's command, the Session was opened with the following

SPEECH:

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

In meeting you at a most important epoch in the affairs of British North America, it affords me much pleasure to be able to congratulate you on the continued peace and prosperity of the Province during the past year.

While these Colonies have been subjected to the threats, and in some instances to the invasion of lawless men, our Province has been exempted from any attack, and although our local forces nobly responded to the call which was made upon them in the early part of the year to arm for the purposes of defence, happily no necessity occurred to require their services to repel an invader.

The exigencies of the Province of New Brunswick rendering it necessary for a time to withdraw a large portion of Her Majesty's Troops from this Garrison for the protection of that Colony, it was with the utmost satisfaction that I was enabled to fill their places for Garrison duty by portions of the Halifax Volunteer and Militia Artillery and the Volunteer Battalion, and to mark how well that service was performed. The readiness and good discipline of the officers and men who were then employed, show how much has been effected by the efforts made during the last few years to place our local forces in a proper condition, and how much we can depend upon them in the hour of need.

Mr. Speaker, and Gentlemen of the House of Assembly:

The Public Accounts will be submitted to you without delay, and will exhibit the finances of the Country in a state of unprecedented prosperity. Large as was the revenue of the previous year, the accounts will show the gratifying fact that it has been greatly exceeded by that of 1866. The Estimates for the present year will also be laid before you.

Mr. President, and Honorable Gentlemen of the Legislative Council:

Mr. Speaker, and Gentlemen of the House of Assembly:

I have again to express my regret that the Government of the United States have adhered to their policy of last year, obstructing that Trade which under the Reciprocity Treaty was so beneficial to their own country as well as to this Province. I have, however, to state that the abrogation of the Treaty has been much less prejudicial to us than was anticipated, and in some respects has been productive of good, by uniting more closely the interests and the Trade of this and the other North American Colonies.

In accordance with a *Resolution of the Legislature* passed last *session, the Commission* of the Paris Exhibition was *organized*, and by the labors of the gentlemen comprising this Board, a large number of valuable articles, exhibiting the varied resources of the Province, have been collected and sent forward to Paris; and it is confidently expected that the results of this exhibition will be of material advantage to the best interests of the Province.

Owing to the financial difficulties in the money market of Great Britain last year, no progress was made in the construction of the Windsor and Annapolis Railroad: but it affords me much pleasure to state that by a new contract made under the provisions of the law relating thereto, this important work has been now placed in the hands of competent parties, with every prospect of satisfactory accomplishment. Great progress has been made in the construction of the Pictou Railroad, a portion of which has been already opened for the accommodation of the public, and it is fully anticipated that it will be completed at the time mentioned in the contract.

The papers and reports of the Joint Commission to Brazil and the West Indies will be laid before you, and it is hoped that much good will result from the efforts thus made to extend the commerce of the British North American Colonies with those portions of the globe

It is gratifying to me to advert to the great progress made in the important cause of Education under recent enactments.

I rejoice to be able to congratulate you upon the success which has attended the Delegation sent by me under your authority to confer with Her Majesty's Government on the Union of the Colonies. The papers relating to this important subject will be immediately laid before you. In the firm conviction that the Union of Canada, New Brunswick, and Nova Scotia, upon the terms provided in the Bill submitted by Her Majesty's Government to the Imperial Parliament, will largely increase the prosperity of all these Provinces, and contribute to the strength and stability of those British Institutions which it is their good fortune to enjoy, I commend to your consideration such changes and amendments in our existing laws as may be found necessary.

HOUSE OF ASSEMBLY.

MARCH 16, 1867.

When the members returned to their Chamber after hearing the Governor's speech, the Address in reply was moved by Mr. Bourinot, seconded by Mr. Churchill, and laid on the table, when the House adjourned.

MONDAY, March 18.

The House met at 3 o'clock. Mr. Stewart Campbell moved an amendment to the clause of the Address in reply to the Speech of His Excellency which refers to the Union of the Provinces, and addressed the House at some length. The amendment was seconded by Mr. Kiffam. The Prov. Secretary vindicated the action of the friends of Union, and showed the prospect now opening before British America. Mr. Annand and the Financial Secretary followed in the evening.