

orders and preparations which the process of the work has called out, in the condensed and comprehensive books prepared upon these various points, have so simplified and arranged the study, that it involves but little difficulty now for any. But this knowledge is only to be acquired by study—and in the great multitude of cases, it can only be acquired by the actual study of the particular lesson. I have had great reason to believe there is far too little actual study on the appointed lesson by the most of teachers. In hurried and extemporaneous work in teaching, I have no confidence. It is as worthless in the Sunday-school as in the pulpit. In each case it wearies and disgusts the speaker and the hearers equally. The Sunday's lesson should be the week's study. The reading and the thought should be given to it. Ample notes should be made of the information attained. And the teacher should come prepared to the utmost possible extent with information on the whole subject, and the ability to answer any reasonable question, or to expound any natural difficulty which may occur. "Reading maketh a full man." And it is delightful to witness the work of such an one in teaching. The scholars crowd around, and hang upon his words, and the excitement and occupation of the mutual interest in the subject of study, make the hour to seem too short for both. How sad a contrast is the aspect of another class and teacher, where the little information of the teacher has been soon exhausted—and before the hour has half gone by, the teacher sits with folded hands in idleness, and the children are yawning with indifference, or else the Word of God is laid aside and some story-book is read in its place. We may mournfully think of Cowper's words in a similar case:

"From such apostles, oh ye mitread heads, preserve the church,
And lay not careless hands on skulls that cannot teach,
And will not learn."

A FREE CHURCH MINISTER AMONG THE CARMELITE BROTHERS.—In the Convent of Elias, as in that of Nazareth, there is a book kept where visitors enter their names, and at times very freely state their opinions of the place. Almost all testify to the kindness and hospitality of the Carmelite brothers, and end with an expression of thanks. But upon looking over the book, I came upon a page in which was an entry so strange and singular that I could not avoid making a copy:—"Rev. John Baillie, minister of the Free Church of Scotland, formerly of the Established Church of Scotland. On way from Jerusalem to Beyrout. Everything under this hospitable roof for the body. Is there a similar provision for the soul? Once on this mountain the Lord manifested his glory in sight of backsliding Israel. Where now is the Lord

God of Elijah?—Feb. 20, 1847." On the same page—written crosswise on the margins, and filling up every atom of space—were various comments on this text, evidently emanating from different minds, few specimens will show. One writes with emphatic brevity—"What an old goose!" A countryman of Mr. Baillie's is slightly belligerent—"As a Scotchman," says he, "my ardent desire is to meet John Baillie, and pull his nose by deputy." An anonymous and speculative traveller risks the opinion that "if Johnny had found plenty for the soul and nought for the body he wouldn't have liked it. Som. jolly traveller, who seems to have written under a sense of the hospitable treatment he had received, ejaculates—"What a ridiculous and ungrateful chap!" Another apostrophises him with "Oh Tartuffe! Tartuffe! why show your miserable name for all truly good men to scoff at?" A rhetorician exclaims—"Silence, bigot! regard not the mote in thy brother's eye, but the beam in thine own."—*Farley's Three Years in Syria.*

CHURCH OF ENGLAND IN NOVA SCOTIA.—The last annual Report of the Diocesan Church Society furnishes the following statistical information with reference to the present position of the Church of England in this Province. The list comprises forty-three Parishes, including the circuit of a Travelling Missionary Church Members 36,852, of whom 5,758 reside in the city Halifax, viz., 2,858 in St. Paul's and 3000 in St. George's Parishes, 2,527 Communicants, of whom 350 are in St. Paul's and 325 are in St. George's; 509 Baptisms, of which 152 were in St. Paul's and 102 in St. George's; Contributions to Church objects, (the whole amount raised in each Parish, including payments to Clergymen, as gathered from the returns), £6,766, of which St. Paul's parish contributed £2,320 and St. George's do £1,015. The next largest contribution is from Liverpool, which parish consists of 500 square miles, has 1,450 Church Members, 160 Communicants, 54 Baptisms, and paid in £335. The number of Episcopalians in the several Parishes not before mentioned are: Albion Mines, 276; Amherst, 276; Amherst, 270; Annapolis, 1000; Antigonishe, 264; Aylesford, 400; Beaver Harbor, 1600; Bridgewater, 373; Chester, 1100; Clements, 335; Cornwallis, no returns; Dartmouth, 1900; Digby, 1100; Dublin, New, 1160; Falmouth, 150; Granville, Upper, 900; do. Lower, 280; Guysboro', 750; Hubbard's Cove, 650; Kentville, 200; Lunenburg, 2000; Mahone Bay, 2,250; Maitland, 525; Manchester, 253; Margaret's Bay, 1050; Parrsboro', 600; Pictou, 800; Pugwash, 240; Rawdon, 150; Shelburne, 1500; Ship Harbor, 1600; Sherbrook, 500; Truro, 360; Westmouth, 600; Wilmot, 850; Windsor, 500; Yarmouth, 1000; Tusket, 176; Arichaut, 430; Sydney, 600; Travelling Missionary 570.

II. Sun.