themselves, as what they are considered to be by others. They labor more to present an appearance of worth than they do to possess it.

Men should be careful of their reputation, but they should remember that a reputation that is not founded on good character, is worthless. To attempt to maintain a good reputation among those whose opinions are worthy of respect, without maintaining a good character, is like attempting to erect an edifice without a foundation on which it may rest. Character is the all-important thing. If a man will take care of his character, he need give himself but little concern about his reputation. A man who manifests too much anxiety about his reputation, betrays a distrust of his character, and excites a suspicion in the minds of others that he is anxious to conceal defects in himself that he knows to exist.

God does not judge men by their reputation, but by their character,—and He passeth righteous judgment. A man's true character, and not his reputation, is the standard of his real worth. —*Methodist Recorder.*

Provincial Wesleyan.

WEDNESDAY, FEB. 5, 1868.

The Expulsion from Paradise.

The first instance of Criminal Jurisprudence on record, is mentioned in the Bible. It occurs in the third chapter of Genesis; and according to the sacred, and received chronology, 4 004 before Christ. The court itself was held in Eden. God, who searcheth the hearts, and trieth the reins of the children of men, was himself the Judge; and the culprits were the first man and woman of our race.

The antiquity of these Judicial proceedings—the character of the Judge—the position of the criminals, the nature of their offence, and the terrible punishment it brought upon themselves and their posterity—all these circumstances grouped together, form a picture, replete with mystery, shrouded in thick darkness; and from which, the Justice of God gleamed forth; and in its awful light, revealed the guilt of the transgressors in all its enormity.

Who can look upon this picture, and not tremble; who can revert to this "*Dies Irae*," and not quail with fear; who can read the brief but comprehensive minutes of this trial, without exclaiming, "*God be merciful to me a sinner.*" Although the long deep shadows of nearly 6000 years rest upon this picture, it is as vivid as ever; though all that time has elapsed since this august court sat, and pronounced Judgment, that sentence has never been repealed; and although hundreds of years have accumulated over the graves of Adam and Eve, the moral and punitive effects of their transgression and disobedience, still prevail; and are inherited by all their descendants. Gen. iii. 16–19.

We see the Almighty driving the criminals out of Paradise; we hear the fearful sentence ringing in our ears; and we behold CHERUBIM, armed with flaming swords, keeping watch and ward over "*the tree of life.*" But of what were these primal transgressors guilty; of what crime, was their terrible doom the condign punishment? What was it that involved themselves, and their posterity in such utter ruin? Did they contemplate DEICIDE; were they guilty of some overt act of treason and sedition; did they conspire against divine authority, or blaspheme the name of the Most High? No! They violated but one law; they did, what they were expressly commanded not to do; they did this at the suggestion of the DEVIL, and after God had solemnly warned them of the consequences. In this one transgression, lay disobedience, contempt of God's authority, and pride; all springing from unbelief. Unbelief was the upas tree that bore this deadly and soul-killing fruit. Unbelief was the contagious malady that has morally infected and depraved our whole race; and entailed upon us "Death and all our woe."

Created in a state of probation, and in the moral image of God; being free and responsible agents, they must of *necessity*, be under a moral law, upon the observance, or violation of which, their happiness or misery depended. To this end, their Creator instituted the mildest TEST *his* love could suggest; warning them, that in the day they broke that law, they should surely die. This explicit warning was given directly to ADAM himself; but Eve was also warned, as appears from Gen. iii. 2–4.

Their residence was a garden which "the Lord God planted eastward in Eden"—a garden abounding in all the attractions of scenic beauty; and stocked with every tree that was "pleasant to the sight, and good for food." Of all these, with but ONE exception, "*the tree of Knowledge of good and evil,*" they might freely eat. This was the covenant of works; and the moment they tasted of that prohibited tree, they broke that covenant and fell into transgression; they lost the moral image of God—lost their spiritual life, and incurred for themselves and their posterity, temporal, spiritual and eternal death. They were expelled from their beautiful home, and sent, as miserable convicts, to till the ground upon which they had brought the curse of barrenness; there to toil and suffer; and to eat, instead of the fruits of Paradise, "the herbs of the field."

The great Apostle, 4000 years after these disastrous events, looking back upon the breaking forth of sin, followed by death, and sweeping away all the intervening generations as with a flood, cried out, "By one man SIN entered into the world, and DEATH by sin; and so death passed upon all men, for that all have sinned." —Rom. v., 12. But were the gracious designs and purposes of God to be frustrated by the arch-traitor; was the way to the tree of life to remain blocked up for ever? Was Appollyon to exult in the destruction of our whole race? God forbid; the first victims of his subtlety, even they were comforted under their load of ignomy and guilt, by a promise that the seed of the woman should bruise the serpent's head. In *their* time of need, in *our* great and dire extremity, JESUS became our surety—undertook our cause, and gave his *bond*, signed and sealed pledging himself that when the fullness of the time—the set time would come, He would make a full and perfect obtation and satisfaction for the sins of the *whole world*, and open the kingdom of Heaven to all believers. The bond was accepted; the time arrived; and just as the clock of prophecy struck the hour, our great Deliverer, on Calvary, in the flourishing age of his youth, during the Paschal Solemnity of the year, fulfilled the *bond* on the *cross*; there suffering "*once for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh.*" There he poured out his soul unto death. There, on the *cross*, he magnified the law; satisfied all the claims of divine justice; vindicated the majesty of God; enabled "mercy and truth to meet together—righteousness and peace to kiss each other;" transformed the accursed tree on which he bare our sins in his own body into "*the tree of life,*" whose leaves are for the healing of the nations. In a word, so completely did he perform the great work he undertook to do, that God can still be just, and the justifier of all that believe in him. This enabled him, in the darkness and gloom of the ninth hour, to say, "It is finished," and this enables every believing soul to see in Him "the Lamb of God that taketh away the sins of the world," and kneeling at the altar of the cross to exclaim—

"Now I have found the ground wherein
Sure my soul's anchor may remain;
The wounds of Jesus for my sins
Before the world's foundation slain,
Whose mercy shall unshaken stay
When heaven and earth are fled away."

Sabbath Schools,—Progress.

Worthy of note, and of happy augury for the Christianity of the next generation are the various movements reported from time to time for increasing the efficiency of Sabbath Schools. We have read with considerable interest an account of a series of meetings recently held in connection with the Montreal S. S. Teachers' Institute, under the management of Mr. Pardee of N. York. There were seven meetings in two days; and the proceedings were throughout of a most practical character. It was proposed to make the youngest and least experienced teacher who would attend the course with care and constancy, a finished S. S. instructor in two days! While we venture to doubt whether this high aim was attained in many cases, we believe that no earnest worker in this department of Christian toil would fail to be encouraged and advanced considerably in his way to the perfection desired. There are very few points connected with the important subject in hand that were not made matter of inquiry or remark; and many valuable hints and advices were given. We note a few.

The importance of making the *singing* a means of impressing sacred teachings on the minds of the children was dwelt upon. On this head we need only remind all concerned of the saying, "Let me make a nation's ballads, and I care not who makes its laws." Gospel truths, expressed in simple words and sung in sweet strains, find their way to the memory and to the heart, and are not easily dislodged. "The hymns of my childhood," said Dr. Clarke, when an old man, "are still sweet to me."

The advices as to *Teachers' Meetings*, one of the greatest difficulties in connection with the work, are worthy of remark. We can only refer to one mode of holding them, which was found productive of good when the ordinary weekly meetings, so seldom maintained regularly and efficiently, had failed. We think it would prove an admirable means of promoting kindly feeling among the teachers, and increased interest in the school. "It was a monthly meeting. The first half hour was spent in considering the lesson, each teacher being asked for thoughts upon it. The next half-hour was business, the library and other matters connected with the school being reviewed. The next half-hour was occupied with a social but very plain tea; and the last half-hour was devoted to reports from each class. This was a remarkably rich part of the exercises, which were opened and closed with singing and prayer; and the whole had a most encouraging and elevating influence. Each teacher was introduced to all the others, as well as made acquainted, by the reports, with all the classes in the school, so that prayers for each other and for the school were more pointed and intelligent."

The use of the *black board* was recommended, with this explanation: "Children learn more by the eye than by the ear. Its great use is to put up the key-note of the lesson. All the children look at it with interest as soon as they enter the school, and frequently through the course of the lessons. The inscription should usually be in Scripture language, so as to impress an important text on the minds of all present." Of the use of the black-board in "topical arrangement," we have an example in a lesson on the story of the leper. "Write on the board as follows:—1st, A poor leper; 2nd, A pitying helper; 3rd, A believing prayer; 4th, A sweet reply; and 5th, A perfect cure."

The management of infant classes also occupied the attention of the Institute. We are glad to find that it is becoming more common to gain the attention of the little ones by showing them some Scripture picture and talking to them about it, encouraging them to ask questions and tell what they know. Philip Doddridge never forgot his childish studies in the "Dutch tiles" that ornamented his mother's chimney-piece. It is too bad to see the little children in some schools sitting unoccupied and unnoticed, as if they were incapable of deriving any benefit unless from the bodily exercise of swinging little feet that cannot reach the floor; meanwhile looking about vacantly, and wondering how long it will be before the Superintendent will ring the bell and they will go home, with the feeling that some bigger—but not better—Christians have, when they hear the benediction pronounced in church, —that they have done something good, and are not sorry it is over. A well conducted infant class is one of the most interesting features in a Sabbath school; and a teacher who, with love for little children, has patience and tact enough to keep twenty of them pleasantly and profitably employed for an hour with a picture and simple talk and frequent song, is an acquisition anywhere.

The importance of short prayers, expressed in language suited to the comprehension of children, was enforced; also the desirableness of an arrangement that would allow of their taking part directly in these devotional exercises. How can they join in a prayer they cannot understand; and where are they known to maintain even the *appearance* of devotion during the quarter of an hour which such a prayer sometimes occupies?

There are many other matters touched upon on which we might remark, but want of space forbids; for example, the management of unruly boys; the propriety of having a "Roll of Honor," to entry on which six months regular attendance with good conduct and lessons, with certified good conduct at home during the same period, should entitle; the teachings of reason and Scripture with reference to the conversion of children, &c, &c. We cannot close this notice better than in Mr. Pardee's own words, which we heartily endorse. "The church and the school are inseparable; the school is the nursery of the church. All the members of the church should have their hearts in the success of the school as well as in that of the church. The children and youth of our community comprise the majority of the population. They are by far the most hopeful part of the congregation. They comprise by far the most hopeful field for building up the church of Christ." God's blessing and success to the Sabbath schools!

CHARITY NEVER KILLETH.—A coloured preacher gave his testimony as to the influence of benevolence on Church prosperity as follows:—

"I se knowed many a church to die cause it didient gib enough, but I nebber knowed a church to die cause it gib too much. Dey don't die dat way. Bredren, has any of you knowed a church dat died cause it gib too much? If ye do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-coverad roof, and I'll stand dar and lift up my hands to Heaben and say, 'Blessed are de dead dat die in the Lord.'"

From our English Correspondent.

Continued Fenian Excitement in England and Ireland—Memorial to the Archbishop of Canterbury on Ritualism—Unsatisfactory Reply—Death of Dr. Hannah—State of National Education—Important Meeting at Manchester Publication of the Queen's Diary—Distress among the Working Classes—Falling off in the Public Revenue—Large Increase in the French Army—A New Cardinal.

During the past month the Fenian conspiracy has attracted public attention far beyond any other subject. The state of general disquiet and alarm has greatly exceeded anything that can be remembered for very many years. Our great arsenals, such as Woolwich and Portsmouth, have been guarded day and night as if we were menaced by invasion. In all parts of the country it has been deemed necessary to supplement the regular police force by special constables, who have been sworn in by thousands. Fears have been entertained for the safety of our beloved Queen, and troops have been despatched to the Isle of Wight, to guard Osborne House, Her Majesty's marine residence, for there really seems nothing too recklessly wicked for these Fenian conspirators to attempt. In Ireland particularly there have been some most daring outrages. Let me mention one or two. About five miles from the city of Cork there stands a Martello tower, partly used as a military depot, and occupied by an artillery guard consisting of three men. One evening a number of Fenians, armed as usual with revolvers, entered the building, and having threatened the guard with instant death if they offered any resistance, stating at the same time that they came in the name of the Irish Republic, proceeded to ransack the magazine and succeeded in carrying away nearly three hundred pounds of gunpowder. They then crossed the river in a boat with muffled oars, and effected their escape. Nothing has since been heard of them. About the same time, in the neighbouring city of Cork, and in *mid-day*, eight men entered a gunmaker's shop, and, presenting revolvers at the master and his shopmen, held them in dread of death, while sixty revolvers and fifteen hundred rounds of ammunition were carried off. It was the work of ten minutes, and was most effectually done. Only think of such a robbery in a leading thoroughfare of a large city in the daytime, and the daring perpetrators of the crime escaping with their booty! Another proof of the skill with which these operations are organized. A writer in one of our leading newspapers, referring to a recent visit to Ireland, says, "Being in the shop of a considerable tradesman (in Dublin) I happened to ask if there was much talk of the Fenians. The man said in reply he knew nothing about them; but he employed a good many workmen, and though he had no positive evidence, yet he could not help suspecting, from their ways and manners, that they were concerned in the movement, and might at any moment commit some outrage." The writer of the letter adds, "This is a fair illustration of the uneasy relations which exist in the Irish community." An eminent prelate recently observed, "It the Grand Turk came to the country and offered a fair chance of expelling English power, every man, woman and child would follow him to the field." I fear this is pretty near the truth as it regards the Roman Catholic population of Ireland. Their hatred of the Saxon race, and of Saxon Protestantism is most bitter. A very tangled web is our Imperial politics is the Irish question Who will unravel it? Can it be done? I may say that the Fenian excitement in this country seems to have been subsiding the last few days. Still there is not at present any decided feeling of security.

The ritualistic innovation in the Established Church is every week gathering strength. The partizans of this movement among the clergy display immense zeal and determination, and in many places they are succeeding to a surprising and most lamentable extent in winning over to their tastes, their congregations. Two or three weeks ago the Lord-Lieutenant of the county of Kent, and several magistrates and other gentlemen, unable any longer to endure the Romish doctrines and ceremonies preached and carried on in their parish church, addressed a memorial to the Archbishop of Canterbury, setting forth their grievances, and requesting the interference of episcopal authority to restore the services of the church and the teaching of the clergy in their parish, to that "Scriptural standard which is maintained in the articles and Liturgy." The Archbishop, in reply to these memorialists, stated that he had received an address from twenty-four other influential gentlemen in the parish, in which it was declared that the rector did not act inconsistently with the formularies of the Church of England, and that they were very grateful for the privileges they enjoyed through his ministry. Hence said his Grace, "I have no reason to think that the bulk of the congregation are dissatisfied with the existing order of the services" So then, according to this decision, if a Romanizing clergyman can only succeed in gaining over "the bulk of the congregation" to his own sentiments, he may "go on and prosper" in undoing the work of the English Reformation! Is this how Latimer and Ridley would have argued? The fact is the Protestantism of the Anglican Church is fast disappearing, and there is at present no indication whatever of any reactionary movement at all adequate to the grave exigencies of the case.

The Methodist obituary of the past month includes a name very dear to many in our community, both ministers and people, the Rev Dr. Hannah. This eminent and beloved minister occupied some of our most influential posts of service, and in every one of them showed an ability, diligence and fidelity which won for him the most respectful and hearty esteem and affection. No man ever had more thoroughly the confidence of his brethren. He was twice chosen President of the Conference, and twice sent as Representative to the Methodist Church in the United States. On nine occasions he was elected Secretary of the Conference, and during twenty years he was Chairman of the Manchester and Bolton District. His course of ministerial service extended over the long period of fifty-three years, twenty of which were spent in most useful circuit work, and the remaining thirty-three as Theological Tutor. In this office he will be best remembered. Large numbers of our ministers in this land, and in various parts of the world besides, will ever cherish loving and grateful recollections of a teacher and friend who spared no pains to help in training them for their sacred work. He retired from the Theological Chair at Didsbury last Conference, and it was hoped that he would be spared at least a few years to enjoy a calm retirement, and afford to those in active work the benefit of his heavenly example, his ripe wisdom, and his long experience. But the Lord has ordered otherwise. At the close of the year he caught cold, which, followed by congestion of the lungs, soon terminated fatally. Shortly before he died he gently whispered to the President of the Conference, who had been engaging in prayer with him, "My dear friend, Jesus is mine—all is well." Every token of respect was paid to his memory at the funeral. About one hundred ministers were present, and a large number of lay gentlemen from various parts of the country. It is indeed a very pure and fragrant memory that the gifted and saintly John Hannah has left.

Attention is being called afresh to the important question of national education. Statements have been made and statistics furnished by competent authorities, which reveal a deplorable amount of ignorance among our population, and making it clear that something further should be done to bring our neglected children under suitable instruction. In London there are 170,000 children receiving no education, and it is considered probable that one half of the children of our working classes go to no school. In some instances, as in the case of our agricultural population, and the lower class of labourers with precarious employment, doubtless the poverty of the parents will account for the non-education of their children. But in very many instances it is simply a dereliction of parental duty owing to improvident habits which absorb all the earning of the parents. On Wednesday last one of the most influential meetings ever convened was held at Manchester to consider what measures should be recommended to Parliament to meet this wide-spread evil. The subject was fully considered in addresses by some of our leading public men, and the general feeling seemed to be favourable to the levying of a compulsory rate throughout the country, with a view to a comprehensive system of national education.

An impulse has been given to the literature of the season by the appearance of a volume entitled, "Leaves from the Journal of our Life in the Highlands, from 1848 to 1861." This is none other than the Queen's own Diary. And a charming book it is, revealing a simplicity and purity of domestic life in the highest home and household in the land which will serve even yet more to strengthen the love of her subjects for their noble sovereign. A leading journal remarks of the volume, "No Sovereign before Queen Victoria has been willing, or, we might almost add, has been able—to put the leaves of her own private daily note-book into the hands of her people. It is a welcome novelty that a Monarch reigns at least who can venture to open the innermost doors of her palace and say to her people, 'It is thus I lived.'"

Trade is in a terribly depressed state almost everywhere. Thousands of people are only a degree above starvation. The accounts which are daily being received of the sufferings and privations of those who would only be too glad to work, and work hard, if employment could be found for them, are heart-rending. It is true, something is afforded by the hand of public charity, but the prevailing distress is very inadequately provided for in this form.

The returns of the public revenue tell how seriously our commerce is crippled. In the statement of accounts for the quarter just ended, we find a decrease of income amounting to £806,950, succeeding a reduction in the previous quarter of £282,298. In April last Mr. Disraeli reckoned on £69,000,000 as the revenue of the year. We have already a diminution of more than a million, and the next quarter, it is thought, will be down again by an amount equal to the loss of the last.

An item of considerable interest in Continental politics has been exciting some attention here. The Emperor Napoleon submitted to the Legislative Body a Bill for the reorganization of the French army, with a view of largely increasing its effective strength. After some able and keenly-argued debates, the Bill passed by a majority of 199 to 60. Under the operation of the act the Imperial Executive will before long have at command 800,000 men in the prime of life, and besides this vast regular force, 450,000 belonging to the National Guard. Moreover the fortresses of the country have been repaired and enlarged, and several partially armed. People ask what these vast warlike preparations are intended for. But of course they only get the indefinite reply, that it is to maintain the "legitimate influence of France."

It is rumoured that in recognition of the valuable help recently rendered to the Pope, His Holiness intends to send a Cardinal's Hat to a cousin of the Emperor.

January 17th, 1868.

Letter from the United States.

RELIGIOUS INTEREST.

The year has opened most encouragingly, so far as the spiritual interest of the Church are concerned. The *Week of Prayer* was better observed than usual. In many of our cities and towns, it was a most memorable week for the outpouring of the Spirit. The divine presence was remarkably manifested in the gatherings for prayer. It was evident that prayer was heard and answered. The work of God has received a new impulse—the Church is awaking to a new spiritual life, and many are inquiring, what they shall do to be saved. Interesting revivals are in progress in all parts of the country, and in many instances, they are very extensive, embracing hundreds as their subjects.

CHURCH BUILDING.

Church building is one of the most remarkable facts connected with the progress of Methodism in these States. Everywhere new, and costly churches are being erected, showing that Methodism is advancing, and laying its foundations deeper and stronger for greater achievements. The number of Churches erected last year, may be seen from the following extract, from a letter in one of our Church papers, written by one who understands the subject:

"Our last Minutes show a net increase of 659 churches during the last year. Now there are only 313 working days in a year, so that 659 churches in a year is two churches a day for every working day and thirty-three churches over. But this is only the net increase, and by no means represents the entire number of churches built in the year. In all this Eastern region there are far more new churches built to displace old ones, than there are where no Methodist church has previously existed. So far as my observation extends, the proportion is more than four to one. In the West the reverse may be true. And yet it is a fair estimate, that one-half of the new Methodist churches built last year, were built where others had previously existed; that is, that old churches gave place to new ones. But these rebuilt churches count nothing in the enumeration, as the new church simply fills the place of the old one. And yet, if the above estimate be a safe one, we must add the 659 rebuilt churches to the 659 net increase, in order to arrive at the proximate number of new churches built during the year. If, then, we have 659 net increase and 659 churches rebuilt and not appearing in the increase, we have 1,318 churches as the actual number built during the year—more than four churches a day, on an average, for every working day in the year."

PERIODICALS.

Our church periodicals were never so prosperous as at present—their circulation is largely increased. *Zion's Herald*, the oldest, has changed its form to 16 pages, cut and stitched, and is greatly improved in other respects. It has a distinct department for intelligence from the mission field, department not found in any other of our church papers. They all contain more or less missionary intelligence—and especially intelligence from our own missions, but none of them, I believe, have a distinct department for general missionary intelligence, except the *Herald*. This, we regard, as an important department, and one that should keep the Church well informed of which is being done in the great mission field.

The five periodicals, printed at our Book Room, at New York, circulate weekly over one hundred and seven thousand copies. This does not include those sent out from the Branch of the Book Room, at Cincinnati and at the various Depositories.

POLITICAL.

The work of reconstruction moves slowly. The President and Congress are still at variance, and but little prospect of their reconciliation. Still, we believe, the Southern States will soon come into working union with the other States, and when this is done, the real trouble is passed. Such a result is greatly desired.

NEW PUBLICATIONS.

Smith's great Dictionary of the Bible has just been issued by Messrs. J. B. Burr & Co. This is conceded to be the best Dictionary of the Bible ever published, and the publishers have done themselves great credit in issuing it in a form so complete—beautiful—and readible. It is worthy a place in every family and library.

"The American Sabbath" is the title of a valuable little work, by Rev. Robert Patterson, D D., just issued by the Presbyterian Board. It should be read by every person. It is a work for the times.

A most admirable little work has been issued by Messrs. Lee and Shepard, entitled, "Golden Truths," consisting of precious gems, selected from various writers, illustrating the Inner life—trials by the way—work for Christ—the unfailing Friend—and the Heavenly Home. It will do the head and heart good.

Periodical literature is in great demand. Several new works have been presented for favor, all which promise success. Lippincott's Magazine, devoted largely to Education—Science—Finance—and Commerce, is an able work, sustained by the best talent of the country, and is destined to rank among the first class of our monthlies. The publishers, have nearly completed Chamber's Encyclopedia in parts—a work of great value.

"Hours at Home"—a monthly edited by J. M. Sherwood, and published by Charles Scribner & Co., is a work of great excellence—filled with a pure, choice literature, and is receiving a large patronage, as it deserves.

Jan. 24, 1868. CECIL.

About Scotch Preachers.

In Scotland the clergy of the Protestant faith have, for centuries been held in reverence which no other Protestant nation has bestowed on its preachers. Scotch annals are full of stories of the sayings and doings of the clergy; and from a recent book, partly devoted to this subject, we propose to cull a few interesting anecdotes about them, some of which our readers may have seen, but they will bear repetition.

In 1618 King James VI.—afterwards James I. of England—published his "Book of Sports," and commanded that certain of them, which he said were lawful to be observed, should be played in the several churchyards every Sunday at the close on the service. Dr. Rogers say:

"John Ross, minister of Blairgowrie adopted a novel method of withstanding the Royal ordinance. He was a strong, athletic man, and seemed much interested in the recreations enjoyed by the monarch. Foot-ball was selected by the parishioners of Blairgowrie from the list of the Sunday games. When the services of the church were completed, Mr. Ross appeared among his people in the church-yard, and proceeded to join them in their sport. Throwing his coat or a tombstone he said:

"Lie ye there,
Minister o' Blair,
Till I, John Ross,
Get a game at the ba'."

None of the assemblage kicked more eagerly at the foot-ball than did the reverend incumbent But constant misfortune seemed to attend him; for every kick missed the ball, and fell heavily on the ankles of those who stood near. Apologies were promptly tended, and of course readily received; though every Sunday many of the players returned home halting. At length it was agreed that on account of the minister's awkwardness the games should be abandoned.—This was the end contemplated by the ingenious divine,

Dr. Hugh Blair, the celebrated rhetorician, and his colleague, Dr. Robert Walker, were respectively the most eloquent exponents of the theories of works and grace as the essential doctrines of Christianity. One Sunday Dr. Blair, warming in his presentation of his favorite theme thus apostrophized virtue:

"O Virtue, if thou wert embodied, all men would love thee!"

Dr. Walker, in the afternoon, in the course of his sermon rejoined as follows:

"Virtue *has* been embodied. Did all men love her? No; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves."

James Oliphant, minister of Dunbarton, had a curious habit of making running comments in a low tone of voice, as he read the Scriptures.—Hence—as he never cured himself of the practice—those seats nearest the pulpit where the most highly prized. Here are two samples of his "pulpit notes."

Reading of the swine rushing into the sea, he muttered, "O that the devil had been choked too!" Reading Peter's remark, "We have left all and followed Thee," he said quietly, "Aye beastin', Peter, aye braggin'—what had ye to leave but an old crazy boat and may be twa or three rotten nets?

The Scotch, as a rule, dislike "fine words." "Fine words butter no parsnips" is a favorite proverb with them. One of the clergymen who was fond of using "dictionary words" was waited on by a deputation, and asked, when he used unfamiliar expressions in the pulpit to stop and explain them. The dry humor of this advice met a fitting reward. On the next Sunday he chanced to use the word *hyperbole*. He at once stopped and added:

"As agreed on I now beg leave to give an apt illustration of this term. Were I to say at this moment the whole of my congregation were sound asleep, this certainly would be an hyperbole; but if I say that one half are in this abject condition, this would not be a hyperbole, but the truth."

Talking about "fine phrases" recalls another story of a clergyman who had a fondness for long words, and undertook to instruct one of his church officers in the use of them. One night as they were about to leave the vestry, John asked the minister if he should put out the candles. "Put out! say extinguish," answered the clergyman. "An," said John, "does extinguish always stand for put out?" "Always," replied the minister. Next Sunday it happened that a dog began to bark in the church. John at once rose in his seat, and solemnly gave the order:—"Some one will please to extinguish that dog."

A story of the courtship of John Brown of Haddington, has been at last put into a book—but in my young days I heard it in the Lowlands of Scotland, and it is believed to be entirely true. This John Brown was the author of a "Marrow of Divinity," and other theological books, which are held in high esteem by the Scottish people. He courted a lady upwards of six years. He was so singularly modest and bashful that he had never ventured to kiss her. One day it occurred to him that it would not be a bad thing to do. So,—it is recorded,—he said, "Janet, ma woman' we'ev been acquainted now for six years, an,' an,' I've never got a kiss yet. D'ye think I may take one, my bonnie lass?" The reply was wonderfully characteristic of the Scottish maiden.—"Jist as ye like, John," said she, "*only be becomin' and proper wi' it.*" "Surely, Janet,' said John, "We'll ask a blessin.'" The blessing was asked, and the kiss exchanged.—"O, woman," said the enraptured, but still devout minister, "O woman, but it's gude; we'll noo return thanks." And they did.

Many amusing stories are told of Mr. Robert Shirra, minister of the Secession Church of Kirkcaldy. Here are a few that are vouched for as authentic:

One Sunday the heat or some other agency,—wordly-mindedness, or possibly bad ventilation—caused a large number of the congregation to become drowsy. Mr. Shirra suddenly stopped short and said:

"Hold up your heads, my friends, and mind that neither saints nor sinners are sleeping in the other world!"

Nearly every drowsy member became attentive; but one man fell asleep again and snored. The minister stopped at once, and addressed him:

"John Stewart, this is the second time I've stoppit to awaken you; but I give you fair warnin' that if I need to stop again I'll expose you by name to the congregation."

Once when he was reading the 119th Psalm, "I will run the way of Thy commandments when thou shalt enlarge my heart," he said:

"Well, David, what is your first resolution, '*I will run.*' Run away, David, what hinders you? What is your next? I will run *the way of Thy commandment.*' Better run yet, David. What is your next? 'I will run the way of Thy commandment *when Thou shalt enlarge my heart.*' No thanks to you David; we could all of us run as well as you with such help."

He was occasionally quite eloquent as well as quaint. Probably the finest refutation of the notion of human equality—not equality of rights as we understand it, but inherent equality as the French proclaimed it (or were supposed to have preached it)—was uttered by this minister in reply to a deputation from his congregation who had requested his views on the then novel doctrines. He said to them:

"My friends, I had a call from some of you the other day, desiring to know my opinion on liberty and equality; when I told you if you came here to-day, I might let you know. Now, since I had your visit I have traveled in spirit over the universe, and I shall just tell you what I have seen in my travels.

"I have traveled over the earth, its frozen and burning zones, mountains and valleys, moist places and dry, fertile lands and sandy deserts, and I have found men and children, big and little, strong and weak, wise and ignorant, good and bad, powerful and helpless, rich and poor. *No equality there.*

"I have traveled through the sea, its depth and shoals, rocks and sandbanks, whirlpools and eddies; and I have found monsters and worms, whales and herring, sharks and shrimps, mackerel and sprats, the strong devouring the weak, the big swallowing the little. *No equality there.*

"I have ascended to heaven with its greater and lesser lights, suns and satellites, and I have found thrones and dominions, principalities and powers, and angels and archangels, cherubim and seraphim. *No equality there.*

"I have descended into hell, and there I have found Beelzebub, the prince of devils, and his grim counsellors, Moloch and Belial, tyranizing over the other devils, and all of them over wicked men's souls. *No equality there.*

"This is what I have seen in my travels, and I think I have travelled far enough; but if any of you are not altogether satisfied with what I have told you, and wish to go in search of liberty and equality yourselves, you may find them somewhere that I have not visited. You need not travel the same road that I have done, for I can tell you positively you will not find what you want on earth, neither in the sea, neither in heaven, neither in hell. If you think of finding them anywhere else, you may try. Meanwhile I have given you all the information I can. It rests with you to make a proper use of it."

Apostolic Succession.

In an article entitled "Our Ministry," in the October number of the Methodist Quarterly Review, the writer thus deals with the dogma of succession:

"This Christian ministry is of God. No pope or president, bishop or modertor has any authority to call men to this service. It rests not with any conclave, convocation, conference, or general assembly. And no man has any right to conclude, from his acuteness as a logician, ripeness as a scholar, or volubility as an orator, that he is fitted for this work. To call and to qualify, is the exclusive and inalienable prerogative of the Holy Spirit. Feed the Church of God, which he hath purchased with his own blood, over which the Holy Ghost hath made you overseers. Ministers of all Christian denominations profess to have been 'moved by the Holy Ghost.' But there are those who contend that the work of the ministry belongs exclusively to men ordained by bishops who have descended in unbroken succession from the apostiles of Christ. We might ask here, is it likely that the Holy Spirit would suspend the perpetuation of his own institution on the will or whim of fallible mortals? —If so, then, were such bishops to decline putting their hands on any more heads, there would be no valid efficacious ministry in the world when the present generation of ministers had entered into rest. If this be true the New Testament is silent on it. No intimation is there given that we are to receive no minister unless he can trace an uninterrupted succession through eighteen centuries, There is no evidence that the necessary registers were kept by the early churches. As there were twelve apostles, there may be twelve apostolic successions as well as one. If it be said the succession is derived only from Peter, who was the founder and first bishop of Rome, it has never been proved that he was ever in Rome. There is no mention of Peter in Paul's epistle to the Romans. If he had not at that time been at Rome, he could not have been the founder of the Church there, nor its first bishop. And if there at the time, Paul sends no salvtations to him but directs others to remedy the disorders that prevailed, which completely overturns Peter's supremacy. Again, the stream that has flowed through Rome has been awfully polluted. Popes have been guilty of the most pernicious errors. Popes have condemned councils, and councils Popes. Popes have contradicted Popes Sixtus V. published a Bible which he said was true, legitimate authentic, and undoubted Pope Clement VII. suppressed it and published another of his own, with three thousand corrections.

Many of the popes have been notorious thieves, whoremongers and perjurers. They have been deposed, and yet kept in the line of succession. There have been two popes at a time, a woman pope, and a period of eighty years without any pope. The uninterrupted succession is a fable; and if it existed, it would be utterly worthless as it respects any practical or spiritual results. The Great Head of the Church has laid down a simpler and surer rule. By their fruits ye shall know them. No Minister has a right to consider himself in the apostolic succession, who is not walking in the steps of the holy apostles.'

Parliamentary.

Meeting of the Legislature.

The Nova Scotia Legislature was opened on Thursday last, by his Excellency Major Genl. Hastings Doyle, with the usual formalities. The new Legislative Counsellors were sworn in. All the members of the House of Assembly were in attendance. Mr. Marshall was elected speaker. The officers of the House were filled as follows: Messrs. H. C. D. Twining and L. G. Power, *Clerk*; Rev. J. C. Cochran, *Chaplain*; A. M. Gidney, *Sergt at Arms*; James Griffin, *Assistant Sergt at Arms*; John Fitzgerald, *Messenger.*

The following is His Excellency's speech:

Mr. President and Honourable Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

As the Representative of our Gracious Sovereign, in the Government of the Province, I have called you together at a season which experience has proved to be most convenient for the transaction of Public Business; and I beg to assure you of my cordial co-operation with you, in maturing such measures as are calculated to promote the general welfare.

Mr. Speaker and Gentlemen of the House of Assembly:

The Public Accounts will be submitted to you, and I regret to inform you that the Financial affairs of the Province are not in a very satisfactory condition, and I fear that the funds at your disposal will not be sufficient to meet the requirements of the country.

There is one subject to which I deem it necessary to call your attention, in order that you make some provision from the Treasury. I refer to the contemplated Industrial Exhibition. Such Exhibitions are calculated to develope and display to advantage the industrial resources of a country, and merit as liberal support as the circumstances of the Province will justify.

Mr. President and Honourable Gentlemen of the Legislative Council:

Mr. Speaker and Gentlemen of the House of Assembly:

While rejoicing that the Husbandman in the past season has had no reason to complain of a deficient harvest, I regret that an almost total failure in the Fishery has produced much and general distress among those engaged in this branch of industry, and I have found it necessary to make considerable advances from the Public Treasury for their relief, an account of which will be submitted for the sanction and approval of the Legislature.

Your attention will be invited to some amendments in the Law relating to the subject of Education, and I trust your deliberations may be of such a character as will place the Educational Interests of the country upon a satisfactory basis.

Immediately after the formation of my Administration, it was deemed advisable to appoint a Commision to examine into and report upon the financial affairs of the Province. The Commissioners are engaged in the discharge of the labor assigned them, and as soon as they have executed the commision, it will be my duty to submit their report for your consideration.

The railroad from Truro to Pictou has been opened for traffic, affording a vast improvment in the communication between the Harbors of Halifax and Pictou, and greatly facilitating our intercourse with the adjacent Provinces.

The Province of Nova Scotia has ever been distinguished for loyalty and unswerving fidelity to the British Monarchy, and it is peculiarly gratifying to me to entertain a firm conviction, that, if the people should desire any political changes, they will seek the attainment of that object through their representatives, in a constitutional manner, and that their sincere and fervent attachment to British Institutions will not fail to manifest itself in all their proceedings.

The Answer to the Speech was moved by Mr. Dickey, seconded by Mr. DesBrisay. The Atty. Genl. in moving the address to lie on the table took occasion to explain the policy of the Government in relation to Confederation. He said:—"There is in the speech merely an illusion to the probability that political changes may be desired by the people, but it becomes the duty of the Government, at the earliest moment, to declare to this assembly, which derives its power from the people, the course which will be adopted. I hereby state that at the earliest possible day I will bring down and move a series of resolutions on the subject of Confederation.

These resolutions will insist that the Constitution of Nova Scotia was irrevocable,—that the delegates who went to England on the subject of Confederation, had no power or authority to confederate Canada, New Brunswick and Nova Scotia, as they have done,—they will insist that the people of Nova Scotia had a right to be consulted at the polls before their constitution was touched or altered,—they will proceed to show that the people of this Province never had been consulted as to whether they were willing to be confederated until two months after the Queen's proclamation brought the British North American Act into force,—they will set forth that the people of this Province, having at length been consulted on this vital question, on the 18th day of September last, emphatically and almost unanimously declared that they were unwilling to be confederated,—they will thereupon declare on behalf of the people that this Province is not, has not been, and does not intend to be confederated, and will conclude with a resolution that a humble address be presented to the Queen, praying Her Majesty to withdraw her proclamation, and to cause the Imperial Statute to be repealed so far as it interferes with our rights and privileges.

FRIDAY, Jan. 31.

The House met at 3 o'clock. The answer to the Speech was taken up, and the first clause passed. Upon the reading of the second clause, the House was ably addressed and at considerable length, by Mr. Blanchard, and replied to by Atty. Genl. and Mr. Troop.

SATURDAY, Feb 1.

The debate on the Address was continued, and Messrs. Ryerson, Dickie, Murray, Pineo, Young, Smith, Kidston, Chambers, Purdy, and Blanchard severally addressed the House, some of them with much ability.

MONDAY, Feb. 3.

House met at 3 o'clock, when the debate on the Address was resumed. The speakers were the Atty. Genl. and Messrs. Blanchard and Morrison, when the debate was adjourned.

General Intelligence.

Colonial.

The City Council have agreed to purchase from the association for the relief the poor, broken stone, to be used on the streets next year. This will give employment to numbers who are now idle. We think that other charitable societies would do well to imitate this example. We believe that there are many persons now