

Gal. i. 13-16; Acts xxvi. 9-18. And adds the apostle, 'I preached the faith I formerly destroyed.'

Note, first, that Paul in all good conscience acted against Jesus and his people; note, secondly, that he was at that time exceedingly zealous as a lover of his fathers' traditions; note, thirdly, that when he heard the Lord he gave up his traditionary career immediately; note, fourthly, that the apostle henceforth actively engaged in building up a cause destructive of all his former zeal. Simple-minded Paul!—he changed his religion; he forsook traditions and received the gospel; he turned his back upon the "Reverend" Priests and took hold of the truth; he left the popular faith and embraced the unpopular!!

Wesleyans!—(I call you Wesleyans not out of reproach, but because you accept the name)—your ministers not only tell you that the scriptures and the Spirit approve of the lately erected altar, but they likewise tell you of my hostility to Methodists. Their testimony is as valid in the one case as the other. If a religious teacher's love of professors be measured by his desire and his effort to let every one know the truth, may I not be allowed to say that my good-will to you is at least equal to those who take your money and deal out in return the unauthorized goods and forbidden articles of a corrupt age? I would take a long journey to see a minister who has a better species of love, or a purer description of friendship for you, than is entertained by

Yours, sincerely,

D. OLIPHANT.

Hollowell, 3rd Feb., 1854.

THE TALE BEARER'S CONFESSION.

A MINISTER'S STORY.

I remember in a congregation where I once labored, one of my hearers told me a story of another, but begged I would say nothing about it. This, by the way, is a vile way. I gave full credit to the report; this, by the way, was wrong. I felt very much hurt on the occasion, and expressed myself with some degree of *asperity*. This was soon carried to the offender, and lost nothing of the *asperity* in its passage—Reports which tend to mischief, the farther they roll the more they gather. The offender was in his turn offended: he spake also with *asperity*; said: he would not be so treated, he would be no man's slave; he was not accountable to any one, he would go no more to the meeting, &c. Soon, very soon, was all he said communicated to me. I was assuredly right, and would let him see that I would not be his slave: nay, I would not be his servant: I would call no man master on earth; I had but one Master. This gentleman was one of the first characters in the meeting; he was not at meeting the next Sunday; I was not sorry; I secretly hoped he never would be there again.

The storm began to thicken, the parties began to form; some affirmed that he was very censurable, others thought I was as much so; I should have gone to him in the first instance, and talked to him, not of him. I soon found I was wrong, but the difficulty was