

could grow higher and wider, and the serpent-sounds thicken and grow louder, until all at once he seems surrounded by a living cloud full of strange forms and faces, at first pleasing as the fancies of the child, and then suddenly twisting into obscene contortions and hideous grimaces; whilst words of blasphemy and filthy merriest mingle their babble so closely on his ear that they seem to issue out of his own heart; and yet he is not afraid."

"Imagination is doing its worst work; the deluding devil has him at his mercy now; and, according to his temperament, he will yield to any temptation that may assail him."

"He now betrays the secret habits of his mind, and endows his imaginary companions with qualities in keeping with his own fancies. He also voluntarily loses his reason, and, therefore, both moral and intellectual perception are equally obscured; and he no more distinguishes virtue from vice, than truth from falsehood. Thus selfish indulgence invariably terminates in complete stolidity and desolation. Though for a time sentimental and witty, or ingenious, as the natural character may determine, having no more control over his dreams, the thoughts and language of the drunkard mix the sublime and ridiculous in chaotic confusion; and, having just enough power left in his reckless hand to pour another glass, his mail inspiration is at once turned into a mumbling idiosyncrasy; and then his brain, becoming thoroughly palsied, he falls under the table in a disgusting apoplectic stupor."

The hypocondriacs of the "decent drunkard" is depicted in the following passage:

"He starts, he roves about wildly, he breathes laboriously, he struggles for life as if he grappled with a madman; and yet there is nothing wrong but the nerves he has abused. If in bed he springs as if he were elastic, and had been suddenly released from the pressure of some great weight; and yet he breathes freely. The fact is, his blood is poisoned, and cannot be duly vitalized; and, therefore, his brain reels with a feeling of vacuity, and his senses are full of confused sensations, because the fine fibrils of their nerves are thrilling under the impressions of noxious atoms circulating among them: there is a terrible ringing in his ears, and multitudes of frightful and indescribable objects crowd around his aching eye balls which he cannot refuse to see, for they are more visible in the darkness than in the light, and the light he cannot bear. He sinks for want of food, but the sight of it disgusts him; and the burning pain in the stomach renders the mildest thing intolerable there. He cries for drink, but water does not cool him nor quench his thirst, nothing but a return to the fatal cup can for a moment charm away the misery of his life; and that only fixes the course more deeply on his soul. But the agonies of aggravated indigestion, jaundice, dropsy, and diseased heart, are but a small part of the catalogue of the ills to which they are especially liable who addict themselves to brandy-drinking and slips."

Does our reader use intoxicating drink as a beverage, and yet feel himself in no danger? We simply remind him, that in the use of such drinks, these who fear the least, are generally in the greatest peril.

GOLD IN CANADA.—The following account of the washing of the gold drift at the junction of the Rivière du Loup, with the Chaudière, is interesting:

"The whole quantity of gold obtained during the season was about 2900 pennyweights, and fifteen men were employed in the work."

"During one week the quantity of gold amounted to 1433 pennyweights, the price of which, stated subsequently by dealers in London to whom a sample was submitted, was £3 10s. 6d. sterling, per ounce, or about four shillings and four pence currency per penny weight. This would give a total value of £31 3s.; the wages paid were £15, leaving a margin for profit of £16 3s., by which it would appear that the deposit was yielding about double profit."

"Resulting from the season's work on the Rivière du Loup there was about a ton of fine black iron-sand in the keels or vat over which the copper bottom was used. The unseparated quantity of gold in this after repeated trials, was ascertained to be 1.77 grains per pound avoirdupois. This would give 165½ pennyweights to the ton, the gross value of which would be about £36. From among a few ounces of fine gold obtained from the sand, there were collected some 100 grains both of platinum and iridoplatine, the value of the former being below, and of the latter double that of gold."

PERU IN PERU.—A correspondent of *The London Christian Times* says:—A worthy priest in Lima, the capital of Peru, about a year ago published an ex-

tensive work in that city, condemnatory of the Pope's usurpations and aggressions on the civil and on the ecclesiastical authorities. The nail was hit on the head. The Pope felt it, and in consequence, the work was formally condemned and prohibited to be read. A pamphlet was published by the priest in Lima, in which he refuted all the grounds which the Pope had alleged for condemning the work. This pamphlet was circulated extensively, as it was easier of access and sooner read than the work about which it treated. This again brought the work more into notice. A second and an abridged edition was then published, and to this the Government of Peru openly subscribed in the face of the Pope's prohibition. The subject is being taken up with interest in that country, both in a civil and religious point of view."

ROMAN CATHOLIC IMAGES, &c.—The following advertisement appears in a Roman Catholic Review, which is under the especial sanction of Cardinal Wiseman and the clergy of the Roman Catholic Church:—Messrs. A. and B. beg to direct attention to their enlarged stock of images, which they make in every variety of size and style. Purchasers will effect a saving of 20 per cent by ordering from Messrs. A. and B. instead of from France and Belgium. For gratuitous distribution they make a common kind of images at a cheap rate—e. g. Madonnas, 12 inches, 1s.; angels, 18 inches, 2s. 7d. &c. Several new coloured and gilt images are now ready. Madonna of the Immaculate Conception, 5 feet high; Madonna seated with a child a new design, &c.; celebrated "censo, &c." Such is the trade of a certain Popish firm; and this, too, in London, and in the middle of the nineteenth century! "Great is Diana of the Ephesians!"

SARDINIA.—A building is to be seen here, at the "Piazzale de' Platanes," which has given much umbrage to the Court of Rome. I mean the new Protestant Church. It is situated near the public drive, outside the town, and is of Gothic architecture; the interior is arched, and supported by six columns. The whole is very pretty, and in good taste. It is as yet only half built, and of red brick, but will receive an extra coating. This visible sign of religious toleration is a happy feature, in the just care Piedmont pays to the religious wants of her Protestant subjects, though Rome interprets it as a want of zeal. This church will be the only Protestant place of worship in Italy with an Italian congregation, as Sardinia is the only State of the Peninsula with Protestant subjects. The Valdeses still hold to the faith of their fathers, and enjoy the protection which originally induced them to settle under the shelter of the House of Savoy.—*Evening Journal*.

ERROR.—ALL errors, soets, and heresies, as they are mixed with some inferior truths, to make them more passable to others, so do they usually owe their original to some eminent truths (either misunderstood or misapplied), whereby they become the less discernible to their own teachers; whence it is that such teachers both deceive and are deceived. (3 Tim. iii. 7).—*Bishop Sanderson*.

THE PROMISES OF GOD.—Every promise is a ticket, given us by God, to take up man'sions of treasure in heaven; it is vocal glory; it is happiness in words and syllables; it is eternity, couched in a sentence.—*Bishop Hopkins*.

Correspondence.

FOR THE CHURCH TIMES.

REV. SIR.—I have attentively perused the two letters of your Correspondent *Crito*, on the present state of the Church law in this Province, and believing him to have written under an erroneous view of the subject, I beg permission to offer a few observations for his information, which I hope will clear up the errors into which he has fallen.

After quoting the following passage in Italics from Church Law in the Revised Statutes of Nova Scotia:—"No Minister of the Church of England shall officiate as a Clergyman of that Church, but such as shall be duly licensed by the Bishop, and shall conform to the Orders and Constitution of the Church of England, Whereupon he shall be inducted into any Parish which may make presentation of him," he says:—"I would beg leave to ask Churchmen of Nova Scotia if they are really aware of the complete change which these few words have effected in their position, more especially to the relation they have hitherto sustained to their Bishop and the Society at home." Now Sir, I am a Churchman of Nova Scotia, and beg to say that I am not aware of any change whatever, effected in our position either with respect to our Bishop or the Society at home, by this clause in the Revised Statutes. "*Crito*" is evidently not aware that the words above quoted are the same as those used in the Old Law of 1759, which was in force until the Revised Statutes were published, and which were expressly copied by the Authors of the Revised Statutes from the Old Church Law of the Colony, and if he will turn to the first volume of the

Statutes, he will find that the Churchmen of Nova Scotia have been actually in the enjoyment of the privilege of presenting their own Parish Minister, for nearly one Hundred Years.

On the establishment of a Representative Government in this Colony, in 1763, Chief Justice Belcher and other worthies of that day, all good Churchmen, and some of them it is to be presumed, good Lawyers, drew up and passed several Acts for the regulation of the Church, in the first of which the following clause appears:—"For as much as His Majesty upon the settlement of the Province, was pleased in his pious concern for the advancement of God's Glory to erect a Church for Religious Worship according to the usages of the Church of England, &c. &c. That the sacred rites and Ceremonies of Divine Worship according to the Liturgy of the Church established by the Laws of England shall be deemed the fixed form of worship among us, and the places where such liturgy shall be used shall be regulated and known by the name of the Church of England as by Law established. And that for the preservation of purity and unity of doctrine and discipline in the Church, and the right administration of the Sacraments, no Minister shall be admitted to officiate as a Minister of the Church of England, but such as shall produce to the Governor a testimonial that he has been licensed by the Bishop of London, and shall publicly declare his assent and consent to the Book of Common Prayer, and shall subscribe to be conformable to the Orders and Constitutions of the Church of England, and the laws thereon established. Upon which the Governor is hereby requested to induct the said Minister into any Parish that shall make presentation of him."

And in the following year other laws were passed, erecting the Parish of St. Paul's at Halifax, and regulating the appointments of Wardens and Vestry, and directions that as other Parishes were formed, they should be regulated according to the rules and regulations of St. Paul's at Halifax. These laws were no doubt well considered by the then Chief Justice, and received the approval of the British Government; they were probably submitted either to the Primate or the Bishop of London, who then looked after the interests of the Colonial Church, and were clearly recognised by the Society for the Propagation of the Gospel in Foreign Parts, who sent out their Missionaries to St. Paul's and other Churches, as necessity occurred. That the Venerable Society was fully aware of the state of the Law in Nova Scotia at this early period, there can be no doubt, as the following memorandum is to be found in their Report for the Year 1760.

Immediately after the passing of this Law, a memorial was laid before Governor Lawrence, signed by the Council and principal inhabitants of Halifax, presenting the Rev. John Braynton, and the Rev. Thomas Wood to the Governor, to be "inducted into the parish Church of the town of Halifax." They were accordingly "inducted into the joint real actual possession of the said Church, with all the rights, &c. belonging."

Dr. Braynton and Mr. Wood, were at this time both Missionaries of the Society, at £70 sterling, each, and had been so previously, and continued to be so for many years after.

Here we see that though the Government built the Church, and made a small allowance to the Rector, and the Society actually endowed it with £70 per annum to each Minister, neither claimed the right of presentation, but freely permitted a law to go on the Statute Book, confining that privilege to the Parishioners, who then contributed nine-tenths of the pew rents to the support of the Clergyman. Several years subsequently the Society records the fact of their Missionary, Mr. Wood, being removed to Annapolis, after having obtained the concurrence of the Parishioners of St. Paul's, Halifax, to the arrangements, and from that period to the present time, the Society, has apparently recognised the right in mentioning occasionally the list of Clergymen presented to benefices, both in Canada, and Nova Scotia, having been "adopted as their Missionaries," with allowances as such. Owing to the limited supply of Clergymen in the Province, Parishes have frequently applied to the Bishop, to send them a Clergyman, and our late excellent old Bishop, who well knew the existence of this law, always, it is believed, consulted the wishes of the people, before instituting or inducting a Rector.

The Statute has reference only to Parishes, regularly constituted; the extra parochial places, being merely missionary stations.

Having shown that the right of presentation, or what is called the Advowson, has been in the Parishioners, with the concurrence of the Crown and the Society P. G. since 1758, I beg to say a few words on the subject of the Revised Statutes.

While the Consolidation of the Laws was in progress, the gentlemen engaged in the work, expressed themselves desirous of re-constructing the laws, relating to religious worship, in accordance with the views of the various denominations, to which they appertained; the subject was brought before the General Committee of the Diocesan Society, and a sub-committee of three gentlemen, was appointed to consider the matter. This sub-committee never met, but one of these gentlemen is understood to have sketched the act, and another being also a member of the Board of Revision, the act nearly as it now appears was reported, no alteration being made in the old law on the subject of Advowsons.

This law passed the Assembly and was sent to the

"The same no doubt will be found entered on the Parish Books of St. Paul's."

A difficulty on this subject occurred at St. Paul's in 1823, but the incumbent having been elected to the Bishopric, it was found that whenever this occurs in England, the Crown always claims the right of the next presentation.