

with deerwains and cushions; coffee and various kind of sherbet are served to the guests, and *chibouks* and *nargheles* kept for those who do not bring their own. The coffee houses are almost all placed near these fountains, or open upon a garden, with a little cascade or stream of water, whose gentle, murmuring sound appears to lull the smokers into a pleasing state of dreamy indolence. They look very contemplative, without the trouble of thinking. One of the guests at Mak-soud's one evening, when we were discussing the comparative merits of the *sheeshek* and *chibouk*, rested his preference of the former on the soothing effects produced by the murmuring of the water in the vase. Damascus possesses fewer antiquities than might be expected in one of the earlier cities mentioned in the Bible: coeval with some that existed soon after the Flood. The most ancient remains are a portion of a wall, built with square blocks of stone; and, in some instances, of blocks of which the height exceeds the breadth; a style of building which belongs to a very ancient period. The Castle, like every place of strength in this country, has been destroyed, rebuilt, and altered at various periods. The oldest part, near the foundation, is formed of stones of very great size; and the broad ditch which surrounds it is built in the rustic masonry of the Romans. A house is pointed out in one of the great thoroughfares, supposed to be the street "called Straight," as the house of Judas, where Saul of Tarsus lodged, and the part of the wall from which he was let down by night in a basket, when the Jews watched to kill him, is also shown. About a quarter of a mile from the eastern gate, you may stand on the exact spot which was the scene of his miraculous conversion. But there is really little interest in visiting these places in the absence of any better evidence of their identity than might be produced for the situation of the dwelling of "Eliezer of Damascus," the steward of Abraham. The feeling that you are in the city of Damascus, notwithstanding all the alterations it has undergone, is itself too engrossing to allow any interest to modern, and very uncertain traditions, respecting streets and houses. The gardens around Damascus extend, as I have already said, for many miles into the plain. They are intersected by numerous streams of water, and may rather be called groves of fruit trees than gardens. To the west, they extend to the great suburb of Salabieh; richly varied with corn-fields and olive-grounds, deep groves of cypress, and long avenues of stately poplars. There is but one river, the Barada; but there can be little doubt that its diverging branches, which beautify the city and enrich the gardens which surround it, were its "Abana and Pharpar, rivers of Damascus," which Naaman the Syrian thought "better than all the waters of Israel;" and which the present inhabitants hold in scarcely less estimation.—*Kinnear's Travels*.

MORE PRESBYTERIAN DEVELOPMENTS.—While among the Presbyterians on this side of the Atlantic there is a craving for liturgical services, among those of the other side there is a movement for the improvement of their music. "Scotland," we read, "has entered on a course of musical reform. In the Synod of the United Presbyterian Church it was the subject of an overture which ended in the unanimous appointment of a Committee on Psalmody, empowered to make suggestions, and to take prudent measures for turning the attention of congregations to the more assiduous cultivation of a musical taste. In the Assembly of the Free Church, the subject is also receiving a prominence somewhat worthy of its importance." The fact is, that Presbyterianism is striving to get rid of those puritanical prejudices which placed it, as respects its mode of worship, in a state of petrification. The original idea was, to avoid everything as *Popish* which was *Catholic*; and this was extended to their whole ritualism. But they now see the necessity of more individual participation in one part of it, and more congregational heartiness in another. They determined to sit whilst singing the praises of God, just because it was the custom of the Church Catholic to stand. But this, we suppose, must be "reformed," with other things. And in time, no doubt, as prejudice wears out, they will come back to very much more which has hitherto been proscribed as belonging to "the beast"—either of Popery or Prelacy, which the Scotch Presbyterians used to think was one and the same thing.—*New York Churchman*.

THE EARTH'S RING.—It is so rarely that scientific fame is gained by a clergyman, that we cannot avoid noticing the fact that the Rev. Mr. Jones, formerly of Annapolis, Md., and now chaplain in the Navy, has the credit of solving the long-veiled problem of the

Zodiacal light. His proposition is that the Zodiacal light is a ring around the earth, inside of the moon's orbit, and probably in the same plane with that orbit. Nature is full of correspondences, and constantly repeats herself. Judging from analogy derived from the other planets, the solution seems highly probable. The Zodiacal light is represented not to be so dense as Saturn's ring, though on that point, as well as to its breadth, thickness, and exact distance from the earth, there are not sufficient facts to sustain a sage conclusion. This discovery is not the result of accident or good fortune, but of patient industry. Mr. Jones was in the Japan expedition, and he embraced the occasion to make observations every morning and evening for two or three years.

MORTALITY IN EUROPE.—From some very interesting returns recently published, we learn that the mortality of London is twenty-four to twenty-five in 1,000; in Berlin it is the same; in Tuzin, it is twenty-six in 1,000; in Paris, twenty-eight in 1,000; in Genoa, thirty-one in 1,000; in Lyons, thirty-three in 1,000; in Hamburg, thirty-six in 1,000; in Moscow, thirty-eight in 1,000; in St. Petersburg, forty-one in 1,000; in Stockholm, thirty-nine in 1,000; and in Vienna, forty-nine in 1,000. As a specimen of the state of society in the Austrian capital, it may be stated that more than half the deaths there occur in hospitals and asylums; and that more than half the children are bastards, 3,525 having died in the foundling hospitals in a single year. The mortality of the different countries is as follows: In England, twenty-three in 1,000; in Denmark, the same; in Holland, twenty-four in 1,000; in France, twenty-three in 1,000; in Sweden, twenty-four in 1,000; in Prussia, twenty-eight in 1,000; in Sardinia, thirty in 1,000; in Austria, thirty-one in 1,000; and in Russia, thirty-six in 1,000.

Experiments were made on Monday in the grounds adjoining Chelsea Hospital, by Captain Disney, the inventor of a new war projectile. The invention consists in fitting shells with a bursting charge of powder contained in a metal cylinder, and filling the rest of their space with a highly combustible fluid, which upon exposure to the air ignites everything with which it is brought into contact. Directed against ships or houses or masses of troops, the new projectile would have all the destructive properties of the rocket, without its uncertainty of aim. Captain Disney also states that by a similar use of another chemical fluid he can cause blindness for several hours to all troops coming within a quarter of a mile of its operation; but this portion of his experiments was, for obvious reasons, omitted.

The *Invalids' Russ* gives the following account of the death of Admiral Nachimoff:—"He could never be prevailed upon to wear the ordinary soldier's cloak prescribed of late to the officers as a disguise, but always wore his admiral's uniform, even when he went out on the works to reconnoitre the enemy with his glass. This he did on the evening of July 11, whilst standing on the Kornileff Bastion, and continued to do so in spite of the remonstrances of those around him. A ball plunged into a sack of earth near him, but in reply to the redoubled remonstrances of his friends, he only said, 'They seem not to aim badly. A few minutes afterwards he was struck by a bullet on the temple: he was carried off senseless, and remained so to his end.'

THE HONEST HUGUENOT.—During the ceremony at St. Peter's, at the announcement of the immaculate conception, a Papal major having ordered his soldiers to kneel down, perceived that a French officer was standing, and commanded him to kneel. He declined doing it, which so irritated the major that he drew his sword to assail him. When the ceremony was over, the French officer, who was a Protestant, asked the Papal officer by what right he ordered him to kneel before the holy wafer. "I am commanded by my sovereign," was the reply. "Tell your sovereign," said the stern Huguenot, "that the French have no orders to receive from him, we being his protectors; and that, for myself, I kneel only to God."

The Emperor has conferred on a priest of the name of Jeromonach Joban Sawinow the military order of St. George, fourth class, for the following conduct:—"On the night of the 22nd to 23rd of March, in this year, the said Sawinow encouraged and led his countrymen at the moment when they were wavering under the attack of the enemy before the Kamtschatska Lunette. He appeared among them in his robes, with the crucifix in his hand; raising the latter, he cried

with a loud voice, 'Lord save Thy people!' Our Orthodox monarch the victory over his enemies. Under the effect of this inspiration the troops rushed forward again and took the first and second lines of the trenches. He had further been active in conveying to the troops in the trenches the orders addressed to them by their commanding officer; whilst so doing, the lower part of the crucifix in his hand was shot away, and a hostile bayonet passed through his gown.

Correspondence.

FOR THE CHURCH TIMES.

THE RIGHT REVD. THE LORD BISHOP OF THE DIOCESE arrived on Friday, 3rd inst., at Port Hood, a port of the Russian Empire, at present under the charge of the Rector of St. John's, Archat. After he had visited a few members of the Church who reside in that settlement, and attended to some matters of a local nature, he proceeded on the following day to the Strait of Ouzo. His Lordship was met near Long Point by Rev. R. F. Brine, and about nine o'clock reached the hospitable residence of P. Brouard, Esq., at Ship Harbour.

On Sunday 6th, Morning Service was held in the Bath at that place; the building was filled by a respectable and attentive congregation. Rev. J. Smith, of Melford, read Prayers, and Rev. R. F. Brine, the Lessons. At the place indicated by the Rubric an infant was presented for Baptism, and received that ordinance from the hands of the Bishop. This circumstance tended forcibly to prepare the congregation for the solemn services which were to follow, and his Lordship took advantage of the opportunity thus afforded for carrying the minds of all back to that time when they themselves were thus admitted into the fold of Christ. At the conclusion of Morning Prayer, and after the singing of an appropriate portion of 119th Psalm, the Preface of the Confirmation Service was read by Rev. J. S. Smith. His Lordship then addressed the Candidates in his usual impressive manner, and the ancient Apostolic rite of Confirmation was administered to 8 persons. The candidates and the whole congregation were afterwards energetically addressed at some length in an evangelical discourse: much attention and order were observed throughout, and the appeal was such that several remarked (as all doubtless felt) that "it was good for them to be there." The morning services being concluded, his Lordship crossed to the opposite side of the Strait. Of the Services in that improved portion of the Diocese your "Melford Correspondent" will doubtless furnish the details. After a rather long but pleasant journey of some 20 miles by water, the Bishop, accompanied by the Rectors of Melford and Archat, with Mr. Hadley, arrived on the evening of 6th at the residence of Rev. R. F. Brine. On 7th, at the appointed hour (11 o'clock, a.m.) Divine Service commenced in the Parish Church of St. John: although the Church was well filled, the congregations were not so large as on Sabbath days; Rev. J. S. Smith officiated in the Desk, and the usual detailed preliminaries having been gone through, the rite of Confirmation was administered to twenty-three. The congregation was next impressively addressed from the Pulpit by the Bishop: in the course of which he specially exhorted the Candidates to remember the vows which in their own names they had renewed and to continue them in prayer "for grace to enable them to walk worthy of their vocation, and to adorn the doctrine of their Saviour in all things." Much feeling on the part of the candidates and congregation was evinced under the fervid and heart-searching discourse—and it is hoped that this will not be a way except with the remembrance of the solemn day.

Immediately after Morning Service an Address (congratulatory of this second visit of his Lordship to this Parish within the space of three years) was presented in the Vestry by the Church Wardens and Parishioners, to which an affecting extemporaneous reply was returned.

At 7 in the evening, Divine Service was again held in the Parish Church, Rev. Mr. Smith officiating as before. The Bishop preached to a large and attentive congregation. In the course of the three days above mentioned his Lordship delivered five sermons, as many addresses,—baptized one infant, confirmed between fifty and sixty, and paid as many visits to the sickening and afflicted as his time would permit.

On 8th the Bishop took his departure from this Diocese. He was accompanied as far as Lunenburg, passage by the Rector of St. John's, Rev. Mr. Shaw, and Messrs. J. Larivie and Ed. Binet, the former the Secretary of the Archat Local Branch of the D. C. S., and the latter the Junior Church Warden.

Archat, Aug. 11th, 1856.