

The Church Times.

"Evangelical Truth--Apostolic Order."

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CALENDAR.
CALENDAR WITH LESSONS.

Day	Date	MORNING.	EVENING.
S.	Aug. 5	1 Kings 18; Acts 13	2 Kings 19; Heb. 9
M.	6	Jerem. 28	4 Jerem. 40
T.	7	41	42
W.	8	47	48
T.	9	48, 49	49
F.	10	50	50
S.	11	51	51
S.	12	52	51; Jan. 1

Poetry.
VOICE OF THE OLD BELL.
It is the custom in New England villages to toll a bell for every death, with the number of strokes indicating the age of the deceased.

Dead and gone, dead and gone,
So the ancient bell doth moan:
In the belfry, to and fro,
Swinging with a motion slow,
It tolls a lesson to every one;
Ye who listen, make ready, for 'tis your part.

Dead and gone, dead and gone,
So the ancient bell doth moan;
Swelling and circling, the mournful sound
Fills with its cadence the valley round;
It rises and floats on the air so still,
Then dies into silence along the hill.

Dead and gone, dead and gone,
So the ancient bell doth moan:
The farmer stays the shivering plow,
The blacksmith pauses and wipes his brow,
And the merry child suspends his play,
To learn from the bell who has died today.

Dead and gone, dead and gone,
So the ancient bell doth moan;
Sixteen strokes of the hammer old,
Tell a youthful form grown cold,
Of withering blight in early bloom,
Of fond hearts grieving beside the tomb.

Dead and gone, dead and gone,
So the ancient bell doth moan;
Seventy strokes of the hammer old,
Tell of an aged heart grown cold;
His step was feeble, his pulse was slow,
He was lonely and weary, and glad to go.

Dead and gone, dead and gone,
So the ancient bell doth moan.
It looks from the belfry all day on the grave,
Sees the snow-drift gather, the long grass wave,
And none lie down in the village tomb,
Till it chants its song of grief and gloom.

Dead and gone, dead and gone—
Slumber they peacefully under the stone—
There the sun watches, and lingers the moon,
There rests my shadow—they are not alone.

Religious Miscellany.

SCRIPTURE DIFFICULTIES EXPLAINED.

Can Ecclesiastes ii. 16, be reconciled with Psalm 103?
For there is no remembrance of the wise more of the fool forever; seeing that which is now is in days to come shall all be forgotten," Ecclesiastes ii. 16.

The righteous shall be in everlasting remembrance," Psalm cxlii. 6.

Solomon had been speaking of the vanity of all that pertains to this world; and after enumerating all things on which men are accustomed to pride themselves in this life, and pronouncing them "vanity," he refers to those men who look beyond the present, spirits that are in advance of the age in which they live. These look forward to posterity, and hope for satisfaction in the applause of future generations. This is a meteoric glare which, unimpaired, delights, but soon, it disappoints and away Solomon had known enough of the world to despise even this higher ambition "vanity and vanity of spirit." Though in Scripture phraseology "the wise" usually applies to the righteous and "the fool" applies to the depraved and wicked; yet in the passage now under consideration the term "the wise" must be viewed as designating the skillful, the prudent, the politic man in worldly affairs, and the "fool" as descriptive of the rash and incautious man. And hence how true is the world's remembrance of the able statesman, the wise philosopher, the enterprising merchant, the generous philanthropist! Alas! for the greatness and ingenuity of human nature, which ornaments and immortalizes the deeds of the wise," they are soon forgotten, or no more remembered than "the fool" who was contemporary

with them. A race will arise that know not Joseph, and to whom Joseph's friends will not be able to transfer their attachment; and when a fourth or fifth generation comes upon the stage, so dim will be the name, and so diluted the interest in it, that the young man would be more concerned for the loss of a favorite dog than for the extinction of his grand-sire's memory. This is true in reference to those who grasp the phantom of worldly fame. And there is no more lasting remembrance of the wise than of the fool, for both are alike forgotten.

In Psalm cxli. 6, the reader is carried away from the memorials of earth to the record that is on high. The righteous have a place in the memory of God. "Even the Lord God of hosts; the Lord is his memorial." The righteous have an immortality on earth. They may die, but the principles they inculcated and the influence they put forth outlive the sculptured monument and repeat the impression on succeeding generations. They shall be had in everlasting remembrance, in the memory of the deeds they have done for Jesus' sake. He has said that Mary's offering of her box of precious ointment shall be published as far in space and time as his Gospel shall be diffused.

The honor of the world is at best uncertain and transient, but the honor of genuine, practical piety is everlasting.—*Protestant Churchman.*

RELIGIOUS LIBERTY IN TURKEY.

The following Memorial was presented to Louis Napoleon, Emperor of the French, on the eve of his departure from England, through Count Walowski, the French Ambassador. In the course of a few hours it was signed by those whose names it bears, and who represent all religious parties in the country:

To His Imperial Majesty, Napoleon III., Emperor of the French.
APRIL 20, 1855.

SIR,—We, your Majesty's memorialists, officially connected with various religious societies, representing almost all parties among British Protestants, express the feelings of large numbers of our friends in hailing with satisfaction your Majesty's arrival in this country on a visit to our gracious sovereign, as a proof of that cordial alliance which we hope is long to subsist between the nations and Governments of France and Great Britain.

We trust that this alliance is destined to bear more than mere political fruit. We hope that long after this war shall have ended, the moral influence of the two nations will continue to be exercised for the protection of true civilization and sound liberty.

We come to ask your Majesty to unite with our gracious sovereign, the Queen of England, in urging upon the Turkish Government the establishment of real religious freedom in that Empire.

It is to the honor of the Sultan that persons born Christians are far more protected by law than formerly from Mussulman oppression. But freedom cannot be said to exist where there is not liberty for individuals to pass over from the dominant religion of a country to another profession of faith.

In opposition to this, your Majesty is aware that it is still a capital offence for a Turk to make a profession of Christianity.

SIR, At a moment like the present, when Turkey owes its security to Western Christendom, it is most incongruous that the faith of Christendom should be treated in that country as a capital offence. God forbid that Europe should oppose such an evil in the spirit of the Crusaders, upholding the cross in the East by exterminating the crescent; God forbid that two nations should imitate the hypocrisy of Russia, in veiling territorial ambition under the pretext of promoting religious freedom. It would be a worthy use, however, of the influence which God has given us, to urge upon our Turkish allies the removal of barbarous and cruel impediments to the extension of the Christian religion.

In entreating your Majesty to adopt this course, we are unanimous in desiring that the whole of Europe should practise what the Allied Powers would enjoin on Turkey.

SIR, We venture finally to express our confidence that while France and England continue allied, and especially if they should be aided in the promotion of religious liberty, such an union will

be the source of numberless blessings to mankind. And we feel certain that nothing will more strengthen the warm attachment of the British people to the French nation, and to the French Alliance, than a frank and cordial response on the part of your Majesty to the principle asserted in this our humble address.

- Signed,
J. B. Cantuar, (Archbishop of Canterbury,) President of the Society for Promoting Christian Knowledge.
O. J. London, (Bishop of London,) Vice-President of the same.
Shaftesbury, President of the British and Foreign Bible Society.
O. R. Winton, (Bishop of Winchester,) Vice-President of the same.
Culling Eardly Eardly, Bart., Treasurer of the London Missionary Society.
A. Kinnaird, M. P., Vice-President of the Colonial Church and School Society. And many others.

The following is the Emperor's reply:
ALBERT GAZE HOUSE, April 23, 1855.
SIR:—I lost no time in laying before the Emperor the address which you have done me the honor to transmit to me in the name of the Religious Societies (*Societe des Missionnaires Protestants*) of London. His Majesty was highly gratified with sentiments (*a des tres sensibles aux sentimens*) which you have conveyed to him, and has especially charged me to express to you all his gratitude.
Receive, sir, the assurance of my most distinguished consideration.

Ambassador of France.
WALOWSKI.

Sir C. E. EARDLY, Bart.

GEORGIA.—Some most unjust imputations were lately cast upon the Clergy of Savannah by a Roman Catholic Priest, the Rev. Dr. McCaffrey, President of Mount St. Mary's College, Emitsburgh, Md., in a sermon he preached before the Romanist Provincial Council. Dr. McCaffrey was reported to have used the following language, while speaking of Dr. Barron, a Roman Bishop:—"He reached that city when the yellow fever was raging; and whilst a host of other ministers cowardly ran away from the scenes of danger, he was at his post, nobly doing his duty." Again, in another portion of the sermon, while alluding to Dr. Garlann, another Roman Bishop, he is reported as follows:—"Not were his devoted labours confined to his own household of faith. He was at the bedside of dying Protestants, whose ministers had fled from their field of duty. This has been shown to be utterly false. One witness of the scenes of mortality at the place in question says:—"But of the Protestant Clergy of Savannah, truths demands of me the most honourable testimony, and that is, that they all stood by their people. During the whole scourge, with a fortitude at which even the heroisms of a Catholic priest need not blush." Another thus writes his testimony:

"To this sad accusation, as far as it relates to the Bishops and Clergy of the Episcopal Church in Savannah, the undersigned is able to give an unqualified contradiction, while he doubts not that other worthy Protestant Ministers of that city can be fully vindicated against the same charge of unfaithfulness, by the members of their respective congregations. The writer of this having just returned from Savannah, where he has been spending some time for the benefit of a change of climate, is happy to bear testimony to the great respect and gratitude with which the citizens there, on all sides, speak of the self-sacrificing labours of his brother Clergy of the Episcopal Church, and particularly of the Rt. Rev. Bishop Elliott, who, throughout the time the deadly pestilence was raging in this city, not counting his own life dear to himself, was present amidst every scene of danger, unceasingly ministering to the temporal as well as spiritual wants of the sick and dying, or providing for the comfort of the afflicted widows and orphans; and not only was he thus diligent, both by day and at all hours of the night, tending the bedside of suffering, but in many instances himself preparing, or assisting to prepare, the duties of the friendless dead for burial. Nor were the faithful services of this excellent and exemplary