

be to them as if he never had been! But he lives to pierce him through with many sorrows, to make their hearts ache, and their heads grow prematurely white, and to embitter all the remaining happiness of their life.

ABSENCE OF MIND IN PRAYER.

I know not how strong others may be in spirit, but I confess that I cannot be as holy as some profess to be; for whenever I do not bear in mind the word of God, I feel no Christ, no spirit and joy. But if I meditate on any portion of Holy Writ, it shines and burns in my heart, so that I obtain good courage and a better mind. The cause is this: we all discover that our minds and thoughts are so unsteady that, though we desire to pray earnestly, or meditate on God without his word, our thoughts scatter in a thousand forms we are aware of. Let any one try how long he can rest on one idea he has proposed himself, or take one hour, and vow that he will tell me all his thoughts. I am sure he will be ashamed before himself, and afraid to say what ideas have passed through the head, lest he should be taken for a mad dog, and be chained. This is my case, though engaged in serious thoughts. But I must explain myself by an example; St. Bernard once complained to a friend that he found it very difficult to pray aright, and could not even pronounce the Lord's Prayer once without a host of strange thoughts. His friend was astonished and gave it as his opinion that he could fix his thoughts on his prayer without any difficulty. Bernard offered him the wager of a fine horse, on condition he should commence forthwith. The friend commenced, "Our Father," &c.; but before he had finished the first petition, it occurred to him, if he should gain the horse, whether he would also receive saddle and bridle. In short, he was so entangled in his own thoughts, that he had to quit, and give up the prize. This I state in order to show how necessary it is to keep guard over our hearts, that they may not become distracted, but may cleave to the letter as a guide. On the other side, beware also against the danger of falling into formality, but let the heart commence; then lips, words, and external position will naturally follow.—*Luther.*

MR. MAJOR.—A RECENTATION.—Under this head we find the following in the *Banner of the Cross*: "We have been informed, upon undoubted authority, that Mr. Henry Major, formerly a presbyter of this diocese, over whose conversion the Romanists made such rejoicing, has renounced the errors of Popery, and returned to the communion of the church. He asks nothing for himself, but to live and die quietly in her blessed fold. But he is anxious that the church, in a spirit of parental forgiveness, should freely open her arms for the return of many others of those unhappy perverts who are sighing for the blessedness and purity they have lost. He was recently admitted to the Holy Communion in St. John's Church, Washington City. We have long felt assured that the return of many of these deluded perverts was but a question of time, and expect to hear of it in "due season" as a matter of course. Mr. Major was made editor of the *Catholic Herald*, in this city, and has therefore had the fullest opportunity of learning the true character of the Romish system, and his recantation of its errors may therefore be deemed the more significant.

AN APOLOGY.—The following is not only an excellent *jeu d'esprit*, but a capital business hint.—We are indebted for it to the *Methodist Protestant*, published at Baltimore:—

An Apology.—A genial, honest-hearted, and clear-headed brother of the South, in a private letter to us, that filled us brimful of gladness, for its kind words and capital humour, thus alludes to recent *duns* that have appeared in our paper. "I have good reason to fear that I may be among the delinquents who have been looking at you standing for some time, with two big tears in your eyes, remonstrating with them because they have not 'paid up.' I wonder they can withstand your earnestness. The fellows must be far gone, indeed, in obduracy of heart. As for me, if I hadn't seen your countenance and caught a ray of its genial light, (imagine us making a very profound bow as we read this,) I would be much more afraid of you than I am at this writing inclined to be. But score them; you ought to do it."

"Score them." We should like to have a chance to score out these little sums that stand opposite their names, swelling to great columns when you add them up; yet good for nothing, as they stand there. But we can't recd to-day, and, there-

fore, present our readers with the following apology—a *la Haicouha*—for our recent earnest appeal:—

Should you ask us why this dunning?
Why these sad complaints and murmurs,
Murmurs loud about delinquents
Who have read the paper weekly,
Read what they have never paid for,
Read with pleasure and with profit,
Read of Church affairs and prospects,
Read of news both home and foreign,
Read the essays and the poems—
Full of wisdom and instruction;
Read the table of the markets,
Carefully corrected weekly.
Should you ask us why this dunning?
We should answer, we should tell you,
From the printer, from the mailer,
From the kind, old paper-maker,
From the landlord, from the carrier,
From the man who taxes letters
With a stamp from Uncle Samuel—
Uncle Sam, the rowdies call him;
From them all there comes a message—
Message kind, but firmly spoken,
"Please to pay us what you owe us."
Sad it is to hear such message
When our funds are all exhausted,
When the last bank-note has left us,
When the gold coin all has vanished,
Gone to pay the paper-maker,
Gone to pay the tolling printer,
Gone to pay the landlord tribute,
Gone to pay the sabbie carrier,
Gone to pay the faithful mailer,
Gone to pay old Uncle Samuel—
Uncle Sam, the rowdies call him,—
Gone to pay the Western paper
Three and twenty hundred dollars!
Sad it is to turn our ledger,
Turn the leaves of this old ledger,
Turn and see what sums are due us,
Due for volumes long since ended,
Due for years of pleasant reading,
Due for years of toilsome labour,
Due despite our patient waiting,
Due despite our constant dunning,
Due in sums from two to twenty;
Would you lift a burden from us?
Would you drive a sparrow from you?
Would you taste a pleasant slumber?
Would you have a quiet conscience?
Would you read a paper paid for?
Send us money—send us money,
Send us money—send us money;
SEND THE MONEY THAT YOU OWE US!

A LAUDABLE ENTERPRISE.—An important scientific exploring expedition (says a daily paper) is now on its way to the scene of its active labours. It is composed of Professor E. C. Francis, of Iowa; Professor N. E. Moore, late President of the Iowa State Lyceum of Natural History; Professor Silliman, son of Professor Silliman, of Yale College, and one or two other scientific gentlemen. The object is a thorough exploration of the fauna, flora, and geological character of a region of South America, of which we have a very imperfect knowledge, and which has not been traversed by any intelligent foreigner since the explorations of Humboldt, half a century ago. After pursuing their investigations in this quarter they will cross the Andes, and examine the objects of interest in New Granada. Thence proceeding to the southward, they will ascend the valley of the upper Magdalena, and visit the ancient Spanish cities of La Plata and San Augustin. At this point they will seek some of the head waters of the mighty Amazon, and follow their course through the great level regions of Southern America until they empty into the Atlantic Ocean.

Ecclesiastical.

DRAFT OF PROPOSED REGULATIONS FOR "TRIAL OF CLERGY."

Whereas in the Royal Letters Patent of His Majesty George III., constituting the See of Nova Scotia, "full power and authority was granted to the Bishop of the said See and his Successors, "by him or themselves, or by his or their sufficient Commissary or Commissaries, by him or them to be substituted and named, to visit all Rectors, Curates, Ministers, and Incumbents of all the Churches within the said Diocese, wherein Divine service shall be celebrated according to the rites and Liturgy of the Church of England, and all Priests and Deacons in Holy Orders of the Church of England resident in their said Diocese, with all and all manner of jurisdiction, power, and coercion Ecclesiastical that may be requisite in the premises; also to call before him or them, or his or their Commissary or Commissaries, at such competent days, hours, and places whatsoever, when, and as often, as to him or them, or his or their commissary or commissaries shall seem meet and convenient, the aforesaid Rectors, Curates, Ministers, Incumbents, Priests, or Deacons in Holy Orders of the Church of England, or any of them, and to enquire, by witnesses, to be sworn in due form of law, by him or them, or his or their commissary or commissaries, and by all other

"lawful ways and means by which the same may, "by law, be best and most effectually done, as well "concerning their morals as their behaviour in their "said Offices and Stations, respectively, as also to "administer all such oaths as are accustomed to be "taken in Ecclesiastical Courts; and to punish and "correct the aforesaid Rectors, Curates, Ministers, "Incumbents, Priests, and Deacons, in Holy Orders "of the Church of England, according to their demerits, whether by removal, deprivation, suspension, or other such Ecclesiastical censure or correction as they may be liable to, according to the "Canons and Laws Ecclesiastical aforesaid."

And whereas it is expedient to define the mode in which such power shall be exercised, We the Bishop, Clergy, and Representatives of the Laity, of the said Diocese, have agreed upon the following rules, (of which the principles have been adopted from the English Act, 3 & 4 Vict., Cap. 80), to be observed, in order to secure a fair and impartial tribunal for the trial of any clergyman who may hereafter be charged with any offence, rendering him liable to Ecclesiastical censure.

1. Whenever the Bishop may determine to institute proceedings against any Clerk in Holy Orders, who may be charged with any offence against the Laws Ecclesiastical, or concerning whom there may exist scandal, or evil report, he shall issue a commission under his hand and seal to five Presbyters of not less than seven years' standing, and the commissioners so appointed, or any three of them, shall enquire into the truth of the charges alleged against the party accused, as set forth in their commission, notice of the time and place of such enquiry having been given to the party accused, and to the party, if any, upon whose application or complaint the commission may have been issued, not less than thirty days before the time appointed for the commencement of the enquiry. And in the course of such enquiry, the commissioners shall receive all such evidence as may be tendered to them, whether for, or against the party accused. And the said commissioners shall report in writing, under the hands of at least three of them, whether, in the opinion of the majority of those present, there be or be not sufficient *prima facie* ground for instituting further proceedings, which Report shall be accompanied by a copy of the evidence on which it is founded.

2. And in all cases, when the Commissioners shall have reported that there is *prima facie* ground for further proceedings, the Bishop, with the written consent of the party accused, and of the complainant, if any, may pronounce judgment without further proceedings.

3. If the Commissioners shall report that there is *prima facie* ground for further proceedings, and either the party accused, or the party complaining, (if any) shall not consent to have judgment pronounced as aforesaid, then, but not otherwise, three Clerks in Holy Orders and three Laymen shall be nominated, as hereafter provided, to sit with the Bishop, or his Commissary, specially appointed for this purpose, to hear the cause.

4. Notice of the Bishop's intention to institute further proceedings shall be delivered to the person accused, together with a copy of the charge or charges to be preferred, and the names of nine Presbyters of not less than seven years standing, and of nine lay Members of the Diocesan Assembly, from which the accused shall select three Presbyters and three Laymen, and shall notify his selection to the Bishop within 14 days after the receipt of said notice and list of names. But if the accused party shall refuse or neglect to make such selection, then, at the expiration of 21 days from the day of receipt of list of names by the accused, the Bishop may himself select three Presbyters and three Laymen as aforesaid. And upon receipt of notice of the selection made by the party accused, or after his own selection, as the case may be, the Bishop shall notify to the said party the place and day appointed for his trial, which shall be not less than 21 days after he shall have received notice of the same.

5. At the trial there shall be at the least two of the Clerical and one of the lay Assessors, or in questions of doctrine three of the Clergy present, with the Bishop or his commissary; and the course of proceeding shall be in all respects, as far as possible, in conformity with the ordinary practice of Courts of Justice. And if after full investigation and examination of such witnesses as may present themselves, the truth of the charges shall be proved to the satisfaction of the Bishop or his Commissary, and of a majority of the Assessors (or on questions of doctrine of the Clerical Assessors) sentence shall then be pronounced by the Bishop, in accordance with the power conferred by the Letters patent.

6. If the party accused shall not appear on the day appointed for the trial, after having received