

a metal white and unaltered, which does not tarnish, which is fusible, malleable, and tenacious, and which has the singular property of being brighter than glass—how highly serviceable such a metal would be, were it possible to obtain it easily. We consider, moreover, that this metal exists naturally in considerable proportions, that its ore is clay, we cannot but wish for its being brought into use. I have a reason to hope that this will be accomplished, for chloride of aluminum is decomposed with remarkable facility at an elevated temperature by common metals; and a reaction of this nature, which I am now trying to realize on a greater scale than a simple laboratory experiment, will resolve the question in a practical point of view.

Such is the description and character of this new and remarkable metal, a notice of which we saw, for the first time, several months ago. It must be most valuable for many purposes, and being so light—“lighter than glass”—must make it most invaluable for coin, as a great objection to silver in this respect—the greatest, to it in fact—is its weight, making it very awkward, and troublesome in transportation. The fact that it can be obtained from clay; a metal with all the above properties and qualities—is, as we remarked, no longer a matter of doubt. The only difficulty in the way now seems to be to obtain it easily and cheaply; and we do hope that the enterprising and indefatigable French chemist may be enabled to do so: at least sufficiently to make it as cheap and plentiful as silver: and that he may realize his most sanguine expectations. As silver and silver coins are now getting scarce—and daily becoming scarcer—such a metal would be calculated to supply an important desideratum in the commercial world. And for many other purposes for which silver is used, as for plate, &c., this metal seems to possess properties, not only fully equal but superior in almost every respect. We shall anxiously await the reports of M. Deville's further experiments.

**THE JEWISH SABBATH.**—It is unlawful to ride on horseback or in carriage—to walk more than a mile from their dwellings—to transact business of any kind—to meddle with any tool—to write—to play upon any musical instrument—to bathe—comb the hair—and even to carry a pin in their clothes which is unnecessary. These, and a great many others, are complied with by the most rigid observance. There is one command in the law of Moses, to which all Jews must scrupulously adhere: “Ye shall kindle no fire throughout your habitations upon the Sabbath day.” (Exod. xxxv. 3.) Consequently, they never light a fire, or a lamp, or a candle, on the Sabbath day, nor eat food prepared on that day—all must be done on Friday. As it is impossible to spend the Sabbath in cold climates without fire or light, the Jewish families who keep servants make it a point to have a Gentile in their service to do these things; and among the humbler classes a number of families generally unite in securing the service of a Gentile neighbor for the day. Nothing could wound the conscience of a Jew more than to be under the necessity of putting fuel on the fire, or snuffing his candles on the Sabbath.—*The British Jews.*

**AUSTRALIA.**—The *Australian Reguer* of January 31 says:—“We stated in our last summary the return from England of the Lord Bishop of Adelaide, and we have now to record that the first session of an Ecclesiastical Synod has been held in Adelaide under the presidency of his Lordship. The plan for convening this assembly was first unfolded by the Bishop in a Visitation Charge, and very shortly afterward the Synod was duly summoned. His Lordship justified the procedure on the principle that whereas a Provincial Synod, without license from the Crown, would have been an illegal assembly, a Diocesan Synod stood on a different footing. The Bishop has proposed to the Synod the parochial subdivision of the colony. The second session of the Synod will commence in a week or two from this time, when it will develop its permanent constitution and form.”

The St. Louis Republican thinks that there is reasonable prospect of reclaiming the whole nation of Chippeway Indians from barbarism. The leading feature of the treaty recently made between this tribe and the United States, is that as fast as individuals or communities become civilized to a certain extent (of which the United States Commissioners are judges) they are to be admitted to all the rights and privileges of American citizens. The desire to come under this condition is very general, it is said, and large sums will be expended this year, both by the Indians and Missionary Societies, in building school houses and in the purchase of farming utensils. There are more

than two hundred thousand Indians thus awaiting to be civilized, and the experiment is likely to be tried fairly for the first time since the settlement of America, of extending equal rights to the aborigines.

**THE WEALTHIEST MAN IN KENTUCKY.**—Bishop Paulding, the Roman Catholic Bishop of this State, is the wealthiest man in the State. His real estate, consisting of cathedrals, churches, monasteries, nunneries, asylums, hospitals, &c., is worth not less than from “two millions to five millions” of dollars. Since the council of Roman Catholic Bishops of the United States, assembled in Baltimore in 1848, promulgated their decrees, requiring all individuals and trustees holding property for the uses of the church to convey the same to the Bishops, all the church property in the State, as we are informed, has been conveyed to Bishop Paulding. Bishop Paulding is now more than a millionaire. Since the issuance of the decree by the Baltimore Council, there has been concentrated in the hands of the Roman Catholic Bishops of the United States one hundred millions of dollars.—*San Francisco Tribune.*

**CAUSE AND UNREASONABLENESS OF HOPELESSNESS IN TEACHING.**—If Sunday school teachers could always realize the value of their employment, and the blessed promises attached to it, they would rise far superior to those trials, disappointments, and hindrances which make the work dull. Yes, if we could always do so—but can we? Do we? Coleridge puts this point well in his beautiful lines—

“Yet haply there will come a weary day,  
When overtasked, at length  
Both Faith and Hope beneath the load give way.”

Which of us could say that teaching never was a “load” to us? Often in exact proportion to our interest in the work, will be our disappointment when hope is blighted—when the early promise is lost—when love is repelled—when advice is scorned, when our very presence is shunned. Those are weary days, and He who tasted all human woe, tasted this when He said with tears, “How often would I have gathered thy children together, and ye would not.” These days must be borne, and how? Never in the callousness of indifference, but in the patient waiting for God's own time, the patient continuance in well-doing: If we could always ride on the crest of the wave speeding onward without a check or hindrance, where were the exercise of faith, patience, and perseverance? No; it is when we seem left behind, motionless and forsaken, then it is that faith comes forth to realize and to enjoy a future recompense; it is in the cloudy and dark day (Ezek. xxxiv. 12) that faith looks beyond the vast canopy and basks in unseen yet real sunshine. She can wait, she can hope, she can trust, and thus she rejoices in the work of the Lord. even though, at times, by reason of the prevalence of evil, and the struggles of the enemy, that work may seem “dull work.”—*Sunday School Journal.*

**LAZY BEAVERS.**—It is a curious fact, says a trapper, that among the beavers there are some that are lazy, and will not work at all, either to assist in building lodges or dams, or to cut down wood for their winter stock. The industrious ones beat these idle fellows and drive them away—sometimes cutting off a part of their tail, and otherwise injuring them. The “parasites” are more easily caught in traps than the others; and the trapper rarely misses one of them. They only dig a hole from the water running obliquely towards the surface of the ground, twenty-five or thirty feet from which they emerge when hungry, to obtain food, returning to the same hole with the wood they procure, to eat the bark. They never form dams, and are sometimes to the number of five or seven together; all are males. It is not at all improbable that these unfortunate fellows have, as is the case with the males of many species of animals, been engaged in fighting with others of their sex, and after being conquered and driven from the lodge, have become idlers from a case of necessity. The working beavers, on the contrary, associate, males, females, and young together.—*Audubon and Bachman.*

**LET WOMEN KEEP SILENCE.**—The House of Representatives of the Illinois Legislature, in its own peculiarly characteristic manner, has resolved to impose a fine of \$500 on any lady who shall lecture in public, in any part of the State, without first putting on gentleman's apparel. The influence of women appearing in public as the expounders of fanatical systems of faith, and as assumed moral reformers, has ever exercised a deleterious influence on public morals; and by transgressing the true dignity of woman, and placing the

sex in a false relation, it has served to lower the general estimate in which it had been held.

**ANAN WIENOM.**—The Arabians have a saying: “It is not good to jest with God, death or the devil for the first neither can nor will be mocked; the second mocks all men one time or another; and the third puts an eternal sarcasm on those that are too familiar with him.”

At an ecclesiastical council lately held in New York, for considering the feasibility of erecting a new church upon the site of the old, a good farmer suggested that the new house be built on a corner of his farm. The matter was dismissed, and the final conclusion, in which the honest yeoman acquiesced, was, “since they could not put the new house on the corner of his farm, he would put a corner of his farm on the new house!”

A railroad is in course of construction over the peninsula of Florida, operations having been commenced on the line from Florida Island to Cedar Key. Contracts have already been made for Palmetto timber for wharves at Fernandina, also for timber to build bridges and piling for the adjacent marsh.

**THE USE OF ELDERBERRIES.**—The late Rev. Mr. Chapin, being asked what was the use of the eldership in a church, replied, that it was said to give power to the minister. The minister was a unit; his elders, cyphers; which, placed on his right hand, increased his power. But, he added, my elders have got on the wrong side, and reduced me to a decimal fraction.

Instances are cited of earnestness in preaching, and of persistent labors in the Gospel, that appear at the present day astonishing and almost incredible. Hooper, bishop of two dioceses, preached daily. Tobias Matthews, bishop of Durham, eighty years old, preached daily. John Wesley is said to have preached 40,000 times in fifty years.

### Correspondence.

#### THE BISHOP'S VISIT TO LUNENBURG.

The Bishop of the Diocese, accompanied by Mrs. Binney, arrived in this Parish from Chester, on Saturday, May 12th. On Sunday morning he ordained in the Parish Church, the Rev. Samuel Dalton Green, of Annapolis, and the Rev. Henry Despard DeBlow, of Bridgewater, when they were admitted to the Order of Priesthood. His Lordship preached an impressive Sermon from Matthew xxviii. 19, 20. In the afternoon a Confirmation was held in the Church of St. James, Malbone Bay, which District is now erected into a separate Parish. His Lordship again preached, after having given a solemn address to the Candidates, from John iii. 14, 15. In the evening the Rev. Mr. Green preached at St. John's Church, Lunenburg, from Isaiah xvi. 3, setting forth the perfect peace of the man whose trust is in the Lord his God. On Monday morning the Confirmation for the Parish of Lunenburg was held in St. John's Church, when 47 Candidates came forward for that sacred rite, who were addressed in a most serious and affectionate manner by their Bishop, and were exhortated in the sermon that followed, on 2 Cor. vi. 1, 2, to remember that “this was now their accepted time, and might prove, if rightly employed, their day of salvation.” A suitable Address was presented to His Lordship at the Rectory in the afternoon, by the Rector and several of the Parishioners; in his reply to which His Lordship adverted to the circumstance that the congregation were now entering on the second century since the erection of their Church, and trusted that their attachment to its Institutions and Ordinances would not diminish, but increase. In the evening Service was again held, when the Rev. Mr. Green preached from Matt. xiv. 22, 24, showing the Christian's refuge in trouble, as illustrated by the kindness of the Saviour to His disciples in the storm on the Lake. On Tuesday, being the day of Nomination of Candidates for the House of Assembly, no public Service was held. The Bishop and his Lady drove out to the LaHave River, where His Lordship inspected the Church at the Ferry now under repair, and returning by a different road was charmed with the diversified scenery; the waters of various bays and creeks so intermingling with the land as to afford a rich variety of view. In the afternoon, the Bishop and his Lady, accompanied by the Rector of the Parish, called on several families connected with the congregation; and on Wednesday His Lordship proceeded to Bridgewater, to discharge Episcopal duties there, having been instrumental, it is hoped, in deepening many religious impressions by a earnest and solemn manner in which he had been enabled to