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#### Religious Miscellany.

# Christian Resignation.

BY FINLEY JOHNSON, Thy pure and fragile form I give Unto the parent dust; Yet, still, I murmur not, for God And as I kneel upon thy grave, My heart breaks forth in prayer That He who sends to me this grief May save me from despair.

O, He will not condemn my tears As bitterly they flow, Nor will be chide as I pour out The fulness of my woe: For, though divine, his inmost heart Its humanness hath kept; He'll not forbid my tears to start, Since he, our Saviour, wept.

Though hard and bitter 'tis to give The love of years away; Though life, at best, is but a waste Yet, not for death I pray : ray for patience, strength to bear The burden God hath given, For faith to cheer my drooping soul With thoughts of God and heaven.

Yet if a rebel thought oppose The spirit's pure control, O, blame it on my mighty woes, Not on my feeble soul. And should the weakness of my heart Break forth in bitter tears, O, charge it on my grief and pain, Not on my doubts and fears.

But faith lifts up my drooping love-Tells of the promised land, Where I shall meet thee in the midel Of an angelic band. And with that thought I am content, My peace is surely won, As from my bleeding heart I say, "Thy will, O Lord, be done."

#### The Science of Scripture.

A collection of writings, claiming to direct communications from God to the hutiny and even closer investigation. The direct testimony to their divine character must be corroborated by the interminable has been compelled to make a bible for heraccumulates in the several departments of has set up unwritten tradition and abiding knowledge. Science is the appointed destroyer of fictitious revelation. The microscope, that shows animal life in everything, extra Biblical as that of Mahomet. In the at once explodes the pretensions of the East. ern teachers, who declare that God prohibits she withers before indignant silence. The the destruction of animals for human food. Romish system is a modification of the Hero against the infallibility of the Pope, and the structed as to allow no room for such a per testimony of revolving planets continue to version. Jesus Christ is not to be known attest that Gallileo knew more of the mind "according to the flesh." Though he came

thus fatal to falsehood, the corroborations of with sentimental associations-we cannot science are supports to the truth. If God romance about his life. None of the sacred made nature and the Bible, the thing must writers tell us anything about his appearcorrespond with the book. But nature is ance, dress or manner. We cannot form a inexhaustible in details. The Bible is never picture of him. We know absolutely nofree from examination. Its uniformity must thing of his life except as it was official. be tested by so many facts in nature, that no We cannot separate the man from the Mesaccident, no coincidence, nor art in the con- siah. Then of his relatives, we know the struction of the Book, could possibly prepare least possible. Whether he had brothers it for ages of comparison with the thing and sisters, is unknown. Of his mother, It is remarkable that the Bible was not we have but a few glimpses after her office written in one age, much less by one man. was completed. We do not know when or it is not the product of one mind, nor of one where she died. So of the apostles, with condition of surrounding circumstances. The the exception of Judas; we do not know several writers do not seem to have antici- what became of them. Of their personal pated the collection and preservation of their appearance and history, we know nothing for a present occasion and to meet immediate | chronicled by arithmetical numbers as by necessities, and none wrote in such a way as names, for aught we could have lost of ou to gain honor or emolument by the writing conceptions of them. The birth day of our and bound as one Book, the test of their undetermined—the place of his burial is human or divine character is immediate and only guessed at. The Bible preserves no supernatural, for no theory, but that of inspi- ries for ever sacred places-on all these sub-But they must harmonize, not only with naturally silent. Why did not John tell us each other, but with truth, before we can what manner of man the Saviour was

receive them as Divine. at once revealing all the truths of nature. A when the Holy Ghost descended? ment A thousand volumes would not have and that the heart most earnestly yearns to contained what is now known-perhaps mil- know?

Such a book, however, should bear evident it can find no foundation in Scripture. It is marks that its silence is of choice, not of well that the Bible should be in no manner caution. It should deal boldly with nature, involved in the mystery of iniquity, but that and use it freely for proper purposes. Its the Holy Book should be, in all respects, a reserve should be universal too. It should swift witness against it. The Bible posisions to nature in matters of doubt. In short tempt upon every device of the apostate the Bibie should be superhuman in its prin-

The Book of Job is, perhaps, the oldest silence of the Bible. - Baltimore Christian in the world. It was written in an age of Advocate. myth and fable, and was written, too, by a poet of unequalled powers of imagination The writer deals freely with the imagery of

the same sources, and yet all that imagery

is true now and more forcible than when first employed. The apparent contradiction in the account

of the miraculous prolongation of the day, is in truth no contradiction at all. To have stated the fact by a scientific exposition of the real manner of the supernatural continuance of the solar light, would have been to have mystified the people, and, perhaps to this day, made the story unintelligible. The historical truth would have been smothered under the incomprehensible explanation. Even now such an occurrence would be popularly expressed in the same way. In spite of all our knowledge, we yet talk of a rising and an advancing and a setting sun, and astronomy expresses truth under the fiction of an ecliptic. The sacred writer who tells ns that " the sun stood still," no more contradicts the truth than does the astronomer who tells us how to find the sun's place in the heavens, and discourses the nathway of the great Light when he means the pathway of the earth. But the silence of Scripture is not more remarkable in regard to physical truth than it is with respect to matters having a bearing upon the moral nature of man and the future conditions of Christianity. It God constructed the Bible, He constructed it in view of the tendencies of the human mind and the circumstances which, in all coming time, would affect it. He foresaw where the efforts of Satan would be directed and how Christianity itself would be de-based and perverted.—Men would have seen nothing of all this, and their Bible would have furnished material for the overthrow of its own system. A single unguarded mation might have served for the basis of a mountain of apostacy. For a single word of God is enough to uphold any superstructure that men can build upon it. God foresaw the great Romish apostacy—and His Bible must be so prepared as to give no foundation tor that stupendous system of idolatry.

Man's bible would have furnished a thousand irregularities to which the poisonous vine could affix its tenacious tendrils.

It is wonderful to observe how carefully the sacred writers have avoided the subjects which form the foundation of Romish pretension and influence. Their silence is contrary to all human experience, and the man race, must be subjected to endless scru- fact that they all pursue a course so unna tural, is evidence enough of a controlling mind directing the thoughts of all Rome cross-examination of all truth as it gradually self, and suppress the Bible of God. She Bible, Rome finds no sanction in words, and The first ship that sailed round the world, worship which formed the religion of civi brought home an unanswerable argument lized heathenism. The Bible is so con of God. than the presumptuous monk who as a man, the story of his life is so told as dared to call himself vice-gerent of Jehovah. to render it impossible to make a human While the contradictions of science are hero of him. We cannot invest his person

writings in the present form. Each wrote Some of them might as well have been When these writings are brought together Lord is not known—the day of his death is irresistible. If they harmonize, they are relies of him-no portrait-no local memo-Why did not Peter describe the spot " where It is not necessary that the Bible should the Lord lay?" Why did not Luke tell us have anticipated all scientific discoveries by where it was that the disciples were gathered moment's consideration will suffice to show there all this studied omission of the very the monstrous absurdity of such a require- things that men are most forward to record,

lions would not have treasured the revelation The answer is found in the condition o of what is yet unknown.—All that can be Romish Christianity. If stupid lies have expected from the Bible is that it should done so much mischief, what might not misprove in all time to be the work of a mind applied truth have done! If a daub, said to whom all truth is present, and should to have been painted by Luke—if a handtherefore avoid all contradictions of truth kerchief, said to be impressed by the Saviwhenever ascertained. Of scientific errors our's face-if gross frauds like these induce revalent in every age, reason would expect idolatry, what worship would have been paid the Bible to be silent, unless these errors to a true picture? If pilgrimages and penshould be irreligious. To avoid sanctioning ances and priestly tricks attend the possibimistake during centuries of transmission lity of holy places, what would the certainty through minds fully imbued with error—to effect? Who could withstand Rome, if she flow like the tabled fountain in a pure stream possessed the true cross and the true sepulthrough the very midst of polluted waters- che, and true lives of true saints, and all the to present itself to each successive age, un- enormous influence that would belong to the trammeled by the philosophy and physical custody of all the romantic and sentimental blunders of preceding times—this is the test materials of Christianity? As a sensual of the Bible and nobly the Bible meets it. Christianity must have come, it is well that not hurry to display learning when there tively contradicts the doctrines of Rome, seems to be no uncertainty, and avoid allu- and by its silence pours suspicion and conciples of construction, Divine in its utterance, tenderness of unregenerate humanity. We Divine in its silence.

## Be Lovely.

The Hour of Prayer. In the vestibule of St. Peter's at Rome, is a doorway, which is walled up and marked with a cross. Christmas Eve, once in twenty five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door. by striking it three times with a silver hamtitude pass into the nave of the cathedral.

and never will enter thus again. Grace were like the Poata Santa, inaccessible, save once in a quarter of a century, on trepidations at the thought of dying. Fear would grow to horror, at the idea of dying before that year of Jubiles. No other question would give us such tremors of anxiety as these would excite : " How many years now to the time of prayer? How many months? How many weeks? How many days ? Shall we live to see it? Who can

Yet, on that great day, amidst an innumerable throng, in a courtly presence, within sight and bearing of stately rites, what would prayer be worth to us? Would you value t in the comparison with those still moments.

--- '- Secret silence, of the mind,' which we now can "find God," every

" Still with Thee, O my God, I would desire to be ; By day, by night, at home, abroad With Thee smid the crowd That throngs the busy mart-

To hear Thy voice, 'mid clamor loud, Speak softly to my heart "

-The Still Hour.

# The White Stone.

To him that overcometh will I give a white stone. Rev. ii. 17.  $_{\epsilon}$ It is generally thought by commentators

that this refers to an ancient judicial custom, of dropping a black stone into an arn when it is intended to condemn, and a white stone when the prisoner is to be acquitted; but disposed to agree with those who think it efers, rather, to a custom of a very differnt kind, and not unknown to the classical want of places of public entertainment, hospitality was exercised by private individuals to a very great extent-of which, indeed, we find frequent traces in all history, testants themselves. and in none more than the Old Testament. hose who practiced it, frequently contracted whenever it was presented. This mark was the guest mutually inscribed their names, happy people were destroyed by French and then interchanged them with each other. She production of this tessera was quite sufficient to insure friendship for themselves or descendants, whenever they travelled described it, and detailed its history; at again in the same direction-while it is evident that these stones required to be privatey kept, and the names written upon them whom they were intended.

How natural, then, the allusion to this custom in the words of the text, " I will give him to eat of the hidden manna !"and, having done, having made himself partaker of my hospitality, having recognized him as my guest, my triend, "I will present him with the white stone, and in the stone a new name written, which no man knoweth, saving he who receiveth it." I will give him a pledge of my friendship, sacred and inviolable, known only to himself — Rev. H.

#### "Mother, you have Forgotten my Soul."

So said my little niece, three years old, as lay her in bed. She had just risen from repeating the Lord's prayer: "but mother." she said, "you have forgotten 'my soul! "What do you mean, Anna?"

"Why, 'now I lay me down to sleep, pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take.' We have not said that."

#### Religious Intelligence.

#### Popery in the South of France.

The remembrance of the cruelties perpetrated in the dragonades of Louis XIV. and the hardships inflicted on the Protestant people, especially in remote localities mer. When the passage is opened, the mul- and small villages, even down to the very outbreak of the Revolution, is still fresh in and up to the altar, by an avenue which the the minds of the numerous Protestant famimajority of them power entered thus before, lies whose ancestors were the sufferers.— Imagine that the way to the Throne of mortes, in which so many hundreds of Protestants have pined away at different times, its thick walls, upon which one may read the 25th of December, and then only with inscribed countless names of these unfortuaugust solemnities, conducted by great digni- nates, the sad tales which the keeper himaries in a holy city. Conceive that it were self will tell you of them, as for instance, now ten years since you, or I, or any other of a Protestant maiden kept for years in one sinner, had been permitted to pray; and and the same dungeon; these things comthat fifteen long years must drag themselves bine to preserve a lively remembrance of away, before we could venture again to ap- that era of hatred and barbarity. But the proach God; and that, at the most, we could Catholic population of the present period not hope to pray more than two or three pursue a course in no way adapted to re-times in a lifetime! With what solicitude move these sad impressions from the memwe should wait for the coming of that Holy ory of Protestants. Not to chronicle expres-Day! We should lay our plans of life, sions of fanatical priests, or to quote from select our homes, build our houses, choose the *Univers* itself, we may refer to the genour professions, form-our friendships, with eral outbreak of popular disapproval in reference to a pilgrimage in that twenty-fifth 1856, when an officer, who had gone over to year. We should reckon time by the open- the Evangelical Church was, by decision of ings of that Sacred Door, as epochs. No the proper authorities in Orleans, allowed other one thought would engross so much to return and educate his own children. It of our lives, or kindle our sensibilities so was not only among the lower classes, but intensely, as the thought of prayer. It would among the cultivated, not only among the be of more significance to us than the thought believers, but among people whose indifferof death is now. It would multiply our entism was notorious, who never attended mass the whole year through, and who, as the saying is, believed neither in God nor

devil, that opposition, of the bitterest kind, appeared to this act of simple justice. The strong ultramontane feeling of the Romanists in this section of France exhibits itself in various ways. Nearly every Catholic here is a member of some order of Penitents: these orders have a yearly celebration or procession in the last week in May, which, in fact, is pretty much the only sign of life they give the whole year round. They are divided according to the color of their dress into white, blue, gray, &c., penitents, and since in nearly every place, even able condition of its clergy. Ignorance of the smallest, several such societies with theology and of all the ecclesiastical sciences day and everywhere? That day would be more like the day of judgment to us, than like the sweet minutes of converse with "our Father," which we may now have every hour. We should appreciate this privilege of hourly prayer, if it were ouce taken from us. Should we not?

"Still with Thee, O my God,

who is in the neighborhood from the 26th of May and onward, may see procession after procession every day for a week. These consist of great numbers, sometimes amounting to many thousands, who march two and two with slow and solemn steps through streets strewn with flowers and carpets.—Children and women, and men of the highest with Thee, O my God,

seminaries are next thing to nothing. A great number of priests after being thrown into the ministry, give up studying entirely, and forget even the little they learned in their youth. To this ignorance we must add, the well nigh absolute dependence of the inferior clergy upon the bishops; dependence which is not a rational subordination, but a blind obedience. est and the lowest stature alike, take part in them; all clothed alike; even the men appear in long white female dresses with white, blue, gray, and other bands, and with long white bandages around the head, so that only the mouth near and contact the status of their sentiments, are too often viewed with ly the mouth, nose, and eyes, can be seen. They wear wreaths and carry flags, books,

military band playing lively airs, scarcely suited, with their drums and cymbals, to the character of a penitential procession. This, with the intoxicating effect of the smoke arising from hundreds of censors, gives the whole a more heathenish appearance, perhaps, than any other ceremony of the Church. O: course there would not fail to exist great rivalry among the different orders or colors : and the greatest exertions are put forth by when the prisoner is to be acquitted; but this is an act so distinct from that described, "I will give thee a white stone," that we are discovered to exceed the other in the magnificence of the canopies under which the priests walk, in the richness of their chasubies, or robes, in the multitude of the silver lamps and censors, the banners and garlands, in reader—according with beautiful propriety to the case before us. In primitive times, when travelling was rendered difficult, from penitent has spoken to me of the Church. the singing, the music, &c., of the white

which he had previously used of the Pro-

The principal reasons for the existing un Persons who partock of this hospitality, and popularity of Protestantism in these regions, are the misrepresentations and falsification habits of friendship and regard for each of Protestant doctrines and history dissemiother; and it became a well established cus- nated among the people, with even more om, among the Greeks and Romans, to provide their guest with some particular mark, priests. A friend was recently travelling which was banded down from father to son, through the department of the Aips in reand insured hospitality and kind treatment gions formerly inhabited by the Waldenses. Coming into the neighbourhood of a cave usually a small stone, or pebble, cut in half, well known in the campaigns of the Waland upon the halves of which the host and denses as a place in which 600 of these unsoldiers, by means of bunger, fire and sword, length a farmer understood him and said. Oh! you mean the cave of the savages!" The farmer explained that the people whom arefully concealed, lest others should obtain he called Vaudois, were known in that counto kill." Yet it is well known that the enemies of the Waldenses were astonished to

and now they are regarded as barbarians by respond with each other and know all about with revolted Egypt, and youthful Rome a people the greater part of whom, to this ay, can neither write nor even read! | work has been going on. And now that It is said there are only two of the high they have moved over into Turkey, many of relergy of France who are not Jesuits, and them, and others coming and their language. Thus the disturbing influence of war, the king-thing of value. Thus the shrine immortallay, can neither write nor even read! er clergy of France who are not Jesuits, and them, and others coming, and their language doms and republics of Asia Minor grew in ized by the love and pride of Artemisia was it is known that the Society numbers more is Russian, it is time that the Bible, and wealth und importance. The new mo- descented by the petty robbers of the isles, adherents in this than in any other country. the whole Bible, be given to them in their The assurance with which these men falsify lown lauguage; and it is time that evangeleven the history of recent events in their ical Christians in other parts should be colleges and in every sphere accessible to friend them. There must needs be chaff them, is astonishing. I have been credibly among them, also; but we have heard of informed, says the correspondent, of a Jesuit, rare Christian heroism among them, as a who, in giving instruction in history, dictated body, they will, beyond a doubt, prove wor-So said my little niece, three years old, as the following sentence: The battle of Austry of the sympathy of the Lord's people. her kind and careful mother was about to terlitz was gained by the Marquis of Bona-No statistics can be given; but we underparte. Commander-in chief under his majes- stand that in the district of Warostow ty, Louis XVIII! I was told by a Jesuit alone, there are some thirty or forty villages Athens in the social war with equal imputhat he was taught that the battle was won of their body. Whether the authorities under the white standard (the lily of Bourignore purposely their religious principles, or bon,) and not under the tri-color. At the why they, or any of their body, are perrestoration of the Bourbons, historical works, mitted to live in their homes, is uncertain were put in circulation, in which Bonaparte It may be, experience has proved that perwas described only as Constable of France, cution will only drive the nail deeper in the The child meant nothing more; yet her and for the time of the Directory, the Con- wall.

#### Bourbon family were most energetic in their dealings with the heretics, and that Napoleon I. had humbled the Pope to a de-

gree bitherto unparalleled. And at this day. through the influence of the Jesuits, the number of adherents of the Count of Bor deux in this vicinity, is great. The Bishop of Montauban, who, in late years, suddenly became an Ultramontanist. undertook, some years ago, to wage a con-

troversy with the Protestant theological faculty of that place. After reiterating the old complaint, that the Revolution was a The dark dungeons of the castle of Aigues- fruit of Protestantism, he makes the boldest attack of all by asserting that Protestantism does not properly exist any longer, and he establishes the point from the fact, as he says, "that in all Protestants there is an involuntary feeling that the Catholic bishops, and not the Protestant preachers, are their rightful Pastors-a feeling which they show even now by taking off their hats whenever they meet the bishop in the streets." When this is the style in which the higher clergy make their attacks, what can be expected from the lower? A friend of mind, once travelling in a steamer on the Rhone, fell into conversation with a priest who, in defending the claims of the Romish Church. asserted that " all the leading scientific men of the world had been Catholics, as New-

ten, Kepler, Liebnitz;" and nothing would convince him of his error. A priest of the Cathedral of Carcassone, once attempted the conversion of a Protestant lady of my acuaintance. She was somewhat conversant with the Greek language, and, in the argument, appealed to the original of the New Testament. The astonished priest inquired whether she understood Hebrew, and was surprised, beyond measure, to learn that the New Testament was written in Greek, not in Hebrew, and had to confess that he was totally upable to read Greek. As proof of the pitiable ignorance of the French clergy, the opinion of the "Observateur Catho lique," in its issue of June 1, 1856, deserves to be read. The di-closures are made with frankness unusual with the Romanists,-We close with a few extracts:

One needs but cast a glance upon the Church of France to perceive the deplortheir own churches and priests, exist, one who is in the neighborhood from the 26th of

suspicion. One might say that the clergy present no other appearance than that of oblighted candles; they sing, pray, read, swing sequious slaves of the bishops, occupied sole-censers of incense; before them marches a by bumbly executing their very caprices .-N. Evang. Kirchenzeitung.

## The Malakans.

"This singular and interesting people," bserves the Rev. Dr. Schauffler, "are a band of dissenters from the state religion of Russia." They enjoyed an immunity from persecution under the milder sway of the Emperor Alexander, but as soon as Nichoas took the reigns of the empire, the Malakans were ordered off in troops, first to the northern line of the Caucasus, and afterward to the inhospitable wilds beyond those since crossed into the dominions of the Sul

life in all godliness and honesty. and application of Bible truth. After serjecture he may intend to be a permanent some unknown power, and apparently "left themselves in a beautiful hall, decorated worshipper with them, he is conver-ed with | not a rack behind." by some older brethren, and the following remarks in general are made to him :

"What do you want among us?" "I want to hear the truth and worship God among you."

"Well do you know what you are about Have you counted the cost? We are a per- of Asia Minor, after succumbing to Crossus tures. After these artistic treasures had secuted and down-trodden people, and you must not look to us for protection. If you try only under the name of Savages, for can look to God alone, and go to prison or they were fierce robbers, who by night to death for Christ, then come and join us; sallied forth from the cave, to plunder and but if not, stay away and go to the old church.'

find, that from their earliest youth they pious protestant, known to the writer, "We in Greece, and preparing the way for Ma- next morning, when they found the place were universally taught to read and write; are many and widely scattered. We corone another," And since, it seems, the resisting the assaults of Volschians, Etrus-

#### General Miscellany.

## Light

BY WILLIAM PITT PALMER. From the quickened womb of the primal gloom The sun rolled black and bare, Till I wove him a vest for his ethiope breast Ot the threads of my golden hair : And when the broad tent of the firmament

Arose on its airy spars, penciled the hue of its matchless blue, And spangled it round with stars.

painted the flowers of the Eden bowers. And their leaves of living green, And mine were the dyes of the sinless eyes Of Eden's virgin queen : and when the fiend's art on the trustful hear Had tastened its mortal spell, In the silvery sphere of the first-born tear To the trembling earth I fell,

When the waves that burst o'er a world accursed Their work of wrath had sped, and the ark's lone few, tried and true Came forth among the dead; With the wond'rous gleams of my bridal gleams I bid their terrors cease, As I wrote on the roll of the storm's dark scroll God's covenant of peace.

Night's funeral shadow slept-Vhere shepherd swains on the Bethlehem plain

Their lonely vigils kept.—
When I flashed on their sight the heralds brigh Of Heaven's redeeming plain, As they chanted the morn of a Savior born-Joy, joy to one outcast man!

equal favor I show to the lofty and low, On the just and unjust I descend; en the blind, whose vain spheres roll in dark

ness and tears. Feel my smile the blest smile of a friend. Nay, the flower of the waste by my love is embraced. As the rose in the garden of kings; And the crysile bier of the worm I appear,

And lo! the gay butterfly wings, The desolate Morn, like a mourner forlorn, Conceals all the pride of her charms, Till I bid the bright hours chase the night fro

her flowers, And lead the young day to her arms And when the gay rover seeks Eve for his lover And sinks to her balary repose, wrap the soft rest to the zepher-fanned West In curtains of amber and rose,

deep,
I gaze with unslumbering eye,

Vhen the cynosure star of the mariner and guided by me through the merciless sea, Though sped by the burricane's wings, His compassless, dark, lone, weltering bark To the haven home safely he brings.

waken the flowers in their dew-spangled bow-

ers, The birds in their chambers of green And mountain and plain glow with beauty again As they bask in their matinal sheen. O, if such the glad worth of my presence

earth. Though fiful and fleeting the while. Vhat glories must rest on the homes of

## Ever bright with the Deity's smile

The Mausoleum Marbles. England seems destined to become the Rome, X inthus, and Carthage, our national tance of the position, a detachment of knights museum could boast a finer collection of an-As far as religious principles are known, they are simple and scriptural, and their tiquaries than the rest of Europe combined The labors of Elgin, Fellowes, Davis and find near the harbor, they broke them up. Newton, who has succeeded in bringing In searching for more they discovered that vice they salute each other, each his neighoor, with a kiss. They decidedly reject the that famous wonder of the world which liv- drew from it not only stones for the kiln, worship of any creature object, the absolution of priest, and priesthood (in the Russian sense) itself. When any stranger attends their worship a few times, so that they con- existence of centuries, had succumbed to down which they scrambled until they found

Before entering upon a rehearsal of the architraves, cornices, and friezes in bas reresults of the successful excavation at Bu- lief. The interstices between the columns drum, by which the e treasures of ancient were cased with veneers of various art have been acquired, a brief history of colored marbles-a Carian invention durthe circumstances in which the Mausoleum ing the reign of Mausolus-ornamented originated may not prove uninteresting.

the Lydian, became on his defeat by Cyrus been duly admired, they shared the fate of the Great, a dependency of the Persian em- the murble steps. Another entrance was pire, although still governed by its own laws then discovered leading through an antiand ruled by its native princes. When chamber into a noble apartment, in which Mausolus, the eldest son of Hecatomnus, ascended the throne, Sparta, Athens and Thebes were contending for predominance to uncover it, but returned for that purpose cedonian supremacy; Persia was struggling strewed with pieces of golden cloth and narch of Caria was ambitious of founding a land the regal relics of the Carian dynasty powerful maritime state. In person tall scattered to the winds, after remaining unand handsome, Mausolus was as daring in disturbed for eighteen centuries battle as he was astute in his policy, and Solyman expelled the Knights of St. unscrupulous in carrying it out. He forced John from Rhodes, and finally from Asia the Lydians to pay him tribute, conquered altogether. The Turks built Budrum on a portion of Ionia, and compelled Rhodes to the remains of the Carian city; the sea cast acknowledge his superior power. He took its sands on the shore; and the rain washed part in the conspiracy of the satraps against down the earth from the hills, obliterating Artaxerxes, and assisted the enemies of one by one the ancient landmark, till the

Mylasa, an inland city was the capital of the kingdom; but, struck with the natural middle of the seventeenth century, no ired advantages possessed by the birihplace of some lions' heads and sculptured marble Herodotus, Mausolus transferred the seat of slabs inserted in the walls of the citadel. of government to Halicarnassus, and concen- which Dalton, a bundred years later, made the heavens and the earth. Surely we might expect to find in some expression of Job, a clue to the astronomy and geography, or physical' speculations of the time—as we find such things in the writings of other poets of a much more recent age. But the fact is that more recent age. But the fact is that more recent age. But the fact is that of Job, and adopts the magnificent language of the first of the poets as the first of the poets of a horseshoe; from the water's edge, the care of its God and Saviour. Are you per first of the poets of the poets as the first of the poets of the first trated all his energies upon making it worthy its destiny. He rebuilt the half-ruined city, crowned the surrounding heights with

manding a view of the forum, haven, and the entire circuit of fort. fications.

In this palace, in the year 353, after a prosperous reign of twenty-four years, Maysolus died, and Artemisia, Lis sister wite reigned in his stead. Her first care was to celebrate the obsequies of her busba, d with great ceremonies and schunnines Poet cal and thetorical contests took place, in which Theodecius obtained the crown for his tragedy of Mausolus, and Theopompus carried off the oratorical prize from his great mas-ter Isocrates. Having buried Mansolus,

the erection of a monument sugh as the world had nover seen. Pythius--probably the architect of the Temple of Minerva at Priene-seems to have been the artist selected to carry out the queen's design, assisted by Scopas-the reputed sculptor of the Venus of Milo-Bryaxis, Timotheus, and Leochares, whose colossal statue of Mars stood in the Halicarnassian temple of that deity. Ariemisia did not see the completion of her husband's monument, for she survived him but two years. Her successor, apparently, did not care to

Artemisia resolved to bouor his memory by

proceed with it, as we are assured that the artists finished their stupendous work out of love, looking upon its completion as necessary for their own fame and the honor of their art.

Nearly four bundred years afterwards, Pliny saw it in all its glory. According to him, the circumference of the building was about 411 tee; its breadth from north to south, 63 feet; its height, 25 cubits. It was ornamented with six and-thirty columns. About the pteron (colonnade) stood a pyramid equal in height to the lower building, and formed of twenty-four steps, gradualty tapering towards the summit, which was crowned by a chariet and four horses, excuted by Pythius, making the total height of the work no less than 140 feet. This gigantic monumental tomb was so solidly contructed as to defy for centuries the destroying hand of time. Vitruvius speaks of it as one of the marvels of the world; Martial alludes to its peculiar construction; Lucian extols the beauty of the marble, and the life with which the sculptors had endued it. In the second century. Pausanius declares how greatly the Romans admired it; in the fourth, it is mentioned by Gregory, Bishop of Nazianzus in the tenth Constantinus Porphyrogennesus speaks of it as exciting wonder and laudation; and in the twelith century, Eustathius declares emphatically, 'It was and is a marvel " The precise period at which the Mausoleum fell into ruin is uncertain. The probability is that some time in the two hundred years after Eustalent earthquakes prevaient in Asia Minor, although the Harlicarpassian peninsula had for two hundred years enjoyed an immunity

from the dreadful visitation which made such havor among its neighbors. After the downfall of the Roman empire. misfortune after misfortune befell the oace proud city of the waters, until its very name was forgotten, and its site occupied by a small village called Mesy, depending on the mercy of the pirates roving the neighboring sea. When the knights of St. John of Jerusalem retreated to Raodes in 1404, they were struck with the military advantages of the place, and took possession of, and, under the directions of their Great Bailli, Henry Schleg-holt, they constructed a citadel or castle out of the ruins around them. In 1472, the Dalmatian Cepio, who accompanied the expedition under Pietro Mocenigo. discerned the remains of the tomb of the Carian king. Eight years afterwards, the castle was repaired at their expense; but the threatened attack of Sultan Solyman in mountain barriers. Many of them have depository of the relics of the grandeur of 1522 on the stronghold of the order, was the the departed empires of the world. Alrea- signal for the utter destruction of the Mausolenm Sensible that it was a struggle for tan of Turkey, under whose gentle sceptre dy exceedingly rich in the possession of the leum. Sensible that it was a struggle for they manage to lead a quiet and peaceable artistic glories of Egypt, Assyria, Greece, life or death, and well aware of the impor-

with marble columns, with capitals, bases, in harmony with the other parts of the hall. Caria, a Dorian colony on the south coast the wall being covered with historical sculpstood a sarcophagus, with its white marble vase. For want of time they did not siny fragments of ornaments. Some of the corsairs ever hovering round the place had

mystery and dispute.

Therenot, who visited Budrum in the