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## Original Shetch.

For the Christian Messenger.

## Excelsior, or higher, still higher.

"How swift is a glance of the mind; Compared with the speed of its flight The tempest itself lags behind, And the swift winged arrow of light."

The sun was still shining, taking his last lingering look at the busy world, before sinking behind the western bills. The golden rays came in through the open casement of a room and past the snowy muslin curtain, falling upon the head of a young girl, like a diadem of glory. All around her was radiant with the gilded rays of the setting sun. The far west illumined by

to a lover of nature, when the great ruler of the day is retiring in majesty from the world, arrayed in reflected purple and gold; that we can almost think we gaze "through the golden vistas into heaven." Whilst Minnie Weston, unmindful of ought beside, s ts gazing upon the sublime and beaut ful, which speaks so forcibly of Nature's God, and which has enraptured many a lover of the truly grand and beautiful before, she is sending memory far back into the past and hope forward into the future, building castles in the air, dreams of happiness which may never be realized. So her life appears all sunshine, and she expects to pass through this world without a care, knowing of grief and woe only by name. She thinks not of the uncertainty of that future which she has clad in dreams of happiness; she remembers not that many commence life under a bright sky of promise, but, how soon are life's golden dreams and bright visions of worldly joy forever flown. Some hardly enter this world flushed with bright hopes and anticipations, ere they are summoned by the angel of death to leave it; they hardly taste its enjoyments and pleasures ere they are borne down the ever flowing stream of time and the cup is dashed from their lips forever. They are called to resign the brilliant prospects that once flattered them; to bow before the crushing wheel of sorrow, and have the waters of adversity sweep over them. She thinks not of this, but, looking on the bright side of life only, her dreams are all of happiness and pleasure unmixed with pain.

The sun slowly sinks behind the west and night is covering the earth with as able pall Thus it often is through life. Our sun goes down making our pathway seem a hard and thorny one, but, with the morning again cometh light. Weeping may endure for the night, but joy cometh in the morning. Many waters may have come into our souls, the floods may have lifted up their waves, but the Lord on high is mightier than the noise of many waters, he is able to lead us through all the trials and difficulties by which we are surrounded; and though he may have trials almost greater than we can bear, yet 'as thy day and so shall thy strength be'; God will yet arise and have mercy upon our Zion, and cause us to emerge from the billows of trouble, purified and become meet for the kingdom of heaven.

Our trials and troubles are amongst those all things "that work together for good to them that love him," designed to lead our hearts up from the creature to the Creator, from earth to heaven, from time to eternity.

Minnie Weston sat there while calmly the evening fell, and o'er her soul its holy influences came. The summer wind was scarcely audible, as its whispers stole at intervals through the half-opened blind and kissed her cheek. Si lently she sat there until the silver light of the moon stole into the room, skedding its mild silvery rays in a quiver of arrows at her feet. The gently-heaving ocean mirrored back the rays of the pale moon, which had risen out of the eastern waters; and as she sat gazing listlessly into the starry heavens, she thinks of the great mysteries of creation, and how far surpassing the knowledge of man is that of Him who frames to be held. the laws of the universe, regulates the ebb and flow of the ocean tides and holds the waves in in the pathless air." She thinks

And of what? Perchance her spirit yearns, And reaches toward you bright, Celestial sky, whose starry watchfire burns, Where there is no more night.

Perchance her vision wildly strains, To pierce that azure veil; To lead her soul through heavenly lanes, Beyond this cloudy vale.

ever seen those gates unclose.

Minnie Weston was not a christian, but, as she sat there the shadows of night falling all beauties of nature to their Maker. She almost longed to be a christian, to possess an inheritance in that heavenly land which is uncorrupted, undefiled and fadeth not away. She had seen a loved play-mate die, had watched beside the death couch and seen her gently fall asleep in Jesus, without a fear trusting in him who had promised to be with those who love him while hope of glorious immortality beyond the grave, she had gone forth to meet the king of terrors. But to Minnie Weston the life of a christian seemed all trouble, and sorrow. She knew not the peace and joy of believing, and that

"'Tis religion that can give, Sweetest pleasure while we live."

She cared not to suffer for Jesus that she might reign with him, but, rather to endure the pleasure of the world for a season, and looking through the long vista of years, that seemed to intervene between her and the grave, she beheld her life one continual flow of happiness.

She knew not

That our dreams are bright while they last, But we must awake e'er the vision's past, For life has no pleasure without its alloy, And all have alike thei. sorrow and joy.

Minnie Weston's dearest companion was a cousin. They had always attended the same school, had played together in infancy and childhood. Hand in hand they had wandered in the borders of the shadowy forest, had listened to the music of the birds, together they would stand on the sea shore watching the crystal waves coming nearer and nearer. Minnie loving to watch them because there seemed something so they grown up together through infancy and Deed. the sunny days of girlhood. Their childhood and youth had been passed amid sunshine and flowers and now on the verge of womanhood life to them seemed all that heart could wish.

## Probincial Parliament.

LEGISLATIVE COUNCIL.

THE CHURCH SYNOD BILL.

This measure has excited considerable interest in previous numbers only given our own impressions with regard to the action taken upon it, we have thought it but fair to place before our The following is the Phonograph Report taken by the official reporter. On the chairman presenting the report against the bill

Hon. Mr. Patterson asken if the members of the committee were unanimous in that report.

ceived and adopted, and that the further conside- rights whatever on him, his successors, or any ration of the bill be deferred to this day three ecclesiastical person of is church). months. The hon, gentleman stated if he It was said that the Bill was precisely the same were to consult his own feelings, ir dependent of as the Canadian Act. It was not, and the title the merits of the bill, he should not oppose it .- of it had been changed since it come from the For his lordship the Bishop, as a scholer and a Synod. The act was then entitled an act to engentleman, and as an able and energetic dignita- able the members of the Church of England to ry of the Church, he entertained a sincere res- meet in Synod,—a mere enacting act—now it is country, the Legislature was called upon to give should be chosen, without saying that they the force of law to rules of the Church. Such a should be communicants. Again, it appeared venting their meeting. It was true that Convo- er belonging to the said Church or not, or the interchange of Christian courtesy, and a kindly Diocesan or General Synods." It was rather out upon the wide expanse of ocean, then up expression of opinion, the Queen had exercised significant that this clause should be left out of

in this Chamber that the ecclesiastical laws There was another peculiarity in the advoca-

Alas it is in vain to ask! No earthly eye hath they had no torce whatever either in England or the colonies. Lord Coke and Sir William Blackstone had held that they were not binding on the people of England in any sense.

What was the Constitution of the Church of around, her thoughts would stray away from the England in Nova Scotia? There was a Bishop, and he had certain powers-powers of an overseer-of visitation, consecration, ordination and confirmation-which according to the constitution of the Church he alone should have, and no one else. In matters of doctrine or discipline, the Bishop himself, as well as all other members of the Church, was bound by the Articles and Rubrics in the Book of Common Prayer. As regards temporalities, the Church of England was in one sense congregational, passing through the dark valley, and with the each parish having a corrorate authority to deal with its own property. There was another corporate body the Diocesan Church Society-in whom was vested property given for the general benefit of the Church. That being the state of matters, he asked himself what necessity there was for this bill. In a paper having official sanction laid before the House, it was not only admitted that there was no necessity for this legislation, but it was contended that the Synod as now constituted is a voluntary association, and has the same power over its members which other voluntary associations have over theirs. That was a proposition which he (Mr. D.) admitted. It by this Bill the Synod sought only for lower to regulate their own affairs within their own body, nobody would refuse it to them. But, (and this was the worst feature in the Bill.) the Synod asked for power to deal with persons outside their own body.

> The question was narrowed down to this-What powers have the Legislature given to other denominations? The Bishop had said that he only asked for the power given to other denominations; but yet there was this strange inconsistency in his conduct, that although he made this statement, yet in another part of his argument he tells us he cannot agree to leave the Synod to the people to be adopted or not as they choose, because he says these Synods are not voluntary as-ociations, but the inherent right of the church. This would afford a little light on the real nature and object of the Bill.

The House had been referred to two or three Acts. As regards the Wesleyan Methodist Act. grand and beautiful in all the work of nature, it rested on a contract originally entered into something in the roar of the distant waters in by the members of that body. Every member harmony with her inner self while Annie would was supposed to become a party to that celebratwatch them with childish delight sparkling and ed Deed in Chancery. The Legislature had done nothing mere than incorporate the denomibeaming in the light of the sun. And thus had nation,—they had not professed to validate that

(The hon. member here read from the Private and Local Acts, pages (47 and 48, the 3rd and 4th sections of the Wesleyan Methodist Act, to show that powers were only conferred to deal with property.)

All these Acts, to which reference had been made, were merely acts for the regulation of temporalities, and did not touch doctrine or discip-

It was said that the Church of England was under disabilities, and chap. 51 of the Revised Statutes " Of Religious Congregations and Societies" was referred to in proof of this. The concluding section of that very chapter read as follows: " Nothing in this chapter shall extend in all the different religious bodies, as we have to the Church of England, or to the parishes thereof, or shall affect the rights of its clergymen officers and parishioners, nor shall interfere with the spiritual government and discipline of any church, further than may be provided for readers the discussion of the bill in the Council. in the Deed under which the society or congregation is constituted." Yet in the face of this, it was said that rights were withheld from the Church of England, and the Legislature was now asked to do what this act declared it should not do-enforce spiritual discipline.

(The hon, member then referred to the act to Hon. Mr. Almon was happy to state that they incorporate the Roman Catholic Bishop, Halifax, and showed from the 6th section that it con-Hon. Mr. Dickey moved that the Report be re- ferred no spiritual jurisdiction or ecclesiastical

pect, but he could not conscientiously vote for a bill to remove doubts concerning the Synod, the bill. For the first time in the history of this etc. Originally it said that two lay delegates law had never before been asked for by any de- by the St. John "Church Witness" of the 1st of nomination of Christians in this Province. These March, that the following provise was in the Synods were not English. So far from being so, Canadian Act :- Nothing in this act con ained the Legislature of England, jealous of the liber- shall authorize the imposition of any rate or tax ties of Englishmen, for nearly 300 years, pre- upon any person or persons whomsoever, whethcations had been held, but they were mere infliction of any punishment, fine, or penalty voluntary assemblies, and the moment they upon any person, other than his suspension or showed a disposition to do anything more than removal from office in the said Church, or exclumere formal business, or to go beyond a mere sion from the meetings or proceedings of the the power she possessed of proroguing them. this Bill. Originally the Bill took away the In the last century, for a period of 50 years, not power of nominating ministers and also of coneven those formal convocations had been allowed trolling their temporalities from the parishes, and it was only after strenuous efforts that the He was not a little surprised to hear it stated present provisos had been incroduced.

the hollow of his Almighty hand; and who the here, and that those enacted since were not. The Bishop was at last willing to take it in any passed previous to the Reformation were binding cy of the bill, which showed its dangerous scope. "stars in their quiet motions keeps in their track This singular enunciation was accompanied with shape. It was the duty of the house to deat the statement that the Bishop carried with him with the bill as they found it. The agitation in this old ecclesiastical law. He was happy to say favor of the bill commenced with the Bishop, that that statement had been since abandoned, had gone from him to the clergy, and from them and it was now acknowledged that the old ec- reluctantly to the people. Only half the clergyclesiastical laws were not binding in this Prov- men in the Province were at the Synod meeting ince. He was also surprised, and not a little relative to the bill, and seven out of them voted amused, to hear it stated that the canons of 1603 against it-only 23 out of 60 clergymen voting extended to Nova Scotia. He was speaking in for it .- Less than one-third of the delegates the presence of lawyers, and he was quite sure allowed to vote for the Synod, voted for the bill; that no lawyer would dispute his assertion that and yet it was said, forcooth! that the whole.

Church asked for it. Under these circum stances, he might well ask the house to postpone the bill.

His objection, however, went much further.— It was wrong to ask the sanction of the Legislature to laws made by any denomination of Christians. For these reasons he would ask the house not to assent to the second reading of the

Hon Mr. A mon stated that although the bill had been already so fully and ably discussed, he telt that it was a duty he owed to himself not to give a silent vote. He feared that hon. gentl men of other denominations would not give the bil grave consideraation, because they would say it affected the Church of England alone. He thought however that he could show them that it was calculated to attack, if it did not altogether subvert, religious freedom, and that it would also encroach on civil liberties. If this bill were granted to the Church of England, of course other religious bodies would ask for similar acts. No such law had ever before been asked for from the Legislature of Nova-Scotia. In looking at this bill, the first question he put to himself was, What are the acts now governing the Church of England? Was there any necessity for further legislation? The acts already in exist nce, relative to the Church of England, were the act for the incorporation of the Diocesan Church Society, and chap. 50 of the Rev. Statu es. Beside that every parish in itself was a corporation; so was the Bishop himself. In addition to this the Bishop had told the house that he had a corporate act for himself, if it might be so termed, which was his

(The hon, member then went on to refer to these acts in detail, to show that every purpose for which laws were needed by the Church were embraced in them.)

It was said that the bill was asked for, because certain doubts existed. As a member of the Church of England he confessed that he had never heard any doubts expressed as to the freedom of worship at her Churches.

It appeared that this bill related to discipline. He asked himself what discipline meant; and on further examination he found that the object was to establish ecclesiastical courts. Those, therefore, who did not comport in opinion with the Bishop and the members of the Synod, were to be called to account for any doctrines which they might entertain. The bill also contemplated that the Synod should have the power of appointment, deprivation, and removal of any person having office in the Church, any rights of the crown to the contrary notwithstanding. As far as his (Mr. A's) knowledge of legislation, either here or elsewhere, extended, he had never heard of an act conterring that power,an act which was to give powers entirely independent of the rights of the crown. This appeared to him monstrous in a Church in which he had always been taught that the Queen was at the head of all matters both civil and eccles-

By the bill the Church here would be at once withdrawn from the authority of the Queen. He would ask if, after it was passed, the Church here could be called the Church of England. It was self-evident that the Church would then be the Church of Nova Scotia. As had been said by the learned advocate who appeared before the select committee, there would then be two Churches here, -one under the control of the Synod, which would be the Church of Nova Scotia, and one which would comprise those lissenting from the Synod, which would be the Church of England. He hoped and trusted hat he should always belong to the Church of England, and should always acknowledge the Queen as the Supreme Head of his Church! He was surprised that his lordship the Bishop hould expect the bill to be passed here without being referred to the Queen, for this House was peculiarly the body which should see that the ights of the Crown were not infringed. The mere fact of this clause trenching on the rights of the Crown being in it, should prevent this House from passing the bill.

This act of the Bishop's was a piece of rash legislation; it was also bad legislation; because it had an ex post facto operation,-because it affected those who had been members of the Synod already existing. He (Mr. A.) cailed it he Bishop's act; the Bishop himself called it so. The Bishop had repeatedly said that the Church people in the country were as one man in asking for the act,—that the opposition was only from Halifax. He (Mr. A.) had himself asked the Bishop, and he hat been asked in other places to insert a clase in the bill to give the parishes in the country until Easter, 1864, to decide whether they would be bound by it. He (Mr.A.) was astonished that his lordship would not consent to this, but said that he had nearly all the parishes now, and that he would keep them. Was not that sufficient to alarm any man's mind?

It was said that the laity was represented in this Synod. He considered that the laity would under the operation of the bill soon be a mere nulity. He believed that the laity were generally ignorant of the nature of the bill. They had not asked for it. The Bill had come from the Bishop himself, who had told the clergy (they not knowing it before) that they were suffering for want of the bill. Fearing that the laity might hereafter understand the real nature of the bill, the constitution of the Synod provided that they should be removed at the pleasure of a majority, as it said that the laity should meet by rep esentation, until it should be otherwise determined by the Synod.

He (Mr. A.) had been and still was a member of this Synod, having represented, from the commencement, one of the country parishes, and he therefore knew something of its operations.

His great fear with respect to the bill was expressed in the report of the select committee,

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