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J. C. M.

# NOVA SCOTIA

# Church Chronicle.

VOL. I.

WINDSOR, DECEMBER, 1865.

No. 6.

*"Ad profectum sacrosanctæ matris Ecclesiæ et studii."*

## HYMN BOOK OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE last few years have been prolific of Hymn Books and Hymns of every kind. It may also be said that many very good ones have been produced or brought to the knowledge of English readers by translators. Keble, Lyle,\* Trench, Alford, and many others have given us Hymns full of real piety and deep Christian feeling. The translations of Hymns of the Latin and Greek Churches, by J. M. Neale, have already naturalized among us many Hymns which to other high qualifications add the charm of antiquity. We need only mention "Jerusalem the Golden" and "The Strain upraise," as two which are widely known and liked. Then we have men of poetic minds and critical tastes employing their time in making collections of sacred poetry. Roundell Palmer's researches have given us the "Book of Praise"; and to Rev. O. Shipley we owe the *Lyræ, Messianica, Eucharistica* and *Mystica*; while the *Germanica, Anglicana*, with a list of others too long to enumerate, furnish a supply from which all tastes may be suited. As a natural consequence of this activity among writers and compilers, many have tried their hands at selecting Hymns for public worship.

It is sometimes regretted that we have no authorized Hymn Book, the use of which should be as general as that of the Prayer Book; but certainly, whatever may be thought of the desirableness of such a collection, it must be a matter of congratulation that none has yet been made, for it is evident that any book compiled even a few years ago would necessarily be without the many new hymns which are equal if not superior to the best of those before within the reach of the English reader. This the American Church felt so strongly that they have appointed a committee to select additional hymns for their authorized book. In this Diocese we have had a similar experience. The "Nova Scotia Hymn Book" was unfortunately compiled just before what we may call the Revival of Hymnology, and though doubtless it was of average merit, at the time of its first publication, it falls far short of what a Hymn Book would be which was selected from the materials now at the command of a compiler.

On this account we are glad to see that a committee of the Synod have recommended the use of the S. P. C. K. Hymn Book in our churches, and that the Bishop has concurred in their recommendation. His Lordship in the letter to the Clergy in our September number, briefly enumerated several of the advantages arising from the use of this book. Its low price is a great advantage to poor congre-

\* The author of the favourite Hymn, "Abide with me."

gations and Sunday Schools; while the tunes accompanying may help to give rise to a purer taste than could be fostered by *Dulcimer's* and *Boston Academies*. We might also hope that could the custom become common of always having the same tune to the same hymn, congregational singing would become more general, as the words would then at once suggest the music; and in whatever church we might be, as soon as the Hymn was given out we should know what tune was to be used. The vagaries of choirs might also be restrained: too often their tunes seem selected rather to show the intricacies of musical composition, and the prowess of performers, than to encourage all the people to sing unto the Lord!

One advantage of the S. P. C. K. book, is, that being published by that Society gives it greater stability than a private publication can have, while the name of the Society is a semi-official sanction and guarantee. By these reasons, perhaps, the Committee were induced to recommend it in preference to other books, which of themselves might be considered better collections. It can always be procured cheaply and is more likely to meet with general approbation than any other.

Complaints are sometimes made about the anomaly of our having a Common Prayer Book and no Common Hymn Book. But it is at least a question whether this is not an advantage. In our Prayer Book we have an unchangeable form: however religious feelings or opinions may change, that does not change,—and it is well that we should have an unvarying standard of sober Catholic devotion, with which we must bring our feelings into a certain degree of accordance. At the same time we must see that while in its general and important features our religion and religious feelings cannot change, there are differences in minor matters at different times or in different places at the same time. Without at all losing the analogy of the faith, the tone of religious feelings may differ; and as our prayers are fixed may it not be an advantage to have a greater variety in the Hymns. In this way our public worship, containing both a constant and a variable feature, may within certain limits be brought into accordance with the prevailing religious feelings of the day, without any danger of its being too much influenced by them.

For these reasons we welcome the new book, as well suited to the wants of our time, and we can accept it all the more willingly as we know that in so doing we do not bind ourselves to its perpetual use.

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#### EXTRACT FROM THE CHARGE OF THE BP. OF FREDERICTON.

WE have received a copy of the Charge delivered by the Lord Bishop of Fredericton, Sept. 13, 1865. It touches upon several topics of local and general interest. We publish the conclusion, as containing advice as suitable to Nova Scotia as to New Brunswick:—

In the present trial of our infant Church, how much, my brethren of the clergy, must depend upon your personal conduct. Though it be very certain that the laity ought to esteem your office more than your persons, yet you must see how little the office is valued when the man is despised. You ought to consider that it is not eloquent preaching, it is not intellectual eminence, it is not easiness and good nature, it is not a talent for business, it is not running to and fro about the country, it is not social position, which will earn for you the power to influence mankind for good. All the earnest love of souls, all the guilelessness and simplicity, all the fervour of devotion, all the goodness of heart, all the humility and charity, all the

wisdom and tact that can be acquired is scarce sufficient for your duty; and without such graces you will too often labour in vain. Keen eyes are watching your every action, and swift tongues repeating every word. The enemies of religion rejoice in your halting, and excuse their own vices by every bad example among you. And every vice in a clergyman's family assumes a magnitude altogether disproportioned to the offence. But above all, do not bite and devour one another. Never is a clergyman so obnoxious to censure, so certain to be wrong as when he gives publicity to the errors of his brother, and strives before the unbelievers. And I grieve to say it, but I believe it to be the experience of every bishop, that of all the troubles that happen in a diocese, it is generally found that the clergy have been at the bottom of the strife; and if they would be quiet, and each man mind his own business, the laity, with few exceptions, would give little trouble. How soon will division about things indifferent cease to be of importance in our eyes, and we shall all be called on to give account of the way in which we have fulfilled the great duties of our ministry.

“But I must not omit to admonish the laity of the Church, as its appointed leader.

“You, my brethren, have the destinies of the Church committed to your care. And I fear many are not half awake to the responsibilities of their position. For a long time they have been leaning upon others. They have not taken up the cause of the Church, as a body, with any generous ardour, any heartiness, as if they loved it, and cherished it as their own flesh. They dole out a miserable pittance, a bare existence, to the clergy, but it is done by fits and starts, not as it is needed. And instead of the whole mass of Church people contributing according to their means, a few are called on again and again, known to be liberal givers, and some of the richest people in our communion give miserably little.

“Every one may now know, from the changes made in our position by Churchmen at home, that you must either endeavour to build up the Church in the poorer parishes, or the services of the Church will be, *must be* withdrawn. And the sin of that withdrawal will certainly lie at your door. And without some local endowment it never has been found that the voluntary system can stand the strain laid on it in poorer places.

“People make great and magnificent promises when they desire a clergyman's services, and under the pressure of their pledge they do something considerable the first year; but as soon as the novelty is past, they get tired, find or seek occasions of offence, diminish and then withdraw their subscriptions, and finally the clergyman is starved out, the services are ended, and religion is driven away. That this lamentable end may not be seen amongst you, we must, as a body, be more zealous. I can do no more than lay the matter once more plainly and faithfully before you, praying earnestly that God may incline your hearts to hearken to words, I trust, of truth and soberness, and to act as becomes the members of a communion which has it in its power, whenever the members generally have the will, to be an instrument in God's hands of the greatest good to the province and people of New Brunswick.”

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## REMAINS AND REMINISCENCES OF ANCIENT ROME.

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### NO. IV.

THE Via Sacra is probably associated in the minds of my audience with another very different person, though equally well known to you. Every reader of Horace must be familiar with the name of this street, for it is one which he has more than

once mentioned, and through which he tells us it was his habit to stroll—and probably on the sunny side of it. They now say at Rome, that only the English residents and the dogs there, take that side of the street; but it seems to have best suited the Poet; for he speaks of himself as being “solibus aptum,” one who was fond of basking in the sun: like a true Epicurean as he was, he ever indulged too in the sunny side of life. There he is in his favourite walk, if you have imagination enough to see him—though there is nothing perhaps very remarkable either in his dress or his person. A short and rather stout figure, of middle age, but already grey-headed: with weak eyes and of not over robust health. I give his picture as he himself has drawn it. We may see him sauntering along the Via Sacra with a careless gait, noting those who pass to and from the Forum; dotting down in his mind each peculiarity of character he may chance to meet; to be shown up in his own happy light raillery and satire; and woe to the unlucky wight that happened to offend him, as he himself says:

“ At ille  
Qui me commorit (melius non tangere clamo)  
Flebit, et insignis totâ cantabitur urbe.”

Or as our own Pope has imitated the passage,

“ Whoe'er offends at some unlucky time,  
Slides into verse and hitches in a rhyme;  
Sacred to ridicule his whole life long,  
And the sad burthen of some merry song.”

One such he has here picked up and hatched in verse, impaling him there for ever, as a naturalist might a curious specimen of butterfly. It was one of the insufferable bores of society, who followed him up and down this same street, torturing the Poet with his impertinent familiarity. But see, as he has at last shaken him off, who is that coming up to accost him? He is taller and of a larger frame and some few years older; but the difference is hardly perceptible. What a strikingly handsome face—soft almost as a woman's. He, too, has rather weak eyes—but his countenance is full of intelligence and expression. He is evidently a man of mark—for observe how all eyes are turned toward him. It is Virgil, the prince of Latin poets. There is a cordiality in the greeting of those firm friends, for such they were; but Virgil seems not to like the gaze of the crowd; and the two go off together to the Esquiline Mount, where Virgil's house was, near to the lately erected villa of Mæcenas, the warm friend of both. This villa seems to have been no less lofty than spacious. Horace, in reference to this, speaks of it as

“ Molem propinquam nubibus arduis.”

It was known also as the Tower of Mæcenas; or rather perhaps one part of it, higher than the rest, had obtained that distinction. Tiberius occupied it afterwards. It was from this eminence that Nero is said to have surveyed with savage delight the burning city. In these grounds of his noble patron, and near the tomb of Mæcenas himself, within a few short months after his death, Horace too found a grave: almost realizing the affectionate expression which a former illness of Mæcenas had called forth.

“ Ah! te mens si partem animæ rapit  
Maturior vis, quid moror altera.”

“ My soul's best part once snatched away,  
How could her other wish to stay.”

But neither the fame of this charming lyric poet, nor that of this great and munificent patron of letters, could preserve the inviolability of their tombs. Nero required the garden and grounds of Mæcenas for his own use; nor was it likely

that he who did not spare the living poets, Lucan and the philosophic Seneca, would pay much respect to the ashes of the dead. He built on this site his splendid palace, adorned and enriched with all that a luxurious taste could suggest and the utmost prodigality and power could supply, and hence it received the name of the Golden House. In fact it almost realized the conceptions of Eastern imagination, when it depicts the work of the Genii of their romance. It was less remarkable, however, for the profusion of gold, ivory, mother of pearl, and gems with which its walls and ceilings were inlaid or adorned—and for its paintings, statues, and other rich and precious works of art, both within and without the buildings—than for their immense magnitude and the prodigious extent and variety of the whole. Taking advantage of the vast space which the fire had left vacant, and removing whatever buildings still stood in his way, Nero covered the whole, not merely with the palace strictly so called; but as forming a part of it, with wide spreading fields, woods, wildernesses—an artificial lake like an inland sea—hills, gardens, vineyards, and orchards; extending over the Esquiline and Palatine hills. But this too with all its splendour, gave place afterwards to the magnificent baths of Titus, which spread all along the Esquiline. Two arches, on which they were supported, were laid immediately over the other. All are now involved in one common ruin. But beneath these baths, the chambers of Nero's Golden House have been disclosed by excavations, and some of the still older remains, as it has been supposed, of Mæcenæ's Villa, also. On the ceiling of some of the rooms, thus laid open to view, are fresco paintings, in rich vivid colours; as fresh and fair as if finished but yesterday.

Nothing perhaps more strongly marks the luxurious character of the age, and the pomp and prodigality of these Roman Emperors, than the Thermæ or Baths which they erected; outvying each other in these costly structures. Those of Titus, great and extensive as they were, can hardly be put in comparison with the Baths of Caracalla. They bear his name, and were originally built by him—but they were much enlarged by the Emperors Heliogabalus and Alexander Severus, his successors. They were situated between the Aventine and Calian hills, and a little outside of the old Porta Capena, memorable in the early history of Rome for a deeply tragic event. It was there that the survivor of the three Horatii, fresh from his victory, and smarting from his wounds, met his sister, and was reproached by her for the death of her lover, who had fallen in the combat. In a moment of indignation and excitement he plunged his sword into the breast of the unhappy maiden. These Baths too are in ruins, but what remain of them furnish us with a better idea of their character and extent than any other which are found in Rome. They were on the east of the Aventine, between that and the Appian way, and occupied a circuit of nearly a mile.

It may be a subject of wonder to us how such an extensive area could be occupied by Baths alone. But Imperial luxury included a great deal under that name. The buildings indeed which properly and exclusively were devoted to the purposes of bathing were themselves immense. They included separate rooms for cold, tepid, warm and steam baths, which opened into wide and spacious halls; one of these—it will serve to mark the character of the whole—was so large, that in it were 1600 marble seats, for the convenience of the bathers. There was besides an immense capacious basin for swimmers. But to these must be added the numerous apartments which the convenience of all these bathers would require—libraries for reading—halls for recitations and lectures—an odeum for music—a gymnasium—and an enclosed place for exercise, when the weather would not permit it abroad. There were temples for the tutelary deities and others, in the same grounds; and courts and open walks planted with shrubs and trees, so that we may perhaps form some idea to ourselves of these

magnificent *Thermae*. They were adorned too both within and without with marble pillars, and paintings and statues. Several of the latter have been found in the ruins, and among them the celebrated *Farnese Bull*, and *Hereules*, which attest to the beauty and grace with which these Baths were adorned. I should perhaps have mentioned when speaking of those of *Titus*, that the admirable *Laocoon* was discovered there, and to which we learn from *Pliny* it belonged. The Baths of *Dioctetian*, if less magnificent were perhaps of greater extent, as their ruins also shew—they were almost a hundred years later than those of *Caracalla* and were built where the *Quirinal* and *Viminal* hills approach each other. But I shall not weary you with any description of them. I may however notice that very near the last mentioned Baths was the ancient *Porta Collina*—through which the Gauls under *Brennus* entered, and held the city till driven out by *Camillus*. More celebrated still it perhaps is from being the spot at which *Hannibal* appeared when he made that raid with his *Numidian* horse, which created such a consternation, and from which he threw a spear into the city—the only enemy, says *Pliny*, who had ever done so. It however speedily recovered from its terror. While the formidable enemy was yet before their walls, the very ground on which he encamped was publicly sold at the *Forum*, and without any diminution in its value, from that circumstance. Such was the indomitable spirit of the old Romans. Well might the alarmed *Carthaginian* retreat from before it. This was perhaps the turning point of his and his country's fortunes. Baffled and disappointed, he soon after took his leave of Italy. The tide of war was rolled back upon *Africa*, and *Carthage* itself, the last remaining trench perhaps of the guilty *Carthaginians* was in a short time swept away by the arms of the all-conquering Romans. At a still later period the *Colline* gate was the scene of conflict between the partisans of *Vitellius* and *Vespasian* which the people flocked in crowds to witness, just as if it had been a theatrical exhibition—applauding the winning side as the battle inclined to one or the other, and shouting for those who escaped, to be dragged back to the slaughter. We may think that civil war with all its horrid and unfeeling atrocities could not go beyond this—and yet it is but a small part of the frightful scene which the historian (*Tacitus*) describes on this occasion. Just outside of this gate was the *Campus Sceleratus* where the *Vestal Virgins* who had broken their vows were buried alive—and which took its name from this, as *Livy* informs us, who has mentioned more than one instance of this cruel punishment. There was also at *Rome* the *Vicus Sceleratus*—the wicked or accursed way—but that was at the foot of the *Esquiline*. It was the scene of the murder of *Servius Tullius*, within sight of his own palace, which was on that hill—and obtained an unhappy notoriety and its evil name, from the subsequent conduct of *Tullia*, his infamous and unnatural daughter. Our dramatist in portraying *Lady Macbeth*, has thrown in one little touch of natural affection, to soften down and relieve the character of this bold, bad woman, in that terrible scene, where she incites her husband to the murder of their royal guest.

“Had he not resembled  
My father as he slept, I had done it.”

But *Tullia* had no such weak womanly feelings to overcome—

“No compunctious visitings of nature  
Shook her fell purpose.”

With the same guilty ambition to share a throne, but more fierce and more cruel in

\* Ipse sub *Esquillis*, ubi erat sua regia cæsus  
Considet in dura sanguinolentus humo  
Certa fides facti: dictus sceleratus ab illa  
*Vicus*, et æterna res ea pressa nota.

accomplishing it, she instigated her husband to murder her own father; and when the deed was done, in her furious haste to clutch the crown, as the old man lay dead in her way, she ordered her horror-stricken charioteer to drive over the yet panting body. "Supra orouentum patrem, vecta carpento consternatos equos agit"—is the brief account of the Roman Annalist (Florus). As if the dumb brutes were more aghast at the sight than their inhuman mistress. As I have thus approached again near to the *Via Sacra*, I will ask your permission to return to it once more. It was through this street that the triumphal processions of the Roman conquerors were conducted. Horace has anticipated some such, when the Briton, until then unsubdued, should descend along the sacred way to grace in chains the chariot of some future conqueror. And this was actually realized before another century had passed away, when the noble Caractacus was led in chains before the exulting Romans. He had won a name for himself even at Rome. "Ne Romæ quidem ignobile Caractaci nomen erat"—as Tacitus remarks, who has described his dignified bearing on that occasion. How many other nations who bent before that haughty power, and were swallowed up in its universal sovereignty, have now ceased to exist. Victors and vanquished, all alike have perished or sunk into insignificance. But the Britons of the present day, as they tread the *Via Sacra* may contrast with pardonable pride the position of their own country with that of the great and mighty empire which then looked down upon them with scorn. When Vespasian and Titus jointly celebrated their conquests in the East, the long triumphal procession, no doubt, wound on to the Capitol through this same street. And on it, somewhere further to the east of the Forum, where the *Via Sacra* is a little higher, still stands the noble Arch of Titus, raised by the Senate to his honour, in commemoration of the capture of Jerusalem. It is in very tolerable preservation at this day. Among the many and striking architectural monuments grouped around this place, the Arch of Titus possesses a peculiar interest above them all. The sculptured marble in bas relief which adorns the lower or under side, represents the triumphal procession of which I have first spoken. There we have pictured the captive Jews who swelled the train of the conquerors, and amid the spoils borne aloft as trophies of his conquest, are seen the Golden Table and the Golden Candlestick which were found in the Temple at Jerusalem. Josephus who has very minutely described the whole pageant, mentions this fact. This candlestick, he adds, consisted of a large foot, from which there ascended a sort of pillar, and from that pillar, as from the body of a tree, there arose seven branches, the top of each branch resembling a lamp—the number seven being, as he says, in reference to the esteem in which the seventh day is held by the Jews. This description which agrees with the account of it in the book of Exodus and in Zechariah's vision of the Golden Candlestick, answers so closely to the representation of the sculptured stone, that there is just reason to believe that we have here in marble a tolerably faithful copy of the original. These holy relics were, as Josephus adds, deposited in the splendid Temple which Vespasian soon after built and dedicated to Peace, near the Forum. When Maxentius fled over the Milvian bridge, before the forces of Constantine, A. D. 312, they are said to have fallen into the Tiber and perished with him. According to Gibbon, however, the Golden Candlestick and Table remained at Rome nearly a century and a half after the victory of Constantine, and in the plunder of the city by Genseric A. D. 455, were, as he states, carried off by that barbarian to Africa, from which he again tells us they were brought back by Belisarius, after his subjugation of the Vandal Empire there, and were exhibited in the triumphal procession of the conqueror at Constantinople. It is not a little singular that these sacred remains should thus a second time have been exhibited in such a



pageant among the trophies of war. Gibbon adds that they were afterwards deposited in the Christian Church of Jerusalem—but they do not appear to have been ever heard of again. B.

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## CORRESPONDENCE.

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(The editors of the Nova Scotia Church Chronicle do not hold themselves responsible for the opinions of their correspondents.)

Every communication for insertion should be accompanied with the signature and address of the writer.)

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TO THE EDITORS OF THE CHURCH CHRONICLE,

NOVEMBER 9, 1865.

Rev. Sirs,—I have not the time, nor the inclination, nor do I think your readers would thank me, to answer in full that last tremendous epistle of Anti-Synod; who seems to be grievously afflicted with *Cacoethes Scribendi*.

I would simply remark, First, that nothing was farther from the thoughts of the persons referred to in my letter, than the idea that a Synod would interfere with the legitimate authority of our wardens and vestry. His idea was that it would rather tend to the strengthening of this, but at the same time prevent that indirect and improper influence, which, as appeared during the course of the argument in the Council Chamber, a few persons in a parish may exert to the prejudice of their Clergymen in matters over which they have no legitimate control.

Secondly, I would humbly venture to refer our erudite friend to two or three authorities which possibly he may have overlooked.

1. For the existence and character of early Church Synods I would refer to the Speech of Sir Henry Thomson before Convocation, Thursday, Feb. 12, 1863, which is fully reported in the Guardian of that date.

2. For an early example of our Bishop's conduct, I would refer him to S. Cyprian A. D. 259. Speaking to his presbyters, he says "from the beginning of my episcopacy I resolved to do nothing of my own private judgment without your advice and the concurrence of the people." Speaking to the people he says "All things shall be examined, you being present and judging," and again, "*Secundum vestra divina suffragia.*" and again, "*Secundum arbitrium quoque vestrum.*"

3. For the opinion of our Reformers I would refer him to the *Reformatæ Legum*. That code drawn up by Cranmer, Taylor, Peter Martyr, and other of our reformers enjoined that diocesan synods should be held each year in Lent; and that the decrees of the Bishop's going forth from such synods should be immediately obeyed.

Thirdly. In answer to that terrible outburst of wrath provoked by the audacity of advocating that popish (!) principle "Let the voice of the majority prevail;" I would ask "Anti-Synod" quietly to consider what the Nicene Creed, *c. g.* is, but the utterance of the voice of the majority of the fathers of the church assembled at Nice and Constantinople; what that British legislature for which he is so thankful is, but the expression of the majority of the British representatives assembled in Parliament; what, in a word, any act of the church, or the state is, but the voice of the majority speaking strongly, clearly, and decisively.

Fourthly. Lest my silence with regard to those remarkable deductions of "Anti-Synod" should be misconstrued, I would remark on the 1st (not to go so far as the 3rd) that it conveys the idea that the late decisions of the Privy Council have affected the title of "My Lord," as addressed to the Bishops. Now I beg to say that those decisions have not affected that title in the least; that if by the Queen's authority, or by courtesy our Bishop has ever been addressed as "My Lord," he ought on the same grounds to be so addressed now. The decisions of the Privy Council do not touch the question of "title," they relate solely to the exercise of "coercive jurisdiction." This

is clear from the late famous despatch of the Duke of Newcastle, and from the opinion on the last decision expressed by the Attorney-General.

Referring to the former decision, and with express regard to the question of rights, title, &c., the Duke says, "I am aware of no reasons whatever for supposing the letters patent to be invalid otherwise than as they may assume to grant coercive jurisdiction. The Bishop's corporate character and *any other incidents* of his episcopal position which result from the letters patent, remain untouched by the recent judgment.

Commenting on the last decision the Attorney-General says, "There remains nothing, therefore that the letters patent could do, except it be as I understood, simply to incorporate the Bishops and their successors as a legal corporation, *with all the ordinary incidents* of a legal corporation." Of course we cannot now be required to recognise any of the usual incidents of the episcopal position; but nevertheless the failing to recognise them will not invalidate them; will only reflect upon our own rudeness and want of courtesy. We must bear in mind the fact that though deprived of jurisdiction our Bishop is still, as Bishop of Nova Scotia, "the creature of the Queen."

I am yours &c.

S. M. C.

### SUNDAY SCHOOLS.

NOVEMBER, 1865.

*Dear Editors,*—In your September number you endeavoured "to raise a discussion upon this most important and practical subject." October and November have both produced a Church Chronicle, but in neither is there any response to your call. I have waited to see what others might say—but now I will venture on being first to follow your lead: conceiving that your space might be better occupied than in confused attempts to mislead men's minds on the subject of the Synod.

The *training up* of children in the way they should go, has been God's will for his Church from the beginning. Did we not learn this from Revelation, Reason would tell us that it should be so, since it is self-evident that children of the present will be men and women of the future. "*Train up*," in the margin of the Bible rendered "*catechize*."—Proverbs xxii. 6.

"Josephus says that the Jews were particularly careful to instruct their children in the law, and had in every village a teacher, called "the instructor of babes," to which St. Paul seems to allude in Rom. ii. 20. Every child as soon as he was able to learn, was taught the law till he was ten years of age."

"At the age of thirteen he was publicly examined in a place of worship before an assembly of ten persons."—"This catechetical examination some have supposed our Saviour underwent in the temple, when he was only twelve years of age; *ingenuity*, according to the Rabbinical proverb *outrunning the command*." "In the primitive age, children born of Christian parents were commonly baptized in their infancy, and admitted into the catechetical schools as soon as they were capable of learning the first rudiments of Christianity in a building adjoining and belonging to the church. The catechist who might be of either the highest or lowest order of the clergy, or even a layman, never taught the catechumens, in church, but in the school of the church. The instruction given in these schools was not confined to sacred subjects only; in many of them grammar, rhetoric, and other sciences were likewise taught." *Shepherd* following *Buxtorf*, *Grotius*, *Bingham*, &c.

Now it seems evident from these and other facts—that day schools conducted by the assistant clergy and public catechizing by the senior clergy, according to the Prayer Book "*upon Sundays and other Holy Days after the second lesson at evening Prayer*" are the most proper means for "*training up*" children in the way they should go. It seems to me that the present Sunday School system has grown out of the neglect of these duties: just as "*Prayer Meetings*" have grown up fungus-like on the decay of the Daily Service. I cannot help thinking that if catechizing took the place of a sermon after Evening Prayer, for which the Prayer Book does not provide—while it does provide for the Catechising—much good would result—and I say this after the experience of fifteen years' steady trial. Grown people are quite as much interested as the

children, if pains be taken with the catechizing equal to those spent on "a pulpit discourse."

To make the children ready in their replies in church, of course previous instruction is needful, and here we are met with the difficulty of "Common Schools." instead of "Schools of the Church." This difficulty could be overcome in places where there are sufficient Churchmen with will and means, in the same way that it is overcome in many Parishes in the United States. The parents of 20 or 25 children agree to sacrifice the amount of their school tax, and employ a teacher of their own, who is a Deacon or Priest.—Twenty children at £2 per quarter each, would be sufficient to raise a fair salary for a gentleman, £160; and the Rector would have an assistant in clerical work, when the teacher was not occupied in school. This double work can be done, for I have done it.

If these means: the Church Day School, and weekly Public catechising, were faithfully used, Sunday Schools in the common acceptation of the word would be rendered needless. But there are many Parishes in which these means cannot at present, be brought into use. Sunday schools (if properly conducted,) are the most useful aids to the Parish Priest. But every Sunday School Teacher should look upon himself simply as an assistant catechist—the clergyman being the principal.

I would suggest that the clergyman should gather all his assistant catechists once in the week, and give them instruction as to what he desires to have taught on the following Lord's day—that they may "all teach the same thing."

As to taking part in a so called Union Sunday School, I can hardly imagine a sane Pastor of any congregation attempting such a thing. Just imagine a poor child in a Union Sunday School!

CLASS I.—Teacher—*Churchman*. Teaching "a member of Church" 'regenerate in Holy Baptism.' Bishops—Priests—and Deacons!

CLASS II.—Teacher—*Baptist*. Teaching Baptism is no saving ordinance—you must be born again after conversion when you are old enough to understand and judge for yourself.

CLASS III.—Teacher—*Methodist*. Teaching our Local Preacher is a better preacher than Mr. — the Rector, and as to ordination—he believes he is called of God, and that is enough.

CLASS IV.—Teacher—*Presbyterian*. Teaching Bishops are a relic of Popery—Prelacy is not to be found in the Bible—the ordination of the Presbytery is all sufficient. What a state of confusion for a child's mind.—*What is truth?*

Your readers will observe how very crude these remarks are. I really have not time to put them in more presentable form, but trust that roughly as they are sent out they may yet serve to draw out more polished articles from more leisurely compositors.

Yours most truly,

A/D. C. MISSIONARY.

MIDDLE MUSQUODOBOIT. Oct. 30th, 1865.

Rev. Sirs,—What constitutes excommunication in the Church of England? In the Church of Rome it consists in exclusion from Church privileges, such as Baptism, the Sacraments, and Christian Burial, and intercourse with the members of the Church. But there is some offence charged, and some opportunity given of exculpation or repentance of the fault. In the Diocese, however, there is a mode of excommunication that does not require any accusation, does not give any opportunity of explanation or exculpation, without any process or trial, merely by withdrawing Clerical superintendence, and, as far as public worship goes, of Religious Instruction. I know not how this power is exercised in other parts of the Diocese, but I take the opportunity afforded by the Church Chronicle, which I understand is open to communications on subjects in which the Church is interested, to make a plain statement of the position in which the members of our Church are placed in Middle Musquodoboit. And I think it will be apparent that they have *in fact* been excommunicated and treated as if they were no longer considered as belonging to the Church,

About thirty years ago the Rev. Charles Elliot was sent by the late Bishop to endeavour to draw together the members of the Church living in Middle Musquodoboit and encourage them to build a Church. In consequence of Mr. Elliot's visit measures were immediately taken to commence one; after some time the inside was completed; the delay arose from the want of means of the members. We had been led to hope that it would then have been consecrated, but were informed that it must be completed inside before that could be done. We afterwards found that it was necessary to enclose the church yard, this was done and then the consecration took place. Previous to this, however, several Clergymen had at different times been sent to perform duty, and most grateful we felt for their services. In the year 1850, the Rev. W. Dixon was the first Clergyman that was stationed between Middle Musquodoboit and Lower Stewiacke, residing at Shubenacadie. The communication between his two churches was by an extremely bad road, and at certain times was impassable, and he could not keep his appointments, and in consequence the congregation was disappointed. Mr. Dixon's ministry was very acceptable to the Musquodoboit congregation for three years, notwithstanding, but by some maneuvering he was driven from the station. He was succeeded by the Rev. Mr. Green whose ministry was satisfactory for about two years, and then he returned to England; he resided in Middle Musquodoboit in a house belonging to one of the Parishioners who had pledged himself to the Bishop that it should be the residence of the clergyman until a Parsonage was built, and that a lot of land in the immediate vicinity of the church of Twenty acres, one third of which was cleared, would be appropriated for a site for the Parsonage. In the mean time a residence had been run up at Stewiacke and the Bishop determined to remove the clergyman from Musquodoboit to Stewiacke, and the Rev. Mr. Dunn was stationed there about the year 1856 and remained about one year and a half when he was driven away. His ministry was very satisfactory, though the same inconvenience was experienced as before with Mr. Dixon, from the state of the road; and in consequence on the appointment of the Rev. Mr. Alexander to the Mission at Stewiacke, the congregation of Musquodoboit proposed to the Bishop to provide the £20 annually (that had been paid by the joint Mission) themselves, if he would appoint a Missionary whose duties should be confined to the Musquodoboit Settlements, so as to have one Service every Sunday at the church in Middle Musquodoboit, and at one other place on alternate Sundays, above and below the River, as those places were each on the main new great eastern road, the road being good in Summer and beaten in Winter, the Service could be regularly performed. In reply the Bishop said he had no Missionary at his disposal. As the Missionary was first stationed at Musquodoboit and there were a greater number of Church people there, the congregation conceived that they had the first claim, and from former experience declined being joined to Stewiacke. Having already trespassed too much on your space, I must defer the remainder to another time.

#### A CHURCHMAN AND ONE OF THE EXCOMMUNICATED.

"From time to time circumstances rendered it desirable that the pastors of neighbouring churches should meet in consultation, agreeably to apostolic precedent. In addition to such occasional synods, the custom of holding regular meetings, twice or at least once a year, was introduced in the latter part of the second century. The origin of these stated synods appears to have been in Greece, where they were recommended by the analogy of the ancient deliberative assemblies, such as that of the Amphictyons, which still existed; and by degrees they were introduced into other countries.

The chief city of each district was regarded as the metropolis or mother city. There the synods met; the Bishop of the place naturally took a lead as president, and he became the representative of his brethren in their communications with other churches."—*History of the Christian Church by the Rev. James Robertson.*

—COMMUNICATED—

*by J. M.*

## SUMMARY OF CHURCH NEWS.

As is usually the case at this time of the year, but little is to be found in the Ecclesiastical intelligence which is of general interest. We have gone over most of our exchanges and have scarcely been able to glean anything which we deem suitable for our periodical. We have not yet heard anything of the effects of Dr. Colenso's return to Natal, but the latest tidings from those quarters inform us that in a letter to the Minister and Churchwardens of St. Paul's, D'Urban, the Bishop of Capetown had reiterated his "determination to ex-communicate Bishop Colenso and his adherents should he resume his Episcopal functions."

We notice that two new Colonial Bishoprics have been founded, that of Dunedin, New Zealand, and that of New Westminster, British Columbia. Rev. Henry L. Jenner, L. L. B., vicar of Preston-next-Wingham, near Sandwich, has been nominated to the former, and the Rev. John Pöstlethwaite, M. A. Incumbent of Coatham, Yorkshire, to the latter. We are also informed on the best authority that the Bishopric of Victoria (Hong Kong,) vacant by the resignation of Dr. Smith, will not be suppressed, as there was reason to fear it would be.

When our last number was issued we had only received a part of the report of the Church Congress at Norwich. Of the remainder perhaps the most interesting discussion was on "Preaching—Its adaptation to the Present Time." At the risk of bringing before some of our readers what they have already seen we make an extract or two from the addresses. Dean Alford, who opened the discussion in the course of his remarks said:

"Most of our written sermons are too long. It is not the fancied requirements of the subject, but the well-known effect on the hearers, which is to be considered. Few sermons of forty-five minutes or an hour might not have been better compressed into half an hour, which should certainly be our *maximam*. If, in the condensation, the expletives are struck out, and fine writing pruned away, so much the better. We all aim too much at rhetorical effect. We all confuse our arguments too much by illustration. In composing, we ought to ask ourselves what is most likely to penetrate the hearts of our hearers and to abide there; and the answer, if we give it honestly, unbiassed by personal vanity will be, earnest thought expressed in simple words. We are apt to forget, even while we profess it, that 'we preach not ourselves but Christ Jesus the Lord;' and while in the matter of our sermons He is chief, in their diction and style we are often aiming to get ourselves credit by the setting forth of Him. There is nothing which requires more unsparing self-denial than the really effective sermon. All mere display of learning, all 'pride that apes humility,' all that savours of petty cleverness, all that, when read over, flatters the man, should be ruthlessly erased. Let the sentences be plain and intelligible, going about their work, and nothing but their work, freed from the hindrances thrown in its way by unusual words, startling or obscure thoughts, and traps laid for applause."

Rev. J. C. Ryle said:

"There was a vulgar error abroad that an educated clergy were not the people to deal with the poor. He did not believe it. There were many who said, 'It is all very well for the clergy to educate the middle classes and the upper ten thousand, but if you want to do good to the poor, send some Nonconformist minister—some city missionary, or Scripture-reader, who has never been at Oxford or Cambridge. He is the man to do good to the poor.' This was not true. Many of the Nonconformists used words far more above the comprehension of their hearers than those employed by the clergy. Superficial and half educated men were far more apt to cover their want of knowledge by long-winded dictionary words than men of education. They ought never to concede that the Church of England and the Prayer-Book were not admirably adapted for the wants of our country parishes. He did not concede that the times in which we live demanded anything new in the matter of doctrine. The old Gospel of Christ was not worn out or effete. They had only to follow the old paths which had been the power of God unto salvation in days gone by. In their country pulpits they must forget the style in which they had written at Oxford and Cambridge, and endeavour to suit the intellect of the persons they addressed. They must give expression to ideas the humblest could comprehend, and use language the most ignorant could understand. As St. Augustine said, a golden key might be a very beautiful thing to look at, but if it would not unlock the door a wooden key was much better."

One of the most interesting items brought by the last mail is the movement in the University of Oxford to extend its efforts and increase its accommodation. A well-attended meeting was held in the Hall of Oriel College, on the 16th of Novr., which affirmed without a dissentient voice that the University ought to be extended, and resolved that each College and Hall should be invited to send a representative to a Committee, in which a scheme for this purpose might be prepared. "It appears to be a growing opinion in Oxford that a machinery so costly and elaborate ought to be made applicable to a larger purpose than the education of twelve or fourteen hundred men." One of the proximate causes of the meeting seems to have been "the scanty supply of educated young men for the work of the Ministry. All the speakers laid stress on this fact, though from different points of view; and the grand object seems to be to make Oxford more of a nursing mother to the Church than she had hitherto been." It also appears that the income of the University and Colleges within a few years will be increased by at least \$500,000. We shall watch the progress of the movement with much interest. It was stated that the number of students in attendance was so large that almost every available room was occupied.

Many of our readers will be pleased to hear that the desire for reformation in the Italian Church is assuming a definite form, and the effort is being made to throw off the excrescences of the Romish system, and to return to the primitive model. A Society has been formed called the *Societa Emancipatrice e di Mutuo Soccorso del Sacerdozio Italiano*, which has put forth a *Memorandum*, which states its objects to be—

1. To influence, both by example and teaching, the consciences of the Faithful, and inform them what true Catholic faith and doctrine is.
2. To instruct the masses in the rights of the Supreme Pontiff, the priesthood and the people, and their co-relative duties.
3. To promote and make understood the necessity of an Ecumenic Council for the reform of the Church Catholic according to the requirements of civilisation among Christian people.

It afterwards gives the entire programme of Catholic Reformation as comprised in the eight following articles:

1. The Pope to be Bishop of Rome and Primate of the Universal Church; and the Ecumenic Council, presided over by the Pope, to be supreme judge in questions of faith.
2. The Bishops, Archbishops, and Metropolitans to be reinstated in the full rights of their diocesan jurisdiction as exercised up to the end of the tenth and beginning of the eleventh century.
3. Integrity of the ecclesiastical hierarchy, and of the free vote of the clergy and people in the election of Bishops, parochial clergy, and of the Pontiff himself.
4. The Liturgy in the national language, with free circulation of the Scriptures in the vulgar tongue.
5. Sacramental confession to be voluntary on the part of the penitent Faithful, and in accordance with the canons of the third and fourth century as regards the priestly jurisdiction.
6. Restitution to all ordained priests of the consultative and deliberative vote in the Diocesan and Provincial Synods.
7. Abolition of obligatory celibacy.
8. Full and complete liberty of conscience.

The *Memorandum* then states the material results which have thus far attended its action. These consist in the foundation of 24 branch societies in various parts of the kingdom; in the enrolment under its programme of 971 priests, 852 laymen, and 340 honorary members, amongst whom figure 102 parish priests, 40 higher dignitaries, three ex-Ministers of Italy, 86 Deputies, and 11 Senators. The increase of associated members from the 1st of May last to the publication of the *Memorandum* amounts to 400. Will those, who are interested in the honour and glory of the pure and immaculate religion of our fathers, the *Memorandum* asks, stretch out a fraternal hand? Now, it is declared, is the opportune moment, to understand each other for the moral regeneration of Christian humanity. The work of the Catholic emancipation of the Italian priesthood is a great and providential mission.

An important step has been taken by the five Bishops of the Province of New Zealand, who have addressed a petition to Her Majesty for leave to surrender

their patents. Their main object in doing so is that they may be wholly independent of English tribunals and English Ecclesiastical Law, which recent events have shown to impede the free action of the Colonial Church. We hope before any further action is taken that there will be a conference on the subject between the different Colonial Churches, as it is one in which there ought to be united action.

### EDITORIAL NOTICES.

OUR readers will remember that in our first number we pledged ourselves to continue the Church Chronicle for six months, with the additional assurance that "should our experience at the end of that period warrant us in so doing, we shall endeavour to make arrangements for its continuance in some form or other." The present number fulfils our pledge. In the mean time, however, a feeling has arisen in the minds of some of the Governors of King's College that the publication of the paper at Windsor entails upon the College in the eyes of many persons a responsibility which it ought not to bear, inasmuch as the publication is not in any way under the control of the authorities. In deference to this opinion, entertained as it is by members of the Hon. Board of Governors, who have ever shewn themselves the warmest supporters of King's College, the present Editors have determined to close their effort with the present number, and to say farewell to their readers. At the same time it affords them much pleasure that their effort to maintain a Church paper will not fall to the ground. They are authorized to state that it will be continued under Clerical superintendence in Halifax, and it is requested that all communications for the Editor may be sent to the care of Messrs. James Bowes & Sons, Halifax. The terms will be made known in another part of this number.

We must request such of our Subscribers, as have not yet sent in their subscriptions for the six months now ended, to do so immediately, as the future issue will be under a different arrangement. In order to expedite the settling of our account with the printer, we hereby authorize all those in arrears who reside in the country, and who send in their subscription in Postage-stamps, to deduct from it the postage of their letter.

We have still some communications on hand, which we will transfer to our successors, unless otherwise directed. Want of space has prevented their publication.

MEETING OF EXECUTIVE COM. OF D. C. S.—Novr. 17th 1865.—A grant of \$20 was made toward paying off the debt upon the Church at Bridgewater.

Also a grant of \$40 to the Parsonage at Chester.

A grant of \$100 was made toward the support of a Missionary to reside at Eastern Passage, Dartmouth, upon condition of the people paying at least \$300 towards the same object.

Notice of motion was given to sanction a grant from the Block sum of S. P. G. of £40 Stg. to Tusket.

NOTICE TO SUBSCRIBERS.—As the nature of this Periodical is now understood, it will no longer be sent to persons who do not subscribe for it. Any person therefore who wishes to receive it for the coming year, should send name and address, with amount of subscription, to Miss M. J. Katzmann, Provincial Bookstore, Halifax, before Wednesday, January 10th. on which day the first number for 1866 will be published. The subscription is one Dollar for the year; but a post office order for ninety cents, enclosed in a prepaid letter, will be received as payment in full, the deduction of ten cents being sufficient to cover postage and cost of order. The paper in its present form cannot safely be issued at a lower price, the probable amount of subscriptions being unknown; but the subscribers shall have all the benefit to be derived from any increase of their number, in an enlargement of the paper and greater variety in its contents. Correspondents are respectfully requested to condense their communications as much as possible, for unless this publication can be enlarged, letters occupying more than a page cannot ordinarily be inserted.

## CHRISTMAS HYMN.

It came upon the midnight clear,  
That glorious song of old,  
From angels bending near the earth  
To touch their harps of gold ;  
"Peace to the earth, good will to men,  
From Heaven's all-gracious King:"  
The world in solemn stillness lay  
To hear the angels sing

Still through the cloven skies they come  
With peaceful wings unfurl'd ;  
And still their heavenly music floats  
O'er all the weary world ,  
Above its sad and lowly plains  
They bend on heavenly wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

Yet with the woes of sin and strife  
The world has suffered long ;  
Beneath the angel-strain have rolled  
Two thousand years of wrong ;  
And men, at war with men, hear not  
The love-song which they bring  
Oh ! hush the noise, ye men of strife,  
And hear the angels sing.

And ye beneath life's crushing load  
Whose forms are bending low,  
Who toil along the weary way  
With painful steps and slow ;  
Look now ! for glad and golden hours  
Come swiftly on the wing :  
Oh ! rest beside the weary road,  
And hear the angels sing !

For lo ! the days are hastening on,  
By prophet-bards foretold,  
When with the ever-circling years  
Comes round the age of gold ;  
When peace shall over all the earth  
Its ancient splendours fling,  
And the whole world send back the song  
Which now the angels sing,

—*Edmund H. Sears, 1860.*



## HARRY KING, Esq., D. C. L.

We cannot permit our December number to make its appearance without a tribute to the memory of Dr. Harry King, whose decease is probably known to the most of our readers. He was the son of the late Rev. W. C. King, M. A., and was born at Rawdon, on the 7th July, 1807. He received his education first at the Collegiate School, and subsequently at King's College, Windsor, where he took the degree of B. A. in 1825. He pursued his legal studies in the office of the late Hon. S. B. Robie, and was admitted to the Bar in 1829. He immediately commenced the practice of his profession in Windsor, where he continued to reside up to the time of his death. He was admitted to the degree of D. C. L. in 1835, appointed Judge of Probate for the County of Hants in 185 , and elected a Governor of King's College in 1858. In the welfare of his "Alma Mater" he always took the liveliest interest, and for many years discharged the duties of Examiner in Civil Law. Sincerely attached to the Church of England, he was always ready to exert himself in its behalf, and set an example by his unflinching attendance at the Services, and at the Parish Meetings. Through his long residence in the township of Windsor, he was acquainted with almost all the inhabitants, who will long cherish the memory and lament the loss of one so universally beloved and respected.

We have much pleasure in inserting the Resolution, recently passed by the Hon. Board of Governors of King's College :

*Resolved*, that the Board of Governors of King's College, whilst deploring the death of their late member, Dr. King, indulge a melancholy pleasure in recording on their journals the sense they entertain of his services and of their loss.

With his memory they associate filial affection for his Alma Mater, and fervent zeal in her cause, often manifested by a cheerful readiness to promote her interest by good offices, and by all the means at his command. More particularly they cherish the grateful recollection of his many valuable efforts, as examiner in Civil Law, as resident Governor in Windsor, and also as an active member of Convocation, gladly and uniformly exerted to advance the prosperity and usefulness of the University with which he was intimately connected for a period of nearly half a century.

*Resolved*, that the Secretary be instructed to transmit a copy of the foregoing Resolution to the widow and family of the lamented deceased, with an expression of sincere sympathy and condolence on the part of the Board.

## CHIEF JUSTICE PARKER.

HON. Robert Parker, M. A., Chief Justice of New Brunswick, was the eldest son of the late Robert Parker, Esq. Controller of H. M. Customs at St. John, N. B. He was educated at King's College, Windsor, where he took the Degree B. A. in 1815, but did not proceed to the Degree of M. A. until 1851, when he and the late Judge Haliburton were candidates for that honour at the same time. On leaving College he entered the office of Ward Chipman, Esq. subsequently Chief Justice of New Brunswick, where he laid the foundation of those legal attainments for which he afterwards became so distinguished. In 1825 he was appointed Recorder of the city of John, and for some years represented the County in the House of Assembly. He filled the office of Solicitor-General from 1828 until 1834, when he was elevated to the Bench. On the resignation of Sir James Carter a few months ago he was appointed Chief Justice with the approbation of the whole Province. Shortly after this appointment he was attacked with severe illness and after lingering for some time expired on the 24th Novr. in the 70th year of his age. In him the Bar has lost one of its brightest ornaments and King's College one of her noblest sons. But he possesses a still higher claim to our respect as a sincere and earnest Christian, and we can well understand the unanimous declaration of the press of the sister Province that few men in any situation of life, have lived and died so much honoured, respected and beloved as the late Chief Justice Parker.