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NOVA SCOTIA Church Chronicle.

VOL. II.

HALIFAX, JANUARY, 1866.

No. 1.

"Ad profectum sacrosanctæ matris ecclesiæ."

THE Bishops of the "Anglican Church in New Zealand," have taken a decided and important step by petitioning for leave to resign their letters-patent, as now worse than useless. The object aimed at is to free their Church entirely from the evils attending an indefinite position with regard to English ecclesiastical law. Recent events shew plainly that that law is enforced more for the injury than for the benefit of the Colonial Church. It does not afford protection from threatened danger, nor allow the Church to purge itself from evils which may arise within its own pale. The New Zealand Bishops would therefore cut off, if possible, any appeal to the Crown from the decisions of their own Church, and insist upon standing, so far as English law is concerned, in precisely the same position as other religious bodies, while they would rely upon the powers belonging to their sacred office for such authority as their position requires.

The question may in some form come before our own Synod at any time. The petition of the New Zealand Church is therefore published in full, that those most interested may know what others are doing, and may turn their attention to the subject. It is, however, doubtful whether the petition of the New Zealand Church, if granted, would bring the desired exemption. The Crown, though asserting through its law officers that the Churches in the Colonies are purely voluntary associations, yet seems extremely unwilling actually to treat them as such, and to lose its hold upon them as part of the establishment. There would probably be some disadvantages attending the position sought for by the Church in New Zealand. The Colonial Bishops and their clergy might be shut out from officiating in England, and we would feel more than ever cut off from our parent Church. Yet, if the end in view can be thus obtained, the advantages may be found to far outweigh the loss and to be worth a sacrifice. The best position we can now hope to obtain for our Church, is entire freedom from the impediments of the ecclesiastical law of England, and union under a metropolitan of our own selection and appointment.

PETITION OF THE BISHOPS OF THE ANGLICAN CHURCH IN NEW ZEALAND, 1865.

To the Queen's most Excellent Majesty.

The humble petition of the undersigned Bishops of the Anglican Church in New Zealand sheweth—

1. That your Majesty's petitioners were duly consecrated according to the form and manner of making, ordaining, and consecrating of Bishops, according to the order of the United Church of England and Ireland, and humbly express their conviction that all the powers necessary for the due administration of the office of a Bishop in this colony were conveyed to them by the ordinance of Consecration.

2. That your Majesty's petitioners accepted letters patent from the Crown, the validity of which has now been denied by the Judicial Committee of the Privy Council in the following words:—

Although in a Crown Colony properly so called . . . a bishopric may be constituted and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet the letters

patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature. [*On Petition of the Bishop of Natal, March 20, 1866.*]

That the letters patent granted to your Majesty's petitioners were issued after the colony of New Zealand had become possessed of an independent Legislature.

3. That your Majesty's petitioners therefore humbly crave permission to surrender their letters patent, and to be allowed to rely in future upon the powers inherent in their office for perpetuating the succession of their order within the colony of New Zealand, and securing the due exercise of their Episcopal functions, in conformity with the Church constitution hereinafter described.

4. That your Majesty's petitioners, in conjunction with representatives of the clergy and laity from all the dioceses in New Zealand, and with Bishop Patteson, have agreed upon a constitution for associating together the members of the United Church of England and Ireland in New Zealand by voluntary compact for the ordering the affairs, the management of the property, the promotion of the discipline of the members thereof, and for the inculcation and maintenance of sound doctrine and true religion throughout the colony.

5. That this constitution has been recognized by an Act of the Colonial Legislature [*Bishop of New Zealand Trust Act, 1858*] empowering the Bishop of New Zealand to convey to trustees appointed by the General Synod, as established under the provisions of the said constitution, numerous properties formerly held by him; and that at the present time the residences of four Bishops and of many of the clergy, sites for churches and schools, burial grounds, lands for the endowment of bishoprics, parishes, schools, colleges, and of the Melanesian Mission, are vested in trustees appointed under the authority of the said General Synod; and further, that regulations have been framed for the administration of the properties so held in trust for the General Synod, and a tribunal has been established for the decision of any doubts which may arise in the course of such administration, in agreement, as it is believed, with the decision of the Judicial Committee of the Privy Council in the case of *Rev. W. Long v. the Bishop of Capetown*.

6. That the General Synod, at a meeting held at Christchurch in May, 1866, framed rules for enforcing discipline within their body, and also established a tribunal to determine whether the rules so framed and assented to "have been violated or not, and what shall be the consequences of such violation" [*Judg. J. C. of P. C., Long v. Bishop of Capetown*], and that all the Bishops in New Zealand, together with Bishop Patteson, assented to the rules so framed, and to the establishment of the tribunal aforesaid, and are bound in common with all the clergy and lay officers of the Church in this colony by all the rules adopted by the General Synod. And further, that this compact so entered into by all the Bishops in New Zealand before the receipt of the Judgment of the Judicial Committee of the Privy Council on petition of the Bishop of Natal was afterwards found to be in agreement with the following words of that Judgment:—

The United Church of England and Ireland is not a part of the constitution in any colonial settlement, nor can its authorities, or those who bear office in it, claim to be recognized by the law of the colony otherwise than as the members of a voluntary association.

7. That this constitution of the Church in New Zealand was framed after careful consideration of a despatch of the Right Honorable H. Labouchere to Governor-General Sir Edmund Head, Bart., and in accordance with the following suggestion in that despatch:—

I am aware of the advantages which might belong to a scheme under which the binding force of such regulations should be simply voluntary. [*Downing Street, 15th Feb., 1856.*]

8. That your Majesty's petitioners have accepted and acquiesce in the decision of the Judicial Committee of the Privy Council that the Church of England in this colony "is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt rules for enforcing discipline within their body which will be binding on those who, expressly or by implication, have assented to them." [*Judg. J. C. of P. C., Long v. Bishop of Capetown.*] And they therefore humbly submit that the judgment of Lord Lyndhurst in the case of *Dr. Warren* points out the course of procedure in all questions which may arise between any of the mem-

bers of the Anglican Church in New Zealand, whether Bishops, clergy, or laity, who have bound themselves by voluntary compact under the authority of the General Synod, viz:—

(1.) That the question be tried and decided according to the rules of the Synod as agreed to by the Bishops, clergy, and laity.

(2.) That on petition of either party the Supreme Court of the colony has authority to inquire into "the regularity of the proceedings and the authority of the tribunal, and, on these grounds merely," to affirm or annul the decision.

(3.) That from any such decision of the Supreme Court of the colony an appeal would lie to the Privy Council upon the same grounds.

And therefore that the Anglican Church in New Zealand is effectually guarded against the danger apprehended by the Lords of the Judicial Committee, viz:—

That cases might occur in which there would be a denial of justice and no remedy for great public inconvenience and mischief—[*Judgment on Petition of the Bishop of Natal*] without having recourse to a direct appeal to the Crown in the case of any controversy, such as that which is presented by the petition of the Bishop of Natal.

9. That the above-recited principle of the civil equality of all religious bodies has been affirmed by a resolution passed by the House of Representatives in New Zealand. [28th Aug., 1855.]

10. That your Majesty's petitioners humbly express their conviction that the right of appointment of Bishops in New Zealand is not part of the prerogative of the Crown [25 *Edw. 3. stat. 6.*], inasmuch as all the bishoprics were founded by private efforts and endowed from private resources, and further that the assertion of any such claim may operate as a most serious discouragement to the clergy already in New Zealand, and tend to prevent other clergymen from coming out from England, by cutting them off from all hope of election to the highest office of the Church in this colony.

11. That your Majesty's petitioners therefore humbly pray that all doubts may be removed as to their *status*, both ecclesiastical and temporal;

1. By the acceptance of the surrender of their letters patent, now declared to be null and void.

2. By declaring the royal mandate under which your Majesty's petitioners were consecrated to be merely an authority given by the Crown for the act of consecration, and to have no further effect or legal consequence.

3. By recognizing the inherent right of the Bishops in New Zealand to fill up vacancies in their own order by the consecration of persons elected in conformity with the regulations of the General Synod, without letters patent, and without royal mandate, in the same manner as they have already consecrated a missionary Bishop for the Islands in the Western Pacific, after communication with your Majesty's Principal Secretary of State for the Colonies and with the Attorney-General for New Zealand.

And your Majesty's humble and loyal petitioners, as in duty bound, will ever pray, &c.

G. A. NEW ZEALAND,
H. J. C. CHRISTCHURCH,
C. J. WELLINGTON,
EDMUND NELSON,
WILLIAM WALAFU.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. V.

DESCENDING from the Arch of Titus we pass along a piece of one of the old Roman streets paved with the same description of stones as the Flaminian way. We thus reach the plain below, which lies between the Esquiline and Caelian hills; where rises that grand colossal building, the most imposing which the Empire produced. Though shorn of its fair proportions, defaced, pillaged, and but a wreck of

what it was, enough has been spared to tell its lofty height and prodigious circuit. It is the Flavian Amphitheatre—better known as the Coliseum—the work of the Emperors of that family, Vespasian and Titus, by the latter of whom it was finished and dedicated some ten years after his return from his conquests in the Holy Land. It was erected upon that part of the grounds of Nero's golden house where the large artificial lake stood. The materials of Nero's building were employed by Vespasian in the erection of his own less selfish but equally ambitious structure. It is said that he demolished the first as being too sumptuous and magnificent even for a Roman Emperor. He could see the pride and ostentation which had given birth to the one huge edifice, but was insensible of those same feelings, which had equally produced the other. There is a much more perfect amphitheatre of the same kind still standing in the open square at Nismes in the South of France—anciently called Nemasium, in the Province of Gallia Narbonensis: where are also the remains of other grand Roman works. But that amphitheatre will bear no comparison in point of size with the Flavian, which for grandeur and gigantic proportions has no equal in the world. It was circular as its name denotes; and like all ancient Roman masonry, admirably built of large hewn stones, which seemed to me to be joined without cement, but fitting together with wonderful compactness. There is scarcely more than a third part of this great building now standing; the whole has been stript and defaced—not only plundered of its costly ornaments and sculpture—but as in other cases, the stones have been carried off for the erection of their palaces, by modern nobles. Indeed such has been the treatment to which this magnificent edifice has been exposed, that parts of it have actually been burnt for lime—to the disgrace of those who have been guilty of this wanton outrage.

I am not about to give you a particular account of this wonderful structure, which built arch upon arch, and gallery over gallery, rose to the immense height of 140 or 150 feet and covered in its circuit an area of vast extent (6 acres). A minute description would be but tedious. Some idea may, however, be formed of its size and capacity by the fact, that it has been supposed sufficient to contain 87,000 spectators—a number equal perhaps to three times that of the population of the city of Halifax, men women and children included. The shows and spectacles exhibited in it, were at a prodigious cost. The very sight of such vast multitudes crowded together tier upon tier to so great a height, and facing each other in the circular edifice, must have been a great show in itself. There was seated the Emperor, by whose munificence the costly exhibition was often provided. There Senators and Knights, the nobility and wealth of Rome, had their appropriate places; and the people of all ranks and conditions and ages, eagerly thronged to an entertainment, of which they were spectators without cost. Even the women were admitted—but under Augustus were allowed to occupy the highest seats only at such shows. It is no doubt a splendid and attractive sight which has drawn such numbers there. Would you know what it is that holds them almost breathless, with faces flushed and throbbing pulses and on which all are so eagerly gazing. The savage fight perhaps of some ferocious wild beasts, maddened with pain, and tearing themselves to pieces. Five thousand of these perished thus at its first dedication by Titus; and more than double that number, provided by Trajan, were in like manner let loose to slaughter for the gratification of the people. But this was comparatively innocent sport. It was to be sure a bloody fearful sight; but it was the blood of wild beasts only that was shed; and they did but worry and mangle each other. The taste of blood, however, once indulged in is, it would seem, as, in the brute, so in man too, the incentive and whet to his appetite and

thirst for more. Perhaps the frequenters of these horrid exhibitions grew weary of the continued howl of the ferocious and mangled animals. The satiated appetite required a more stimulating food and more exciting displays; and the gladiatorial combats became more numerous, because more popular. When Trajan turned out to mutual carnage the 11000 wild beasts of which I have spoken, he exhibited also no less than 10.000 gladiators at the same time.

Of those who sometimes contended in these bloody duels, some were foreigners, who sold themselves for pay, and deserved the death which they purchased. Some baser still, and more despicable, were free citizens of Rome, and some even of noble birth—degenerate descendants of those whose names they disgraced. Must we go yet lower in this scale of degradation—yes; for authentic historians have recorded the fact, which called forth the just indignation and scorn of the Roman satirist; that women—even those of high birth and illustrious rank—lost to all sense of shame, and forgetful of their station and their sex, armed and fought in public as gladiators. Tacitus with characteristic force and brevity, notices this shameful exhibition of the higher orders of both sexes which prevailed in the time of Nero. “*Fœminarum illustrium Senatorumque plures in arenam fœdatæ sunt.*”

The practice continued down to a later age; when it would seem by its frequency to have at length awakened the public disgust—and the Emperor Severus prohibited it by a formal edict. The greater part, however, of those who fought there, were condemned criminals, or slaves and captives, driven to the slaughter, like beasts to the shambles. The bold Ligurian, the fierce Dacian, the swordsman from Spain or Thrace, some perhaps from our own sea-girt island were there compelled to display the unavailing proofs of their skill and courage, and to fall, it might chance, by the hands of their own friends or countrymen.

When the Emperor Claudius, previous to his attempt to drain the lake Fucinus, exhibited on it his great sea fight, which was conducted with all the fierceness and bloodshed of a real battle; the wretched combatants before they engaged, thus addressed him, “*Ave Imperator, morituri te salutant*”—“Hail Emperor, those about to die, bid you farewell!”—to which he coldly answered, “*Avete vos*”—“Farewell to you”—as they were unwillingly forced into this cruel death-play. The same scene may not have been actually repeated, with its touching salutation and the unfeeling imperial reply, when the devoted gladiators engaged in the amphitheatre; yet what sight could be more sad than to see these brave men as they descended to their death, stopping before the Emperor’s seat, and making their last obeisance to him, whose mandate compelled them to gratify with his murderous sport his own taste for blood, and that of the many thousands who partook of it. How intently was the combat watched by the excited spectators; with outstretched neck and straining eyes they followed every step and motion—shouting at each successful thrust or stroke, as the blood of the wretched victim followed it. “*Habet, habet*”—“He has it—He is hit”—for they selected their favorites, staking their money on them, just as men now do at a horse race. But see, one at length is struck down: on bended knee, as life is fast ebbing through his wound, he looks around imploringly from noble to plebeian. The vanquished there seldom found compassion. The upturned thumbs of the people pronounced his doom—the sword of the victor was plunged into his prostrate foe, and with limbs yet quivering, he was dragged from the arena by a hook, like the carcase of a dead beast at a bull fight.

Nor were these contests confined to the more equally matched gladiators. Man was often compelled to enter the death struggle with savage wild beasts: and more horrid still if possible, in this celebrated amphitheatre, the victims of cruelty

and persecution were turned out, unarmed and naked, to be devoured by wild beasts, more infuriated by hunger. How many miserable captive Jews reserved from the slaughter of their devoted city were brought here—

“To flesh the lions ravenous jaws or steel
The sportive fury of the fencer's steel.”

How many Christian Martyrs witnessed here a good confession; pouring out their blood like water, when there was none to pity them. It was in this great amphitheatre that the venerable Ignatius, the disciple of St. John, was torn to pieces by lions—and this too in the reign of the mild and virtuous Trajan! Do you wonder as well as shudder at the perpetration of such dreadful barbarities. We may charitably believe, that among those who occupied seats at this Circus, there were some who turned away sickened and faint at the sight. They may have loathed the dismal spectacles, but were compelled to attend if not by actual command, yet through fear of offending by absence their jealous and vindictive tyrants. But the far greater part could look on with exultation and a horrid thrill of joy. Familiar with such sights, and drunk with blood, the Roman had grown hardened by habit; and become unfeeling, cruel, savage and brutalized. It was not till the age of Constantine, the first Christian Emperor, that a stop was put to these bloody and debasing exhibitions. B.

THE FAREWELL OF A MISSIONARY PARTY.

An interesting gathering took place lately at the house of the Society for the Propagation of the Gospel in Foreign parts, in Pall-mall, the occasion being a farewell service to a missionary party, about to proceed, under the auspices of the society, to Burmah and Malacca. The service was held in accordance with a resolution adopted by the society in June last, to the effect that “the colonial and missionary bishops, and all missionaries and other agents of the society about to proceed on foreign service, as well as on their occasional return to this country, be, when it is possible, invited to meet the standing committee, and also to join the officers and members of the society in such religious services as may, from time to time, be approved by the president.” Among those present were the Bishop of Oxford, Bishop Smith, (late of Victoria, China), the Revs. G. Ainslie, J. W. Buckley, R. M. Benson, W. G. E. Knollys, B. Belcher, C. B. Pearson, N. Wade, P. Thresher, R. West, P. Cazenove, Esq., &c. The Rev. W. T. Bullock, secretary of the society, introduced the missionary party, consisting of the Rev. E. E. Marks, who has already laboured some time in Burmah; Mr. Fairclough, a student of St. Augustine's College, a candidate for holy orders for mission work in Burmah; Mr. R. Rawlings, as schoolmaster (with his two sons) for Burmah, Miss Cooke, to be schoolmistress at Rangoon; Miss J. Williams and Miss K. Smith, for the Free Female Educational Institution at Malacca. All these (except Mr. Marks) were to sail the same day in the *Indiana* for Rangoon. After reading the lesson and a Psalm, the Bishop of Oxford delivered a most earnest and eloquent address to the party, pointing out the trials and difficulties of mission work, and urging, in burning words, the necessity of piety, earnestness, watchfulness and devotion to their work. After prayer the Bishop pronounced the blessing most impressively, and the Rev. J. E. Marks, having, in a few words, shown the great opening for mission work in Burmah, where it appears the people are most anxious to be taught, and urged most earnestly the necessity of adding largely to the mission staff for that important field of labour, the meeting separated.—*Church Times*.

BISHOP OF OXFORD ON THE HAWAIIAN MISSION.

A few words as to the mission itself. It seems to me that the great thing to ascertain with respect to our Christian missions is this:—Is the hand of God beckoning us as a Christian Church at this moment to this particular mission? There can be no doubt in any Christian man's mind as to our general duty respecting missions. That point was on one occasion clearly settled by that great man the Duke of Wellington. An argument arose at dinner table at which he was present, and a man was laughing in an ungodly and worldly way at the employment of missions abroad, when there were so many persons little better than heathens at home. Thinking the great, strong, masculine mind of the old Duke would be on his side, he said, "Is not that so, sir?" When the oracle spoke, to the great horror of the inquirer, the answer was; "I thought that had been settled from head-quarters. Did not our great commander-in-chief say to His disciples, 'Go ye unto all the world and preach the Gospel to every creature.' Does not that settle it for you?" (Cheers.) It is quite clear to every one who admits the truth of the Scriptures that the general duty cannot be shuffled off. The question before us is this—where ought we to go at this time?—where shall we have God's blessing if we do go? If this question is to be answered by the ordinary rule with which God's word supplies us, it must be answered in this way—that we should plant the Church of Christ in its completeness in the Sandwich Islands. (Cheers.) First, because we are invited there in a way in which it is impossible to conceive any invitation to be more direct and impressive. We are invited by the King and the leading chieftains of the islands. They ask us to come, because they say, what we now have does not reclaim our people. They will not adopt the form of Christianity which has been given to them. There is another form of Christianity bidding highly for them—Roman Catholicism from France. We do not believe that that form of religion is pure; yet our people are adopting it largely. Will you give us your Church, in all its perfectness of discipline, in its purity of doctrine, that we may be reclaimed at once and saved from a superstitious corruption of the truth. That invitation coming as it does, convinces me that it is a Providential call. Then look at the wonderful facilities we have in answering this call. In the first place, there is no persecution, but a welcome from the leading powers. In the next place, the minds of many of the people are prepared to receive our message, and there is a strong disinclination to those who are teaching a rival view of the common faith. Next the climate is remarkably suited to our own people. And next—what has sometimes been urged as a reason against it—that the number of the people makes it possible for us to look by comparatively easy exertions to bringing them into the Church. When we look at the hundreds of millions to whom missionaries are sent, it may be said, what can they do? It is like firing a single shot against a mighty fortification, whereas in the other case we can really through the native Government and the comparative paucity of the people, in the course of a few years reach the whole of them; and if God blesses us in the attempt we can make these islands a branch of our Christian Church. All these things are proofs of God's call. There are two others. There is no instance since the day of Pentecost of national conversion in which there has not been this preparation—that the leaders of the nation must have desired the introduction of the Church. It was so in Germany. It was so in France. It was so amongst ourselves: and if you go through history you will find this to be universal. Then, God having prepared this people's mind to desire it, is an intimation that He means us to do this work. (Hear, hear.) Once again. The time is short, and that is a call.

The people are wasting away. Let another 100 years pass, and, as the late King said, "my people will not be upon the face of the earth." And that destruction arises from vice which the Church of Christ, in its perfectness, has shown in shameless Corinth that it should correct them. There is another point. These calls, coming together do mark expressly to me that God means the Church of England at this time to have the blessed honour of planting the Church there in His perfectness. (Hear, hear.) There is one other consideration, I said the people are comparatively few. But remember their position—nearly, not quite at the central north of the great Pacific group, and it gives them the opportunity of the Church of Hawaii becoming a vigorous daughter of the Church of England, of being a likely centre for missionary exertion through the whole of that archipelago. They have the finest harbors in the archipelago. They are devoted to the water. Joined to us in the unity of the Church, there is unity of commerce, and the interchange of ships from British Columbia. Who can tell that it may be in God's blessed purposes for us that Bishop Patterson's mission in New Zealand steering northward in the ship of Hope may at last, in some successor to his pastoral rule, meet midway the descendant of the present Bishop of Hawaii; and as our great general met the other general after a day of earthly warfare, to rejoice together when their conquering pennons floated on the common breeze, so when those who are engaged in Christ's Church are united in their efforts, they or their descendants may plant together with one *Te Deum* the cross of the Lord Jesus in the central island of the evangelised group.

CORRESPONDENCE.

(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.)

TO THE EDITORS OF THE CHURCH CHRONICLE.

Rev. Sirs,—Not being aware whether the proceedings of the late meeting of the Diocesan Church Society may be reported in the Church Chronicle, I beg to make some observations upon some part of what passed there, for the consideration of the members of our Church generally. During the course of the proceedings it was stated that the expenditure of the Society had exceeded its receipts for the year by Thirty Seven Pounds, that the latter was rather falling off than otherwise, and that according to the arrangements of the Society for the propagation of the Gospel there would be an annual reduction of their Grant of One Hundred and Fifty Pounds Sterling annually. It was also mentioned that there had been a communication from that Society, that the continuation of the Grant depended upon certain conditions being fulfilled; among which was one—"That Glebe Houses should be built in the different Missions." With regard to the deficiency in the Funds it was resolved that the Diocesan Church Society should make itself responsible to make up the falling off in the receipts. How this is to be done except on the *responsibility of the Members present*, I cannot understand, unless on the assurance that the Subscriptions will annually *increase* to that amount to meet the annual decrease—at least this measure is but a palliative. It was further resolved that we should accept the terms proposed by the Society at home. But how can we be sure that we can redeem our pledge regarding building Glebe Houses? Will it be right to draw the annual Grant upon a vague promise, founded only on a hope that we shall be able at some future time to fulfil the terms upon which we receive it. It was admitted that the scheme for an

Endowment Fund had so far failed that instead of Twenty Thousand Pounds being paid in (without which amount it was not to go into operation) less than Fifteen Thousand Pounds had been collected. And for the purpose of obtaining the amount that was deficient it was resolved to refer the Executive Committee to a former resolution, by which it was authorized to engage one or two Agents to travel the Country for the purpose of obtaining Subscriptions. Upon discussion it was stated that we could not obtain a *proper person* for the purpose under Three Hundred Pounds a year. Thus it is at the discretion of the Executive Committee to spend the large sum of Six Hundred Pounds in a year for a purpose on account of which *possibly* the Agents may not collect enough to replace that sum.

There were present at this meeting less than two dozen members, about one half of them being Clergymen, who *pledged themselves to pay part of their own stipends*. Those present were I believe all residents of Halifax or its immediate vicinity, and pretty nearly all of the same principles which made it useless to raise any debate on the subjects before them, but it strongly proved to me (if proof had been wanting) from that circumstance and the smallness of the attendance that they were not the body that should have the entire control of our Church, and that it is a disgrace to us to permit so small a minority to dictate to a large majority by being allowed to hold the purse strings, and thus make the Synod (the only proper power in the Church being the legitimate authority in it) *a mere cypher*.

I look upon it as an absurdity to allow the Funds of the Church to be managed by those who are bitterly opposed to the Synod itself. Is it not the fact that about a dozen men are endeavouring to obtain the complete control of the Church? Is it not apparent that this is the cause of the majority who are in the Country being dissatisfied, and is the reason of their backwardness in supporting the Endowment Fund and the Diocesan Society itself? I am perfectly convinced that if the Endowment Fund was transferred from the management of the Diocesan Church Society (a private Society) to that of a Committee of the Synod (the Representatives of the whole Church) it would soon be in a very different position. I would relieve the Bishop from an incubus that must now weigh heavily upon him, and give the Synod that freedom of action, which will enable it to exercise its proper functions and place the Church on a firm and flourishing basis. The Establishment of a Synod is supported by a large majority of the Church, and if that majority thought it eligible at the time of its formation, how much more necessary is it now, since the decision of the Privy Council and the Law Officers of the Crown that the Queen's Letters Patent are not of any force—and the Bishop is deprived of all authority but that given him by the Synod, and the Church without any legal Government. The sooner the Synod is called together the better to form a Constitution for our Church; we must look for the future Governance of the Church. It would be useless to wait on the deliberations of the Privy Council, for if (as is the case) our Church is not the Established Church, and the Queen has not the power to delegate any power to our Bishop, neither can the Privy Council have any power to control us. We have therefore only to look to ourselves for the management of our Church—the Synod alone is competent to this, and can alone give the necessary power to the Bishop. If he has not the necessary power Episcopacy is a farce. Far be it from me to undervalue the services of the Diocesan Church Society; in the former position of the Church its services have been great, and will be held in record, but the circumstances and position of the Church are so altered that the functions of the Society must now merge in the Synod which should meet annually, and continue its sittings for longer periods than it has hitherto done, until the Church is completely organized.

A CHURCHMAN.

- MISCELLANEOUS.

No less than a whole choir of angels are worthy to sing the hymn of "Glorify to God." for the Incarnation of His Son. What joy is enough for us, whose nature He took, and whom He came to restore by His Incarnation! If we had the tongues of angels, we could not raise this note high enough to the praise of our glorious Redeemer. No sooner do the shepherds hear the news of a Saviour, than they run to Bethlehem to seek Him. Those that left their beds to tend their flocks, leave their flocks to enquire after their Saviour. No earthly thing is too dear to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is, and not labour to the sight, to the fruition of Him. Where art Thou, O Saviour, but at home in Thine own house, in the assembly of Thy Saints? Where art Thou to be found, but in Thy word and Sacraments? Yea, there Thou seekest for us: if there we haste not to seek for Thee, we are worthy to want Thee, worthy that our want of Thee here should make us want the presence of Thy face for ever.—*Bishop Hull.*

WESTMINSTER ABBEY.—It is a national church not erected only by the favour of princes who laid its corner stones, but by the piety of many believers. The nation was its architect, the pious its masons. The mourning mother cast in her mite, to see in the fabric the uninscribed memory of her dead child; the merchant gave of his bales of traffic to find a better treasure; the widowed bride devoted her dowry; the prosperous man offered his tithe of blessings for gratitude; neighbours provoked each other to work of liberality; the parent who recovered the lost son, made his sacrifice of thanksgiving; the last of his race bequeathed his goods to make beautiful the place of his ancestral graves; the rescued from the sea, or the desert, laid up here the testimony of their redemption. The age of fabrics reared in the glorious style of this church is past. We may revive decoration as rich, effect an execution as beautiful in detail, but the spirit will be lacking; the hewer in timber, the carver in stone works no more with the mind wherewith his fathers toiled upon the House of God. But there is the promise of a future before us, when there shall be nought of earthly architecture—only that "excellent canopy—the overhanging firmament—the majestic roof fretted with golden fire. In the meanwhile it may be that nought will be left here, save a stately mutilated ruin, and mounds heaved up in a thorny waste, become its only monument; or in her green old age Great Britain shall sit throned amid a multitude of loving children around her, gazing up to her with reverence, and spreading the glories of her name to the remotest parts of the earth, and they shall come hither to see the fabric that has triumphed over a thousand changes, exhibiting the same features, rejoicing in ever fresh associations, as majestic, as imperturbable as sublime, as beautiful as it is in our eyes to day.—*Englishman's Magazine.*

A most important religious movement is now going on in Turkey, through the influence of a man whose mind was first awakened by what the Koran itself said about the great things revealed in the Scripture. Many are following his teachings, which lead them to the Bible and the missionaries. Many have already ceased to visit the mosques, and seem humble seekers after the truth, confiding, willing to be

taught; and very hopeful is their case in reference to their becoming the true servants of Christ notwithstanding the persecutions to which the Christian converts have been lately subjected. In one large town of 3,000 Armenians, situated upon a mountain, thirty hours from Broosa, a work has occurred exhibiting all the marks of a genuine religious awakening. Some three years ago two men obtained the New Testament for their own reading, in secret. But the truth wrought so powerfully upon them, that they were compelled to tell others of the treasure they had found. The result is that twenty-seven families in that town are now convinced of the truth, and call loudly for some one to come and instruct them more fully in the ways of the Lord. During the past eight years more than five thousand copies of the Bible and its parts, and ten thousand copies of other books, chiefly religious, have been sold in the Kharpoot district, under the care of the missionaries at that place. In 1857 the great mass of the people were in the deepest spiritual darkness. Not one in fifty of the males, and none of the females, could read. Now the women and girls who are able to read the Scriptures are counted, not by scores, but by hundreds, and the intelligent readers among the men are very numerous.—*Am. Bible Society Record.*

Our readers will remember the martyrdom of Rev. W. Volkner in New Zealand, alluded to in our September number. The barbarians who murdered him belonged to a set of religious fanatics called Pai-Marire, who seem to have some acquaintance with the Bible, as the accompanying extract will shew. It is taken from a form of worship which they employ. Potatau is the King of the Maoris, and the second of that name. The passage will be recognised as a parody of a portion of Genesis xlix.

Tawhioa (a name for the King), thou art my eldest son, my might, the excellency of strength, the excellency of glory, and the excellency of power. Thou art he whom my brethren shall praise. Thy hand shall be upon the neck of thine enemies. Thy father's children shall bow down before thee. The sceptre shall not depart from Rura (an angel), nor a lawgiver from between his feet, until Tawhioa (Potatau) come, and unto him shall the gathering of the people be. Rura shall dwell at the haven of the sea, to drive away the ships, and his border shall be unto Canaan. Thy salvation hath come, O Lord.

Te Ca (the founder of the Pai-Marire faith) is a fruitful bough—a fruitful bough by the well, whose branches reach over the wall. His father and relations have sorely grieved him, but his bow abode in strength, and the arms of his hands were made strong by the sight of Rura. He is the Shepherd of the stone of Canaan (New Zealand), even by the God of thy father Potatau, who shall help thee and bless thee with the blessings of heaven, and the blessings of the people about thee. O Lord, bless thy King in the land of Canaan.

The Dean of Westminster, who presided on Saturday, Dec. 9, at the distribution of the Oxford Local Examination prizes, in Will's Rooms, delivered an interesting address, in which he gave some curious particulars of the history of Oxford University, and spoke in high terms of the honor it conferred upon those who were even in the remotest degree connected with it. He observed that a great deal had been said about University extension lately, which was a term that could be taken in a variety of senses, one of which was the extension of its influence over the whole nation. That kind of extension had been very remarkable at different times, and had always manifested itself more or less. It was that influence which rendered it so honorable for even the youngest among them to be brought into connection with the University of Oxford. It would be possible to give a very good general view

of the history of the whole country in a narrative of the events which had taken place at Oxford-University. All those grand principles which had from time to time worked such a revolution in the minds of men, and had produced such a change in the aspect of the country, had had their representatives at Oxford. With Oxford were intimately associated the great names of Wolsey, Wycliffe, Laus, Wesley, Roger Bacon, and others whose learning and talents had from time to time enlightened the world, and helped forward the progress of civilization; and he pointed out that there had always existed in the University that passionate love of learning which induced it to open its arms to any who possessed that quality, notwithstanding the novel and, as it seemed to them, dangerous tenets of the persons so endowed. Thus it was that, although Roger Bacon was in his day regarded with fear and dread as a potent wizard, he was admitted to Oxford, and became the representative of the principle of physical science. Thus it was that Wycliffe, the first English Reformer, was venerated at Oxford, although his religious views were regarded with horror; and so it was that Dun Scotus, notwithstanding his uncouth gait and manner, coming from among a community considered almost barbarous, or at least uncivilized, was received for his great learning. Nor did the University close its doors to foreigners, and gladly admitted Erasmus and other learned foreigners, who had become the lights of the University. It had been said—he did not know how truly—that there were in the time of Henry III. no less than 30,000 students at Oxford-University, and they flocked in the greatest numbers round St. Mary's Church, living in lodging-houses and cottages with thatched roofs. The lectures were given sometimes in the convent and sometimes in the chapels about St. Mary's, which was the centre of all the lectures that were given in Oxford at that time, when the extension of the University was the greatest ever known. It was thought that the celebrated Italian, Dante, was in all probability educated at Oxford as well as at Paris. The poor persecuted Jew, too, went to Oxford, and obtained an education which he could obtain, perhaps, nowhere else. Oxford had not stood still since that time—it had increased in colleges, in popularity, and in comprehensiveness. He did not know whether it was possible for Oxford now to use the same influence over her students as she did in the days he had alluded to; but he hoped there were students of the present day to be found possessing the same sort of spirit—namely, that frugality and ardent desire to learn, no matter under what disadvantages they were placed, that the poet Chaucer had so well and so eloquently described in one of his poems. (Cheers.) There was nothing more calculated to bring about this object than the scheme which had been put forward by Dr. Arnold, of Rugby, if it were carried out. Whether that were practicable or not, whether there were students such as in Scotland, was a more general question, which he would not touch upon. In conclusion, the rev. Dean said he would hope, in the words of a modern poet, that something might yet be done—

“ ’Tis n^ot too late to seek new words, made weak by time and fate,
But, strong in will, to seek, to look, to find, and not to yield.”

SUMMARY OF CHURCH NEWS.

In the absence of interesting intelligence from the Mother Church in England, we give a few items gleaned from our exchanges referring principally to the United States.

The rural Dean of Abingdon and fifteen of the clergy have addressed a memorial to the Bishop of Oxford upon the subject of the present law affecting the ritual of the Church of England and certain alterations which have been suggested therein.

They deprecate any legislation giving increased coercive power to those in authority, and express their opinion that the Prayer Book meets all difficulty of interpretation by providing that on doubtful points "the parties shall always resort to the Bishop of the diocese, and that if he be in doubt he may send for the solution thereof to the Archbishop." They express the hope that his Lordship's influence will be directed against any alteration in the present law, or any limitation of the present liberty, whether such changes be proposed in Parliament or in the Houses of Convocation.

To the memorial, the Bishop answered:—"I shall be obliged by your stating to the clergy of your deanery that I have received their address with very great pleasure; that I entirely agree in their views, and that my hands will be strengthened in resisting any such changes as they deprecate, by my knowledge that I have their support."

We noticed in our number for November that there was good hope that the re-union of the Northern and Southern Dioceses would soon be consummated. That hope has as yet been but partially realized. Several of the Southern Dioceses hold themselves aloof. The following extracts from a letter addressed by Bishop Wilmer, of Alabama, to the presiding Bishop, Bp. Hopkins, of Vermont, will serve to shew the feeling that exists in the South on this subject:—

"The Southern deputies themselves may very naturally be supposed to have some sentiment in this matter. Their sons and brothers lie in bloody graves—their lands are desolate, and strangers devour it in their presence—their emancipated slaves garrison their cities—they live themselves, as yet, under the ban—their representative man, no guiltier than themselves, is in bonds, and may have to die an ignominious death. The whole Southern people, therefore, are at this moment awaiting trial in the person of their representative head; they are denounced as felons, and a shackled press is forbidden to speak a word of vindication or remonstrance.

"Your own heart, good Bishop, will tell you that men in such a condition are in no mood to join in jubilate over a restoration which is sealed by their degradation. The peace for which Te Deums will be chanted is purchased by the loss of their inheritance, and they are now sitting in the deep valley of humiliation."

"The men of the South have no desire to prolong the hopeless conflict. They accept the failure of their effort as a fact, and, as Christian men, will render a faithful allegiance to 'the powers that be,' for God's sake; but it is asking too much of them that they shall swell the pageant which celebrates their subjugation.

"Some time, Bishop, must be given to the heart to school itself. Our people are in no mood for joyous congratulations. They are not yet out of mourning for their dead. It is easy for you to come together and to join heartily in laudates for peace and re-union. Yours is the victorious section. It is easy for him who triumphs to forgive; and from your stand-point you can thank God with a full heart. We are trying to forgive and forget, and, lifting up our hearts to God from the dust, we are trying to say, 'Thy will be done.'"

The General Council of the Southern States assembled at Augusta, Ga., on Nov. 8, at which place full delegations attended from Virginia, South Carolina, Georgia, Alabama and Mississippi. The Council passed a resolution changing the name of the Church to "The Protestant Episcopal Church of the Associated Dioceses of the United States;" prayers were authorized for the President of the United States, and wherever "Confederate" occurred in the Prayer-books, it is replaced by "United." The resolution intended to seal the re-union was passed with scarcely any opposition, and reads thus:

Resolved, That in the judgment of this Council, it is perfectly consistent with the good faith which she owes to the Bishops and dioceses with which she has been in union since 1862, for any diocese to decide for herself whether she shall any longer continue in union with this Council.

The diocese of Pennsylvania has been divided, and the name of Pittsburgh has been given to the new see, to which Rev. Dr. Kerfoot has been elected. Dr. K. is well reported of by all parties. The rapid progress of the Episcopal Church is partially shown in the following statement:—

In 1799, the number of United States Bishops was 7; other clergy, 210. Compare this with the present statistics: Bishops, 43; other clergy, 2100. There has been a tenfold increase in clergy and parishes in sixty years, and a corresponding multiplication of the number of communicants. Thus far, the Lord hath helped them, and the prospects are a continued growth in the same proportion.—*Echo*.

At the same time there is the complaint that the number of Candidates for the Ministry falls far short of the requirements. The *Society for the Increase of the Ministry* in its *Autumnal Appeal* draws particular attention to this fact. They say:—

The crisis is indeed very urgent. Never before was there so great need of efforts to increase the Ministry. The work of Missions suffers greatly for want of Missionaries. Many parishes are still without pastors. The ranks of the clergy scarcely hold their own. They do not keep pace with the population. The people have increased fifty per cent faster than the Ministry. Ninety years ago we had one clergyman to every ten thousand of the people. Now we have only one to every fifteen thousand. The candidates for Orders are positively decreasing at a rapid rate. In ten dioceses they have fallen off forty-four in three years. In eight others there has been no gain. In two only, Minnesota and the Northwest, so far as we have learned, have they increased,—though the Church has been rapidly growing in every other element of prosperity.

The Convention of the American Episcopal Church have added a clause to the Litany, "That it may please Thee to send forth laborers into Thy harvest. We beseech Thee to hear us, Good Lord." It follows the supplication for Bishops, Priests and Deacons.

NOTICES.

"CHURCH CHRONICLE."—The primary object of the "Church Chronicle," under present circumstances, is to furnish a means of communication among the clergy on all subjects relative to the business and interests of the Church. If in addition to this it can supply any useful and interesting information relative to the Church generally, its mission will be fulfilled.

It must be distinctly understood that the periodical will not be sent to anyone who has not paid his subscription for the year. Any clergyman sending \$8 shall have nine copies of the "Church Chronicle" sent to his address.

Exchanges will be good enough to address "Editor of Church Chronicle, care of Messrs. Jas. Bowes & Sons, Halifax, N.S."

The Bishop intends to hold Confirmation in the County of Hants in May next, and later in the year in Colchester, Pictou and Prince Edward's Island. The general visitation of the Clergy of the Province will (D.V.) be held in Halifax in the first week of July.

On the fourth Sunday in Advent, an Ordination was held in St. Luke's Cathedral, when the Revs. James A. Kaulbach, William H. Jamieson, and William H. Bulloch, were admitted to the Holy Order of Priests. The sermon, on Acts XX., 28, was preached by the Ven. Archdeacon McCawley, who, together with the Very Rev. the Dean and the Rev. J. Abbott, took part in the laying-on of hands.

UNIVERSITY INTELLIGENCE.

KING'S COLLEGE, WINDSOR,
Christmas, 1865.

At the B. A. Examination, Mr. C. W. Payzant received Certificate of Satisfecit. 2nd Class.

The Responsions have been passed by Messrs. King, Weldon, DeWolf, Boone.

The Alumni Scholarship has been awarded to Mr. Arthur Smith. (Binney Scholar). The Almon "Welsford Testimonial" was presented to Mr. Weldon on 8th September.

TERMINAL EXAMINATIONS.

<i>In Literis Humanioribus.</i>	<i>In Disciplinis Mathematicis et Physicis.</i>	<i>In Theologia.</i>	<i>In Scientia Naturali.</i>	<i>In Linguis Recentioribus.</i>
Nickerson Borden Smith Brown Chipman Boone Metzler	Borden Nickerson Fretwell Chipman Smith Davis Symonds	Tilley, B A Richardson, B A Croucher, B A Matthew	Weldon DeWolf King	1st French. Fretwell Davis Wheelright Symonds King Weldon } Nickerson } DeWolf Fraser
—	—	Nickerson Brown Smith Boone Metzler	Fretwell Fraser	—
Weldon King Wheelwright DeWolf	Cochran Boone	—	Prac. Chem. Borden Chipman Fretwell	2nd French. Chipman Borden Smith Poyntz
—	Weldon King Wheelwright	Wheelwright Wiggins	Chem. and Phys. Wiggins Poyntz	—
Wiggins Poyntz	—	—	—	German Cochran Nickerson Boone
(Certain names are excluded from the list in accordance with timely warning.)	Wiggins Poyntz	Weldon King DeWolf Poyntz	—	Spanish. Davis } Cochran } Symonds Fraser

In Classics—Homer and Horace and Cicero; Thucydides and Juvenal; Sophocles and Tacitus; Composition Exercises in Verse and Prose; Themes and Essays.

In Logic.—First and Second Parts.

In Hebrew.—Grammar, with exercises Genesis in H. B.

In Theology.—11 chap. St. John Gos., 8 of Ep. to Romans; Horæ's Introduction, 1 to 140; Bible History, Art. 1 to 27; Ep. St. James, St. Peter, St. John, St. Jude; Sept.; Joshua; Paly's Evid. Ep. Homiletics.

In Mathematics.—Arithmetic, Algebra, Trigonometry, Mensuration and Statics.

In Chemistry.—Organic, with illustrations, experiments and preparations; Practical—preparations, testing and analysis, examining reaction of bases; Chemical Physics, with experimental demonstrations. The Professor will open a

class next term in Geology, at which all the students are admissible. The text book will be Dana for Dr. Duncan's prize.

In Foreign Languages.—The established text books have been studied, and niceties of Syntax explained, with exercises from dictation; the *Causeries* and *Entretiens* in French, Adler and Ollendorff in German, Ollendorff and Velasquez in Spanish.

DONATIONS—MICHAELMAS, 1865.

Diplomatic Correspondence of United States, 1862-'64, 4 vol., 8 vo.—J. H. SHERMAN, Esq. Justiniani Institutiones, Basilore 1559—C. B. BOWMAN, Esq. Indian Pipe of State, carved from Vancouver's Island—A. HENSLEY, Esq. Fossil Ferns, from Queen's Pit, Sydney Mines—L. SYMONS, Esq. Manganese, from Tenicope, Hauts—B. SMITH, Esq. Rawdon. H. Perley on Geology of N. S.—NAT. HIST. SOCIETY OF N. B. Map of P. E. Island, by Baker—GOVT. OF P. E. I. Calendar of Harvard University, 1865-'66. Crown Piece of Queen Anne, 1708—Mrs. H. KING. Inundation Papers from the Mauritius—J. R. MOSSE, Esq. Roma Subterranea, &c.—Houble. S. L. SHANNON, M.P.P.

GEORGE McCAWLEY, *President.*

On Sunday, the 31st ult., the Bishop, accompanied by the Dean and Canon Gilpin, drove to the Waverley diggings for the purpose of consecrating the church lately erected there, which was well filled with an attentive congregation. His Lordship explained the meaning of the rite of consecration, and enforced the duty of reverence, when entering the House of God, dedicated to Him, and separated from all common uses. He pointed out the advantage of having a building set apart for worship, so entirely different from all other buildings, that the thoughts suggested by it are unconnected with earthly objects; and expressed entire satisfaction with the style and arrangements of that in which they were then assembled.

The church is 40 feet long, with a chancel of 20 feet, having narrow pointed windows of rolled glass, imported from England. The high pitched roof and the fittings are of stained deal, all being massive in proportion to the size of the building. The erection of this beautiful little church is due to the zeal and energy of Dr. Gilpin, who, having been appointed to the charge of the old church on the Eastern Road, found that the distance, three miles, from the miners, was a serious impediment to his usefulness, and that the majority of the men could not be induced to attend on the Sunday mornings. He therefore determined to provide a House of Prayer, in the midst of the settlement, before their eyes; and we heartily congratulate him upon the success which has crowned his efforts thus far, and we trust that they for whose benefit it is intended may always thankfully avail themselves of the means of grace thus furnished for them.

D. C. S.—The Secretary reminds the clergy that February 9th is the last day on which the W and O premiums can be received.

The appeal of the Ex. Com. relative to the Block Sum of S. P. G. has been sent to each parish. The Secretary has a few copies left, which will be sent to any applicant.

At a meeting of Ex. Com., Dec. 15, the sum of £40 stg. from the Block Sum of S. P. G. was granted to Tuskett Mission.

The next meeting of Ex. Com. will be on Friday, the 10th inst.

It is our painful duty to announce the death of the Rev. T. Crisp, for many years Curate of St. George's Parish. He died on Wednesday morning, 10th inst., after an illness of no long duration, brought on probably by over-exertion.

He was justly beloved by those to whom he ministered, and his loss will be deeply felt by them as well as by his brethren in the Ministry.