

ST. JOHN, N. B., NOVEMBER 30, 1865.

## The Resurrection of the Dead.

No. 1.

There are periods in the history of man when relief to his burdened spirit can only come from contemplations of the mystic future. The present is wrapped in midnight gloom; earthly associations and relations are invaded by the resistless power of the last enemy the dearest ties of life are sundered; the heart's deepest sensibilities are lacerated; the soul is baptized in the deep waters of affliction, and blank desolation reigns supreme. Under these circumstances, the Christian's faith is his only solace. This pierce the present gloom; looks far into the vista of future existence, and plants its foot more firmly than ever upon the verities of revelation.

As the believer commits to the lonely grave one dearer than his own life, he instinctively enquires is this an eternal sleep? He asks philosophy, and she is dumb; but he turns to revelation, and there he hears one, who has the keys of death and had hung at his girdle, saying, in a voice which reverberates through all the territories of death, "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live." Cold infidelity hails at the grave, "heavenly philosophy looks not beyond but Christianity wins its greatest triumphs, and sheds its brightest glories amid the deepest gloom of the sepulchre. She rolls away the mammoth stone from the grave of human hope, calls upon us to look within and see immortality seated upon her throne of light, and waving her imperial sceptre over corruption earth and worms.

The doctrine of the resurrection of the body is the very keystone of our glorious Christianity. So Paul reasons in the 15th chapter 1st Corinthians. There were those in the Corinthian Church who, like the Sadducees, denied the dogma of the resurrection of the dead, and spiritual existence beyond the grave. To counteract the pernicious influence of this false teaching, and to open the resources of Christian hope to consolation to believers in all ages, Paul enters fully into the whole subject, meets every objection, and conducts the argument to a triumphant issue. He opens his masterly train of reasoning by planting his foot firmly on the great truth that Christ, as the sinners' Saviour and representative, had risen from the dead. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." In the presence of such a cloud of witnesses, all testifying to the same thing from absolute personal knowledge, the great event, the apostle proceeds to argue out his case. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain." Thus the apostle makes the whole system of Christianity to rest upon the resurrection of Christ as its main pillar—its chief corner stone. Rob it of this central truth, and it passes away as the baseless fabric of a vision, or as a mere figment of the fancy. But receive the resurrection of Jesus as an undeniable fact, and then you feel that the argument for the resurrection of the body rests upon an immovable foundation.

If you ask in what way the resurrection of Christ, demonstrates, indubitably, the doctrine in question, we answer, it does so by establishing beyond all controversy, the veracity of his teachings on this subject. He stated, most distinctly, that in prosecuting the great work committed to his care, he should not only die, but that he should rise again. "Destroy this temple," referring to His body, "and in three days I will raise it up again." "I lay down my life; I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." In accordance with this plain teaching, He descended for a time into the dark valley, experienced the pangs of the last terrible struggle, and in the conflict gave up the ghost. O how dense the cloud which seemed to settle as a funeral pall upon the future prospects of humanity. But on the morning of the third day, He came forth in his resurrection life, all radiant with immortality; and as an able writer has said, "planted the banner of hope on the citadel of death, and called on the world to behold and share his triumph." Then are all his promises eternally true. Heaven and earth may pass away, but His word shall not fail. Here is the seal of His eternal divinity, that all which he has promised concerning his Church shall be fulfilled. Therefore, having promised that he will come again, and raise the dead to life, we commit the frail bodies of our loved ones, who sleep in Him, to his special care, in the confident assurance that when the last trumpet shall sound forth his final summons, that they shall be raised to immortality and glory, prepared both soul and body to dwell for ever with the Lord. As we stand beside the grave, therefore, of God's chosen ones, we will not sorrow even as others who have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus, will God bring with him."

## Death of Chief Justice Parker.

In another column we extract from the *Presbyterian* a condensed sketch of the life and character of this devout servant of God; and from the *Morning Journal* a notice of his funeral. We have only to add that a "great man has fallen in Israel." Great in his social and legal position, but emphatically great in his religious life. His whole character was based upon elevated religious principle—expansive Christian charity. Conscientiously attached to the Episcopal Church, but loving all of every name who gave evidence of love to his Redeemer. It was this fact above all others, that gave him such a hold upon the affections, respect and veneration of all classes of the community. "The memory of the just is blessed."

Much obliged by the timely unsolicited remarks of "A Pastor" in another column, on the subject of increase of circulation for the *Visitor*.—In our present circumstances, we can make no personal effort in this direction, as we had intended doing before the opening of the year. We must therefore leave the matter entirely in the hands of the pastors and brethren of the churches. A thousand new names should be added, to commence the year 1866. Brethren, you know the *Christian Visitor* is your own child. As such it claims your fostering care. Let it have this in reasonable measure, and healthful prosperity is certain. Remember that heavy financial liabilities are to be presently met.

Owing to the press of matter on hand, we are not able to publish the memorial sketch of the late Mrs. Mollery in our present issue. It will appear next week on our first page.

## Death!

How very solemn and mysterious are the thoughts which cluster around the couch of the Departed. How the strange inexplicable thrill of awe pervade the human soul as we stand silently by the remaining ashes of one of our kindred sleeping in Death. How do the thoughts of ambition, conquest, triumph, and fame, as centered upon the mutable things of earth, flutter from us; how the imaginary apple of human happiness wither into ashes; and leave us in profound humiliation in view of this wonderful exhibition of the supernatural power of the Infinite Creator.

How pregnant of unfathomable meaning are the words—"God breathed into his nostrils the breath of life, and man became a living soul!" And how awfully suggestive that prophetic utterance and interrogatory, "Man giveth up the ghost, and whither he?" If there is any thing calculated to prostrate giant ambition in the dust, it is the approach of the king of terrors—the gathering in of the deep shadows of the valley of death. By man's disobedience in the garden, where all before became brightly in the beneficent smile of the adorable Creator, man's lease of life became forfeited, and the terrible sentence issued from the lips of offended Deity—"Dust thou art, and unto dust thou shalt return!"

DEATH! Terrible word of unfathomable meaning, terrible in the presence of all sublunary things. Though the hair be silvered with the locks of many of life's winters, and though love clusters its softest caresses around the venerable form, the gray hair must bow before it, and the green grave must enclose the form in the soft valley at the foot of life's hill. Though the rich bloom of health spreads its mantling loveliness over the beloved features, and garland thy rosy lips with the softest smiles, the signet of death must be stamped upon the forehead, and the silence of the grave still the sweet utterances of love. And the tender plant just clambering around our hearth stone, must be cut down; perchance some beautiful little cherub, or who, like a little sunbeam, has reflected the radiance of his countenance into the heart's most secret recesses, and whose prattling tongue awoke sweet echoes in every corner of the homestead—each, all must bow, must yield, as Death enters the chamber.

Behold the form of Death. The closed eye which once was lustrous with hope; the pulseless bosom once heaving with virtuous resolves, and the folded hands over the lifeless clay. How the heart-string snap within us, and the tears steal down our cheek. And "this is Death."

How gloomy—how insupportable are these things if these things were all! "But since by man came Death, by man came also the resurrection of the dead!" and through the dark valley a gleam of joy and light, fresh from the throne of God, breaks in upon the soul, and the heart, wrung though it be with sadness, bursts forth in glad hosannas of praise to the great and eternal—"Resurrection and the Life." "If in this life only we have hope, we were of all men the most miserable."

We look beneath our feet and around us, and every where are symbols of mortality. The parching rivulet—the drooping flower—the withering grass: all are emblems of death. We gaze about us, at the blue firmament, and surveying the heavens, remember the Hereafter. We descend to the earth, for we are earthly—we are raised to heaven, because we are heavenly. With what enrapturing eloquence does the great apostle display these mysteries to us. Viewed as a mere piece of composition, how beautiful his epistle to the Corinthians. The chasteness of his diction—the beauty of his metaphors—the power of his argument. But when these words are, as it were, but the casket in which is deposited a pearl of great price, how they swell the heart with raptures of awe and wonder. If, of old, in secular history, the great reasoner could exclaim, "It must be so, Plato, thou reasonest well, or whence this longing after immortality?" with how much greater and holier feeling may the Christian exclaim, "It must be so, PAUL, thou reasonest well, and hence these longings after immortality!" What, then, though earthly ties are sundered; what though life's earliest loves are quenched; what though beautiful forms are departing; what though the Grave receives them all? Let the curtains be drawn in the parlour; let the last farewells of affection be laid on the couch; let the farewell kiss be pressed upon the brow, and the remembrance of those last fluttering words of endearment be treasured in the soul; let the bell toll its solemn mourning, the procession move with funeral tread, and the ashes be composed to their final sleep amid the flowers—the end is not yet! There shall be a new heaven and a new earth; the Grave must release its temporary captive; the Tomb must be reft of its spell of darkness, "for the Saviour has passed through its portals before you, and the light of his love is thy guide through the gloom."

Let us stand still and know that He is God—"too wise to err, too good to be unkind. The voice of centuries speaks to us—but it is but the echo of the voice of the Infinite. It speaks to us, saying, "Not to be sorry for those without hope for them who sleep in him," and, rapt in wonder and endowed with inspiration, the man of God declares, "I heard a voice from Heaven, saying unto me, write, Blessed are the dead who die in the Lord!" Cease, then, thy mourning, thou who art bereaved; wipe away those flowing tears; He created us for his own pleasure and purposes, and doth in his own good time call us hence to be no more seen. But when the number of his elect is complete, we shall through faith, discover, that those we lost were only our predecessors, "loved, not lost, but gone before;" that they entered into rest. Washed in the blood of the Redeemer, they live and reign with Him, and he doth wipe away all tears from their eyes. Waiting for us, watching for us, beneath the unclouded sunshine of His immediate presence, they walk the golden streets of glory, they drink from the river of life which makes glad the city of our God, and eat the ambrosial fruit from the tree of life at God's right hand in Heaven.

For the Christian Visitor.

DEAR BROTHER—Continuous occupation has hitherto prevented me from replying to your correspondent, "One Interested," and of showing, by a statement of facts, what can, or what cannot be done in the Seminary relative to the important matter of female education.

In the summer of 1858, young ladies were first admitted into the Principal's room to study with the senior students. Mr. now Dr. George Day, was then associated with me in teaching, and the age of twelve years was fixed by the Committee, as that below which none were to be received.

In July, 1859, Miss Magee was appointed Preceptor, and continued to hold that office until the end of the year 1861. All the boys were removed into the Principal's room, and the small school-room was given up to the young ladies. This plan was eventually found not to work well. The boys, who ought to have a teacher of their own in a separate room, were very much in the way among the young men, and could not receive the Principal's attention, except the elder pupils were neglected. No provision could be made in the building for teaching the young ladies such accomplishments as music, &c., and the consequence was, the attendance fell off.

January, 1862, the committee reverted to the original plan, and resolved to secure the services of a competent English and Mathematical master for the Junior Department in the small school-room, and remove the young ladies into the Principal's room. Mr.

Jones then engaged with the committee, and has continued in their service ever since. When he first took charge there were fifteen scholars in that room; for the present year, the number has averaged thirty, which is as many as the room will comfortably hold, and four others have been brought into the Principal's department, while others are preparing to be similarly promoted.

It is obvious, therefore, that the Junior school for ladies cannot be dispensed with; there is no room for them in the Senior Department; they must have a class room to themselves, and a teacher whose whole time is devoted to their instruction.

All the available space in the Seminary is consequently taken up, and the only accommodation we can offer to young ladies is a share in the instruction which their brothers are receiving in the Principal's room. And I am happy to say that several have been admitted every year.

C. SPURDEN.

Nov. 14th, 1865.

CHRISTIAN FRIENDS—Whilst reading the *Visitor*, I have observed there is a daily prayer meeting held at the upper school room of the Methodist Sabbath School in Germain Street. Oft have I desired that it might be my lot to meet with those that meet for prayer and praise, that I am deprived of. Yet there is one comforting thought that God is present everywhere, and he has styled himself a prayer-hearer and a prayer-answering God, and we find in God's Holy Word many special answers to prayer. All you that are Bible readers are fully aware of it. This morning whilst reading the third chapter of the second epistle of Paul to the Thessalonians, and considering my lonely condition in Spiritual things, it being Sabbath, and deprived of meeting with those that meet for prayer and praise, I would spend a few moments in committing my thoughts to paper. Though none but the Eye that surveys the secrets of all hearts knows with what intensity of feelings I communicate to you these lines, saying, as one of old, "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you," &c., (read the chapter for yourselves). O grant this urgent request, that especial prayer may be made for us for one week, and I will at that hour endeavor to meet you at the throne of grace, though absent in body; yet God's eye is upon all, and knoweth the inmost recesses thereof. Though the object is unknown to mortal man, yet nothing is hid from the all-seeing eye of the great Jehovah, who spake and it was done, who commanded and it stood fast. Cold and embarrassed in feelings as I am at present, yet I have from a child professed to know the love of Christ to poor perishing sinners, yet many times I have to exclaim as the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted within me; may I not hope in God that I shall yet praise Him who is the health of my countenance and my God." Yet temporal adversities have rolled in upon me like a flood; and, in addition, my condition in life deprives me of the comfort of preaching the Gospel. God has been pleased to give me an helpmate, in a temporal point of view, all that I could ask for; yet my feeble prayer has been, "O God, convict him of sin, of righteousness, and of judgment to come." I have often thought that, this being granted, I could say as one of old, "Now let thy servant depart in peace; mine eyes have seen thy salvation, O Lord." Yet I daily desire that my will might be fully brought into subjection to that of my heavenly Father, saying, "Thine, O Father, not mine, be done." When we arrive at a state of perfect submission to our heavenly Father's will, we are prepared to bear the adverse coincidences of life with more calmness than when it is otherwise with us.

Submitting these broken remarks to your prayerful consideration, I close for the present, believing the promise, where two or three shall agree in faith as touching one thing, it shall be granted unto them. The grace of our Lord Jesus Christ be with you all. Amen.

For the Christian Visitor.

MR. EDITOR—Evidently divisions exist in the H. M. Board; and, as the fact has been made public through the medium of your paper, it would be well to avoid anything calculated to increase their magnitude. From the tone of some of the articles it would appear that there is a division as to whether the brethren in question receiving aid are partial course students or not; but such is not the case, there is no division on that point, every member of the Board admits they are. At a meeting in December, 1864, when the question first came up, some members of the Board acquainted with the workings of Colleges could not understand how they could be partial course collegians, when a large majority of their studies were in the Academy; but after becoming acquainted with the rules of Acadia College they were satisfied that, according to those regulations, they are such there. Since that there has been but one opinion at the Board on that point. The last *Visitor* contained an article from Brother Powers on the subject. You will pardon me for alluding to it; but it contains misrepresentations that should be corrected, and as I was present and took the minutes of these meetings, duty appears to demand that I give the facts. He insinuates in such a way, that some unacquainted with the facts might be led to believe it, that at a meeting of the Board "such an explanation or resolution was demanded as would, if given, invalidate the action of the Society." There was nothing of the kind asked, much less demanded, all that was asked on that occasion, or at a previous meeting, where the question first arose, was that the explanation voluntarily given by the author of the Resolution, the President of the Society and others who supported it, both at the Board and at the meeting of the Society, should be put on record, side by side, with the resolution, so that we could conscientiously vote for the appropriation to those brethren. Brother Powers must see that if to place the explanation given on record would be a violation of the action of the Society, to vote the money in accordance with the explanation was equally a violation. There is not a member of the Board but admits that the Society alone are competent to rescind or amend the resolution in question. So there is but one opinion on that point. But there has been a division as to whether we could with said resolution on the book, vote the funds of the Society to brethren receiving Academics education elsewhere than at Fredericton, particularly as the expense of tuition in College is met by scholarship holders. But as the author of this troublesome resolution placed on record at the last meeting of the Board (with the concurrence of the brethren who voted for it both at the Board and meeting of the Society) an explanation in substance that it was never designed to prevent partial course students at Acadia College deriving support from our Union funds, though they may at the same time be pursuing other studies elsewhere, there may now be but one opinion on that point, unless the Society at their next Annual Meeting should repudiate the explanation; in that case we will still have to be of one opinion, though on the other side. Again, Bro. Powers insinuates that certain members of the Board "succeeded in placing a resolution on record which allowed our Union funds to be appropriated to young men studying at Horton Academy." No such resolution ever passed the Board in the sense in which he evidently intends it. At a meeting of the Board held on the 5th of December 1864, application was received from two brethren for aid. A motion was made to appropriate \$50 each to aid them in pursuing their studies at Acadia College, which on motion was laid on the table. A motion was then

made to rescind a resolution passed at the previous meeting, restricting the appropriation of ministerial education funds; after much discussion, in which appeared there were necessarily pursuing a large majority of their studies in the Academy, the motion to rescind was carried. The motion to appropriate was then taken up (the mover in the meantime had been in consequence of illness), and in view of the fact that those brethren were not pursuing their studies exclusively in either College or Academy, but in both; the following amendment was offered and carried "to appropriate \$50 each to aid them in pursuing their studies at Horton." Mark not Horton Academy, but the townships in which those institutions are located, so that they could pursue their studies in both untrammelled. Such misrepresentations I think has had much to do with the divisions of the Board and in future it would be better to state nothing but the plain simple facts. There is common sense enough among the members of the Society to understand them, and to make the application and if we, the servants, appointed to do their work prove unfaithful stewards, the remedy is in their hands.

JAS. E. MASTERS.

November 20th, 1865.

For the Christian Visitor.

MR. EDITOR—I feel anxious about the funds of our Union Society. I am very much afraid that little or nothing more will be done by our churches before the close of this year. Perhaps our brethren will feel that they have done their duty already, and it may be the same here. If so, their number must be few, however. A few days ago I received a letter from the pastor of the youngest Baptist church in the Province. He said he had taken hold of the matter in his church and that he expected that they would have their proportion of the \$4000 before the 1st of January next. Will not the pastors of other churches see that their people do the same thing. If the pastors do not look after this matter, nothing will be done. But those churches which contributed in the summer may think they have no more that they need to do. Brethren, look at the Minutes of your Association, and see how much is credited to your church, and see if you have given your proportion. And even if you then have, will you not try and do more? The cause demands it, and I believe God demands it. You are preparing your Christmas gifts for members of your families. Will you not appropriate a gift for the cause of God in this connection. All the objects embraced in the Union Society demand it, especially our missionary and educational objects. I do feel anxious about this matter. Brethren, will you not pray for these things as well as give, and then we shall all enjoy precious revivals of religion, seasons which we all greatly need. Then we shall have more young men to study for the ministry, and those who are now preparing for the work, would be more liberally encouraged.

E. C. CADY.

For the Christian Visitor.

## From our Travelling Correspondent.

From New London the next lodging place was in Concord, the capital of the State. One night here and a breakfast, suggested that a full purse was needed for a protracted visit. The morning train afforded an opportunity of removal from further liabilities at a place, where to be comfortable, one has need to be rich. At "New Market Junction" we renewed our acquaintance with an old line of travel. At one p.m., a welcome from an old friend was received in Portland. On the way enterprise and improvement were almost in every place observable. Old manufactories held out their signs of recent improvements and enlargements. The Agricultural interest gave evidence of the influence and effects of the *Maine Farmer*, although the sterility of the soil and other impediments, showed the improvements hard won.

Portland, within the last few years, has advanced in capital and size, beyond many of her sister cities, and one naturally asks the reason why. With her rocky soil, surrounding unproductiveness, competition of other sea ports, with a less proportion of shipping than many of her neighbors, how is it that she outstrips them all in her prosperity? This question has deeper interest, as the fact is noted, that within the last few years only, has this more rapid growth taken place. Is not the answer given in a great measure in the fact that for the last four years Portland is the sea board terminus for the Grand Trunk Railroad, for six or seven months of the year, and partially so for the whole year. And what would be the effect on Halifax, N. S., if the British provinces should "Confederate," build the "Intercolonial Railroad," make Halifax, as it must of necessity be, the outlet of Canadian traffic, for at least one half of the year, the thoroughfare of the Eastern continent and Isles, for the transit of goods and passengers? Would it not add to its limits, its population and its wealth? And if the capital thus increases, surely the Province at large would share therein. It needs no prophetic eye to see the multiplying of every source of wealth, when Nova Scotia becomes the highway of nations, as in her geographical position she seems destined to be. Your readers will excuse this digression.

The Lord's day spent in Portland was principally occupied in hearing the gospel from others. The morning's opportunity was one of special favor. A sermon from one who had the appearance of a "Militant" was full of gospel truth, simply put in gospel language and spirit. Compared with the "essays" form of many modern sermons it was a rich treat. I wish I could say as much for all other portions of the service. The singing was performed by a Quartette, accompanied by an organ. With the artistic skill, the music or the choice of tunes I have no fault to find. But when invited by the silent address of a house open for the worship of God, or by any other means, to unite in such worship—I have reason to complain, when debared from participating therein, by a practice that limits a portion of it to a hired few. Music has no more worship inherent in it than the chattering of the Hindoo, or the prayers of the street corner Pharisee. Without the heart it is no acceptable oblation, and where quartettes or choirs are selected for their acquired skill in music, there is but little hope of anything better than an operative performance. Happy for us provincials if these innovations were likely to remain at a distance, but unfortunately these changes are locally progressive, and there is reason to fear that their shade already darkens some of our finest fields. How little we hear of those soul-stirring notes that once engaged the heart and voice of preacher and hearer; while as children we listened, until our infant hearts caught, or seemed to catch the heavenly inspiration. The voices of a Manning, a Harding from the pulpit; of a Shaftner, a Bishop, a Reed, a Chipman from the deaconry; and a host of others from the pew, male and female, are still, dear Bro. Bill, fragrant and fresh in our memories. Singing in our churches was no cold formality. It was a heartfelt response to the admonition, "Let us worship God by singing to His praise," and God was worshipped.

Monday, 5 p.m., found your correspondent on board the good steamer *New York*, under the command of Capt. Chisholm, whose name is a guarantee for all that the duties of his station require. The boat, officers and men are reaping a well earned reward of their ability, kindness and attention, in the patronage and respect of the public. A comfortable passage of about twenty-four hours brought me in safety to your thriving city, once more to exchange the greetings of friendship, and mingle with those whose kindness unchanged, remains never.

On a review of the journey, I have, first of all, great reason for gratitude to "the God of all grace" for his abundant mercy in my preservation, while borne onward by the great element of power. Nor can I view this any less of his goodness, because now they are apparently under the control of man. "His kingdom ruleth over all." Thus the mighty elements of power through the benevolence of God, are used for the accommodation of mankind.

For many expressions of kindness from strangers and friends I am under lasting obligations.

Yours, very truly, YOUR CORRESPONDENT.

For the Christian Visitor.

## To the Subscribers and Friends of the "Christian Visitor."

It is now nearly three years since our Editor took our paper into his own hands, to conduct it altogether upon his own responsibility, and opened a new series, during which time we have reason to feel that we have had a good paper and one worthy of our support. Are we doing our duty to our Editor? and are we allowing our paper to do all the good for us and our denomination which it ought? We shall be able to answer this question better by answering these others. Have we paid for the paper as long as we have had it? Are we intending to pay for it in advance for the year to come? Are we doing all we can to increase its circulation? Now is the time to answer this question particularly. The circulation of the *Visitor* should be nearly, if not quite, doubled the coming year. Our churches cannot afford to do without it. Let us all try and get at least one new subscriber before the first of January next. How much it would encourage Bro. Bill in this time of domestic afflictions, and enable him to give us a better paper and to give more to the cause of God as he truly longs to do.

A PASTOR.

For the Christian Visitor.

## York County Quarterly Meeting Report.

The following letter came into my hands more than a fortnight after the Minutes of the Western Association had been given to the Churches. I should have given it to the *Visitor* ere this.

E. C. C.

VERY DEAR SIR—I have been directed by the Home Missionary Board in connection with the York County Quarterly Meeting, to send you a condensed report of the above named Board for publication in the Minutes of the late association. If this should reach you too late for the Minutes, you will please publish it in the *Christian Visitor*.

Since the organization of the Board in October, 1863, up to June 1865, the funds have amounted to \$120.51. The Missionaries employed were—Brethren J. G. Harvey, William Harris, B. Jowett, J. Tozer, and G. Burns. The fields of labour were Springfield, Rushanish, Oromoto, Stanley, Cardigan, and several other neighboring settlements. They report favorably, and give general satisfaction to the Board.

P. WOODWORTH, Secretary.

To the Rev. E. C. Cady.

An interesting and well attended meeting took place on the 23d inst. in the Sunday School House attached to Trinity Church, under the auspices of the St. John Church Missionary Association. The Association formed about a year since, with a view to raising funds in aid of "The Church Missionary Society," and "The London Society for Promoting the Christianity among the Jews," as well as imparting and circulating information on Missionary topics. Addresses were made by the President of the Society, H. W. Fritch, Esq., the Rev. G. Schofield, Rev. Wm. Armstrong, Rev. M. Swaby, and Rev. G. M. Armstrong, and a Report of last year's proceedings was read by Mr. W. L. T. Sely, the Secretary. The following Resolutions were unanimously adopted:

1. That the Report now read be accepted and published under the direction of the Committee, and this meeting desires to commend to the prayers and liberality of their fellow churchmen in this community, the objects and instrumentality of "The Saint John Church Missionary Society."
2. That this Meeting desires to record its hearty appreciation of the persevering and self-denying efforts of those ladies by whom collections in aid of the Society have been made during the past two years, and also its earnest hope that such efforts may not only be received and continued, but that more voluntary labourers in this important part of the work of the Lord's vineyard may be added to the number already so employed.

Much interesting information was given as to the work and progress of the two English Societies above named, and the hopeful aspect of many Mission fields, especially in Africa of the India, and among the Jews. A collection was taken up amounting to \$31.72.

## The Late Chief Justice Parker.

The worst fears of the numerous friends of the Chief Justice have been realized. He has passed away from his duties, his honors, and the social circle which he loved so well, leaving behind him an honored name. It would greatly interest our readers to learn the principal facts connected with the career of one whose character as a Christian gentleman, and an eminent and upright Judge, was distinguished. But we can only today state a few particulars. The deceased Chief Justice was the eldest son of Robert Parker, Esquire, formerly Controller of H. M. Customs at this port. He commenced his legal studies in the office of Ward Chipman, Esquire, afterwards Chief Justice of New Brunswick. Before entering upon the duties of the legal profession, Mr. Robert Parker, at the instance of his father, took charge of the Customs department in Miramichi, on the occasion of a vacancy caused by the death of the previous incumbent. While filling that office, for a short time, he was greatly esteemed, and made many attached friends. About the year 1816, he was called to the bar, and commenced his professional business in this City.

Like many barristers who afterwards became distinguished, Mr. Parker was for a considerable time without much practice, but when his management of the cases entrusted to him served to make known his legal attainments, his rise was quite rapid. In 1819, he married Susan, daughter of John Morris Robinson, formerly Barrister Master General at Gibraltar, who was then residing in this city, in the family of her uncle, the late Hon. John Robinson, both her parents having been for some years deceased. The late Chief Justice Chipman, prior to his elevation to the bench, had been Recorder of the City. On his ascending the bench, Mr. Parker was appointed to the vacant office of Recorder which he held for four or five years, resigning it in 1829-30. In 1829 he was elected one of the members for the County of Saint John, and held the seat for some years, not however, without contests with opposing candidates. He became Solicitor General in 1833, and as Attorney General, *pro tempore*, he had the management of the celebrated proceedings taken against John Baker for hoisting the flag of the United States on the territory in possession of Great Britain, but claimed by the United States, pending the settlement of the North Eastern boundary question effected by the Ashburton Treaty. He had in 1837, entered into partnership with his brother the present Master of the Rolls. During this period, according to the usual custom here, Mr. Parker transacted the business of an Attorney and a Barrister, but after 1831, he confined himself exclusively to the business of the latter, and to the administration of some important trusts which were committed to him. In 1834 a vacancy occurred in the bench of the Supreme Court by the death of Justice John Murray Bliss, and he was then elevated to the bench, his commission bearing date only a short period subsequent to that of Sir James Carter, between whom and himself there ever existed warm feelings of friendship, not marred by any feelings of invidious rivalry on the part of the subject of our article. How Judge Parker discharged the duties which devolved upon himself it is needless for us to say. Accurate as a scholar, having easy access to the treasures of Greece and Rome, in the classical languages, as well as to the works of the great masters of English jurisprudence, and most industrious as a student, his decisions were based upon the most conscientious and pains-taking investigation, and commanded the greatest respect. Adorned by such Judges, as the deceased Chief Justice, and his surviving associates, the bench of New Brunswick has attained to an high and honorable position, from which it is to be ardently hoped it may never recede. Judge Parker's accession to the office of Chief Justice was no recent, that his discharge of the duties of that office, for a brief period, does not

call for special remark. Had he been spared health and strength, he would have brought to the discharge of the duties of that office, the qualities by which he was distinguished during his many previous years of service on the bench of the Supreme Court. As a member of society, the heart of the deceased Chief Justice was in every good work. As President of the Bible Society, for a very long period, he loved to mark the growth and expansion of that truly noble Society whose object is to publish the Word of God, "without note or comment," in all the languages of the world, and to supply a copy to every human being. He was, as a parental fondness, the growth of the Society in New Brunswick, discharging the delicate duties which devolved upon him, with the utmost assiduity and success. In the success of the St. John Grammar School which received many marks of his favour, and whose examinations he loved to attend and aid in conducting, he took a deep interest; as also in the reformation of youthful criminals, though his wishes in that respect have not yet been practically realized. The Chief Justice was deeply read in the early history and antiquities of this Province, and favored the Natural History Society with papers on these topics. Some of his papers, on topics far removed from what might be deemed his peculiar line of study, had been privately printed; one, in particular, we remember to have just seen, treating of an intricate subject in Hebrew antiquities. We are only giving expression to the general public voice when we say that rarely, if ever, has any man in this Province, in any situation of life, whether public or private, lived and died so much beloved and respected as the deceased Chief Justice. The Common Council, and the Bar, in doing honor to his memory, are only carrying out the prevailing desires of the citizens without respect to rank, sect or party.

## HONOURABLE EXPRESSION OF THE BAR.

At a very full meeting of the members of the legal profession, held on Saturday morning at the rooms of the Law Society, on motion of the Hon. John H. Gray, Q. C., the Hon. John W. Weldon was requested to take the chair, and on motion of D. S. Kerr, Esq., W. M. Jarvis, Esq., was requested to act as Secretary.

On motion of S. R. Thomson, Esq., Q. C., Resolved, That the following gentlemen be a Committee to prepare Resolutions expressive of the deep sense felt by the Profession of the loss sustained by the death of the late lamented Chief Justice PARKER—viz.: Hon. J. W. Weldon, Q. C., Hon. John H. Gray, Q. C., D. S. Kerr, Esq., Q. C., A. R. Wetmore, Esq., Q. C., R. Bayard, Esq., and W. P. Dole, Esq.

The Committee having retired for deliberation and returned, reported the following Resolutions, which, on motion of S. R. Thomson, Esq., seconded by W. Wedderburn, Esquire, were adopted.

Resolved, That the members of the Bar are deeply impressed with the irreparable loss which the Bench, the Bar, and the public have sustained by the death of the Honorable Chief Justice PARKER, whose value as a Judge, and excellence as a man, have been rarely equalled in any age or country.

Resolved, That of all those whose talents and virtues have adorned the Bench of the Supreme Court of this Province, no one has discharged the duties of his high office more faithfully and zealously than he, who, after a service of thirty one years, during which he enjoyed the esteem and admiration of the Profession and the respect of the whole community, has been thus removed.

Resolved, That the members of the Bar attend the funeral of the late Chief Justice in suitable mourning, and wear the same for ten days.

And on motion of George Blatch, Esq., seconded by G. Sidney Smith, Esq., it was further Resolved, That the members of the Bar attend also in professional costume, with crapes on the arm; and that the Attorneys be requested to attend in black suits, white neckties, and crapes on the arm; and that the members of the Profession meet at the rooms of the Law Society, on Tuesday next, at half-past one p.m., for the purpose of proceeding to the funeral.

On motion of William Jack, Esq., Q. C., Advocate General, seconded by D. S. Kerr, Esq., Resolved, That copies of the first three resolutions be transmitted to the family of the deceased.

W. M. JARVIS, J. W. WELDON, Q. C., Secretary, Chairman.

## FUNERAL SERVICE.

On Tuesday at 2 o'clock, the citizens of Saint John, and not a few distinguished persons from other cities, including His Excellency, the Lieutenant Governor, met to pay their last tribute of respect to their late beloved and respected Chief Justice. Business was completely suspended, and stores and warehouses closed. The streets adjacent to the Chief Justice's late residence, in Germain street, and all along the route which the funeral procession was expected to take, were lined or dotted with crowds of men, women and children, anxious to get a sight of the affecting pageant.

At about ten minutes past two o'clock, the procession moved from the late residence of the deceased, on to Queen street, turning down that street to Prince William, and thence by King street to Charlotte, and the rear entrance of Trinity Church according to the following

## ORDER.