

Bishop Richardson's Charge to the 51st Diocesan Synod Today

(Continued from page eight.)
taken towards the establishment of a central beneficiary fund for the whole Canadian Church. I need hardly pause to emphasize the importance of this last achievement. It is the plan and imperative duty of the Church to make proper provision for those of its clergy who, by reason of age or infirmity, are incapacitated from active work, and for the widows and orphans whom they may leave behind. That duty has been shamefully neglected in the past. There are dioceses in Canada which are without any provision for that purpose. No pensions have been provided for our foreign missionaries. There is hardly a diocese in which the funds for these purposes are sufficient to meet the need. The time has come when such conditions can be tolerated no longer, and at least a good beginning has been made to get rid of them. The foundation has been laid of a general fund to which all the clergy of the Church will have a right to look for the relief to which they are entitled. It is, of course, only a foundation, but it will serve as a nucleus of the larger fund which will undoubtedly be established by the General Synod at no distant date. In the meantime, however, the immediate and more pressing needs of the Church will be met from the income of the \$750,000.00. In other words, those dioceses in which there are now no beneficiary funds, or in which the present funds are insufficient, will receive first consideration. Ultimately, however, all the clergy of the Church will come under the general fund.

So much for the financial side of the Forward Movement. Money, however, is not the most important thing about the Forward Movement. Most of all it stands for a deepening of the Church's spiritual life, and in the time that remains to me I turn to that. The Movement has been throughout the expression of our sincere desire to quicken the Church's consciousness of God, and to deepen its religious life. It has been intended to be at once a confession of our past failures, and a consecration of ourselves to service. It came as a challenge to the Church to realize and respond to the strong invitation of the Easter festival, the echo of which is still ringing in our ears—"If, then, ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." That is, in its essence, the spirit and purpose of the Forward Movement. Money was asked for, and received only as a necessary means to a great end. The sacrifice involved in the offering of money was to symbolize and express a greater sacrifice—the surrender of ourselves, our souls and bodies, without grudging and without reserve. It follows, then, that the real end of the Forward Movement remains yet to be achieved, its shining goal yet to be attained. Let us remember the Student-at-Arms' arresting saying to the Church in England—"Blessed is he of whom it has been said that he so loved giving that he even gave his own life." In that direction, then, let us turn. To that great task let us set our hands.

It is well that we should be reminded of these things, for there are not wanting signs, I fear, that they are in some danger of being forgotten. There is a tendency to talk as though, having achieved this great success, nothing more remains. It is not unnatural that it should be so, perhaps, for a sustained effort such as that which the Church has made is not seldom followed by a certain spirit of reaction. During the long period of

preparation, and particularly during the weeks of intensive effort that culminated in the actual campaign, there was an unusual incentive to activity, a powerful stimulus to earnestness and prayer. It was an arresting experience that could not fail to have an effect upon any thoughtful person. Men and women who had not given much thought to the claims and questions of religion, were forced to think during the progress of the campaign. They felt the tug of an unseen tide—"too full for sound and foam"—setting towards spirituality and God. It may be that the thought was not very clear and the feeling not very deep, but the thought and feeling were there. The secret of our success was not that of organized enthusiasm and concerted action. One thing only can account for it—the Spirit of God was moving upon the face of the waters, and deep answers unto deep—the deep of the human heart to the deep of God's clear call.

And now the danger is lest we sink back into the slothfulness of sluggish ease, and ever lose, perhaps, that which we have gained. There is no longer before us a great goal that lies open to our gaze—and that can be secured and easily understood. The noisy machinery of the campaign with all its clatter of team-play and competition has been discarded, and the busy remains are littering up our way. We are no longer in the midst of a parochial scrap-heap. How easy to feel that the Forward Movement is practically over—that our task has been accomplished, and nothing more remains to be done! I seem to see signs of that feeling almost everywhere. As I move through the Diocese, I hear little about the Forward Movement except the echoes of satisfaction over what has been accomplished. It is only seldom mentioned from the pulpit. Even the use of the special prayers would almost seem to have been given up. What does it mean? Does it mean that the Church is slowing up just when the signal ought to be "full speed ahead"? I hope not, but I am afraid of it.

The call comes to all of us, my brothers, to the clergy it comes as an insistent summons to discharge more earnestly the duties of the Christian ministry, to preach with renewed zeal the gospel of life in Jesus Christ, to reach with more faithfulness the doctrine of the Church's creeds, to strive more sincerely to save the souls of those who have been committed to our care, and, more than all perhaps, to so live as to commend our ministry to those amongst whom we labor. The call comes to the laity to receive with more simplicity and less reserve the teaching of the Faith—to value more highly the privilege of public worship—to welcome more eagerly the provision of sacramental grace—and to exercise more earnestly the priesthood of the common Christian life. To all of us, clergy and laity alike, there comes a call to confess the sins and shortcomings of the past, and to consecrate ourselves to God with a more complete surrender of all that we are and have.

King's College.
Upon one more important topic let me touch, and I have done. It is that of King's College, Windsor. In the destruction of the main building by fire there has been removed an ancient landmark of the Church's history, venerable for its rich traditions not less than for its length of years. Its story takes us back almost to the first beginnings of the Church's life in Nova Scotia, and its history has been bound up in the Church's development and growth. If the college has not always fulfilled the high hopes and aspirations of its venerable founder—and of how many such institutions might not as much be said—its history has none the less been rich with a deep religious life, and fruitful in great achievements. Upon its honor roll are inscribed the names of many famous men, and from its cloistered halls there have gone forth in long, unbroken lines those who found happiness and honor in preaching the gospel of good things under the commission of the Catholic Church. Such has been its story, and now there has come to it this sudden blow by fire. It is a great loss, and there rests upon the Church the grave responsibility of seeing that the college does not die, but continues to do the work for which it was created. It had been hoped by many, who with more humility, perhaps, even though with no less truth—think of themselves as the "Friends of King's," that the occasion might afford an opportunity of effecting some form of federation with Dalhousie University, whereby all that is most worth while in King's would have been conserved and even strengthened, whilst a much needed impetus would have been given to the cause of higher education in these provinces. That was my own earnest hope, and I do not hesitate to make it known. I have, indeed, only two regrets in this connection—first, that the logic of events would seem to make the realization of that hope impossible, and, second, that there should have been in certain quarters so ungenerous a readiness to impute disloyalty to those who cherished it. Nothing could be more unworthy than that suspicion, and it is difficult to doubt that it has been prejudicial to the true interests of the college. But I do not dwell upon that point. As I have said, for reasons of finance, federation has been found impossible, and the only practicable plan would seem to be to build again at Windsor. Now that the question has been settled, the problem before the college is one of ways and means.

But that estimate has in view a wooden building, and my own opinion is that in planning for the future something more substantial is required. The building ought to be of either of brick or stone. In view of the relative costs of these two materials, it will probably be found wise to build of brick, and in that case there must be added to the estimated cost at least twenty-five thousand dollars, making the amount to be provided for

building purposes only the sum of two hundred and fifteen thousand dollars. It does not pretend, of course, to have any expert knowledge of such a subject, but I think that the above figures are more likely to be under than over the mark.
This is not a complete statement, however, of the case. Additional endowment is urgently required. In the past the college has been cramped in its activities, and hampered in its efforts by a revenue that was altogether inadequate to meet its needs. The result has been an equipment not in keeping with the requirements of a modern university, and the inevitable burden of an ever threatening debt. To remove these disabilities it has been conservatively estimated that not less than an additional endowment of three hundred thousand dollars is required. Thus the financial need of the college at the present time is the sum of at least five hundred and twenty-five thousand dollars. The hope has been expressed in certain quarters that some part of this large amount will come to the college from sources outside of the Maritime Provinces, but it will not be wise to count upon anything of the kind. In any case, the financial burden will be a very heavy one.

There is only one way, of course, in which the money can be raised, and that is by an appeal to the constituency which the college serves—the Church in the two dioceses of Nova Scotia and Fredericton. That is the only conclusion to which the Board of Governors could come. We shall be honored, I understand, by the presence at this Synod of a distinguished representative from the board, who will set before us the plans that are under consideration. I know that I need not bespeak for them an attentive and sympathetic hearing.

A few words in this connection. It is the duty of the Synod to consider very carefully what part of the financial responsibility ought to be assumed by the Diocese of Fredericton. It goes without saying that part of that re-

sponsibility is ours. King's College is the only Church of England institution of higher education in the Maritime Provinces. For many years we have been sending there a large proportion of our candidates for holy orders. This Synod accepted by canon a certain share in the government of the college. These considerations lead to one conclusion—part of the financial responsibility for the maintenance and restoration of the college belongs to the Diocese of Fredericton.

Having said so much, however, I desire to say that primarily the responsibility in that matter rests upon the Diocese of Nova Scotia. The foundation of the college, its history, its location, its distance from New Brunswick—all point to the fact that it is first of all a Nova Scotia institution, and that fact has never been lost sight of in this diocese. Thus the relationship of the college to the Diocese has been carefully defined by canon. It is "recognized as the theological institution of the Diocese," but that is as far as the recognition has ever gone. It follows, therefore, that—like our relationship—our responsibility is limited, and I think that the fact must be borne in mind in dealing with the problem that is before us in connection with the college. In saying so, I am not expressing my own conviction only, but one which was held as firmly by both my predecessors in the office of Synod, and in Bishop Medley's time the resolution was crystallized into the canon of the Diocese. I desire to make this quite plain, so that in the acceptance of this Synod of financial responsibility at this time the basis of that acceptance shall be the principle of due proportion.

In closing let me give you two thoughts that are on my mind. What they are the future of King's, it ought to be insisted, I think, that there shall be exercised in its administration the most careful economy. Under the most favorable circumstances the

difficulty of "carrying on" will be very great. Let it be laid down, then, as a principle that the annual expenditure shall not exceed the income. If, under the pressure of that principle, it should become for the time being necessary to circumscribe the activities of the college, then that must be done. For years past, in spite of all our efforts to increase the revenue, the college has been running into debt, so constantly recurring have been the deficits that nearly fifty thousand dollars of the fruits of the last extension movement have been absorbed by the overdraft. That overdraft has now been paid off, and the sheet is comparatively clear. A re-examination of the deficit policy, however, would be absolutely fatal. At any cost, therefore, the expenditure must be kept within the income.

The second thought is this—the greatest need of King's College—greater even than the need of a new building and an enlarged endowment—is that of a Church united in its support. You know as well as I know that heretofore there has not been unity of support and sympathy. I need not enter into the reasons for that division. It is enough to know that it is there. What I desire to say to the Synod at this time—and through the Synod to these members of the Church of England in the Maritime Provinces—is just this: Has not the time come for an earnest effort to get rid of our division in this regard? If Medley, and confirmed by resolution by both my predecessors in the office of Synod, and in Bishop Medley's time the resolution was crystallized into the canon of the Diocese. I desire to make this quite plain, so that in the acceptance of this Synod of financial responsibility at this time the basis of that acceptance shall be the principle of due proportion.

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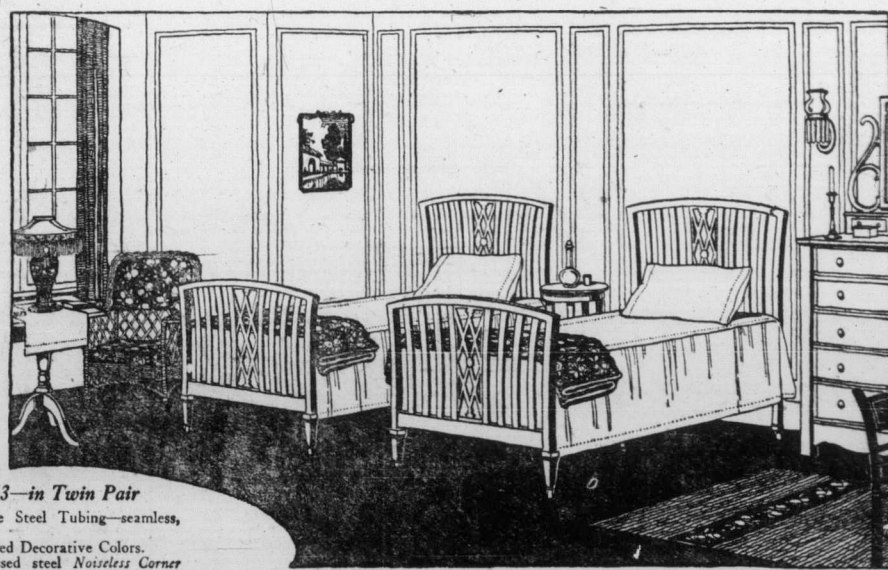
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