ederation on which I wish emarks. I gacknowledge ich in the confederation nmend itself to educationmend itself even to Kingsply an attempt to do now been done long ago; or mischief caused by the wo of the early supporters the careless ignorance of asle and the colonial secreod. It was an attempt to of our royal charter, which subsequent foundation of lleges, all to be included raity of Windsor. Kiags to be the first an a long ust as University College dation at Oxford, destined various times by the others, until the number to twenty-four, the last lege, founded as late as ink, was the ideal cony Kingsmen, such as the eorge W. Hodgson, one of and best sons of our nd one whose saintly character demands our tionate remembrance. This aspect in which the pro-self to his mind. I know ingsmen, also, who favor. the question, and had it onsideration, the result of night have been more suc-

of site was of course the t always will be so. > But adoubtedly superior claims on which kingsmen will the details of the scheme elopment. Perhrps you d I know some de, that this ger a live one, others, that nly suspended. Whatever there seems but little doubt t their meeting last June, a powerful scporific as to uspicion that the dose

SULTED FATALLY. yet been called upon to on the question of co-educano telting how soon the up for diacussion. In this ners, this university may and alone among her sisters provinces. Mount Allison cadia admits them; Dalem; and the university of had this very year declared into line with the majoricy. en the proposal is made to nted with being behind the ing ungallant if we refuse gentle sex. The gentle sex y expression contains one sal. It is because we wish the gentle sex, and not ed to the sterner masculine rould not have the sexes do strongly affirm that it is chivalrous feeling as from more from that feeling, at the outset assume this however, only at the outset. and that this privilege is those intended to take adere will be but slight obnment.

int will be yielded grace-isters and daughters of the pporters of King's make the he same time that. I beever even wish to do. But

DUCATION OF WOMEN. tly another question, and on arose, be separately dismatter, so far as action has gs has expressed herself in t extension of higher educa-Our university was indeed, and established examinabefore any other college in provinces. They have not dvantage of by many, chiefly ic generally are not aware a yearly contingent from and the Ladies' Collegiate established at Windsor. If nnual calendar you will see you can apply the phrase it is "short but sweet." To es in that list may be at-A.A. "And what does A.A." you ask. Why, associate t more pleasing and appro-us bachelors to welcome the ellow-bachelors, not even as as associates in arts. And say prospectively? I do net in prophecy, but one may d to indicate possible plans dvancement of the college, wment fund will be raised much difficulty, we confi-But we must not rest at. Even supposing five men e work of a college, and this he professors would admit, d to have only that number college of Dalhousie, only , has upwards of a dozen n will not permit of it. And v, even if Dalhousie had a sors, we could always depend body of students, their numextremely limited; and we ngly be overshadowed by any t us not be disheartened by towering presence of that rinly urge us on to still greater el sure they will be attended er results. Fellowships also

upporter of Kings let us have e or at least a corresponding ring the progress of the can-dowment fund, these corresaries would be especially useg for and assisting the official ough them, also, advertising

ald be circulated, and the in-

of, in fature, supplying our

could be advantageously es-

perhaps even more might be

we took a leaf from the poli-

gn book, and adopted the sys-

g that in every county of

lying this to Prince Edward

are old students of Kinge,

reton I know that there fourths of the counties of

In every county, then, in

TLY BEFORE THE PUBLIC. in a position to give full intending matriculants, and to ents who had not made choice to take the course at Windsor other places. All this would puble to the secretaries, and I sufficient number could be would willingly do this much nater without any pecuniary an do as much by the employ of money in further enlargand broadening the scope lonal work which lies beble university. Great as has we sometimes, in our optieve that the future will be

d that this generation will levoted and enthusiastic than s, nor less productive of great

concluding, which I must do

been of the most pleasant nature, and we leave them with sincere regret. Still we follow them." prefer not to dwell upon our departure, nor regard it as final, but rather to look forward

If I were asked to give advice to the students who remain, and especially the matriculants, it would be this: Attend as regularly as possible the meetings of the Quinctilian Society and thus fit yourselves to take your stand among educated men, and to hold your own in any profession; do not neglect the athletic or literary clubs, nor your literary exponent, the college paper. Study to observe and fulfil its motto: "Man-

hood, learning, gentleness."

Lastly and briefly, for I feel that I have already too long occupied your courteous at-tention, to president, professors, students, and citizens of Windsor, to all with whom we have come in contact during our short sojourn, with warmest wishes for their prosperity and happiness, we say, Fare-

(Evange ical Union Literature SERMON.

What is the Second Beath?

of this death.

There is, then, such a thing as the second is we do notknow. Nor is our ignorance to be greatly wondered at. For we do even know what the first death is. We presume that there is no man living-no man, at least, of any large capacity—who professes to under-stand fully what death is. And the reason why no man yet knows the full reality of death is just this—no man yet knows the full reality of life. All men almost know many of the conditions and concomitants and manifestations of life. And all men almost know a considerable number of the conditions and concomitants and manifestations of death. But what life and death themselves are, is still one of the great problems of the solence of physiology. It is, indeed, the greatest of all problems. It is an unrevealed mystery. Herein is a marvel: We are living, yet we know not what it is to live. Herein is a kindred marvel: We must die, and yet we know not what it is to die. So profound is human ignorance in reference to the things that most intimately

concern us. But while it as yet beffles the highest wisdom of the wisest to define life or death. we know that death is the opposite of life, and we feel that while we naturally cling, on the one hand, to life, we naturally shrink, on the other, from death. Life, in itself considered, appears to us to be desirable and delightful. Death, in itself considered, appears to us to be undesirable and dreadful. Death seems, in itself considered, to be a trial, and a difficulty, and a sorrow.

NOW THAT WE ARE TO IMAGINE satisfaction, peace, and even joy, in dying. Far from it. The history of the world, and moral especially the history of the church in the world, have presented to our contemplation almest innumerable instances of happy death. Whole armies of noble martyrs have died triumphantly, Thousands upon thousands have expired singling and shouting, "O death where is thy sting?" Tens of thousands have passed away, leav ing upon their inanimate countenances a kind of glorious smile that testified to the inward and unalloyed delight of their de-

parting spirit.
Nevertheless, even in the most exultant departures, death itself is something that is suffered. It is not dying that is delightful and glorious. It is something that is independent of the act or article ci dying that supports,—that calms,—that satisfies,—that ravishes. It is something in the spirit, or rather, we should say, something in the Saviour, or something in God, that fills the spirit with peace passing all understanding, and with joy that is unspeakable and full of

glory.

When, again, the death scene, instead of being delightful and glorious, is very terrible to the dying, it is generally its accompaniments that invest it with its terrors. Most comonly it is the thoughts of the dying,—the thoughts—sometimes flitting backward, sometimes flitting forward, some-times flitting upward, sometimes flitting inward, and sometimes flitting downward: it is these thoughts that clothe the act or article of expiring with all the awfulness of the king of terrors." The mere abstracted event of dying, is, in the great majority of cases, something less than dreadful. It is a suffering inded. But in millions of cases it is a suffering that consists rather in the endurance of ever-increasing inroads upon a state of self-consciousness than in agonies.

It is the though's, as we have said,—the thoughts that precede and accompany the act of dying—that make the death beds of so many scenes of inner and of outer awfulness. It is the thoughts. And no wonder. For the thoughts are in the heart of all that constitutes us what we are, and it must be awful indeed to die when the thoughts, while ranging hither and thither, find, like Noah's dove, no rest anywhere, abroad; and, unlike Noah's dove, find not anywhere, a

NOAHS ARK AS A HOME, It must be awful to die, when the thoughts, n going backward over the life, find nothing te approve of and everything to condemn, and when going upward toward God they find no Saviour between, no propitiation, and in God no access to the enjoyment of his loving kindness and tender mercy, -no for-giveness; and when going inward, they find germs of moral loveliness, no meetness for partaking of the inheritance of the saints in light, no renewal of the inner man, no transformation into goodness, godliness, godlikeness. It must be awful, when the thoughts going forward, see no glory beyond Jordan, no light beyond the valley of the shadow of death, no delectable mountains afar off,—no death, no delectable mountains afar on,—so glory, honour, and immortality, no crowns and palms. Oit must be dreadful to die in the midst of such thoughts. Death in such cases cannot but be "the king of terrors."

They will overcome, and they And no wonder therefore that scoundrels everywhere, whether crowned or cornetted, or light fingered and bare-footed,—it is no wonder, we say, that all rascals and villains everywhere, whether poor or rich, vulgar or genteel, should rush into all sorts of diverting indulgences, and should grasp at all sorts of physical and moral opiates, to get their minds delivered from their terrible idea of

Death to the inferior animals, though in general a thing of suffering, is in general far from being a thing of agitating dread or have sublime reference to universal human horror. And death to the good man, the weal and to universal divine glory; and if apiritually noble man, the Christian man, the so, he will bravely endure hardness as a be the work of an incendiary.

very briefly, I desire to express the gratitude of my fellow class-mates and myself for the numerous courtesies and kind attentions which we have received from the citizens of Windsor. Our intercourse with them has forth. Yea saith the spirit, that they may the most pleasant nature, and we

Still death is in itself always a suffering and hence it is that our Saviour speaks of "the second death." It is emphatically a to a happy re-union of each succeeding

suffering.
It would indeed be utterly in value to attempt to explain what the second death really is. If we cannot tell what the first death is, it must be utterly futile to attempt to define the mystery of the second death. As heart of man to conceive what is that glory of everlasting life, which God has laid up for them who love him; so the eye hath not not entered into the heart of man to imagine what is the dreadfulness of that death which is at once second and everlasting, and which God shall adjudge to them who love him not. It is enough for us to know that this Christ—to save it from being hurt by the SECOND AND EVERLASTING DEATH

is an everlasting suffering, a dreadful everlasting suffering. We suppose not indeed that it is a literal burning. We suppose not that there is a literal fire that is not quenched, or a literal worm that dieth not, or even an incessant literal weeping and wailing and gnashing of teeth. But we do suppose that all these figures are intended to represent to our minds a very dreadful state of He that overcometh shall not be hurt of the second death—Rev. xx., 11.

These words suggest to us something that is dreadful; but yet they affirm and promise something that is delightful. They are intended to suggest to us that it is a fear-ful thing; to fall in a support to our minus a very dreadful state of existence, the epoposite of the glory, honor, and bliss which are in the upper sphere of things, coupled with immortality. They are intended to suggest to us that it is a fear-ful thing to fall in a support to our minus a very dreadful state of existence, the epoposite of the glory, honor, and bliss which are in the upper sphere of things, coupled with immortality. something that is delightful. They suggest into the hands of an unoffended God, and that there is a second death, and that some to have his judicial wrath abiding on the may be hurt by it. They affirm and prom- soul, his wrath that is to come and that will ise that he who overcometh shall not be hurt be for ever to come. Aye, in eternity as in time, there are two estates of men-one of them blissful and the other woeful. And as blissful estate is beautifully represented as death. But what this second death really life everlasting, the woeful estate is as appropriately imaged forth, in terms of dreadul portent, as "the second death."

But we now turn from the consideration of the dark side of our subject, to the contemplation of its bright side. Its bright side is very bright. "He that overcometh shall not be hurt of the second death." The words are an exceeding great and judicious pronise. There is such a thing, it is true, as the second death. And to those who are subjected to it, the second death is a "hurt" -a hurt from which there is no possible recovery—it is a state of suffering, and of suffering that is irremediable. But "he who cometh" shall not be hurt of the second death. The exceeding great and precious promise is thus given to him who overcometh. And who is he? Whosoever he be, the description of him implies something that is, in itself considered, not peculiarly delightful. But it at the same time affirms something that is peculiarly delightful. The description of him implies that he has to endure antagonism; and that is not peculiarly delightful. It is not peculiarly delight-ful to be opposed. It is not delightful to have to fight. A state of war cannot be a lelightful state, It is a hard thing to have to live a life of battle.

And yet such must be the life of him who finally overcomes, and who, as one who finovercomes, shall not be hurt of the ally second death. Indeed all men's life must, in one way or

contest with threatening

HUNGER AND NAKEDNESS. Multitudes more have a hard battle to fight for comforts. Their life is a constant batile with depressing and adverse circumstances which cannot indeed deprive them of necessary food and raimert, but which make all above the barest necessities a matter of difficult achievement. Others have a hard battle to fight with ignorance. Their life is a constant struggle for knowledge. Others have a hard battle to fight with prejudice prejudice within and prejudice without.
Their life is a constant stuggle for freedom freedom of thought and freedom of speech and for the immunities that are the rights of

the freeman. There are other battles besides; many others. But in all that we have specified. and in all others without exception, there is a moral element—a something that has to do with moral fitness for everlasting life or with a contrary moral fitness—a fitness of immor-

ality for the second death.

If they, for example, who have a hard battle to fight all their life-long with disease, fight it bravely under the aspiring conviction that, whatever disorders they may be called upon to endure in their physical frames, God's plan of providential dealing with the whole race and with every individual in it is wise and just and good: if they hold fast the confidence that divine wisdom and love are behind all that they experience, and above them, and underneath them, and around them, and that with all their diseases, God is in Christ to them a propitiated God, who will make all things to work for their ultimate good, healing all their inward diseases—then they will desire, so far as their great and ruling desire is concerned, to hold life only for the purpose of doing duty and of being good, and the warfare that they wage will be a good warfare, their fight will be "the good fight of faith," and they will not be overcome. On

the contrary, they will not be overcome. On the contrary, they will overcome, and they shall not be hurt of the recond death. If those, again, who have a hard life-long battle to fighs with hunger and nakedness, fight it bravely; if, instead of sinking into a sullen despair in reference to themselves, or in reference to the progress of the world, or in reference to God's ways of dealing with them and with other men, they cherish the conviction, that, however hard, in consequence of men's folly and selfishness, their individual struggle may be—yet God, as a holy, holy, holy, propitiated God, is at the helm of things, and has His infinite wisdom and His infinite love overruling them all, and will yet bing glorious order and a beautiful kosmos out of moral chaos; if they have confidence that all on God's part is well—and well done—and that Hewill make all things to work together for the good of them who love Him, while

HE MERCIFULLY FORGIVES their sins through Jesus, then they too will use life only to do duty and be good, and their brave fight for the very necessaries of life will be a noble and a holy thing. There querors. They will overcome, and they shall not be hurt of the second death. This same sublime moral element may run through all the other life-long contests to which we have referred, and may ennoble and hallow them. In the life-long battle for decencies and comforts, in the life-long battle for knowledge, in the life-long battle for freedom, and in all others, the man milltant may be actuated by deep convictions of the wisdom and goodness and propitiousness of God, and by sublime alms—aims that

finally overcome; and he shall be one of those who will not be hurt of the second death. who will not be hurt of the second death.

But, alas, it is possible to be animated,
while in these very contests, by very different moral principles, and to be in all of them
overcome. In the battle against disease it
is possible for the man militant, or for the woman militant, to get to be discontented even with God; to get to be fretful or sul-lenly despairing in reference to the wisdom and the goodness of the providential ways of God. And the spirit, at the same time,

the eye hath not seen, and the ear hath not round and end on self. If so, alas, it is unheard, and as it hath not entered into the holy, and it must be unhappy. It is not overcoming. It cannot overcome. It is evercome. It is far from being a conqueror over evil; and it will be far, therefore, from een and the ear hath not heard, and it hath | being morally fitted, unless it repent, and become a new spirit, to live and reign with Christ in everlasting life. It has

NO SHEILD OF FAITH IN GOD. second death.

If one, too, who has a battle to fight with hunger and nakedness, fight it in a spirit of moral discontent and despair, grumbling at God, having no confidence in the wisdom

and love that are underneath and around the whole probationary system of things that have relation to men, and seeing nothing in the work of Jesus to give him, in the midst of all his trials, peace, and lively hope, and love, and joy, and to assure him that right will yet triumph over wrong, and benevolence over selfishness, and bliss over wee, so that our earth shall be a new earth, a Paradise restored—then instead of being a moral hero in his life's struggle, he renders himself a moral coward and poltroon. Instead of morally overcoming, alas for him, he is morally overcome. He basely surrenders all in his soul that is morally ennobling; and how, therefore, could he be warranted to expect that he would ultimately triumph, and not be hurt of the second death?

So, too, he who struggles for the decencies and comforts of life, may struggle in secret discontent with God, and in the spirit of that selfishness that is ever crying: Give, give, give to me. If so, he cannot morally overcome. He is overcome of evil, and he must be in danger of being hurt of the second death.

And he, too, who struggles to know, but who enlists into the army of the knowing with some other aim than to be good and to lo good and to glorify God, he is not, and he cannot be, a moral conqueror. He may be an intellectual conqueror, just as another man may be a physical conqueror, but he himself is conquered by evil. And he is in danger of being hurt of the second death. So, too, with the wrestler for freedom. If if be for his own freedom only. If it be to put others down to his level who are above him, or merely to put himself up to their level, that he, whatever may become of his other fellows around him, may be exalted. If it be envy or discontent, and not love, that actuates him; and if there be no recognition of the duty which we all owe to Jesus and to God; then he is morally overcome of evil, and will do evil, and must be in danger of being hurt of the second death.

THE TRUTH IS

that inside of all other battles or contests there is a vital moral battle, in which every another, be a life of battle. Multitudes, for example, have a hard battle to fight for health. Their life is a constant contest with and on the side of evil, which must be waged weldon, M. P., G. A. Blair, W. F. Dibblee, that there never can be calm composure and satisfaction, peace, and even joy, in dying.

The history of the world, and is a constant concess with disease. Multitudes more have a hard batter of them and the for decent raiment. Their life is a constant desires and temptations and other circumstant desires and temptations are circumstant desires and temptations and temptations are circumstant desires and temptations are cir starces may suggest to him that the great end of life is to indulge the lust of the flesh; or they may suggest to him that the great end of life is to indulge the lust of the eye; or they may suggest to him that the great audit it.
end of life is to indulge the pride of life. The following were appointed for the They may suggest to him that the great aim of his life should be to pamper his animal desires, or to make money, or to get know-ledge, or to get fame, or to get grandeur. But the man's conscience is up in arms against the vile suggestion, and his conscience is supported by the Bible and by the mind of the Divine Father, who tells us that the great aim of life should be to love the Lord our God with all our heart and soul and mind and strength, and to love our neighbor as we love ourselves. It is also supported by the mind of Christ, who came into the world to make such propitiation for our sins and for the sins of all, that his love might constrain all, and that all might learn to \$410.88, was deposited. love all and to love God supremely. His conscience is supported, too, by the mind of the Divine Spirit, who is poured out baptismally upon him, and not upon him only, but upon all flesh, that all might become pure and love one another and love God suoremely. Thus there is antagonism between the man's conscience and his lusts, his tempted and tempting desires. There is a battle; for there is a company of two armies within his spirit. This battle is the sub-blimest that can be fought on earth, and the man must, in that element that is the very centre of his manhood, take his side in it. He must be militant. He must either take his side with his lasts—his tempted and his tempting desires-against his conscience, or with his conscience and with his God and his Saviour against his tempted and tempting desires-his lusts. If he take his side against his conscience—he fights indeed; but he fights against the noblest element of his own nature—he fights against his God—he rushes on the thick bosses of Jehovah's buckler. He must be ignominiously vanquished. He must be overcome; and, alas, he must be hurt of the second death. But if, choosing his battle-field, and choosing to have it on Calvary, he take his side against evil, and with Christ and God and his own

> is to him: "He that overcometh shall not be hurt of the second death." SPRINGFIELD, K. C.

> contclence, his struggle may indeed be severe;

it may cost him many wounds, and leave en him many scars. But his victory is cer-tain, and he himself is noble. He is a hero.

More is he that is with him than all they

that are against him. And thanks be to God which giveth him the victory. He overcomes. He conquers. He more than

conquers. He triumphs. And the promise

(FROM OUR OWN CORRESPONDENT.) CASE SETTLEMENT, June 24. - On Wednes day, June 23rd, the school of Miss Jessie A. F. Fairweather, Joliff's Brook, district No. 17, held its public half-yearly examination. Of the 38 enrolled pupils, 25 were present and conducted themselves excellently. The pupils were examined in reading, British history, grammar, geography, written and mental arithmetic, writing, algebra, recitations, etc. The average attendance of this school is 20. There were 16 visitors and the three trustees present. Addresses were made by the trustees and others. Miss Fairweather remains in this school another

Oa Monday night, Mr. Somerville's barns. a few miles above Norton station, were burned to the ground. Mr. Somerville lost believing man, is divested of all its great good seldier of Christ, and stand and with-terrors. When he dies he can depart in stand, and conquer. And thus he will new building in the village.

C OF E. SYNOD.

The Mission Chapel Question. The Business Transacted at Wednesday and · Thursday's Sessions.

Diocesan Church Society Anniversary Meeting.

The seventeenth session of the Synod of the Diocese of Fredericton opened on Wednesday morning in Trinity church school room, His Lordship the Metropolitan presiding. The session opened with devotional exercises and the secretary certified that there was a quorum of both orders present.

On motion, the minutes of the last session were confirmed, and Rev. Mr. Dinzey of Eastport, Rav. Mr. Peters of Bathurst, and Rev. Mr. Harris of Amherst were invited to sit in the synod. W. M. Jarvis moved, seconded by Hon.

D. L. Hanington, that the order of business be suspended to admit of the introduction of a resolution for the adoption of the declara-tion of principles and constitution approved of at the last session. - Carried. Mr. Jarvis then moved that the declara-

tion of principles and constitution approved of at the last synod be and are hereby finally adopted.—Carried. Rev. Canon Brigstocke moved that the synod proceed to the appointment of the

STANDING COMMITTEE by nomination and ballot. - Carried The following nominations were made :

CLBRGY. TAITY Rev Canon Medley,

" Ketchum,
" Bigstocke,
" DeVeber, Chief Justice Allen, G S Grimmer,
Hon B & Stevenson,
G A Blair,
C W Weldon, MP,
G S Smith,
Wm Jarvie. G M Armstrong, J R Campbell,

The following were elected :-CLERGY. LAITY. Chief Justice Allen, Rev Canon Medlev. Brigsticke,
Nea es,
G Roberts, W M Jarvie, Hon B R S evenson, C W Weldon, MP. Rev, Canon Brigstocke moved that the

order of business be suspended for the purpose of electing delegates to the provincial synod. - Carried. On motion of Rev. Canon Brigstocke is was decided to proceed with the election of delegates by nomination and ballot. The delegates were chosen as follows:-

CLERGY. LAITY. Chief Justice A'len,
Hon B R Stevenson,
D L Hanington,
W M Jarvis,
C W Weldon, Rev Canon Medley,
" DeVeber,
" G G Roberts, Canon Neales, G M Armstrong, C W Weldon, C H Fairweather, Hurd Peters ; C N Vroom, ; Sheriff Sterling, R T Clinch, G R Parkin, R B Haddow.

G A Schofield, W F Dibbiee, H A Johnston, A P Tippett, M W Frith, John Sears. Ray O S Newnham, His Lordship appointed the following a the lay members of the

BOARD OF DISCIPLINE

The secretary laid on the table a statement of the contingent fund of the synod. and B. R. Stevenson was appointed to

joint board of domestic and foreign mis-CLERGY .. Rev Canon Brigstocke,
G M Arestrong,
D Forsythe, G H Lee, T B Robinson, E J Wetm .rs.

The lord bishop and the bishop coadjutor are ex officio members of the committee. Hon. Mr. Stevenson reported having found the contingent fund account correct. The account showed that the balance on hand on July 1 last was \$373 98, and the re-

The committee on Sanday schools was Rav. Cannon Medley, Rev. Canon Brigatocke, Rev. Canon Neales, Rav. G. G. Roberts, Rev. J. H. Talbott, Rev. D. Forsythe, Rev. J. C. Titcombe, Wm. M. Jarvis, C. H. Fairweather and G. H. Lee.

The Metropolitan reported having secured the passage of a bill by the legislature re-moving any possibility of trouble arising from the calling of the synod last year. A bill for printing amounting to \$8 was or dered to be paid. It was reported that Mr. Reed would be pleased to have the members of the synod visit the Owen's art gallery.

The synod then adjourned for dinner and resumed work at two p. m. The Metropolitan announced that copies of the declaration of principles and constitution

distributed among the members. G. SIDNEY SMITH said he had a memorial to present. He assured the synod that it was painful to him to do so, as it brought him into direct an-tagonism to his lordship and many of those whom he respected and considered his friends

of the synod were on the table and would b

He then read the following memorial:-To the Right Reverend the Lord Bishop Fredericton:
The Reverend the Clergy and the representatives of the laity of the Church of England in the Diocese of Fredericton in Synod as-

semble 1: The memorial of the Rector, and of the Rector Church Wardens and Vestry of the Parish of Saint Paul, in the city and county of Saint John, in the dicesse of Fredericton: Humbly sheweth-

That in or about the monthy of July, A. D. 1884, your memorialities received from the Secretary of this Synod a copy of the opinion of Mr. Bethune, Q. C., on the case submitted

That, your memorialists have recently been favored

That, your memorialists have recently been favored with a copy of the opinion of Mr Bethune, on the case staten for his consil cration by a committee of the synod, of which your lordship was chairman, in accordance with the recomme dation of that committee in their report submitted to the synod in July last, when this opinion was submitted, and are therefore aware of its trus, your memorialists need only remind your I riship that thir views as to the illegality of the use of the mission chapel, and the itense is used by your lordship to Mr. Davenport to minister therein, and which views were at an early date communicated to your lordship, have been in all respects confirmed by Mr. Bethune's opinion.

As the question at issue was a legal one, and the opinion of Mr. Bethune was sought—to use the linguage of our for liship as one of the committee—in the hope that it would lead to a solution of the difficulties without the notaciety of a nestile suit fin the courte, and so the sentleman selected to determine the question was the choice of the committee of the synod, of which your I raship was a member and chairman, and as there is no question as to the accuracy of the facts upon when the opinion is based, your memorialists deemed themselves justified in expecting that your lordship would have readily concurred in Mr. Bethune's decision, and that before this Mr. Davenport's license would have been revoked.

Your memorialists cannot but express their dis-

readily concurred in Mr. Betbuue's decision, and that before this Mr. Davenport's license would have been revoked.

Your memorialists cannot but express their disappointment that so long a time should have been a lowed to elapse without any action being taken by your lordship as they cannot but think that the revocation of Mr. Davenport's license is, under the circumstances, not only as act of justice due to themselves, but one which would go far to put an end to those unhappy differences in the parish of St. Paul which have been caused by the erection of the chapel and the granting of your lordship's license to Mr. Davenport. Bo long a time has elapsed without this excected action being taken, your memorialists cannot in justice to themselves longer refram from bringing the matter to your lordship's notice, with a view of ascertaining whether it is your lordship's intention to accept Mr. Bethune's opinion as a true exposition of the law governing the question in dispute, and as a natural consequence to recall Mr Davenport's license. Your memorialists fully endorse the sentiments of the committee of synod when they deprecate theresority any legal priceedings for the settlemant of existing differences as being antagonistic to that spirit of leve and charity which should animate every member of the church and immemorial usage they are entitled. And if, in o der to do so, they should be compelled to r sort to the legal tribunals of the country they cannot be justly charged with having sacrified any feeling of loves and charity if they shall have first exhausted every available means of effecting an amicable arrangement.

arrangement
It is with this object in view that your memorial-

signed the report of the committee which recommended a reference to Mr. Bethune, because I judged that it would be productive of no good result. As, however, one of the committee, an eminent member of the legal profession, expressed a confident hope that such reference would be taken as a concilatory measure, and would probably lead to an amicable arrangement of the whole matter, I, with others, withdrew my opposition and suffered myself to be persuaded to sign the report. Mr. Betune's opinior, it must be remembered, is not a judgment, nor the decision of an arbitrator; it is simply the opinion of able laweyr, on a case which has not been debated before him. The rector and vestry take it for granted that I am bound by that opinion, and they it far that I must ace upon it at oner. They may not have heard, or may have forgotten the distinct statement of His Honer, the Chief Justice of New Brusswick in the Synod of 1838, that "no one would be bound by this opinion," when obtained, I fully assented to that view, and so did many others then assembled in Synod. When the opinion of Mr.

meat of His Honer, the Chief Justice of New Brunswick in the Synod of 1:83, that "no one would be blound by this opinion," when obtained. I fully assented to that view, and so did many others than saembled in Synod. When the opinion of Mr. Bethune was read before the committee, I raiterated my coviction that I was not bound by such opinion to which none of the committee offered any objection. I cannot therefore consent to be bound now by what I never understood to be binding when it was first proposed, and to which I withdrew my opposition on the express saturance of a learned member of the committee that he believed it would lead to an amicabe estelement of the whole difficulty.

I cannot onceal from the vestry, and my belief it shared by many others, cergy and lairy, that the shonest, faithful work dene by the priest in charge of the mission chasel has been of great advantage to the church, who in all probability would never have entered it. thas affectually promoted a spirit of reverence and davotion. It has called forth a spirit of some who have never joined in its wordhip, nor witnessed its devotion. It has called forth a spirit of sum eyelicly and unostentationsly, with a marked absence of that bitterness of party spirit so conspicuous in some who have never joined in its wordhip, nor witnessed its devotion. It has called forth a spirit of sum cauli to that given by westlay parishes has been contributed to the priest in charge, and in the maintenance of the services, a large sum equal to that given by westlay parishes has been contributed to the priest in charge, and in the maintenance of the services, as large sum equal to that given by westlay parishes has been contributed to the priest in charge, and in the maintenance of the priest in charge, and in the maintenance of the priest in charge, and in the maintenance of the priest in charge, and in the maintenance of the priest in charge, and in the maintenance of the priest in charge, and in the maintenance of the charge of the charge of the charge of the

To which last communication your emorialists found it necessary, in order to remove certain misapprehensions to send to his Lordship the following communication: To the Right Rev. the Lord Bishop of Fredericton. My LORD-The rector and vestry of the pirish of

Scort tary of this Synod a copy of the opinion of Mr. Bethune, Q. C., on the case submitted to him by the committee of the Synod to whom was referred the memorial from the Parish of St. Paul presented to this Synod in July, 1882, respecting the legality of the establishment of the Mission Chapel (so called) in the Parish of St. Paul.

This communication having been forwarded, as your memorialists observe from the journals of the synod, by the direction of the synod, they considered it to be an efficial reply to a memorial submitted by them, and to contain an exposition of the law governing the question involved and to which their attention was by this means directed.

Finding that after the lapse of a considerable time no steps had been taken by his lordship the bishop to carry the law into effect, your memorialists, in order that no negligence should be attributed to them, and conceiving that possibly his lordship the bishop might consider that some application should be made to him to carry out the law, before he felt justified in taking any active steps in the matter, osused the following communication to be addressed to his lordship:

The memorial of the ractor, church wardens and vestry of \$t. Paul's church, parish of \$t. Paul', respectfully sheweth;

The memorial of the ractor, church wardens and vestry of \$t. Paul's church, parish of \$t. Paul', respectfully sheweth;

The memorial of the ractor, church wardens and vestry of \$t. Paul's church, parish of \$t. Paul', respectfully sheweth;

The memorial of the ractor, church wardens and vestry of \$t. Paul's church, parish of \$t. Paul', respectfully sheweth;

Such a report deserved the most exreful and respectful consideration of the synod. No wonder that in deference to the united judgment of your lordship and the committee were requested to carry the r. commendation into effect. The committee acspectful consideration of the synod. No wonder milities of him in the committee of the tinder of the synod in the committee were requested to carry the synod in g at the inition was in the committee were requested to carry the remmendation into effect. The committee accepted the trust and at the next sossion of the synod in St. John, in July, 1834, presented the opinion of Mr Bethune on the legal questions which they were authorized to submit to him. The synod returned the synod which did to the synod in the synod returned the synod which they were authorized to submit to him. The synod returned the synod which they were authorized to submit to him. The synod returned the synod was to the weight to be acted to the opinion, and how far your lordship and the synod are bund to act in conform ty with it. No one ever supposed that it would be legally binding in the sare sense that a judicial decision would be Chief Justice Allen simply retterated what the committee (some of whom were eminent lawyers) had already stated in their report. But the chief justice a member to the information of the synod, and for the information of the synod, and for the information of the synod, and for the information of the synod, so I no weight whatever in the settlement of the matter in dispute, not speak of the scant courtesy thus shown to the information of the synod, and for the information of the synod. The parish of St. Paul, the committee of syno is and in the same search in the consideration of the case submitted to him, and whose disintersted and generous labors for the good of the church deserved descreded with a vice submitted to him, and whose disintersted and generous labors for the good of the church deserved the submit of the information of the synod. The parish of St. Paul, the committee of syno is an interest of the synod and for th very moment the opinion was received virtually re-jected it and yet allowed it to be read in synod and sent to the parish of St. Paul, in some sense as an answer to the parish of St. Paul, in some sense as an answer to their memorial, without one word of explanation. Again, for more than a year members of the church were permitted to infer from the journals of the synod that your lerdship had deliberately signed the report of the committee after many conferences on the subject, whereas it is now revealed that you did so with great reluctance, because you judged the recommendation contained in it would be productive of no good result. All the more reason, one might naturally suppose, why the synod from the ed every available means of eff.cting an amicable arrangement.

It is wind decess out tordship: and they express the lists now defress tout brotship: and they express the lists now decess out brotship. The property of the committee after many conferences on the subject, whereas it is now revealed that you decessed by you lordship for the delayed by you lordship for the nature the action indicated by your memorialists and thus rendering unnecessary that recourse to legal proceedings which your lordship so strongly deprecated and which your memorialists would not your consent to take as a last resort, and then with great rejuctance.

Lated at the Gity of Port and this 10th day of September, 1854.

(ed.) W. H. Devere, Rector.

M B Dixon, Vestry Cierk.

To which communication his lordship was pleased to make the following reply, manely:

Fredericon, Sept. 22, 1884.

Dean Sirs—I beg to acknowledge the receipt of a communication from the rector and vestry of at the regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to this document, on the spirit of which I regard to the document of the whole and the spirit of which I regard to the document of the whole and the spirit of which I regard to the document of the whole and the spirit of which I regard to the document of the whole and the spirit of which I regard to the spirit of which I regard to the document of the whole and the spirit of which I regard to the document of the spirit of which I regard to this document, on the spirit of which I regard to the document of the spirit of which I regard to the document of the whol

ship's eletter the rector and vestry do not anticipate any good result, fr im a conference between representatives of the two congregations, as suggested by your lerdship, especially as the mode of settlement adopted by the synod seems never to have met with favor from Mr. Davenporter his congregation. In the discharge of a duty no less painful than necessary the rector and vestry of St. Paul's have stuliously refrained from questioning the purity of your lordsnip's motives or imputing unworthy designs to the supporters of the mission chapel. It is much to be wished that your lordship had pursued a similar course, while advocating the cause of the mission chapel instead of throwing out instinuations apparently against some members of St. Paul's church, which were both uncalled for and undeserved.

Dated this twenty-seventh day of Kovember, A. D. s.

Dated this twenty seventh day of November, A. D.s. By order of the Vestry.
(Signed) W. H. DEVEBER, (L.S.)
M. B. Dixon, Rect Vestry clerk.

His Lordship subsequently replied to the above communication as follows: FREDERICTON, Jan. 8, 1885.

DEAR SIRS.—I beg to acknowledge the receipt of your letter dated November 7th, 1884. If I have not replied to it before, it is from no want of courtesy to you, but from a conviction that no benefit is likely to arise from continuing a correspondence when the parties to it differ so widely, and when my proposition for an emical ladicussion of the matter meets with

arise from continuing a correspondence when the parties to it differ so widely, and when my proposition for an amicalle discussion of the matter meets with so little favor.

I have already explained the reason for my signing the report laid before the synod, in which several other members of the committee entirely concurred with me. I took the earliest opportunity of stating that I should not hold myself bound by Mr. Bethune's opinion, and no man is, I believe, morally bound by that which he distinctly states he will not be bound by. Certainly the Chief Justice never intimated that I shruld be either legally or morally bound by such an opinion, I say this without the smallest disrespect to Mr. But une's character or learning.

I am extremely surprised that you should imazine that I have thrown out insinuations against certain members of the vestry of St. Faul's Far from it, I have addressed my remarks to the whole vestry, not a portion of the body, and so far from insinuating any unwarthy motive, I suggested an amicable conference, with the express purpose of preventing any insinuation which might be thrown out by persons not members of the Church of England.

It seems a strange misapprehensien that the person who desires to prevent an ins nuation and propose a plan in order to secure the vestry against the being made should be deemed to have mode it himself. I u terly and entirely disclaim any such inference.

JOHN FREDERICTOR,
The Rev'd the Rector and Vestry of St. Paul.

With this letter the correspondence ceased Your memorialists finding, therefore, that it is not the intention of his Lordship the Bishop to act upon Mr. Bethune's opinion or to reto act upon Mr. Bethune's opinion or to recognize the principles of law governing the
church in this diocese which it sffirms, feel
constrained, in view of the importance of the
question involved and its effect upon the whole
parochial system of the diocese, as hitherto recognized and acted upon, to lay this matter
again before the Synod, in order to enable this
body to express its views upon the subject,
and take such action thereupon as they may
deem the interests of the church demand, reserving nevertheless all rights to which the
parish of St. Paul is legally entitled.

In conclusion, your memorialists beg to in-

parish of St. Paul is legally entitled.

In conclusion, your memorialists beg to inform the Synod that they have not been neglectful of their rights or unmindful of the duty which they consider they owe the Synod in this matter. A memerial similar in substance to that now presented was prepared and duly forwarded to be laid before the body at its session to Fredericton in July, 1885, but owing to some accident or misadventure not within the control of your memoralists, or, as they found on enoughy, not attributable to any they found on enquiry, not attributable to any fault of the postal authorities, did not reach

All of which is respectfully submitted.
All of which is respectfully submitted.
Dated at the Parish of St. Paul, in the city and county of St. John, in the dicesse of Frederiction, the 30th day of June, 1886. W. H. DRYTEER,

M. B. DIXON, Vestry Clerk.

Mr. Smith moved that the memorial be received.

Hon, Chief Justice Allen seconded the mo-

tion, stating that its adoption was, of course, another thing.

The motion was carried.

REV. CANON BRIGSTOCKE resented the report of the board of foreign and domestic missions.

G. Herbert Lee, the treasurer of the