

its ranks, the men and especially the young men of their numbers, and moreover their societies are calculated to draw in those who are not attached already to their body.

That the church should be behindhand in this matter, is neither wise nor creditable.

It is not wise because where Benefit and Benevolent Societies, exist in connection with other bodies, their tendency is, to draw the members of the church, who have prudent foresight in worldly provision,—first into the society itself, and thence by easy steps into the sect to which it is attached, and thus a soul is robbed of the benefits the church provides for the soul and spirit, because she has not provided for the well-being of the body. It is not creditable, because it is going back from the first principles of the church, as enunciated by her Divine founder and his first appointed ministers, who not only called upon men to repent and be baptized and flee from the wrath to come; but healed the sick and fed the hungry,—and showed by the caring for mens bodies, which they are most ready to value themselves—that they truly loved them and wished them well, and so might be believed when they declared, their “ hearts desire and prayer to God” for them to be “ that they might be saved.” These are some few of the views which led to the introduction into the synod, of the movement to form “ a Church Institution.”

As a mere Benefit Society,—such an Institution is calculated to draw together the men and especially the *young men of the Church*, and as the intention is that each branch shall be at liberty to add *bye-laws, not contradictory to the general principles of the Church or of the Church Institution*, the Institution will form in each parish or mission, a nucleus, around which the pastor may form all sorts of useful organization as. e.g. Reading Societies—Debating Societies,—Visiting Societies—Public Classes—Lectures. And thus instead of losing the hold we have on your men as long as they are catechumens—which too often ceases as soon as they ought to become communicants, we shall not only retain that, but it is hoped—show such advantages that it may be thought by many who are not of us—nor, indeed of any religious body at all,—that if they come with us, we will do them good—good we will do them and to their souls,—when indeed they only look in the first instance for good to their bodies and minds. The *Preamble* of a kindred society formed by another branch of the church is added, to show what is intended by the Benefit part of the proposed Institution,

“Whereas, it is perfectly consistent with the dictates of prudence, and the principles of religion, that men liable to be overtaken, at any time, by disease, or some of the accidents of life, and certain of being sooner or later forced to obey the summons of death, should make *even* temporal provisions for these events: *Therefore*, we the subscribers, being all residents of the Province of Nova Scotia, in order to raise a common fund for this purpose, for the mutual advantage of ourselves and of those who may choose to associate themselves with us, under our constitution: * * * * do agree to enter into an *Association*, and to be governed by the following articles” :—

The plan of the benefit part of the Institution on principles, acknowledged and approved by the highest authorities in the mother country, is appearing in the *CHURCH CHRONICLE*, see August and October, and will continue to appear until the whole shall be made clear. In this way it is hoped that the matter will be fully ventilated in every portion of the diocese and ultimately a most useful engine be set in motion for the good of men's bodies and souls, *et pro ecclesia Dei*.