

reference to controlling intelligence and a final cause to account for the existence of man."

The Rev. Dr. Partridge then addressed the Convocation on the subject of "Our University." One of the most important facts stated by him was 80 per cent. of the Church of England clergymen in Nova Scotia had received either in whole or in part their education within the walls of King's. He argued in favor of the establishment of a Chair of Agriculture, and also for the giving of degrees in music, for which the statutes make provision. He made interesting allusions to the Universities of Oxford and Bologna, and closed by expressing the earnest hope that all past differences concerning the consolidation question should be allowed to die, and that all should unite in building up the College.

The next address was given by George Stewart, Esq., D.C.L., on the subject of "Canadian Literature." After thanking the Convocation for the honor conferred on him that day, he proceeded to refer, in an address replete with interesting information on the subject of literature, to several of the names of poets, historians, humorists and others, both English and French, which adorned the literature of Canada.

Dr. Trenaman, President of the Alumni, was then called upon to present the Alumni prizes to the boys of the Collegiate School. The first prize, value \$40, was won by P. B. Chandler, from Dorchester; the second, value \$20, was won by C. Stairs, from Halifax; the French prize, value \$15, was also won by P. B. Chandler.

The next address was given by the visitor of the College, the Lord Bishop of Nova Scotia, who dwelt particularly upon the fact of the Metropolitan's presence, and the great benefit to be expected therefrom. The Bishop made the gratifying announcement that the Metropolitan had just doubled his original donation of \$50 to the "King's College Restoration Fund," and he urged all the friends of the College who had already subscribed to that fund to go and do likewise, and those who had not to lose no time in subscribing to this fund, which, as they saw that day, was doing such a good work for the College.

The last address was given by the Right Reverend Bishop of Iowa, the learned historian of the American Church. He is an orator, and from the first to the last word of his eloquent speech, held the undivided attention of the large and cultivated audience before him. He referred to the Athanasian Creed, which he hoped to see introduced into the Revised American Prayer Book. The Bishop's allusions to Rev. Chas. Inglis, the first Bishop of Nova Scotia, were very eloquent, especially to that thrilling scene in Trinity Church, New York, when, as the Rev. Charles Inglis, he insisted on reading the prayers for the King, though rebel soldiers had entered the church, and had threatened to fire upon him if he did so, and he knew of the threat. He referred most eloquently to Bishop Inglis' interest in the Church in Windsor, to his interest in the College, to his personal and careful supervision of the materials employed in constructing it, and to original letters from Bishop Inglis to Bishop White, of Pennsylvania, which he held in his hands, which time would not allow him to read, but which he would in another way present to the public. The Bishop closed his brief speech by a humorous allusion to the train, and resumed his seat amid enthusiastic applause.

The President dissolved Convocation in the usual form, and the proceedings of a bright and happy day in the annals of the University of King's College were brought to a close by singing "God Save the Queen."

SERMON—(Continued.)

Preached by the Venerable and Most Reverend, Dr. Medley, Lord Bishop of Frederic-

ton and Metropolitan—at the Encenia Kings College, Nova Scotia, June 1st 1886.

Nor do I think that either the college or the community at large would gain by restricting the course of study at this college within the narrow limits of a theological school. It would deprive the majority of students of all interest in the college, as they would be unable to prosecute their studies in these branches of knowledge which would be of the greatest benefit to them; and the advantage which would be gained by divinity students of a longer preparation for the effectual discharge of the duties of their sacred calling would, in my opinion, be counterbalanced by the loss of that mental discipline and that general knowledge, which is essential to the formation of a wise and useful clergyman. It must however, be admitted that a great burden is laid upon the professors, by the very limited acquaintance with classical learning, and even with the ordinary rules of grammatical construction to which some students attend before they enter upon their collegiate course, ill grounded and often only half trained, except to master at once books of acknowledged difficulty, and execute off-hand (I fear) impossible tasks. Such difficulties are aggravated by the precipitate haste with which parents send their sons to college, before they have fitted them by previous preparation for what the professors are both able and willing to impart. With the standing of men, in age, they are almost boys; released from school government, yet unable to govern themselves such are exposed to the temptation of becoming "many masters," unable to see the advantage of strict self-discipline and to understand that real knowledge can only be acquired by humble patient labor, the work not of a turn or two but of a whole life.

How immeasurably are all our difficulties increased by the impatient restlessness of the spirit of our times. Men will not build in patient trust, but must see every thing finished in a single day; they cannot see the advantage and the dignity of honest unrewarded labor even to ourselves. They will not give without a showy manifest result, which in its prosecution of good works, more resembles the action of children playing with their toys, breaking to pieces first one and then another and murmuring words of dissatisfaction with them all. The question before us to-day is simply this, are we satisfied that the work is a good work? Are we in a position to undertake and maintain it, and do we desire it to last beyond our own time? If my brethren I were in imagination addressing myself to a larger audience, I would venture to say to the churchmen of these provinces, it is not so much the college which is on its trial, as yourselves. Men look to us to form their opinion whether the education of churchmen is a subject in which their hearts are interested or not. They well know for how long a time this college was nursed by liberal grants, both from the benevolence of England, and the aid of the government of the province. They see that in both cases aid has been withdrawn. They ask themselves how long did we expect to be supported by state aid and by other men's bounty? They point with some degree of self congratulation to the zealous efforts of religious bodies no wealthier than our own, to the magnificent gifts or bequests of rich men in those communions in order to perpetuate systems of religion agreeable to their own theories, and to raise the tone of education among their sons. Well may they ask, what have these wealthy churchmen done to lift their own college above its financial difficulties? to place it in a position above doubt? to render it an institution to aid churchmen who pride themselves on their antiquity may reasonably look to furnish an education agreeable to their own cherished belief? to prevent it from growing prematurely old and from sinking into the position of decrepit, dishonored, forgotten structures, erected by those who "began to

build, but were not able to finish?" It is always irksome, it even savors of what is mean and beggarly, to be clamoring for money: though it must be confessed that we live in a begging age. But it is not dishonorable, it is only great and wise, to raise our finances to the measure of our necessities, and to call on all the sons of the church whatever be the station, whatever be their means not to let the sands in our hour glass go down into emptiness, not to allow our church to be dishonored by its want of public spirit and Christian liberality. I plead then first, that all those who subscribe (of whom the majority have not paid) the sum of \$30,000 for the deficiency of the endowment of this College to fulfill their engagement as a matter of common honesty.

I plead secondly with the many who have made no such contract, that they speedily come to the front as is the duty of Christian soldiers, for the smaller gifts of a multitude would raise no inconsiderable amount. But beyond and altogether above this financial question, I entreat you, as those who are more than can be told to the church of God, as baptized Christians, who, unless you be reprobates, have the Holy Ghost dwelling in you, as consistent communicants, whose duty it is to "strengthen the weak hands and support the feeble knees;" as stewards of every gift that cometh down from the Father of lights of every part and portion of that earthly treasure which some men value far more than their brethren's good or the salvation of their own souls, do something more for this Godly institution, than you have yet performed; made it a work of real earnestness. Shake off those unworthy prejudices and rambling suspicions which lie festering in the rich man's bosom, let us all be of one mind and of one soul in doing all we can, hoping the best, believing the best, and ever aiming at the best, remembering in our daily work, and daily prayers, both the account that is to be given, (how soon none of us can tell) and the reward that is promised, so far above all expectation, a joy unspeakable, for all who follow the one bright example of Him who "went about doing good."

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

SYNOD MEETING.

The Synod met in St. Luke's Church on the morning of the 3rd inst. Early celebration of the Holy Communion was had at 7:30 a.m., and Litany with a second celebration at 10 a.m., at which the Right Rev. Dr. Perry, of Iowa, assisted the Bishop of the Diocese. The Rev. Dr. Partridge was the appointed preacher, and delivered an able sermon, from the words "That they all may be one," in which reference was made to The Church's broken unity, and to the hopeful signs of reunion. The preacher also referred to the approaching centenary of the founding of the See, and expressed approval of its being recognized in the form of a Cathedral for the Diocese.

His Lordship's charge was full of interesting information and good practical advice for Clergy and Laity. In opening he made touching reference to the lamented decease of the Rev. Geo. W. Hodgson, who will ever be held in long remembrance by the Clergy and Laity of the Diocese. His Lordship noted the difficulty of securing a sufficient number of men for the ministry, and to the tendency of parents to send their sons into other professions rather than the ministry; he referred at length to the difficulties in connection with King's College and justified the action of the Governors therein, and explained the changes made in the management of the institution and urging the Synod to adopt active measures for increasing the endowment, as the staff of Professors can not be re-