

I know not whether I have afforded some little entertainment, but if I have, I am well pleased, and shall be glad to devote my little abilities at any time to your service. I would close my observations with this sentiment, which cannot fail to be that of every one who hears me—great as Russia is, when I contemplate the power of my own country, I would ten thousand times sooner repose in the lap of Britannia, the humblest citizen in the land, than own the allegiance or bow the knee to the power that aways the sceptre in Russia.”

The hon. Baronet resumed his seat amid vehement cheering.

The Church Times.

HALIFAX, SATURDAY, FEB'Y 7, 1857.

NEW BRUNSWICK D. C. S.

We find by the *St. John Church Witness*, that a very satisfactory General Meeting has been held of the Diocesan Church Society of New Brunswick. The Lord Bishop was present and superintended the proceedings. The Society is flourishing, and doing much service to the Church, building up the waste places of the Sister Province in our most holy faith, cultivating a feeling of brotherhood among her members, and imparting spiritual life and consolation to every quarter where her ministrations are available through its agency. How much better is all this—how much more indicative of the Christian life and of Christian conduct, than the efforts that are too often made to sow the seeds of division, and to range the one half of her members against the other half, in that spirit of opposition, which is a violation of the right of private judgment, binds freedom of opinion within her pale, and is as uncharitable and forbidding as it is contrary to the genius of Christianity.

The Province of New Brunswick, in all its interests, has always set itself up as a rival of Nova Scotia. The feeling is not participated in by this Province. We are always happy to hear of the prosperity of our neighbours, and glad to be able out of the abundance of our agricultural wealth to supply the physical necessities of our brethren across the Bay, and to do them good in a variety of ways. In some ephemeral productions of the soil we allow that New Brunswick far surpasses any thing that Nova Scotia can claim of natural wealth; but it gives us no manner of uneasiness, and we can rejoice at her prosperity without the least tinge of envy at its causes. There is one kind of rivalry, however, in which we are not disposed to allow her to excel, altho' we perceive that with a laudable desire to keep pace with our progress she has started as a competitor in the race. Her Diocesan Church Society income, does not yet by comparison equal that of Nova Scotia. We think that considering all things they ought to be well pleased with the large amount of their general fund—but they are not, while it comes short of that raised for the whole of the objects of the Nova Scotia Diocesan Church Society. It is just here where their shoes pinch. We trust they never will be able to come up to our mark in this respect. We owe it to ourselves, with the acknowledged advantages we possess, that in this effort they shall be always in the back ground. Let us put the Churchmen of New Brunswick upon their mettle. They think of doubling their subscriptions for the next year, and that thus they will achieve their victory. Let us double ours also. Let it be known in all our Parishes, that New Brunswick acknowledges that in the weight of our contributions for the support of the ministry—for the spiritual sustenance of the destitute portions of our country—we excel them,—but that they are going to try if they cannot for the future surpass our efforts. Now, no one in Nova Scotia thinks he gives too much towards the Church—hitherto he has given nothing or next to nothing—all that he now gives is but a drop in the bucket compared to what might be usefully employed to fertilize and irrigate the garden of the Lord; and this is as true of the Sister Diocese as of our own. We cannot afford to lose one laurel in this contest—it is a generous rivalry, doubtless, and if the New Brunswickers carry away the palm, we shall feel no sorrow at our defeat, and shall be filled with admiration of their prowess,—but, in such a contest, we shall hope in the meantime that defeat is impossible. The proceedings of their Diocesan Church Society is a provocative to good works. We are told that St. John subscribes more towards their D. C. S., than Halifax towards theirs—shall this remain a fact upon their records?—That we have five or six hundred *York shilling* subscribers, when they have only fifty—we are sure that these could double their subscriptions—and that all below that sum with us, can come up to the *York shilling*. Let

them beat us, if they can, but let it not be done without an effort on our part to prevent it—and for the rest—*pulman qui meruit ferat*.

We feel assured that the Churchmen of Nova Scotia will imbibe the spirit of our remarks, after reading the following extracts from the speech of the Rev. Dr. Gray:—

“He would now turn to the Report itself, and in doing so, he congratulated the meeting, that the Report was in every respect calculated to cheer and encourage the members of the Society. It was stated that since the formation of the Society, no less than £14,000 had been expended by it for missionary purposes in this Province. When it was considered that this was but a young Society, formed under peculiar circumstances, and having had many difficulties to contend with, they might well congratulate themselves on this statement. It was stated also that the income of the Society for the present year was £1270; which was about £60 or £70 more than in any preceding year. There was another circumstance in the Report worthy of remark, which was that the Society felt itself authorised, for the first time, to give a pledge for the payment of the entire salary of a new missionary; a pledge which they hoped they would be able to follow up on a larger scale in future years. The reports from the various local committees and missionaries were also highly encouraging; and in every instance, without an exception, gave an account of an increased good feeling and zeal among the members, and a greater determination to sustain and support the Society. There was also encouragement for the future. The Report told us also what we are expected to do in the future. A crisis had arrived, when the Society for the Propagation of the Gospel had begun to withdraw its assistance from us, and they were about to do so much more extensively; and consequently the support of the Missionaries must in a short time wholly devolve on ourselves. It was therefore evident that this Society must rise to the emergency, and make far greater efforts in future than it had ever made.—And why not? Why should it not take upon itself, in every instance to sustain its missionaries and to provide for all its wants? He (Dr. G.) was more than convinced, that this Society could rise to the emergency and meet all its requirements and necessities. The Report of the Church Society in Nova Scotia showed, that in 1855 the income of that Society was upwards of £2100, or about £800 more than that of this Province. Now this did not prove that there was more zeal in Nova Scotia than in New Brunswick. He did not see, by that Report, that the amounts given to the Society by residents in Halifax were greater than, or even as great as those in Saint John; but in the country parts of Nova Scotia the subscribers were more numerous and more wealthy than in New Brunswick; the population was larger and more able to give than with us. Then again, there was a much larger number of *York shilling* subscribers than in this Province; where we have fifty of this class, they have five or six hundred. But why should we not, after all, in New Brunswick do as much as they do in Nova Scotia in this respect? Why should not every Clergyman and every Layman here present, go home and use his influence, to ensure that the contributions next year shall be just double those of this year? If all would do so, if every other Clergyman now here would use his best exertions in his mission or parish in this respect, he (Dr. G.) would use his best efforts in Trinity Parish and St. John, to secure this desirable result. They had hitherto been mainly supported by the Society for the Propagation of the Gospel. That Society had extended a great boon and blessing to these Colonies; but they had also set a great and noble example to us. Why did those men, living in comfort and luxury in England and on whom we had no particular claims, look across the Atlantic and take into consideration the spiritual wants of their fellow subjects in British North America? Why, because they felt that privilege and responsibility were correlative terms; and that the very fact, that their own ancestors had provided privileges and spiritual blessings for them, made it imperative on them to do the same for us, and to follow the example of those who had gone before them. And we ought, also, therefore to follow their example in the same way; we must now rise to the emergency, and take care that our successors shall enjoy the same privileges, the same blessings and advantages that we ourselves have so long enjoyed. In concluding the Report, our worthy secretary says, that, fifty or sixty years ago, our forefathers found this province a desolate wilderness, a place of poverty and privation; but that since then, Divine Providence has poured down great wealth and prosperity upon its inhabitants; and he asks, why has this been so? He (Dr. G.) would answer the question. If our ancestors found but a barren wilderness and poverty and privation, and their successors have since prospered and been blessed with abundance, the answer to that question was, that it is in order that with the results of that prosperity they might make the wilderness to rejoice and be glad, and the solitary places to blossom as the rose; and there was only one means of doing this, which was by extending through the length and breadth of the wilderness the glorious Gospel of the blessed God.”

The concluding part of the proceedings at the Annual Meeting, which we have copied, pays a grateful tribute to the memory of the late S. Scovill, Esq. Our readers may recollect the obituary of this lamented gentleman, published in the *Church Times* a few months since. He is said to have

originated the idea of the D. U. S. and to have carried it out. In life he was its constant friend, in death its generous benefactor. Such instances are unfortunately too rare in our generation. May the Almighty stir up the hearts of the faithful among us to an imitation of his deeds of benevolence, like them they will yield a sweet perfume, when the splendid marble monument shall have crumbled to dust—and their remembrance will never perish—“the memory of the just is blessed.”

“Mr. S. R. Thomson, moved the fourth Resolution.

Whereas, the late Samuel Scovill, Esq., of Cambridge, in the county of Queen's in this Province, did by his last will and testament, devise certain property situate on the North Market Wharf, in the City of Saint John, in such manner that after the death of his wife, the yearly rents and profits thereof should be applied to this Society, until the mission in Cambridge should be vacated by the present incumbent, when £100 per annum should be applied for the support of that Mission and £5 per annum towards keeping the Church there, in proper repair; Therefore Resolved, That this Society thankfully accepts the trust thus reposed in it, and at the same time deeply laments the loss of one of its most constant and liberal benefactors.

“He observed that it was a Resolution which he was satisfied would meet with the cordial approbation of His Lordship and of every member of the Society now present. He could not fancy that there would be one single dissentient voice. He believed it was now nearly a quarter of a century since this Society was first founded; that among its founders the late Mr. Scovill, of Cambridge in Queen's County, was one; and that he had ever been one of its firmest friends and supporters to the very end of his life. He (Mr. T.) believed, that Mr. Scovill took an active interest in the formation of the Society; and that this Society was the first of its kind ever established in the British Colonies. It was a matter of encouragement and a matter of pride, that the example we had thus set in this Province had been followed in almost every Colony in the vast empire of Great Britain; an empire over which, as had often been observed, the sun never sets. It was a stimulus for us all to act freely and firmly in the discharge of duty: because no one knows how much his conscientious discharge of duty may act on and influence others to follow his example. If we in New Brunswick, from our feeble efforts could raise up such a Society as this, which is calculated to become the main support of our Church, and thus set such example to other Colonies, how can we expect that our individual efforts will fail of meeting their due reward, or that their example will ever be lost or prove fruitless. He (Mr. T.) did not now recall to mind all the many instances of the late Mr. Scovill's gifts to this Society during his lifetime, which were finally crowned by the whole bequest in his will. He would not enter into a discussion of the comparative merits of giving and bequeathing; but he certainly had a great respect for the man who does not forget when the time of death arrives, to leave a portion of his worldly substance for the spiritual benefit of those who survive him; and at this crisis, when a large portion of our funds was about to be withdrawn from us, he felt that this noble gift from the late Mr. Scovill was indeed a gift from the Almighty, specially designed to assist us in meeting the present emergency. He believed that the Almighty never places his Church in a position that it cannot be supported and maintained. While in former years we were supported by the parent Society, and latterly by means of our own Society, we had been in some degree trying to support ourselves, the time had now come when we must support ourselves. He believed that the Almighty would not withdraw His aid, but that as our necessities arose means would be provided to meet them. He believed that our Church would never be suffered to fall or to decay. Situated as we now are, it was important that this Society should have the support of every member of the Church. No matter what minor differences of opinion there might be among us, when they met together on the broad platform of the Church, there was one bond of union which would unite them all together. One means of stimulating the energies of others was, by pointing to the subscriptions of wealthy members of the Society, to their gifts and bequests, such as those of the late reverend Chief Justice and the late Mr. Scovill, and urging others as far as in them lies to follow their example. He (Mr. T.) thought that when a man had given so liberally during his life-time as Mr. Scovill had; and when the last moment arrived in view, when the portals of the grave were opening to receive him, when all earthly things were passing away and eternity was opening before his eyes; when at that solemn period we found him placing his hand to a will, and bequeathing a large amount of property to this Society for the spiritual benefit of his survivors and successors, it shewed a confidence in the Society and its objects and operations, for which the members of the Society were well entitled to record their thanks and admiration. He would now therefore move the Resolution, and he trusted that it would pass unanimously.

Mr. F. A. Wiggins seconded the motion, and hoped that the noble example of the late Mr. Scovill during his life and at his death, might be followed by all the friends and supporters of the Society to the utmost of their ability.

“The Lord Bishop said he would simply remark, that the late Mr. Scovill had contributed most liberally during his life, not only to this Society, but to all other Church objects; but when he bequeathed this property to the Society, he did it in a manner which showed how mindful he was of his own personal responsibilities to the last moment of his life. He made this special bequest, setting apart a fund for the perpetual endowment of the mission in his own parish. This was the principle which was the foundation of the whole parochial system of the mother country. The church in that parish had been built mostly at his own expense, and now he had left a perpetual provision for its minister. He (the bishop) now called on the meeting to assent to this, not on by acclamation, as it