

been made by one gentleman to peculiarities about the Synod of Nova Scotia, and I understood him to say that many of the Clergy &c. stood aloof from it, and that several of the churches of Halifax—and amongst them the Cathedral Church—would not join it. Not being very long connected with the Diocese, I may, in some particulars, be open to mistake, and I am quite aware that a few of its Clergy—perhaps 4 or 5 out of a very large number—entertain conscientious objections to the Synod: but this I know—its Synod is a very fair representation of its Church at large, its Cathedral Clergy and people enter heartily into its action, and a large majority—I do not say the whole—of those who compose it are strongly in favor of forming an early ecclesiastical Union with other Dioceses of the One Church.

I long to see that Union, for I believe it will be fraught with blessings greater than I can express: and, knowing the churchmen of Canada as I do, I took the liberty of assuring the Bishop and Diocesan Synod of Nova Scotia, at their meeting in July, how heartily you would—I felt assured—welcome him and his people to this the Church's Provincial Council. I regret being unable—as you all see—to speak at greater length. That young Bishop of Rupert's Land seeks to join you from the West, and, as you heard on Wednesday last, earnestly prays you to press forward your Missionary outposts towards him from the shores of Lake Superior.

I come to you as a Messenger from the East, and I ask you to move onward as one United Body, till—in God's good time—we join our Sister Church on the Westernmost shores of this Continent. Great indeed is my privilege to be permitted in any way—however feebly and unworthily—to take part in such a work.

“I HAVE NO TIME: MY BUSINESS TAKES EVERY SPARE MOMENT.”

And this is your excuse for neglecting repentance, and thus you will live, and thus die. But a word with you, my friend. Do you not take time to refresh the body with sleep and food, and shall you not attend to the wants of your immortal soul? Could you not spend half an hour daily from your business for your devotion, or could you not, without disturbing your business, rise earlier, and so gain the requisite time? The busiest man, as Lord Brougham, has been able to accomplish great and numerous results by saving merely fragments of time, as goldsmiths save the filings of precious metals: and could not you do the same? And where is your Sunday, the day that was given expressly for devotion, and which, properly improved, would save the soul? How can you say you have no time, when fifty-two Sundays every year close your place of business and invite you to God's house of prayer? But you mean that you devote *Sundays also* to the cares of business, the writing of letters, the examination of accounts, and thus, truly, you have no time, but the reason is, you kill it, and you deceive yourself with an excuse. God has given you abundant opportunity for repentance. Your business cannot be so engrossing as Daniel's, who, with the superintendence of a kingdom, found time to return to his chamber and worship God three times a day. No; you do not really wish to repent, and then you lay the blame upon the want of time. However, after death you will not be so troubled with these busy cares, and you will have ample time for repentance, but then it will be too late.

Each moment of time is so valuable that God never gives us one until the previous one is taken away; of them, differing from all His other gifts, there can be no accumulation. They are our spare moments, which by proper use accomplish life's great object. The excellent Robert Boyle well remarks:—“As though grains of sand and ashes be but of despicable smallness and very easy to be blown away, yet the skillful artificer by a vehement fire brings numbers of these to make