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courtesy to request the Rector to act as my commissary in my absence; and I solicit for him the same kind and courteous support in the chair which you have always extended to myself. It is my desire that the services, as a whole, should be held as on former occasions and should conclude with evening prayers and a sermon in St. Paul's Church, the Rector of which places his church at our disposal for that occasion. Your secretary will inform you that the sum of \$150 was required to be paid to Mr. Brydges, the treasurer of the Provincial Synod, by each Diocese, and as we only voted \$50 for the purpose of the Provincial Synod, supposing that this would be sufficient, the sum of \$75 additional was required to be paid, for which I have advanced \$60, and I now request an order for payment, if there are funds sufficient for this purpose. It is my duty also to apprise you that I was informed in Montreal that each Diocese was expected to contribute annually \$200 to the salary of the Bishop of Algoma, and that our Diocese was the only one which had not so contributed. I had never heard of such an agreement before, nor do I know how the sum can be provided. But if the Synod should think fit to pass a resolution on the subject, I can only say that I will readily co-operate in any practical measure to accomplish the end proposed. The sums hitherto collected in this Diocese have been given to Missionary objects in the Diocese of Algoma not to the salary of the Bishop. I must trouble you with a reference to one other subject of considerable importance. You will, I presume, have before you a report on the desirableness of making the college at Windsor, the Theological School for this Diocese, on which I make no remark as I have no right to anticipate the suggestions of the committee. I think it however desirable, that it may be expected of me that I should express my sentiments on the matter, leaving it to the Synod to decide what course they deem most desirable. That Windsor College is a most valuable institution I do not for a moment doubt, but I cannot shut my eyes to the fact that a large number of our clergy have been trained elsewhere, and are not inferior in learning, zeal and orthodoxy to those who have enjoyed the advantages of Windsor. Every diocese I take to be an integral whole. As it has but one Bishop, it either has, or ought to have, means of training its own candidates for the ministry, by some competent divine under the eye of the Bishop, and in connection, more or less close, with the Cathedral Church of the diocese. Something of this kind has been put into execution amongst us. Divinity students, holding the scholarships liberally provided by the S. P. G., are required by me to attend diligently many of the services in our Cathedral, to read the lessons on appointed days, to act as lay readers in the neighboring hamlets, and in conjunction with several of the clergy, I have given them instruction in Hebrew, in the Greek Testament, in Church history and other theological studies, as well as in the composition of sermons. That this has been done as thoroughly and systematically as if I had no other work to perform I do not for a moment assert; but I cannot suppose that no benefit has resulted, and I hope it is not too much to say, that I think the younger clergy would acknowledge it. I have moreover, seen some advantages from a close and intimate acquaintance with such candidates. I have learned to estimate their powers and to know what they are capable of doing, and they do not present themselves for ordination as entire strangers whose qualifications I must take on the word of other instructors. It has been evident to me that they have gained good and have done good by conducting occasional services during the week, and they have discharged this duty punctually and cheerfully. What I should desire is not that such advantages should now be wholly required, but that what has been done, should be better done than I have been able to do it—that some one person should give himself entirely to this work, as soon as each candidate has taken his degree in Arts or even before the degree is obtained if that could be allowed. I do not propose nor do I think it would be an acceptable proposition to establish a theological chair in the New Brunswick University. This might lead to complications which we should all wish to avoid. But I see no reason why a Diocesan Theological chair should not be provided

for the benefit of our own Divinity students, who might have the superintendence of an experienced clergyman, while they avail themselves of the secular learning which the University professors are well able to impart, and if we evidently hold our own under the present system of University education, which is not what we should have framed, surely we should not be less steadfast in the faith, by additional assistance being granted to us. The two principal difficulties which would have to be met, are the selection of a well qualified instructor and the means of his support. Could we secure the necessary means there might not be much difficulty in finding a suitable instructor. Our valued friend and brother whose loss we all deplore, the Rev Frederick Carr, who took a very deep interest in the matter, suggested the following plan for securing the means of support. If the Theological Chair were connected with the Cathedral the Bishop would guarantee \$300 for five years, if his life was preserved. It was supposed that \$100 would be furnished from the parish of Fredericton. It was hoped that twenty persons would guarantee \$20 each for five years. It was expected that 60 parishes would on an average give \$5 a year for five years, and it was hoped that the D. C. S. would contribute from the Education fund for the sons of the clergy. An appeal would also be made to the S. P. C. K. and an effort made to provide an endowment at the expiration of the five years. Whether this plan can be carried out is a matter of grave consideration, and I lay the whole matter before the Synod as they may be desirous of knowing my opinion, and of thinking over the matter among themselves.

May 6th, 1878. JOHN FREDERICTON.

The Commissary said that he was pleased that the Bishop had addressed this letter to the Synod, as it had relieved him from making any opening remarks. He referred to the various important meetings which were being held in other parts of the world, more especially to the meeting of Bishops at Lambeth. He then named the committee of lay members of the Board of Discipline. It was also moved that the address of the Lord Bishop appear on the minutes of the meeting.

The Synod then proceeded to the election of the Standing Committee of the Diocese, which resulted as follows: Rev. Messrs. G. M. Armstrong, Canon Ketchum, Canon Medley, Canon Brigstocke and Chief Justice Allen, Mr. Jarvis, Lieut. Col. Maunsell, Mr. Carman.

The following were elected as the Board of Foreign Missions: Rev. Messrs. Canon Brigstocke, G. M. Armstrong, T. E. Dowling, and E. S. W. Pentreath, with Messrs. Whitney, Wetmore, Lee and Jarvis.

The report of the Board of Foreign Missions was read by the Rev. T. E. Dowling, detailing the proceedings of the Board for the past year, and giving the names of those who had been active in the work. An interesting account of the Algoma mission was embodied in the report, and a warm tribute paid to the memory of the late Rev. J. F. Carr. The report was received and ordered to be printed in the journal of the Synod.

The rules were suspended in order to permit the Rev. Canon Ketchum to move a resolution expressing the regret of the Synod because of the early death of the Rev. J. F. Carr, and directing the secretary to convey an expression of the sympathy of the Synod to the family of the deceased, which was passed unanimously.

Canon Medley, in the absence of the chairman, Canon Brigstocke, presented the report of the Committee on the subject of King's College, Windsor, detailing the conditions on which King's College would act as the Theological School for the diocese of Fredericton. The report recommended that such action be taken as will secure the use of King's College, Windsor, as a divinity school for this diocese, and moved a resolution in connexion therewith that the report be received.

The Rev. G. G. Roberts presented the report of the committee on the Theological chair in connection with the University of New Brunswick, presenting a scheme for the establishment of a Divinity Professorship in connection with the Cathedral. The report was objected to, as not being confined to the subject matter upon which the committee was appointed, but the objection was ruled out of order. The report was received

and laid upon the table for further consideration of the Synod.

Mr. W. M. Jarvis, in the absence of Chief Justice Allen, presented a report of the Committee on Codification of Statutes, submitting a bill for the codification of all the Statutes referring to the Church of England. Mr. Jarvis gave notice that he would move a canon defining the powers of the Standing Committee.

A MOTION FOR A DIOCESAN C. OF E. TEMPERANCE SOCIETY.

The Rev. Mr. Almon moved a resolution, of which notice had been given previously, that under certain conditions the Synod organize a Diocesan Church of England Temperance Society, and supported his resolution by an earnest speech. The motion was seconded by the Rev. Mr. Pentreath, and supported in a firm and argumentative speech. The Rev. Mr. Hoyt thought that the Church had within herself the means of reformation and suppression of vice, without the aid of Standing Committees or new collateral societies. Canon Medley did not thank outsiders to think that the Church was not temperance men. He would like to know to what the Synod was going to commit itself. The temperance cause had been recognized by the Synod. He traced the course of the Synod in the matter, and his own action in connection with the committee which had reported upon the matter. Mr. D. L. Hanington did not deem the answer of Canon Medley to the previous arguments as being decisive. He thought that a great evil existed, and it was the duty of the Church to reclaim the drunkard. The amendment was accepted by Mr. Almon.

Mr. Schofield moved an amendment to the amendment that

Whereas, There is much diversity of opinion as to the working of Church of England Temperance Societies in this diocese, it is not desirable to increase the number of these organizations.

He advocated his amendment in a brief and pointed speech. He said that the working of these societies had not proved their necessity. If a missionary in his parish felt the necessity of these societies, he was at liberty to organize them. The liberty of action of each rector should not be interfered with, nor should any parish be condemned for not establishing such a society. The other societies of the church allow a communicant to join without any further pledge than his baptismal vow, but it is not so with these temperance societies. It is not the duty of the church to call in the ministers of other denominations to teach church people their duty. Politicians have used temperance societies, and a diocesan temperance society would not be exempt. The Synod, or societies under its control, should not get mixed up with politics in any manner.

The Rev. Canon Medley seconded the amendment, heartily agreeing with what had been said.

The Rev. Canon Brigstocke said he had always felt an interest in the temperance movement, but it was not advisable that a matter in which the bishop was interested should be decided in his absence. He moved in amendment, therefore, that in the absence of the bishop it is inadvisable to appoint a committee for forming a Diocesan Church of England Temperance Society. Mr. Schofield withdrew his amendment.

Rev. Mr. Almon made a few remarks in explanation, and added that his opening argument had not been in the least shaken. (Here several gentlemen rose to order, but Mr. A. was allowed to proceed.) He said that it was unfair to say that the English bishops had become presidents of temperance societies through fear or cowardice. The amendment of Canon Brigstocke was put and carried by a vote of 54 to 40.

The Rev. Canon Brigstocke read again the report of the committee on the subject of King's College, Windsor:

To the Right Reverend the Lord Bishop of Fredericton and the Diocesan Synod of N. B.:—The committee on the subject of King's College, Windsor, after careful consideration, beg to report: That having had the opportunity of a conference with the Lord Bishop of Nova Scotia, and Canon Dart, president of King's College, Windsor, both being governors of that college, they are in a position to state the conditions upon which the