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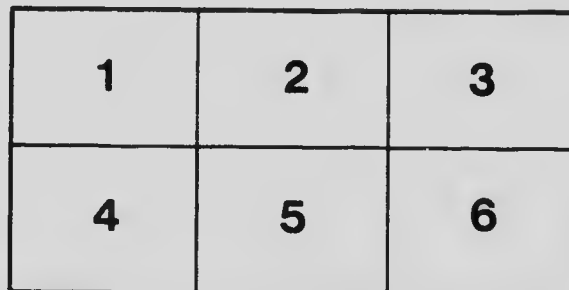
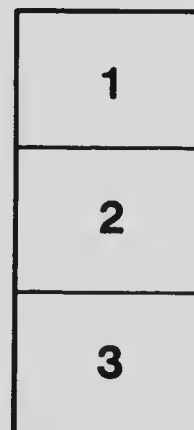
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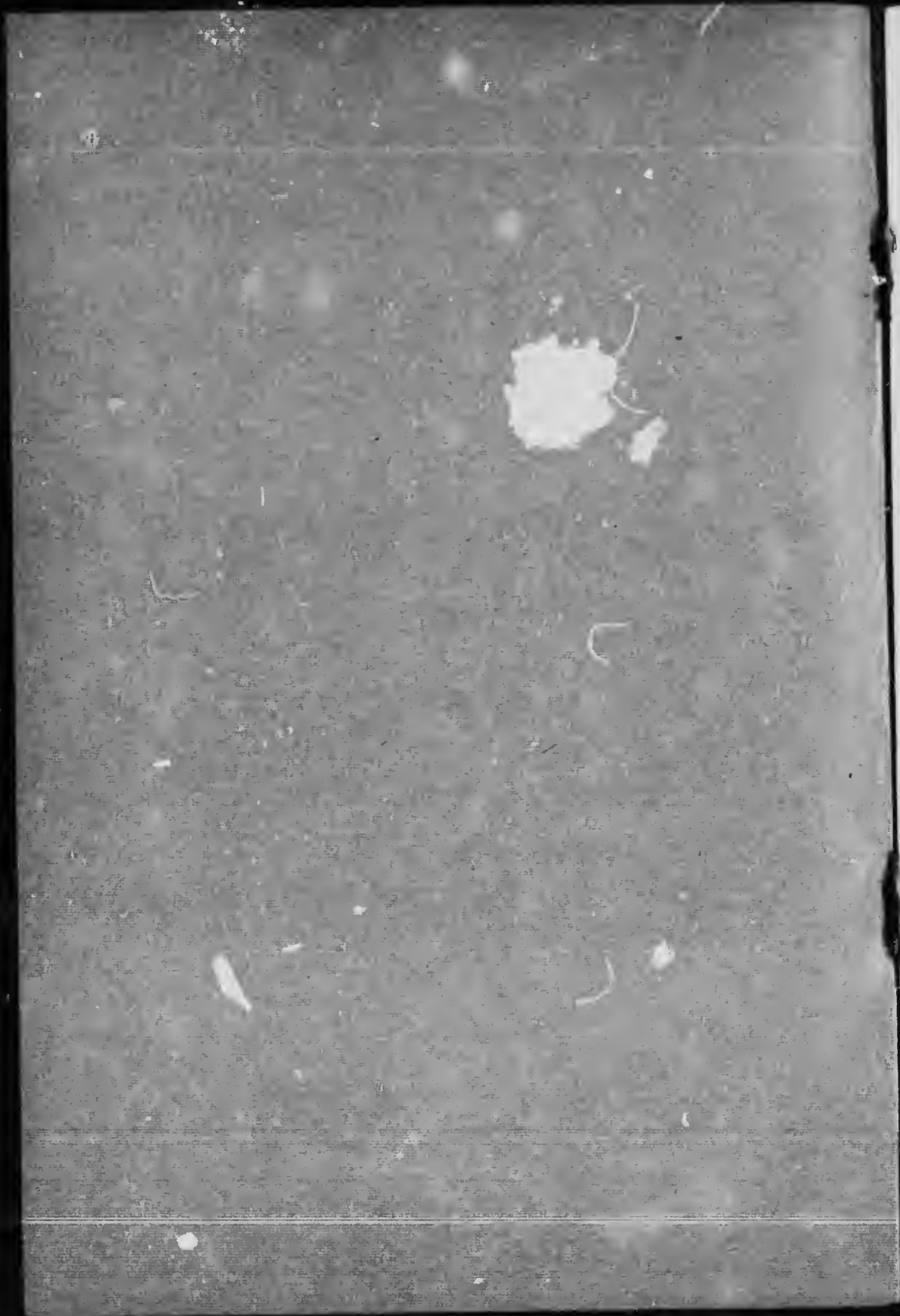
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1st, 1907, AT SAINT JOHN, N. B.

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BY THE  
RIGHT REV. J. A. RICHARDSON, D.D.  
BISHOP COADJUTOR.

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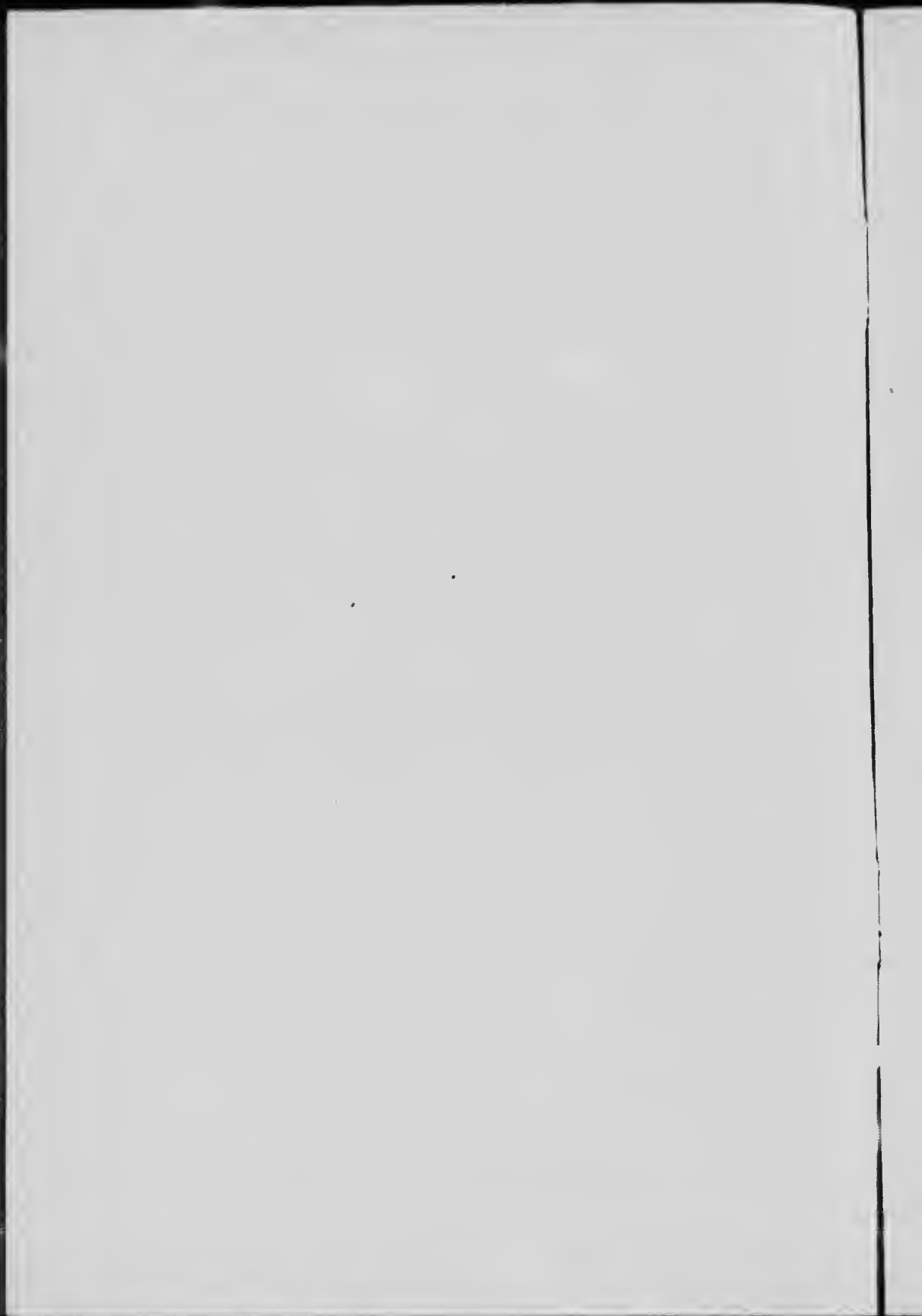
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# C H A R G E

DELIVERED TO

## The Diocesan Synod of Fredericton.

*My Dear Brethren of the Clergy and the Laity:*

In the providence of God, the Synod has once more been called together for the purpose of transacting business. I regret very much to have to say that, although the Bishop has been spared many recurrences of the grave attacks which last summer caused us so much anxiety, his health is far from satisfactory, and he is quite unable to bear the fatigue of presiding over your deliberations. We can only assure him of our constant sympathy, and pray the great Head of the Church to grant him all consolation. In the Bishop's absence, the duty devolves upon me of representing him to the best of my ability.

It is with profound thankfulness to God that I look upon these first few months of my Episcopate, and recognize that, in spite of many failures, something has been accomplished. Early in January, I met the Rural Deans in conference and arranged with them a Confirmation itinerary for each Deanery in turn. With the exception of one visit to St. Stephen the months of January and February were spent in Fredericton trying to pick up the threads of the work in the Cathedral. In March I commenced the work of Confirmation, and since that time I have practically finished every Deanery. With the exception of a few parishes that, for one reason or another, did not want Confirmation this year, and some four or five parishes, to which I hope to go before Advent, I have visited and confirmed in every part of the Diocese, where the Church is doing active work. In view of the fact that I am Dean, as well as Bishop Coadjutor, it has been necessary for me to give as much of my time as possible to the Cathedral; and I have managed to preach there more than half the Sundays since the beginning of the year—by actual count twenty-four Sundays out of a possible forty-one. The necessity of doing this has naturally hindered me a little in the performance of my other duties, but, in common fairness, the Cathedral ought to have all the time I can give to it. The Diocese will not, I hope, be slow to recognize the contribution which the Cathedral congregation, through the surrender of its Dean, is making to the Church's general work.

By reference to my diary, I find that altogether I have held 103 Confirmation services and confirmed 1,300 persons, of whom a very large number had been baptized and brought up

in the communion of other religious bodies. I can not speak too warmly of the great kindness with which everywhere I have been received. Clergy and laity alike have done everything in their power to make my work as pleasant and profitable as possible. No effort was spared by the Rural Deans to make all necessary arrangements, and in some instances they were good enough to accompany me from parish to parish through their Deaneries. I can only take this way of thanking them with all my heart.

#### THE CONDITION OF THE DIOCESE.

It is with some diffidence that I try to give you an idea of the condition of the Diocese. I am quite conscious that my experience in the active work as Bishop Coadjutor has not been long enough to enable me to judge with any great degree of accuracy. I shall, however, try, in a simple way, to give you my impressions, and I am glad that my first word must be one of hopefulness and courage. After visiting almost every parish in the Diocese, and inquiring carefully into the conditions under which they are being worked, I can honestly say that the prospects, on the whole, are bright. There are, of course, some very grave problems to be solved, and of these I shall speak presently, but there is much to make us very thankful. There is a spirit of hopefulness apparent everywhere, and, I think, a growing tendency to recognize and assume more readily our missionary obligations. The clergy are meeting the very real difficulties of their work in a fine spirit of self-sacrifice, and making every effort to commend the Church and ministrations to the people. It is only the simplest truth to say that I have been profoundly impressed by what I have seen in many of our missions.

#### POINTS OF WEAKNESS.

There are, of course, points of weakness in the work, and upon one of these I want to touch very briefly. I seem to see here and there a tendency to opposite extremes of thought and practice in relationship to other Christian bodies, and in religious life extremes are almost always a mistake. There are, on the one hand, those who, in their honest zeal for the Church, take up a position that inevitably provokes antagonism; and, on the other hand, there is a tendency, in some directions, to so minimize and explain away the differences between us and our separated brethren, that the Church is in some danger of losing her distinctive character. Both of these attitudes are wrong. Neither the cold exclusiveness which warns people off

our premises, nor that too great liberality which breaks down and treats as non-existent the barriers that do of necessity exist, rightly represents the Church. We cannot afford to sacrifice a single principle, but neither can we afford to alienate the sympathy and friendship of those who are working at our side. To do the one is to be false to our heritage of faith; to do the other is to contradict the Church's Christian character.

#### PROBLEMS TO BE SOLVED.

What are the problems to be solved? They are largely of a missionary character. So far as our own Diocese is concerned, they are briefly these—more men and more money.

We need more men. The following parishes are, or shortly will be, vacant: St. Martins, Grand Manan, Queensbury and Southampton, Douglas and Bright, Weldford and Harcourt, McAdam Junction, Bathurst, New Bandon, Richibucto, and Burton. During the past two years our losses both by death and by removal have been very heavy. By reference to the Synod report of 1905, you will find the names of nineteen clergymen who are no longer with us; and, with one exception, they were all in active service. When I tell you that in the same period there have been only nine names added to the list, you will understand how disastrously heavy have been our losses.

Then, in addition to these vacant parishes, there are a number of places where missionaries ought to be working without delay. Some of these have been occupied by students, of whom, I am glad to say, I was able to place in the field for either the whole or part of this summer, thirteen. In this connection we have received valuable financial aid from the Colonial and Continental Church Society Committee. There is an excellent opening in Chipman and Canning, where great development is confidently expected in the near future. Splendid work has been done here for several years, and the time is now ripe for the formation of a separate mission. If this step is not taken in the immediate future, the work which has been done will, in a sense, have been thrown away, and a most promising opportunity lost. Derby, Blackville and Gray Rapids should be placed upon their old footing, and served as a single mission. Another missionary ought to be sent into the parish of Aberdeen. Edmundston and Grand Falls ought to be made a centre of separate work. If we are to look for permanent results from the work done in Albert county, we must give the missionary there some help. Assistance is urgently needed in the parish of Addington. Altogether, it is no exaggeration to say that at least fifteen more missionaries are needed, if we are to meet the opportunities that present themselves.

Some of the vacant parishes have been left so for many years. That, indeed, is a very weak point in the way in which our work is done. We occupy a field, build churches, maintain a missionary, and then, after years of faithful work, leave it for an indefinite period vacant. Then we set to work to reclaim the ground lost by the long lapse. Queensbury and Southampton has been vacant for years, yet the people there are still clinging to the Church. New Bandon is in the same condition. Douglas and Bright has every claim upon the Church, and yet for years ministrations in that Mission have been little more than intermittent. Can we wonder if, under these conditions, the children of the Church throw in their lot with those who, though strangers to them, yet provided for their needs?

#### HOW THE DIFFICULTIES MUST BE MET.

How shall we meet these difficulties? Frankly, I do not know. Yet there are certain things that suggest themselves to me. If we can afford to occupy a field, then I think that, in the future, we must not wait for men to come to us; we must go and look for them. That is what the Western Dioceses have been doing, as we have found out to our cost, and we shall have to do the same. It will be simply suicidal for us to sit still and do nothing.

Unattached  
Clergy  
required.

Then, as there will almost always be some vacant fields, I think that it would be well for us to have one or two unattached clergy at the disposal of the Bishop. These he could send here and there through the Diocese to keep open missions, in which, for the time being, there are no regular ministrations of the Church. An occasional service would at least prevent people from losing touch entirely with the Church. The children would not grow up unbaptized, as in some parts of the Diocese they are in danger of doing now; and the Church could not be charged with being heedless of her responsibilities.

Too large  
Missions.

As I have already said, some of our missions ought to be divided. Under existing conditions, the work of the Church cannot be properly carried on. It must necessarily be superficial, and unsatisfactory in its results. But there is something else,—we are asking our clergy to assume responsibilities that they are not able to discharge, even with the most earnest and self-sacrificing efforts. Only a cast-iron constitution can stand the strain of the work under these conditions, and some of our missionaries are finding that out to their cost. It is sometimes said that even larger missions may be found in the West. I do not think that is generally true, but, even if it is true, there is this to be remembered,—with an incoming population, there is always before a Western missionary the prospect of improved

conditions in the near future. In New Brunswick there is not much relief to be looked for in that direction. Indeed, in some parts of the province, there would seem to be a steady shrinkage in the population, but, as I have not any very late official figures, I cannot speak positively upon this point. One thing, at all events, is abundantly clear—the Church is putting too great a burden upon her ministers. Many of them are on the road from one end of the week to the other. Rest they get none, or very little, and to many of them a holiday is an unknown luxury. Reading is made almost impossible. Preparation for the pulpit is necessarily always very hurried. These are not healthy conditions, and it is to my mind, a grave question whether the Church ought not to deliberately adopt a policy of limitation, and only occupy such fields as can properly be worked. At all events, no effort should be spared to make some of the missions less unwieldy.

In addition to more men, we need more money. Perhaps More Money  
Needed. if we had more money we could get more men. Within the past few months, I have had several offers of service from clergymen in distant parts of the country, but in each case the smallness of the stipend caused the offer to be withdrawn, and one can scarcely be surprised. The expense of moving from one part of the country to another is a serious consideration, and we have no fund out of which it can be met. But, more than that—it must be quite clear to any thoughtful person that we are asking our missionaries to live upon salaries that are far too small.—wretchedly inadequate. The average clergyman in a country parish is expected to live, and keep out of debt, on \$700 a year. I have hardly ever heard a missionary grumble at his hardships, but it is quite time that the laymen of the Church began to grumble for him. For the last seven or eight years the cost of living has been steadily increasing. In this province the difference must be as much as thirty-five or forty per cent., and in almost every direction but one the rate of wages has gone up. Business men are making more money, mechanics, carpenters, laborers, are all earning more. Farmers are getting higher prices than ever in the history of the province. In almost every direction there is some sort of correspondence between the rate of wages and the cost of living. But the missionary is living to-day upon the stipend that was too small ten years ago. I do not know how he does it. It was said to me recently by a farmer in one of our country parishes that \$700 was a large sum, and that it ought to be enough to make the missionary comfortable. But stop and think. Remember that it is the missionary's only source of income. He is often too busy to even keep a garden. Out of

his salary everything must come. He is a clergyman, and, therefore, he and his family must present a respectable appearance. The rough clothes which one expects to find upon a farm will not do for him, and if he did wear them, his parishoners would be the first ones to resent it. Then, he has to keep a horse, and sometimes two. Most of you know what that means nowadays with the prevailing price of oats and hay. I am told by practical men that it costs at least \$100 a year to keep a horse, if oats and hay have to be bought in the market, and, in the coming winter, the conditions will, I fear, be even worse. Deduct that from the missionary's stipend. Take away, again, the cost of wear and tear upon his carriage and harness. Set aside something for a premium on life insurance. And how much has he left to live upon? Let the farmer who thinks \$700 an ample income make a careful estimate of his own cost of living. It may be true that in all the year he does not handle that amount of cash, but, at least, he has his living off the farm. Reckon up the value of what comes to him in that way—potatoes, and pork, and eggs, and milk, and bread, and butter—reckon up their value, not at what they cost to produce, but at the price which the missionary has to pay. Make out an honest balance sheet, and you will be astonished at the total.

My dear brothers of the laity, to you especially I am speaking thus. You are the chosen representatives of all the laymen in the Diocese, and to you I affirm solemnly my deep conviction that the Church is unjust to her missionaries—yes, and most unjust to her missionaries' wives and families—in this matter of their stipends. I am not unmindful that many of you are already doing your utmost, so far as your own giving is concerned, but I address you in your representative capacity, as I urge you to use all your active influence to roll from off the Church this stone of her disgrace. This is a layman's business, and, therefore, it is to the laymen I must come. I cannot believe that the Church is too poor to put this matter right. It only needs an honest effort.

In what direction ought the effort be made?

First of all, we must look for larger and more general subscriptions all through the Diocese, both in the aided missions and in the self-supporting parishes. No doubt many members of the Church are already doing their best, but I am quite sure that that is not generally true. So far as I am able to judge, the level of our giving is below that of the Presbyterians in this province, and I have been confirmed in that opinion by what some of our missionaries have told me. The fact is that we are reaping where the Church has sown. We leaned so long upon assistance from the Mother Land, that there grew up in

The Effort  
that must  
be made.

the Church a generation who knew not the duty of self-support. We are forever grateful to the S. P. G. for its princely generosity, but it would have been wiser, and better for the Church, if the policy of withdrawal had been commenced forty years ago. Out of our weakness then we should have gathered strength, but, as it is, too long support left our people paralyzed. All through the diocese there are men, living on comfortable incomes, who think that they are doing their duty to the Church if they subscribe a few dollars every year. These are the men whom we must try to reach. We have been talking of it long enough. It is time we did something.

Let me at this point appeal especially to the self-supporting <sup>Self-supporting Parishes.</sup> parishes. I know what they have done. I do not share the opinion that our present difficulties are in any sense due to a falling away from the standard of the past. More than that, I am even of opinion that in some cases they are giving more in proportion than many of the Aided Missions. But I still believe that much more can be done by sustained and systematic effort. All of you may not agree with me, but I do not think that any self-supporting parish is making the most of its opportunities until a systematic canvass is being annually made on behalf of our weaker Missions. A systematic canvass, that is, a house to house, man to man, appeal. I do not ignore the fact that there is something to be said for a missionary subscription that is entirely voluntary, but I am convinced that the duty of supporting the Church's larger work ought to be personally pressed upon every member of the Church, whether he will hear, or whether he will forbear. I do not doubt that if this were done in every self-supporting parish, the missionary contributions would be much larger than they are to-day. The secret of success is system. The experiment was tried in St. John this year of a united appeal for missions upon a single Sunday. Speakers were brought from outside points to occupy the city pulpits. It would, I think, be well to extend the practice through every deanery.

But what I say to the self-supporting parishes, I must say <sup>Aided Missions.</sup> also to the Aided Missions. Our country missionaries must not hesitate to do in their missions what their brothers are doing in their self-supporting parishes. They must not shrink from, much less shirk, the duty of putting before their people, plainly and forcibly, both from the pulpit and in person, the privilege of giving to the work of God. There ought to be no false sense of shame about it, and, if the appeal be made in a manly, straight-forward manner, there is certainly involved no loss of self-respect. What the Rector of the barely self-supporting

parish has to do, and does without hesitation, the missionary ought not to shrink from undertaking.

Questionable  
Methods of  
Raising  
Money.

And while I am speaking thus, let me earnestly ask you to think carefully before you teach your people to depend upon picnics as a means for the Church's maintenance. There can be no doubt that incalculable harm has been done in certain parishes by this very questionable method of finance. I can understand that there are certain conditions under which money might be raised in this way,—for the meeting, that is, of extraordinary expenses,—but to depend upon such resources for the church's maintenance, and for the payment of the missionary's stipend, is not only unworthy of the Church, but it is simply suicidal. In the long run there can only be one result, the slow but sure drying up of the springs of generosity. More and more, as the years go on, the people of the parish in which such methods are pursued, will learn to look to them as the natural and sufficient source of revenue. I have said that I do not see any great objection to picnics as a means of raising money for an extraordinary object, but I must qualify that statement by adding this,—provided, first of all, that the people of the parish have done their best to meet the need, and, secondly, that the most scrupulous care is taken to eliminate all doubtful elements. No addition to the treasury can ever compensate a parish for the immense harm done by the name of the Church being associated with drunkenness and gambling.

Envelope  
System.

But positive remedies are the real need, and amongst these I place the use of the envelope system in every parish. I know what will be said by some of you. I shall be told that it is impossible of application to a country mission. The answer to that is,—it is being worked successfully in some country parishes. I can quite understand that there are real difficulties about it. People are in many cases prejudiced against it. They prefer to follow the old, haphazard method. They like to give their subscriptions in a lump sum at the end of every year. I have heard all these objections, but there is not one of them that cannot be overcome with time and patience. Let the clergyman introduce it and then stand behind it and support it through thick and thin. There will come a time when, so far from affirming it to be impracticable in a country parish, he will find in it the solution of half his difficulties. It would, I think, be wise for the Church Literature Committee to have printed and keep for sale envelopes suitable for this purpose.

Self-support.

Another direction in which we must look for aid is that of self-support. More of our parishes must learn to stand upon their own feet. It cannot be too forcibly impressed upon the people of our Aided Missions that self-support is the objective



point towards which they must be always moving. There are, of course, some Missions which cannot hope to stand alone, but even in these cases it ought to be held a point of honor not to take from the Board of Missions one unnecessary dollar. It would sometimes seem, however, a thing more to be desired to get on the aided list than to get off it; and there can be little doubt that there are at the present time Missions receiving help which are well able to support themselves. In such cases the Synod cannot too soon insist that they shall assume their own responsibilities, by adopting and putting into force a policy of gradual withdrawal, so that within a specified period all grants from the board shall cease.

It is easy to suggest plans of improvement. The real difficulty is to put them into operation. Resolutions of Synod alone will not accomplish very much, nor do I think that a great deal can be done by means of deputation work. Isolated cases can be dealt with in these ways, but the real need is steady, systematic work. One man giving his whole time to the task of urging, not simply upon parishes, but upon individuals, the claims of the Church to a more general and more generous support, is the secret of success. Here, as elsewhere in the Church's work, it is personal work that tells. We want, I think, a Travelling Secretary, who shall give his whole time to this special work. He would not effect a revolution in one year, nor perhaps in two or three, but the change would inevitably come. It is only a matter of education. The expense involved by such an office would at first be a serious consideration, but only at the first. In the long run the work would much more than pay for itself.

Travelling  
Secretary

#### THE STATUS OF MISSIONS.

If there could but be some clearly defined distinction between the status of a Mission receiving aid from the board, and that of a self-supporting parish, it would doubtless do something to stimulate ambition. At present, there is no incentive to independence. Missions have all the privileges of independent parishes. They have the same right of representation in the Synod. They elect their own missionaries, who are entitled Rectors. The system presents an extraordinary anomaly. The Board of Missions supplies the money to carry on the work, but neither Bishop nor Board have any voice in the appointment of the missionary. I cannot think that the arrangement is a wise one. I am quite convinced that the people of a Mission ought to have some say in the selection of their minister, or, at least, that there should be some way of making their wishes known, but, so long as they are dependent

upon the Board, the appointment should not rest in their hands. To indicate one grave weakness of the present system, it is clearly a most unfortunate thing for the Board to be compelled to go on paying for the support of a missionary, who is evidently the wrong man in the wrong place. Under our present system, that must sometimes happen, and the only remedy is the power of appointment and removal by the Bishop and the Board.

There are, of course, serious difficulties in the way of such a change, and nothing could be done without procuring special legislation. I can quite believe that the Synod is not a unit upon the question, but I am happy in the assurance that it could be discussed without a breath of bitterness. It may not be to-day or to-morrow, but some time, in the no distant future, the change will come. In the meanwhile, it might be a move in the right direction, if, as has been suggested, a missionary should not be instituted as rector until his mission has relinquished all aid from the Board.

Graded  
Stipends.

The application to aided missions of a system of graded stipends would be a beneficial change. It would, at all events, rid us of the anomaly by which the newly ordained man with no wife or family receives the same salary as his elder brother, who for twenty-five or thirty years has labored in the mission field. A system such as that is not only unjust, but it is unnecessary. A young man just entering upon his work can well afford to accept a smaller stipend for the first few years. I can see the great advantage to a missionary of having a home of his own as soon as possible, but there is no really sound reason why a priest of twenty-four should not be content to do what, in every other calling, men of his own age are doing—wait for a few years before assuming the responsibilities of married life. It would, too, be an excellent thing for the Diocese, as there are always certain missions which can be better worked by a missionary who is free to wander through his parish as he will. I recommend the Synod to consider this question.

#### CHRISTMAS AND EASTER OFFERINGS.

There is one step that might well be taken by the Synod in the direction of relief for our underpaid missionaries—we might follow the example of other Dioceses, and set aside the offertory on either Christmas Day or Easter for the incumbent. In Rupert's Land there is a canon to that effect, and, I think, in other Dioceses also. This might readily be done, and I have no doubt that the laity would welcome the formal opportunity of adding in this way something to the stipend of their parish

priest. In the case of missions with more churches than can be served on any single Sunday, the opportunity might well be given on the Sunday nearest the festival appointed for this purpose. The custom is becoming more and more common in other Dioceses, as well as in the Mother Land, and there is no reason why we should not make it our own. In at least one of the Ontario Dioceses, it is further customary for the parish to supply the missionary, free of charge, with oats and hay for his horse. I do not know whether this is practicable here, but I give you the information for what it may be worth.

#### FACTS AND FIGURES.

Before I pass from the Diocese to speak of more general things, there are certain facts and figures, taken from the statistical reports, furnished by the clergy, and, therefore, presumably correct, to which special attention should be called. I do not desire to particularize, but in the work of the Synod there should be respect neither of parishes nor persons.

One parish reports only six weekday services in the whole year. Another parish reports only ten weekday services. Another parish, covering a very large territory, reports that twelve weekday services were held during the year. These confessions are very serious. Only the most extraordinary circumstances, or physical inability, can justify a clergyman in keeping the doors of his church closed throughout the week, and much more even is that true when he is in charge of a country parish so large that all the centres cannot be regularly served on Sunday. I do not hesitate to say that, while Sunday is the missionary's special opportunity, every day in the week is sacred to his work.

A parish that is supposed to be a stronghold of the Church, reports only 16 Sunday-school scholars. Another parish, with a Church population of 649, returns only 55 communicants, and 20 Sunday-school scholars. Another parish, with a Church population of 400, reports only 39 communicants. My brethren, these things are very serious. I do not ignore the difficulty of Sunday-school work in large country missions, but the Church must teach her children, or they will not long continue to recognize her claims. For this generation, she may hold her people, but in the next generation they will not know her.

#### THE M. S. C. C.

Before I leave the subject of missions altogether, I must say something of our responsibilities for the work of the Church outside the Diocese. Even in the midst of all our own

difficulties, we must not forget the great mission field beyond our borders; nor must we fail to remember the words of Him who said, as His last solemn message to the Church, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." I have no hesitation in saying that, in the matter of missionary effort, the claims of home come first, but we can never do our duty to the Diocese until we learn to do it in the light of a love that has the needs of the whole world wrapped around its heart. More than that,—unless our Christian faith culminates and completes itself in at least some sort of honest effort to make Jesus known to all the world, then I do not know that it can do much for us at all. To say that we do not believe in missions is to proclaim our own faith as false and feeble. How, in the face of such a declaration, do we dare to stand up in the sight and hearing of our fellow-men and say that we believe in the Holy Catholic Church? If, in connection with the Church, Catholicity does not mean the dissemination of the truth for which the Church stands, and the extension of the organization which it is, all through the world, then it means less than nothing. Never, in the history of any land, has the Church had a more magnificent opportunity than in Canada today. The development of the West is absolutely startling, and the Church must keep pace with its movement. To lag behind would be to falsify our history. If, through lethargy and lack of life, we should fail now to do our duty, it would be to proclaim ourselves unworthy. The opportunity belongs not to the West alone, but to the nation. For the Church there should be neither East nor West, but the one work which is the Church's life. It is the Church that calls, and from the Church must come the answer. Therefore, in the day of our own small things, out of the greatness of our own need, feeling the pressure of our own poverty, and bearing the burden of responsibilities that there is no one else to share, we take up the task that is the very bond of Christian brotherhood—the evangelization of the whole wide world.

Apportionment to  
M. S. C. C.

Our apportionment for the M. S. C. C., is the same this year as last—\$4,700.00. I hope very much that the Diocese will reach it. I do not for a moment think that we shall fail, if only we all make an honest effort. But that is just the point of weakness. Here and there, the apportionment is treated as a too heavy burden, and the impression given to the people of the parish that it is too hard for them to bear. My dear brothers of the clergy, be quite sure that, if, at the outset, you assume, and let your people see that you assume, the impossibility of meeting this apportionment, the difficulty of doing so

will be doubled. They have been taught to look to you for leadership. Will you, in this matter, lead them up or down? It may be that, in some cases, the amount asked does not fairly represent the giving power of the parish, but that is the mistake, and not the intention of the committee, from whom the apportionment proceeded; and no good can come from openly refusing to accept the situation. Better far represent your case quietly to the committee, and, in the meanwhile, put your shoulder to the wheel to see what can be done.

#### "THE NEW ERA."

In this connection it would be wise, I think, if some effort were made in every parish to extend the circulation of "The New Era," the official organ of the M. S. C. C. The want of missionary enthusiasm usually means the lack of missionary information, and, as a mere matter of policy alone, it will pay to put the "New Era" in as many homes as possible. I believe that the management is willing to allow a good commission on every new subscription, so that it ought to be possible to secure someone to canvass the Church people of every parish

#### THE WOMAN'S AUXILIARY.

Next in importance to the Missionary Society itself, must stand those agencies that are doing its work, and first and foremost amongst these I place the Woman's Auxiliary. No one, who has watched its growth and development in the Diocese during the past few years, can doubt that it has the blessing of God upon its work. A report of what has been done during the year will be presented to you, and I need not, therefore, say very much now. I am, however, very glad to have this official opportunity of publicly expressing my grateful appreciation of its splendid efforts to advance the missionary interests of the Church. Earnest in self-sacrificing work, eager to find opportunities of service, loyal in submission to authority, no parish is properly equipped without a branch of the Auxiliary. Very earnestly, therefore, I ask the clergy to consider its claims upon their active support and sympathy. Let it lean upon you for a time, and you will soon learn to lean on it.

#### BROTHERHOOD OF ST. ANDREW.

Another agency for missionary work along more limited lines is the Brotherhood of St. Andrew. It is an organization to which the Church owes a great deal, and is like no other men's society with which I am familiar, in the high ideals of

prayer and service, which it sets before its members. It has undoubtedly done much to deepen the spiritual life of the Church of England, and, where properly worked, has proved an unqualified success. It is not easy to say why so many parishes are without its aid. I have heard it criticized on the ground that it will not stand alone, but needs the clergymen behind it all the time. But, upon the same ground, almost every other active agency would be ruled out of court.

The end and aim of all these organizations is to help the Parish Priest to do the work for which he was ordained, and we must not grudge them our support. Stand by the Brotherhood, as you stand by the teachers in your Sunday-school, and you will not find it to fail you. If you have only one or two earnest-minded men, who are willing to work amongst other men for the extension of the Master's Kingdom, then you have the material for a Chapter of the Brotherhood. I understand that Mr. Thomas, the General Secretary of the Brotherhood in Canada, is expected in the city at this time, and I have invited him, through the council members in St. John, to say a few words to the Synod about the work, for which he has done so much. You will, I know, be glad to hear him.

#### SUNDAY SCHOOLS.

Amongst the proposed amendments to canons, which will come before you, there is the proposal to so amend Canon XII as to make it lawful for the Standing Committee on Sunday-schools to add to their numbers persons of either sex, who are engaged in, or interested in, the practical work of Sunday-schools. This ought greatly to strengthen the work of the committee, and it needs strengthening very much. There is no doubt that, from certain standpoints, the Sunday-schools of some of our separated brethren are in advance of ours, and we ought to spare no pains to profit by their experience. One of our greatest weaknesses is the entire lack of unity in our work. There is no real system by which the different schools are brought together, no central organization from which they receive encouragement and help. It is true that we have a Sunday School Conference once a year, but between the times of meeting it is to all intents and purposes a dead letter. What we need, more than anything else, is a unifying principle, some system by which the strong schools can strengthen the weak, and through which all may be brought together under the working of a common plan. The work ought to be so organized that each separate school is an integral part of one united whole, giving to, and receiving from, every other strength and inspiration. There ought, I believe, to be separate secretaries

for each department of the work, whose business it would be to supply information, where ever it is needed, and to generally do all in their power to further the work of their respective departments. Thus, there would be a Secretary of the Missionary department, a Secretary of the Primary department, a Secretary of Kindergarten work, a Secretary of Bible class work. Each of these secretaries would present his or her report to the annual conference, and I am of the opinion that the substance of these reports ought to be embodied in the report of the Standing Committee on Sunday-schools to the Synod. The success of our Sunday-schools is of vital importance to the Church, and we ought to leave no stone unturned to make them more effective.

The proposal has been made by the Standing Committee on Sunday-schools of the General Synod to appoint a General Secretary for Sunday-schools, whose expenses would be met by assessment upon the different Dioceses. It is easy, of course, to point out difficulties in the way of such a work, but we ought not to be quick to condemn a plan recommended by educationalists of no mean standing. The names of Dr. Rexford, the Rev. T. W. Powell and Canon Ingles, men of recognized ability and experience in the work of Sunday-schools, are enough to claim for the proposal our most respectful and careful consideration. It is well known that the work of a Field Secretary has been a great feature in the Sunday-schools of the Presbyterian church, not to mention others. I take the following statement from the General Assembly's committee on Sabbath-schools: "The General Secretary presented his report, giving a statement of the office and field work which has been done during the year. The office work included oversight of statistical reports, teacher training course, awards for memorization of Scripture and catechism, personal letter to all superintendents, and general correspondence. The field work, 142 days in all, was given to visiting Presbyteries and Synods in session, and holding Institutes with groups of Sunday school workers of the various Presbyteries, the principal features of this work during 1907, being a nine weeks' visit to the Synod of Alberta and British Columbia." I notice also that arrangements are being made for the field secretary to visit the various colleges of the Presbyterian church in the interests of his work,—a most significant departure. Now, I do not say that the mere fact of this system being in force amongst the Presbyterians ought to make us adopt it, but it is enough to make us very thoughtful.

I mention this now because we have been approached by the Diocese of Quebec to co-operate with them in the appointment of a field secretary for the two Dioceses. In dealing with

A General  
Secretary  
for the  
Sunday  
Schools.

this proposition, two points should be kept in mind. Firstly, whether it is wise to take any definite action until the General Synod has had the opportunity to receive and discuss the report of its committee; and, secondly, whether, in the case of the general plan being rejected in favor of something similar on a smaller scale, Nova Scotia, and not Quebec, should not be our ally. The Diocese of Quebec can co-operate with other Dioceses than Fredericton; Nova Scotia cannot do so.

#### THE KEEPING OF REGISTERS.

I feel that I must call the attention of the clergy to the requirements of the canon on registers. I am glad to say that, generally speaking, this duty is being carefully performed in its most important features; though, judging from what I have seen in certain parishes, there must have been considerable laxity in the past.

The improvement in recent years is no doubt due to the insistence with which the Bishop has pointed out this duty. The most careful men will sometimes make mistakes, and overlook very obvious duties, but there is absolutely no excuse for wilful carelessness in the keeping of these most important records. In one direction, however, there is not a little laxity to-day. Canon XVII directs that in every parish a register of all services shall be kept; and in that part of the Church Manual dealing with the duties of a rector, the responsibility is laid upon him of seeing that this is done. The reason for this rule is obvious enough. It not only lays solemn emphasis upon every ministerial act performed in the House of God, and permanently records it for the information of the Bishop, but it furnishes the material out of which the history of the parish can alone be written. I have found parishes in which no record of services has been kept for many years, so that there is absolutely no reliable way of tracing the work of the Church in that parish during all that time. This is most unfortunate, and is moreover a serious hindrance to each new incumbent, as he enters upon his work. He has no means of finding out what has been done, and thus profiting by the experience of his predecessors.

Another excellent reason for the enforcement of this rule appears in the sixteenth section of Chapter four in the Church Manual. Here it is distinctly laid down that "the church wardens, or one of them should count, or see counted, in the presence of the rector, all collections gathered during the time of service; and the amount should be entered at once in the register book of services, required by Canon XVII. No collection should be removed from the church before it is



counted, and the amount registered." No doubt there are some difficulties in the way of doing this, but it is none the less a very wise direction, removing, as it does, the entire burden of financial responsibility from any one man, by providing an official record of all moneys contributed by members of the Church through the offertory. In parishes where it is difficult to get men to assume the responsibility attached to the office of the warden, it will be all the more the wisdom of the missionary to coserve this rule, and so impress upon his people their privilege of "serving tables" in the church. Where there are a number of places of worship, it is sufficient to keep one register at the centre, and to enter the offerings at each church in a small note-book, kept there for that purpose. In this connection, I would recommend that the column in the service registers for the collection be sub-divided, so that the record of the envelope and open offerings may be kept distinct.

Before I leave this subject, I would remind the clergy that every parish priest ought to keep careful records of all families and communicants under his care. This is not always done, and more than one instance has come under my notice, where the new rector of a parish has had to take up his work without any reliable information upon these points. This ought not to be. It simply means that for weeks and months the new rector is needlessly hindered in his work. His parishioners wonder why he does not call upon them, when, in truth, he has no means of knowing who they are and where they live. It is every man's duty to the parish, and to his successor, to have these records complete and up-to-date. For a general parish record, there is nothing better than the individual card system, and I would suggest that the Book Depository Committee have a supply printed, and placed on sale. The cost to the parishes would in this way be very small.

Records of  
Families and  
Communicants

The communicants' list, too, should be carefully revised from time to time. Not long since, I examined one in a certain parish, by which the present rector's list of communicants was only half as large as that of his immediate predecessor, the reason for the discrepancy being that the names of those removed by death or otherwise had, in the past, not been taken off. Carelessness of this kind not only puts an incoming rector to great inconvenience, but renders absolutely unreliable the statistical statements published by the Synod.

#### THE CATHEDRAL.

I wish to take this formal opportunity of bringing before you certain matters in connection with the Cathedral. As many of you are aware, the Cathedral Chapter consists of the Bishop,

the Dean, the Archdeacons, the Canons, and four Laymen nominated by the Bishop, and elected by the Chapter. The Cathedral is not, then, in any sense, a parish Church. It is the Cathedral Church for the Diocese, and every parish has an interest in it. For two reasons I am anxious that this should be more widely recognized. I believe, in the first place, that the Cathedral can do for the Diocese something which no other Church can do. It ought to be a perpetual source of inspiration as the visible centre of the Church's life. Here ought to be the place, where every priest of the Diocese can count upon a hearty welcome and will feel that he has a home. Here ought to be regular and reverent services, representative of all that is best and brightest in the Church. Here ought to be music worthy of the best traditions of the Mother Land. Here ought to be an equipment so complete as to serve as a model for the Diocese. Here ought to be a staff of clergy large enough, not only adequately to maintain the Church's services daily throughout the year, but also to reach out with helping hand to the remotest corners of the Diocese. Here, once more, ought to be the visible centre of the Church's life.

That is the ideal, and I do not need to tell you how far we are from reaching it. Existing conditions make much of it impossible, and that brings me to my second reason for pleading that the Diocesan character of the Cathedral should be more widely recognized. We need your help. I know what is sometimes said,—Why cannot the Cathedral support itself? Well, the reason is simply this,—Whatever may have been true in the past, the Cathedral congregation to-day is neither large nor rich,—nothing like so large and rich as it once was. During the last few years, I am assured, there has been steady loss in membership and money, so that it is being found difficult to meet even the ordinary expenses of its maintenance.

If this were all, I should not have to come to you for help, but we are face to face with grave financial problems,—problems that are quite beyond the power of the present congregation. When I entered upon my duties in the Cathedral, I found that certain reconstructive measures were imperative. The organ has fallen so much into decay, that it is scarcely possible to use even parts of it. The heating apparatus is so thoroughly worn out, that in cold weather the Cathedral cannot be made comfortable. The lighting system is so poor that, at certain times of the year, one can only read with difficulty. There are other needs, but these are the most pressing.

The organ question was the most serious, and this, I am glad to be able to report, has been splendidly met by the members of the congregation. A movement had been already set on

foot, and this was enthusiastically taken up, with the result that it was soon possible to order a thoroughly modern instrument, which will, I hope, be completed within the next month or so. To do this meant that the people of the Cathedral, and their friends, had to guarantee the sum of more than \$6000.00, a very large amount for so small a congregation. But this effort has quite exhausted our resources for some time to come, and, for the next few years, no extraordinary effort can be made.

But there remains the matter of the heating and the lighting? It cannot be left much longer. The furnaces have been patched up for the coming winter, but they are thoroughly worn out, and must be replaced before another season. So, too, with the lighting. A new system must be installed immediately. It is with these difficulties that I come to you. The situation has been carefully discussed by the Chapter, and a unanimous resolution passed, asking me to appeal for assistance to the Diocese. That, therefore, is what I am going to do. And I do not think that you will feel that I am asking an unreasonable thing. Our beautiful Cathedral was built largely, if not altogether, by the munificence of Churchmen in the Mother Land, and it has been maintained ever since without charge upon the Diocese. Only once, I think,—at least, for many years,—has there been made an appeal for outside help, and that for the purpose of effecting very necessary repairs to the fabric. Other Dioceses have not been so fortunate. The Diocese of Nova Scotia is only now confronted with the tremendous burden of building a Cathedral. We have been spared that responsibility. It is, therefore, only right that, in this emergency, the Diocese should be asked to come to the assistance of the Chapter. There is only one way, of course, in which this can be done,—by every parish in the Diocese being asked to make a free-will offering. If the work done is to be thoroughly satisfactory and permanent, there should be spent upon it upwards of \$1500.00. Very earnestly, I ask you for your help.

#### KING'S COLLEGE.

You will, I hope, have the opportunity, during this session of the Synod, of hearing something about King's College from its official agent. It is a subject of great importance at this special time, when, more and more, we are being made to feel the keen competition of the West for missionaries. Every day it is becoming more difficult to keep all our Missions occupied, and this is, I think, largely due to the loudness and insistence of the call from Western Dioceses. The tide of missionary development, as well as that of trade, has turned towards the

West, and, for some time to come, we shall not find it easy to hold our own. Every effort is being made to attract the attention of young men, and we can no longer depend upon the colleges of Upper Canada to send us many candidates for Holy Orders; nor is it always safe, I think, to send our own candidates there for their Divinity. Once away from home, and consciously or unconsciously, pressure is put upon them to "go West," and, even though they return to the Diocese, their minds are unsettled, and there is danger that they will stay with us only for a time. As I have already said, I fully recognize the vast importance of the Church's work in Western Canada, but, if the development of the Church in that direction is to mean the decline of it in this, then, in the long run, the gain is not very great. I do not think it does necessarily mean that, but we must bestir ourselves to avoid the danger. Nothing could be much more disastrous than that the hold of the Church here should be relaxed for want of missionaries. If only for this reason, therefore, it is vitally important that our Divinity College should receive all the support that we can give to it. It has, of course, points of weakness, but, under the able presidency of Dr. Boulden, conditions are being rapidly improved; and there is every reason to hope that, in the no distant future, King's will be able to claim, and occupy, a foremost place amongst the colleges of Canada. Let us, at least, try to be commonly consistent. Years ago, King's College was formally recognized as the theological institution of the Diocese, and, because of that recognition, we have been accorded a share in its administration. We must not, then, shirk our responsibilities. I am quite confident that the future of the Diocese is largely bound up in the future of King's College, and it is from thence that we must look for our candidates for Holy Orders. More than that, if it is true,—and I do not know how anyone can doubt it,—if it is true that these Maritime Provinces have produced, and are producing, a certain strength of manhood that is all its own, then we want that strength for the workmen of our Church. It is no disparagement to those of our clergy, who have come to us from afar,—and I myself am one of them,—if I venture to say that, most of all, for the work of the Diocese we want men who have been born and bred upon the soil, men who understand and sympathize with the spirit of our people, men who are descended, by birth-right, if not by blood, from that sturdy stock, who first hewed out for themselves homes from the primeval forest, and, from the sowing of whose seed, the wilderness has blossomed like a rose. Good men we want for the ministry, come from whence they may, but none can be found better fitted for the Church's work in this Province by the sea than those to whom it has always been a home.

For these reasons, therefore, we must spare no pains to make King's College a success. Is it too much to ask that, in this respect, as in many others, we shall be satisfied to sink our special preferences, and stand together as a Diocese? Every man owes a duty to his Alma Mater, but before the claims of any college come the interests of the Church, and the interests of the Church in this Diocese are, I believe, wrapped up in the prosperity of King's.

#### THE CHURCH OF ENGLAND INSTITUTE.

I wish to call your attention to the work and value of the Church of England Institute. Most of you are familiar with its history, and know something of the work which it has been doing since first it was founded by that wise master-builder, Archdeacon Brigstocke. More than any other single organization, it has been used by God to break down that spirit of party and partizanship, which was for so long a time our curse. In St. John, at least, it has drawn the different parishes together, and made them realize more fully the true oneness of the Church; and I think that it has helped to do this for the Diocese. Many of you can testify to what it has done in other directions for the Diocese,—how earnestly it has laboured to lighten the work, and cheer the lives of our hard-working missionaries, and their families. Then, too, it has been a working centre for the Diocese. In its rooms the Synod Committees always meet. It has been the home of our Book depository. It has supplied the Bishop with an office. In a dozen different ways, it has made itself indispensable to the Church. But you know all this, and I need say no more about it. What has to be said is really this,—if the Institute is to continue to do this useful work,—and I do not know how we can do without it,—then the Diocese must be prepared, I think, to give it a larger measure of support. I would suggest that the Executive Committee be authorized to discuss the whole question with the Council of the Institute, and that they be empowered to take action for the Synod. At all costs, the Institute must be maintained.

#### CHURCH UNION.

A question in which we are all interested is that of Church Union. A committee of both Houses, appointed for that purpose, has prepared a report for presentation to the General Synod, and, as that report has been made public, I may be permitted to make some reference to it. I am a member of that Committee, though I was prevented from being present at its

meetings. I am the more anxious to say something upon the subject now, because I should not like it to be thought that I am in accord with the conclusions of the report. I have not it before me as I write, but, if my memory serves me right, it seems to make two serious mistakes. It concedes too much, and it ignores the real relationship of the Church in Canada to the various branches of the Anglican Communion all over the world.

It concedes too much, because in my judgment, it proposes to compromise a principle by suggesting that the requirements of the Fourth Article of the Lambeth Quadrilateral would be met by the acceptance of the condition that all *future* ministers of the proposed United Church should receive Episcopal Ordination. The answer to this proposal is obvious enough. It not only directly departs from the preface to the Church's Ordinal by saying that, for a certain period, at least, a man *shall* be accounted a lawful priest, who has not had Episcopal Ordination; but it is inconsistent with itself. For it begins by abandoning the plea of principle by reducing Episcopal Orders to the low level of a denominational preference; and then it goes on to re-assert the principle by insisting that all future orders shall be only of that character. If Episcopal Orders belong to the *esse* of the Church, then we have no right to surrender them if only for a time. If they are not essential, then why should we insist upon their future acceptance as a condition of re-union?

But more than that,—the report seems to ignore the relationship in which we stand to all other branches of the Anglican Communion. I can see no objection to a conference upon this subject between the Church of England, and the *representatives* of our separated brethren. Anything tends to emphasize the great essentials upon which we are agreed is to be desired. Anything that strengthens, even ever so little, the bonds of Christian friendship ought to be encouraged. Anything that is likely to deepen our respect for one another, and for one another's work, is good. Anything that enforces the fact that, after all, we are brothers in the Faith, and fellow-workers in the same great field, ought to meet with our approval. But, in coming thus together, let us at least be fair and honest. Let it at least be understood that, as an integral part of our great Communion, there is not the remotest possibility of the Church in Canada making any real movement towards re-union, without the co-operation and consent of that Communion all through the world. I do not think that has been fully realized. We may take it for granted, I suppose, that the Presbyterians, Methodists, and Congregationalists, in

Canada are willing to accept the outcome of their negotiations, if favorable to union. But that is not true of the Church of England. We cannot take action of ourselves, and we ought, therefore, to make our purpose very plain before even entering upon discussion of the question. Courtesy and common fairness to the representatives of the great Christian bodies immediately concerned demand at least that much.

Is the thought of Union, then, only an empty dream? I do not think that. I believe that the time will come when the causes that divide us will be removed, but that time is not yet. The tide of thought has set in that direction, but it has not yet reached the flood. In recent years much has been accomplished. More and more we are learning to respect each other. More and more there is passing away the bitterness of prejudice and pride. More and more we can say with sincerity and truth that we are brothers in the great family of God. All this is true, but much remains to be done, before we shall be content to stand side by side, obedient to the order, and subject to the discipline of one great Communion. When, by the grace of God, that time comes, the common strength of Christianity will be immeasurably greater, and not less, because of the closeness with which each separate element has clung to principles and practices, around which has gathered, and in which has grown, the spiritual life of many centuries. To deepen our own life, and to strengthen our own faith; to make our own Communion a stronger centre of activity and progress; to shrink from no responsibility that belongs to social and civil life; to make much of the common interests of our common Christianity; to refuse to allow our sense of separation to destroy our sense of brotherhood; to free ourselves from even the suspicion of prejudice and pride; to be Catholic in practice as well as Catholic in Creed; and yet, with it all, to cleave ever more closely to the Church that is our own, and to hold ever more fast "the Faith once for all delivered to the saints,"—that, for the time being, is our best contribution to the cause of Christian Unity.

#### PAN-ANGLICAN CONGRESS.

You will be asked to take some action with regard to the great Thank-offering, which, it is hoped, will be presented to God in St. Paul's Cathedral, at the close of the Pan-Anglican Congress, on June 24th, next year. The idea of the offering is that it should be an acknowledgement to God of "all His blessings granted to the Anglican Communion in its growth and spiritual development at home and throughout the world. Each Diocese is at liberty to appropriate its offerings to any one of three objects,—(1) A Colonial or Missionary Diocese.

(2) A recognized Missionary Society, (3) The training of men and women at home or abroad for service in the colonies, or the Mission Field. You will observe that the only objects recognized are those outside the Mother Land. With the Church at home so willing to help the Church abroad, we ought not to be slow to help ourselves. It is an opportunity to make an effort in the direction of some forward movement worthy of our name, and I trust that we shall not let it slip by unused. It would be humiliating for this Diocese to stand alone in making no response.

You will remember, too, that each Diocese is entitled to send six representatives to this great Church gathering. I understand that the delegates may be of either sex. It would, I think, be wise for the Synod to elect its own delegates, and leave the Woman's Auxiliary to determine who shall represent the women of the Diocese.

#### ROTHESAY COLLEGE FOR BOYS.

The proposal has been made that the Synod shall purchase the Boys' School at Rothesay, with a view to its maintenance as a Church Institution. The sum of money involved is large, but, personally, I can see no better way of investing our Education Fund. The School is the property of Mr. James F. Robertson, and has been doing admirable work under his efficient care, and I should like, in the name of the Church, to take this opportunity of tendering him our warmest thanks. There can be no doubt that the school has been, and is, a very valuable asset to the Church. From every part of the Province, I hear its boys most highly spoken of. Money expended in producing such results is well and wisely invested. It is only with the deepest concern that I could contemplate, either the possibility of its closing, or the loss of its influence for the Church.

#### SUNDAY OBSERVANCE.

I cannot stop now to speak at any length upon the Sunday Observance question, but I must not leave so important a subject untouched. I think that we may congratulate ourselves that, generally speaking, Sunday is fairly well kept in this Province. If that is so, then our hearty thanks are due to that careful guardian of public liberty,—the Lord's Day Alliance. No doubt there have been made some mistakes, but it is equally clear that its influence has, upon the whole, been overwhelmingly in the best interests of both Church and State; and we ought not to hesitate to throw all the weight of our active influence upon its side. The movement has been definitely



endorsed by the General Synod in the appointment of a Standing Committee of both Houses for the purpose of co-operation. Amongst its members will be found many of the leaders in the Church. I earnestly hope that this Synod will follow the example of other Synods, and appoint a Committee to act with the Lord's Day Alliance. The strength of the Church's life is dependent upon the sanctity of the Church's Sunday, and, in view of the ever-growing tendency to make the first day of the week a holiday alone, we ought to neglect no measure that is even likely to stem the tide.

One more thing in this connection. I regret very much to say that I have more than once been told by the Rectors of country parishes in close proximity to the larger towns and cities, that the greatest hindrance to the observance of a quiet Sunday in the country districts is often the godlessness of summer visitors. It would almost seem as though some members of the Church think that they can leave the duties of religion behind them in the city. To disturb the peace of a country place by making Sunday a day of sport and merriment is something of which a professing Christian ought to be thoroughly ashamed.

#### GLEBE LANDS.

In view of the very heavy losses which the Church in this Diocese has at times sustained by the mismanagement of Glebe Lands, and with reference to one of which I have asked the Chancellor to speak, it would be wise, I think, that there should be kept by the Registrar, and published from year to year in the Synod Journal, a complete list of all these lands. In addition to this, there might well be appointed a Standing Committee on "Glebe Lands", whose duty it would be to keep the Synod informed, as far as possible, of all transactions affecting them; and also to see that the Church suffers no loss in vacant parishes. I am quite sure that something should be done to prevent such disastrous transactions as the one of which the Chancellor will speak.

#### "PREACHING FOR A CALL."

There is one more thing of a general character about which I want to say a word before I close. I want to enter the strongest possible protest against the growing practice in the Church of what is known as "preaching for a call." You will not, perhaps, all agree with me in this, but I cannot help that. I do not for a moment impute any but the best motives to those who differ from me, but I am none the less compelled to say

that I regard the introduction of this custom with the deepest possible concern. It is, to my mind, un-Churchly, undignified, and unworthy of our best traditions. I am thankful to know that there are very many of our clergymen, who, even at their own loss, have set themselves sternly against it. It is urged, I know, that this preaching of trial sermons,—for that is what it means,—affords both the clergyman and the congregation an opportunity of knowing each other. So far as the clergyman is concerned, there are better ways of getting all the information that he needs, and, for the plea on behalf of the congregation, it is enough to say that the preaching of a single sermon is in no sense a fair test of any man's pulpit powers, if that is the object aimed at. I beg of the laity to leave this practice where it belongs,—outside the Church of England. I hope that the clergy will be firm in their refusal to put themselves in a position that is, in the minds of many people, little less than humiliating. In this respect, at least, old ways are best.

I need not say, my dear brethren, that it is with the greatest possible pleasure, that we welcome to our midst this morning the Bishop of Nova Scotia. He is not a stranger to us, and we have heard with satisfaction of the progress which our sister Diocese of Nova Scotia is making under his wise direction. We congratulate him upon the work which he is doing, and ourselves that he has been able to spare time enough from a very busy life to grace our gathering with his presence. We shall look forward with pleasure to hearing his counsels at the Missionary Meeting this evening.

#### OBITUARY.

I must not leave unspoken a warm word of affectionate remembrance for one who has been removed from our midst since last we met. In Thomas Neales the Church had a faithful servant, and many of us a true friend. Tender, and strong, and true, he was respected and beloved by a multitude of people in the Province. For almost forty years Rector of an important parish, his memory is cherished by those to whom he ministered, and in their lives he still lives on. Beautiful in his simplicity of character, unswerving in his loyalty to truth, unfaltering in his fidelity to duty, strong in his very gentleness, his work as a parish priest was an inspiration to every brother in the ministry. Gratefully we acknowledge the debt we owe him, and earnestly we pray God for grace that we too may follow faithfully.

And now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and give

you an inheritance among all them that are sanctified. May "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

