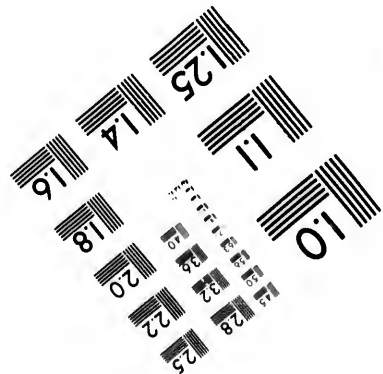
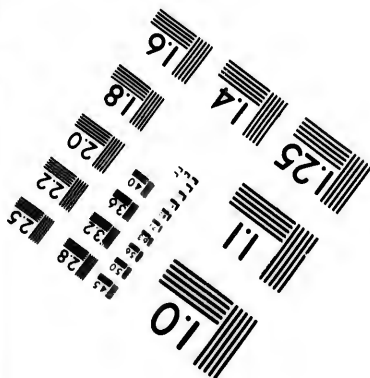
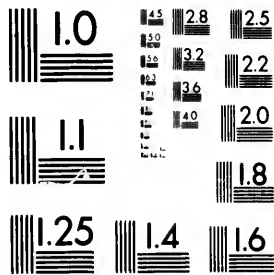


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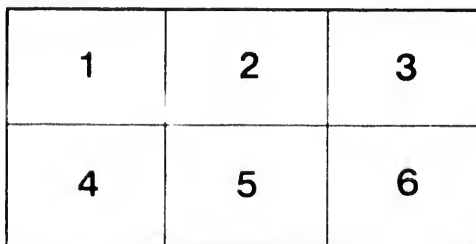
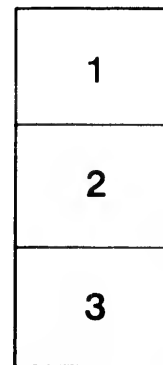
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ADDRESS



— OF —

The Rt. Rev. Frederick Courtney, D.D., D.C.L.,

LORD BISHOP OF NOVA SCOTIA,

AT THE OPENING OF THE

TWENTY-THIRD SESSION

— OF THE —

Diocesan Synod of Nova Scotia,

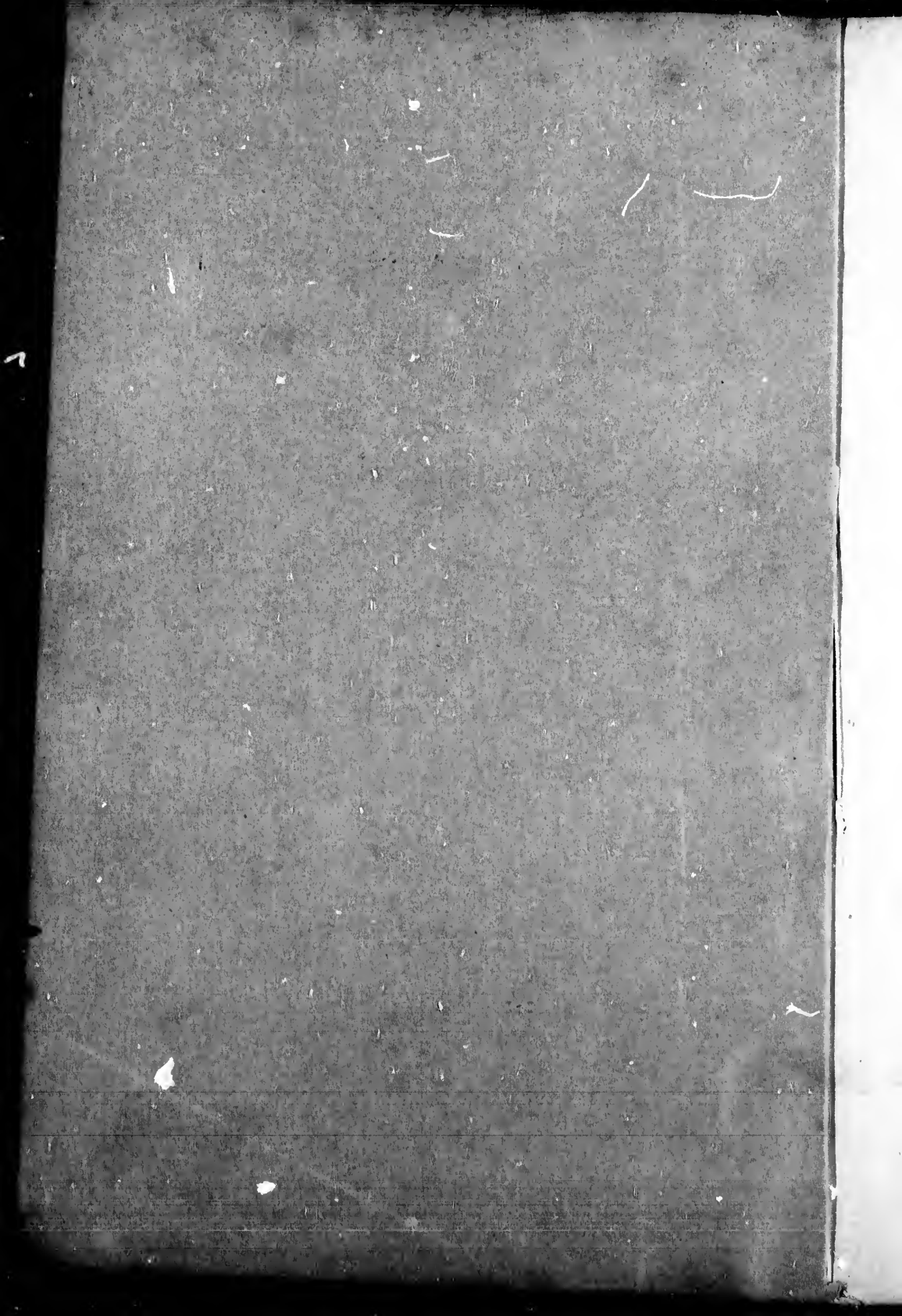
1894.

Published by Resolution of the Synod.



HALIFAX, N. S. ;
HOLLOWAY BROS., PRINTERS, 69 GRANVILLE ST.,
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ADDRESS.

TO THE MEMBERS OF THE DIOCESAN SYNOD OF NOVA SCOTIA :

Dear Brethren,—

We have not to travel backwards over very many years in order to reach a time when the interest of the Church people of this Diocese was almost wholly absorbed by their own affairs. That when first caused them to give a wider range to their sympathies was the creation of the Provincial Synod, which body has not only concentrated and made efficient the action of the several dioceses of which it is composed, but has caused the attention of all, and especially that of this diocese, situated as it is at the extreme east, to be drawn to the needs and opportunities of the Church in the whole Province. It was only natural that the step once taken, another should follow, and that as there was but one civil Government, so there should be one Ecclesiastical Government for the whole of the Dominion of Canada. As you know, the proposition to form a General Synod, in which all the dioceses should be represented and included, was launched some years ago, and met with objection and opposition, though not to any great extent; and the attempted realization of the scheme was fraught with not a few nor inconsiderable difficulties. But all these have been happily surmounted, and, in a much shorter period than could have been originally anticipated, it became an actual fact, the first session of the General Synod having been held last September in the city of Toronto, under the presidency of the Most Reverend Robert Machray, Bishop of Rupert's Land, who as Metropolitan was declared to be an Archbishop and was elected by the House of Bishops its President, and Primate of all Canada. At the same session it was declared that all Metropolitans in Canada should be styled Archbishop, by which title the Most Reverend John Travers Lewis, elected to succeed the late Most Reverend John Medley, as Metropolitan of the Ecclesiastical Province of Canada, has since been known. This action, commonly spoken of as "the unification of the Church of England in the Dominion of Canada," calls upon us for large self-denial and generous sympathetic effort, that we may first of all carefully consider, in order to understand and appreciate the significance of the step which has been taken, and then give such counsel and support as may enable the united Church to act wisely and efficiently for the benefit of its various parts, to sustain and nourish with vigorous life the weaker members of the body, to help the Church to extend herself in the places where she is now unknown and unrepresented, and effectively to provide for the needs of new settlers, while they are being educated in the practice of self-help. In our own Province there is but one so-called Missionary Diocese, that of Algoma, which, even as matters stand at present, is not receiving the aid it ought; while in the Province of Rupert's Land there are several—such as Moosonee, Athabasca, Selkirk, MacKenzie River. If there is anything of reality in our

being banded together into one body by the creation of the General Synod, then we certainly ought to call to mind the words of the Apostle Paul when writing to the Corinthians:—"Ye are the body of Christ, and members in particular—if one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it—those members which seem to be more feeble are necessary"—and to see to it that our conduct corresponds with a recognition of the truth he thus sets forth. It is our duty to inform ourselves accurately as to the conditions existing in these Missionary Dioceses, the crying wants of the Church in those parts, and then to set ourselves to do thoroughly and promptly that part of the praying and working and giving which rightly devolves upon us. These dioceses we can now speak of as "ours"—parts of our own "household of faith," and we must remember that it was the great Apostle of the Gentiles—the first Missionary Bishop of the Church of Christ—who said, "If any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

It may be said that we are having new claims continually made upon us, and that we cannot respond to them all, particularly in view of the fact that we have been ourselves dependent upon missionary help from England, which is now being rapidly withdrawn and will soon be entirely extinguished, while we have hardly begun to learn the necessity for depending upon ourselves for both men and means; and it would be nothing other than the simple truth; but, my brethren, such a consideration will not justify us in turning a deaf ear to the claims of our more necessitous fellow-churchmen; for, if the claim be a legitimate one, and it would be hard for any one to prove that it was not so, it is made in the name of the Lord, who knows well what we can and what we cannot do, and who expects that we will heed and respond to it. But, the reason why people find it difficult, if not impossible, to give to the many funds to which they are asked to contribute, is because as a general thing the giving is on impulse and at haphazard instead of on principle and systematic. The longer I think upon the subject the more steadily does my judgment settle back as the needle to the pole after many oscillations, to the conviction that the Lord does claim from us one-tenth of our money, as he does one-seventh of our time; and therefore that, however large may be a man's individual gifts, if they do not *exceed* the tenth of his income he is not generous; while, if they do not *come up* to that, he is simply a thief—robbing God: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." But it may be objected, that this was a law of Moses, and we are free from obligations to it. The answer is a twofold one, first, the law of the tithe, as that of the Sabbath, was adopted by Moses into his system, being anterior to it (as witness the payment of tithes by Abram to Melchisedeck, who was a type of Christ,) and therefore not passing away with it in the one case, as it confessedly did not in the other: and second, the operation of the law of love, which the objector would substitute for Moses, would cause a man to give *more* than the commanded tenth, while the giving *less* than the tenth makes a Christian sin against the original law of the tithe, and against the law of love also. Sure I am, that the Lord's treasury will always be inadequately supplied so long as this principle remains unrecog-

nized and not acted up to, and equally sure that, were it universally adopted and put into practice, not only would there be abundance for the maintenance of the work of the Church in the settled parishes, and to prosecute it in every direction and by all kinds of agencies in our Missionary Dioceses, and to send the message of the Gospel throughout the world, but that our God would accept the challenge which He gave to Israel of old—"prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The prosperity of this Dominion, as well as of the Church within it, is dependent upon the fulfilment by the people of their part in the covenant: and love to Him and faith in His promised blessing are necessary prerequisites to their doing their part. I indulge something which almost amounts to hope that here and there in the Diocese we may see this put in practice, as I am thankful to know that it is by individuals; and I trust that what is known as "the Tangier Scheme" may be worked with this end in view, so that no one will have an easy conscience on the subject of giving until he is regularly paying his tithe. Let me add a word of counsel, it is wiser to say, "I will pay to the Lord one-tenth of all that He shall give me," and then to pay *as the money comes in*, than to promise to give, say \$50 out of an income of \$500 and then to try to pay \$12.50 a quarter in a lump sum, which is sometimes impracticable, and of *en comes hard*; while the former plan is easy.

Many of you will know that, not only are the Societies in England reducing their grants, so that the Society for the Propagation of the Gospel now has only three of our Clergy on its list, and has cut down the allowance to Prince Edward Island to £100 a year with little likelihood that it will be long continued at all, and the Colonial and Continental Church Society, has also made a reduction to £210, with a like tendency gradually to reach the vanishing point, but that the Board of Home Missions has also begun to reduce its grants to Parishes and to increase the conditional amount required from the parishioners, thus hoping to educate the people in the practice of self-help. It comes very hard to many of them, and I fear that not only will the clergy in not a few places be the sufferers, but that possibly some parishes may have to go without clergy, and their churches be closed, for a time, because no income is forthcoming on which a man can live. One gracious way of kindly supplementing the frequently scanty pay of the clergy, which might well be adopted generally throughout the Diocese is to give the offertory on Easter Day to them. When the labors of the ecclesiastical year, which are usually so augmented during Lent, have culminated in the queen of Festivals, which sets forth so vividly that the reconciliation of the world which God accomplished by the sacrifice and death of His dear Son, is accepted, "in that He raised Him from the dead," and our souls are filled with gratitude to Him who has brought us home to Himself and made us members in His household, and children in His family, and it is recognized that these, and all other spiritual blessings, are communicated to the souls of the people by Christ's Ministers, we may well give heed to the exhortation:—"If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" and show by what we give that we appreciate rightly the difference in the value which we set upon the two. I should feel grateful if the laity would accept and practically act upon this suggestion.

And here I have to refer to a matter on which I must put a check upon myself lest I should speak words which would be too strong, or which might be regarded as unwarrantable. In going through the Parishes I have, in various places, come unexpectedly upon what is generally known as the Truck System, under which the work people never handle any of their wages in money from one year's end to the other. The employers keep a store, and there the workman supplies himself with food and clothing for himself and his family, being debited with the amount against his wages. The system is unfair to the workman, for it prevents him from laying out his wages to the best possible advantage, by paying cash for what he buys; and it is unfair to the employer, for it constantly presents to him the temptation to charge credit prices for what is really paid for with cash, to say nothing of taking from the purchaser even more than he would pay elsewhere, if he were purchasing on credit. I heard of one case, in which a man asked for some of his wages in cash, in order to pay a doctor's bill for medical attendance and medicine, and he was flatly refused, and informed that, if he did not like it, he could leave, but money he should not have. In another case, a man against whom a judgment was obtained persuaded his creditors to be patient, went away to the United States, where his wages were regularly paid, and, after a while, was able to pay off his indebtedness; but then settled down in the States, and this country lost a good citizen. I enquired as to what would become of labourers in their old age, under such a system, and was told that they must look to their relations, possibly to their own children, to support them; and if these would not, or there were none left, then, then there was nothing for them but the Poor House. Now this is practically bondage, and these employers are little if any better than slave holders, for they have an absolute power and hold over their work-people. It is impossible to get persons held in such bonds to live in a mental atmosphere of liberty. Real independence and freedom are things practically unknown to them. So intolerable was the working of this system in England that, a Royal Commission was appointed to enquire into its working and the result was its abolition by the Legislature. I ask that the clergy will make themselves thoroughly informed upon every phase of this matter, and that the Lay members of the Church will use every legitimate influence at their disposal to get this evil removed from amongst us, and never cease their strenuous efforts until this end is reached. It will be a very difficult task, calling for patience, ingenuity, fortitude, and perseverance, for we shall find that many, not only among the employers, but among the workmen also, are so accustomed to it, that they are more than content to let things remain as they are, appreciating the often mutual convenience of its working, and ignoring, or even denying, the evils, and often the wickedness, accompanying, and not infrequently inseparable from it. It ought always to be that here as well as elsewhere, the labourer has the wages he has earned, paid to him regularly, and invariably in cash. When this is accomplished, the wage earner may be taught prudence and economy, as well as the way in which to lay out his money to the best advantage; and wise thrift in the vigorous years of life, may lay by a hoard for the proverbial rainy day, and old age be spent in a man's own home, instead of in the Poor House. I most earnestly beg of you all that you will not allow this remonstrance on behalf of the poorer part of our rural population to fall upon

unheeding ears, but that you will at once take heed to it, and, by a widespread agitation, completely and finally root out this iniquity from our midst.

I am thankful for the information, which has been furnished me by one of our Judges, that the evil has been largely abated in the last twenty-five years, and I am therefore hopeful that this amelioration is a foretaste of the good time coming when the Truck System shall be a thing of the past, and the lumberer and fisherman shall always have the handling of their wages, generally earned under hard conditions of toil and exposure, and so possess an element of independence and manhood, which is wholly impossible so long as the present state of things lasts.

Just a couple of months after the last session of our Synod, it pleased Almighty God to take unto Himself the soul of the aged and honored Metropolitan of this Ecclesiastical Province. No words of mine are needed to pronounce his eulogy, nor could they add ought to the universal testimony of respect, esteem and veneration in which Bishop Medley was held. Not in his own diocese only, had he lived down opposition, and conciliated those who at one time were his adversaries, but, throughout the whole of Canada, confidence was reposed in his judgment, and everywhere his opinion upon all important questions affecting the church, her doctrine and her policy, carried weight; while in the United States of America, the ablest and best churchmen were glad to be reckoned among his friends; and in England he was known as the man who, while cherishing the tenderest affection for his native land, had given his whole heart to that of his adoption, and the Diocese to which he was, verily, a Father in God. It was my privilege to be allowed to attend his funeral in his See-city of Fredericton, where the whole place testified to his worth, and to their sorrow in his loss. I cannot but re-echo to-day the refrain of the hymn sung over the open grave, just beneath the East window of the Cathedral, on that solemn day, and say—

“ Father, in Thy gracious keeping,
Leave we now Thy servant sleeping ”

Early in the following year, on the 23rd January, 1893, after a brief Episcopate of fifteen months, Phillips Brooks, Bishop of Massachusetts was taken to his rest. A man whose power in the pulpit was matchless—who combined in himself the Evangelical fervour of Wesley or Whitefield, the deep spiritual insight of Mauric, the singular lucidity of Robertson, and the eloquence of Henry Melville—equally well known and waited upon by throngs of eager listeners on both sides of the Atlantic, to whose souls the torrent speech bore upon its rushing waters the message of the indissoluble relationship of God and man, as Father and Child, which laid hold upon their spirits and raised many from degradation and shame, to the nobility and honour which come to those who realize the truth, that they are in very deed the sons and daughters of the Lord Almighty. Not knowing that he was even sick, the news of his death met me in Montreal as soon as I arrived there with the shock of a stunning blow, and it was with a profoundly humble and solemn feeling, that I found myself, at the request of the Standing Committee of the Diocese of Massachusetts, occupying his place for a month, and doing the work of Confirmation and preaching which he had laid out for himself. He was so perfectly unique as a man

as a Minister and as a Bishop, that I feel justified in thus referring to him, in my Address to you, especially as you know that he was good enough to reckon me among the number of those whom he honored by giving them the sacred name of his *friends*. The Church everywhere, the cause of religion, the best interests of humanity, have all sustained a great loss and are bereaved by his departure.

At the request of the Standing Committee I was present at the Consecration of his successor, William Lawrence, and, by appointment of the Presiding Bishop of the Church in the United States, took part with him in the act of Consecration, thus again, as in the case of the Consecration of the Bishop of Ohio, weaving another strand from the English line, with the many threads which run back through the ages, and connect the Episcopate of America with that of the Apostles, and so with our Great Head and Chief Bishop, the Lord Jesus Christ, from whom comes still the grace and power by which the Bishops of the Catholic Church exercise authority in His Name, and govern, as well as feed, His flock.

I am constrained also to commemorate another great Bishop, of an entirely different stamp, who has very recently succumbed to the combined effects of illness, climate, and many hardships of no ordinary character—Charles Alan Smythies, Bishop of Central Africa. After long and fatiguing journeys on foot in that enfeebling climate, never sparing himself, "enduring hardness as a good soldier of Jesus Christ," he succeeded in dividing his diocese by raising in a wonderfully little time in England £10,000 for the endowment of the new See of Nyasaland; and now, but shortly after attaining this most desirable object, he has died on a voyage from Zanzibar to Aden, and his body has been committed to the deep.

"What bid'st thou in thy treasure hall and cells,
Thou hollowsounding and mysterious main?
Dark flows thy tide o'er manhood's noble head,
Yet shalt thou hear a voice—
Restore thy dead, O sea!"

And now, at the last moment before our assembling, come the tidings that the Right Reverend Acton Windeyer Sillitoe, Bishop of New Westminster, British Columbia, has also departed this life. Well do I recall his strenuous endeavour to avoid not only the impending deadlock, but the threatened failure to consummate the consolidation of the Church, when the Bishops and elected Delegates met in the city of Toronto in September last; for it was largely owing to his pleading with his fellow-Bishops, and his advocacy of a conciliatory attitude towards those whom some of us looked upon as taking up a position unwarranted by the facts, that harmony was restored, and peace came to cement and perfect our union. A man of solid learning and many gifts, he never spared himself in any way if he might do or say something which would further the work committed to his trust, the establishing and extending of the Church in the newly created diocese, including all the southern half of the mainland of British Columbia, and containing an area of 186,000 square miles, a territory about eight times the size of this diocese. Is it any wonder that fourteen years and a half of such work, in such a field, should have quite sufficed to cut short, before its time a life full of great blessing, and to arrest a career which contained

the elements of greatness? Another warm heart has ceased to beat—another encouraging presence has been withdrawn—another cheering voice has been hushed—another workman's task is ended—another leader of God's host has fallen—"They shall enter into peace, they shall rest in their beds, each one walking in his uprightness."

From amongst ourselves death has cut down two of the elder of the clergy, the Reverend Dr. Edward Elisha Budd Nichols, for more than forty years Rector of Liverpool, a man highly regarded for soundness of judgment and great ability, to whom I am told Bishop Binney not infrequently turned for counsel and advice, nor ever turned in vain, or found his counsel other than sound and eminently wise. Those who "served with him in the Gospel" as his curates could speak of many valuable lessons which he taught them, and experiences which he let them learn for themselves; while his associates, whether amongst the clergy or laity, regarded him as a strong pillar or a steadfast rock, on which they could always safely rest.

The Reverend Dr. David Fitzgerald, was retired from active service when I came to the Diocese, having served long and faithfully as Rector of S. Paul's, Charlottetown, Prince Edward Island, where he delighted to preach "the unsearchable riches of Christ," calling sinners to repentance by earnest exhortation, and setting forth the safety and joy of those who had consciously become united to Christ by a living faith, and to whose spirit the Holy Ghost testified that they were born of God.

Concerning all these we may say, as S. Paul said of Onesiphorus, "The Lord grant unto them that they may find mercy of the Lord in that day," while we strive to follow them, as they followed Christ.

The Church in this Diocese has also sustained loss in the removal of laymen, whose places will be hard to fill. Henry Pryor, for many long years a well-known figure in our midst, one of nature's gentlemen, of great kindliness of heart, a winning disposition and gracious deportment, a devoted lover of his Alma Mater, King's College, Windsor, he was ever ready to speak and work in its behalf, and greatly deplored the hard times which have of late years come upon it. His consistent Christian character and sober Churchmanship, made him an example to the younger generation, which they would do well to follow. The infirmities of age gradually undermined his natural vigor, until at last he sunk under their weight, and "passed to where beyond these voices there is peace."

Enfeebled by the tremendous blow of his daughter's sudden and terrible death, who in an instant was carried from time into eternity, Mr. Peter Lynch was ill-fitted to bear up under an attack of illness which seized upon him three months later, and, after a few days, passed peacefully away, cheered and sustained by the promises of God made to those "who have fled for refuge to lay hold on the hope set before us." Long known for staunch fidelity to those views of the Gospel, and of Church of England teaching, which he conscientiously believed to be true, and for sterling integrity in the practice of his profession as a lawyer, Mr. Lynch had the satisfaction of knowing that he possessed the respect and high regard of his fellow-citizens, many of whom sought counsel from his wide knowledge and varied experience, and now join with us in doing honour to his memory.

The Hon. Mr. Justice Hensley, of Charlottetown, Prince Edward Island, stood second to none in the community of which he was a member, winning for himself, in the various positions of trust and importance which he filled at the different stages of his career, the reverence and affection of all with whom he was brought in contact, or who watched his course. Incorruptible as a Judge, irreproachable as a man, public-spirited as a citizen, humble as a Christian, and lovable in his private life, we may confidently believe that he has heard that most sweet of all welcomes, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

We are able to rejoice over two of our own Bishops, those of Montreal and Algoma, that, though they have both been so seriously ill that their lives were almost despaired of, they are so far restored to health as to be able to resume the active duties of their office, though neither of them has become again the man he was before being stricken down. Our warm congratulations and best wishes are due to these Fathers in God, and our prayers that all sustaining grace and strengthening help may be vouchsafed for their encouragement and upholding, in endeavoring to meet the heavy demands made upon them. The Provincial Synod agreed, when, it was found that the Bishop of Algoma had been suddenly overcome, that he should have a Clerical Secretary—and I have received the following letter from Dr. L. H. Davidson, Lay Secretary of the Lower House respecting it:—

MONTREAL, Feby. 26th, 1894.

TO THE RIGHT REV. THE LORD BISHOP OF NOVA SCOTIA,

My Lord,—I am instructed as Secretary of the Provincial Synod of Canada by the Prolocutor of the Lower House to communicate to the several Dioceses of this ecclesiastical Province, the action taken by the Diocese of Montreal according to formal notice given to me as Lay Secretary in regard to the resolution embodied in the Report of the Joint Committee on the Bishop of Algoma's health, to be found on page 96 of the Journal of 1892. At the last meeting of the Executive Committee of the Diocese of Montreal, it was resolved "that this Diocese is prepared to pay (along with the other Dioceses of this Ecclesiastical Province) its proportion of \$800.00 per annum, the sum which is required according to a resolution of the Provincial Synod to secure the Bishop of Algoma the services of someone in Holy Orders, to act as his Secretary, and to assist him in his Diocesan work. I am also to suggest that you (that is, the undersigned as Lay Secretary) advise other Dioceses of this action of the Diocese of Montreal."

I am,

Your Lordship's Obedient Servant,

L. H. DAVIDSON,

Lay Secretary.

I trust the Synod will be prompt to agree to such assessment of the Parishes as will suffice to enable us to pay our quota towards giving the Bishop of Algoma this sensible and much needed relief. In connection with this matter of assessment I have to ask, further, that the Synod will order the payment out of its funds of our proportion of the expenses of the General Synod, which ought to have been paid before, but the Treasurer had to reply to the demand made upon him, "No funds."

Last autumn we had the pleasure of a new experience in this Diocese. At the suggestion, and mainly by the indefatigable and

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unsparing work of the Rev. T. S. Cartwright, Rector of Holy Trinity, Yarmouth, a Missionary Conference was held in that very live town, at which addresses were made on the various aspects of the Mission Field both Domestic and Foreign, and the members of the Conference took counsel with one another, both by open discussion and in private conversation, as to how to make what exists more efficient, and to extend the operations so as to influence for good a large number. The hospitality of the good people of Yarmouth is gratefully acknowledged here, as it was thankfully partaken of by those who were able to attend. I trust that it may become an understood thing that on any year in which there is no meeting of the Synod there shall be a Missionary Conference. The result, arising from the Conference, that will, I should think, be felt by you all as the most gratifying, and likely to issue in large benefit to the Church, is the surrendering, by the Rev. Thomas Crewe Mellor, of the pleasant and comparatively easy and comfortable Parish of Dartmouth, to take up the poor and scattered Mission of Halfway Cove, with Cole Harbor and White Head, and to look after the few sheep at Guysboro. Most sincerely do I wish him God speed in his new field and trust that he may do good work for the souls of men in that part, where the interests of the Church are at a low ebb.

I suggest to the Synod the advisability of appointing a committee, to make the necessary arrangements for the holding of the next Missionary Conference, the selection of the place and time, drawing up the programme, and securing readers of papers and appointed speakers—or else, that all this work shall be assigned to the Board of Home Missions, which would, perhaps, be the better way of managing the business.

I am personally thankful that the Bishop of Algoma was able to be at the Missionary Conference at Yarmouth, where he preached one of the sermons and also helped by his speeches and counsel to give point and efficacy to the practical side of things; and also that he could visit two or three of the Parishes and give addresses on his work, its greatness and its needs, thereby creating a vivid and personal interest, in the place of what was, in many minds, previously matter of sentiment; as well as bringing his splendid personality and strong character to bear upon the people, who henceforth will, it is to be hoped, contribute liberally, for the work's sake indeed, but also because they are convinced that the work is under the management of a wise and far seeing leader, who will look to it that all funds entrusted to him are rightly and judiciously expended. Very urgently do I commend the needs of our own Missionary Diocese to the heartfelt interest, the fervent prayers, and the generous support of our Church people; hoping that their contributions will sensibly help towards relieving of all anxiety, on behalf of the temporal wants of his clergy, the heart and mind of the Bishop, who, through the force of his ready sympathy, makes their cares and fears his own.

Among the events of 1893 must be specially noted those which took place on All Saints Day. Never before in the history of the Church in this Province have such things occurred in any part of it, for then at Springhill Mines a handsome new Church was consecrated, a Cottage Hospital dedicated, and a Parish House visited, all which works owe their inception to the vigorous mind, and their successful accomplishment to the energetic action, unwearied canvassing, and indomitable faith of the Rector, the Reverend William Charles Wilson,

whose name I now mention to the Synod with great respect, unfeigned admiration, and heartfelt personal love. The Parish is without question the best equipped for successful work on the Church's lines, in many departments of modern enterprise, of any in the Diocese. It is an open secret that Mr. Wilson has been to a very large extent aided by the generous gifts, in both money and material, of our brethren of the Church in the United States of America, who have responded with great cordiality to the appeals which, with naive simplicity, combined with great skill, he has with consummate tact addressed to them. I make no question of the ability of the people of his charge to support, and maintain in efficient activity, the Church building and the Parish House, in which latter so many phases of parochial organization are prosecuted, but I have grave anxieties respecting the future of the Hospital, and bespeak for its endowment every possible assistance from the Church people generally, and especially from those in the Counties most certainly to be benefitted by its erection in their midst. It may be, that what we have failed to sustain in Halifax, is destined to be successfully carried on in Springhill, and we must all help, so as to have each his own share in the work, which is intended to be that of the Church as a whole, endeavoring to provide a place, convenient as to situation, and complete as to equipment, for the nursing of Christ in the person of His sick members, by whatsoever name they may call themselves. We know who it is who will say in the great day, "I was sick and ye visited Me." and if we would have those gracious words addressed to us, we must act in the only way which can make it possible. This is one of the opportunities for overstepping the bounds set by a false parochialism, and acting as a Diocese. If *all* would act, but little would be needed from each one, in order to entirely dissipate any anxiety as to the sufficient maintenance of the Hospital, which may now be felt by any of those who have it in charge, and are most concerned for its prosperity.

While speaking on this subject I have to inform the Synod that at the beginning of 1893 I appointed the Rev. Cuthbert Willis to act as Chaplain to Church of England patients in the Victoria General Hospital, Halifax, and I append his Report to me at the end of the year, which you will find to be both interesting and instructive. My acknowledgment of Mr. Willis' faithful work is hereby publicly made to him, and I wish him the blessing of God in his very important ministrations.

VICTORIA GENERAL HOSPITAL, HALIFAX, N. S.
CHAPLAIN'S REPORT 1893.

TO THE RIGHT REVEREND THE LORD BISHOP,

My Lord,—In accordance with your wish, I beg to submit the following report of work done in the above Hospital, during the past year, by me, as Chaplain to Church of England patients. By the report submitted, I think your Lordship will agree with me, (if I might be permitted to express an opinion), that the work should be continued by a Chaplain. From what I have learned, concerning work previously done, I think there can be no doubt on the subject. A large per centage of the patients, do not belong to Halifax, but come from all over the *Province*, as well as from *England* and the *West Indies*. If residents of Halifax alone, were admitted, then the city Rectors could, as before, look after their own Parishioners. But this not being the case, a large number I am afraid, were never visited, except when a Clergyman was specially sent for. My experience tells me,

that this would be rarely done. Unless specially sought out, the patients *as a rule* do not seek the ministrations of the Church—there is a reluctance on their part to do so—either from shyness or some other cause. The male patients especially, are at first very reticent, and it is only after a few visits that you can gain their confidence and persuade them to open their hearts and tell you of their past lives. This requires more time than the city Rectors, I fancy, could afford to give to the work. I hope and trust that by God's grace and mercy I have been enabled to arouse some few at any rate, who came to the Hospital utterly careless and indifferent as to their souls, to a sense of their great need and to feel and know the depths of a Saviour's love, and to turn their thoughts to the "One only Name under Heaven given unto men whereby they must be saved." Several before undergoing operations, have requested to receive the Sacrament of the Body and Blood of Christ and have felt strength and comfort thereby, while others have received it before being called away to their rest.

Patients' Number in January, 1893—In January, 1893, when I began my work in the Hospital there were 26 Church of England patients.

April 1st—There were 16.

June 1st—22.

December 31st—Number unusually small—8.

Prepared for 1st Communion—11.

Baptisms—One Adult.

Deaths—11.

Burials—9.

Visits—172.

Communion made—43.

All of which is respectfully submitted,

CUTHBERT WILLIS,

Acting Chaplain Victoria General Hospital.

We have sore need of more clergy and the speedy division of several far-too-large parishes. The day after being at Springhill, I attended a meeting of the Amherst Rural Deanery, and the many opportunities for the prosecution of work among our own Church people were provocative of enthusiastic hopefulness, while the need of men and means, without any ability to see whence either are to come, was chilling in the extreme. Take the Parish of Stewiacke, for instance,—besides the Parish Church, there are Mission Churches, or stations for services at Shubenacadie, Dutch Settlement, English Settlement, Elmsdale, Enfield, Maitland Road, Oldham, Oakfield and Brookfield. Or, think of Maitland, with Kenneteook, Northfield, Five Mile River, South Maitland, Noel Road, Georgetown and Indian Road, all to be served—or, Parrsboro', with Five Islands, Port Greville, Diligent River, Black Rock, Lakelands, and Moose River. What one man can do all the necessary work in any of these instances. And if the work is not done, and done regularly and efficiently, the interests of the Lord's people suffer, the interests of the Church suffer, and the sheep get careless about feeding in "the green pastures and by the waters of quietness," and are alienated from us, if they do not sink down into godless indifference and irreligion. But it is not as if these three Parishes were all that are in the condition of needing additional clergy and subdivision—they are but samples of many; while, on the other hand, there are places where it is becoming increasingly difficult to find the means of

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support for the clergyman, in consequence of the moving away of Church people to other places. Londonderry (Acadia Mines) is a notable instance of this, for there, through the shutting down of various works, only one third of the Church people are left, and even these are being still lessened in number.

And here I ask your attention to a matter which has given me much concern, and to consider which you are probably unprepared, at least so as to accomplish it in the near future. You will remember that it was my expressed intention to endeavor to be in every Parish in the Diocese, either for confirmation or visitation, once each year. My efforts to attain this most desirable end were largely interfered with by my almost fatal illness and subsequent absence from the Diocese for a full year; but giving due effect to that, and carefully reckoning what might have been done had that hiatus in my continued work not occurred, I am profoundly convinced that the thing cannot be accomplished; or, if done at all, that my presence in each Parish would be of such short duration, that little good would accrue from it, beyond that attaching to the performance of official functions and the communion of spirits made possible by the addresses and sermons. I am privileged to deliver; while there would be engendered a feeling of hurry and bustle, as necessarily pertaining to the discharge of Episcopal duty, which is very different from the spirit which should manifestly characterize the utterances, work and movements of a Chief Pastor, and is sure to work injuriously in the minds and souls of the people. It is true that the Archdeacons might take the Visitations, and indeed they have done so at my request on several occasions, and much good has resulted therefrom, which I am glad to have this opportunity of recognizing; but, after all, whether one would have it so or not, the fact remains, that the presence of the Bishop himself is both desired by the clergy and people, and urgently demanded in many places, if enthusiasm is to be maintained, struggling workers to be cheered, and lukewarmness and formality to be replaced by zeal and spirituality. This points with portentous finger in one direction only—the *urgent need for the division of the Diocese*. You will remember, or, if you have forgotten it, it is my duty to remind you of it, that when the Upper House of the Provincial Synod refused to sanction the proposed wholesale division of its existing dioceses, agreed to by the Lower House, it nevertheless mentioned the Diocese of Nova Scotia as one which certainly needed division. Could I see the means of effecting it, I would ask the Synod to concur in a proposal to create *two* new Dioceses—one consisting of the Province of Prince Edward Island, the Island of Cape Breton, and, (if the Bishop and Synod of Quebec would consent, as they probably would gladly do,) the Magdalen Islands, to reach which outlying portion of his diocese the Bishop of Quebec has to journey through Nova Scotia, in order to take steamer at Pictou. The other would be that portion of Nova Scotia lying beyond a straight line drawn from the head of Chignecto Bay, in a south easterly direction, to the Atlantic, and comprising the Counties of Cumberland, Colchester, Pictou, Antigonish and Guysboro. It is said in a hymn, that faith

“Laughs at impossibilities and cries, It shall be done.”

and I have no doubt that, if we had the faith, and would, as S. James suggests in his imaginary speaker, “show our faith by our works,” both these projects might and would speedily be accomplished.

But, until we arise to the privilege of exercising such a faith, might we not seriously discuss the practicability of the creation of one new diocese. It is made a *sine qua non* to obtaining the consent of the Upper House, that a capital sum of not less than forty thousand dollars, shall be raised for the endowment of the new See. This would secure an income for the Bishop of about two thousand dollars a year, if an investment of sufficient trustworthiness could be found yielding five per cent interest. I think we might reasonably ask, that, in addition to this, the Church people of the place which would become the See City, should provide a suitable house, free of all charges in the way of taxes, insurance and repairs; and take it for granted that they would readily agree to do this. But how is the capital sum to be raised?

It would be an unbounded satisfaction to me, if those who can do so would now come forward, and give the money, but I am not sanguine of their doing it; for, I doubt whether they are as yet convinced of the necessity for making this a *fait accompli* at all, much less at once; and, unless they feel that necessity, they lack the motive for instant and generous giving. And therefore I shall fall back upon a plan which has presented itself to my mind. You may remember that at the last meeting of the Synod I communicated to you the fact that I had received a letter from the Secretary of the Society for the Propagation of the Gospel, stating that the income of £203 a year derived from the American Colonial Bishops Fund, while it would be continued to me so long as I remained Bishop of this Diocese, would almost certainly be diverted elsewhere upon the next avoidance of the See. Now, I have it in my mind to offer that if one half of the required sum (i. e. twenty thousand dollars) producing an income of One thousand dollars a year, be provided by the end of five years from the present time, I will then give over this sum of £203, which is just about the other thousand dollars per annum required for the income, and will endeavour to get the Society for the Propagation of the Gospel to allocate it to the new See, in perpetuity. I do not, at present, see my way to promise this at an earlier date than five years hence, but, if the \$20,000 should be raised in a less time, I would do anything within my power, short of involving myself in debt. You will see that this would carry with it the loss of the assessment on the parishes included in the new See, both for the expenses of the Synod and the income of the Bishop; but, I should hope that, by the end of the suggested period, the spirit of self help would be so developed, that no anxiety need be felt with regard to the former, if not also the latter, of these. I trust that some proposal of a practical kind, looking to the realization of this object may be carried by the Synod at its present session.

It is needful for me to add that this does not look towards giving the Bishop of Nova Scotia less work, for he would have more than enough left to do, could this, and more than this, be at once effected. But it would take a heavy burden off his mind and heart, and enable him to make his work more effectual, and to bring himself into closer relation, not only with the clergy, but with the people generally throughout the Diocese. Let me not fail at this point to express my devout thankfulness to God for the most delightful drawing together of Bishop and clergy, and my gratitude to them all for their generous hospitality, unflinching kindness, hearty co-operation and

steady loyalty. It is a constant delight to me to work with such a body of men, and to enjoy with many of them that spiritual communion, in which the presence of the Lord is realized. And I think that, throughout the Diocese, the laity are gradually honoring me with their confidence, which gives promise of our doing good work together in the interest of the Master's kingdom, which is only possible when we can thoroughly trust each other.

In the early days of June 1893, I was permitted to take part in the services and meetings held in Quebec to celebrate the centenary of the founding of that See, an occasion full of interest, and signalized by the announcement that, by the end of this century, they will be able to voluntarily relinquish the aid hitherto received from the Society for the Propagation of the Gospel, and to rely upon their own efforts for pecuniary support. The Bishop must be much encouraged to find that in a diocese where the majority belong to the Roman communion, and Protestant denominationalism is by no means unknown, the Church of England, so far from falling behind, is gaining all the while, and its finances are administered with such sagacity that the diocese is in very good shape. May the Lord abundantly bless them and make their future to even outshine their past.

Since the last meeting a practical experiment has been made in the work of Colportage. The Committee of the Board of Home Missions consented to the use of the amount in their hands for this object, which was supplemented by a couple of hundred (\$200) dollars from the Church of England Temperance Society, on the reasonable condition that the Colporteur should carry Temperance literature along with his other stock in trade. Mr. Stansfield has been through two or three of the Rural Deaneries, and has gained much valuable experience, which I hope will be available through the contributions of the faithful being freely given, for the vigorous prosecution of this most important work. I have put it under the charge and supervision of the Archdeacon of Nova Scotia, whose counsel and direction will be of the greatest value to the colporteur, both in the selection of books for replenishing his stock, and as to the parts of the Province most needing his labour, and in advising concerning the mode in which he should carry on his work. All things considered, the outlay has been quite moderate, and the returns larger in some respects than we had expected; but some what generous assistance for a few years, now at the beginning, is really needed to set it fairly afloat with a reasonable prospect of making it permanent and self sustaining. If people will only consider the enormous amount of good which can be done by the use of this powerful instrument—viz: the dissemination of sound and good religious literature, I feel sure that they will be ready to aid: the thing to be dreaded is the supineness which makes them content to run along in the old ruts, and disinclined to make even a little exertion to get out of them, even though the travel would be improved thereby. No one could be more in earnest than Mr. Stansfield, nor more desirous of doing the work in the best possible way, and the Church folk generally may be sure that in sending to the Archdeacon contributions for the prosecution of this enterprise they are supporting a good man as well as helping a good cause.

It gives me deep satisfaction to be able to say that the organization named "the Brotherhood of St. Andrew" appears to be taking root

downward, and promising to bear fruit upward in the Church in the Dominion, and not least so in our own diocese. It contains untold possibilities for good to the young men of this, and therefore to the fathers and children of the next generation, who should be the objects of our anxious solicitude, and prayerful interest. The prosperity of the Church and of the Country depends upon the young men, for they will be called to offices of trust and authority which they can only fill rightly when their hearts are kept in touch with God by prayer, and with their fellow men by service. These are the two simple but most effective rules of the Order, and both being cheerfully and fully obeyed, will make the members godly; and "godliness has promise of the life that now is, and of that which is to come." A manly and robust type of Christian Churchmanship is that which is promoted by the Brotherhood, and it should be welcomed in any parish, and the clergy will I feel sure be ready to give to the members the benefit of their counsel, as they will gladly avail themselves of their co-operation in promoting the cause of true religion among the young men of their charge. It has been my privilege to attend more than one Annual Convention of the Brotherhood, both in the United States, where it originated, and in Canada, and in each instance I have been struck by the practical common sense shewn by those who have taken part in the discussion of live questions, the faculty of concentrating the statement of principle in a short sentence of epigrammatic power, the desire for deepening the "life that is hid with Christ in God," in order to the true living of the "life that is now lived in the flesh," the readiness to learn new truth, new aspects of truth, and methods for bringing the Gospel to bear upon others "for the spread of the Kingdom of God among young men." From the Conventions the members return to their respective homes with renewed zeal and courage, there to pray and watch, and work, for nothing else than the blessing, and nothing less than the salvation, of their brother men. May they all be true Knights of the Lord's Table, renewing from time to time their sacramentum to Him and

"Speak no slander, no, nor listen to it
But lead sweet lives in purest chastity

* * * * * Keep down the base in man,"

and learn

"high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and all that makes a man."

It is my pleasing duty to report the continued prosperity of the Church School for Girls—between sixty and seventy boarders being now what one may call the normal number. The teachers, as may be well understood by those who know anything of what is required of them, in superintending and teaching so many, are kept more than busy, and those who have charge of the instruction of pupils in music are overworked; but, if it should be found necessary to add to the staff, I hope a corresponding augmentation may take place in the number of scholars, so that our expenses may not be relatively increased. I am told that a scheme is on foot in New Brunswick to start a similar school, which I cannot but regard as singularly inexpedient until the establishment at Windsor, which was adopted by the Synod of Fredericton and made the beneficiary of the Church in that Diocese, by the assignment to its pupils of special prizes to be competed for, had been so rooted in the hearts of the people of the Maritime Provinces, that no

chance of injury would be done it by the setting up of a similar school. I fear we may lose several pupils from New Brunswick, as it will of course be more convenient to parents residing there to send their daughters to a place nearer their homes; and, the love of change, which influences many will operate to make them try the nearer school. Still, we must feel gratified at seeing our example copied, for "imitation is the sincerest flattery," and if they can succeed in giving as good an education, at as reasonable a figure, together with that tone and spirit which pervade everything of which Miss Machin has charge, as we are able to do at Edgehill, and we can keep up our numbers, by attracting to us the children of more of the parents within our boarders, we shall sincerely "wish them good luck in the name of the Lord." I trust, however, that the intention is abandoned, at least for the present.

I have spoken of "the love of change" by which many parents are influenced. I am sorry to have to say that I have noticed this spirit prevailing to a large extent, and therefore wish to speak an earnest word to parents and guardians respecting it. Any one who has had experience in education will be ready to corroborate the assertion, that a real injury is done to children by moving them from one school to another, unless there are special reasons which would operate in exceptional instances. Any really good school is characterized by a spirit peculiarly its own, and has its special traditions, the operation of which is good; and time is essentially necessary for this spirit to permeate the pupil, and for these traditions to become operative in him. It is out of the question that equal good can result from one or two years attendance at a school, to that which would undoubtedly be received were children sent to us at an age when they would be placed in the lowest form, and continued until they had completed the studies appointed for those in the highest. What I would like to see is that which I know of in a boy's school in Massachusetts, where a parent puts down the name of his son as soon as he is born, for entrance when he shall be ten years old, and when once sent the boy is not removed until he enters Yale or Harvard, or whatever other College may be chosen for the completing of his education. By this method the child has the best chance of acquiring and assimilating knowledge, grows towards adolescence surrounded by the best influences, imbibing continually the spirit of the school and actuated by its good traditions; while justice is done to the teachers by their having several years in which to study and become familiar with the peculiarities of individual character, that they may act and teach for the best interests of their scholars. This plan also causes the children to regard their school with filial affection, and enables them to form friendships both with their schoolfellows and teachers which will be of enduring advantage in the vicissitudes of their after life.

The Collegiate School for Boys has been completely revolutionised. The building has been renovated and improved; the gymnasium enlarged and remodelled, and the grounds have had no small attention bestowed upon them. Better still, the system of farming out the School and allowing the Lessee to make what he could in the way of profit, has been abolished, a Head master appointed at a specified salary, who is allowed the privilege of selecting and nominating his Assistants, thereby exercising a real authority, while being subject himself to that of the Board of Governors. The Head master and his two Assistants are graduates of Oxford and Cambridge Universities, and thoroughly efficient, the instruction is sound and the system of moral supervision admirable. Sundry evils which had crept into the school in former years have been gradually but effectually eradicated, though constant vigilance has to be exercised lest these or other kinds of mischief should come in; and the School as a whole is confidently commended to the parents of boys as a wholesome place to which to send their sons for intellectual, moral and religious training, a school second to none in all those advantages which they desire for their children.

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All this has not been effected without serious expense, which, together with that incurred in the repair and modernising of King's College building, has involved the University in most embarrassing financial difficulties—so much so that, on the advice of the Alumni, the Board of Governors have given all the members of the Faculty notice that their services would not be required after the *Encaenia* which has just taken place. Personally, I deeply deplored this action, as I felt its becoming known to the public would seriously imperil the success of an appeal for aid, render the condition critical and make the continuance of the College problematical, if it did not doom it to extinction. It was the intention, however, of those who advocated this step and succeeded in getting it taken, to enter vigorously upon the work of retrenchment by either re-engaging some of the Professors on a lower scale of remuneration, or getting others in their room, giving more branches of work to each one, and effecting economies if possible in various directions, so as to bring the annual expenses within the annual income; and to make a general canvass for donations, to wipe out the present indebtedness. Whether this is the best course to pursue, or not, can only be proved by the result; but, whatever is finally decided upon, one thing is abundantly clear, and that is, that if the Church people of the Maritime Provinces allow King's College to be destroyed they will affix to themselves an indelible stigma of niggardliness in the cause of higher education, and culpable insensibility to the claims of the venerable institution which has produced some of Canada's foremost men in all walks of life; while there will be displayed the narrowness of bigotry, the meanness of party spirit, and the cold selfishness which shrugs its shoulders and turns carelessly on its indifferant heel, while the gallant vessel which has ridden out many a storm sinks in the glassy waters of neglect, and is embedded in the oozy slime of oblivion, and the flag which for a hundred years has braved the battle and the breeze in the cause of learning and Catholic Christianity, nailed to the mast, goes down with the ship and is seen no more.

Most sincerely do I trust that no such lamentable catastrophe shall be allowed to happen, but that, on the contrary, laying aside all personal considerations, and thinking only of the interests involved, we will all agree to act as one man, and by careful and anxious consideration and consultation with one another, devise plans by which the pecuniary liabilities shall be met, the difficulties surmounted, the errors of the past retrieved, and the successful future of the College assured. It will require painstaking thought, prayerful deliberation, buoyant hopefulness, invincible courage, great wisdom, steady perseverance, and arduous work, if it is to be accomplished. I am ready, without any private interest to serve, or personal schemes to carry, to do whatever lies in my power to adopt and help to carry out honestly whatever plan may be decided upon by those whom the Church at large shall appoint for this work; and as we enter upon this, which must in some sense be a battle, I signal you that "The Church expects that every man this day will do his duty." In one thing I am determined, that, as in the past, so in the future, I will use all my influence in every way that is open to me, to prevent the College from falling into the hands of any one party in the Church, and to keep it, as it was always intended to be, a Church of England College pure and simple, where students belonging to all parties may find a home, a common meeting place where their difference can be discussed with good temper and a disposition to learn. (remembering the saying, *fas est et ab hoste doceri.*) and where they can acquire that reverence for the greatness and majesty of truth, and that toleration towards those who differ from them, which will keep them students all their days and enable them to live in peace with their neighbours when they enter the larger arena of controversy in the world.

At the meeting held in London, on 7th May last, in behalf of our namesake, which is threatened with the withdrawal of a government

grant of £1700 a year which it has hitherto enjoyed, the Archbishop of Canterbury said, "There is no University or College which has ever been able to carry on an extended and high education upon the fees of the students. In maintaining, therefore, an institution like King's College which has no foundation of large amount, but which is conferring an enormous benefit upon society in England by the number of men that it educates, it is absolutely necessary that there should be paid to it some revenue from without."

Mutatis mutandis, these words apply to King's College, Windsor, as aptly as to King's College, London, and that "revenue from without" should be supplied by the annual collections in every parish in the Diocese which this Synod has directed shall be made, supplemented largely by the generous benefactions of those amongst us who either by inheritance or acquirement are possessors of more money than their neighbours.

At the Annual meeting of the Alumni Association which was held on Wednesday last a statement was presented as to a means by which the expenditure of the College might for another year be brought within the income. The chief feature of this was an offer of the President and Professors Butler, Roberts, Vroom and Bober, to contribute one tenth of their salaries, and of the Rev. Dr. Bowman to give up the paid office of Manager, the duties of which will be assumed, together with those of the Bursar, without salary, by the President. This generous and self-denying proposal was gratefully accepted by the Alumni and subsequently commended by the Board of Governors, who expressed their hope that when it became generally known it might stir up the Church people of the Maritime Provinces, so that we might be able another year to say to these self-abnegating men, "Your zeal hath provoked very many." It should be understood by every body that the entire scheme shews a small balance on the right side for the next year, so that by rescinding the resolution dispensing with the services of the President and Professors, and re-instating them in their respective offices, the Board is involving the College in no addition to the existing capital debt.

Further, a Committee has been appointed by the Alumni Association for perfecting the details of a plan for enlarging the representation upon the Board of Governors by securing the election of a Governor from each of the Rural Deaneries in the Maritime Provinces, by which it is hoped that active interest in the welfare of the College will be manifested in every Parish, and that effective control over its affairs being thus secured for the Church people at large, they will extend to it that confidence which it ardently desires to gain, and which it hopes thoroughly to deserve; for those who are most concerned in the management of its affairs recognize clearly that they cannot expect active pecuniary assistance so long as suspicion as to motives, and mistrust as to methods is allowed to continue. While treating of our College and Schools, I would utter a note of protest and warning to those who, professing to be members of a Church which speaks with no uncertain voice regarding what she believes to be the errors of the Church of Rome, nevertheless expose their children in their most impressive years to association with those teachers in Convents and Schools who, if they are true to their own assertion that there is no salvation for those who are not in communion with the Roman Church, must out of mere pity for their souls seek to influence them in the direction of what we regard as perversion and apostasy. Many a parent in after years when the teaching imparted in childhood has produced its natural result and the son or daughter has openly joined the Church of Rome, has bitterly rued having indulged the delusion that home influence exerted once a week, or in the holidays, would prove stronger than that which was brought to bear all the time, and found it to be a false economy to save a few scores of dollars at the expense to their offspring of the loss of spiritual freedom, the enslaving

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of the mind by beliefs unwarranted by Holy scripture, the acceptance of that which leads to arrogancy and impiety, is plainly repugnant to the Word of God, and credence in blasphemous fables and dangerous deceits. It is not too much to say from the standpoint of the Church of England that to abandon her communion for that of the Church of Rome is to exchange the liberty wherewith Christ has made us free for the yoke of bondage, the light of truth for the darkness of error, and the commandments of God for the traditions of men. As long as the Church of England continues to hold in her authoritative standards the position she has assumed regarding Roman doctrine, though it be only upon a comparatively few mentioned particulars, so long all her members who send their children for education to Roman Catholic teachers must be regarded as traitors to their Church, cruel to their offspring and criminally neglectful of their responsibilities. And when this conduct is beheld in those who never lose an opportunity of inveighing against the errors of Rome, or of deploring what they call "the attempts that are being made to unprotestantize the Church of England and to assimilate her to the Church of Rome," one fears lest he should hear the Lord say to them, "Woe unto you, ye hypocrites."

Let it not be supposed for a moment that, in speaking thus, I am actuated by uncharitableness towards Church of England people who act in this way, or by odium theologium of the Church of Rome, or of individuals within her pale. But the Lord has said to me, "O Son of man, I have set thee a watchman, thou shalt hear the word at my mouth and give them warning from Me," and my duty is to "blow the trumpet and give the people warning." What I would do is, to blow such a loud and clear blast as that even the ears of the deaf should hear it, and those who have been slumbering in fancied security should awake in alarm "for the souls of their young children," and withdraw them from the subtle infection of of that which is as pernicious as it is insidious, and as fatal as it is insinuating.

And there is another aspect of the educational question the contemplation of which fills me with astonishment. I find that we have a Public School system from which instruction in the truths of Christianity is excluded, I suppose in deference to the fear entertained by various denominations that the peculiar tenets of one might be inculcated to the supposed detriment of others by gaining the adherence of the pupils; and yet this system is so administered that Roman Catholic teachers are employed in schools attended by members of the other denominations of Christians, all of whom, however much they differ from one another, are united in a common profession of belief in the falsity of Roman doctrine, and an asserted detestation of the position assumed by that Church. Can it be credited that these bodies of Christians, each of which attempts to justify its existence in a state of separation from the rest, on the ground of its embodying a more accurate apprehension of the Christian revelation, are so indifferent to the propagation of their beliefs, that they do not care to teach them to any more children than the fractional number who, with more or less of irregularity, attend their respective Sunday Schools; or, that they are so divided from one another, that they cannot agree upon such a series of questions and answers as would teach the children the elemental facts and truths of Christianity which all these bodies hold in common; or, that they are so blind, that they cannot see that many of their own children are being indoctrinated with beliefs and practices which will make them, if not actually to join the Church of Rome, at least willing tools to carry out, as members of Boards and Committees, any civic policy which the rulers of that Church may advocate? Or, cannot Christian people see that to bring up the young without the knowledge of the Law of God as expressed in the ten commandments, without prayer in accordance with Christ's model, and His teaching as to its necessity, and

without the facts embodied in the Apostles' Creed (which is not a Church of England production, but the common heritage of the Universal Church of Christ,) is to produce men and women in the next generation who law will be selfishness, whose life will be without recognition of dependence upon the God who is their Father, and whose souls will be dwarfed and starved because they have nothing to believe?

Better, infinitely better, all the superstition and vanities, the traditions and false doctrines of the Church of Rome, (for nevertheless she does also teach in plain and unmistakable tones a man's duty towards God and his duty towards his neighbour—she does bring the invisible world and its concerns into relation with the every day life she does help the children to feel the beating of the waves of the infinite ocean of spiritual truth upon the shore of their bounded material existence, she does hold out before men the hope and the duty of becoming perfect even as their Father in heaven is perfect—) than a generation ignorant of all this—"children in whom is no faith."

Those who really value religious education will give their honest commendation to the Roman Church for its outspoken demand that religion shall not be divorced from instruction in what is called secular knowledge, and to the Bishops and clergy for the efforts which they have made and are making, at the cost of large outlay of money, and the procuring to themselves of much hostility and ill-will, to secure for their children in the Day School definite instruction in the Christian faith.

Alas! that we should be so apathetic about securing a similar blessing to *our* children, regardless of the contrast presented by our brethren in England, who in the face of great difficulty are maintaining their voluntary schools, and endeavoring to procure, at least in London, that the religious teaching in the Board Schools shall be of positive, and not merely negative, Christianity.

At our last meeting delegates to the interdiocesan Sunday School Committee were appointed, and I for one shall look for their report with great interest. Any plan which will help to render our Sunday School work more efficient, by the adoption of a uniform scheme of rightly graded and well selected lessons should be welcomed by everyone who has the best interests of the children at heart; and if at the same time a means could be devised for improving the knowledge and perfecting the methods of the teachers, and of bringing to our Sunday Schools the services of others, especially men, who at present do nothing to impart a knowledge of the things of God to the rising generation, but spend the hours of each Sunday afternoon in calling on their friends, and in sleep, the whole Church would be quickened by its being put in operation.

It has been my happy privilege to visit a few of the Sunday Schools both in Halifax and elsewhere, and I am glad of this opportunity to say a word of commendation to those who are doing this most interesting work of feeding the lambs of Christ's flock. They may depend upon it that no pains are too great to spend upon the work of preparing the lessons, no thought too much to be expended upon the differing characters of their scholars, no prayers too earnest to be offered at the throne of grace for a blessing upon themselves and the children, no love too abundant to win an entrance for the truth into the hearts of the young, that they may be wholly given to the Lord.

In my journeyings through the Diocese I have been thankful to note the general seriousness, and earnest attention to what they were about, manifested by the candidates for Confirmation, indicating much painstaking on the part of the clergy in the work of preparing them for the Apostolic rite of the laying on of hands. Now and then I have seen demerit which was painfully suggestive of trifling and inattention, even after mak-

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vanities, the traditions nevertheless she does also look towards God and his invisible world and its does help the children of spiritual truth upon does hold out before them as their Father in all this—"children in

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Sunday School Committee report with great credit. Sunday School work is rightly graded and the teacher who has the best time a means could be the methods of the services of others, impart a knowledge of the hours of each sleep, the whole

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thankful to note they were about, each painstaking of the Apostolic men demeanour even after mak-

ing full allowance for the shyness and timidity which often make young people act awkwardly and smile at the wrong time; and, I would ask the clergy to be very watchful over the younger ones and to see that they are daily impressed with a sense of the solemn reality of what they are about—nothing less than coming into the very presence of God to obtain His blessing and the help of His Holy Spirit, and to make to Him the promise that they will honestly do their part in fighting His enemies and endeavoring to accomplish the life-work He has given each to do. And I would further suggest to my Reverend brethren the importance of seeing, notwithstanding the difficulty, in the country places, of getting them to come to classes for lectures, or of visiting them for instruction in their homes, that they not only can say the Catechism, but that they have an intelligent understanding of its statements, that they know what are the doctrines therein treated of, and above all that they have consciously repented them of their sinful nature and their actual transgressions, and experience something of the peace of conscious pardon, and have made the great surrender of their will to the will of God, without which their religious life will be deprived of much of its force for good to others, and much of its blessedness and joy in their own hearts. The time of preparation allows of a clergyman getting very near to the souls of those with whom he has to deal one by one, and a faithful and wise pastor will know how to create confidence in himself in the minds of his people, and to help them to the possession of a personal interest in the precious blood of Jesus, and a share in the hope of everlasting life through Him. Much thought and prayer are needed, that the man of God may realise what it is possible for him, by the aid of the Holy Spirit, to do for his people, and much practice that he may become skilful in the word of righteousness, and wise to win souls to Christ. Most fervently do I desire that you may so act as to have the unspeakable joy of seeing many savingly converted to God by your faithful presentation to them of the message of His great salvation.

There have been Confirmed

1892—556 males.	1027 females.	Total 1583
1893—245 "	413 "	" 658

Consecrated—6 Churches. 1 addition to Churchyard.

In some parts of the Diocese I have found that the administration of Holy Baptism is commonly conducted in private houses, and therefore the congregation of the Lord's people when assembled together have seldom if ever the advantage of having an ocular presentation made to them of the blessing of the Holy Sacrament, hearing the clear teaching of the Church as to the nature and effect of the same, and of being put in mind of their own privileges and responsibilities as baptised members of Christ's mystical body. The clergy will probably find it difficult to get parents out of the wrong way into which they were probably too easily allowed to slip in former years, when distances from the Church were greater and services less frequent; and in which they have been permitted to remain when they should have been taught better: but I know from information furnished me that they can be taught the importance of a practice which they have neglected, and constrained always to bring their children, (as their duty is in all cases, save in extremity) to the Church building. And, when Baptism is administered in Private houses the clergy are hereby admonished that they are to proceed according to the Form prescribed for Private Baptism, and not to use the Form for Public Baptism, as has in some instances been done.

And here I would speak of another wrong which is done, by the clergy consenting, far too readily, to the demand which is made upon them to solemnize Holy Matrimony in a private house, or, even, in the rectory. Whatever may have been the exigencies in past years, they have largely disappeared now, and it ought always to be insisted upon that the Church

building, the House of God, is the only right place for their joining together of man and wife in a union as indissoluble as that of which it is the type and symbol, "the mystical union which is betwixt Christ and the Church;" to say nothing of the seriousness and even solemnity characterizing such a service when conducted in the Church, driving away the lightness and frivolity with which even the act of marriage is regarded when it is performed in a private dwelling.

I must not forget a reference to the work that is being done by the Churchwoman's Missionary Association, that organization which is for the Diocese what the branches of the Woman's Auxiliary are for the other. Not more than three or four years ago the Association granted me for the more needy of the Clergy \$900 a year to be distributed at my discretion; now, through increased effort and by the help of the branches at Amherst and Truro, and the contributions sent from Yarmouth, Tangier, Kentville and Windsor, they are able to increase it to \$1200, besides sending out two boxes valued at not less than \$400, to two of our own clergy, and a large bale of warm clothing to the value of about \$25, for the people of the coast of Labrador ministered to by the Mission to deep sea fishermen. I am glad to hear that branches are organized in Digby and Springhill, and hope that they may be set on foot in many more parishes of the Diocese, that so we may be able to extend our benefactions far beyond our own borders, and ultimately ever across the ocean to the Missionaries in Foreign Lands.

When the calamitous fire occurred in St. John's, Newfoundland, by which the Church lost so heavily, I was glad to welcome to my home the burnt out and much afflicted Bishop as he was passing through Halifax to plead his cause in the United States and England, and to address a letter to the Church people asking for contributions to aid in restoring, at least partially, the beautiful cathedral. We had all previously joined with the general public in aiding the houseless and needy people, but the response given to my appeal was most generous, and on 12th January, 1893, the Bishop of Newfoundland wrote me—"The total (\$1793.30,) is a very handsome sum—the largest collected by any Diocese—and we are very grateful for it." Included in the sum was an amount of \$101.05 collected at a service on board H. M. S. "Blake," which was as generous as it was unexpected.

The only legacies which have been reported to me are the following:—\$100 by Mrs. Mary Henlow, a poor woman in Liscombe, Guysboro County, to the Colonial and Continental Church Society,—\$1500 by J. W. Turner to Christ Church, Dartmouth, for any one of three specified objects, and a further sum of \$2000 on the death of his widow, towards providing a new Church building for the Parish.

There may have been other sums left to Church objects, of which I have not heard, and I desire that the Clergy and Churchwardens will send me word at any time of legacies being bequeathed, that I may make due acknowledgement of them in my address to the Synod, and that their mention may stir up others to go and do likewise.

I have received from the Convener of the Committee of the Diocese of Montreal "On the better observance of the Lord's Day," some copies of the Report presented to and adopted by the Synod, accompanied with the expression of a "hope that the Church in Nova Scotia may unite with the Diocese of Montreal in an application to the Dominion Parliament at its present session to pass a general Sunday Observance Bill, covering the whole Dominion, either by the adoption of Mr. Charlton's Bill now before the Legislature for the same purpose or by the introduction of any similar Bill by the Ministry themselves." It will be for you to decide whether you will take any such action or not, but I should be glad if you would in some

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way give expression to your desire to secure a better observance of the Lord's Day, believing that it is of National importance. Anything that will raise it in the estimation of the people and cause them to regard it as not theirs but God's, to be used in worshipping and serving Him, not seeking our own pleasure nor speaking our own words, but keeping it holy, ought to be welcomed by us, as a concern of national importance.

I have received the following letter from the corresponding secretary of The Dominion Alliance :—

TORONTO, June 13th, 1894.

RT. REV. F. COURTNEY, D.D., Halifax, N. S.

DEAR SIR:—Enclosed is announcement of Dominion Prohibition Convention to be held in Montreal on July 3rd and 4th next. The Alliance Council meeting will also meet in Montreal on the opening day of the Convention.

You no doubt, are aware of the work of the Alliance. To our Council Meeting each Church of England Diocese is requested to send four delegates who will also be members of the Convention announced in this circular. If your Diocese has not named any person we shall be grateful if you will kindly appoint four to attend this meeting.

Our workers warmly appreciate what has been done for the cause of temperance by the C. E. T. S. and many leaders of the Episcopalian Church, and will much appreciate the counsel and co-operation of any delegates you may name.

I have the honor to be, dear sir,

Yours sincerely,

F. S. SPENCE.

Personally, I am not in favor of the movement which has for its object the enacting of a law prohibiting the manufacture and use of alcoholic liquors, for, notwithstanding plebiscites here or elsewhere, I believe that the conscience of the community is not in favor of such a measure, but, instead of compelling its enforcement, would connive at all kinds of methods practised for evading its provisions. But drunkenness is so frightful an evil in the person of the drunkard, so dreadful in its effects upon his family, and afflicts some communities to such a horrible extent—deadening so the public conscience by habituating it to its existence that it ceases to regard it as a sin—and it brings so many other forms of wickedness in its train, that we ought to be ready to forego any personal predilections, and, (instead of giving a languid acquiescence to some of the schemes proposed,) by active effort, and diligent aggressive work to do what in us lies to eradicate the evil, to banish the curse and to help make the next generation strictly temperate, instead of leaving it exposed to the reproach of being enslaved by strong drink. It might therefore be well for the Synod to appoint delegates to the coming convention, if fitting persons can be found who would be willing to go for the purpose of hearing the arguments advanced by the advocates of prohibition, and consulting with them as to the means which might be adopted for securing its being enforced, whensoever such a measure should be enacted by the Legislature. As regards the vote which has recently been taken on this question in this Province, I think it should be remembered that while those who are in favor of prohibition would be sure to vote to a man, many who are opposed to such a measure are too indifferent to cast a ballot either way even when voting for a political representative, while many do not go to the polls at all ; so that the estimate ought to be, not between those who vote yes and those who vote no, but between the ayes and the whole number of voters on the roll : and this I fancy would give a different result from that which was circulated through this country with something of triumph a month

or two ago. Cordial recognition of one another, as fellow workers in the common cause of Temperance, instead of denunciation of those who have a different method from their own, is as necessary in this work as in that of the Church; and victory waits upon mutual co-operation in both.

Certainly there is no lack of subjects before the Church at large to engage the anxious consideration of thoughtful people, nor before us as a Synod to demand our painstaking effort and brotherly consultation. Honest endeavor to do the work of the Church, instead of each man insisting upon having his own way; equally honest expression of personal conviction, but without the uncharitable assertion that those who entertain a different opinion are either knaves or fools; mutual conciliation and the carrying on of debate with good temper, and respect; above all, an endeavor on the part of each to realize the presence of God, and consciously to try to form the habit of subjecting his mind to the guidance of the Holy Spirit—if this can be attained, we may well believe that our consultations will be to the advancement of God's glory, the good of His Church, and the welfare of His people; that peace and happiness, truth and justice, religion and piety may be established among us for all generations.



