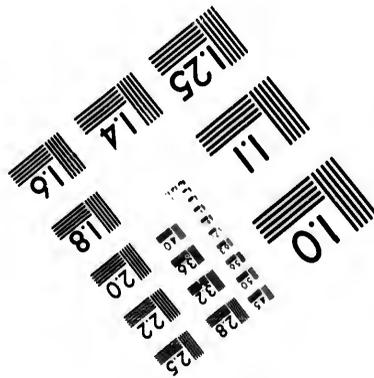
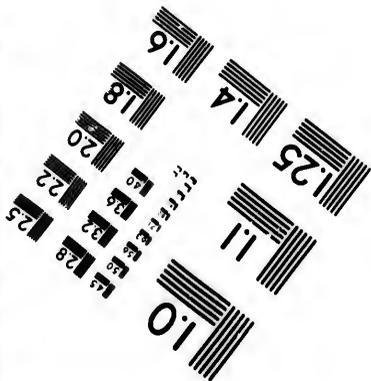
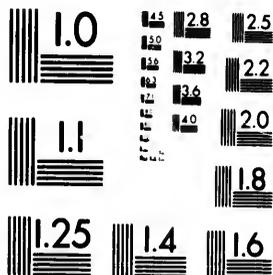


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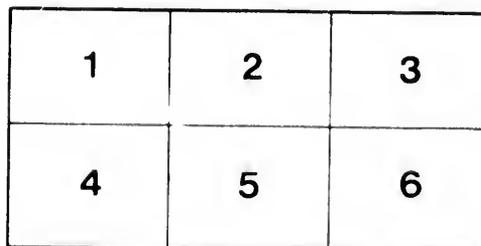
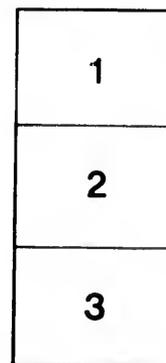
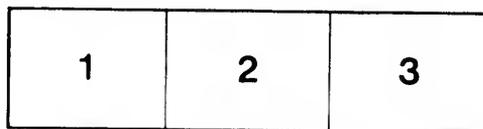
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# ADDRESS

OF

*The Rt. Rev. Frederick Courtney,*

D.D., D.C.L.,

LORD BISHOP OF NOVA SCOTIA,

AT THE OPENING OF THE

TWENTY-FIRST SESSION

OF THE

**DIOCESAN SYNOD OF NOVA SCOTIA,**

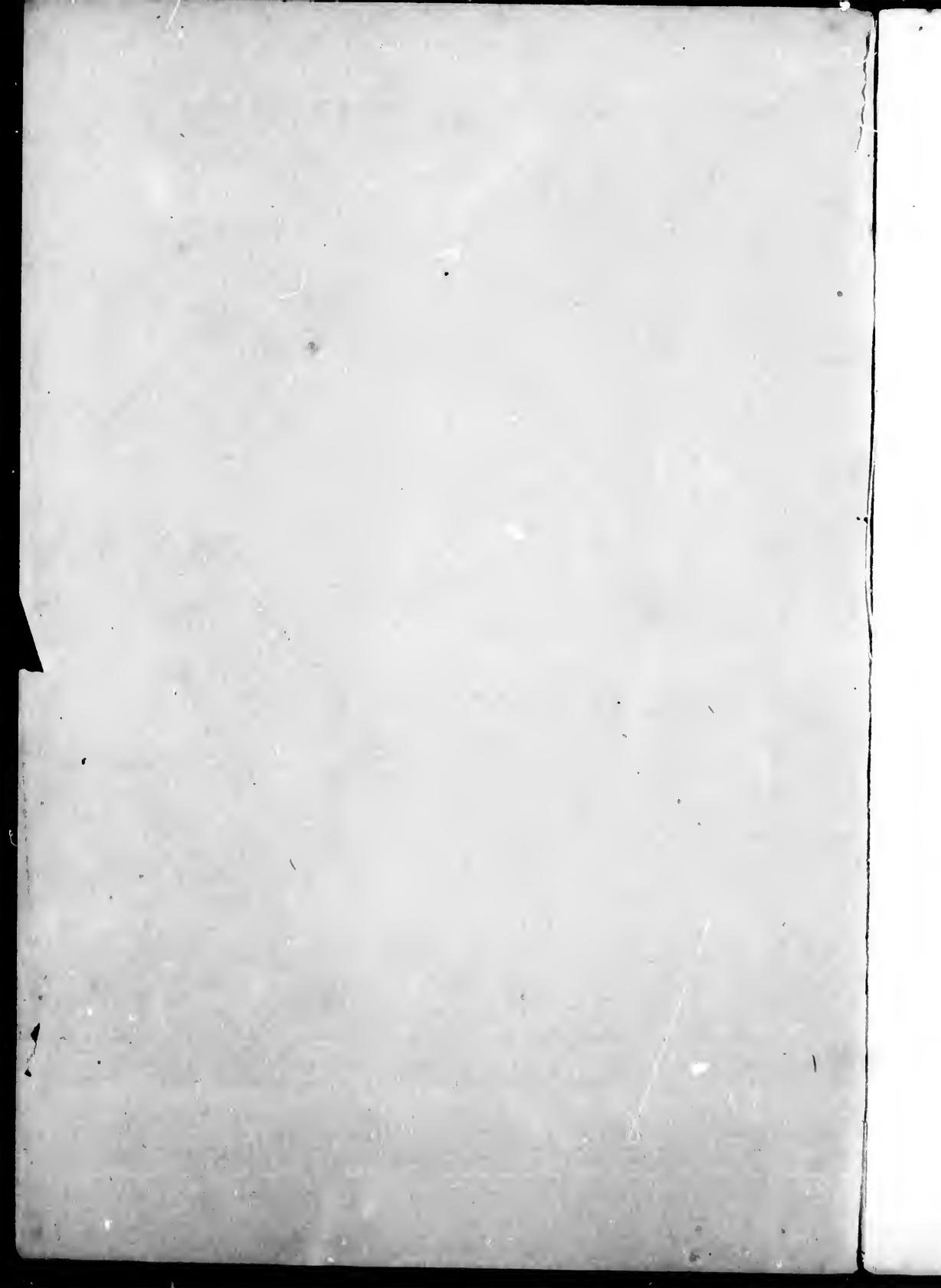
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1890.



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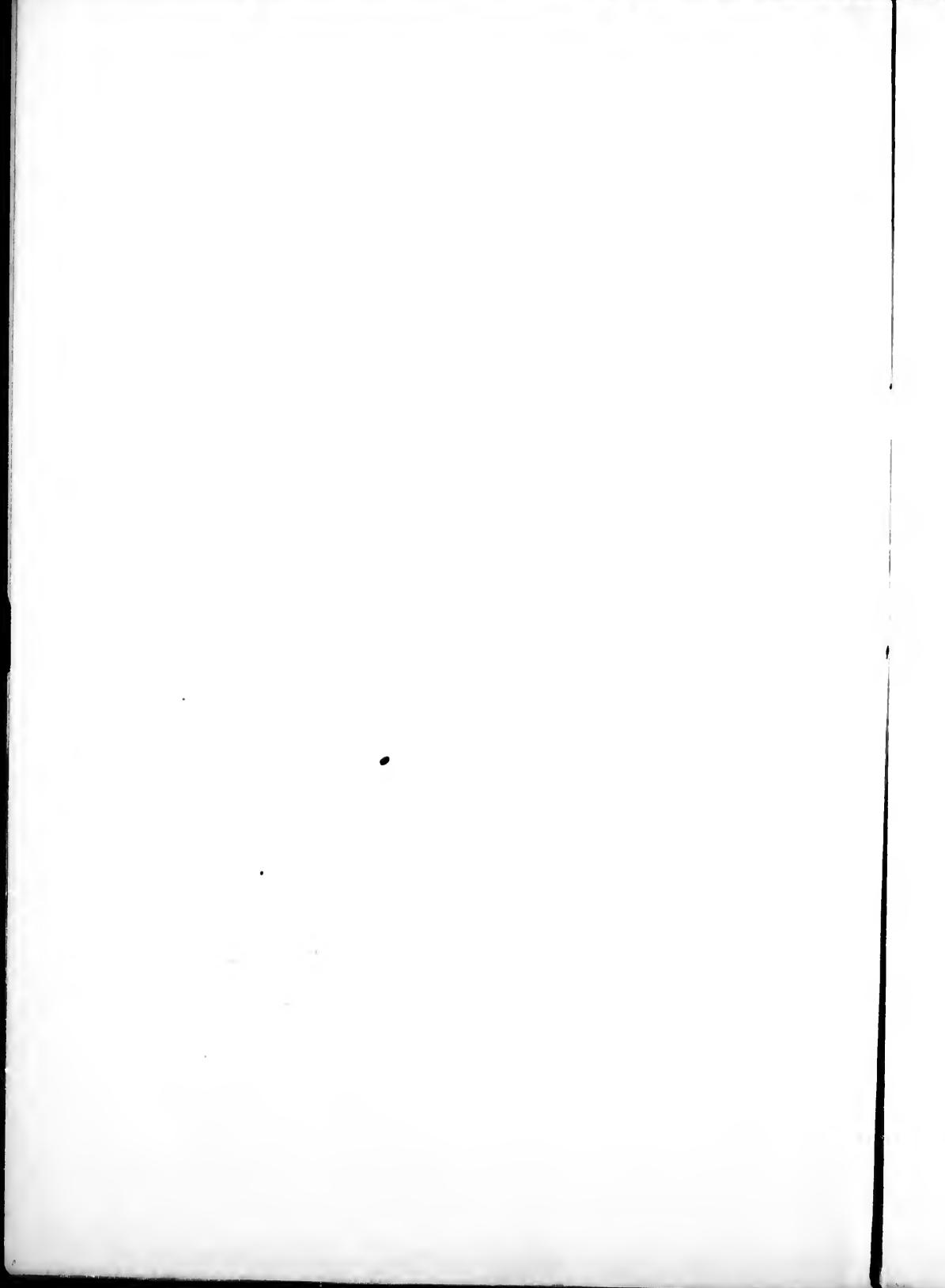
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# ADDRESS.

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TO THE MEMBERS OF THE DIOCESAN SYNOD OF NOVA SCOTIA.

*Dear Brethren,—*

At the conclusion of my address to you two years ago, I announced my intention of going to England, to attend the meeting of the Pan-Anglican Conference at Lambeth. The sessions were solemn, interesting and important, and the reports of the various committees, especially upon such subjects as Purity, Intemperance, Socialism, and the Observance of Sunday, are well worthy of careful study; while that on "What steps, if any, can rightly be taken on behalf of the Anglican Communion towards the reunion of the various bodies into which the Christianity of the English-speaking race is divided," is of great moment to all who believe that our Lord's Prayer, that all His people should be one, is in process of being answered, and consequently that the present condition of things, being contrary thereto, can only be temporary, and *must* give place to union. I think it will be found everywhere that there is a willingness on the part of the Bodies into which those who have separated from the Church at various times have organized themselves to accept three of the four articles which "in the opinion of the Conference, supply a basis on which approach may be by God's blessing made towards Home Reunion—viz. (A.) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to Salvation," and as being the rule and ultimate standard of faith. (B.) The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith. (C.) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with un failing use of Christ's words of Institution, and of the elements ordained by Him:" and that there will be more than a very great unwillingness, more than strong disinclination, a very strong, if not invincible, repugnance to any admission of the fourth of those articles, viz: "(D.) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and people called of God into the Unity of His Church." The reason for this is not hard to find, for the acceptance of this Article would be the admission by these Bodies that in organizing upon another basis than that of the Historic Episcopate they had been wrong; and it would be difficult, if not impossible, to bring them to see that they could have been permitted to have this admixture of error, while being right in the principles and doctrines for which they were contending. It is comparatively easy to get a numerous body of Christians to agree upon the truth of elaborate articles of doctrine; or, even, leaving these to be dealt with by the

particular Body that has adopted them, to persuade several of such Bodies to allow of common communion and fellowship; or, as is apparently now coming about, to acquiesce in a kind of Federation, in which the differences which formerly caused their separation from one another are ignored, and existing differences are sunk out of sight, but, it will be found, sooner or later, that there is no underlying spirit of unity in this outward union, and, the differences actually remaining as great and real as ever, the end which they had in view will be perceived to have not been attained, while the evils of the present state of disunion will still make themselves felt. All the existing Communion dissenting from the Church, have made more or less elaborate systems and statements of doctrine the ground of membership. From various causes, their position is tacitly given up, and if doctrine is to be a part of the terms of union, (as in the nature of the case it must be,) it is requisite that it should be as simple as possible, and that it be stated in terms accepted by the undivided Church. Hence the second of the above Articles is likely to be accepted. Again, all are agreed that the Holy Scriptures are the rule and ultimate standard of faith, which is the substance of the first Article: while nothing would be at once simpler and more august, than the two Sacraments ordained by Christ, as the outward manifestation of the Unity of His Body. The Articles are thus far limited strictly to those things only which are absolutely necessary and of universal obligation. May not the fourth Article be found to be of the same nature? For, to lay no stress upon the *fact* of the universality of what Hooker calls "the Episcopal regimen" when the Church of Christ emerges into the light of history, and that all portions of the Church, while having many internal differences, and differences from one another, yet were, through this organization, in communion with one another, and so constituted the "one body" of Christ, in-dwelt by the "One Spirit;" let it be considered that all existing separate communities of Christians might accept the three Articles, and remain just as separate and apart from one another as they and we now are: and also that, union upon extended doctrinal statements of various aspects of Christianity having failed to secure union and to prevent division (if they have not been causes thereof,) it may be at least worth while for those who are now separated and in disunion to try whether the Historic Episcopate will not make the fourth strand in the bond which will keep us all together in the unity of the faith and of the knowledge of the Son of God; the Divine *System* of organization of Christ's Church, combined with the truth of Holy Scripture, the *Symbols* of the Universal Church, and the *Sacraments* of our one Lord and Head.

But, it may be asked, what is the need for bringing this subject at all before the Synod? The answer is twofold. One of the Resolutions of the Lambeth Conference is as follows:—

"That this Conference earnestly requests the constituted authorities of the various branches of our Communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with the representatives of other Christian Communion in the English-speaking races, in order to consider what steps can be taken, either towards corporate reunion, or towards such relations as may prepare the way for fuller organic unity hereafter."

It is in accordance with this Resolution that I should bring the subject prominently forward before you, as I trust that my doing so will call the attention of the other Christian Communions amongst us to the position which the Church of England, and the other Churches in Communion with her have taken up, expressive of their earnest desire that the present condition of English-speaking Christianity may be bettered, and to their "readiness to enter into brotherly conference," looking primarily to "relations" between us, and ultimately to corporate Reunion.

It is with deep satisfaction that I here make mention of the fact that a Conference was held on 24th and 25th April last year in the City of Toronto between a Joint Committee of the Provincial Synod and Committees appointed by the Presbyterian General Assembly and the Methodist General Conference, which, in the words of the Report, "was marked throughout by a deeply devotional and conciliatory Christian Spirit." May many more of such Conferences take place, by means of which we can come to understand one another better, and can feel our way to the best method to be adopted, for doing our part towards averting some of "the great dangers we are in by our unhappy divisions."

And this brings one to the second portion of my answer to the question propounded just now. Whatever may be the case in England, surely no Christian man could enter any of the villages or towns in these Provinces and not deeply deplore the existing state of things. In a small and but moderately well to do community, three or four Church-buildings, with as many men to serve them, each scantily and precariously paid by the people, supplemented by contributions drawn from elsewhere, without which no one of them could procure even the necessaries of life: instead of one, large and substantially built church, (or, at the most, two,) with a highly-educated clergyman, a man of faith, well supported and ministering to an united congregation, intelligently instructed in the fundamental verities of Christianity, and able to appreciate the differing methods of differing minds, without feeling it to be necessary, for the sake of emphasizing those differences, to rend asunder the fair body of Christ. The concomitant evil is even more serious. The Church was certainly intended to be the Divine vehicle through which the Knowledge of God in Christ should be disseminated throughout the world, and into which those who believed the truth should be received and incorporated. Instead of this, the chief attention of the people is concentrated upon the vindication of the truth of their own tenets, and the spread of the Gospel is at least a secondary consideration; if it be not left to the spasmodic interest excited by a special sermon on the Sunday when the collection is made for Foreign and Domestic Missions. Whereas if unity or *organization* could be reached, the extension of the Church would be the main endeavor of the people, while their growth in grace and in the Knowledge of the Son of God would be secured by the free discussion of subjects which, it would be felt, might legitimately be regarded from different points of view.

I leave it to your imagination to picture the changed scene which would present itself throughout our Country if reunion could be once attained, and trust you will pray and work for the bringing about of that which I am persuaded would give agreement for contention, mutual aims for differing ones, and would, in an increased degree

make manifest the need for that union with our Divine Head in "prayer and fasting," of which we heard from Him through the preacher this morning, that therewith we should become mighty to cast out the demons of sin from the souls of men, and to free the possessed from the usurpation of evil, that they may live henceforth to the glory of His holy Name.

Anything that tends in the desired direction is to be heartily welcomed by us, and therefore I remind you in this connection of the movement which has been begun for bringing about the union of the Provinces of the Independent Dioceses in British North America.

The Committee of this Synod will present its Report, and I have been requested by the Joint Committee of the Provincial Synod to invite you to appoint two Delegates to attend a Conference with the Joint Committee, two Delegates from each of the other Dioceses, and such Representatives as may be appointed by the Provincial Synod of Rupert's Land from the Dioceses composing that Province, to be held in the City of Winnipeg on Friday, 15th August next for the purpose of considering and framing a scheme to be submitted to the Synod of every Diocese for its adoption, prior to the next meeting of the Provincial Synod in 1892.

While looking hopefully towards this measure of union, which will secure for us concerted action, we may be thankful for those opportunities of brotherly intercourse and communion which from time to time present themselves. One of these was the session of the General Convention of the Protestant Episcopal Church in the United States of America, to which I was sent, as one of the Representatives of the House of Bishops from our Provincial Synod, last October. One could not but rejoice over the evidence afforded by that great gathering, not only of the growth of the Church, now numbering seventy Bishops and 4000 clergy, but also of the wise, enthusiastic and hopeful spirit in which its members are setting themselves to do the Work of God amongst the sixty millions of their countrymen. The difficult subject of Prayer Book revision and enrichment was practically brought to a conclusion, while the prospects for their securing at the next session in 1892 a fitting Hymn Book for the use of the whole Church, to take the place of the present one, were sensibly brightened. The interests of Education were cared for by the creation of a Church University Board of Regents; the problem of how best to deal with the Colored People of the South, was discussed; a Canon defining the duty of Deaconesses, and regulating their government was adopted, and several days were given to the Missionary Bishops, each one speaking of the work in his jurisdiction. Two special privileges were accorded me above all the kindness and courtesy for which our American neighbors are so famous, viz: that of addressing the great missionary gathering which filled the Academy of Music to overflowing at three o'clock on a weekday, with the busy people of New York, who are by many supposed to care for nothing but money and amusement, and that of joining with the presiding Bishop and others in the consecration of the Bishop of Ohio, thus forming another link in the succession which unites us to them with the Apostles of the Lord.

Very pleased was I to receive an invitation to be present at, and to take an active part in, the celebration of the Jubilee of the Diocese of Toronto. It is suggestive of the difference made by locality and

circumstances, to reflect that while in the last fifty years we have continued to be a single Diocese, that of Toronto has been divided into five, all of which are vigorous and active under the leadership of such able Chief Pastors as are their Bishops. One of these five Dioceses is that of Algoma, regarding which I am grieved to learn that the support which the Church, as I understand, bound itself to give when Dr. Sullivan was called, by the voice of the whole Church assembled in Provincial Synod, from the rich and appreciative Parish of St. George's, Montreal, and the comforts of that great and beautiful City, to go out into the wilds and to endure the hardships of the Missionary Diocese of Algoma, is being scantily furnished, if it is not in some places wrongfully and ungenerously withheld. I wish to put myself on record before you all, as enunciating with all the force and clearness I can the opinion that we are morally bound, every one of us, to do our share in maintaining and extending the work of the Church in Algoma; and I urge upon rectors and churchwardens the duty of seeing that annual collections are made for this purpose, and of circulating among the people information as to the work that is being prosecuted there, so that they may be personally interested in it and be led thereby to make larger contributions. I had hoped that the Bishop of Algoma would have been able to pay us a visit and speak in various places in this Diocese in behalf of the people who are committed to his charge, but he was obliged to defer coming. Whenever he has an opportunity to do so, I bespeak for him a cordial welcome, a kindly hearing and sympathetic and generous assistance.

I must not omit to mention that just a year before going to Toronto I had the honor of a special invitation to the opening of the splendid Cathedral which the Bishop of Albany, N. Y. has succeeded in erecting after some twenty years of hard, diligent and believing work. This, together with the Childrens' Hospital, and St. Agnes' School for girls will make a triple monument to the faith and labor of the noble Son of a noble Father. Nothing is more significant in the history of the Church in the United States than the efforts which have been made in all directions to promote religious education. Schools for boys and schools for girls, colleges for men and colleges for women, in which definite instructions in religious truth can go hand in hand with what is popularly called secular knowledge, are everywhere to be found. And these places of learning compare favorably, so far as this so-called secular knowledge is concerned, with those institutions in which religion is ignored; while their students are furnished with that wisdom which cometh down from above and "is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," being thus fitted to prove themselves when they go forth into the world to be "Christ's faithful soldiers and servants," ready to continue such unto their lives' end. Very glad am I to be able to point to two such institutions here: the Collegiate School for boys, and the University of King's College, both at Windsor, the latter of which is, while I write, celebrating its centenary. Two years ago the Synod passed a resolution respecting Education to which was appended a rider requesting the Board of Governors "to confer with the Board of Governors of Dalhousie College with the object of carrying out a scheme of consolidation of the respective Colleges". This the Board of Governors of King's College declined to do, believing that the course recommended to them was not a wise

one, and that it could not be carried into effect without violation of the trusts committed to their care. At that time there was an impression very generally felt that the College was in a very bad way, almost insolvent, with a damaged reputation and hardly worthy of any effort to save it. This condition is rapidly passing away, if it is not already gone. A staff of able professors under the Presidency of one who had, for twelve years previous to his appointment, proved his efficiency in the part of Head Master of the Collegiate School, (where he gained the respect, esteem and affection of parents and scholars alike,) the appointment of a Tutor, the setting up of new Faculties of Science and of Law, an energetic canvass of the Province of New Brunswick by a specially appointed Clerical canvasser, the promise of a largely-increased freshman class next term, all speak of expectant hopefulness having taken the place of incipient despair. I can assure the Synod that it is the constant endeavor of all concerned in the management and welfare of King's College, to give within its walls an education second to none and superior to most to be had elsewhere in the Maritime Provinces; to be ever on the watch to raise the standard of attainment for Matriculation, and for terminal and final examinations, so that a degree conferred by it may be a guarantee to the public that the recipient is well equipped for the intellectual arena. To this end an attempt is being made to exclude boys of fifteen from entrance, while the practice is continued which, I believe, obtains in no other college hereabouts, of employing outside examiners, instead of allowing the Professors to examine in their own subjects:— a course which is calculated to secure more fairness in marking for actual knowledge shewn in paper work than the contrary custom. I can also add that there is an anxious diligence on the part of the President and those associated with him as Professors to care for the conduct, the morals, the religious life of the students, and to endeavor that the *tone* of the college shall be such as shall commend it to all christian parents. Not only on account of the very great service which for a whole century it has done for the Church in Canada, but because such a courageous and praiseworthy effort is being made to increase and extend its efficiency do I very earnestly ask for it the replacing of suspicion with trust, of depreciation with approval, of niggardliness with generosity, and of frigid withdrawal with warmhearted co-operation. When it is making such a noble effort to secure that education shall approximate to what it ought to be, and that true scholarship shall be attained by the rising generation, those churchmen who remain aloof and decline to give of their means to enable it to do its work, still more those who can speak of it in terms of coldness, indifference and condemnation, deserve the reprobation of all right thinking people; while those who aid in the realization of our purposes will leave their names for a blessing to posterity, and their benefactions will be a source from which will flow streams of knowledge for the refreshment of future generations.

The Collegiate School for boys is doing well under the head master, Rev. Arnoldus Miller, and his assistants, and those who have children there speak in high terms of the care which is bestowed upon them and of the progress which they make in their studies. I trust that a numerous accession of new boys may be an augury for good at the beginning of the next year.

And now it is high time for me to speak of a matter which lies very near my heart, and which ought to be most seriously considered by all the church people in the Diocese. I refer to the crying need for a Church School for girls. Thoroughly appreciating the efforts made by our Roman Catholic and Presbyterian brethren in the establishment of the Convent Schools and Ladies' College, and thanking them thus publicly, if they will not take it amiss, for their self-denying generosity, I cannot but think it must bring the burning blush of shame into the cheeks of every churchman worthy of the name that there is no Church Schools for girls in the whole of this Diocese. "By their fruits," said our Lord 'ye shall know them.'" Judged by this standard, Roman Catholics and Presbyterians care more for female education than church people in Nova Scotia; while so-called church parents are so little governed by principle that they can send their daughters where, in their most impressible years, they are exposed to grievous religious errors of excess or defect, or what Christianity they have is without church doctrine, ultimately turning for lack of it to the east-iron system of Rome, or sinking into an indolent acquiescence in the present condition of Christendom, and thinking it immaterial whether one is a churchman or—something else—not. It is surely high time that this reproach was wiped away from us. There is no reason that I can see why this present Synod should not undertake the setting on foot of a Church School for girls. It will not be done by merely passing resolutions as to its desirableness and commending it to the interest and support of church people generally. It *will* be done if a few members of the Synod who have the interests of the church at heart and who have faith in the success of the venture will associate themselves with one another to put it into operation by renting a modest house, engaging the services of a thoroughly trained lady, who is a born teacher, and giving her *carte blanche* in the selection of her fellow-teachers and servants. For there are certainly not less than thirty boarders who could be had at once and a considerable number of day pupils, so that the enterprise ought to pay from the start. The plan ought to provide for giving the best and most finished education of the day to those whose parents can afford to pay for it, and a moderate one to the children of those who are compelled to more closely count the cost, while any profits should be devoted to giving a gratuitous education to the daughters of the most poorly paid of the clergy, who they are being known to the Bishop only. We have amongst us here to-day, I am sure, sufficient men of strong church principle, who have the interests of our daughters in this matter of church education at heart, to be willing to do what they can to this end, and of sufficient business capacity to put the scheme upon a right basis and to work it out to a successful issue. Wherever I have been throughout the Diocese, I have been met with the cry for a Church School for girls, and I know the gladness you will diffuse everywhere if you attend to the appeal which is now made through me to you; and the deep disappointment which will everywhere be felt if this Synod adjourns without setting such a school on foot. One incident, in connection with this subject, may be more than of a passing interest to you. I mentioned to several people whom I met in New York my strong desire for the accomplishment of this project, and my wish that I could have a fund guaranteed me of \$5,000 or \$10,000 a year for five years, so that I might feel that I could with confidence undertake it. One dear friend there gave me a letter to be opened on Easter Day,

in which she sent me a cheque for \$50 towards what I wanted, accompanied with these words: "I send it to you for your Girls' School which you are contemplating, wishing you every success and encouragement in the project. And with this for a beginning I will pledge myself for the same amount for five years. I know it is very little towards the \$5,000 you said you wanted, but if "ninety and nine" others will do the same, you will have your wish realized. Alas! perhaps you say, "Where to find them?" Do not be discouraged: you did not expect this: there is nothing like making a beginning. I do not need to tell you that, if I only had the means, it would be my greatest delight and pleasure to help you largely in *all* your plans and projects. It is so much harder *not* to give than to do so." *That* is the spirit we want here.

I have also to inform the Synod that at the meeting of the Alumni of King's College, Windsor, held on 25th inst., the following resolutions were passed —

1. That it is desirable that steps be immediately taken to establish a Church of England School for girls.
2. That it is desirable that such school shall be established and managed upon a basis similar to that of the Collegiate School for boys.
3. That a Committee of five be appointed to consider and formulate a feasible scheme for carrying out the undertaking, and report this p. m.

In the afternoon the report of the Committee in favor of a scheme for establishing a School for Girls, similar to the one submitted to the Diocesan Synod of Nova Scotia in 1886, by Professor Hind and others, or some other suitable scheme in the wisdom of the Synod; such school to be established by a joint-stock company; to be a Church of England School; and to be under Episcopal supervision, was adopted.

I have but two remarks to make with regard to this. First, to express my gladness that the Alumni of King's College have taken the matter up, and second, that the establishment of a School for Girls "upon a basis similar to that of the Collegiate School for Boys" would imply its affiliation to the College, which would necessitate the admission of lady students into the University, and, though a step was taken at the last meeting of the Board of Governors looking in that direction, the end is not likely to be reached immediately, nor without considerable discussion and possibly some opposition.

Still, when Harvard permits the students of an Annex to receive instruction from her Professors, and a lady is accorded the opportunity of competing for and succeeds in winning the highest honors in the more ancient University of Cambridge, in England, I trust that we shall not be found lagging behind such great Institutions, and thereby send those women who seek for the higher education to other lands or other bodies than the Church to obtain the end which they legitimately have in view.

Two material works have been done since the last meeting of the Synod, the building of the Church of England Institute, and the purchase of a See House for the Bishop; and both, I trust, will have the approval and promote the happiness of those who have generously contributed to provide them. As to loving children who have been careful to promote my convenience and the comfort of those who are dear to me, I return you grateful thanks, and hope you may ever feel the warmth of the welcome which awaits you whenever necessity or inclination causes you to cross the threshold.

Already the Church Institute Building has proved both the need there was for it and its usefulness, and I hope that it will be regarded as the centre of the business, social and intellectual life of the Diocese; while to the young men of Halifax it will be a Church Club where pleasant intercourse may lead to the formation of friendships which will expend their united energies in the promotion and extension of the church. I regret to have to add that a considerable debt remains upon both buildings, but perhaps before the next meeting of the Synod they may both be entirely paid for.

The mention of the Institute reminds me that I have here to make acknowledgment of a gift to the Diocese by the late Rev. John Rigaud, Fellow of Magdalene College, Oxford, of a number of volumes from his library, and of ten (£10) or fifteen (£15) pounds to be expended in adding to them. I took the advice of my friend, the Very Rev. Edward Hayes Plumtre, Dean of Wells, in the selection of these additional books, to which he was pleased to add several of his own works; and these are all, together with some which were in the keeping of Bishop Binney, and a few which I have had the privilege of contributing, now on the shelves in the office of the Diocesan Secretary, and a catalogue of them has been prepared by my direction. It is my purpose to ask the Rural Deans to make selections from these books, circulating them among the clergy in their Deaneries, and providing that essays be prepared and discussed at the meetings of the Deaneries upon the topics treated of in their pages. Quite a number of the books are useful only for reference, but I expect that these will not be neglected by the clergy. While returning our thanks to Miss Rigaud (who sent the larger sum of £15) for the generous way in which she has carried out her brother's wishes, I will ask that those amongst us who can do so will bequeath us, at least, a few volumes each, of such a character as will be likely to be useful to the Clergy.

The circulation of books leads naturally to the thought of the dissemination of knowledge, which we all feel to be important. I have long thought that much good might be done throughout the country districts by a system of colportage, provided we could secure the services of fit and capable colporteurs. I have, through the generosity of friends outside the Diocese, been able to provide the Travelling Missionary in Cape Breton with a Lay Reader as an Assistant. This latter has resided in the Mission House at Neil's Harbor, and thereby has left the Missionary free to attend to some parts that had been previously neglected, as well as to give continuous, in place of intermittent, residence and services at Baddeck. From the Lay Reader I quite recently received a letter in which he says:—

“It appears to me that the church may do much good by means of colportage, and if the way was open I would gladly give myself to the work. A colporteur with a special license from your Lordship could travel the Diocese, selling and distributing Bibles, Prayer Books, other books, tracts, &c. He could hold services in the evening, especially in outlying districts, help to organize temperance work on church lines, &c. No doubt many of the clergy would gladly avail themselves of his help, and a large portion, if not the whole, of his salary could be raised by donations, special collections and profit on books. The B. & F. Bible Society will furnish me with Bibles at 30 per cent. discount and carriage paid to any place in Nova Scotia—not P. E. Island. I am willing to try for one year from

next July or August for \$400 and travelling expenses, or \$600 and buy my own horse and wagon, stock of books, &c., and pay my own travelling expenses. I hope to have a magic lantern in a few days and possibly could raise a small portion of my salary by its use if it please you to give me the privilege of doing such work."

As far as I know this man he would do admirably for this work, and all the good he speaks of, and more too, would result from his being employed and set going at once. Will the united wisdom of the Synod devise a means by which we may secure the needed \$600 in order to try the experiment for a year?

There are two schemes which have been recently mooted, one of which is actually in process of being worked out. To S. Paul's, Halifax, has lately come a young and energetic Rector, who has a record in the Diocese of Ontario which leads us to expect great things from him in spiritual preaching, loyal churchmanship and readiness to adopt new methods of working in order to extend the borders of the church, and to freshen her inner life by leading it constantly to reach out to those beyond her pale. This conservative parish, the mother-church of the Diocese, has given up depending upon pew rents for an income and thrown itself upon the voluntary offerings of the people, making all its sittings free; and S. Luke's has followed suit. I hope that the people of these two parishes will rally as one man to the support of their Rectors, and I pray that the result may be such an encouragement given to the free church system as may embolden those who are timidly holding back to make a similar venture of faith, until we may rejoice that everywhere all the places in our Houses of God are free to all God's children, and that no distinctions are known in the Courts of Him, Who is the God and Father of us all. We shall certainly have need of patience, for it is no easy matter for married clergy, in charge of parishes without endowments, to believe that, in spite of the proverbial meanness with which much of human nature is overgrown, God will see that bread shall be given and their waters shall be sure, and that He Who feeds the ravens will feed those who are dearer to them than their own selves; but we must watch and pray, hoping that what seems to some to be the more excellent way may prove to be so, or that God will so order matters as that the end we all have in view may be reached by some other provision being made for the support of the Ministers of His Word and Sacraments.

The other scheme is the setting up of a Private Hospital. A few people were in the first instance gathered together, and then the co-operation of all the parishes in Halifax was invited. It was felt that it would be an advisable thing to have a place provided when our own sick, who could afford to pay for accommodation, could be received and cared for. It is believed that such a scheme would not only work, but pay, when once the place was provided and furnished, in spite of the experience of the Halifax Infirmary. It is intended that each patient shall be attended by such physician or surgeon as sends the case in, or to whom it is sent from the country, the practitioner making his own charge for attendance, medicine, &c.

None are to be admitted free, those who can not pay being provided for by their friends or charitable persons, or else going to the Victoria Hospital. I hope that this project may be realised, and that the nursing may be done by Sisters or Deaconesses, well-trained and who may be expected to give their lives to the work; and who will be capable of training such women amongst ourselves as may feel

that they have a vocation for a service which has called forth the energies and enlisted the devotion of such as Florence Nightingale and Sister Dora! We may not shut our eyes to the prospect of some being found amongst us who will object to Sisters or Deaconesses, as savoring of imitation of the Church of Rome; but I trust that little attention will be paid to any such cavils, seeing that there will always be opposers of every agency with which people are unfamiliar, and that even the good Lutheran Pastor Fliedner, the Founder of the Deaconesses' Institution at Kaiserswert, in Germany, had to endure them, and to be content to shew both his greatness and integrity by ignoring them and quietly going on with his work. The sick need our care, trained nurses are better than Sairey Gamp and Betsey Prig; and Christian ladies, who have given themselves to the work, give a *tone* to all they do which can readily be appreciated by the doctors and the patients. It is the very best way in which to carry out this necessary work, and therefore I heartily and strongly commend it to your interest and support. I may here mention that I have just received a copy of a "Schedule of Studies with Tabular View," drawn up for "Grace House Training School for Deaconesses, New York," which provides an extended and thorough *religious* course, embracing Theology, Church History, Liturgies and Hymnology, and Missions, as well as Social Science and Hygiene, showing what an idea these of our American brethren have of what elements ought to enter into the equipment of those whose duty it will be to nurse the sick and to minister to the poor, in addition to the technical skill acquired in the Surgery and at the bedside, and the medical knowledge in lectures and the work of the dispensary.

If this phase of the work of Christian women in and for the Church is only regarded in the right light, there is no reason why those who are at present most distrustful should not give to it their fullest confidence and their most energetic furtherance.

The parishes generally are in a fairly prosperous condition, though I could desire to see more of a spirit of determination to be independent and self-supporting in many places. There are some places in which the parishioners ought to feel ashamed to come to the various societies to ask for help to enable them to support a clergyman. Which of these will, through its representatives in this Synod, be the first to send word to the Board of Home Missions that it will give up its grant and provide the money themselves? But there are other parishes that sorely need division, and missions which require to be constituted in various places. I hope that the desire which I have from time to time expressed, that we might see our way to the creation of a Missionary Brotherhood, may be a seed which is lying dormant in many souls and that by and bye it may germinate and spring up and grow. My idea is that the Members of the Brotherhood would be clergy bound for a period of three or five years to vows of obedience and celibacy, and, so far as salary is concerned, poverty. They would be at my disposal, going where I sent them, and doing whatever work was assigned them by me. They would have their personal expenses paid, *i. e.* clothing, travelling, board and lodging: beyond that they would have nothing. Their vows would be renewable, on expiration of time, at their own discretion. Had I a fund out of which such could be supported, with, possibly, a house of rest for them, where they could refresh themselves for a month or two once a year, I think perhaps I might find one or two with whom to make a beginning. As it is, after

putting an advertisement in "The Guardian," and having attention called to it by my Commissary, the Rev. W. H. Binney, there was no response beyond an enquiry or two; and one or two men who came out here from England have been snapped up by vacant places, so that, at present, it is nonexistent. I am convinced of the importance of it, and of its great utility, and therefore am the more desirous of seeing it made a living reality. I am told that in other Colonial Dioceses it is being striven after, but I have not heard with what measure of success. But this brings one to the crying need for men and means. For both we have, ever since the creation of the See, been depending to a greater or less extent upon the Mother Country, and this dependence has been most generously responded to. But we must learn to depend upon ourselves. Our sons must be given to the Sacred Ministry of Christ's Church, our money must be cast into God's Treasury—both with no niggard hand. Our sons, the goodliest of them, the young men of deep and fervent piety, of sound learning, of active brains; men who would have made first rate lawyers or doctors, or business men, or financiers, or politicians, but who have been taught by their parents to dedicate their talents to the service of God in the Sacred Ministry of His Church; who have been taught that the highest honor they can gain is to be "put in trust with the Gospel," that the noblest life is that of a Minister of Jesus Christ. Parents should get into the habit of looking over the reports of their boys at school to see which was the brightest and the best, that they might thus "present him to the Lord." The most promising of the pupils in our public schools ought to be watched over with a loving interest by our church people, and encouraged to go on to college with the hope of one day being permitted to enter into Holy Orders. And our money—not that over which our finger chances to close when the hand finds it way into the pocket on our being solicited for the support of the clergyman, or for some church purpose, but the regular systematic apportionment from the gross amount of our income; and this supplemented by the offering, beyond and above that apportionment, which real selfdenial in luxuries, or even necessities, has made possible. Is it credible that we have been so long cared for by the S. P. G. and the C. and C. S., that there is the possibility of the existence among us of the pauper spirit, that mean quality of soul which is content to have everything done for it, having lost even the desire to make an exertion to do anything for itself? If so, we are on the eve of a loud call to awake and bestir ourselves. The grants of the S. P. G. are now only given to individuals, and as these die, are wholly withdrawn, so that the parish in which any of these individuals has ministered is thrown on his death upon its own resources, or upon the church people of this Diocese; while the C. and C. S. are reducing their annual amount, having taken off \$750 last year, and \$250 more this year. It is necessary, it is imperative, for us to face the fact, that we must all prepare to supply these diminishing means, or several parishes will have to be given up for lack of support for a clergyman.

In view of this state of things I cry aloud to *all* to come forward at once, and especially do I ask for two things:—first, that donations and subscriptions to Church work and extension, shall be not conventional, but honestly according to the giver's ability; and second, that bequests shall be left by will for church objects. It is a public scandal when the contents of wills of churchmen are

published in the press, to find thousands of dollars left for various purposes, and not one single cent to the church; while the wills of Roman Catholics, Presbyterians and others present a wondrous contrast by the generosity with which they show their willingness to promote the prosperity of the religious community of which they were members, even after they have passed away from earth.

At the last meeting of the Synod a Committee on Systematic Giving was appointed, but I fear that through the absence of their Chairman, in England, they may be unable to report. I should venture to advise that in every parish or mission the clergyman should endeavor to form a Guild or Band, the members of which should bind themselves to give upon principle one-tenth of their increase to the cause of God, and if each secured half a dozen members only, it would not be long before their example would influence others to join them, and so we should have begun in the right way to make ourselves self-supporting and to educate our whole membership to be active in the extension of the church.

We have, from time to time, instances of clergy who are by sickness disabled, and of others who, having borne the burden and heat of the day, have now reached the eventide of life, and require, for their own sake and for that of their parishes, to be relieved and superannuated. Glad and thankful ought we all to be that we have a fund for this object, but you will, I am sure, agree with me that the sum of little more than \$200 per annum is a totally inadequate provision for such persons. By some means it ought to be provided that nothing less than three times this sum should be secured to faithful men who are temporarily laid aside, or have reached an age when they ought to be retired. The rules also ought to be amended so as to allow of those who are superannuated doing some light clerical work. Retired and superannuated men ought to be made use of, as far as possible, for the benefit of the church.

But if the Superannuation Fund needs large contributions, so also does the Board of Home Missions. A few months ago a circular from the Treasurer caused nothing less than a panic among its beneficiaries by the announcement that the Treasury was empty, and they must not expect their quarter's grant. An effort was made to enlist sympathy and help from many places in various parts by the visits of the Archdeacon and of Canon Partridge, and much information as to the Board and its work was spread abroad, and increased contributions have resulted. But this work needs to be carried out thoroughly, as every person who is a member of the church ought to feel himself a member also of the Board of Home Missions, and responsible for his share of the work that it is doing, not only that it is done well, but also that *he helps* by his money to the doing of that work.

The Church Women's Missionary Association has, during the past two years renewed its strength and also developed new energies. The members have raised enough money by a bazaar and in other ways, to put \$900 at the Bishop's disposal, for the purpose of benefiting, in a quiet and unobtrusive way, the poorer paid and more needy of the clergy. And this was supplemented by the preparation and sending of boxes of clothing to two of the clergy, for gifts to which my grateful acknowledgments are here most warmly made. It has been suggested that the Association shall become a branch of the Women's Auxiliary for the Dominion of Canada, but I would prefer that, for the present, it should confine its attention to the

establishing of branches in the country districts and parishes, and I am happy in reporting to the Synod that the Branch of the Women's Auxiliary which had been formed in Truro has recently, at my suggestion, been changed into a branch of our Church Women's Missionary Association, and I hope other parishes will "go and do likewise." I am glad to believe, and to report to the Synod, that the Association is not only doing well but is also the means of associating together, in works for the common good, representatives from all the parishes and missions in Halifax and Dartmouth, instead of leaving them all to the rector and people of S. Luke's pro-cathedral. I am desirous of seeing a branch of the Association established in the majority of the parishes of the Diocese. The Association had been for many long years most faithfully and efficiently served, and its affairs lovingly superintended by Mrs. Mary Lawson. She *loved* it and its work, and was ever ready to do anything to increase its usefulness. Of a warm-hearted and loving nature, she had a large circle of friends who responded to her affections with readiness and devotion, and being an active Christian, "full of good works and alms deeds which she did," the gap which her death has caused is both wide and deep. She has left behind her the good example of a life of faith and love, and the legacy of this special cause for those who revere her memory to support and extend.

Speaking of such things as these reminds me to inform you that when the hand of death suddenly snatched away one of our devoted Priests leaving a widow and large family behind to mourn the loss, not only of an affectionate husband and father, but also of the breadwinner of the family, some friends in the United States voluntarily packed and sent to them two boxes full of needful clothing and provisions; a gift which came at a peculiarly distressing time to *relieve* the pressure of literal want. Our thanks are tendered to those who thus thoughtfully and unobtrusively shewed their care for the widow and the fatherless.

I have made the experiment of going to a parish at one time for confirmation and the consecration of churches and burial grounds, and at another to hold a visitation, and I am endeavoring thus to reach my ideal of what ought to be our custom, viz.: to be in every parish in the Diocese not less frequently than once each year; though I must ask your patience if it takes a long while to realize it.

And here let me speak a word to Churchwardens and Vestrymen, and suggest to them, through the Archbishop of Canterbury, some of the affairs of a parish to which they may give their active work. His Grace says in his visitation of one centre in his Diocese:

"One who is well known in the world, a member of Parliament, said to me sometime since, "I have tried to do my work with all my heart these forty years as———," I did not know what he was going to say—"to do my work," said he, "as a Churchwarden, and," he went on, "there is no one knows till he has tried what the power for good of that office is." Badly filled, this office may cause a little despicable annoyance. Filled well, it is of inestimable influence for good. Besides all your official power as to alms, seats, vestries, public order, what influence you have on the generosity of the parish! "Give to this or that. I know how much it is wanted." What influence on the religious education of the parish, by showing your interest in the schools. What influence on the tone of the parish if you are proud of your office; if you rely on it to help you in promoting right feeling, because it not only gives you a right but

makes it a duty to speak! "You'll excuse me, but, you see, I'm Churchwarden, and I feel bound to say a word to you about this." What influence in deepening the reverence of the people in worship by your own bearing and manner, by the care you take that, inside or out, all shall be orderly, sweet and clean! What influence by the part you take as a layman in the service, and your carefulness that others shall have books to join in prayers and hymns! What influence on the lives and habits of your neighbors by your own family prayers, by what is sure to be known of the private ruling of your household, by the care you take of your sons as well as of your daughters, and of your servants as well as of your children."

The work I have been able to accomplish is as follows:

ORDAINED.

DEACONS.—1888—Hunt, Thomas Henry  
Warner, John Edward  
1889—Pittman, Henry Herbert  
Allison, David Prescott  
Forbes, James McMurdo  
Parry, Edward D. P.  
Lloyd, Thomas  
Withycombe, John Medley  
Lutz, Charles S. G.  
Miller, Arnoldus  
1890—Beers, Herbert  
PRIESTS.—1889—Hunt, Thomas Henry  
1890—Willets, Charles Edward  
Allison, David Prescott

CONFIRMED.

A. D., 1888—467 males, 766 females.....	Total 1233
1889—314 " " " " " " " " " " " "	1006 " " " " " " " " " " " "
20 Churches	Consecrated, 1 enlarged and reopened.
2 Chancels	" "
1 Font	" "
12 Churchyards	" "
1 Lot in Cemetery	" "
3 Corner stones of	new Churches laid.

I have been in every Parish and Mission in the Diocese with the exception of two, and in many of them twice. The Rev. J. O. Ruggles most kindly undertook to pay a visit to Sable Island, and I have the pleasure to append to this address a copy of his report to me of his very interesting experience.

The proposed Cathedral remains in *statu-quo*: not a single contribution that I know of has been offered for the purpose of building it. The Dean and Chapter have purchased the old Penitentiary building at a moderate cost, as the stone can be utilised for the walls of the Cathedral.

I have received from the Anglican Bishop in Jerusalem a lithographed letter, in which he announces that his Domestic Chaplain, Rev. Theodore E. Dowling, for 26 years a Priest in the Diocese of Fredericton, will visit Canada about July, 1891 to give information respecting his work in the deeply interesting countries where he is laboring with very inadequate means; and I bespeak

for him a patient hearing, and what assistance you can give for the prosecution of the work.

Since our last meeting, there have been not a few changes amongst the clergy, of whom several have gone to other Canadian Dioceses, to the United States and to England, others being received in their places; some have migrated from one parish in the Diocese to another; while three have finished their work in the Church here below and have passed into the Paradise of God. The Parish of New Ross was the first to be thus bereft of its faithful and hardworking Priest. Rev. W. H. Groser was ill when I was passing down the Western Shore in the winter of 1888-9, and no candidates for Confirmation were ready, so that I did not turn inland from Chester to go there. I was much shocked some while afterwards to hear that death had come, for I had not supposed that he was in a critical condition; neither was word conveyed to me until after his burial, so that I was prevented from going, as I was willing to do, to his funeral. Mr. Groser was the only one of the clergy whom I had not met, but those of you who knew him and his work can bear witness to his fervent zeal and constant labor.

The venerable rector of St. James' Church, Mahone Bay, was one of the oldest of the Nova Scotia clergy, of a type that I fear is gradually disappearing. He was a zealous, faithful, energetic, spiritually-minded man, desirous of promoting the cause of the Church, while endeavoring to live in friendly neighborliness with all: a peaceable man, yet withal bearing himself courageously in disputes, being confident that victory would light upon his banners. Struggling against the creeping infirmity induced by age, and seeking to do what little he could while life should last, he yet bowed in lowly submission to the chastening of the Lord, and humbly accepted his enforced withdrawal from the active life to which he had so long been accustomed. A strong, forceful nature, was that of the Rev. W. H. Snyder, and I am sorry to think that I shall not again be welcomed by him, nor be able to learn from him more lessons, of faith, and resignation to the perfect will of God.

The death of the Rev. James Arminius Richey, Rector of Seaforth, came to us all with startling suddenness. Only about a week before, I met him in Halifax, and he seemed then in his usual health; it was therefore with great surprise that I learned of his serious illness, followed almost immediately with the news of his demise. He has left a record of diligent work, conscientious teaching, able and convincing preaching, which we may hope will tell upon the people to whom he ministered, and which is a precious legacy to his children. I bespeak for them your cordial sympathy, and beg of you that you will endeavor to keep them in mind and further them in life, remembering that while the Lord says, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me," He provides for their necessities by calling upon those of His people who have means and influence to use them for such as these. Do not forget the declaration of the inspired brother of the Lord, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What should be our thought as we now turn to the duties of this Synod? Surely, that those duties are important, for they concern the interests of "the Kingdom of our Lord and Saviour, Jesus Christ." Before us lies a great opportunity, if only our eyes are open to see it.

Here and now we are to devise measures for the efficient carrying on of the work with which God has entrusted us. Let us bring to bear upon our proposals, consultations and debates, a spirit of earnest prayer, for the bestowal of innocence, directness, simplicity, sincerity, discernment, and discretion, that we "may perceive and know what things we ought to do," that we may "have a right judgment in all things"; for the driving away from us of "ignorance, error, pride and prejudice"; for such "godly union and concord" as may make us "all of one heart and of one soul;" for such blessing as alone can make our measures effectual "to the treading down the Kingdom of Sin, Satan and death," and bringing in the Kingdom of Christ. Mutual forbearance, kindly consideration, the endeavor to see the subject under discussion from one another's points of view, giving credit to an opponent for as sincere conscientiousness as that by which we claim to be actuated, and an united effort to reach a practical, workable conclusion upon the measures that shall be proposed, these are all needed, and, if we will, they may be attained by us.

I rejoice in the tokens of God's blessing resting upon His people everywhere, and of every name, and most sincerely do I exclaim, "Peace be with all those who love our Lord Jesus Christ in sincerity." When I observe on every hand the liberality, selfdenial, zeal, energy and enthusiasm; the interest taken in meetings for the furtherance of the cause, and united endeavor to carry schemes into effect, manifested by the Christian Bodies in the midst of whom we live, I pray that the same signs may shew themselves amongst us; that we may have grace to learn a lesson from them, and in these things may emulate their virtues. This Synod may do much to this end if, while necessarily occupied with details of business, with the construction of new machinery and putting the old in good repair, with questions involving dollars and cents, we have an underlying consciousness of the presence of God, who makes all these things channels for the conveyance of that spiritual influence, by which He purges us from evil and makes us "meet for the inheritance of the Saints in light."

