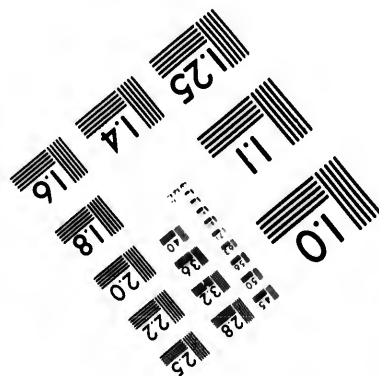
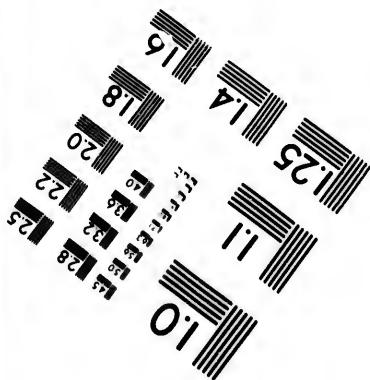
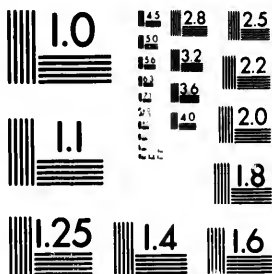


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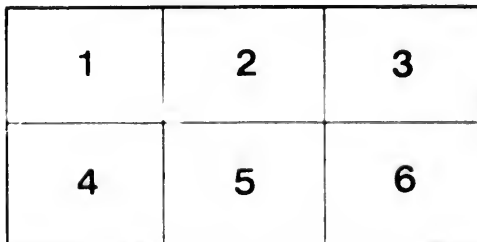
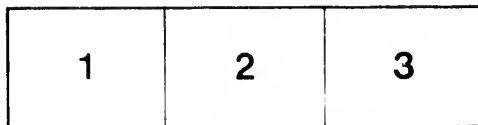
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ADDRESS

OF THE

DIOCESAN SYNOD OF NOVA SCOTIA

BY THE

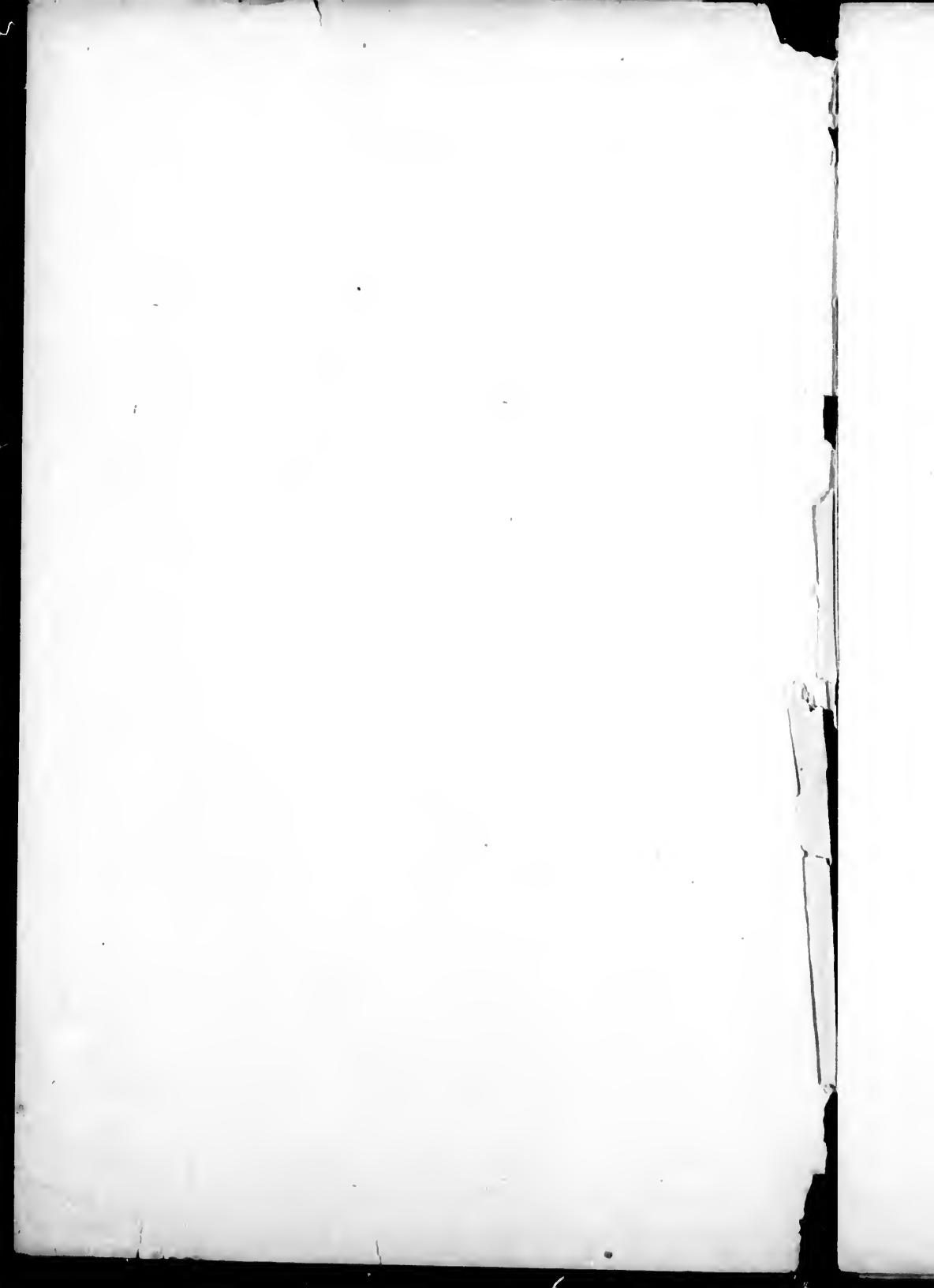
Right Rev. Frederick Courtney, D. D., D.C.L.,

LORD BISHOP OF NOVA SCOTIA,

July 1st, 1892.

Published by request of the Synod.

HALIFAX, N. S. :
HOLLOWAY BROS., PRINTERS, 69 GRANVILLE ST.,
1892.



To the Members of the Diocesan Synod of Nova Scotia :

Dear Brethren,—

It would be altogether impossible for me to begin my Address to you without at once referring to the most momentous event which has happened since our last official meeting, which came near to sundering forever our relations to each other—the serious and all but fatal illness by which I was stricken down towards the end of November, 1890. Looking back from the vantage ground of, as I believe, fully recovered health and strength, into that valley of doubt and fear, dark with what seemed likely to prove the shadow of death, I can feelingly adopt the language of the Psalmist and say, "The sorrows of death compassed me, and the pains of hell got hold upon me : I found trouble and sorrow. Then called I upon the name of the LORD : O LORD, I beseech Thee, deliver my soul. Gracious is the LORD, and righteous ; yea, our God is merciful. I was brought low and He helped me. Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling." During those long weeks of dangerous illness, strong pain, and resulting feebleness, like that of a little child, the tender, anxious and loving ministrations of my dear friend the Dean, made still stronger the bond of affection and gratitude by which I was previously bound to him, while his faithful fulfilment of the duties, and patient bearing of the burdens, which I was constrained to lay upon him as my Commissary during my long subsequent absence from the Diocese, have laid me under greater obligations than ever to him—obligations which I am glad to have the opportunity thus publicly to acknowledge. While I thus refer to my indebtedness to the Dean, I am far from unmindful of what I owe to you, and to all the people of these two Provinces, for the sympathetic interest and ceaseless solicitude shown by you in continual prayer that I might be spared from death, and given back to the work to which you believe that God's Holy Spirit guided you to call me. I think those prayers have been answered, not only in the return of bodily and mental vigor, but in a deepened sense of the combined privilege and responsibility of the trust committed to me, and a stronger desire to devote myself with entire unreservedness to the discharge of the duties of so weighty an office as that of a Bishop in the Church of God. I have taken up again the Pastoral Staff so long laid aside, relying upon the help of God's Holy Spirit, the supply of His heavenly grace, the "supplications, prayers, intercessions, and giving of thanks," of the faithful, the counsel of my appointed advisors, and the active co-operation of the clergy and laity, to cheer my otherwise desponding heart, to lighten my burdens, to share my anxieties, and to work zealously with me for the prosperity of the Church of England in this Diocese, and the gathering into her fold of many now without, that they may share with us "in the fulness of the blessing of the Gospel of Christ."

I also gratefully record my thanks to the Bishops of Maine and Newfoundland, and the Bishop-coadjutor of Fredericton for much-needed and valued Episcopal help in Confirming and Ordaining during my absence—their kind and brotherly assistance helping in no small degree to lessen the disadvantage of my long absence.

It will be remembered that in the preface of the Book of Common Prayer, under the heading, "Concerning the Service of the Church," there is this sentence—"And whereas heretofore there hath been great diversity in saying and singing in churches within this realm, some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use." That which was then done away seems likely to be, in some measure, restored, for certainly great diversity in the use of the services of the Prayer Book exists. Whether the extent to which it prevails is good or not, I will not now undertake to determine, but I call your attention to the fact that it was experience of the effects of diversity which led our predecessors to the conclusion that uniformity was the better way, and therefore it would seem that to adopt or sanction diversity of practice would be to retrograde, not to advance, to degenerate rather than to improve. I am not desirous of applying a hard and fast rule to all Parish Churches and Mission Stations, regardless of their different circumstances, but I draw the attention of the Clergy to Canon XII of the Canons of the Provincial Synod, "for altering the order of the Public Service in certain cases," and request that they will act in accordance with its provisions, and not on their own authorized responsibility. I have noticed in some churches that the appointed service has been altered, when I have been present, and that in a way which, in my judgment, was for the worse, indicating a desire for mere shortening, regardless of what I would call Liturgical propriety. I am thankful of the increased frequency with which the Holy Communion is celebrated in the present day, and could wish that in every Parish Church it invariably formed part of the worship of every Sunday, but I see no reason why the Office should not be said in its entirety, nor why the longer exhortation, beginning, "Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ," should be always omitted. I have been amongst you now for more than four years, and I have never once heard it read. While I am upon this subject it may be well for me to remind the clergy that it is their duty to read from time to time to their people the whole of the exhortation when they give warning for the celebration of the Holy Communion, unless they have reason to substitute for it the one provided in case they shall see the people negligent to come, and that they are not to content themselves with giving a verbal notice to the effect that the Holy Communion will be celebrated the following Sunday. I rejoice over the increase in the number of Communicants, but it is of the utmost importance that they should carefully and adequately prepare themselves for the reception of the Holy Sacrament, and these exhortations tell them of the way in which that preparation can be made. I have also noticed that "A Prayer for the High Court of Parliament, to be read during their Session," is very seldom used. I need surely do no more than remind you that to Parliament is entrusted the duty of making the laws under which we live, and of repealing those which are found to be unsuitable, or bad or obsolete; and that this cannot be rightly done, save by the aid of God's grace, which is given only to those who ask it in faithful and diligent prayer; if this be omitted, we shall have but ourselves to thank if the people groan under laws which are oppressive and unjust, and our Legislatures and Statesmen degrade their office by self-seeking, defile their dignity by covetousness, abdicate government and rule for servility and pandering to the

will of the mob, until bribery and corruption render the body politic fit only for burial, and upon the lintel of the chamber of England's greatness is inscribed, "Ichabod." The hearts of all of us have been sickened and saddened by the charges which have been brought, some of which have been proved, while others are yet to be investigated, against some of the statesmen and office holders of both of the political parties in this Canada of ours, and shame has covered our faces that such a condition of things should exist amongst us; but how are we ever to shake ourselves free from such a reproach, how are noble patriotism, unselfish service of the people, disinterested statecraft, integrity of character and purity of conduct, to become the distinguishing features of our public men, unless our prayers in this behalf are frequent, fervent, and such as shall prevail to procure for us from God this inestimable blessing, of wise, and strong, and upright, makers of our laws and councillors of our Sovereign. Before I pass from the general subject of our public worship I will advert for a moment to the function of preaching. Every sober-minded Christian must deeply regret the sensationalism which has of late invaded the pulpit, so that the congregations in some places are in danger of attaining the character of the Athenians, of which it is said that "they spent their time in nothing else but either to tell or hear some new thing." Nor is this all, but the wild excitement of a gospel which consists wholly in appeals to the emotions, resulting in their being rendered insensitive and dead from abnormal stimulation, until the poor soul fancies that because it is now become incapable of being wrought up to a high pitch of feeling, it is spiritually dead and outcast from God's grace, is offset by the discussion, which ought to be confined to the study of some deeper subject, the argument upon which the congregation as a whole is quite unable to appreciate, from lack of previous reading and knowledge, and which cannot be much more than stated in the short time which custom allows the preacher; or by the respectable essay upon some topic in which the interest of the hearers is of the slightest interest, and which is entirely forgotten before the church door is reached. Not only is this not the preaching by which the ancient heathen world was converted to Christ, and therefore by which sinners are to be convicted of sin and brought to repentance, pardon and reconciliation to God through the precious blood of his dear Son; but it is not the preaching by which believers are to be built up in their most holy faith, and the Church to be taught the manifold wisdom of God. I press upon the clergy the need they have of putting into practice the exhortation addressed to them at their ordination—"As much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that you will continually pray to God the Father, by the Mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost, that, by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministry." And again, "seeing that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures." Preaching that is to be powerful for good must deal with those sub-

jects in which men are deeply interested, and with which they are personally concerned—the lost state of man by nature, the injury to himself, the dishonour to God, the danger to which he exposes himself by sin, the infinitely tender compassion and love of God, the perfect salvation which He has provided in Christ Jesus, the help of His grace through the appointed means, the assistance and illumination of His Holy Spirit, the blessed hope of the second coming in glory of our Great God and Saviour Jesus Christ, the unshakable truth of His Holy Word, alike in its threats and promises; and all these as matters of our own personal experience, and pressed home upon the consciences of our people, so that some shall cry out, “Sirs, what must I do to be saved? and others shall find the word sweet to their taste, while with all the word of the Lord shall have free course and be glorified. We are ever to keep in mind that we are to be, even as the Apostle Paul was, “A sweet Saviour of Christ, in them that are saved, and in them that perish; to the one we are the saviour of death, unto death, and to the other the saviour of life unto life.” Well may we, under the influence of so momentous a thought, exclaim with him “And who is sufficient for these things!” Sure I am the more all this sinks deeply into our souls, so that we are filled with it, and out of the abundance of our hearts, our mouths do speak, we shall have the joyful experience of saying, as he does in another place, “Our sufficiency is of God, who also hath made us able Ministers of the New Testament, not of the letter but of the spirit for the letter killeth but the spirit giveth life.” To be ourselves spiritually quickened, and daily renewed by His Holy Spirit, will be the secret source of such power in our preaching as will constrain the hearers to receive it, “not as the word of man, but as it is in truth, the word of God, which effectually worketh in them that believe.”

I have seen notices occasionally in the newspapers of what is called “a movement to provide pleasant Sunday afternoons for the people.” Every sensible man, one would think, would approve and whatever effort might be made by any to relieve the weekly day of rest of any gloom or sadness, and especially to deliver the masses of our population from the amusements of the beer saloon, with their tendency to end in drunkenness and other sins, or from the idleness which is so often Satan’s opportunity for leading men into mischief. It may be a question with some whether the opening of museums and picture galleries in the afternoons of the Lord’s day (on which a debate has recently taken place in the Upper House of the Convocation of Canterbury, initiated by the Bishop of Rochester, who presented a petition to that body in favor of such a course) would be for good or evil; and whether concerts of sacred music and lectures upon scientific and other subjects of common interest and knowledge would be beneficial or no. But what I am concerned about is the keeping of our Churches and Chapels for the purpose for which they were built, namely: the worship of God and the instruction of the people in divine things, a *holy* place, which may sensibly impart its special peculiarity of holiness to our common every day life, and lift that to a higher level which of itself has ever a tendency to sink to a lower. Believe me, it is my profound conviction, you will not make people recognize the sacredness of so-called secular things, by having concerts and scientific or historical lectures in the House of God, but will rather thereby secularise religion itself; while the more strictly the Church building is kept for its special use and purpose only, will its spirit infect our means of amusement and instruction.

EDUCATIONAL.

At the last meeting of the Synod, I called attention to the crying need for a Church School for girls, and you were good enough to respond so practically to my appeal, that steps were taken at that session to supply the want. It is my pleasing duty now to report that the needful arrangements were speedily made, a property at Windsor purchased and put into fitting order, and on the 8th of January, 1891, the school was opened with as many pupils as could be accommodated. The experience of Easter and Trinity terms induced the Trustees and Directors to undertake the erection of a new building during the summer holidays, the necessity for which was evidenced by the fact that, whereas the old building could find room for not more than twenty-four boarders, together with the teachers and servants, the school year closed on the 21st June with sixty-five boarders, besides nineteen day scholars. While the commencement of this undertaking is due to the enthusiasm with which the project was taken up by the Synod, its prompt adoption in New Brunswick by the Synod of Fredericton, and the prudent measures adopted by the Trustees and Directors, the success which has so conspicuously attended our efforts is largely due to two or three individuals. Mention ought first to be made of Mr. Foster, of Dorchester, who with combined zeal and boldness canvassed the church people of New Brunswick, and succeeded in getting shares taken to a considerable amount.

Next, we must consider ourselves to have been something more than fortunate in securing Miss Machin as our first lady principle, for she brought to us not only her excellence of character and disposition, and her well-furnished and trained mind, but also her experience, in a school of her own, of how rightly to lay out a good and thorough course for a church-girl's education, what things to avoid, what measures to adopt, in commencing such an Institution as we were setting up; and how, while gaining the good will and co-operation of her assistants, and the love of her pupils, yet to rule, with the firm hand of a disciplinarian, the complex household of which she is the head. Probably we all know how powerful, whether for good or evil, are school traditions. I believe Miss Machin is striving to create at Windsor such traditions as will be a great help to those who shall come after her, and a safeguard to future generations of scholars. There is one more whose name must be mentioned here to-day, with admiration and gratitude. Belief, not only in the need for the school, but in its feasibility, provoked him to be first enthusiastic in its behalf, and to then work unceasingly for its accomplishment. No obstacle could make him despond, no difficulty be too great for removal, no detail too trivial for his attention. Lovingly did he supervise the alteration and preparing of the old building, with a still deeper feeling and a more watchful solicitude did he every day watch over the erection of the new. It is reported that Mary, Queen of Scots, said that after her death the name of her kingdom would be found written on her heart: it is scarcely an exaggeration to say that when he dies the name of Edgehill will be found engraved on the heart of Henry Youle Hind. No more ready counsellor, no more steady friend, no more untiring worker can the Church School have than he.

The authorities have not been unmindful of the need of setting the fees at as low a figure as possible, consistent with their

determination not to involve the Institution in debt to a larger extent than the liberality of the Church people of the Maritime Provinces will enable them to liquidate. And yet, even as it is, there are not a few who find that the expense is beyond their means, and sadly sigh over the vanished prospect of sending their daughters to a Church School, where they would be preserved from the influences to which they are exposed in the schools which provide an education at a lower rate than we. I could wish that all Church people in the Maritime Provinces would become shareholders, so as to put the school upon such a solid financial basis as would enable us, while keeping the fees for the general run of pupils at the present figure, yet to take at a largely reduced rate, and in some few instances gratuitously, the daughters of our poorer clergy, and thus afford them some compensation for the meagre way in which the Lord's command is observed, "that they who preach the Gospel should live of the Gospel." Possibly the members of this Synod who are not shareholders might take shares during the session, and thus set an example to others, which would be beneficial in the highest degree.

The Collegiate School is still under the charge of Rev. A. Miller, who has had a largely increased number of pupils, and, I am told, looks forward to a full school after the summer holidays.

King's College maintains the higher standard which it has set in the qualifications required for matriculation, and in the terminal and degree examinations, while its efficiency as a place of higher education is preserved by having the same President and Professors as formerly, and by the constant efforts of the Board of Governors to increase its studies and extend its usefulness.

But something is needed to attract students to its walls, and still more to provide it with a sufficient income. No one can well complain that the fees are too high, for, by getting a nomination, all fees in the regular course of studies are remitted, and there is nothing but the board bill and room rent to pay, while, if the student is intending to enter the Sacred Ministry, he can, to the number of eight, provided he gains not less than fifty per cent. of the marks attainable in the matriculation examination, have a divinity scholarship of one hundred and fifty dollars a year for the three years (nine terms) of his residence in college. The governors believe that no better education is given, no higher standard of attainment is required no degree in arts of more real value can be obtained at any college or university in Canada, than at King's College, Windsor, and they would fain have this conviction made known in all the schools throughout the Maritime Provinces, in which lads are looking forward to the advantages of a college course.

But most important is the question of income, for, while need is continually arising for adding to the staff, and including new subjects of study, as well as of paying the President and Professors a more fitting sum than that which they now receive, even as it is the expenditure exceeds the revenue. This means that if the present state of things is continued, and the church people, who are supposed to be the friends of the college, behave in such an unfriendly way to it in the future as they have in the past, withholding pecuniary assistance, and giving it nothing but the questionable benefit of their adverse criticism, sooner or later, the capital being eaten up, the college must become bankrupt, and the university, established by Royal Charter, and with an honourable record of more than a century of good work in completing the literary education and forming the

character of some of the men whose names are inscribed "on the deathless page" of Canada's historical roll of worthies, must become a thing of the past, because of the supineness, the indifference, the alienation and the neglect of the Church people of the latter part of the nineteenth century. It is high time that this should be said, that the truth should thus publicly be spoken, whether men are thereby offended or not, for only thus can such a change be brought about in the affairs of the College, as will suffice to save it from fatal disaster. It is either worth preserving, or it is not. If it is not, in the name of the very cause for which it was originally created, let it go, and go at once and for ever. But if it is, let it not be said that for lack of courage on the part of any who desired changes in its administration, which to them appeared as wise reforms, but which they were too cowardly to undertake; or from parsimony and niggardliness which held back the money which generosity and intelligence would alike have contributed; least of all, from such an utter absence of principle as diverted to denominational colleges money in abundance, while their own Church University was left to starve to death; the cause of complete and united literary and religious education was disgraced by the collapse and extinction of King's College. Who will set a noble example of freehanded generosity, by giving copiously for the supply of its needs; or follow that already set by McCawley and Warneford in the past, or Hodgson, Cogswell and Mountain in the present? who among us, possessed of a liberal education themselves, men of wide reading and extended information, of large experience and high intelligence, will consecrate their time and talents to the work of practically helping the Governors and Alumni to realise the high ideal which the founder of King's College had in his mind, and which he set before the church people of this land? Earnestly do the Governors attend to the discharge of their duties, anxiously do they look around for the help of which they are so urgently in need:—God grant that they may not look in vain!

In this connection I draw attention to the fact that the two years which have passed since our last meeting have brought us no large gifts of money for the promotion of the cause of the Church, by assisting some of the many agencies which she has set on foot. While I regard with sincere admiration the contributions, small in amount but rich in blessing, of those who possess but little of this world's goods, and believe that our chief reliance must be upon the gifts of the many, yet those who have larger means must be reminded of their duty to give according to their several ability, and that, while our Lord specially remarked the two mites of the poor widow, who cast in all she had, yet He noticed that "many that were rich cast in much unto the offerings of God."

It gives me no little satisfaction to be able to report to you that two legacies have been received since our last meeting: one of \$500 from the late A. M. Parker, for the endowment of the Parish of Walton (Newport), the interest to go towards the stipend of the Parish Priest; and one of \$400 from the late Dr. T. B. Aikins, for the Widows' and Orphans' Fund; while another of £1000 for lectures in natural science, at King's College, Windsor, by the late Dr. Charles Cogswell, is to be paid within a year of his death, provided that a proper catalogue of the Library be made and published by that time—a work upon which an expert has been busy for some time past, and towards the expense of which Dr. Cogswell also left a small

sum. This is the beginning in a small way of a stream which, fed by rills on all sides, will, I trust, become a wide and deep river, bearing cheer and fertility wherever its waters come.

It is probably as disheartening to our merchants and manufacturers to read of the colossal fortunes which larger opportunities and more active life enables their brethren in the United States to acquire, as it is to our church people to read every week of the large donations of money and the splendid gifts which are so liberally poured into the lap of the church in that country, and yet our merchants and manufacturers are not so discouraged as to retire from business, but continue to trade, in the hope of realizing at least a competence. Let our church people take a leaf out of their book, and enter into a pious rivalry, with the moderate means at their disposal, to beautify the house of our God; to make the place of His feet glorious, and supply what is lacking in the way of money to the doing of the work of the Church successfully: for, however great the need of King's College may be for pecuniary help, such assistance is demanded for the Church in general to a far greater extent. The Secretary of the Society for the Propagation of the Gospel writes me under date of 20th May of this year; "I am sorry to have to send an announcement of a reduction in the grant to Prince Edward Island" (the sum taken off is £50—\$250), 'but it has been necessary to effect economies in the grants to the older colonies in view of the opening fields in other parts of the world, for which the society is responsible. I have also to write to you about a sum of £7,400, 2¾ consols, the balance of the 'American Colonial Bishops' Fund,' which originated in 1717, and is applicable to the maintenance of Bishops in any part of North America. The interest on this sum (£203 per annum), is paid to your Lordship, and will continue to be paid to you so long as you are Bishop of Nova Scotia, but in view of the growth of the church in North America, and of the unendowed condition of some of the Dioceses already constituted, some of which will, in the course of time, have to be subdivided, I am to notify to your Lordship, and to request you to communicate to your Diocesan Synod that this income of £203 p. a. cannot be guaranteed to future Bishops of Nova Scotia."

We owe much to the venerable society for its ready and long continued aid, but it is now high time that we were learning to do without it, and to become self-supporting; nor can we complain or murmur at any reduction it may feel it necessary to make in the help it still affords us, especially when we consider the more pressing claims urged upon it from other and more needy quarters; neither need we, so long as my own life may last, or I continue to serve you as your Bishop, seriously trouble ourselves over the probable alienation to some more necessitous diocese of the £203 per annum, at present granted to the occupant of this See. But, be it sooner or later, the time must come when an additional \$1000 a year must be provided by the church folk for the Bishop of Nova Scotia; and it is well that a beginning should be made soon, to gather slowly but surely the requisite sum, so that the threatened withdrawal may not create an emergency which we are unable to meet.

I have to report that there are several parishes which need immediate sub-division, and missions requiring at once the services of a duly ordained clergyman, if many families are to have the ordinances of the church, and their members to be preserved from wandering off to swell the ranks of other religious bodies, and if the

church is to shew herself a loving mother who can care for her children in their years of weakness until they are become strong and self-reliant, able to provide for their own spiritual needs, and doing what they can to enlarge her borders. The Board of Home Missions should have a greatly increased income, that the claims made upon its funds may be met and responded to; and the Church Endowment Fund ought to have an added capital, enough to allow of keeping of all three of the classes of the clergy full, according to its original purpose. But besides these regular means of helping on the work of the church, I give it as my opinion that the Bishop of this Diocese ought to have such a sum placed at his disposal, as would allow him to put a clergyman at once in charge of a sub-divided parish, or at a place where in his judgment a mission ought to be opened, and to take care of him while he was working up the people to the position of a self-sustaining parish. I know well enough that money is not the only nor the chief thing that we need, but men of spiritual and intellectual power who can feed and provide for the Lord's family, who will seek after His sheep, who are in the midst of this naughty world, that they may be saved through Christ forever; but, however deeply read such men may be, to whatever heights of spiritual knowledge they may have reached, however great may be their zeal and self-denial, they must be fed and clothed and housed, and these they cannot be without money. And therefore, it is that I plead with you for the means to do this special work, as well as that which is furthered by the Board of Home Missions and the Church Endowment Fund.

I am very grateful to the members of the Church Women's Missionary Association for the earnestness with which they have continued their work, so that this year they have been able to put at my disposal \$1025, instead of, as in former years, \$900, as well as to send sundry boxes to supply in some measure the necessities of underpaid clergy. I am thankful to be able to announce that a Branch of the Association has been set on foot at Amherst, so that we would have two branches affiliated with the Parent Association in Halifax. But why should not the example of Truro and Amherst be copied elsewhere, and branches be established in Yarmouth and Windsor, in Lunenburg, Liverpool and Annapolis, in Sydney and Charlottetown? I hope that ere long I may be able to say to Truro and Amherst, "your zeal hath provoked very many."

The general work of the Church makes us think of the clergy, to whom I am glad to make my acknowledgments for the good and efficient work which they so faithfully endeavour to accomplish. During my recent journey along the Western Shore for the purpose of administering Confirmation, I have been greatly struck with the appearance and demeanor of the classes presented to me for that Apostolic Rite, giving evidence of the pains and care taken by their Pastors to rightly prepare them; and their general solemnity and earnestness testified to the teaching they had received, and their own sincerity.

I feel sure that this proof of labor, afforded by the clergy of the Rural Deaneries of Lunenburg and Shelburne will be manifest all over the Diocese, and to the fact that the clergy have everywhere tried to do their best during my absence is due, in large measure, the little injury which has been sustained by my being away so long. Our ranks have, however, been depleted, both by death and removal. We mourn to-day the loss we have sustained by the death of Rev. J.

J. Ritchie, Rector of Annapolis; the Rev. Geo. B. Dodwell, Rector of Wilmot; and the Rev. Philip H. Brown, the Rector of St. Margaret's Bay. The two former had resigned their Cures and were anticipating honorable retirement, cheered by the remembrance of long years of service in the ranks of the Sacred Ministry, by the respect of their friends and the love of their relatives, while Mr. Brown was in the full tide of active work, in his over-large field, where he was ever zealously occupied in endeavouring to teach the people committed to his charge, and to bring strangers and wanderers into the fold of the Church. Of all of them, we reverently say, *Requiescant in pace, Requiem æternam, dona is, Domine; et lux perpetua luceat eis.*

The Church at large has suffered great and serious loss in the death of the Bishop of Quebec. Hardly had I realized that I was here once more, when a telegram informed me that he was dead, and my presence was requested at his funeral. Scarcely could I believe, even when taking part in that solemn duty, and beholding the great gathering of all classes assembled to do honour to his memory, that he was indeed gone. Wise and sagacious, strong and tender, resolute and patient, firm and kind, learned and compassionate, he was at once a ruler in the Church, a leader of the clergy and people, an able administrator, and a prudent councillor, whose removal will be widely felt, and whose place will be hard to fill. I ask for his bereaved diocese your brotherly interest and fervent prayers, and for his wife and son your respectful and affectionate sympathy.

When death and removal make gaps in our ranks, we look around for those who are to step in to the vacant places. Whence are they to come? Some from other dioceses, whom we are glad to receive, but whose coming leaves other places vacant, one or two still from England, but the remainder we must provide from amongst ourselves. It is often said that the Ministry as a profession must be content with inferior men, because of the demand made by and the higher pecuniary payment procurable in the other professions and in trade. But is it so? Have Christian parents amongst us so little appreciation of the blessings of the Gospel that they would not rather give their goodliest young men to the work of dispensing those blessings than to any other occupation; or, do not our sons themselves learn to desire rather to be put in trust with the Gospel, to serve and save souls, than to distinguish themselves in the Law, the Navy, the Army, or the Senate, or to amass a fortune in commerce, and to lay up treasure upon earth? It may be that in place of notoriety they shall spend their days in obscurity, that instead of honorable mention their names shall be comparatively unknown, that for ease they shall have toil, and for riches they shall endure poverty: but the great day will make them known, Christ himself will speak their names, the rest that remaineth shall requite their labor, and Eternity itself shall recompense them with imperishable riches; while in the meantime sinners shall bless them for God's pardon, mourners for Christ's consolation, the perplexed for the Spirit's guidance, the tempted for the grace to resist, the poor for the unsearchable riches of Christ, the troubled soul for peace, the despairing for the hope that maketh not ashamed, and all men for the example of one who "points to heaven and leads the way." Let this consideration be well weighed by parents and sons, and faithfully prayed over, and, when the demand is made, "Whom shall I send, and who will go for us?" there will not be wanting those who, their lips having been touched by the live

coal from off the altar of divine love, will respond, "Here am I, send me."

We have to mourn the loss of two laymen who were prominent in their active work for the church. Mr. Charles B. Bullock, Diocesan Registrar, always ready to advise and help, and whose official position brought him in contact with all the clergy of the Diocese, while his knowledge of our affairs made him of great use, and his genial manner made intercourse with him to be of the pleasantest. His almost sudden removal gives a pang to us all, while they who knew him best mourn his loss the most. And Mr. R. T. Clinch, though a resident in the neighbouring Diocese of Fredericton, was at the time of his death a member of the Board of Governors of King's College, where his large experience, business capacity, knowledge of the world, and great cheeriness and hopefulness in disposition made him a welcome coadjutor to his fellow Governors in the arduous and anxious trust committed to their care.

And here I would bring before you a reminder that, when Dr. Sullivan was appointed Bishop of Algoma, the various dioceses of the Province of Canada, engaged to contribute to his stipend, Nova Scotia agreeing to pay \$300 a year from the Domestic and Foreign Mission Funds, which by resolution of Synod was made a first charge on all contributions for Domestic Missions. The amount has been, as the Bishop of Algoma writes me, always promptly and honorably paid, but the period for which the undertaking was entered into is now expired, and he asks that we will renew it. As it was made when the whole contributions of Nova Scotia to Foreign and Domestic Missions did not exceed \$800 to \$1000 a year, while last year they were more than \$2700, I think we may well accede to the request, and do this with the more hearty alacrity, because his reasonable expectations of help, adequate to the needs of his great work, have not been met in other quarters.

THE CHURCH HOSPITAL,

which two years ago was in prospect, is now a reality. It has encountered sundry difficulties, but has thus far surmounted them, and I hope it will prove a success. Of the need for it there can be no question. Its committee are most desirous that nothing shall be wanting to the comfort of the sick, and their proper and skilled nursing by trained and competent sisters, for a supply of whom we are indebted to S. Margaret's House, Boston, the Mother of which Sisterhood has been most kind in supplying our necessities. I trust, however, that we may look forward to women of our own Provinces coming forward to give themselves for training for this work.

While our intention is to make the Hospital self-supporting, yet there are sundry expenses which must be met by the contributions of the public, and the house and grounds require the gift of sufficient capital for their purchase.

I call attention to the fact that, while it is distinctively a **CHURCH** Hospital, in that the committee entrusted with the management of its affairs, are Church men, and the nursing is done by Sisters of the Church of England, yet that the only conditions for admission are that the applicant is sick and willing to pay the price fixed for the accommodation required, and that there is room; while every inmate is as free to send for and receive the ministrations of their own spiritual guide, as they are to be attended by their own physician or surgeon. On this ground we think that we have some reason for

appealing to the general public for assistance, and for expecting a generous response. The Committee will be ready at all times to answer inquiries respecting the Hospital, and the Sisters will welcome any visitors at appropriate times.

I lay before you a copy of the report of the Conference, of the Church in Canada, held in Winnipeg on the 15th and 16th of August, 1890, and invite your careful attention to, and discussion of the plan therein proposed for adoption. I will not say anything in this address either in favor of, or adverse to that plan, lest I should be thought to prejudice in any way the discussion of it. But it is permissible for me to inform you that it has not been received with favor by all the Dioceses to which it has been submitted, and that apparently the end in view has not yet been reached.

During the two years since our last meeting, there have been ordained :

DEACONS.

1890—Lawlor, Edward
Belliss, W. Benson

1891—Richards, David
Gale, Albert

1892—White, Charles DeWolfe

PRIESTS.

1890—Forbes, James Murdo
Pittman, Henry Herbert
Lutz, Charles S. G.
Withycombe, John Medley

1891—Beers Herbert
Skey, Lawrence H.
Belliss, W. Benson

1892—Parry, Edward D. P.

CONFIRMED.

1890-1—327 males ; 488 females..... Total 815
1891-2—149 “ . 245 “ 394

which, added to those reported at the last Synod (viz. 1233 for 1888, and 1820 for 1889), will give an average for the first four years of my Episcopate of 1066 per annum—a *very* good testimony to the diligent work of the clergy throughout the Diocese.

CONSECRATED

10 Churches, 3 Churchyards, 1 Holy Table, 1 Chancel, 1 addition to Church.

I find that the Bishop of London, in addressing a circular to the Diocesan Branches of the Church of England Temperance Society, expressed the opinion that it does not exercise the power and influence corresponding to its character. This remark, it seems to me, is true of the Church of England in this Diocese, if not in the whole of Canada. And some of the words of the Bishop of London are worthy of our careful consideration as appropriate to ourselves. He says : “ No society can have much weight if many of its members be half-hearted in their support of it and of its means. And there

can be no doubt that there are members of our Society who cherish a languid opinion in its favor, think its work commendable, and yet feel little enthusiasm in its cause themselves, and are inclined to damp it in others. It is not wise to admit those who do not subscribe to a share in the government by giving them the right to elect representatives. It is well to keep before their minds that there is something more which it is in their power to do for the good of their fellow creatures. And, however excellent some of them may be, their comparatively languid interest in the work makes them drag on its success. Union and vigour are the conditions of success in such work as ours. "Substitute "the Church in this Diocese" for "the C. E. T. S.," and these become timely counsels which we shall do well to lay to heart.

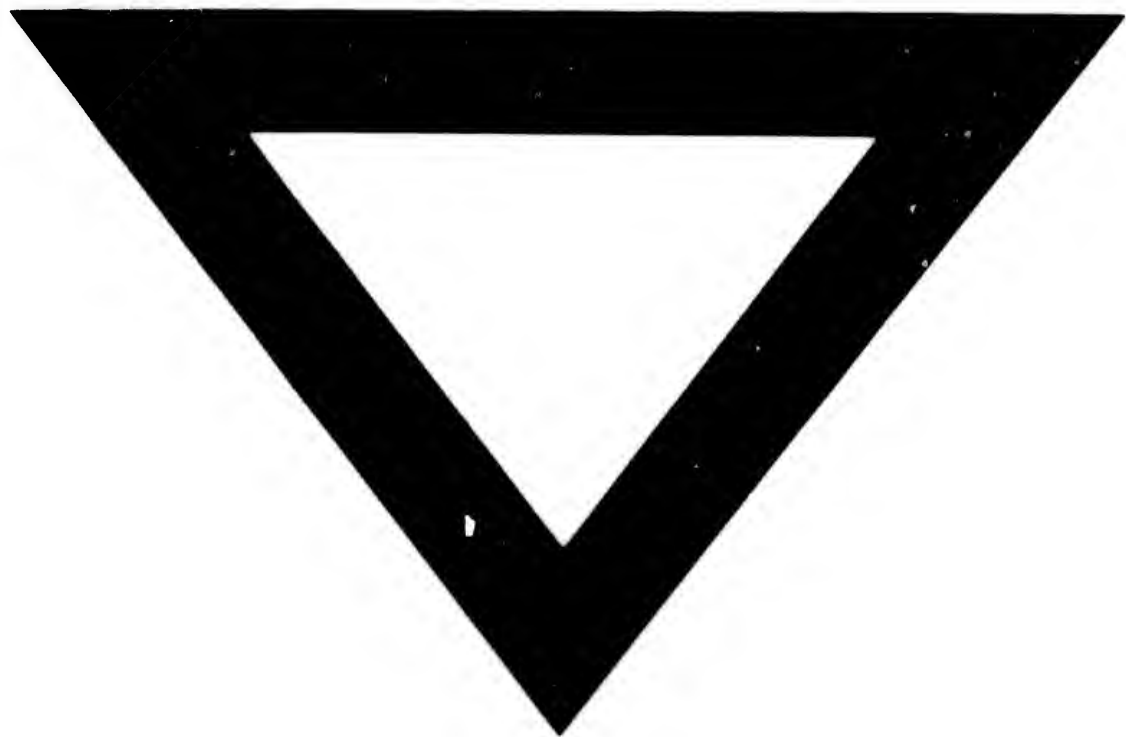
"Union and vigour"—how shall we engender them? Union—not by ignoring the differences which exist among us, nor by making little of them, or acting as if we thought them to be of no consequence; but by recognizing that the cause of the Church, the cause which we are all seeking to promote, is greater than the cause of any party, and the faith which we are maintaining and propagating is more important than the phraseology in which it is expressed.

When the State is in danger of dismemberment, the otherwise opposing parties unite for the preservation of its integrity, and when the army is in presence of the enemy, the rivalries of the various branches of the service are swallowed up in the unity of action, which all recognize as necessary to victory. The Church is always in danger of disintegration, for there are always those within who are ready, not only to secede themselves, but to induce others to join them in their defection. The Church is always in the presence of the enemy, and must constantly wage warfare with them. Let us copy the examples of our patriots and soldiers, and band ourselves in a union in which alone there is strength, for the unity of the Faith, and for the triumphant victory of the Church. And let us take warning by the history of the last days of the Jewish Commonwealth, the members of which, under the fatal guidance of the leaders of faction and party, wrangled and squabbled with each other while the enemy was thundering at the gates, and, torn by internal dissension, and neglectful of the precautions needed for effective defence, the system which boasted its establishment by Heaven, and the nation which claimed that they were, in an especial manner, the children of God, were together put an end to, conquered by the Romans, butchered, enslaved and destroyed: scattered over the face of the earth; "sifted like corn is sifted in a sieve," so that, ever since, the utmost that they have been able to do is to gather in small communities to carry on the worship of the synagogue—without temple, or altar or sacrificing priest—a beacon and a warning to all.

" There is much need, for not as yet
Are we in shelter or repose,
The Holy House is still beset
With leaguer of stern foes.
Wild thoughts within, bad men without,
All evil spirits round about,
Are banded in unblest device,
To spoil Love's earthly paradise.

Then draw we nearer day by day,
Each to his brethren, all to God ;
Let the world take us as she may,
We must not change our road."

And "vigour" too, we surely need, for not by listless, apathetic acquiescence in the righteousness of our cause, and a self-satisfied conclusion that we are more primitive in our faith, and more apostolic in our grace, than our Christian brethren on the right hand and on the left, shall we, any of us, approve ourselves to the great Head of the Church and win His commendation and reward. I call you to vigour all along the line, to vigour in your thinking upon the great and Holy cause committed to our trust, and of what the success of that cause means in the re-union of Christendom and Evangelization of the world, to vigour in your realization of the spiritual blessings which God has bestowed upon us "the unsearchable riches of Christ," with which He has endowed us; to vigour in your prosecution of the work and the extension of the borders of the church in the land: to vigour in your giving, that the needs of the heralds of the Cross may be supplied: to vigour in your prayers, that such a fresh outpouring of God's Holy Spirit may be vouchsafed as shall fill us with a buoyant enthusiasm, and all conquering faith in the final success of that system which we all alike believe combines, as no other does, Evangelical truth and Apostolic order; and to push it forward to a glorious consummation.



To the Members of the Diocesan Synod of Nova Scotia :

Dear Brethren,—

It would be altogether impossible for me to begin my Address to you without at once referring to the most momentous event which has happened since our last official meeting, which came near to sundering forever our relations to each other—the serious and all but fatal illness by which I was stricken down towards the end of November, 1890. Looking back from the vantage ground of, as I believe, fully recovered health and strength, into that valley of doubt and fear, dark with what seemed likely to prove the shadow of death, I can feelingly adopt the language of the Psalmist and say, “The sorrows of death compassed me, and the pains of hell got hold upon me : I found trouble and sorrow. Then called I upon the name of the LORD : O LORD, I beseech Thee, deliver my soul. Gracious is the LORD, and righteous ; yea, our God is merciful. I was brought low and He helped me. Return unto thy rest, O my soul, for the LORD hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.” During those long weeks of dangerous illness, strong pain, and resulting febleness, like that of a little child, the tender, anxious and loving ministrations of my dear friend the Dean, made still stronger the bond of affection and gratitude by which I was previously bound to him, while his faithful fulfilment of the duties, and patient bearing of the burdens, which I was constrained to lay upon him as my Commissary during my long subsequent absence from the Diocese, have laid me under greater obligations than ever to him—obligations which I am glad to have the opportunity thus publicly to acknowledge. While I thus refer to my indebtedness to the Dean, I am far from unmindful of what I owe to you, and to all the people of these two Provinces, for the sympathetic interest and ceaseless solicitude shown by you in continual prayer that I might be spared from death, and given back to the work to which you believe that God’s Holy Spirit guided you to call me. I think those prayers have been answered, not only in the return of bodily and mental vigor, but in a deepened sense of the combined privilege and responsibility of the trust committed to me, and a stronger desire to devote myself with entire unreservedness to the discharge of the duties of so weighty an office as that of a Bishop in the Church of God. I have taken up again the Pastoral Staff so long laid aside, relying upon the help of God’s Holy Spirit, the supply of His heavenly grace, the “supplications, prayers, intercessions, and giving of thanks,” of the faithful, the counsel of my appointed advisors, and the active co-operation of the clergy and laity, to cheer my otherwise desponding heart, to lighten my burdens, to share my anxieties, and to work zealously with me for the prosperity of the Church of England in this Diocese, and the gathering into her fold of many now without, that they may share with us “in the fulness of the blessing of the Gospel of Christ.”

I also gratefully record my thanks to the Bishops of Maine and Newfoundland, and the Bishop-coadjutor of Fredericton for much-needed and valued Episcopal help in Confirming and Ordaining during my absence—their kind and brotherly assistance helping in no small degree to lessen the disadvantage of my long absence.