

J. A. Kaulbach

JOURNAL
OF THE
TWENTY-FIRST SESSION
OF THE
DIOCESAN SYNOD
OF
NOVA SCOTIA,
1890.

*To which is prefixed the Constitution, Rules, Regulations,
&c., of the Synod.*

Revised subsequently to the Twentieth Session.

HALIFAX, N. S.
HOLLOWAY BROS., PRINTERS, 69 GRANVILLE STREET,
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DIOCESAN SYNOD OF NOVA SCOTIA.

Original Declaration of Principles.

(ADOPTED OCT., 1855.)

We, the Bishop and Clergy, and Representatives of the Laity of the United Church of England and Ireland, within the Diocese of Nova Scotia, assembled together, and intending under God's blessing and guidance, to consider and determine upon such matters as shall appear necessary for the welfare of the Church in this Diocese, desire, in the first place, for the avoiding of all misunderstanding and scandal, to make a declaration of the principles upon which we propose to proceed.

We desire that the Church in this colony may continue, as it has been, an integral portion of the United Church of England and Ireland.

We recognize the true Canon of Holy Scriptures, as received by that Church, to be the rule and standard of faith; we acknowledge the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, to be the true and faithful declaration of the doctrines contained in Holy Scriptures; we maintain the form of Church Government by Bishops, Priests, and Deacons as Scriptural and Apostolical; and we declare our firm and unanimous resolution, in dependence on Divine aid, to preserve those doctrines and that form of Church Government, and to transmit them to our posterity.

We uphold the ancient doctrine of our Church, that the Queen is rightly possessed of the chief government or supremacy over all persons within her dominions, in all causes whether ecclesiastical or civil; and we desire that such supremacy may continue unimpaired.

It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations of order as may tend to Her efficiency and extension.

CONSTITUTION OF SYNOD.

1. Periodical meetings shall be held, composed of the Bishop, Clergy and Laity of this Diocese; and their assembly constituted as hereafter provided, shall be called "The Diocesan Synod of Nova Scotia."

2. Every Clergyman in the Diocese, duly licensed by the Bishop, shall have a seat in the Synod, Presbyters alone having the right of voting. The Laity shall appear by their Representatives.

3. An election of Representatives shall take place at the Easter meeting held in each Parish or Ecclesiastical District next before each ordinary meeting of the Synod, and on the same day in each District, which may be entitled to elect Representatives under Clause 9. Within 30 days after election the Chairman shall send the names of the Representatives to the Lay Secretary. The Parishes shall have the liberty of choosing their Representatives from any part of the Diocese.

The following Resolution was adopted at the Eighth Session:—

"That attention be directed to the difficulty which has arisen in some cases in consequence of the election of the same person by two or more Parishes, and that the Chairman of every meeting at which a non-resident may be elected should take care to communicate the election immediately to the person so elected, with a request that he will state without delay whether he can undertake to perform the duties of the office to which he has been appointed."

4. In any Parish or Mission where, in consequence of a vacancy in the incumbency or the absence of the minister, no Easter meeting has been held, it shall be lawful for the Church Wardens, or three members of the Vestry, to summon a meeting, giving due notice of the same, for the purpose of electing Representatives for the next Session of the Diocesan Synod.

5. At the regular election of Synodical Representatives *provisional* Representatives may be elected.

6. The Representatives of the Laity must be at least twenty-one years of age, having been communicants for the twelve months preceding the election; and every adult male

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parishioner may vote for the Parish or District of which he is a member upon subscribing the following declaration (if required by the Chairman or any parishioner present): "I do declare that I am a member of the Church of England and belong to no other religious denomination."

7. Each Representative shall receive from his Minister a certificate that he is qualified as above, and from the Chairman of the meeting at which he is elected, a certificate of his election, and shall continue in office until his successor be appointed.

NOTE.—At the Second Session the Synod resolved that the words "his Minister," in the above clause, shall mean the Minister from whom he receives the Holy Communion, or any Clergyman of the Church of England who can certify that he is a communicant.

8. If a vacancy should occur in the number of Representatives, the Minister shall proceed to appoint a new election with as little delay as possible after due notice; and in case there be no Minister, then the Church Wardens or three members of the Vestry, or if there be no Wardens or Vestry, then any five parishioners may summon a meeting to fill up the vacancy.

9. Each Parish or district within a Parish that may have been placed under the charge of a Clergyman other than the Rector may send two Representatives.

10. Each Parish represented in this Synod shall be assessed for the purposes of this Synod. The amount assessed shall be due and shall be remitted to the Treasurer of Synod immediately after the Easter Meeting; and no Representative shall be allowed to take his seat at the ensuing Session of the Synod until the sum so assessed shall have been paid, together with any arrears that may become due, after the confirmation of this resolution.

11. The Chairman at the meeting in each Parish for the election of Delegates to the Synod shall, upon the election of such delegates, forthwith transmit to the Lay Secretary the certificate of election and also the certificate of qualification.

The Treasurer and the Lay and Clerical Secretaries shall be a Standing Committee on Credentials, whose duty it shall be to examine such certificates, and also ascertain what Parishes, if any, have not paid the assessment for which

they have been respectively liable, and report thereon to the Bishop on the day before the day of the meeting of the Synod, and the Bishop shall, immediately upon the opening of the Synod, lay such report upon the table.

If any objection be made to such report on behalf of any person claiming seats in the Synod as lay delegates, the same shall be referred to a Special Committee on Credentials of seven members, of which the Standing Committee on Credentials shall be *ex officio* members, together with four lay members, whose right to a seat in the Synod is unquestioned.

No delegate whose right to a seat in the Synod is questioned, shall be a member of or vote for members of the Special Committee on Credentials.

In case the certificates of election and qualification have not been transmitted as herein before provided, the Synod may, for good and sufficient cause, permit any delegate at any time to take his seat who produces sufficient proof of election and qualification.

12. The quorum required to constitute a Session of the Synod shall consist of not less than one-fourth of the whole number of qualified Presbyters in the Diocese, and of the Lay Representatives whose election shall have been certified to the Lay Secretary; but no vote of the Synod shall be taken unless in the presence of at least three-fourths of those forming the quorum, with the Bishop or his commissary presiding.

13. The vote of each order shall be taken separately, such vote being determined by the majority of the members present and voting in each order. And no act or resolution of the Diocesan Synod shall be valid which shall not have received the concurrent consent of the Bishop, the Clergy and the Laity.

NOTE.—At the Second Session the Synod resolved that all the members of the Synod present be required to vote on every question.

14. The Clergy being under the obligation implied in their subscription to the Thirty-nine Articles, it is not competent for the Diocesan Synod to make alterations in those formularies, or in the method of interpretation laid down in the Declaration prefixed to the Thirty-Nine Articles, or in the Book of Common Prayer of the United Church of England and Ireland, or finally in the authorized version of

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the Holy Scriptures. With these exceptions, the Diocesan Synod may deliberate and decide, by a majority of votes taken as specified in Art. 13, on all matters affecting the interests of the Church in the Diocese.

15. There shall be two Secretaries—one chosen by the Clergy, the other by the Laity—who shall keep regular minutes of all proceedings of the Synod.

16. The ordinary meetings of the Synod shall be biennial, but the Bishop (or in his absence the Archdeacon) shall have power to summon additional meetings at his discretion.

17. Any proposition for an alteration of the Constitution or Canons shall be introduced in writing and considered at the meeting at which it was proposed, and if approved by a majority shall lie over to the next meeting of the Synod, and if then again approved by majorities consisting of not less than two-thirds of both Clergy and Lay Representatives* and by the Bishop, it shall be adopted; but no vote in confirmation of an alteration in the Constitutions or Canons of the Synod shall be taken except at an ordinary meeting of the Synod. Any proposition standing over for confirmation which shall not have been brought before the Synod for two consecutive regular sessions shall lapse.

18. Members of the Church may be present at meetings of the Synod, on the understanding that they must be subject to the directions of the Chairman; and they must be required by him to withdraw upon the application of any three members of the Synod.

19. The Bishop is recommended by the Synod to adopt the following Declaration, suggested by the Lambeth Conference:—

Declaration to be made (in addition to any declaration required by the rules of the Province or Diocese as to doctrine and worship) by persons to be admitted to Holy Orders, and by Clergymen to be admitted to the cure of souls, or to any other office or trust in the Church:

“I, A. B., do declare that I consent to be bound by all the rules and regulations which have heretofore been made, or

*With reference to Rule 17, the following resolution was adopted at the Thirteenth Session:—That such rule shall be held to mean two-thirds of the Clergy and the Laity present and voting.

which may from time to time be made by the Synod of the Diocese of _____ and the Provincial Synod of _____ or either of them [and in consideration of being appointed _____ I hereby undertake immediately after final judgment to resign the said appointment, together with all the rights and emoluments appertaining thereto, if sentence requiring such resignation should at any time be passed upon me, after due examination held by the tribunal appointed by the Synods of the aforesaid Province and Diocese for the trial of a clergyman ; saving all rights of appeal.”]

[The part in brackets to be omitted when there is no appointment to a cure of souls, or office, or trust.]

20. Every Parish or Mission in the Diocese is expected to make at least an annual offering both to its Home and Foreign Missions ; and not later than on the second day of each Session of this Synod, at such hour as the Bishop or Chairman shall see fit, the Secretary shall read out the names of all Parishes and Missions, with the amount (if any) paid by them into the respective Treasurer’s hands.

21. The following regulations shall be observed in the election of Delegates to the Provincial Synod :—

If more than the required number of delegates has been nominated, then the Clergy shall ballot for the Clerical Delegates and the Laity for the Lay Delegates. The required number of candidates having the highest number of votes shall then be put—the Clerical Delegates to the Laity and *vice versa* ; and each Order must accept or reject the election of the other as a whole.

The Substitutes shall be elected in the same way, after the declaration of the names of the Delegates elect.

ORDER OF PROCEEDINGS.

1. The business of every day shall be preceded by special prayer for the Divine guidance and blessing, according to a form authorized by the Bishop.

2. On the first day of the Session, after this prayer, the Bishop shall lay on the table the report of the Committee on Credentials.

3. The Clerical Secretary shall call over the roll of the Clergy, to be furnished by the Bishop, and the Lay

Secretary shall be entitled to read the Clergy and Lay Secretaries’ names.

4. The Clergy and Lay Secretaries shall read their offices.

NOTE.—A permanent Lay Secretary shall be appointed.

5. After the reading of the previous minutes.

Appointment of Clergy and Lay Secretaries.

Presenting of Credentials.

Presenting of Credentials.

Giving of Thanks.

Taking of Minutes.

Consideration of Resolutions.

6. All resolutions proposed shall be read.

7. Before the meeting of the Synod, the minutes of the previous session shall be read.

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Secretary shall call over the list of Parishes and Districts entitled to send Representatives, when the names of the Clergy and Laity present shall be marked by their respective Secretaries.

4. The election of new Secretaries shall then be made by the Clergy and Laity respectively, which officers shall hold their offices until their successors shall be appointed.

NOTE.—At the Fifth Session of the Synod it was resolved to appoint a permanent Lay Secretary, who need not be a member of the Synod.

5. After this the order of business shall be as follows :—

Reading, correcting and approving the minutes of the previous meeting.

Appointing Committees.

Presenting, reading and referring memorials and petitions.

Presenting reports of Committees.

Giving notices of motions

Taking up unfinished business.

Considerations of motions.

6. All notices of motion given by a Presbyter or a Representative of the Laity for proceeding at a subsequent meeting shall be read over at such meeting, and may be taken up by any member present at such meeting in the same manner as if he had himself given the notice.

7. Before the final adjournment of the Session the minutes of the last day shall be read and approved.

RULES FOR THE PRESERVATION OF ORDER.

1. When the Bishop or other person presiding has taken the chair, no member shall continue standing.

2. When any member is about to speak for the information of the Synod, he shall rise and address himself to the Chair.

3. No motion or amendment shall be considered as before the Synod (excepting such as may be proposed by the Bishop

or Committee) unless seconded and reduced to writing. Every member giving notice of a motion may at the same time announce the name of the person by whom it shall be seconded.

4. No member shall speak more than twice on the same question without asking and receiving permission from the Chair.*

5. When a question is under consideration no other motion shall be received unless to adjourn, to lay it on the table, to postpone it to a certain time, to postpone it indefinitely, to commit it, to amend it, or to divide it; and motions for any of these purposes shall have precedence in the order here named.

6. Motions to adjourn, or to lay on the table shall be decided without debate.

7. When a motion has been read to the Synod by the Secretary, it cannot be withdrawn by the mover without the consent of the Synod.

8. Each member shall have the right to require at any period of the debate, that a question in discussion be read for his information.

9. A member called to order whilst speaking shall sit down unless permitted to explain.

10. All questions of order shall be decided by the Chair.

11. All amendments to a motion shall be considered in the order in which they are moved.

12. When a proposed amendment is under consideration no amendment to such amendment shall be in order; yet a substitute for the whole matter may be proposed and received, provided it deals directly with the subject in hand.

*The following resolution has been adopted at each of the late sessions:—“No member of the Synod shall occupy the time of the house for more than ten minutes in any one address, except the mover and seconder of a motion, who shall be allowed twenty minutes.

13. All motions proposed for decision before the Synod shall be seconded by a member present.

14. A resolution amended, but not seconded, shall be considered as rejected.

15. When a member proposes an amendment to any private motion, the member shall be allowed to speak only once.

16. In voting the first rise, and the second rise, shall be counted.

17. A question shall not be drawn into special sanction unless it has been seconded.

18. No motion shall be recorded unless it has been seconded by a member present.

19. When a member has left the house, he shall keep his seat until he has been called to the Chair.

20. Unless otherwise ordered by the House, to ascend the Chair, the members shall be seated in the order of their names in the roll.

RULES

1. The motion shall be seconded by a member present. The number of members present shall be counted.

2. The motion shall be signed by the mover.

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13. All amendments to any question shall be decided on before the question or motion on which they arise is proposed for decision.

14. A resolution proposed for confirmation cannot be amended, but must be accepted or rejected as a whole.

15. Whilst any question is being put from the chair the members shall continue in their seats, and shall not hold any private discourse; and when a motion is so put, no member shall retire until such motion is disposed of.

16. In voting, those who vote in the affirmative shall first rise, and then those who vote in the negative.

17. A question being once determined shall not again be drawn into discussion in the same Session without the special sanction of the Bishop.

18. No protest or dissent shall be entered on the minutes of the proceedings; but, when required by any one member, the number of affirmative and negative votes shall be recorded.

19. When the Synod is about to rise, every member shall keep his seat until the Bishop or other person presiding has left the chair.

20. Unless called upon by any member of the Synod to do so, it shall not be the duty of the Chairman of the House, to ascertain the number of Clergy or Lay Representatives present.

RULES REGARDING COMMITTEES.

1. The names of members of Committees shall be proposed by any member of the Synod, and if no more than the number of members of such Committee be proposed, then that shall be such Committee, but if a greater number, then a ballot shall be taken for such Committee.

2. The reports of Committees shall be in writing, signed by the chairman, and shall be received in course.

3. The chairman of the Committee, or some member deputed by him, shall explain to the Synod the bearing of any portion of the report, if requested by any member of the Synod.

4. All reports of Committees recommending any action or expression of opinion shall be accompanied by a resolution for the action of the Synod thereon.

5. It shall be imperative for all Committees appointed at any Session of the Synod to report at its next Session, and not later, unless by consent of the Synod a longer time to do so be granted.

6. In case any lay member of a Committee is not re-elected, his successor shall take his place in the Committee.

7. Any Committee appointed by the Synod shall be considered a standing Committee until discharged by the usual vote.

EXECUTIVE COMMITTEE.

WHEREAS, by the Act of the Provincial Legislature (26 Vic., Cap. 77), this Synod was incorporated with full powers to receive and hold real and personal estate, and to let, sell, convey, or otherwise dispose of and manage the same or any part thereof :—

I. The Powers thus granted shall be exercised by a Committee consisting of the Bishop, nine Clerical and nine Lay members of this Synod, to be called "The Executive Committee."

II. At each ordinary meeting of the Synod the Clerical and Lay member of the Committee whose names respectively shall stand at the head of the list shall go out of office, also the Clerical and Lay member whose attendance shall have been least frequent at the meetings of the Committee; but all such members shall be eligible for re-election. If any vacancy shall occur between the Sessions of the Synod it shall be filled up by the Clerical or Lay members, as the case may be, such nomination to be subject to the approval of the Synod.

III. The Executive Committee may, at their discretion, accept on behalf of the Synod, real and personal estate, to be at the disposal of the Synod, or to be held in trust for any religious or charitable object, and may affix the corporate seal of the Synod to any document which they may be required to execute with respect to such property.

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IV. The Executive Committee shall be also the Business
Committee of the Synod.

V. The Synod Committee shall publish in any Church
paper that may be established in the Diocese, at least three
months before each meeting of the Synod, the business to
be proposed by them.

ACT OF INCORPORATION.

(PASSED APRIL 29, 1863.)

WHEREAS, it is deemed just and expedient to incorporate
the Diocesan Synod of the United Church of England and
Ireland of this Province, for the purpose of enabling them
to hold, acquire and manage real and personal estate for
religious purposes;

Be it therefore enacted by the Governor, Council and
Assembly, as follows:—

I. The Synod, consisting of the Bishop, Clergy, and
Representatives of the Laity of the United Church of Eng-
land and Ireland in this Province shall be a body politic and
corporate by the name of "The Diocesan Synod of Nova
Scotia," and by that name may take, receive and hold real
and personal estate; and may let, sell, convey or otherwise
dispose of and manage the same or any part thereof.

II. Nothing in this Act contained shall extend to abridge
or affect in any way the rights or privileges of any person
or persons not being members of the said Synod, nor of any
corporations, nor shall extend in any manner to confer any
spiritual jurisdiction or ecclesiastical rights whatsoever upon
the said Synod or their successors.

*An Act declaratory of the Act to Incorporate the Diocesan
Synod of Nova Scotia.*

(PASSED THE 7TH DAY OF MAY, A. D., 1874.)

SECTION I.—Nothing in Chapter 77 of Acts of 1863 to
interfere with property of Churches in the Diocese of Nova
Scotia.

Be it declared and enacted by the Governor, Council and Assembly as follows :

I. Nothing in Chapter 77 of the Act of 1863, entitled "An Act to Incorporate the Diocesan Synod of Nova Scotia," shall be construed to interfere with, alter, or circumscribe in any way the property, whether real or personal, which may now, or which may hereafter belong to the several respective Parishes, Church Corporations or Church Congregations in the Diocese of Nova Scotia, or other rights secured to such Parishes, Corporations or Congregations, or any of them, by any Act of the Legislature of this Province, or otherwise howsoever.

An Act to amend the Act to Incorporate the Diocesan Synod of Nova Scotia.

Be it declared and enacted by the Governor, Council and Assembly as follows :—

I. Notwithstanding anything contained in the Act to incorporate the Diocesan Synod of Nova Scotia, the Clergy and Laity of the Church of England in the Province of Prince Edward Island (who before the passing of such Act of Incorporation were represented in the Synod of Nova Scotia) may, so long as they continue to be under the jurisdiction of the Bishop of Nova Scotia, be admitted as members of such incorporated Synod, and may enjoy and exercise the same rights and privileges therein as the Clergy and Laity of the Church of England in this province.

II. So much of Chapter 77 of the Acts of 1863, entitled, "An Act to Incorporate the Diocesan Synod of Nova Scotia," or of any other assisting enactment as is inconsistent with this Act, is repealed.

An Act to constitute the Bishop of Nova Scotia a corporation sole.

(PASSED THE 4TH DAY OF APRIL, A. D., 1876.)

WHEREAS, The Bishop of Nova Scotia has been constituted a corporation sole by Royal Letters patent, and has in that capacity received, held, and conveyed real estate :

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has been constituted
a corporation, and has in that
capacity real estate:

Be it declared and enacted by the Governor, Council and
Assembly as follows:—

1. The present Bishop of Nova Scotia is, and he and his
successors in office duly elected or acknowledged by the
Synod of the Diocese of Nova Scotia, shall be a corporation
sole, with perpetual succession, retaining the name of the
Lord Bishop of Nova Scotia, heretofore used, and all real
estate conveyed to, or vested in the Bishop of Nova Scotia,
whether in trust or otherwise, shall be vested in the said
corporation sole, subject to all existing trusts.

2. Nothing within this Act contained shall extend in any
manner to confer any spiritual jurisdiction or ecclesiastical
rights whatsoever upon the said Episcopal corporation
hereby continued or created.

CHURCH ACT.

(PASSED IN 1876, AND AMENDED 1879.)

Be it enacted by the Governor, Council and Assembly as
follows:—

1. No person shall officiate as a Minister of the Church
of England within the Province of Nova Scotia but such as
shall be duly licensed or instituted to the cure of souls by
the Bishop of the Diocese, having previously subscribed to
such declarations of assent and conformity to the doctrines
and discipline of the Church of England as may be enjoined
in England at the time of making such subscriptions, except
so far as they, or any of them, may be contrary to or incon-
sistent with the Canons or Regulations of the Provincial or
Diocesan Synods. And no license or institution shall be
refused without the reasons therefore being duly signified
in writing and delivered to the applicant within three
months from the date of application for such license or
letters of institution.

2. The Parishes already established shall remain as here-
tofore, and when any church shall be erected for Divine
Service, according to the rites of the Church of England, the
Bishop of the Diocese may allot a district which shall be the
parish of such church. The Bishop may also divide and

sub-divide any Parish now established or hereafter to be established; but no Parish shall be divided or sub-divided unless on the application of the majority of the parishioners present at any public meeting of the Parish called for the consideration of such a measure.

3. When any rectory shall be vacant a meeting of the parishioners shall be summoned either by the Church Wardens or by any five parishioners, either by notice given in the church, or churches if there be more than one, during the time of Divine Service, or if there be no public service in the Parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than 15 nor more than thirty days before the day of meeting, at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected Rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected shall be forthwith forwarded to the Bishop, attested by the signatures of the Chairman and two other parishioners; and the Clergyman so elected, when he shall have obtained the Bishop's Letters of Institution, shall be inducted by the Bishop into the said Parish. If no election be made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a Rector.

4. The Rector, or Clergyman officiating as Rector, and the parishioners of every Parish, shall meet annually on Monday in Easter week, notice of the hour and place of meeting having been first given by the Rector or officiating Clergyman, at which meeting two Church Wardens and twelve Vestrymen shall be chosen by the parishioners, and any parish business may be transacted. The Rector, with the Church Wardens and vestry so elected, in all matters connected with the Church and persons usually attending its services and ordinances within their respective Parishes, shall have the like powers as they have heretofore exercised in this Province. In the absence of the Rector, or Clergyman officiating as Rector, or as a duly licensed Curate, the parishioners may at any meeting elect their own Chairman. Where there are two or more churches in one Parish, the congregation of each Church other than the Parish Church may meet together annually to appoint two Chapel Wardens, who, subject to the control of the Rector, Wardens

and Vestry, and the exercise of the right of the or congregational election of the Parish.

5. If in no Easter meeting the Church Wardens and Vestry shall be present at their office, provided, that the Commissary of any such Parochial authority, or person elected or of any vacancy (by death or resignation) shall be filled at a meeting, or if so ordered by the Vestry held at such meeting or at a subsequent meeting shall present himself, the elected Wardens and other proper persons in possession of their offices.

6. The Parish shall have the style of "The Parish of _____," of real and personal property, and the Parish purposes thereof for the sale and conveyance thereof, shall have a common seal, consistent with the provisions of the temporary Act for the conducting of the business of any time the same, and the privileges shall be the appointment of permanent and personal property.

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and Vestry, shall have the charge of said Church or Chapel; and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation or congregations, to take part in the Eastern meeting for the election of Church Wardens and Vestrymen for the whole Parish.

5. If in consequence of a vacancy, or for any other reason no Easter meeting shall be held in any Parish, the Church Wardens and Vestry of the previous year shall continue in office, provided that any Warden or Vestryman may resign his office, by notice in writing sent to the Bishop or to his Commissary administering the Diocese, who, upon the receipt of any such resignation shall communicate the same to the Parochial authorities. In case of the refusal to act of any person elected to the office of Church Warden or Vestryman or of any vacancy or of vacancies in either of the said offices (by death or resignation) the vacancy or vacancies may be filled at a meeting held at any time of the year, as hereafter provided, after due notice. Either at the Easter meeting, or if so ordered at the Easter meeting, at a meeting of the Vestry held not later than three weeks after the Parish meeting or adjourned Parish meeting, the out-going Wardens shall present their accounts, and shall transfer to the newly elected Wardens the books and all documents, monies or other property belonging to the Parish which shall be in their possession.

6. The Rector, Church Wardens and Vestry of each Parish shall together be a body politic and corporate, with the style of "The Rector, Wardens and Vestry of the Parish of _____," with power to sue and be sued, to receive grants of real and personal estate for the use of the Church and all Parish purposes, to improve the same and receive the rents thereof for the like use, and with the approval of the Bishop to sell and convey such real and personal property, and to have a common seal and to make by-laws and regulations, consistent with the laws of the Province, for the management of the temporalities of the Church and the due and orderly conducting of the affairs; provided, nevertheless, that if at any time the Parish be without a Rector the same rights and privileges shall be vested in the Wardens and Vestry until the appointment of a Rector, except so far as relates to the permanent alienation of any property. All the real and personal property belonging to any Parochial corporation, shall

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Vestry Clerk, showing that he is such pew-holder or contri-
 butor, and that he is not more than six months in arrears
 as aforesaid.

The parishoners may, from time to time, at any regular
 annual parish meeting, define what contributions shall be
 deemed necessary to qualify a person not a pew-holder to
 vote at any subsequent meeting, and the mode and time of
 payment of such definition of qualification shall not take
 effect at any meeting held within six months.

9. The Rector, or Clergyman officiating as such, and the
 Church Wardens and Vestry, may meet for the transaction
 of business as often as occasion may require at the instance
 of the Rector, or the Church Wardens, or on the requisition
 of the majority of the Vestry made to the Rector or
 Church Wardens, a majority of the whole number of mem-
 bers of the Corporation being a quorum for the transaction
 of business; and the Rector or Clergyman officiating as such,
 Church Wardens, Vestry and Parishioners, may assemble for
 business connected with the Parish as often as he may be
 considered necessary, either at the instance or upon the ap-
 plication of the Rector, or Clergyman officiating as such, or
 the Church Wardens, or the Parishioners, provided that ten
 at least of the latter sign a requisition to that effect, no-
 ice of such meeting and of the business to be transacted thereat
 having been given during Divine Service in the Parish
 Church on some Sunday, at least three days previously, by
 the minister of the Parish, who shall give the required notice
 whenever called upon as aforesaid, provided that such notice
 shall be placed in his hands in writing at least twenty-four
 hours before the time of giving notice.

10. All engagements for the salary of a minister, or for
 the temporary performance of Divine ministrations shall be
 made by the Church Wardens and Vestry, and any subscrip-
 tion towards the payment of such salary, or other engage-
 ment, may be sued for and collected by said Church
 Wardens.

11. No conveyance by lease or otherwise of any parson-
 age held by a Minister of the Church of England shall be
 valid for a longer period than his own incumbency, and no
 such conveyance of any property belonging to any Parish
 or held by any Rector in virtue of his office shall be valid
 for a longer period than as aforesaid, unless with the con-
 currence of the Church Wardens and Vestry expressed in

writing under their common seal, and in no case for a longer period than twenty-one years; but with the concurrence of the Bishop, the Rector and the Church Wardens and Vestry full and absolute sale and conveyance may be made of any glebe land or other real estate belonging to the Parish, if the same be thought for the interests thereof.

12. No person shall be elected a Church Warden or Vestryman who is not qualified to vote at a Church meeting under Clause eight.

13. The Lord Bishop of Nova Scotia may grant a license to officiate as a Clergyman of the Church of England in this Province to any person who shall have been admitted to the order of Priest or Deacon by any Bishop of the Protestant Episcopal Church in the United States of America, anything in the Act of the Imperial Parliament of the 26th year of his late Majesty King George III., Cap. 84, to the contrary notwithstanding.

14. Cap. 25 of 4th Series of the Revised Statutes is hereby repealed.

CANONS OF THE DIOCESE OF NOVA SCOTIA.

CANON I.

REGULATIONS FOR THE DISCIPLINE OF THE CLERGY.

PREAMBLE.

WHEREAS, It is expedient to define the mode in which the power of the Bishop shall be exercised:—We, the Bishop, Clergy and Representatives of the Laity of the Diocese of Nova Scotia, have agreed upon the following Rules to be observed in order to secure a fair and impartial tribunal for the trial of any Clergyman who may hereafter be charged with any offence rendering him liable to any Ecclesiastical sentence.

I.—In every case of any Clerk in Holy Orders who may be charged with any offence against the laws ecclesiastical, or concerning whom there may exist scandal or evil report, the Bishop shall, upon the application of seven male communicants of the Parish in which the accused resided, or may, if he shall think fit, of his own mere motion, issue a Commission under his hand and seal to five Presbyters of not less than seven years' standing, and the Commissioners so

appointed, of the charge in their Commission, and in their inquiry have the party, if any, in Commission made before the inquiry.

And in the Commission shall receive the report whether for or against the party shall be taken.

And the report in writing of the hearing of the memoranda and opinion of the Commissioners shall be sufficient proof of the proceedings; and the evidence

II.—An appeal shall be taken from the judgment of the three of the Clerks, if the ground for appeal be the consent of the Clerks without further

III.—If the report of the Commissioners shall be in favour of the accused, the Clerks shall have judgment pro and contra the accused, and the Bishop shall have the power to reverse the same for the purpose to be

IV.—In the case of an appeal from the judgment of the three Clerks, the Bishop shall have the power to reverse the same for the purpose to be

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appointed, or any three of them, shall inquire into the truth of the charges alleged against the party accused as set forth in their Commission, notice of the time and place of such inquiry having been given to the party accused and to the party, if any, upon whose application or complaint the commission may have been issued, not less than thirty days before the time appointed for the commencement of the inquiry.

And in the course of such inquiry the Commissioners shall receive all such evidence as may be tendered to them whether for or against the party accused, and said evidence shall be taken down by them in writing.

And the said Commissioners, or any three of them, shall report in writing within 30 days from the day of the date of the hearing, unless they, or any three of them, shall by a memorandum in writing extend such time, whether in the opinion of the majority of those present there be or not sufficient *prima facie* ground for instituting further proceedings; which report shall be accompanied by a copy of the evidence upon which it is founded.

II.—And in all cases when the Commissioners, or any three of them, shall have reported that there is *prima facie* ground for further proceedings, the Bishop, with the written consent of the party accused, may pronounce judgment without further proceedings.

III.—If the Commissioners, or any three of them, shall report that there is *prima facie* ground for the further proceedings, and the party accused shall not consent to have judgment pronounced as aforesaid, then, but not otherwise, three Clerks in Holy Orders, or three Clerks and three Laymen, shall be nominated as hereafter provided to sit with the Bishop or his Commissary, specially appointed for this purpose to hear the cause.

IV.—In every case where *prima facie* ground for further proceedings has been found, and in which, from the nature of the offence charged, the charge not being one of error in Doctrine only, it shall appear to the Bishop that great scandal is likely to arise from the Clergyman accused continuing to perform the services of the Church while such charge is under investigation, the Bishop shall cause a notice to be served on the accused at the same time with the service of the copy of the charge, or at any time pending the

proceedings, inhibiting him from performing any service of the Church during the investigation, or until the Bishop shall withdraw the inhibition.

V.—At each regular meeting of the Synod a Board of Discipline, consisting of 13 Presbyters of not less than ten years standing and of 13 Lay members of the Synod, shall be appointed.

VI.—The Clerical Secretary of the Synod, or if he should be absent from the Province or be the person accused, the Lay Secretary of the Synod, shall be Registrar of the Court hereinafter provided.

VII.—If the Bishop shall determine to institute proceedings, his intention shall be made known by notice in writing to the person accused within three calendar months from the date of the Commissioners' report.

At a time and place to be fixed by the Registrar of the Court, fifteen days notice of which shall be given in writing to the complainants and accused, they shall attend personally or by agents before the Registrar, and shall alternately, the accused commencing, strike out one name from the list of the members of the Board of Discipline, to be provided by the Registrar for that purpose, until the number be reduced, when the charge is one of error in Doctrine, to three Presbyters, and in all other cases to three Presbyters and three Laymen, who shall be the assessors for the trial of the accused.

In case either of the parties shall refuse or neglect to attend at the time and place appointed, or to strike off the names as above provided, or if the complainants cannot agree among themselves upon the name or names to be struck off by them, the Registrar shall act on behalf of the party so refusing or neglecting or not agreeing, and strike off the requisite number of names.

If the Commission has been issued by the Bishop on his own motion, the Registrar shall alternately with the accused or his agents strike off the names as above provided.

If both complainants and accused refuse or neglect to attend at the time and place appointed for striking off the names, the Bishop shall select three Presbyters and three Laymen, as may be required, from the Board of Discipline, as assessors for the trial of the accused.

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In case the assessors are selected by the parties or by one of the parties and the Registrar as above provided, the Registrar shall at once forward their names to the Bishop, and he shall also notify him in case neither party shall attend before him at the time and place appointed.

After the assessors have been selected or appointed, the Bishop shall fix the time and place for the trial, and the Registrar shall give the complainants and accused twenty-one days' notice thereof in writing.

VIII.—At the trial there shall be at least two of the Clerical and one of the Lay Assessors, or in questions of doctrine the three Clergy present with the Bishop or his Commissary; and course of proceedings shall be in all respects, as far as possible, in conformity with the ordinary practice of Courts of Justice. And if, after full investigation and examination, the truth of the charges shall be proved to the satisfaction of the Bishop or his Commissary and a majority of the assessors, (or in questions of doctrine of a majority of the Clerical Assessors), sentence shall be pronounced by the Bishop.

IX.—If the Bishop himself be promoter of the suit, then the Court shall consist of assessors appointed as before directed, and of some Bishop of the Province whom the Metropolitan shall be requested to appoint for that purpose. Should the Bishop of Nova Scotia be Metropolitan, then the request shall be made to the Senior Bishop. In case of no appointment by the Metropolitan or Senior Bishop, as the case may be, the Senior Clerical member of the Board of Discipline shall act as Bishop's Commissary in the suit.

X.—If the party accused shall not appear on the day appointed for trial, after having received the notice thereof, the cause may nevertheless be heard and determined as if he were present, unless there shall appear to be sufficient cause for deferring proceedings to a future day.

XI.—Advocates shall be allowed on both sides, at the pleasure of the parties, provided they are Clergymen of the Church of England or Laymen, who declare themselves to be members of the said Church, and to belong to no other communion.

XII.—In case at any time when the services of the Board of Discipline are required there should be vacancies therein

in consequence of death, absence or other cause, or if the person accused shall be a member of the Board, the Executive Committee shall at once fill up all such vacancies, so that in all cases there may be 13 Presbyters and 13 Lay members available for the purpose hereinafter mentioned.

XIII.—The following sentences may be pronounced and punishments imposed upon offending Clergyman: Admonition, suspension from the exercise of his office, deprivation or removal from his office in the Church, otherwise called deposition, and degradation from the ministry.

XIV.—Admonitions shall be in private. When the penalty of suspension is inflicted, the sentence shall specify on what terms or at what time the suspension shall cease. During his suspension the Clergymen shall not exercise the function of his ministry in his own congregation or elsewhere, on pain of deprivation and deposition; and during such suspension the Bishop may appoint another Clergyman to supply the place of the suspended Clergyman, and may apply a part or the whole of the emoluments or income of the Parish Mission or Cure to the payment of such substitute. When the sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the Clergy and Laity of the Diocese as he shall think sufficient.

XV.—When the sentence of deprivation or removal from his office is pronounced, the connection between the minister so deprived or removed and his Parish or congregation shall be *ipso facto* severed, and all offices, rents, issues, profits and emoluments which he may hold by virtue of such office or ministry from which he has been deprived or removed shall wholly cease and determine.

XVI.—Whenever a minister is so deposed or degraded from the holy ministry, the Bishop who pronounces the sentence shall, without delay, cause such sentence to be publicly read to the several congregations of the Diocese by the respective ministers thereof, and shall also give notice to all the Bishops of the Province.

XVII.—All proceedings under these regulations must be commenced within one year from the date of the alleged offence; but when proceedings are brought in respect to an offence for which a judgment or conviction has been obtained from a civil or a criminal tribunal, the suit under this Canon

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tion or removal from office between the minister and the congregation shall be determined, and the rights, issues, profits and duties of such office or congregation shall be determined or removed shall

deposed or degraded who pronounces the sentence to be determined of the Diocese by the Executive shall also give notice

regulations must be made of the alleged offence with respect to an appeal when has been obtained under this Canon

may be commenced at any time within six months after such judgment or conviction.

XVIII.—An appeal from this Court shall be to the "Court of Appeal of the Metropolitan," under Canon 5 of the Provincial Synod.

XIX.—If the Bishop shall be of the opinion that the charge alleged in the memorial is frivolous and vexatious, or that the matters alleged show no cause or offence for which the party is amenable under this Canon, he shall state his decision in writing, with his reasons therefor, and endorse the same upon or attach it to one copy of said memorial and file the same on record with the Secretary of the Synod, and shall also cause the other copy of the said memorial, with a copy of his decision endorsed thereon, to be returned to the complainant.

XX.—No Clergyman inhibited under the fourth clause shall be deprived during continuance of such inhibitions of any of the emoluments of his office.

XXI.—The complaining party shall deposit \$100 with the Registrar of the Court to meet expenses to abide the result of the trial.

XXII.—The Synod shall meet the expenses if the Bishop finds it necessary to institute proceedings.

XXIII.—Every notice or citation under this Canon shall be served upon the person or persons to whom it shall be addressed, either personally or by leaving a copy thereof at his usual or last known place of residence.

CANON II.

ELECTION OF A BISHOP.

When the See is vacant the Archdeacon of Nova Scotia, or in case of his absence or incapacity the Senior Presbyter of the Diocese, being a member of the Synod, shall, within a fortnight after the occurrence of such vacancy, summon a meeting of the Synod, to be held in not less than thirty days, to elect a successor to the See, at which meeting the said Archdeacon, or in his absence the Archdeacon of Prince Edward Island, or in the absence of both, the senior Presby-

ter present shall preside* ; and it shall be the duty of such Archdeacon or Presbyter to forward as early as possible the name of the Bishop elect to the proper authorities. And at such meeting of the Synod no other business shall be transacted.

In the election of a Bishop the Clergy and Laity shall vote separately by ballot. A majority of votes in each order shall determine the choice, provided that two-thirds of the Clergy entitled to vote are present, and two-thirds of all the Lay Representatives, otherwise two-thirds of the votes of each order shall be necessary to determine the choice.

CANON III.

OF DIVINITY STUDENTS.

1. No person shall be admitted as a Divinity Student until he shall have presented to the Bishop a medical certificate as to his health, also testimonials of good moral character and of general fitness, signed by the Rector or Clergyman of the Parish in which he resides, and by three communicants of said Parish, approved by the Rector or Clergyman in charge.

2. No candidate shall be allowed to remain on the list of Divinity Students or to continue to receive a Divinity Scholarship unless the report to be made to the Bishop annually by the President of the College and the Professor of Divinity on his progress in his studies, and his general deportment be a favorable one: but in the case of an unfavorable report being made, an appeal shall be allowed to the Visitor of the College.

3. Every Divinity Student shall be expected to pass a Matriculation Examination, and to take a full Arts Course, except in cases where an Exemption is specially allowed by the Visitor.

CANON IV.

OF ADMISSION OF CANDIDATES INTO THE MINISTRY.

1. In addition to the testimonial hitherto required for Holy Orders, Candidates for the Diaconate shall produce to the Bishop testimonials of their acquirements and mora

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character from the Head of the College where they received their education, and also a declaration from the majority of the Executive Committee of the Synod, that they are satisfied either from personal knowledge or after inquiry made as to their moral character.

2. If a majority of the Executive Committee do not report favourably of any candidate, he shall have the right to appear before the Executive Committee and state his own case; and if after such hearing a majority of the Committee then present report favourably, the Candidate may forthwith be recommended for admission to Holy Orders; for the purposes of such hearing seven shall be a quorum of the Executive Committee.

3. The *Si Quis* shall be read on three successive Sundays in the Church of the Parish where the Candidate resides, and if the Bishop sees fit, in some other Church, and shall be posted in a conspicuous place in such Church or Churches.

4. At each meeting of the Synod, the Bishop shall lay upon the table the names of all persons ordained by him since the last preceeding session of the Synod; and the names of those persons who have signed the testimonials of each candidate ordained Deacon shall also be stated.

CANON V.

OF DEACONESSES.

1. Women of devout character and approved fitness may be set apart by the Bishop of this Diocese according to such form as he shall approve.

2. The duties proper to a Deaconess are declared to be the care of the sick and poor, the education of the young, the religious instruction (under the control of the incumbent of the Parish or Mission) of the neglected, the rescue of the fallen, and duties of a kindred nature.

3. No woman shall be set apart for the work of a Deaconess under 30 years of age, unless for special reasons to be approved by the Bishop, and in no case under 25. Every candidate must produce testimonials (a) that she is a communicant, (b) that she is qualified in the judgment of the persons testifying for at least one of the branches of

duty named, to be signed by a Presbyter, and two male and three female members of the Church. The Bishop shall also satisfy himself that she has sufficient preparation for the work.

4. A Deaconess may at any time after three month's notice resign her office into the hands of the Bishop from whom she received it, and for good cause the Bishop may withdraw her authority; but no Deaconess having so resigned her commission shall be capable of being reappointed.

5. A Deaconess may be transferred from this Diocese to another at the request of the Bishop to whose jurisdiction she is transferred.

6. No Deaconess shall be sent to any Mission or Parish without the written consent of the incumbent of the Parish or Mission.

7. In case of two or more Deaconesses living together in one community, the constitution, rules and government thereof must be submitted to the Bishop for his approval and no manual of devotion shall be used without his sanction.

CANON VI.

TO PROVIDE STATISTICAL INFORMATION, AND TO SECURE AN ACCURATE VIEW OF THE STATE OF THE CHURCH.

Whereas, a full and accurate view of the State of the Church in the Diocese from time to time is not only highly useful and expedient, but also absolutely necessary for the well-being and growth of the Church, therefore be it enacted:

1. That every clergyman in charge of a Parish or Mission, or, if the Parish be vacant, the Wardens, shall furnish Statistical Returns, according to Schedules prepared by the Secretary and the Executive Committee and approved by the Bishop.

2. That every clergyman not regularly settled in a Parish or Church, and holding the Bishop's License, shall also make similar returns by filling in clauses in foregoing Schedules which may cover any occasional Services he may have performed.

3. That to the Incumbent of each District separate returns for the filling in clauses shall be made by his office.

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3. That every Licensed Lay-Reader shall also furnish to the Incumbent or in the case of a vacant Parish or of a District separated from a Parish to the Rural Dean, similar returns for the Parish or District to which he is licensed, filling in clauses in foregoing Schedules which may apply to his office.

4. That every Rural Dean shall furnish statements concerning his chapter according to Schedule prepared by the Bishop.

5. That blank forms shall be issued by the Bishop through the Clerical Secretary of the Synod to all persons from whom the aforesaid reports are required.

6. That all such returns shall be duly filled up to the thirty-first day of December, and be sent in each year on or before the last day of February to the Rural Dean, who shall tabulate all such reports according to Schedules prepared by the Secretary, and send them together with his decanal report to the Bishop or his commissary, who shall lay all such returns before the Executive Committee.

7. That the Secretary of the Executive Committee shall tabulate all such reports, and submit the same duly signed by the Bishop or his Commissary, on the first day of every Session of the Synod, and that these Statistical returns shall be printed and published with each B. H. M. Report.

8. That no grant shall henceforth be payable to any clergyman from Diocesan Funds in default of rendering said returns so long as any such default shall continue.

9. The Reports required by this Canon to be received as far as possible in place of other returns at present made by the Clergy.

CANONS OF PROVINCIAL SYNOD.

That following Canons and Rule of Order of the Provincial Synod of Canada are published for the information of Clergy and Laity

CANON II.

ON SUBMISSION OF CLERGY TO THE CANONS OF THE PROVINCIAL AND DIOCESAN SYNOD.

No Bishop within this Province shall hereafter grant his license to any Clergyman to the cure of souls until such Clergyman has first subscribed and declared his submission to the Canons of the Provincial Synod and of the Synod of the Diocese of such Bishop, in the following form:

I, A. B., do willingly subscribe to and declare that I assent to and abide by the Canons which have been, or shall be from time to time passed by the Provincial Synod or the Synod of the Diocese of——

CANON III.

ON THE POWERS OF THE METROPOLITAN.

3. Upon a memorial signed by two-thirds of the Clerical and Lay members of any Diocesan Synod, certified to be such by the Clerical and Lay Secretaries of such Diocesan Synod, requesting the Metropolitan Bishop to exercise visitatorial power in such Diocese, the said Metropolitan Bishop shall have full power and authority to visit such Diocese and the Bishop thereof, and during such visitation to inhibit the exercise of all or of such part or parts of the ordinary jurisdiction of such Bishop as to him, the Metropolitan Bishop, shall seem expedient, and during the time of such visitation to exercise by himself or his Commissaries such powers, functions and jurisdiction in and over the said Diocese as the Bishop thereof might have exercised if he had not been inhibited from exercising the same.

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CANON V.

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The House of Bishops, presided over by the Metropolitan or President of the Upper House, or Senior Bishop in their absence, with two or more assessors to be from time to time nominated by the said House of Bishops, shall be the Court of Appeal from the judgment of any Diocesan Court.

WHEN APPEAL SHALL LIE.

An Appeal shall lie to the Court of Appeal in all cases adjudged by any Diocesan Court on behalf of any party to the case or proceeding in the Diocesan Court.

There shall be no appeal for any error or defect in form in any proceeding in the Diocesan Court.

An Appeal shall lie to the Court of Appeal from the judgment or decision of the Bishop of any Diocese.

CANON VI.

OF MINISTERING IN PARISHES.

1. No Clergyman shall absent himself from his charge for more than four weeks at a time, without the written consent of a Bishop, or, in his absence, of his Commissary.

2. No person shall be permitted to celebrate Divine Service or perform any office of the Church, permanently or occasionally, except he shall have been Episcopally and Canonically ordained, and it shall be the duty of the Incumbent or, in his absence, of the Church Wardens, to demand proof of such ordination and of the good standing of the Clergyman before permitting him to officiate.

No person shall perform the office of Lay Reader except he shall hold the Bishop's License.

This Canon shall not apply to the students of any Theological College so as to prevent them from reading the Lessons in College Chapel, or to Laymen occasionally officiating where there is a necessity for it.

3. No Clergyman shall officiate in any Mission or Parish either as a substitute for the Incumbent or as his assistant

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4. No Bishop of one Diocese shall perform any Episcopal Functions in another without the sanction of the Bishop thereof, save in the case provided for by the Canon relating to the powers of the Metropolitan, nor shall any Bishop perform any such functions in any vacant Diocese except by instruction from the Metropolitan, or in case of the voidance of his Diocese, from the Senior Bishop of the Province.

CANON VII.

OF LETTERS TESTIMONIAL.

When a Priest or Deacon in good standing is desirous of leaving a Diocese, it shall be the duty of the Bishop to give him, on his request, the usual "Letters Testimonial," but the Clergyman receiving the same shall continue subject to the Episcopal Jurisdiction of the Bishop, till the Letters Testimonial shall have been presented according to their address and accepted by the Bishop to whose Diocese the Clergyman wishes to be transferred: provided always that if they be not presented within three months after date, they may be considered as void as by the authority whence they proceeded and shall be void unless they be presented within six months.

CANON X.

OF OFFICIATING OF STRANGE CLERGYMEN IN A DIOCESE.

When a Bishop is aware that a Clergyman not of his Diocese is officiating, or about to officiate in his Diocese, and when the said Bishop shall have good reason to believe that doubts exist regarding the Clergyman's orthodoxy, canonical ordination, or good morals, then the Bishop may inhibit him from officiating within his Diocese, by a writing addressed to him and to the clergy; and any clergyman, after the receipt of the Bishop's inhibition, permitting such inhibited person to perform any clerical function in his Church, or Mission Chapel, shall be proceeded against by the Bishop for a breach of Canonical obedience.

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RULE OF ORDER—No. 33.

No Canon shall be enacted unless the same has been transmitted by the Secretaries of the Lower House to the Members of the Provincial Synod, at least one month before the meeting of Synod, or unless the same has been left over as unfinished business, and printed in the Journal of the previous Session.

RURAL DEANERIES.

Deanery of Lunenburg.—(Rev. W. E. Gelling, R.D.)—St. Margaret's Bay, Hubbard's Cove, Chester, New Ross, Blandford, Mahone Bay, Lunenburg, Bridgewater, New Dublin, LaHave.

Deanery of Shelburne.—(Vacant.)—Port Medway, Liverpool, Shelburne, Barrington, Tusket, Yarmouth, Lockeport.

Deanery of Annapolis.—(Rev. P. J. Filleul, D. D., R. D.)—Weymouth, Digby, Clements, Annapolis, Granville, Bridgetown, Wilmot.

Deanery of Avon.—(Rev. W. J. Ancient, M. A., R. D.)—Kentville, Cornwallis, Windsor, Falmouth, Newport, Rawdon, Aylesford.

Deanery of Amherst.—(Rev. D. C. Moore, R.D.)—Maitland, Truro, Stewiacke, Londonderry, Parrsboro', Amherst, Pictou, River John, Pugwash, Wallace, Albion Mines.

Deanery of St. George.—(Rev. H. Hamilton, R. D.)—Antigonish, Guysborough, Manchester, Melford Country, Harbour, St. Mary's River, Arichat.

Deanery of Tangier.—(Rev. W. Ellis, R. D.)—Beaver Harbour, Ship Harbour, Three Fathom Harbor, Dartmouth, Sackville, Tangier, Falkland.

Deanery of Sydney.—(Rev. R. D. Bambrick M. A., R. D.)—Cape Breton (with the exception of Arichat).

Deanery of Halifax.—(Rev. Canon Partridge, D. D., U.D.)—The city of Halifax.

When a vacancy shall occur, either by removal or death, the Senior Clergyman in such Deanery shall call the Clergy together, and at that meeting they shall elect one of their number to be nominated to the Bishop for the office of Rural Dean. If they shall fail to do this, the Bishop may make an appointment, and the Bishop may attach new districts to what existing Deanery he may choose.

2. It shall be the office of the Rural Dean to hold meetings of the Clergy of his Deanery, in each Parish or Mission in turn, at least once in six months, for mutual edification.

3. It shall be the duty of the Rural Dean to examine from time to time, all buildings belonging to the Church, and to report to the Bishop in answer to questions furnished by him, such questions being sent through the Executive Committee, and to discharge such other duties as he may be requested by the Missionary in charge of each Cure to perform.

4. The appointment of the Rural Dean is to last so long as the Dean thus appointed shall continue to hold the same Cure of Souls; but in the absence of a Rural Dean from the Diocese for more than six months the office shall be considered vacant.

5. The Bishop shall be authorized to transfer a Parish from one Deanery to another at the request or with the concurrence of the two chapters affected by such transfer.

ADDENDA.

The Church Wardens of each Parish or District are requested to make a returns (according to a prepared form) to each Session of this Synod.

The Clergyman of each Parish is required to keep a register of the number of adherents of the Church of England in their several Parishes, specifying the names and number of (Church families,) Baptisms, Confirmations, Communicants, &c., &c., in a book with printed headings, according to a form to be prepared by the Executive Committee, said Book to be kept among the permanent records of the Parish.

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It was resolved, "That it is out of the power of this Synod to alter any of the 'Formularies' mentioned in Art. 13 of the Constitution and Regulation of the Synod."

Also (at the 7th Session), "That the alteration of the 39th Canon, adopted by the Church of England, be accepted and adopted by this Synod."

That the 29th Canon lately passed by the Convocation of Carterbury be not adopted by this Synod."

The following recommendations from the Lambeth Conference were adopted :

That, as a general rule, in conformity with Church order, all Missionaries and Chaplains residing or engaged in the exercise of ministerial duty within the Diocese or District of a Colonial or Missionary Bishop, should be licensed by and be subject to the authority of the said Bishop.

That every Clergyman removing from one Colonial or Missionary Diocese or District into another Diocese ought to carry with him letters testimonial from the Colonial or Missionary Bishop whose Diocese or District he is leaving.

That no persons admitted to holy orders by the Bishop of any Diocese in England or Ireland, who shall afterwards have been serving under the jurisdiction of any Scottish, Colonial or Foreign Bishop, should be received into any of the Home Dioceses without producing letters dimissory or commendatory from the Scottish, Colonial or Foreign Bishop in whose Diocese he has been serving.

Also, the following form of letters Commendatory :

To the Right Rev. the Bishop, and Reverend the Clergy, and to the faithful in Christ of the Diocese of A.:

We, B., by Divine permission Bishop of C., send greeting in the Lord.

We commend to your brotherly kindness, by these our letters, D. E. Priest [or Deacon] of our own Diocese, beseeching you to receive him in th: Lord as a brother, sound in the faith, of a well-ordered and religious life, and worthy of all Christian fellowship, and to tender him any assistance of which he may stand in need; and so we bid you farewell in Christ our Lord.

Witness our hand

A., BISHOP,

B., SECRETARY.

It was Resolved, "That no letters Dimissory should be refused without the cause thereof being signified in writing, and delivered to the applicant.

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JOURNAL

OF THE

TWENTY-FIRST SESSION



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" A. MILLER,	MR. W. C. SILVER,
" D. HAGUE,	" C. B. BULLOCK,
" CANON BROCK,	" J. Y. PAYZANT,
" F. W. VROOM,	" J. J. HUNT,
DR. BOWMAN,	" D. P. ALLISON,
MR. C. S. HARRINGTON,	" J. G. FOSTER.

MEMBERS OF THE DIOCESAN SYNOD.

OF
NOVA SCOTIA.

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DEAN,—VERY REV. EDWIN GILPIN, D.D., D.C.L.

ARCHDEACON,—VEN. JAMES A. KAULBACH, M.A.

Canons.

VEN. ARCHDEACON KAULBACH, M.A.

REV. THOMAS MAYNARD, D.D.

REV. ISAAC BROCK, D.D.

REV. FRANCIS PARTRIDGE, D.D.

REV. GEORGE TOWNSEND, (HON.), M.A.

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REV. P. J. FILLEUL, D.D.

REV. W. ELLIS,

REV. FRANCIS PARTRIDGE, D.D.

REV. W. J. ASCIENT, M.A.

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“ E. Ansell, B.A.,	“ C. J. Easton, M.A.,
“ F. W. H. Archbold, M.A.,	“ J. S. Edwardes, B.A.,
“ W. J. Arnold,	“ J. Forsyth, B.A.,
Richard Avery,	“ C. A. French,
“ F. H. Axford,	“ C. H. Fullerton, M.A.,
“ E. H. Ball,	“ S. Gibbons,
“ H. Beers, B.A.,	“ F. P. Greatorex,
“ A. M. Bent, M.A.,	“ T. R. Gwillim,
“ C. Bowman, L.D.,	“ Dyson Hague,
“ R. F. Brine, B.A.,	“ H. A. Harley, M.A.,
“ P. H. Brown, B.A.,	“ A. W. M. Harley, M.A.,
“ R. H. Bullock, D.C.L.,	“ V. E. Harris, M.A.,
“ G. H. Butler, M.A.,	“ G. D. Harris,
“ W. A. Crawford Frost, M.A.,	“ E. A. Harris, M.A.,
“ S. Davies,	

Rev. G. Haslam, M.A.,	Rev. E. D. P. Parry,
" R. A. Heath,	" H. H. Pittman, M.A.,
" K. C. Hind, M.A.,	" T. Poole,
" H. How, B.A.,	" J. J. Ritchie, M.A.,
" R. Johnson,	" K. Richardson, M.A.,
" T. W. Johnston,	" E. Roy,
" Owen Jones, M.D.,	" J. O. Ruggles, M.A.,
" S. W. Jones,	" A. Slipper,
" W. B. King, M.A.,	" Richard L. Sloggett,
" N. Lemoine,	" J. S. Smith, B.A.,
" Thomas Lloyd,	" Richmond Smith, B.A.,
" J. Lockward,	" James Spencer,
" C. Lutz,	" H. Stamer,
" C. W. McCully, M.A.,	" H. Sterns, M.A.,
" G. R. Martell, M.A.,	" J. B. Uniacke, M.A.,
" T. C. Mellor,	" F. W. Vroom, B.D.,
" C. P. Mellor,	" J. M. C. Wade, M.A.,
" A. Miller, M.A.	" John E. Warner,
" D. C. Moore,	" T. H. White, D.D.,
" W. S. H. Morris, M.A.,	" C. E. Willets, D.C.L.,
" D. Neish,	" Wm. Charles Wilson,
" E. E. B. Nichols, D.D.,	" E. T. Woollard,
" J. R. S. Parkinson,	" J. W. Withercombe,

Cape Breton.

ARCHDEACON,—VEN. DAVID SMITH, D. D.,

RURAL DEAN,—R. D. Bambrick, M.A.

Rev. W. J. Lockyer,

Rev. T. F. Draper, M. A.

Prince Edward Island.

Rev. A. W. Daniel,
 " J. M. M. Forbes,
 " T. H. Hunt, M.A.,
 " H. Harper,
 " D. Fitzgerald, D.D.,

Rev. F. E. J. Lloyd, B.A.,
 " C. F. Lowe,
 " T. B. Reagh,
 " James Simpson, M.A.

Lay Representatives.

NOVA SCOTIA.

No.	Parish, &c.	Representatives.
1.	Albion Mines	*John Rutherford, *Wm. G. Miller, *Hubert A. Hensley.
2.	Amherst	*W. M. Fullerton, Col. C. J. Stewart, *W. J. Moran, J. T. Smith.
3.	Annapolis	*George Whitman, Jas. J. Ritchie, John H. Symons, *Thomas Ritchie.
4.	Antigonish	*E. G. Gilpin, *Wm. J. Randall.
5.	Aylesford	C. A. Williamson, Lorenzo D. Robinson, *Eliakim Tupper, *H. V. B. Farnsworth.
6.	Beaver Harbor	*William Rutledge, *Capt. Jas. McLeod, *Wm. Geddes, *Alexander Smith.
7.	Blandford	E. J. Lordly, J. H. Balcam.
8.	Bridgetown	*Albert Morse, *Geo. W. Shipton.

9.	Bridgewater
10.	Chester
11.	Clements
12.	Cornwallis
13.	Country Harbor
14.	Dartmouth
15.	Digby
16.	Eastern Passage
17.	Falmouth
18.	Granville
19.	Guysboro'
20.	Halfway Cove
21.	Halifax, St. Luke's
22.	" St. Paul's
23.	" St. George
24.	" St. Mark &
25.	" Trinity
26.	" St. Matth
27.	Harrietsfield
28.	Herring Cove
29.	Horton
30.	Hubbard's Cove
31.	LaHave
32.	Liverpool
33.	Lockeport
34.	Londonderry
35.	Lunenburg
36.	Mahone Bay
37.	Maitland
38.	Manchester
39.	Melford
40.	New Glasgow
41.	Newport
42.	New Ross
43.	Parrsboro'

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 Vroom, B.D.,
 C. Wade, M.A.,
 Warner,
 White, D.D.,
 Willets, D.C.L.,
 Charles Wilson,
 Woolward,
 Withycombe,

 D. D.,
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 F. Draper, M. A.,

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 Representatives.
 *Wm. G. Miller,
 Col. C. J. Stewart,
 P. Smith,
 Jas. J. Ritchie,
 Thomas Ritchie,
 Wm. J. Randall,
 Lorenzo D. Robinson,
 H. V. B. Farnsworth,
 *Capt. Jas. McLeod,
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 Balcam,
 W. Shipton.

9. Bridgewater J. A. Whitford, *Hon. Judge DesBrisay.
10. Chester *E. D. Lordly, *H. A. Hiltz,
 *Jas. E. Whitford, *Chas. E. Nass.
11. Clements *George W. Harris, *Cereo Purdy.
12. Cornwallis Wm. Smith, *John Donaldson,
 *Jos. Starr, *Samuel Boak.
13. Country Harbor No return.
14. Dartmouth A. C. Johnston, *W. R. Foster,
 *Geo. Foot, *C. E. Creighton.
15. Digby *Thos. C. Shreve, *Geo. P. Burton.
16. Eastern Passage Joseph Himelman, Jno. C. Morash,
 *Benj. Hines, *Andrew Morash.
17. Falmouth *†John S. Smith, *†James Stevens.
18. Granville Nemo.
19. Guysboro' No return.
20. Halfway Cove S. Fenn (on last year's return, under Art.
 7, Constitution).
21. Halifax, St. Luke's W. C. Silver, J. T. Wylde,
 *Dr. A. J. Cowie.
22. " St. Paul's Hon. Judge Ritchie, Robie Uniacke,
 *Frank Rhind.
23. " St. George's David H. Whiston, Jas. A. Artz.
24. " St. Mark & St. John's C. Sydney Harrington, Andrew Vizard.
25. " Trinity George Shaffer, James Donovan,
 *Arthur C. Lessel, *Jno. Borton.
26. " St. Matthias *James E. Curren, Wm. Lovett.
27. Harrietsfield *John H. Harvey, *Jno. Y. Payzant.
28. Herring Cove *†James Baker, *†Henry Bennett.
29. Horton Capt. Tuzo, Charles Smith,
 *Samuel Prat.
30. Hubbard's Cove Charles J. Wylde, *Francis Mason.
31. LaHave *James Simmonds, Peter Lynch.
32. Liverpool *Dr. H. G. Farish, John Geo. Pyke,
 Hon. W. B. Vail, *Frank G. Forbes.
33. Lockeport *James E. Richardson, *Geo. Redding.
34. Londonderry *†Geo. Romans, *†Wm. F. Jennison.
35. Lunenburg *James Rudolf, Joseph Rudolf,
 *Chas. Edwin Kaulback, *Daniel Rudolf.
36. Mahone Bay Lewis Knaut, James M. Metzler,
 *Dr. Charles Gray.
37. Maitland *Nelson Murphy, *James Hennigar,
 Robt. E. King.
38. Manchester Maynard Bowman, J. Godfrey Smith.
39. Melford *†James Henry Carr.
40. New Glasgow *†A. O. Pritchard, *†J. B. Moorman,
 *†W. D. Taunton, *†Newton Drake.
41. Newport Nelson Woolaver, *J. F. Cochran,
 *Charles Fuder, *Luther Mumford.
42. New Ross Capt. G. H. Windrow, *John H. Keddy.
43. Parrsboro' *A. S. Townshend, *S. W. Smith,
 *Robt. Aikman, *Wells Cole.

MINUTES

FIRST DAY.

FRIDAY JUNE, 27TH, 1890.

THE TWENTY-FIRST SESSION OF THE DIOCESAN SYNOD OF NOVA SCOTIA assembled for divine service in the Cathedral Church of St. Luke, Halifax, on Friday June 27th, 1890, at 11 a.m.

The Holy Communion was administered, the Lord Bishop of the Diocese being celebrant. The Epistle was read by the Right Reverend W. D. Walker, Bishop of North Dacotah, the Gospel by the Right Rev. W. S. Perry, Bishop of Iowa. An eloquent and powerful sermon was preached by the Right Rev. T. U. Dudley, Bishop of Kentucky, which was listened to by the Synod with deep interest and attention.

The Synod met for organization at 3 p.m. The chair being taken by the Bishop of Nova Scotia. Prayers were said by the chairman.

The roll of lay representatives was laid on the table by the chairman. The roll of the clergy was called by the Very Rev. the Dean, in the temporary absence of the Clerical Secretary, when 70 were found to be present. The roll of Laity was called by the Lay Secretary, when 49 answered to their names.

The Rev. Canon Partridge, D.D., was re-elected Clerical Secretary.

On motion, all residing clergy and lay delegates who attended the celebration at Windsor, and subsequently all visiting clergy, were admitted to the floor of the house.

A number of substitutes claimed seats in the Synod, in the absence of the regular representatives, and were admitted to their seats.

New Glasgow and Trinity, Halifax, were added to the roll of parishes.

The Committee on Credentials having reported favorably on case of St. Matthias, Halifax.

Hon. A. G. Jones moved, seconded by Mr. W. C. Silver,

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That the Committee having reported favorably on St. Matthias, Halifax, the names of its representative, as elected, be called.

Carried.

Mr. R. E. Harris appealed against the action of the Committee on Credentials in not reporting in favor of the admission to the roll of All Saint's Milton. The appeal was referred to the Standing Committee on Credentials, together with Hon. Judge Ritchie, Hon. W. B. Vail, Mr. G. J. Pyke, and Mr. H. J. Cundall.

The Lord Bishop addressed the Synod.

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 unailing 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 Communions 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 Communions 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."

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to persuade several of such and fellowship; or, as is seen in a kind of Federation, they caused their separation by differences as sunk out later, that there is no understanding, and, the differences never, the end which they have not been attained, while the still make themselves felt. From the Church, have statements of doctrine the causes, their position is part of the terms of union, it is requisite that it should be stated in terms accepted by all of the above Articles is that the Holy Scriptures are the substance of the faith, which is the substance of the faith, and more simple and more direct by Christ, as the outward

The Articles are thus far absolutely necessary. The fourth Article be found to stress upon the *fact* of the Episcopal regimen "when the light of history, and that all by internal differences, and through this organization, instituted the "one body" let it be considered that Christians might accept the rate and apart from one that, union upon extended Christianity having failed they have not been causes for those who are now for the Historic Episcopate and which will keep us all the knowledge of the Son of Christ's Church, come the *Symbols* of the Universal and Head.

for bringing this subject to a close. One of the Resolutions is:—

The constituted authorities of so far as may be, in concert hold themselves in readiness that which has already been of America) with the representative English-speaking races, either towards corporate union, or the way for fuller organic

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 Communion 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 me 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 of 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 one 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

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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 canvasser 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.

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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 cast-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.

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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 trust 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 cannot 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

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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 Betsy 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

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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 St. 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. I'm Churchwarden this." What a blessing to our worship by your presence that, inside or outside, the influence by the carefulness of the hymns! What a blessing by your own private ruling as well as of your children."

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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—814 " " 1006 "	1820
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 L. 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 bare 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.

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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, kind y 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, self-denial, 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."

The Treasurer reported from the Committee on Credentials the names of those parishes whose assessment had not been paid.

On motion of Rev. C. Moore and Rev. F. H. Almon, the minutes of the last day of the previous session were read and confirmed.

The following distinguished visitors were accorded seats on the right and left of the chair, and were heartily welcomed by the chairman, viz: the Bishops of Iowa, Kentucky and North Dakota. The Rev. Prof. Clark of Trinity College, Toronto, and the Rev. Mr. Richmond, of Orange, N. J., were invited to take seats on the floor of the house.

The appointment of committees was proceeded with.

1.—Executive Committee :

The election resulted as follows:—

The Very Rev. The Dean,	Hon. Judge Ritchie,
Ven. Archdeacon Kaulbach,	Mr. Andrew Vizard,
Rev. Canon Partridge,	“ E. P. Archbold,
“ Canon Maynard,	Hon. A. G. Jones,
“ Dr. Bowman,	Mr. J. T. Wylde,
“ C. W. McCully,	“ W. C. Silver,
“ F. H. Almon,	“ C. B. Bullock,
“ S. Weston Jones,	“ Thomas Brown,
“ Dyson Hague.	Dr. H. Y. Hind,

Rev. Canon Partridge, *Secretary*,
Mr. R. J. Wilson, *Lay Secretary*.

2.—Finance Committee:

Rev. Dr. Bowman,	Dr. H. Pryor,
Mr. J. T. Wylde,	Mr. H. J. Cundall.

On motion the Synod adjourned till to-morrow, Saturday at 3 p.m.

SECOND DAY.

SATURDAY, June 28th.

The Synod re-assembled at 3 p.m. The Lord Bishop in the Chair.

Prayers were said by the chairman.

The Minutes were read and confirmed.

The Chairman ruled that the roll need not be called after the first day.

The appointment of Committees was first proceeded with.

Moved by Ven. Archdeacon Smith, seconded by Rev. W. J. Ancient,

That the Investment Committee consist of seven members. Carried.

The committee was then elected as follows:—

The Very Rev. The Dean,	Mr. C. B. Bullock,
Rev. Dr. Bowman,	“ W. C. Silver,
“ J. O. Ruggles,	Hon. A. G. Jones,
	Mr. C. S. Harrington.

The Chair declared them elected.

On the Church Endowment Fund Committee, the Hon. W. B. Vail was elected in place of Mr. Wm. Gossip, deceased.

On the Board of Home Missions, the following gentlemen were elected to fill the places of those retiring, by rotation:—

Mr. J. Y. Payz
“ W. H. Wis
“ E. D. Meyr
“ A. Vizard,
Col. C. J. Stew
Mr. M. Bowma

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RDAY, June 28th.

The Lord Bishop in

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Bullock,
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Committee, the Hon.
Wm. Gossip, deceased.
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retiring, by rotation:—

Mr. J. Y. Payzant,	Mr. A. DeB. Tremaine,
“ W. H. Wiswell,	“ C. C. Blackadar,
“ E. D. Meynell,	D. M. Smith,
“ A. Vizard,	Mr. A. P. Silver,
Col. C. J. Stewart,	Hon. Judge Townshend,
Mr. M. Bowman,	Mr. E. D. Tucker.

The Widows' and Orphans' Committee was reconstituted by the election of Rev. F. H. Almon and Rev. W. B. King, Messrs. A. C. Johnston and C. B. Bullock.

To the Committee on Endowment of Parishes, Messrs. J. T. Wylde and J. Y. Payzant were added.

On the Superannuation Fund Committee there were no vacancies.

The Quebec Scheme Committee was reconstituted as follows;—

The Very Rev. The Dean,	Mr. J. H. Balcam,
Rev. Canon Partridge,	“ W. H. Wiswell,
Mr. W. C. Silver,	“ E. D. Meynell,

Who were declared duly elected.

The Board of Foreign and Domestic Missions was elected:—

The Lord Bishop,	Mr. R. Uniacke,
The Very Rev. The Dean,	“ W. C. Silver, (Treas.)
Rev. Canon Partridge,	“ D. H. Whiston,
“ Rural Dean Filleul,	“ T. R. Jolly,
“ Dyson Hague,	Hon. A. G. Jones.
“ Dr. Bowman,	

The Temperance Committee, as re-organized, consists of—

Rev. J. H. Axford,	Mr. W. C. Silver,
“ W. J. Ancient,	“ J. H. Balcam,
“ G. B. Dodwell,	“ W. H. Wiswell,
“ Canon Brock,	“ R. J. Wilson,
“ C. W. McCully,	“ J. G. Foster,
“ H. How,	“ J. J. Hunt,
“ Dr. Ambrose,	“ C. M. Creed,
“ T. C. Mellor,	“ C. C. Blackadar,
“ K. C. Hind,	“ Thos. Brown,
“ Dr. Partridge,	“ J. Himmelman.

The Board of Discipline was elected:—

Very Rev. The Dean,	Mr. W. C. Silver,
Ven. Archdeacon Kaulbach,	“ J. H. Balcam,
Ven. Archdeacon Smith,	“ H. J. Cundall,
Rev. J. J. Ritchie,	“ T. Brown,
“ V. E. Harris,	“ J. T. Wylde,
“ Dr. Ambrose,	Capt. Tuzo.
“ Dr. Nichols,	Mr. W. Dunbar,
“ F. H. Almon,	“ A. Vizard,
“ Canon Maynard,	Judge Ritchie,
“ Dr. Bowman,	Hon. A. G. Jones,
“ W. J. Ancient,	Mr. P. Lynch,
“ H. D. deBlois,	“ C. S. Harrington,
	“ J. J. Hunt.

The Committee on Education was reconstituted thus:—

Rev. Dr. Willets,	Mr. C. S. Harrington, Q. C.,
" Prof. Vroom,	" W. C. Silver,
" A. Miller,	" C. B. Bullock,
" D. Hague,	" J. G. Foster,
" Canon Brock,	" J. Y. Payzant,
" Dr. Bowman,	" D. P. Allison.

The Committee on Sunday Schools was elected:—

Ven. J. A. Kaulbach,	Rev. C. W. McCully,
Rev. Dr. Partridge,	" T. C. Mellor,
" V. E. Harris,	Mr. J. G. Smith,
" W. B. King,	" C. C. Blackadar,
" D. Hague,	" J. C. Mahon.
" N. LeMoine,	

The Committee on Organizations in Parishes was dropped.

The Committee on S. P. C. K. Depository:—

Rev. Canon Partridge,	Ven. J. A. Kaulbach,
" W. B. King,	Mr. D. H. Whiston,
" D. Hague,	" T. C. Mahon,
" Dr. Bowman,	" C. C. Blackadar,
" W. Ellis,	" W. C. Silver,
" N. LeMoine,	" J. J. Hunt.
" J. O. Ruggles,	

The Auditors, Mr. Thos. Brown and Mr. W. H. Wiswell, were re-elected.

The Treasurer, Very Rev. The Dean, was re-elected.

The Report of the Special Committee on Credentials was presented and read by the Clerical Secretary.

Report of the Committee on Credentials.

The Special Committee on Credentials beg to report on the appeal of Mr. Robert E. Harris against the action of the Standing Committee on Credentials in not reporting in favor of the admission to the roll of the Mission of All Saints, Milton, Yarmouth, sustaining the action of the Committee on the ground that the Chapel of Ease or "Mission of All Saints," Milton is held by the Corporation of Trinity Church, Yarmouth, in possession, and therefore cannot be regarded as a district under charge of a separate clergyman.

EDWIN GILPIN, *Chairman.*

The Report of Committee on Unification of the Church in Canada was presented and read by Rev. Rural Dean Moore.

Report of the

To the Diocese

The Commi consider the rel the Provincial Church of Briti tion, and furthe Diocese may b of the Provincie beg leave to rep

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Report of the Committee on Unification of the Church in Canada.

To the Diocesan Synod of Nova Scotia.

The Committee appointed at the last session of this Synod "to fully consider the relations now existing between the various Dioceses and the Provincial Synod and also the possibility of uniting the whole Church of British North America under one Ecclesiastical Jurisdiction, and further consider how far the interests of the Church in this Diocese may be affected by the objects embraced in the resolution of the Provincial Synod on the subject of Unification of the Church, beg leave to report:—"

1.—That the idea of Unification of the Provinces and Dioceses in British North America commends itself strongly to the minds of your committee as a step towards bringing about the desire of the Blessed Master "that they all may be one."

2.—Having consulted with the authorities of the other Dioceses concerned, your committee foresee that difficulties will arise in the carrying out of the grand design of Uniting all the Dioceses of Canada.

3.—Your Committee nevertheless deem it highly desirable to appoint two Delegates to represent this Diocese at the Conference to be held in the City of Winnipeg, on Friday the 15th August, next.

All of which is respectfully submitted,

DAVID C. MOORE, *Convener.*

Moved by Rev. T. W. Johnston, seconded by Rev. H. deBlois,

That the report be received and adopted.

Moved in amendment by Hon. A. G. Jones, seconded by Rev. J. J. Ritchie,

That the motion to adopt lie on the table for the present. *Carried.*

Moved by Rev. Dr. Bowman, seconded by Mr. H. J. Cundall,

That the report be re-committed for alteration. *Carried.*

The Report of the Special Committee on W. & O. Fund was presented and read by Rev. F. H. Almon.

Report of the Special Committee on W. & O. Fund,

Was presented and read by the Rev. F. H. Almon.

The Committee appointed to raise funds towards increasing income of Widows' and Orphans' Fund, report that, while they regret that from various causes they have not been able to accomplish this object, they believe that it can be effected if the resolutions they submit are approved of by the Synod, acted upon by the Standing Committee of the Fund, and earnestly supported by the Clergy and Laity of the Diocese.

They have proposed to the Standing Committee of the Fund that instead of continuing to require all applicants for Certificates for

Pensions, who have not joined the Fund within one year from taking Orders or admission into the Diocese, to pay back premiums for every year of their minority in the Diocese, to admit them on payment of ten dollars.

They have brought before most of the clergy the needs of the Fund and the necessity of regular increased collections in the different churches of the Diocese.

They regret to notice the small amounts collected in many churches, and the number in which no collection was made last year.

They call attention to the fact that out of 52 clergy subscribing to the Fund, 13 are not *now* residing in the Diocese. Only 39 of the clergy of the Diocese are subscribers, and that about 52 of our clergy are not, and therefore, not personally interested in its success. So that it cannot, while so many of the clergy neglect to obtain Certificates of Pension, be considered as fulfilling the intention of its founders, namely, to provide assistance generally to the Widows and Orphans of the clergy.

The annual income of the Fund, from interest of investments, from annual premiums of the clergy, from donations and collections, has for some time been less than the annual pensions of the many widows receiving allowances, hence the debt increases and amounted at the end of 1889 to \$1286.90.

Unless the income be steadily increased, the pensions to widows must be reduced from \$175, now paid, to \$100 a year, the amount the Fund is pledged by their Certificates to pay. The following extracts from the Report of the Standing Committee of the Fund demand the serious attention of the Synod:—

“The interest derived from investments, together with subscriptions from parishes, is quite sufficient to pay \$100 a year, as originally proposed. But no Diocese should be content with that. Few widows of the clergy have private incomes, and the small amount guaranteed would hardly clothe them, to say nothing more. A very heavy burden would be removed from the hearts of our poorly paid and hard worked clergy if they knew that the church would not allow their widows and families to starve in case of their death.”

“Membership in the Fund means a yearly premium and a yearly collection from their parishes. This would be a material help to the Fund and would place it out of debt. Entrance in the Fund after the lapse of some years necessitates the payment of back premiums, which places too heavy a burden in most cases, the result being that the clergyman never joins. It is probable that at the next meeting of the Synod this question of back premiums will be pressed on the attention of the Church, with the view of substituting some small sum as a fine. If this could be done, doubtless the effect would be to bring all the clergy not yet on the Fund into line with their brethren. The Committee earnestly urge upon the laymen of the Diocese that here is an opportunity for greater liberality. There is no worthier object for bequests. The Fund is administered with the utmost impartiality.”

In conclusion, they submit that a Fund which aims to provide an adequate pension for the Widows and Orphans of the clergy of this Diocese (a class whose incomes are usually so small that they are unable to make that provision for their families and widows that prudent men in better paid avocations can do) surely should easily secure the sympathy and steady support of the members of our Church, and

if properly advised, support that in its approval of by the 5th rule from ordination shall direct, by substituting an

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if properly advocated and wisely administered must obtain all the support that is needed. They therefore urge the Synod to express its approval of the Standing Committee using the power given them by the 5th rule of the Fund, of admitting applicants after one year from ordination or admission into the Diocese on such terms as they shall direct, by ceasing to require payments of back premiums and substituting an admission fee of ten dollars.

They believe the result of this change would be a large accession of members, an increase of premiums, donations and collections in parishes, and an extension to Widows and Orphans of the great benefits of this Fund. They ask the Synod to declare plainly that considering the pressing needs of this Fund it is the duty of the Standing Committee not only wisely to invest the funds of the Society and to fix the amount of pension that the Funds can safely pay over the promised sum of \$100 a year, but also to raise subscriptions from the Laity, to increase the investments of the Fund so as to raise a larger and reliable income, and constantly to urge on the clergy the necessity of regularly and urgently pressing the claims of this Fund on the sympathy and regular annual offerings of their congregations.

And this constant advocacy by the clergy of the claims of the Widows' and Orphans' Fund is absolutely necessary on account of the many religious and benevolent objects which are brought before congregations, and have a tendency to cause an old and needed charity like the Widows' and Orphans' Fund, unless constantly pleaded, to be neglected and forgotten.

They earnestly recommend the adoption by the Synod of the resolutions they append to their report.

F. H. ALMON, Chairman.
N. LEMOINE.
JOHN AMBROSE.
A. G. JONES.
J. J. HUNT.
FRANCIS H. W. ARCHBOLD.

Whereas, This Synod considers that the Widows' and Orphans' Fund of the Diocese requires a large increase of its annual income to enable it to make adequate provision for the Widows and Orphans of the Clergy, it strongly recommends all the Clergy to obtain Certificates of Pensions, and to make annual collections for the fund in their churches, and to explain to their congregations its great claim on their sympathy and aid.

Whereas, The regulation of the Standing Committee of the fund, requiring all applicants for Certificates of Pensions who do not apply before the period of one year from their ordination or admission into the Diocese, to pay the premium of every year of their service in the Diocese, has been found too heavy a burden by many on the clergy, and by excluding them from membership prevents their families, in the event of their death receiving benefit from this fund. The Synod recommends the committee to admit such applicants on their paying an admission fee of ten dollars.

The Standing Committee are also recommended to use every effort in their power, as soon as possible to obtain subscriptions from the members of the Church of England in the Diocese to increase the vested capital of the fund, and constantly to urge on the clergy to be most earnest and persevering in their efforts to impress on their congregations their duty to make regular and generous offerings, to enable the fund to make a liberal provision for the support of the Widows and Orphans of the Clergy of the Diocese.

Moved by Rev. Dr. Bowman, seconded by Rev. T. W. Johnston,

That the report be received and made the order of the day for Monday.
Carried.

The Report of the Executive Committee was presented and read by the Clerical Secretary.

Report of the Executive Committee.

The Executive Committee present the following schedule of business to come before the Synod, so far as is known to them at present.

The following amendment of Canon VI. was passed for confirmation :—

1. *Whereas*, a full and accurate view of the State of the Church in the Diocese from time to time is not only highly useful and expedient, but also absolutely necessary for the well being and growth of the Church, therefore be it enacted—

1. That every Clergyman in charge of a Parish or Mission, or if the Parish be vacant, the Wardens, shall furnish statistical returns, according to Schedules prepared by the Secretary and the Executive Committee and approved by the Bishop.

2. That every Clergyman not regularly settled in a Parish or Church, and holding the Bishop's License, shall also make similar returns by filling in clauses in foregoing Schedules which may cover any occasional Services he may have performed.

3. That every Licensed Lay-Reader shall also furnish to the Incumbent or in the case of a vacant Parish or of a District separated from a Parish to the Rural Dean, similar returns for the Parish or District to which he is licensed, filling in clauses in foregoing Schedules which may apply to his office.

4. That every Rural Dean shall furnish statements concerning his Chapter according to Schedule prepared by the Bishop.

5. That blank forms shall be issued by the Bishop through the Clerical Secretary of the Synod to all persons from whom the aforesaid reports are required.

6. That all such returns shall be duly filled up to the thirty-first day of December, and be sent in each year on or before the last day of January, to the Rural Dean, who shall tabulate all such reports according to Schedules prepared by the Secretary, and send them together with his decennial report to the Bishop or his commissary, who shall lay all such returns before the Executive Committee.

7. That the Secretary of the Executive Committee shall tabulate all such reports and submit the same duly signed by the Bishop or his commissary, on the first day of every Session of the Synod, and that these Statistical Returns shall be printed and published with each B. H. M. Report.

8. That no grant shall henceforth be payable to any Clergyman from Diocesan Funds in default of rendering said returns so long as any such default shall continue.

9. The Reports required by this Canon to be received as far as possible in place of other returns at present made by the Clergy.

The following on the Precedence require confirmation.

1. When the regulations by the following—

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2. When a taken his seat, of the regular week the Report the adjournment

3. That "I Article II. of the

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RESOLUTION
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The following recommendations of the Special Committee on the Precedence of Provisional Representatives will also require confirmation :—

1. When the precedence of Provisional Representatives is not regulated by the certificate of appointment, it shall be regulated as follows—

(1.) If more than one person is named in any certificate, then in the order in which they are named.

(2.) If there is more than one certificate, then according to the alphabetical order of the initials of the surname.

2. When a Provisional Representative shall have been called and taken his seat, he shall retain it during the session to the exclusion of the regular Representative; but if the Synod adjourns for over a week the Representatives shall be entitled to take their seats after the adjournment as at the commencement of a new session.

3. That "Representative" be substituted for "Delegate" in Article II. of the Constitution.

Hon. Judge Townshend's motion :—

That the existing arrangement for making up the salary of the Bishop of the Diocese is not satisfactory, and that immediate action should be taken by the Synod for the purpose of securing a principal sum sufficient when invested to yield the entire income of six thousand dollars.

In reference to this resolution the Executive Committee are of opinion that the present time is inopportune for making an effort to raise a principal sum to meet the deficiency in the Episcopal stipend, and recommend that an additional amount be assessed on the parishes to make it up.

The following subject will come before the Synod for consideration :—

RESOLUTION OF THE PROVINCIAL SYNOD OF CANADA ON THE SUBJECT OF THE UNION OF THE BRANCHES OF THE ANGLICAN CHURCH IN BRITISH NORTH AMERICA.

During the session of the Provincial Synod of the Church of England in Canada, held at Montreal September 11-19, 1889, it was moved by Charles Jenkins, seconded by Rev. Canon Brigstocke—

That whereas, at the Provincial Synod meeting of 1886, resolutions were passed indicative of a desire to unite and consolidate the various branches of the Church of England in British North America:

And whereas, the Ecclesiastical Province of Canada, under the existing organization of its Provincial Synod, being the oldest and largest consolidated portion of the Church of England in British North America, would be the best qualified to take the initial step in this supremely important matter:

Be it therefore resolved, That a Committee be appointed which shall be authorized to invite a conference of representatives from all the dioceses in British North America and confer with them, and if possible agree with them upon some ground upon which such union may be formed, the same to be submitted to the Synod of every Diocese for their consideration before next meeting of Provincial Synod, and to report. The committee to consist of the Rev. Dr. Partridge, Dean Norman, Provost Body, Canon Brigstocke, Dean Carmichael, Canon White, Rev. W. A. Young, Rev. E. M. Bland, Messrs. C. S. Harrington, R. W. Heneker, Judge Benson, Hon. D. L. Hanington, Dr. Johnson, Messrs. C. Jenkins, R. T. Walkem and George Elliot, Dean Carmichael to be Chairman.—Carried unanimously.

The resolution was sent to the Upper House with the request that a committee of that House should be appointed to act with that appointed by the Lower House. The Upper House concurred and nominated the Bishops of Toronto, Huron, and Nova Scotia as such committee.

MINUTES OF MEETING OF COMMITTEE.

On 18th September, 1889, at 12.30 p. m., the Joint Committee met.

Present: The Lord Bishops of Toronto, Huron and Nova Scotia; Rev. Dean Carmichael, Canons Brigstocke, White, Partridge, Provost Body, E. M. Bland, Messrs. Walkem, Hanington, Jenkins, Judge Benson, Dr. Johnson.

The Bishop of Toronto presided, and opened the meeting with prayer.

Messrs. Richard T. Walkem and Charles Jenkins were appointed Secretaries.

Moved by R. T. Walkem, seconded by C. Jenkins—

That the secretaries do communicate the resolution of the Provincial Synod forthwith to the several Diocesan Synods in British North America, and to the bishops of all the Dioceses, and request them to take steps to appoint two delegates to attend a meeting at such time and place as shall be fixed by the Chairman of this Committee, the Lord Bishop of the Diocese of Toronto, to consider and frame a scheme for the union of the Church in British North America, to be submitted to the Synod of every Diocese for its adoption prior to next meeting of Provincial Synod.—Carried.

Moved by Rev. Provost Body, seconded by Hon. D. L. Hanington—

That the secretaries be instructed to communicate the action of this Committee with regard to the proposed conference to their Lordships the Bishops of the several dioceses in British North America, and to respectfully request their Lordships to announce to their several Diocesan Synods at their next meeting the action of the Provincial Synod.—Carried.

The Lord Bishop of Toronto having expressed a desire that the place and time of the meeting of the conference should be fixed by the Committee, it was moved by Very Rev. Dean Carmichael, seconded by Hon. D. L. Hanington—

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That the place of the conference be the City of Winnipeg.—Carried.

And it was further moved by Rev. Provost Body, seconded by Rev. E. M. Bland—

That the conference be held in September, 1890.—Carried.

Moved by Rev. Provost Body, seconded by Rev. E. M. Bland—

That the Bishop of Toronto and the Secretaries be a sub-committee to draft the communication to the several Synods.—Carried.

Without formal resolution it was agreed that after the Secretaries should have heard from the several Dioceses, this Committee would meet in Montreal about a year hence, and that the Lower House should be asked to authorize the communication of our proceedings to the Provincial Synod of Rupert's Land.*

The meeting then adjourned.

CHARLES JENKINS,)
RICHARD T. WALKEM,) *Secretaries.*

*NOTE.—The authority asked for was subsequently granted by the Provincial Synod.

The Synod will elect a representative on the Board of Governors of King's College, Windsor, for the next four years, in place of Rev. Canon Partridge.

The following committees are expected to report:—

Special Committee on W. & O. Fund.
 " on removal of Incapable Rectors.
 " on Unification of the Church in Canada.
 " on Systematic Giving.
 " on the See House.
 " Superannuation Fund.
 Executive Committee.
 Board of Home Missions.
 Board of Dom. and Foreign Missions.
 Committee on Church Endowment Fund.
 " Widows' and Orphans.
 " Temperance.
 " Sunday Schools.
 " S. P. C. K. Depository.
 " Parish Registers.

FRANCIS PARTRIDGE,
Clerical Secretary.

R. J. WILSON,
Lay Secretary.

Halifax, May 10th, 1890.

SUPPLEMENTARY REPORT OF THE EXECUTIVE COMMITTEE.

REPORT OF SUB-COMMITTEE ON SEE HOUSE.

TO THE EXECUTIVE COMMITTEE OF THE DIOCESAN SYNOD OF NOVA SCOTIA:

The Committee entrusted with the purchase of a See House for the Bishop of Nova Scotia beg to report as follows:—

1st. That a number of Churchmen, at a meeting called for that purpose, decided to open a subscription list with the object of purchasing a See House, in accordance with the resolution of the last Synod.

2nd. That the terms on which the subscription list was opened and signed are hereto annexed.

3rd. That in response thereto, subscriptions to the amount of \$839.50 have been made up to the present time; of which the sum of \$839.50 has been paid.

4th. That at a joint meeting of your Committee with the Executive Committee of the Synod and other Churchmen, at which the Bishop was present, it was stated that the house now occupied by the Bishop had been purchased at auction by Thomas Brown for six thousand two hundred dollars (\$6,200.00) and was now offered to the Committee at the same price for a See House. That after consideration it was unanimously decided that the same should be acquired, and that a sum of eighteen hundred dollars (\$1800), in addition to the purchase money, should be borrowed, making in all eight thousand dollars (\$8000), for the purpose of necessary alterations and repairs.

5th. That in pursuance of this decision and at the request of the said Joint Committee, in order to raise the necessary amount for the purchase and repairs, in addition to a mortgage given on the property, the following persons: Hon. A. G. Jones, Charles J. Townshend, William C. Silver, F. W. Bullock and Charles J. Stewart, made a collateral bond to the mortgagee to secure the repayment of the eight thousand dollars (\$8000) borrowed and interest at five per cent.

6th. That the Committee being undecided at the time in whom the title should be vested, that is to say, whether in the Diocesan Synod of Nova Scotia or in the Bishop of Nova Scotia as a corporation sole, the title was temporarily vested in Alfred E. Silver, Esq., who made the necessary mortgage and who is prepared to convey the same in whatever way the Committee may deem best or the Synod.

7th. That the eighteen hundred dollars (\$1800) over and above the cost price, has been expended in making such repairs and alterations as were considered necessary, and there has been expended besides and in addition, two hundred and eighty-seven dollars and forty-one cents (\$287.41).

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8th. That before acquiring the property, the Committee conferred with the Bishop, who approved of the selection of the house, and the alterations and repairs were made under his direction. That the Bishop has, in addition to the above, expended a considerable sum out of his own pocket.

9th. That his Lordship agreed to accept the property as a See House on the terms of paying the interest on the mortgage, the insurance, taxes, and keeping the house in substantial repair, with the understanding that as the subscriptions were collected they should be appropriated to the principal of the mortgage and thus reduce his liability.

10th. That the Committee are informed by the mortgagee that, although more than one year's interest is due, amounting, up to February 25, 1890, to five hundred and twenty dollars and eighty-seven cents (\$520.87), it has not been paid, his Lordship assigning as a reason for his inability to meet the same, the non-payment of a large portion of the salary guaranteed to him by the Synod on his accepting the See.

11th. The Bondsmen, some of whom are on the Committee, think it right to bring this promptly to the notice of the Executive Committee, in order that measures may be at once taken to relieve them from a responsibility which may be inconvenient to themselves as well as to the Bishop.

12th. It is the opinion of the Committee that the title to the See House should be vested in the Diocesan Synod, subject to the mortgage.

A. G. JONES,
CHARLES J. TOWNSHEND,
W. C. SILVER.

REPORT OF THE SUB-COMMITTEE ON THE INCOME OF THE SEE.

The Sub-committee appointed by the Executive Committee of Synod to examine into the state of the Income of the See of Nova Scotia have to report:

That the securities for that portion of the Bishop's income under the immediate control of the Diocesan Synod are deposited in the Bank of Nova Scotia where they have been examined and found correct. They consist of—

Halifax City Water Bond	\$ 389 33	yielding	\$ 21 40
" Consolidated	500 00	"	25 00
2 Fredericton Bonds	2000 00	"	100 00
Tennessee Bonds	993 25	"	14 92
N. Y. Railroad Central Bond	1000 00	"	50 00
Mortgage of W. D. Harrington	7786 67	"	389 33
" Robert Sedgewick	3500 00	"	210 00
" I. & C. Graham	3000 00	"	180 00
" P. Power	309 74	"	18 60
Savings' Bank Book	102 00	"	3 00
Total	\$19580 99	"	\$1012 25

Owing to a reduction in the Government Consols the income derived from England falls short of that for the year ending April, 1889, by \$107.75, and of the estimated amount by \$100.85.

Taking as above as due from investments.....	\$1012 25
from England.....	2835 12
	\$3847 37
There remains to be collected from Assessments.....	2152 63
to make up the Episcopal income to.....	\$6000 00

By the Treasurers report there is due to the Bishop:

For year ending April, 1889.....	\$1247 81
" " " 1890.....	789 48
	\$2037 29

The Diocese has been assessed \$2101.00 a year—\$51.63 less than sufficient on account of the diminution of interest from England.

For years ending 25th April, 1890.....	\$4202 00
Received for assessment to April, 1889.....	\$ 977 17
" " " 1890.....	1590 33
	\$2567 50

Due for assessment to April, 1889.....	\$ 290 00
" " " 1890.....	1344 50
	\$1634 50

The Committee beg to report on the above statement:

That there is due to the Bishop to 25th April, 1890.	\$2037 29
Assets to meet same—Arrears of assessments.....	\$1634 50
" of interest.....	344 66
	\$1979 16
Deficit.....	\$ 58 13

JOHN T. WYLDE, } *Sub*
C. BEVERLEY BULLOCK. } *Committee.*

Halifax, 6th May, 1890.

The Executive Committee recommend that the payment of the interest on See House purchase money be paid out of the money at credit of the Synod.

It is suggested that any moneys invested by the Synod be called in and re-invested in the See House.

FRANCIS PARTRIDGE, *Clerical Sec'y.*
R. J. WILSON, *Lay Sec'y.*

Moved by Hon. A. G. Jones, seconded by Rev. W. J. Ancient,

That the Synod adjourn at 5.30 p. m., to meet again at 8 p. m. to consider the Report of the Executive Committee.

Moved in
R. J. Wilson,
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Moved in amendment by Canon Brock, seconded by Mr. R. J. Wilson,

That the Synod adjourn at 5.30 to meet again on Monday at 3 p.m.

The amendment was *lost*. The motion was *carried*.

The Synod met at 8 p. m. pursuant to adjournment.

Prayers were said by the Chairman.

The first business taken up was the Report of the Executive Committee, and on that Report the amendments to Canon VI. passed at its last session. A slight clerical error having been rectified, it was moved by the Rev. Canon Partridge, seconded by Mr. W. C. Silver,

That the amendments of Canon VI. be confirmed. *Carried.*

Moved by Mr. R. J. Wilson, seconded by Mr. J. T. Wyld,

That the recommendation of the Credentials Committee on the precedence of provisional representatives be confirmed. *Carried.*

On motion, Judge Townshend's resolution relative to the Income of the Bishop, was deferred till the Supplementary Report of the Executive Committee be reached. *Carried.*

The Report of the Committee on the Unification of the Church was again taken up; the report as amended by the Committee being read.

The Rev. Rural Dean Moore moved the adoption of the report, together with the resolution, viz. —

That the Synod elect two representatives to the proposed conference at Winnipeg.

This was seconded by Rev. W. J. Ancient. The report was received and the resolution unanimously *carried*.

The Ven. Archdeacon Smith, D. D., and Dr. H. Y. Hind were then unanimously elected such delegates.

Moved by Rev. F. H. Almon, seconded by Rev. T. R. Gwillim,

That when the Synod adjourn, it adjourn to Monday at 3 p.m.

Moved in amendment by Dr. Partridge, seconded by Rev. Owen Jones,

That the Synod, when it adjourn, adjourn to Monday at 10 a.m.

The amendment was *lost*, the motion *carried*.

The Report of the Sub. Committee on See House, and the income of the See were then discussed.

Moved by Hon. A. G. Jones, seconded by Mr. W. C. Silver,

That the title of the See House be vested in the Diocesan Synod of Nova Scotia. *Carried.*

Moved by Hon. A. G. Jones, seconded by Mr. W. C. Silver,

That any money lying at the credit of the Synod be applied to the payment of the interest on the purchase money of the See House. *Carried.*

Moved by Hon. A. G. Jones, seconded by Col. Stewart,

That all money invested from accumulation of assessments in the name of the Synod be called in, and re-invested in the See House. *Carried.*

Moved by Hon. A. G. Jones, seconded by Rev. P. J. Fillet,

That the question of the income of the See be taken up on Monday immediately after the disposal of the report of the Special Committee on W. & O. Fund: with the Very Rev. The Dean in the chair, and with closed doors. *Carried.*

Mr. J. T. Wylde gave notice of motion with regard to a Committee to nominate two Committees.

Rev. W. J. Ancient gave notice with regard to Executive Committee report.

The Very Rev. The Dean gave notice of motion relative to Revision of Canons & Rules, of Order,

The Very Rev. The Dean gave notice of motion relative to signature of credentials of lay representatives.

On motion the Synod adjourned till Monday, 30th June, at 3 p.m.

THIRD DAY.

MONDAY, June 30th, 1890.

The Synod met pursuant to adjournment at 3 p.m.

Prayers were said by the Chairman. The Secretary proceeded to read the minutes, when a question arose as to the position of the Board of Discipline, described in the minutes as "elected," whereas the Act V. of the Constitution designates them as "appointed." The Chair being asked for a ruling on the point, decided that "appointed" meant by the Synod, unless otherwise expressly directed. The reading of the minutes was concluded; and they were confirmed.

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The order of the day was the Report of the Special Committee on W. & O. Fund, accompanied by a series of three resolutions, moved by Rev. F. H. Almon, seconded by Rev. Dr. Filleul. The resolutions were moved *en bloc* but were taken up and discussed one by one.

Resolution 1 was as follows:—

Whereas, this Synod considers that the Widows' and Orphans' Fund of the Diocese requires a large increase of its annual income to enable it to make adequate provision for the Widows' & Orphans' of the Clergy, it strongly recommends all the clergy to obtain certificates of pensions, and to make annual collections for the Fund in their Churches, and to explain to their congregations its great claims on their sympathy and aid.

On being put to the Synod it was passed *nem. con.*

Resolution 2, was as follows:—

Whereas, the regulations of the Standing Committee of the fund requiring all applicants for certificates of pensions who do not apply before the period of one year from their ordination or admission into the Diocese, to pay the premium of every year of their service in the Diocese, has been found too heavy a burden by many of the clergy, and by excluding them from membership prevents their families in the event of their death from receiving benefit from this Fund; the Synod recommends the Committee to admit such applicants on their paying an admission fee of ten dollars.

Moved in amendment by Hon. Judge Ritchie, seconded by the Very Rev. The Dean,

That Whereas, many of the Clergy have aided in the establishment of the Capital Fund of the Widows and Orphans by payment of many premiums and have therefore a vested right in the fund;

And Whereas, the proposed resolution would materially interfere with the stability of the Fund;

Therefore Resolved, that the present system be adhered to, but any clergyman now wishing to avail himself of the benefit of this Fund shall have the option of doing so by paying the same premium as he would have done if he were ten years older at the date of his first application than his actual age.

The amendment was put and *carried*.

Resolution 3 was then moved:

The Standing Committee are also recommended to use every effort in their power as soon as possible to obtain subscriptions from the members of the Church to increase the invested capital of the Fund, and constantly to urge on the Clergy to be most earnest and persevering in their efforts to impress on their congregations their duty to make regular and generous offerings to enable the Fund to make a liberal provision for the support of the widows and orphans of the Clergy of the Diocese.

To this resolution an amendment was proposed by Rev. Dr. Jones, seconded by the Clerical Secretary,

That all the words after the words "the invested Capital of the Fund" be struck out and the following be inserted:

That in consequence of the inadequacy of the Fund to provide pensions

of not less than \$200 for the widows of the Clergy, it be a requirement of the Synod that a sermon be preached and a collection be taken up each year in every parish and mission in the Diocese.

The amendment was put and *lost*. The resolution was *carried*.

The resolutions were then on motion put as a whole and *carried*.

Mr. W. C. Silver gave notice of motion respecting the Education Committee.

The Lay Secretary gave notice of motion respecting certificates of lay representatives.

Moved by Hon. A. G. Jones,

That when the Synod adjourn it adjourn to to-morrow at 10 a.m. *Carried*.

Moved by Hon. A. G. Jones,

That the question of the Episcopal Income be taken up to-morrow at 3 p.m. *Carried*.

Mr. E. L. Fenerty gave notice of motion regarding alteration of Acts X. and XI. of the Constitution.

On Motion the Synod adjourned to to-morrow, Tuesday at 10 a.m.

FOURTH DAY.

TUESDAY, July 1st, 1890.

The Synod assembled at 10 a.m. Prayers were said by the Chairman. The minutes were read and confirmed.

Rev. Dr. Bowman presented and read the Report of the Special Committee on the Superannuation Fund, moving its adoption.

Report of Committee on Superannuation Fund.

The Committee on the Superannuation Fund beg to report as follows:—

That the following amendments and additions be made to Superannuation Fund Rules in Board of Home Mission Report for 1887, page 24.

"It shall be one of the objects of the Board of Home Missions to provide for superannuated or incapacitated Clergymen; but no part of the funds shall be appropriated to this object except such as shall be specifically given and paid into the Synod therefor."

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1st. In accordance with the above, the Board of Home Missions will open special account for this object, to be called "The Superannuation Fund." This fund shall be formed and consist of all subscriptions, legacies, premiums and other contributions given and paid to the Synod for this special object, and of all benefits arising therefrom; and this Fund shall be held and applied to and for this object, and none other.

2nd. A Committee of four Laymen and two Clergymen shall be appointed in whom, together with the Bishop of the Diocese as chairman shall be vested the whole management of this Fund, and of whom one Clergyman and two Laymen shall retire at each regular session of the Synod, but they shall be eligible for re-election, the members who are to retire for the first time being those whose attendance shall have been least regular, and subsequently those whose names shall be first on the list.

3rd. The Diocesan Synod undertakes to pay from the proceeds of this Fund the pensions which may become due under the following Rules.

4th. Every clergyman to participate in the benefits of this Fund, and being incapacitated by age or otherwise, shall make application to the Committee, who, on finding the claim to be in accordance with the rules governing this Fund, shall grant him a sum in proportion to the time he has served in the Diocese, and which shall be regulated by the following scale:—

If he have served less than	7 consecutive years . . .	\$100 00 per annum.
" " more "	7 and less than 10 years	150 00 "
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Provided that no pension shall be granted to any incumbent until after the payment of his first half yearly premium.

NOTE.—Every application except in case of old age must be accompanied by a certificate of a regular medical practitioner as to the incapacity of the applicant.

5th. Every Clergyman entitled to participate in the benefits of this Fund, on attaining the age of 70 years, may retire from active duty, and, on so doing shall receive the amount of pension to which he is entitled in accordance with the foregoing scale; provided that he shall have served for a period of not less than 15 consecutive years in this Diocese.

6th. Every Clergyman of the Church of England in full orders within this Diocese shall within one year after taking such orders, or from his admission into the Diocese, apply to the Secretary for a Certificate of Pension, and shall pay the annual sum or premium as herein provided. Any applicant after such period or time shall only be permitted to receive such certificate on paying up all back premiums. Any clergyman who may be expelled from the Ministry, shall thereby be excluded from all participation in this Fund.

7th. Every Clergyman on being ordained or admitted into this Diocese, shall pay to the Treasurer of this Fund semi-annually as premium, a sum according to his age at the time of such ordination or admission, as follows :—

If under 30 years of age.....	\$3 00	each half year.
If over 30 and under 35 years..	3 50	"
" 35 " 40 " ..	4 00	"
" 40 " 45 " ..	4 50	"
" 45 " 50 " ..	5 50	"
" 50 ..	6 50	"

8th. Every Clergyman entitled to participate in the benefits of this Fund shall take an annual collection in its behalf.

9th. Any Clergyman leaving this Diocese shall surrender his certificate and receive one half of the amount of the premiums paid by him.

10th. The pension shall be for life unless circumstances should arise, either from the falling off the Funds or otherwise, which may make a revision necessary.

11th. If the pensioner resides out of this Diocese, sufficient proof of his identity shall accompany each draft for his pension.

12th. The pension and premium shall be paid half yearly in advance, viz :—on the 1st of January and the 1st of July in each year, and the pension shall commence on the first of those days that shall happen after it is granted, and terminate on the first of those days after the death of the pensioner, or by the happening of any other event by which such pension is to cease.

13th. If any incapacitated clergyman should be so far relieved from his disability as to be able to resume the discharge of his full clerical duty, the pension shall be suspended during his relief from disability.

14th. The above rules shall not be so construed as to prohibit any beneficiary from doing such light clerical duty as may be sanctioned by the Lord Bishop of the Diocese.

15th. None of the above rules or regulations shall be altered except at an ordinary meeting of the Synod, after a full year's notice of the proposed change.

Signed on behalf of the Committee,
JOHN AMBROSE, *Chairman.*

Moved by Ven. Archdeacon Smith, seconded by Rev. T. W. Johnston.

That the Report be received and discussed clause by clause. *Lost.*

The Lay Secretary raised the point of order that reports are now to be presented only, not discussed. The point of order was sustained.

The Rev. F. J. H. Axford presented and read the Report of the Committee on Temperance, giving notice that at the proper time he would move its adoption.

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Report of Committee on Temperance.

Your Committee have no actual work to report during the interim of the Synod's Sessions further than to state the present successful and useful work, of the Church of England Temperance Coffee House, but in consultation have agreed upon the following resolution :—

Resolved, That while we deplore the great evils produced by the excessive use of Intoxicants and the great need there is of the use of any and every means of suppressing these evils, by education, moral suasion and legislation ; we are yet of opinion that the time has not yet arrived when total prohibition can be successfully enforced.

All which is respectfully submitted,

(Signed.) FREDK. H. AXFORD, *Chairman*.

The Clerical Secretary presented and read the Report of the B. H. M.

Report of the Board of Home Missions.

The Board of Home Missions, in presenting their Annual Report, are obliged still to deplore a deficiency in the funds necessary to carry on the proper work of the Church. A glance at the Treasurer's accounts attached hereto, will show a large sum on the wrong side of the balance sheet. The Board have anxiously considered every plan of increasing the revenue for Home Missions without injury to other objects. In the autumn, sometime before the Thanksgiving, the Bishop issued a pastoral letter asking that the contributions of the faithful should be given to the Board, as a special offering, not to be interfered with by the usual collections. In response to this appeal about a thousand dollars were raised. Deputations were also sent to several of the largest parishes along the Intercolonial and W. & A. Railways, the Archdeacon taking the Western shore. The result of their work shews a decided increase in the amounts raised from the parishes, in some instances double last years collections having been sent in. But unless this can be done systematically every year, the efforts now made will prove but a flash in the pan. There are in reality only two sources from which any material increase in the resources of the Board can be derived. The first is from bequests. Very little has been done for the Church in this way by her wealthy members; and until those of her sons who have been blessed of God with inherited wealth, or have been endowed by Him with the gifts which amass wealth, give back some appreciable portion of what they have gained for His service, they cannot have done their duty to Him, and it is comparatively useless to press upon the poorer members the need of their doing more.

The second source is that of voluntary offerings. And the secret of increase from these is system. Either the tithes, or some other settled plan for each income whether great or small, whereby a fixed amount is set apart as God's share, and which is decided on principle in accordance with the real needs of the Church and the relative importance of the claims made upon her children, must be substituted for the spasmodic and irregular giving now practised by Church people. Could this be done, the Church's needs would be fully met.

But this is a principle which must be built up and carefully nursed, till from an infant it becomes a full grown man. The Board feels the need of some one of energy and determination, who will begin and persevere in this great work, not resting till the principle is allowed and acted upon universally throughout the Church; which action alone will relieve her from this ever increasing burden of debt, and the constant and harassing calls for more funds. Whether this can be best done by the appointment of a permanent Travelling agent, might well be a question to be settled at the ensuing Annual meeting to be held in July next. No question of greater importance can engage the attention of the Church at that time.

The new work undertaken by the Board last year, in faith that its income would be proportionately increased, has been prosecuted with vigour, and could be enlarged to almost any extent. It will be a lasting disgrace to the Church if any portion of this is obliged to be given up.

The receipts for the various funds are as follows:—

General Fund	\$4727 29
Widows' and Orphans' Fund.....	1931 83
Superannuation Fund.....	1145 07
Reserved Fund	283 00
Endowment Parochial Fund	1109 64
Bishopric Endowment Fund	14 92
Bishop's Income Assessment	473 50
King's College.....	1 91
Special Thanksgiving Offertories for B. H. M received before Dec. 31st, 1889.....	948 05
	—————\$10,633 21

These figures will shew the Funds at the disposal of the Board. It is also to be observed that the amounts here stated to have been received for the assessment for Bishop's income represent only the sums actually paid into the Secretary's office and passing through his books. In future nothing paid for this purpose will pass through the Secretary's books, but any monies paid through him will be handed over directly to the Treasurer, who will give his receipt therefor.

F. PARTRIDGE, *Secretary*.

The Clerical Secretary read the Report of Committee of Widows' and Orphans' Fund.

Report of the Widows' and Orphans' Fund Committee.

The Widows and Orphans of the Clergy Fund is a very important part of the machinery of a Diocese. Not only does it help the Clergy directly in their work by assuring them that in case of their death their families will not be left penniless; but a well conducted Fund of this nature is one of the great inducements to bring good men into the Diocese. If a clergyman has an offer of work here, one of the first questions he asks whether there is a Widows' and Orphans' Fund; and what are its conditions. Many of our country clergy are unable with their small pittances to insure their lives for an appreciable amount. But all can become members of the

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TRIDGE, *Secretary.*

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Widows' and Orphans' Fund. And as a matter of fact, many of our clergy have joined it.

The Widows' and Orphans' Fund of this Diocese can hardly be considered to be in a satisfactory condition, as regards the amount paid to the widows of the clergy. The interest derived from investments, together with the subscriptions from parishes, is quite sufficient to pay \$1000 a year, as originally proposed. But no Diocese should be content with that. Few widows of the clergy have private incomes; and the small amount guaranteed from this Fund would hardly clothe them, to say nothing more. And while it is not to be expected that this Fund should give them as good a living as their husbands earned while alive, it should certainly keep them from want. And a very heavy burden would be removed from the hearts of our poorly paid and hard worked clergy, if they knew that the church would not allow their widows and families to starve in case of their death.

It is a matter of regret that a larger proportion of the younger clergy do not take advantage of the benefits of the Fund. The amount paid to the widows is small; but it is better than nothing. Some of the clergy not yet on the Fund are unmarried; but even so, it is a question whether their duty to the Diocese should not induce them to become contributors to the Fund. Membership in the Fund means a yearly premium and a yearly collection from their parish. These would be a material help to the Fund and would place it out of debt. It must also be remembered that entrance on the Fund after the lapse of some years necessitates the payment of back premiums, which proves too heavy a burden in most cases, the result being that the clergyman never joins. It is probable that at the next meeting of the Synod this question of back premiums will be pressed on the attention of the church, with a view to substituting some fine. If this could be done, doubtless the effect would be to bring almost all the clergy not yet on the Fund into line with their Brethren. But the Committee earnestly urge upon the laymen of the Diocese, that here is an opportunity for greater liberality. There is no worthier object for bequests. The Fund is administered with the utmost impartiality.

The list of the Clergy upon the Fund for the current year is sub-joined; three Clergy have retired from the Fund, receiving 75 per cent. of premiums paid; one has died.

Almon, F. H.	Johnson, R.
Almon, H. L. A.	Johnstone, T. W.
Ambrose, J.	Jones, S. W.
Ansell, E.	Kaulbach, J. A.
Avery, R.	Lockward, J.
Axford, F. J. H.	Maynard, T.
Bambrick, R. D.	Maynard, G. F.
Ball, E. H.	Metzler, G.
Bell, J. L. (Eng.)	Morris, W. S. H.
Brine, R. F.	Moore, D. C.
Brown, A. (Ont.)	Martell, G. R.
Brown, P. H.	Nichols, E. E. B.
Davies, S.	Partridge, F.
DeBlois, H.	Padfield, J. (Eng.)
Dodwell, E. B.	Richardson, J. B. (Ont.)
Ellis, W.	Richey, T. S. (U. S.)
Forsythe, J.	Ruggles, J. O.

Gelling, W. E.	Sargent, J. P. (Man.)
Gibbons, S.	Sheraton, J. P. (Ont.)
Gilpin, E.	Spencer, J.
Greatorex, F. P.	Stamer, H.
Grindon, O. M. (Eng.)	Smith, J. S.
Hill, G. W.	Smith, D.
How, H.	Wilkins, L. M. (U. S.)
Heath, R. A.	Wilson, W. C.
Harley, H. A.	Wood, A. C. F. (N. F.)
Harley, A. W. M.	

The available funds for 1889, were derived from the following sources:—

Premiums of Clergy	\$ 536 84
Donations	5 50
Collections	526 64
Interest on Investments	1075 51

There is a very unusual proportion of Widows upon the Fund. This could not have been foreseen, but it causes the Fund to be unable to pay the full sum of \$200 a year, which at one period it had begun to pay. \$175.00 has been paid to each Widow this year.

With reference to the investments, there is no cause for alarm, beyond the constant decrease in value occurring all through the country. The actual payments of interest fluctuate somewhat in the regularity with which they are made, but all of them are as good as can, on an average with that of any similar fund, be expected.

The following is a list of parishes with their contributions to the Fund during the year 1889:—

Arichat	\$ 2 30
Albion Mines	7 00
Annapolis	17 00
Antigonish	3 25
Aylesford	5 05
Bridgetown	5 08
Bridgewater	9 20
Baldeck	4 77
Beaver Harbour	2 55
Charlottetown—St. Paul's	6 29
Chester	5 63
Cornwallis	3 59
Dartmouth	7 82
Digby	4 50
Falkland	6 50
Granville	2 45
Halifax—St. Stephen's	12 00
“ Trinity	10 24
“ St. George's	15 84
Hubbard's Cove	2 00
La Have—Don. Rev. G. D. Harris	5 00
Liverpool	8 00
Liverpool Road	2 17
Lockeport	5 10
Maitland	11 85
Mahone Bay	10 25
New Glasgow	3 55
New Ross	6 00

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New Dublin	2 67
Parrsboro'	10 15
Petite Riviere	1 80
Pugwash	4 00
Port Medway	4 05
Sackville	18 35
Ship Harbour	4 10
St. Margaret	4 00
Springhill	4 00
Sydney	16 69
Sydney Mines	23 25
Stewiacke	5 60
Tangier	7 15
Truro	26 09
Wilmot	2 74
Windsor	27 40
Weymouth	4 00
Yarmouth	35 63
Yarmouth—subs. Mrs. Tooker	5 00

The Committee earnestly begs that the Clergy will make a special effort to bring the claims of the Fund to the consideration of the Parishes, feeling sure that such a charitable object must always elicit a warm response.

Every Clergyman upon the Fund is required by Rule 7, to make at least one collection annually in its behalf.

The Treasurer's accounts duly audited, are herewith submitted.

F. PARTRIDGE, *Secretary.*

The Clerical Secretary read Report of the Committee on Superannuation Fund.

Report of Superannuation Fund Committee.

To the Board of Home Missions :

The Committee on the Superannuation Fund beg to present the following report :—

There are at present three clergymen upon this Fund, receiving \$200 each ; viz. Rev. J. Shaw Smith, Rev. Canon Maynard and Rev. J. O. Ruggies.

The income of the Fund is about \$1600 per annum, so that it is increasing rapidly. The whole question of the Superannuation Fund is under consideration of the Synod, and its constitution and rules will probably be modified at this session. It is contemplated to fix a regular scale of fees, payable yearly, in the same way as the W. and O. Fund premiums are paid, and to allow a larger annuity than the present rules provide in case of incapacity. Whether this can be wisely done or not, it is certain that \$200 is too small a sum to supply the needs of an aged or incapacitated clergyman, and should be increased to at least \$400.

The following parishes have sent in collections to the Fund during the year 1889 :

Weymouth	\$ 7 50
Truro	7 00
Yarmouth	22 29
Liverpool	21 75
Digby	4 51
Arichat	3 00
Rawdon	3 60
Windsor	5 00
Hubbard's Cove	2 00
Baddeck	3 95
Ship Harbour	80
Sydney	5 53
Lockeport	2 33
Beaver Harbour	2 41
New Dublin	2 67
Dartmouth—H. Creighton (don)	1 00
Beaver Harbour	2 41
Tangier	4 77
Chester	6 57
Cornwallis	52
Springhill	3 00

F. PARTRIDGE, *Secretary.*

The Clerical Secretary read Report of Committee on Systematic giving.

Report of Committee on Systematic Giving.

It is much to be regretted that this Committee has been deprived of the services to it of the Chairman, Archdeacon Weston Jones, who is away from the Diocese at present, in framing its report.

Your Committee recognize the great importance of the subject which has been assigned to them, and would venture to lay down one or two principles which have been present to their minds.

They believe that the multiplied needs of the Church in these days of mental and spiritual activity call for a much larger proportion of the substance wherewith God has blessed his people; and that this can only ultimately be gained by greater selfdenial on their part; less being spent on themselves, more on the definite charities of the Church.

They believe that there is a great deal of willingness to give on the part of Church people, which might be still more fully developed. This is evidenced by the sums of money which are evoked by some particular case which may appeal strongly to christian sympathies.

They believe further that the problem to be solved is how to direct this benevolent spirit into a regular and steady flow, instead of leaving it intermittent and spasmodic as at present; and that while many persons give systematically a large proportion of their income for the service of God, the large majority fall short of what the true principles of Christian giving demand from them.

While considering that there may be some difficulty in establishing directly from the New Testament the law of the tenth, it is quite clear that rather more than less is reasonably and properly to be expected from the Christian than from the Jewish Church, and that therefore there should be organization for the purpose of at least

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The Clerical
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Rev. L. M. W
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to Class I.; Revd
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Johnstone and E.
Revds. E. T. Wool
III. Rev. J. Harri

The Clergy now

CLASS I.

Rev. J. Ambrose,
" W. J. Ancient,
" F. J. H. Axfo
" E. H. Ball,
" G. B. Dodwell
" J. L. Downing
" H. D. deBlois
" Wm. Ellis,
" W. E. Gelling
" F. P. Greator
" D. C. Moore,
" D. Smith.

The accounts
submitted.

providing for the christian conscience the channels of giving, in due proportion to income and in regular and reliable system.

To this end your committee propose that this great subject be entrusted to a new committee to be at this session appointed, with instructions to meet at definite periods, who shall be required to push forward with all energy the great principles of systematic and proportionate giving.

1st.—To establish a society to be called The Society of the Treasury of God, binding its members to give at least a tenth of their income to His service in regular and set proportion.

2nd.—Endorsing the proposition to be made by the B. H. M. that they issue and help to circulate and occupy a portion of the space of a quarterly or perhaps eventually a monthly periodical, which shall report the applications for assistance which come before that Board, and keep the Church informed of the progress of the S. T. G.

3rd.—That the sum of \$100 be asked from the funds of the Synod to make a beginning.

FRANCIS PARTRIDGE, *for Chairman.*

The Clerical Secretary presented Report of Church Endowment Fund Committee.

Report of the Church Endowment Fund Committee.

The changes which have taken place during the past year are as follows:—

Rev. L. M. Wilkins has retired from Class I., his place being taken by Rev. H. D. deBlois, Rev. F. P. Greatorex has been advanced to Class I.; Revs. W. H. Groser and J. A. Richey have been removed by death; Revs. W. J. Lockyer, K. C. Hind and T. W. Johnstone and E. A. Harris have been placed on Class II.; and Revs. E. T. Woollard and J. E. Warner have been placed on Class III. Rev. J. Harrison has left the Diocese.

The Clergy now on the various Classes are as follows:—

CLASS I.	CLASS II.	CLASS III.
Rev. J. Ambrose,	Rev. R. D. Bambrick,	Rev. A. M. Bent,
" W. J. Ancient,	" P. H. Brown,	" C. H. Fullerton,
" F. J. H. Axford,	" G. H. Butler,	" R. A. Heath,
" E. H. Ball,	" Isaac Brock,	" J. Lockward,
" G. B. Dodwell,	" T. F. Draper,	" E. T. Woollard,
" J. L. Downing,	" S. Gibbons,	" J. M. Withycombe,
" H. D. deBlois,	" G. D. Harris,	" J. E. Warner.
" Wm. Ellis,	" K. C. Hind,	
" W. E. Gelling,	" T. W. Johnstone,	
" F. P. Greatorex,	" W. J. Lockyer,	
" D. C. Moore,	" G. R. Martell,	
" D. Smith,	" W. S. H. Morris,	
	" R. Smith,	
	" J. Spencer,	
	" E. A. Harris.	

The accounts of the Treasurer, duly audited, are herewith submitted.

F. PARTRIDGE, *Secretary.*

The Clerical Secretary read Report of Board of Domestic and Foreign Missions.

Report of the Board of Domestic and Foreign Missions.

The Board of Domestic and Foreign Missions in presenting its report to the Synod has little to record but a bare statement of contributions. Since the establishment of the Central Board of Domestic and Foreign Missions, of which every churchman and churchwoman in Canada is a member, this Board has been the medium of transmission of the offerings of the Diocese to the Treasurer of the Central Board. This Synod sends its representatives, in the person of the Bishop and of two clerical and two lay delegates, to the quarterly meetings of the Central Board, by whom the money raised for the various purposes of missionary operation throughout the entire church is carefully distributed. The whole amount raised during the three years, 1887-89, is \$81,315.08, of which Nova Scotia has sent \$4,358.43. This Diocese was for several years lowest on the list. It has now advanced one step. But the next Diocese above it is Niagara, with a contribution of \$8,880 for the three years. It is satisfactory to observe that Nova Scotia has begun to rise to its duty in the matter of Domestic and Foreign Missions, and there is no doubt that the next triennial period will see a substantial increase in the amounts given to this branch of Christ's work.

One very useful way in which Domestic Missions may be aided is by the support of one or more Indian boys or girls in the homes founded by Rev. E. F. Wilson. The Shingwauk and Wawanosh homes, the former for boys and the latter for girls, at Sault St. Marie, are well known. It is not so well known that Mr. Wilson, with that zeal and energy which has everywhere characterized his work, has established other homes in the North West at Elkhorn, Manitoba. Several Indian girls are already being supported by Sunday Schools in this Diocese. The cost per year for each is only \$40, and it would be a most practical way of helping missions and benefitting in every sense the aboriginal races should any benevolent churchman assume the amount necessary to maintain a child.

The great question of supporting missionaries sent into the foreign field from Canada was warmly discussed at Provincial Synod. It was wisely determined not at present to undertake this. But the S. P. G. has promised to take any duly qualified missionary proposed by the Canadian Church upon its list, using as his stipend amounts forwarded for that purpose from Canada. This again will prove a very definite and popular mode of applying our offerings for Foreign Missions, of which it is to be hoped that many of our church people will in the future avail themselves, and the ensuing Synod will not separate without an attempt being made to inaugurate a society to encourage systematic giving.

FRANCIS PARTRIDGE, *Secretary.*

Rev. H. D. DeBlois gave notice of motion regarding girls' school.

The Clerical Secretary read list of Parishes with their contributions to Home and Foreign Missions.

The Synod then
of King's College.

Rev. Canon Pa
Willets.

Rev. Canon
Woolland. Canon
Partridge. No
Partridge was de

The Report of
Fund was taken u

Rev. C. W. M
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May, 1894."

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Rev. P. H. Bro
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Rev. T. W. J
Synod respecting

Rev. Dr. Bow
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Resolved that the
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The Synod m

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Silver,

Resolved, That th
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The Synod then proceeded to the election of a governor of King's College.

Rev. Canon Partridge was nominated by Rev. President Willets.

Rev. Canon Brock was nominated by Rev. E. T. Woolland. Canon Brock withdrew in favor of Canon Partridge. No other nomination being made, Canon Partridge was declared duly elected.

The Report of the special Committee on Superannuation Fund was taken up for discussion as a whole.

Rev. C. W. McCully moved, seconded by Rev. H. A. Harley, the following amendment to clause 6 :

That clause 6 of report be amended by striking out the words "such period of time," and by the insertion of the words "thirty-first day of May, 1894."

After discussion the amendment was *withdrawn*.

Rev. P. H. Brown gave notice of motion for next session of Synod respecting qualification for beneficiaries.

Rev. T. W. Johnston gave notice of motion for next Synod respecting change of age.

Rev. Dr. Bowman's motion to adopt the report was put to the Synod and *carried*.

Moved by Rev. W. J. Ancient, seconded by Mr. W. C. Silver

Resolved that the Clergy of P. E. I. now and hereafter in active service shall be accorded the same privileges as the Clergy of Nova Scotia in relation to the Superannuation Fund. *Carried.*

On motion the Synod took recess till 3 p.m.

The Synod met after recess, at 3 p.m.

The order of the day being the discussion of Bishop's income.

Moved by Ven. Archdeacon Smith, seconded by Rev. T. W. Johnstone,

That the Treasurer be requested to give to the Synod a statement of the present condition of the Episcopal Fund, and the reason of the deficiency therein. *Carried.*

The Treasurer did so.

Moved by Hon. A. G. Jones, seconded by Mr. W. C. Silver,

Resolved, That the Committee on Investments be directed to communicate, through the Bishop, with the holders of the stocks in England, from

which a portion of the income of the Diocese is now derived, pointing out to them, if the conditions of the Trust will permit, the advantage of transferring said Trust to Nova Scotia, where it can be invested in their own name in Dominion, Provincial, City or Municipal Bonds, which are of undoubted security, whereby a very considerable increase of revenue can be secured.

Carried unanimously.

Moved by Hon. A. G. Jones, seconded by Mr. W. C. Silver,

Resolved, That the Committee on Finance are hereby directed and authorized to reconsider the question of Parochial Assessments for the Episcopal income, and to place the same on such a basis as will in future secure the sum of \$2000 to be annually received from that source, in accordance with the resolution of the Synod, in order to carry out our agreement with the Bishop of the Diocese.

Carried.

Moved by Hon. W. B. Vail, seconded by Lt.-Col. Stewart,

Whereas, the present method of paying the salary of his Lordship the Bishop is unsatisfactory, and it is desirable that some change should be made whereby the salary shall hereafter be regularly paid ;

Resolved, That the Treasurer of the Diocese be authorized to open an account with one of the Chartered Banks of this City, and make such arrangements as shall enable him to pay the salary of his Lordship in quarterly payments ; said Treasurer to have charge of all investments, and receive all assessments authorized by the Synod to be made for that purpose.

Carried.

Moved by Hon. W. B. Vail, seconded by Col. Stewart,

That the Report of the Executive Committee be adopted. *Carried.*

The Synod adjourned to 8 p. m.

The Synod met, pursuant to adjournment, at 8 p. m.

Prayers were said by the Chairman.

Rev. H. deBlois moved,

That the Synod proceed at once to the consideration of the scheme for the establishment of a Girl's School. *Carried.*

He then moved the following resolution :—

That the Synod sanction the scheme for the establishment of a Church School for Girls in accordance with the report presented to this Synod in 1886, with such emendations and alterations as may be deemed necessary, which scheme will now be brought before the Synod by the original propounder of the same.

SCHEME.

It is proposed to establish a Ladies' Collegiate School in Windsor, for the Provinces of Nova Scotia, New Brunswick and Prince Edward Island. The School to be in subordinate connection with the University of King's College, Windsor, and to educate the daughters of clergymen at reduced charges.

I.—An Association of School Association,

II.—The Capital 2000 shares of \$25 each, the first payment of stock or \$25,000 is to be made at a general meeting in greater ratio than

III.—The affairs to be managed by twelve Trustees, five to be elected at the first meeting of the School, and five from their Nova Scotia, two from the Province of the Bishop of the Diocese, and the President of the Board.

IV.—All meetings to be held in

V.—The value of the shares to exceed \$20,000.

VI.—A Secretary to be appointed by the Board.

VII.—The Board of Trustees, three of their own Province, shall also reside in

VIII.—An Act of the Legislature meeting of the Legislature.

Dr. H. Y. Hill moved, and explained the scheme, and briefly discussed the same by both orders.

Moved by Mr. Himmelman,

That the Synod do

Clause I. was

Clause II. was

Moved by Mr.

That the shares be of \$25,000 are subscribed

Clause III. was

Moved by Mr. Harley,

That the Trustees

Moved in answer by Mr. DeBlois,

That a Committee be appointed to draw up a clause and the remainder

PLAN OF PROCEEDINGS.

I.—An Association to be formed, entitled "The Ladies' Collegiate School Association," for the Dioceses of Nova Scotia and Fredericton.

II.—The Capital of the Association to be \$50,000, divided into 2000 shares of \$25 each, payable in five annual payments of \$5.00 each, the first payment to be made when one half the amount of stock or \$25,000 is subscribed, the remainder as hereafter determined at a general meeting of the shareholders, but under no circumstances in a greater ratio than at the rate of \$5.00 per share per annum.

III.—The affairs of the Association to be managed by a Board of twelve Trustees, five of whom are to be appointed at a general meeting of the Shareholders, two by the Governors of King's College from their own body, two by the Synod of the Diocese of Nova Scotia, two by the Synod of the Diocese of Fredericton, and the Bishop of the Diocese of Nova Scotia to be *ex officio* a Trustee and President of the Board of Trustees.

IV.—All meetings of the Board of trustees to be held in Windsor.

V.—The value of Real Estate to be held by the Association not to exceed \$20,000.

VI.—A Secretary Treasurer, who shall reside in Windsor, to be appointed by the board of Trustees.

VII.—The Board of Trustees to appoint a Finance Committee of three of their own members, who shall be Shareholders, and who shall also reside in Windsor.

VIII.—An Act of Incorporation to be applied for at the next meeting of the Legislature of Nova Scotia.

Dr. H. Y. Hind seconded the resolution and supported and explained the project; after which the motion was briefly discussed, and being put, was carried unanimously by both orders.

Moved by Mr. W. C. Silver, seconded by Mr. Joseph Himmelman,

That the Synod discuss the Scheme clause by clause. *Carried.*

Clause I. was read and *passed.*

Clause II. was read.

Moved by Rev. Dr. Willets, seconded by Col. Stewart,

That the shares be 10,000, of \$5 each, half payable when half the stock or \$25,000 are subscribed, the remainder as called for. *Carried.*

Clause III. was amended and read.

Moved by Rev. Geo. Haslam, seconded by Rev. H. A. Harley,

That the Trustees be appointed for four years.

Moved in amendment by Dr. Willets, seconded by Mr. DeBlois,

That a Committee of five be appointed by the Chair to consider the clause and the remainder of the Scheme and report at 10 p.m. *Carried.*

The Chair named as such committee the mover and seconder with President Willets, Hon. W. B. Vail and Judge Ritchie, who retired to prepare their report.

Moved by the Very Rev. the Dean,

That the Bishop be asked to give his opening address to the Synod for general distribution. *Carried.*

Moved by Rev. Dyson Hague, seconded by Rev. H. L. A. Almon,

That the thanks of this Synod be and are hereby tendered to the Bishop of Kentucky for his most able and edifying sermon at the opening of this session, and the gratification of the Synod at the presence of the Bishops of Kentucky, Iowa and North Dacotah, at the sessions of the Synod. *Carried.*

Moved by Rev. J. J. Ritchie, seconded by Rev. Dr. Ambrose,

That the Committee for the Revision of the Assessment on Parishes for the Lord Bishop's salary apply to and earnestly request payment of each parish which has not yet contributed, previously to a revision of the present assessment, and that one month be allowed for a reply to this appeal. *Carried unanimously.*

Mr. J. T. Wylde's motion of which he had given notice was taken up and seconded by Hon. W. B. Vail,

Resolved, that a Committee of seven be appointed by the Synod to prepare a list of nominations of members to fill the vacancies that may occur in the several committees, said list to be laid on the table at the first meeting or opening day of the Synod. *Carried.*

Committee: Dean, Clerical and Lay Secretaries.

Moved by Rev. W. J. Ancient, seconded by

Resolved, that the Executive Committee be required to include in their report, a statement of all monies received for Synodical purposes, with a detailed account of their disbursement, and that the report be published in the Journal of the Synod. *Lost.*

Moved by Very Rev. The Dean,

That a Committee of five be appointed to revise and cause to be printed in concise form the present Canons, Rules of Order, &c., of this Diocesan Synod. *Carried.*

Committee appointed, Clerical and Lay Secretaries, The Very Rev. The Dean, Hon. Judge Ritchie and C. S. Harrington, Q. C.

The hour of *ten* having arrived, Rev. H. DeBlois presented the Report of the Special Committee on the Girls' School.

Clause III. was amended to read as follows:—

III.—The financial affairs of the Association shall be managed by a Board of seven Directors, to be elected by the shareholders in such way as they may determine. *Carried.*

Clause IV. was amended
The discipline and teaching staff shall be to be appointed by the Scotia, one by the Synod King's College out of the Bishop of Frederic man *ex officio*.

Clause V. was read
All meetings of the

Clause VI. thus:—
The value of real exceed \$30,000.

Clause VII.—An A next meeting of the L

The report was

Moved by Dr. H

That a Committee o be referred for its being such committee to be

Committee app Dr. Willets.

Moved by Rev Lockward,

That the Synod forth

Rev. Dr. Bowm elected.

It was moved b Rev. D. C. Moore,

That clergymen be r as appears in Act 6 ar elected representative i

On motion the day, at 10 a.m.

The Synod met Prayers were sa

Clause IV. was amended to read as follows :—

The discipline and instruction as well as the appointment of the teaching staff shall be controlled by a Board of nine Trustees, three to be appointed by the shareholders, one by the Synod of Nova Scotia, one by the Synod of Fredericton, two by the Governors of King's College out of their own body, the Bishop of Nova Scotia and the Bishop of Fredericton. The Bishop of Nova Scotia to be Chairman *ex officio*.
Carried.

Clause V. was read as follows :—

All meetings of the Board of Trustees to be held in Windsor.
Carried.

Clause VI. thus :—

The value of real estate to be held by the Association not to exceed \$30,000.
Carried.

Clause VII.—An Act of Incorporation to be applied for at the next meeting of the Legislature of Nova Scotia.
Carried.

The report was put and adopted as a whole.

Moved by Dr. Hind, seconded by Rev. Dr. Willets,

That a Committee of three be appointed to whom the scheme shall be referred for its being carried into effect; any expences to be incurred by such committee to be a first charge upon the stock of the Company.
Carried.

Committee appointed, Dr. Hind, Rev. H. DeBlois and Dr. Willets.

Moved by Rev. Dr. Bowman, seconded by Rev. J. Lockward,

That the Synod forthwith elect a Trustee.
Carried.

Rev. Dr. Bowman was then nominated and unanimously elected.

It was moved by the Very Rev. the Dean, seconded by Rev. D. C. Moore,

That clergymen be requested not to sign the Certificates of Communion as appears in Act 6 and 7 of the Constitution of the Synod, unless the elected representative be a communicant in his own parish or mission.
Carried.

On motion the Synod adjourned to to-morrow, Wednesday, at 10 a.m.

FIFTH DAY.

WEDNESDAY, July 2nd.

The Synod met at 10 a.m., pursuant to adjournment.

Prayers were said by the Chairman.

The minutes of the preceding day were read and confirmed.

The Committee provided for in clause 2 of the Report of the Special Committee of Superannuation Fund was appointed, viz:—

The Very Rev. The Dean,	Hon. Judge Ritchie,
Rev. W. J. Ancient,	Hon. A. G. Jones,
Hon. W. B. Vail,	Mr. W. C. Silver.

The Rev. C. W. McCully presented and read the Report of the Committee on the S. P. C. K. depository.

Report of the Committee on the S. P. C. K.

The Committee on the S. P. C. K. Depository beg to submit the following Report:—

Since the last session of the synod, the Committee have thoroughly investigated the affairs of the Depository and have held meetings from time to time with a view to establishing and maintaining the Depository upon a firm financial basis.

The agency which had been for very many years held by the late Wm. Gossip, Esq., having terminated by his decease, considerable delay was necessarily caused before the business could be transferred to another agent.

Much of the stock was found to be deteriorated in value and consequently it was necessary for the committee to thoroughly inspect the same and reapportion the selling price.

The Rev. J. O. Ruggles, of the firm of C. C. Morton & Co., was appointed agent of your committee for the sale of Publications of the S. P. C. K.

An arrangement was entered into with the agent for the making of a return of sales monthly to the Treasurer and payment of receipts therefrom, it being found practically impossible to conduct the business upon a strictly cash basis.

Upon application of the agent and after due consideration of the statements made by him, this agreement was extended to allow of payments being made at the end of two months.

Your Committee would submit that the operation of the causes stated in clause 3 of Report of year 1888, Page 79 is still injurious to the proper profit to the Depository, but that its seems after every effort made to be almost incapable of being remedied.

It has been the aim of your Committee to carry as large a stock as seemed warrantable of such currant church literature as there was demand for and they are glad to report that the demand for sound church literature has been fairly good.

Five importations of books have been made since the last report of your Committee. They have not deemed it desirable to carry a very large stock of general literature for fear of depreciation in value but rather to order frequently as demand arises. A full supply of Bibles, Books of Common Prayer and Hymn Books is kept on hand at all times.

The amount of stock in hand at this date is about seven hundred

dollars. The amount of the stock is about fifty dollars and fifty cents.

The Clerical Committee

Report

To the Diocesan

Your Committee has the honor to acknowledge the information received from the Diocese is great.

Several teachers have gained high honors and will urge upon themselves for the year.

No particular notice has been taken of their small number (Kaulbach) has been taken of his health.

Resolution,—

Rev. D. C. Committee of

Report of Sp

The resolution is as follows:—

That a committee be appointed to make full enquiry into the affairs of the United States and to report same to the Synod.

Your committee has the honor to acknowledge the removal of rectors for a period of time from the discussion and from the discussion that they are of incapacity of the parish with the Synod.

Your Committee has the honor to acknowledge the removal of there is such a demand for which an application is directed to the Synod whether there is a demand for state what pro

dollars. The amount of book debts is in the vicinity of one hundred and fifty dollars. The capital is deposited on receipt on the Bank of Nova Scotia.

Respectfully submitted,

C. W. McCULLY, *Secretary.*

The Clerical Secretary presented and read the Report of the Committee on Sunday Schools.

Report of the Committee on Sunday Schools.

To the Diocesan Synod of Nova Scotia.

Your Committee have much pleasure in reporting, that from the information received, the efficiency of Sunday Schools throughout the Diocese is greatly increased and is continuously increasing.

Several teachers have passed the English examinations and some have gained high honours. Your Committee hope that the Synod will urge upon the teachers the great desirability of qualifying themselves for these valuable examinations.

No particular work has been done by the Committee. One of their small number and he not the least valuable (Archdeacon Kaulbach) has unfortunately been compelled to be absent by the state of his health.

Resolution.—That this report be received and adopted.

Rev. D. C. Moore presented and read the Report of the Committee on the Removal of Incapable Rectors.

Report of Special Committee on Removal of Incapable Rectors.

The resolution under which your committee were appointed is as follows:—

That a committee of five, with the Bishop as chairman, be appointed to make full enquiry respecting the mode adopted by the Episcopal Church of the United States and elsewhere, respecting the removal of rectors, and to report same to next meeting of Synod.

Your committee have felt that if this resolution were to be taken just as it stands, they would have had to enquire as to the removal of rectors for any or every cause. But from their remembrance of the discussion upon the resolution before its adoption by the Synod and from the title of the Committee they have come to the conclusion that they were limited in the scope of their enquiry to the cases of incapacity arising from age or sickness, or from some trouble in the parish with which a rector proved himself incapable of dealing.

Your Committee have not found that there is any provision in the Protestant Episcopal Church in the United States of America for the removal of a rector when incapacitated by age or sickness, but there is such provision in England by Act of Parliament, under which an application may be made by the rector to the Bishop, who is directed to issue a commission to investigate the case and report whether there is ground for acceding to the request, and also to state what proportion of the endowment, which must not exceed

one-third thereof, should in their judgment be assigned to the retiring rector for the rest of his life. It is believed by your committee that the Bishop may issue a commission, without the prior application of an Incumbent, if in his judgment there is good reason why a rector or vicar should be retired.

There is a mode provided for the removal of a rector where trouble arises in a parish in the church in the United States, under Clause II. of Canon 4 of Title II. of the Digest of the Canons, which reads as follows:—

"In case any urgent reason or reasons should occasion a wish in a Rector or Minister as aforesaid, or in the parish committed to his charge, to bring about a separation and a dissolution of all pastoral relations between such minister and his parish, and the parties be not agreed in respect of such separation and dissolution, notice of such desire and disagreement may be given by either party to the Ecclesiastical Authority of the Diocese, or missionary jurisdiction, in writing. And in case of any difference settled by the godly judgment of the Bishop alone, or which he may decline to consider without counsel, the Bishop (or if the Diocese be vacant, any Bishop selected by the Ecclesiastical Authority) acting with the advice and consent of the Standing Committee of the Diocese or missionary jurisdiction, or of the Presbyters only of such Standing Committee (if both parties shall assent to such limitation in writing) shall be the ultimate arbitrator and judge; and refusal to accept and comply with the arbitration and judgment on the part of the minister aforesaid, shall not work a continuance of lawful and canonical rectorship or settlement beyond the date fixed, conditionally or otherwise, for its termination by such arbitration and judgment, should such termination be recommended and required; but such pastoral connection shall, unless otherwise agreed by the parties, cease and terminate as therein required. But such refusal shall subject the Minister so refusing to inhibition by the Bishop aforesaid from all ministerial offices and functions within the Diocese or missionary jurisdiction; and such refusal on the part of a parish shall disqualify it from representation in the Convention of the Diocese until it shall have been declared by the Ecclesiastical Authority to have given satisfactory guaranties (sic.) for the acceptance of and compliance with the arbitration and judgment."

This is all that your Committee have been able to learn respecting the matter upon which they were appointed to give information; and, having reported, they ask to be discharged.

F. NOVA SCOTIA, Chairman.

The following notice of motion was given by Rural Dean Moore,

Respecting the death of Clergy since the last session.

The Lord Bishop laid on the table the list of Clergy ordained since the last Synod, with the names of those who signed their letters testimonial.

NAMES OF DEACONS ORDAINED WITH SUBSCRIBERS TO TESTIMONIALS SENT TO SYNOD JUNE 27TH, 1890, UNDER CANON 4 SEC. 4 OF THE DIOCESE OF NOVA SCOTIA.

1888.		
Dec. 23,	Thomas Henry Hunt,	S. Weston Jones, Rector of S. Paul's Charlottetown, J. Simpson, Priest incumbent S. Peter's Charlottetown.
		F. E. J. Lloyd, Rector Georgetown, Holy Trinity.
"	John Edward Warner,	W. Ellis, Rector of Backville. J. N. S. Parkinson, Rector of S. Paul's, Londonderry. F. Partridge, Rector of S. George's, Halifax.

1889.
June 16, Henry

" David

" Jas. M

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Dec. 22, John

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" Arno

1890.
June 1 Herb

The Synod, general
The Church
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Synod, and
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Kentucky,
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the Synod

1889.

- June 16, Henry Herbert Pittman, T. Maynard, Canon S. Luke's Cathdr.
Isaac Brock, Rector of Horton.
D. C. Moore, Rector of Christ Church,
Stellerton.
- " David Prescott Allison, F. W. Vroom, Prof. Divinity, King's
College.
Isaac Brock, Rector of Horton.
G. H. Butler, Rector S. Stephens,
Chester.
- " Jas. M. Murdo Forbes, T. B. Reagh, Rector S. Mark's New
London.
Henry Harper, Rector St. James' Port
Hill.
C. E. McKenzie, Rector of St. Peter's
Alberton.
- " Edward D. P. Parry, R. Holland, Principal Theol. College.
A. C. F. Woods, Rector St. Thomas'.
H. Danfield, St. Thomas'.
All of Newfoundland.
- " Thomas Lloyd, Thomas Richardson, Quebec.
T. W. Fyles, "
J. M. Fothergill, "
- Dec. 22, John Medley Withycombe, Thos. Maynard, Canon S. Luke's Cathdr'.
Isaac Brock, do.
Elwin Gilpin, Dean of Nova Scotia.
- " Chas. Saml. Gustavus Lutz, Zurich University.
Henry Rees, Vicar-Conway, dio. Bangor.
J. R. Ellis, Rector of do.
S. B. Mayall, Incumbent of St. Paul's,
Finchly, dio. London.
- " Arnoldus Miller, M. A. Victoria University, Coburg, Ont.
C. B. Dowling, B. A., Oxon, Rector S.
Mary Magdalen, Toronto.
C. H. Mockridge, Rector Christ Church,
Windsor.
Richard Harrison, Rector St. Matthias,
Toronto.

1890.

- June 1 Herbert Beers, C. E. Willets, Pres't. King's College.
F. W. Vroom, Divinity Prof. do.
T. Maynard, Canon St. Luke's Cathdr'.
F. NOVA SCOTIA.

The Synod resumed its work at 12.30 after the B. H. M. general meeting.

The Chairman announced that the Bishops of Kentucky, Iowa and North Dakota were present to take leave of the Synod, and called upon the Secretary to read the resolution adopted by the Synod with reference to the Bishop of Kentucky's sermon and the presence of the other Bishops, which was accordingly done. The Bishops each addressed the Synod, expressing their great gratification at being

present and the satisfaction with which they observed the growth of the missionary spirit in the Church. These Fathers in God then retired.

Mr. W. C. Silver's notice of motion was taken up, seconded by Rev. Canon Brock.

That the Committee on Education be instructed to report at every regular meeting of Synod, on the general condition of the educational establishments in connection with the Church in this Diocese, especially King's College and the Collegiate School at Windsor, *Carried.*

Mr. R. J. Wilson, seconded by Hon. W. B. Vail, moved in accordance with his notice :

That it be an instruction to the Standing Committee on Credentials to include in their report, under Clause II of the Constitution, the names of those representatives only whose qualifications are completed five days before the meeting of the Synod. *Carried.*

Mr. E. L. Fenerty not being present, and no other member of the Synod taking up his motion for him, it was dropped.

Mr. P. H. Brown moved, seconded by Rev. Dr. Ambrose,

Whenever it shall have been brought to the notice of the Superannuation Fund Committee that any applicant or beneficiary is actually earning in business or otherwise, a living equal to that which the majority of the clergy enjoy, his pension shall cease ; or if less, shall only be supplemented so far as to bring it to that standard, *i. e.*, say \$700, such amount to be limited by Clause 4.

After some discussion on point of order the motion was referred to Executive Committee as a notice of motion for next session.

Rev. T. W. Johnston moved,

That the age of 65 be substituted for 70 years in Clause 5 of Superannuation Fund Scheme.

Referred on similar ground to the preceding to the Executive Committee and as a notice of motion for next session.

On motion the House took recess until 3 p.m.

The Synod resumed its work, after recess, at 3 p.m.

The Lord Bishop asked whether it was the judgment of the Synod that he should go to Winnipeg to attend the Conference relative to the Unification of the Church in Canada ; explaining that he was quite ready to do so, but would like it to be understood that it could only be at the expense of the abandonment for this session of some of the work he had proposed to do in the Diocese.

Several members were thinking it best to consider it the Conference consider it the

The notice was taken up, seconded by

That the Secretary be appropriately remunerated for the various

Moved by Harris,

That Canon 1 be added after the application having

Also by added words : " One "

That Sec. 2 be for ' Complaints Secretary.'

After discussion seconded by

That the m. Canons.

Moved by Dean Gelling

That Sec. 4

The appointment five years ; the absence of a to hold the same

Moved by Harris,

That Canon 1 be the addition of discretion, recess

It being power, the m

Moved by Silver.

Resolved, That the words " Clergy "

A point of order that this motion Synod, by

Several members of the Synod expressed themselves as thinking it highly desirable that the Bishop should attend the Conference. His Lordship said he would therefore consider it the wish of the Synod that he should go.

The notice of motion of Rev. F. J. H. Axford was next taken up, seconded by Rev. F. H. Almon.

That the Secretary be authorized to have printed collecting papers appropriately headed for use in Parishes for the quarterly collecting of the sums for the various Diocesan and Mission Fund. *Lost.*

Moved by Rev. Geo. Haslam, seconded by Rev. G. D. Harris,

That Canon I, Sec. 1, of the Diocese of Nova Scotia, be amended by the addition after the word 'application,' of the following words: "Such application having been forwarded to him in duplicate."

Also by addition after the word 'Communicants,' of the following words: "One of whom shall be chosen as secretary."

That Sec. 2 be amended by the substitution of the word 'Complainant' for 'Complainants,' and the addition of the words "Through their Secretary."

After discussion, it was moved by Hon. W. B. Vail, seconded by Mr. J. Himmelman,

That the matter be referred to the Committee on the Revision of the Canons. *Carried.*

Moved by Rev. Geo. Haslam, seconded by Rev. Rural Dean Gelling,

That Sec. 4 on Rural Deaneries be amended as follows:—

The appointment of the Rural Dean is to last for a period not exceeding five years; the out-going Rural Dean being eligible for re-election, but in the absence of a Rural Dean for more than 6 months, or upon his ceasing to hold the same cure of souls, the office shall be considered vacant.

Carried—for confirmation next session.

Moved by Rev. Geo. Haslam, seconded by Rev. E. A. Harris,

That Canon V, Sec. 5, of the Diocese of Nova Scotia, be amended by the addition of the following words: "And the Bishop may, at his discretion, receive a Deaconess from another Diocese."

It being considered that the Bishop already has that power, the motion was *lost*.

Moved by Hon. A. G. Jones, seconded by Mr. W. C. Silver.

Resolved, That Article 10 of the Constitution be amended by inserting the words "Clerical or Lay" after the word Representative.

A point of order was raised by Ven. Archdeacon Smith, that this motion is unconstitutional, as the clergy sit in the Synod, by virtue of the Bishop's license. The point of

order being sustained, the word "Clerical" was struck out of the resolution.

After considerable debate the resolution was withdrawn and the following one substituted for it:

Resolved, That the two first lines of Clause 10 of the Constitution of the Synod be omitted to the word "assessed"; and that said Clause 10 shall commence as follows: "All assessments made by order of the Synod."

Carried—for confirmation next session.

The following resolution of condolence was moved by Rural Dean Gelling, seconded by Rev. H. Stamer,

That the Synod do offer to the families of the late Reverends W. H. Snyder, W. H. Groser and J. A. Richey, their deepest and most sincere sympathy and condolence, and record their own deep sense of loss to the Diocese of so able, hardworking and accomplished members of the clerical house of this Synod.

Carried unanimously.

Mr. W. C. Silver moved verbally a similar resolution, and spoke with much feeling and earnestness of the long, upright and faithful services of the late Mr. W. Gossip. A man of the strictest integrity, of steadfast zeal for the Church and Diocese and of energetic work and sound counsel in all her projects; his was a loss which the Diocese will long mourn. The resolution was *carried unanimously*.

Moved by the Very Rev. The Dean, seconded by Rev. D. C. Moore,

That the Secretaries be a Committee on Obituary, to bring before the Synod the names of those special members who had passed away since its preceding session, and whose names are to be recorded in the Journal.

Carried.

Moved by Rev. Canon Partridge, seconded by R. J. Wilson,

That a memorial page be devoted in the Journal of this session to the remembrance of those members of the Synod, who have passed into rest since the last session.

Carried.

Moved by Canon Partridge, seconded by Rev. Owen Jones,

That the Report of the Committee on Systematic Giving be adopted and that the sum of \$100.00 be placed at the credit of the Committee to be appointed under the said report.

It being represented that the Synod has no funds in hand, by consent of the Synod this resolution was withdrawn, and the report was adopted.

The Reports of the Board of Home Missions, of W. and O. Fund Committee, of the Superannuation Fund Committee, of the Board of Domestic and Foreign Missions, of the

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Church Endowment Committee, were on motion of the Clerical Secretary, adopted.

On motion of Rev. C. W. McCully, the Report of the S. P. C. K. Committee was adopted, with the following addition to the resolution for adoption :

Whereas, the Committee on S. P. C. K. Depository is a Standing Committee, under Clause 7 of the Report on Committees passed at the last session of the of the Synod, (Page 60.)

Therefore resolved, that the Committee stand as recorded in the minutes of the last session, the place of Rev. Dr. Hole, left the Diocese, being filled by Rev. D. Hague, and with the addition of these members appointed by that Committee under the authority committed to them by this Synod.

Carried.

On motion of Rev. Canon Partridge, seconded by Rev. D. Hague, the Report of the Committee on Sunday Schools was adopted.

On motion of Rev. D. C. Moore, the Report of the Committee on the removal of incapable Rectors was adopted, and the Committee discharged.

The Rev. F. J. H. Axford moved the adoption of the Report of the Committee on Temperance, and of the resolution appended to the same.

Resolved, That while we deplore the great evils produced by the excessive use of intoxicants, and the great need there is of the use of any and every means of suppressing these evils, by education, moral suasion and legislation ; we are yet of opinion that the time has not yet arrived when total prohibition can be successfully enforced.

The Clerical Secretary here read a communication from the Convener of the Temperance Committee of the General Assembly of the Presbyterian Church in Canada, presenting a resolution in favour of Prohibition of the importation and sale of alcoholic liquors, which it hoped the Synod would pass.

The resolution moved by Mr. Axford was *carried*, with the following rider, which was moved by Mr. J. H. Balcan, seconded by Rev. Dyson Hague.

That the Synod of the Diocese of Nova Scotia, at this time assembled, deplore the great evils produced by the excessive use of intoxicants, and recognize the great need there is of the use of any and every means of suppressing these evils, by education, moral suasion and legislation.

The Rev. Canon Partridge presented a verbal report on Parish Registers, stating that the Committee had had copies of all necessary registers printed, and said copies being bound to order at a cheap rate.

Moved by Mr P. Lynch, seconded by Hon. A. G. Jones,

Resolved, That the Synod do take such measures as may be necessary for the establishment, of a Girls' School in the City of Halifax, in connection with the Church of England.

The mover supported his motion in an able speech. On being put to the Synod it was *lost*.

The Journal was ordered to be printed as usual under the direction of the Executive Committee.

The following votes of thanks were moved and unanimously carried :

To the Rector and Church Wardens of St. Luke's, for the use of the Church for the meetings of Synod.

To the Church people of Halifax for kind and generous hospitality to the Clergy.

To the Lady organist and Choir of St. Luke's for their services at the opening of the Synod.

To the Clerical and Lay Secretaries for the courteous discharge of their duties.

To the Press for the careful reports of the proceedings.

To the President and Council of the Church of England Institute and the Y. M. C. Association for the free use of the rooms during the Session.

To such R. R. and S. S. Companies as have granted privileges to the delegates. *Carried.*

On motion of Rural Dean Moore the Lord Bishop left the Chair, the Dean taking it.

It was moved by Rev. Canon Maynard, seconded by Rev. Rural Dean Moore,

That the cordial thanks of this Synod be tendered to the Lord Bishop for his able, dignified and impartial conduct in the Chair.

Carried unanimously by a standing vote.

The Bishop, resuming the Chair, responded warmly to the expressions of the good will and confidence of the Synod.

After the singing of the Doxology, and the pronouncing of the Episcopal Benediction, the Synod adjourned, and the twenty-first session came to an end.

FRANCIS PARTRIDGE,
Clerical Secretary.

ROBT. J. WILSON,
Lay Secretary.

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APPENDIX.

PASSED FOR CONFIRMATION.

That Sec. 4 on Rural Deaneries be amended as follows :—

The appointment of the Rural Dean is to last for a period not exceeding five years ; the out-going Rural Dean being eligible for re-election, but in the absence of a Rural Dean for more than 6 months, or upon his ceasing to hold the same cure of souls, the office shall be considered vacant.

Clause 10 of Constitution of Synod :—

Resolved, That the two first lines of Clause 10 of the Constitution of the Synod be omitted to the word "assessed"; and that said Clause 10 shall commence as follows : " All assessments made by order of the Synod."

Motion referred to Executive Committee :—

Whenever it shall have been brought to the notice of the Superannuation Fund Committee that any applicant or beneficiary is actually earning in business or otherwise, a living equal to that which the majority of the clergy enjoy, his pension shall cease ; or if less, shall only be supplemented so far as to bring it to that standard, *i. e.*, say \$700, such amount to be limited by Clause 4.

In Memoriam.

Rev. W. H. Snyder, B. A.,

RECTOR OF MAHONE BAY.

DIED, 1889.

Rev. W. H. Groser, M. A.

RECTOR OF NEW ROSS.

DIED, 1889.

Rev. J. A. Richey,

RECTOR OF SEAFORTH.

DIED, 1890.

William Gossip,

DIED, 1889.

"Blessed are the dead which die in the Lord."

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Halifax, Feb.

SYNOD EXPENSES.

The Diocesan Synod of Nova Scotia in account with the Treasurer.

SUMMARY OF AUDITED ACCOUNTS.

1885.			
Feb'y. 6.	To balance.....	\$ 79 39	
	Prov. Synod Assessment.....	150 35	
	Paid to Representatives.....	80 88	
	Salary to Sec'y, 1½ years.....	175 00	
	Attendance at Synod.....	5 00	
	Printing Journals.....	125 50	
	" Blanks, &c.....	75 25	
	Postages and Telegrams.....	37 87	
	Stationery.....	6 00	
	Balance.....	49 96	
			<u>\$785 23</u>
1888.			
			Cr.
Feb'y.	By cash from Savings' Bank.....	\$150 00	
	Assessments.....	628 83	
	Sales of "Form for Consecration".....	6 40	
			<u>\$785 23</u>
1890.			
Feb'y. 6.	Balance to credit of new account.....	\$ 49 96	

EDWIN GILPIN, *Hon'y. Treasurer.*

Examined and found correct,

WM. H. WISWELL, }
 THOS. BROWNS, } *Auditors.*
 Halifax, Feb. 12, 1890.

CONTENTS.

	Page.
Declaration of Principles.....	3
Constitution.....	4
Order of Proceedings.....	8
Rules of Order.....	9
Rules regarding Committees.....	11
Executive Committee.....	12
Acts of the Legislature.....	13
Church Act.....	15
Canons of the Diocese of Nova Scotia.....	20
Canons of Provincial Synod.....	30
Rural Deaneries.....	33
Addenda.....	34
Officers of Synod, Committees, &c.....	38
Members of Synod.....	43
Minutes of Twenty-first Session.....	48
Appendix (A) Passed for Confirmation :—	
Rural Deaneries.....	107
Resolution.....	107
Motion Referred to Executive Committee.....	107
“ (B) Memorial Page.....	108
Accounts of Treasurer.....	109

