

Address of the Rt. Rev. Lord Bishop of Nfld.

(Continued from page 4.)

tion to the Diocese and that they must bear their share of Diocesan obligations. Returns received from some quarters show that the urgency of Diocesan needs is not very well understood, and in consequence nothing like the response possible on the part of many, even in the present depressed state of affairs, has been made.

It is evident that before we can hope to receive the money so urgently needed fuller information must be given, and more adequate means adopted to secure the support which the majority of the people can contribute in some measure.

How is this help to be enlisted? We could continue the plan adopted last year and send delegations, and much good would be accomplished. But is there nothing more that we can do? It seems to me that our great weakness in this regard is lack of proper organization. Parishes and missions need to be organized on well-thought-out plans in order that their resources may be brought into the Church's treasury. And organization of this kind needs more or less expert treatment. All the clergy do not feel that they have the special qualifications needed for such work. Moreover, it requires more time than the average clergyman can give outside his own parish. If it be argued that such organization must necessarily imply increased expenditure my reply is that such expenditure would be more than justified by the increased returns received. To place the Diocese on a sound financial footing demands more than the haphazard methods we have hitherto employed. We must surely have discovered that for ourselves by this time. If we intend to give spiritual ministrations to our people and meet our obligations generally we must not be content until we have explored every avenue by which the means can be reached. It implies hard work, uphill work, but it is necessary work, and it is a spiritual work.

I do not share the view of those who hold that it is a sign of unspirituality to be always urging upon and instructing our people in their duty to give to God's work as God has prospered them. Human selfishness is only too prone to take all the gifts that God is pleased to give with never a thought of acknowledgment by sharing these gifts with others. We need offer no apology for such plain speaking as we may think necessary upon this as upon other obligations of Church membership.

WOMEN'S AUXILIARY OF THE BOARD OF MISSIONS.

The Board of Missions, the Report of whose work will be in due course be presented to the Synod will, I hope, steadily pursue the objects for which it came into existence. The Select Committee appointed last Synod to consider and report upon "the relation of the Board to the Executive Committee," in its Report which was adopted outlined the character and scope of the work of the Board. Obviously the whole of the programme set forth could not be fully carried out in the time which has since elapsed.

I now suggest to the new Board that one of the most important matters to which their attention might profitably be directed at an early date is the organization of a Women's Auxiliary to the Board, either in connection with women's organizations already in existence or as a distinct organization, as circumstances might lead them to determine. I feel sure that such a step forward is most desirable.

LOSSES AND GAINS.

Since last Synod seven clergymen have left the Diocese, viz., Revs. Ernest Jones, H. F. Blackledge, E. H. Fletcher, Edgar Jones, T. P. Beauchamp, A. E. E. Legge, and E. S. Tarrant. Two priests have come to us from England, viz., Rev. W. F. A. Stride and the Rev. E. C. Eap, and three deacons have been ordained, one of whom has since been advanced to the priesthood.

There are now seventy-nine names upon our clergy list, seventy-four of whom are actively employed, and five have retired. In 1921 the numbers were 77 and 6 respectively.

DEATH OF REV. CANON NOEL AND REV. CANON SMITH.

Since last Synod two of our senior clergy—Rev. Canon Noel and the Rev. Canon Smith, both of whom had retired from active work, have died. Canon Noel was ordained deacon in 1864 and priest in 1868. He served at Ferryland, Upper Island Cove and Harbor Grace, having been Rector of the latter parish for about 30 years. In 1895 he became Rural Dean of Conception Bay, and two years later he was appointed to a Canonry in our Cathedral. In 1915 he retired from the active ministry but continued to reside at Harbor Grace. For more than half a century Canon Noel served the Church in this Diocese with singular devotion; but it is with Harbor Grace especially that he will be generally associated. There his name became and remains a household word. Upon old St. Paul's he bestowed loving care, in restoring the tower and strengthening the fabric throughout. But his time and energies were always at the disposal of his brother clergy and their people, whilst to the work of the Diocese he contributed gladly and generously the fruits of a ripe experience. The warm-hearted hospitality of St. Paul's Rectory became proverbial. Here the clergy of the Diocese gathered frequently to the mutual encouragement and here more than one question looking to Diocesan growth had its birth. The Home and Foreign Mission Fund owes, I believe, its inception to Canon Noel and one or two other like-minded priests who saw in the inauguration of this Fund a method whereby provision might be made for opening up new missions and in generally extending the Church's work.

Canon Walter Redfern Smith was ordained deacon in 1869 and priest in 1871. He spent 14 years in the active ministry and continued to act as Episcopal Commissary for six years after he had ceased to have charge of a mission. At Greenspond, Exploits, Tilt Cove, Trinity East and Portugal Cove Canon Smith gave full proof of his ministry. It is a striking testimony to the esteem in which his labors both for the bodies and souls of his people were held to find that in one year, 1906, he was appointed Episcopal Commissary, Rural Dean of Avalon and a Canon of our Cathedral Church.

Although life should not be measured so much by length of years as by nobility of service, one cannot but be grateful to God that to these two servants of His were granted so many years wherein to sow the good seed of the kingdom with patient toil and humble persevering faith. May the Pastor Pastorum continue to bless the Church in this Diocese with men of like courage and single-minded devotion.

DEATH OF LAY REPRESENTATIVES.

Since we last met we have been called to mourn the loss of several lay-members of the Synod. Mr. J. W. Withers had been a Lay Representative continuously for 46 years. Whether as one of the Executive Committee or of the other Synod Committees upon which he served Mr. Withers' wide knowledge and experience were placed at the Church's disposal. We can all recall the mental

alertness with which he dealt with subjects under discussion and his keen advocacy of causes which were near his heart. We shall miss his presence and his counsel both in Synod and in the life of the community in which for so many years he played a useful part.

Mr. Walter Baine, who acted as Lay Representative for 44 years, and was a member of the Executive Committee up to the time of his death. There are those amongst us who can bear witness to his large-hearted generosity, his affection for his Church and his readiness to give time and effort to advance her interests. And it is an open secret that in the trying days of 1914, and those that followed he spent himself without stint in order to find time to serve his country, Church and community as the poorer since he was taken away.

Mr. J. H. Monroe another Lay Representative, has also died. His connection with the Synod was of shorter duration than that of the two others whom I have mentioned, but his work for Church and community was of no mean order.

CHAPLAIN TO THE PUBLIC INSTITUTIONS.

Eight years ago in his opening address to the Synod the late Bishop, in speaking of the work of the city clergy in our public institutions in St. John's, said: "It appears desirable that a Chaplain independent of parochial work should be appointed to minister to those of their inmates who are members of the Church of England. I commend this matter to the consideration of the Synod, as the required stipend must of necessity be provided from the Synod funds. I would point out that this is not merely a St. John's affair, it concerns the outports more than St. John's. The inmates of these institutions are, of course, constantly changing, but the proportion continues much the same. I have made enquiry, and find that two-thirds of the patients in the Asylum, and considerably more than half the patients in the Hospital, come from the out-harbors."

Nothing, however, came of the Bishop's suggestion at that time, and it was not until the last Synod that provision was made for a Chaplain's stipend. Meanwhile the need had become more insistent because of the erection of additional hospital-buildings, notably the Sanatorium for consumptives, and in July last I appointed Canon Field to the office. The following figures will serve to show that the need of a Chaplain had not been exaggerated and they also supply evidence of the efficiency of Canon Field's work in carrying out this exacting and difficult duty.

Summary of work from July 1st, 1921 to June 12th, 1922:—
Individual Visits 7962
Celebrations of H. C. 215
Communion made 1126
General Services 113
Funerals 16

The institutions visited are eight in number, viz., The General Hospital, Fever Hospital, Home for Old Ladies, Penitentiary, Poor Asylum, Sudbury Hospital for disabled soldiers, Asylum for the Insane, and the Sanatorium.

EPISCOPAL STATISTICS.

Since last Synod I have held 92 Confirmations at which 1393 males and 1515 females, a total of 2908 persons received the laying on of hands. I have consecrated 22 graveyards or additions to graveyards in the following settlements, viz.: Green's Hr., Cavendish, Spaniard's Bay, Sandy Point, Middle Barabach, Melvers, Curling, Lark Hr., Belburns, Shoal Cove West, Anchor Point, St. Anthony, Griseau, Cook's Hr., Great Harbour Deep, Duggan's Cove, Little Conny Arm, Sop's Island, Jackson's Arm, Westport, Salvage Bay, and New Harbor.

Six Churches have been consecrated, viz., Cavendish, Portugal Cove, Sandy Point, St. Anthony, Griseau, and Jackson's Arm; and additions to the Churches at Port au Port and Salvage Bay. Two ordinations have been held at which three deacons and two priests were admitted to Holy Orders.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY.

During the last Synod the Rev. Dr. Mullins, Secretary of the Colonial and Continental Church Society paid a visit to the Colony and spoke to us on behalf of the Society's work. Next year will mark the Hundredth Anniversary of the founding of this Society, and as its work has been of such great advantage to our own Diocese it is less fitting that we should show in some way our appreciation of its efforts.

This Society owes its existence and its successful working entirely to the labors of a Newfoundland merchant, Samuel Codner, "a pioneer in Education for this Colony." At a meeting held at Margate in 1821 to inaugurate a branch of the Bible Society, Lord Liverpool made some forcible observations on the duty and responsibility of Great Britain to give to her extensive colonies the blessings of religious instruction. His words sank deep into the heart of Samuel Codner, and he determined, with the blessing of God, to found a Society for educating the poor of the Colony, where he had made his fortune. The Society's operations in

Newfoundland were commenced in 1824, and it was then known as the Newfoundland School Society. It was subsequently merged into the Colonial and Continental Church Society.

When the Society began its work here the population numbered only about 70,000, and there were fewer than 20 schools some of them operating only for a month or two in the year. By 1830 the Society had 28 schools in operation.

"Most of the early teachers, became Clergy of the Church," and some of them, such as Meek and Kingwell, were amongst our saintliest missionaries.

Acting always as the agents of the Church the Society's teachers have during all these years rendered notable service, and have placed the Diocese under a very great obligation. After 100 years of service the Society finds its annual income so seriously diminished that it has been obliged to sell out its reserves, and even then carries an adverse balance.

The grants made to Newfoundland has had to be greatly reduced. In view of all that this venerable Society has done for us, and especially in consideration of its straitened circumstances, could we not next year endeavor to raise a "Thank offering," to mark our appreciation of the benefits we have received? I trust that this matter will receive your sympathetic consideration.

THE BRITISH & FOREIGN BIBLE SOCIETY.

May I crave your indulgence for a short time in order to make a statement with regard to the work of the British and Foreign Bible Society, and particularly to the Branch of the Society operating in this Colony? I feel that I owe to my brethren some explanation as to why I think we may have some part in the work of this Society, and that in doing so we need be neither disloyal to our own S.P.C.K., nor to the Church of England.

Founded in 1804 the Society has been the handmaid of missionary organizations generally. The fundamental principle of the Society is the dissemination of the Bible, "without note or comment." Annually the Society issues millions of copies of the Bible or portions of the Bible. Last year it sent three millions of books to China and a million and a half to India. It added ten new languages to its list last year bringing the number of languages or dialects in which it publishes the Scriptures up to 538. Whenever a new language or dialect can be reduced to writing the Society is ready to bear the cost of issuing the Bible in that language, and is content with whatever return can be made by those for whom the Bible is thus made available. For every £1 the Society spends it receives but 7/- in return. The cost of publishing has so increased that a Bible that sold for sixpence, the cheapest in the world before the war, and upon which a loss of a penny a volume was made, is now catalogued at 18/- and is sold at a loss of sixpence a copy. The total expenditure of the Society last year was £495,188. In spending such a large sum the whole of its resources disappeared, and a deficit of £25,000 was incurred. In the face of the fact that fresh demands are always being made to take up new work an increased income is obviously a necessity. A Society that spends £1200 a day on printing and sends forth the Bible and publishes the Gospel in a new language every five weeks and sends out 9,000,000 copies of Scripture in each year should at least be encouraged.

Let me be more specific in order to show that our Church would stand to lose from an enforced curtailment of the Society's operations. The Anglican Communion teaches the Bible in 133 languages and dialects in its world-wide work. Of these it is indebted to the Society for 184. The Presbyterians use 136 versions, Methodists Missionary Societies 103 and others in like proportion. Among the Vice-Presidents are the Archbishops of Canterbury, York and Wales, and more than 40 Anglican Bishops.

The N. F. Auxiliary with its centre in St. John's has 33 branches. His Excellency the Governor is Patron, the Bishop is Hon. President and the Rev. Canon Bolt is President. As I bring this address to a close I am conscious of the omission of any reference to certain matters which are of extreme importance to the whole Church as well as to our own Diocese. In regard to more than one of such questions I have not felt that this is the time to dwell upon them and that more mature thought on my part and that of others would enable us to arrive at a wiser decision in respect of them. We are living at a

time when the conclusions arrived at to-day are liable to be set aside to-morrow, and we are wise sometimes to heed the warning "festina lente." We have grave problems to face—courage and faith and patience are all needed if we are to act wisely in the face of many perplexities. Let us put aside as far as we may all personal and sectional considerations, and having a will to be helpful we may be directed in ways that lead to the greater strength and peace of the Church.



BALANCING LIFE.
Pile it up, the sin and shame,
Filth and care and strife;
Count the crooks who play the game,
Herd the worst of life
All together in a heap,
Toss the vices in,
Tawdry, shallow men and cheap,
Villains dyed with sin,
Picture all the grief and gloom,
Anguish and despair,
But above it all will loom
Lasting beauties rare.

Cynic, I will march you here
Joya for every woe,
And a smile for every sneer
Proudly will I show,
Show your women false and base
And I'll show to you
Many a sweet and tender face,
Brave and good and true;
'Gainst your heap of what is bad,
Vice and shame and wrong,
I will balance evenings glad,
Glad with mirth and song.

I will bring you faith to cure
All the stings of woe,
Strength and courage to endure
Fate's untempered blow;
For the tawdry men you've found
At life's ragged ends,
I will march you, round by round,
With a host of friends,
Sin and shame and hurt are here,
Failure, vice and care,
But the world at which you sneer
Still is wondrous fair.

Shipping Notes.

Schr. Helen Jean, Captain Elford, has cleared for Trinidad with 500 casks of codfish.

S. S. Manoa is due here this afternoon from Charlottetown on her first trip down the St. Lawrence this season.

Schr. Francis E. Moulton arrived at Burgeo yesterday from Sydney in ballast.

Schr. Faustina is completing her cargo at Clement's, Burgeo, and sails for Oporto this week.

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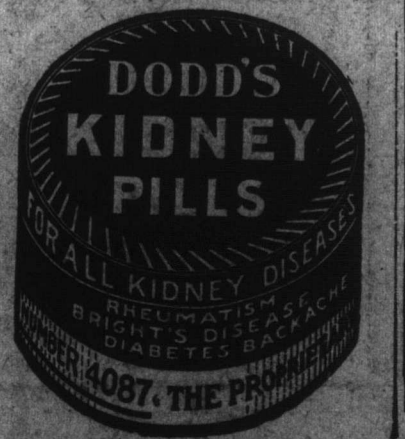
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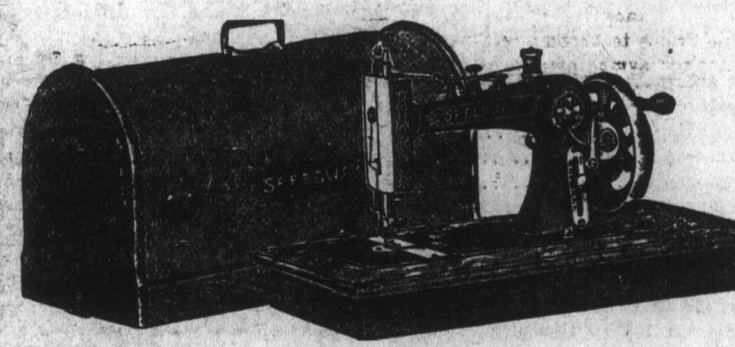
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