

Address Of The Right Rev. The Lord Bishop of Newfoundland.

Delivered at the Opening Of The Twenty-Fourth Biennial Session of The Diocesan Synod, Wednesday, Sept. 15, 1920.

Queen's College and the Supply of Clergy.

It has become a commonplace at every Synod to hear of the shortage of clergy. And yet once again we have to be reminded of the unwelcome fact. Two things have burnt this fact into my consciousness—my inability to fill vacancies in old established missions, many of which ought to be sub-divided, and next the impossible tasks I have personally witnessed some of the strongest and most courageous of our priests vainly attempting to compass.

There are, I know full well, several methods by which a remedy for this serious defect might be found. The matter has received careful and protracted consideration. Many things have to be taken into account. I do not underestimate the necessity for sound scholarship, for men of vision, for leaders who possess disciplined characters, and here and now I make bold to claim the loyal and whole-hearted support of the Synod for a full policy which looks towards a full supply of the type of priests which in my judgment will best meet the needs of our Church at this time.

We shall welcome, as the Diocese has ever welcomed, men, whether Newfoundlanders or others, who have been trained outside the Diocese. But I frankly state that my hopes of securing the men needed centre around our own College. There is manifest advantage in the Bishop, with his advisers, not only personally selecting men from those who offer themselves, but having them near to him during the early years of the training; assisting the Principal of the College in directing as far as possible their courses of study and their habits of life; and also introducing them as occasion offers into the actual work which they will eventually be called to do.

Then our plan contemplates that when they have been tried and tested and have reached such maturity as will enable them to make the most of such a period of residence in an English or other University as may be obtainable they will be encouraged to adopt this course.

There are those, from whose judgment we would not hastily turn aside, who differ from me in regard to this policy. All I can say is that having considered the whole question from many points of view, and having studied as far as one could, the needs of the Diocese as a whole, I hope to have the support of both clergy and laity in this responsible undertaking.

Resignation of Rev. C. H. Barton, M.A.
Here I may be allowed to refer to the great loss sustained by Queen's College, and indeed by the Diocese as a whole, by the resignation of the Rev. Conrad H. Barton, M.A., in the summer of last year. Mr. Barton came to the Diocese early in 1908, and for eleven years carried on with conspicuous devotion to duty the work of our Theological Institution. Ripe in scholarship, self-effacing to a fault, with gentleness and humility, with rare spiritual gifts, he served our Church and Country with whole-hearted devotion. The Diocesan

Guid of Intercession and his efforts to set on foot the Ordination Candidates' Fund expressed in part his desire to lift the life of the Diocese to a higher plane. Freely and ungrudgingly and with no thought of personal comfort or convenience, he responded to demands made upon his time, and went wherever he was needed, and gave us of his best. His life spoke of a higher and a better world, and he witnessed to it daily as those who knew him best will gladly testify.

The Diocese is to be congratulated in having secured in the person of Dr. Facey, Principal of the Theological College a man of outstanding ability and of recognized administrative powers.

Loss and Gain.
Since last Synod, five Clergy have left the Diocese, and one has died. During the same period, three Clergy have returned to the Diocese, five have joined our ranks from other Dioceses, and there have been ordained here. There are now 83 names upon our Clergy list, 77 of whom are actively employed, and six have retired. Comparing our numbers with the numbers on our list in 1918 there has been a net gain of five.

Death of the Rev. Canon F. W. Colley.
The passing from us of the Reverend Francis Worthington Colley, Canon of the Cathedral and Rural Dean of Avalon, deserves more than a passing notice. Ordained to the Diaconate in 1883, and to the Priesthood in 1885, Canon Colley served with singular zeal and devotion in the Missions of Salmon Cove, Sandwich Bay, Bay of Islands, Carbonear, and Foxtrap. He passed to his rest in 1918, leaving behind him a record of faithful service and loyal ministry in the cause of Christ and His Church. Frank Colley, as he was familiarly known, was a man of high ideals, and unwavering fidelity to principle. Thoroughness was stamped upon all he did. In his pastoral relationships, he was a kind and gentle shepherd of his flock; as a preacher he ever sought to instruct and to edify as well as to convince. To him the faith meant no mere acceptance of a set of rules, but a life to be lived in union with a loving and living Lord and Saviour. While we mourn his loss we thank God for his example and his courageous life.

Death of George A. Davey.
The death of George A. Davey has deprived the Church in this Diocese, and in particular the Mother Church, of a loyal son. For several sessions of the Synod Mr. Davey represented the Cathedral Parish; and as Churchwarden of the Cathedral he bestowed upon the duties of his office a wealth of affectionate service that was truly remarkable. Almost daily, when his health permitted it, he could be seen passing in and out of the Church he loved, attending when necessary to its fabric and caring for its interests.

Nor were his sympathies confined to his parish and its Church. The children in our Orphanages knew he was their friend; the Managers had experience of his keen interest in the Institution, and that his interest was

deep is proved by the generous bequest made by him in his will. Other bequests made to Synod and Parish Funds witness to the largeness of his heart and the sincerity of his devotion to his Church.

Ordinations.
During the biennial period four ordinations have been held at which three persons were ordained deacons and seven were admitted to the priesthood.

Consecrations.
Since last Synod, eleven Churches or additions to Churches have been consecrated, viz., at Green Cove (Herring Neck), Fogo, Grand Falls, Little Harbour (Trinity), Codroy, Ramea, Cape La Hune, West Cul-de-Sac, Little Harbor (St. John's), Carlin Cove, and St. Mary's (St. John's).

Confirmations.
During the same period thirty-five graveyards or additions to graveyards have been consecrated.

Confirmations.
Since July, 1918 I have held 154 Confirmations, at which 3085 males and 3196 female, or a total of 6279 persons have received the laying on of hands. This as far as I know, constitutes the largest number of persons confirmed in any biennial period in the history of our Diocese.

The Church and the Child.
The mere mention of such figures serves to impress upon the Bishop and Clergy, especially the vastness as well as the seriousness of their responsibility with regard to the young lives committed to their care. As they pass through our hands and go out to their work in the world, we might well feel grateful that they have as their shield and their guide the presence of that Divine Spirit in Whose might alone they and we can hope to stand. Their preparation for Confirmation, and the subsequent care given are amongst the most serious and vitally important of our ministerial duties. Nothing that we can do—and there is much that we can do—and must attempt—can compare in the last analysis with the formation upon sound religious principles of the characters of the citizens of the Kingdom of God.

Education and Religion.
The Church must never, for any consideration whatsoever, relinquish any part of her duty in this regard, nor can she without proving false to her most solemn trust, allow the spiritual side of the lives of her young people and their definite training in the Faith committed to us, to be pushed into the background, or to be overshadowed or held to be of secondary consequence in order that their efficiency as citizens of their country might be enhanced.

We desire their efficiency; we lament their lack of it, so far as they do not possess it; we confess that we are in part blameworthy for having acquiesced in a condition of affairs that has crippled their bodily and mental development. We agree with the Educational experts in their utter condemnation of overcrowded, insanitary, poorly equipped, inefficient schools.

We are once with them in all that they say in regard to the paramount duty of the State to provide the best possible educational facilities for all classes in the Community. The Church is no foe to a liberal education. She has never been its nursing mother, and the founder of its best institutions of learning. But as the Church believes in God—a God Who becomes Incarnate—and "for us men and for our Salvation came down from Heaven" the Church cannot stand by and watch without protest the divorce of real religion from the daily life of her children in the schools. The Church is the sworn enemy of the secularization of life, and as such she must take the full responsibility of safeguarding by every legitimate means the time of pupillage of all the children committed to her care.

I have no desire to anticipate the several Reports to be made by our Committee on Educational matters; but I do implore the Synod to remember that we represent the Church, and that we are not representatives of State Constituencies. Our first care therefore, is to enable the Church to discharge efficiently that which is her primary duty—the building up of the spiritual Edifice upon sound and enduring foundations.

The desire to make the Church of England Colleges more worthy of the purpose they are called to serve led the Directorate in the summer of 1919 to inaugurate a Campaign for the raising of funds. A sum of more than \$350,000 was subscribed. It speaks well for the enhanced value our people are placing upon education when they were found willing to make themselves responsible for so large an amount. To many of the subscribers it means real self-denial—all the more laudable when the purchasing power of money has been steadily decreasing.

Resignation of Miss E. G. Stirling.
It is with real regret that the Synod learns of the resignation of Miss E. G. Stirling, as Principal of Bishop Spencer College. Miss Stirling assumed charge of the College at a critical period in its history. Succeeding years witnessed a steady growth in the number of pupils, until of sheer necessity, when an opportunity offered, greater accommodation than that provided in the Synod Building had to be found. In-

creasing efficiency kept pace with increasing numbers. Scores of parents will be ready to testify of the high quality of Miss Stirling's work, and all will unite in an expression of regret that the time has come when she can no longer continue in a position which brings increasing toil with corresponding responsibility.

Death of the Hon. John Harvey.
The death of the Hon. John Harvey has deprived the Colleges, and indeed the cause of education generally, of a wise counsellor and a generous friend. Mr. Harvey was a busy man, but he found time to serve regularly on our various Committees for many years. Of wide experience, of sound judgment and broad outlook, he gave invaluable aid to our deliberations. His place cannot readily be filled.

Many other questions of grave consequence await our thoughtful consideration. Some of them are not new; some of them have claimed the attention of other Synods; others receive fresh emphasis by reason of the new demands being made upon the Church in these transition days. Surely one desire finds place in all our hearts; we (who are here to take counsel for the wiser and better fulfilment of our various tasks as Churchmen) want to pass such measures, to take such action as will best enable the Church to take its part, fully and with credit to itself, in the whole life of our people. The old Church, with its historic past, rooted and grounded in the best traditions of our race, and yet keenly alive to the needs of the present, ought not to be content with merely holding its own, much less be occupied in merely devising means of preserving itself from extinction. Rather ought it to be the power of the Spirit of God, to be planning wisely and with a spirit of high adventure for new enterprises, for growth, for expansion, for conquest in the name of Christ. The Church therefore, through us who represent it in our Diocese, must cast aside its timidity, (might I not say its fear?) and make larger demands than it has ever yet made upon the loyalty and support of its members.

The advances made in recent years in the sums subscribed for the upkeep of Churches, the support of the ministry, and for Home and Foreign Missions, have been, it is true, steady and continuous. We must go on teaching, in season and out of season, the Christian duty of regular, systematic, proportionate giving. We must not offer any apology for having to do this, but must insist that this is as much part of a man's religion as church-going and saying his prayers. When a budget is arranged let it be as comprehensive, and as exacting in its claims as the work to which it is designed to accomplish.

Let it include a more generous provision for the ministry, a more adequate retiring allowance "carry on" for those who are no longer able to "carry on" something better than the present meagre pittance for the Clergy Widows and Orphans, and for Missions a sum really expressive of the gratitude we owe for all we have received. The Church needs to be mobilized for action on a more comprehensive scale. We must show that we intend to mobilize the whole effective fighting force of the Church, and employ all our available resources.

We look to the laity no less than to the Clergy to participate actively, and whole-heartedly, and unitedly, in this new effort to supply our Church with the means for carrying on and developing her work.

Nor should we be content with merely a progressive financial policy. The Church in its corporate capacity has much to do with the whole tone and temper of public opinion. She must stand for the first essentials of public conscience and public morals; she must tell of ideals as yet unattained and she must proclaim fearlessly that nothing short of the strictest integrity satisfies the standard she has adopted for all who will hear her.

I desire, as I close, to remind myself and you, my brethren, that this is our day of opportunity. At its best the contribution we can make towards the forces of the Kingdom of Christ must appear to be lamentably feeble. But feeble and unworthy though it be, shall we not approach the task here set before us with unity of aim, with high resolve, with reverent aspiration, with humble minds, as men who "have understanding of the times and know what Israel ought to do?"

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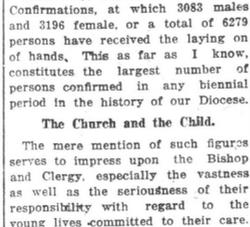
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