

laid by my two distinguished predecessors in office, of the structure of diocesan organization. And here again I realize there awaits me no easy task. (3) But, thirdly, there is the spiritual strain to be encountered as I discharge the responsible duties of a Father in God to my Diocese; to the increasing body of Clergy; and to the laity, settlers and natives, scattered through this vast extent of country; the due appreciation of their personal character; of the difficulties contended against in special cases; of the efforts made under such difficulties; the patience to be extended to all; the justice to be done to all; the loving encouragement to be given to all—in short, the inspiration which, like living water, should flow forth from my life to refresh and to enrich the lives of those over whom I exercise my Office. All this, to say nothing of sterner things—surely this is no trifling matter. (4) But specially I had pondered the financial strain which, in a Missionary Diocese, so largely dependent upon outside aid, must always be great. Under this head one finds it natural to ask grave questions. (a) Can Algoma do more for herself in the near future? (b) Will the English Societies generously treat her as a special case and postpone the withdrawal of their grants? (c) Will the Canadian Church, freed now by the splendid efforts of my predecessor in office from all responsibility respecting the episcopal stipend, give more largely—say the sum thus set free—towards the Algoma Mission Fund? (d) Will it be necessary still for the Bishop of Algoma to leave his more legitimate work in the Diocese and at short intervals canvass the country as a solicitor of funds? Whatever may be thought about the English contributors, and we know how generously they always respond to deserving appeals, two great sources surely must be developed: (1) Algoma herself; (2) The older Dioceses of the Province of Canada. And it is for the zeal, wisdom, tact, and perseverance required for such work that the Bishop specially needs to pray. This part of the strain has been, and will still most likely be the weightiest part of the Bishop's burden, calling at once for grace from on high, and for the help and counsel of his brethren. Such are some of the matters I have been pondering, and is it any wonder if I have at times

been ready to cry, "Who is sufficient for these things?" And why should the call have come to me, who am "less than the least of all saints"?

But S. Paul did not, and we must not leave the matter here. After all, when we look into the text, and compare it with parallel passages, we shall find, I think, the Apostle was more concerned with the grace given unto him than with his own unworthiness to receive it. He almost seems to think his weakness an evidence of fitness, since he thus exemplifies God's method by choosing the weak things of the world to confound the things that are mighty. Certainly there is no foolish deery of his own powers. That were unworthy of a Christian soldier. He simply reckons himself worth whatever God makes him. Capable of little or nothing himself, he can yet do all that is required of him through Christ strengthening him. There is no gift or faculty in his constitution, however humble and commonplace, which cannot be glorified and made instrumental in splendid work, if it be wholly consecrated to God's service. So it is always. What is needed is not that we should deery our gifts; still less that we should exaggerate them; but that we should lay them at God's feet, asking Him, who gave them to use them, to make them glorious by making them fruitful with His blessing.

And so in my preparation for what this day brings to me I have tried most of all to realize the sufficiency of God's grace pledged to all who seek it aright, and now specially given to me for the work laid upon me. I have tried to grasp the truth of the reality of this grace as a power in life; how it can supplement all kinds of deficiencies, physical and mental as well as spiritual. Yes, how even indifferent abilities in such matters as finances God can supplement out of the marvellous resources of His grace—so that work we could never do alone somehow gets itself done, when with God's grace upon us we do our best, without thought of self, as His instruments and for His glory. For I verily believe that this grace of God shews itself not so much in great unction of manner or special glibness of moving speech as in the quickening of all the instincts and faculties of the man, and in the adjust-