

1. That the following letter of condolence with the family of the late Rev. Rural Dean Chowne be adopted:

The Bishop, with the clergy and laity of the eastern section of the Diocese of Algoma during their deliberation in Conference at Sundridge, feel sorrowfully the loss by death of their dearly beloved brother, the late Rev. Rural Dean Chowne. His counsel and advice at the diocesan council never failed to interest and to awaken sympathy among both clergy and laity. But while suffering by his absence in the body, yet feel, as of wont, that in the communion of saints his spirit abides with us. The deepest and most affectionate sympathy goes out from the Conference towards those of his family left to mourn his loss. The prayers of all are that God will so sustain and comfort both wife and children that they will realize that he has gone home to rest after a most worthy career as an advocate of Divine Truth.

(2) That the Bishop, clergy, and laity in this Conference (at Sundridge) assembled, whilst regretting extremely the absence of the Ven. Archdeacon of Algoma, hereby places on record its high estimation of, and deep thankfulness for, the wise, cautious, and invaluable advice which the Archdeacon tendered in the paper that was read on his behalf, and also prays that speedy recovery and prolonged life may be vouchsafed to him from on high. Carried unanimously.

The Secretary was asked to convey these resolutions to those concerned.

(3) That the best thanks of both clergy and laity are due and hereby are tendered to the congregation of St. Paul's Church, Sundridge, for the many kindnesses shown during their stay amongst them. Carried unanimously.

This vote the Bishop was pleased to convey to the representatives of the Church people of Sundridge then present. It was a source of sincere gratification, he said, to know how freely and fully the kindness of the people had been meted out to the visitors.

Mr. Joseph Edgar replied in a few words, assuring his hearers that the pleasure was reciprocal, and concluded by saying that if only such a gathering would go to Sundridge next year, or at any time, the local Church people would be delighted, and not lax in doing what they could to make its sessions a success. Incidentally Mr. Edgar said Sundridge was a most convenient centre, and, he thought, the best place that could be selected.

Regarding the object for which a committee was yesterday appointed, the Bishop said they could not now report except to suggest that parishes combine for the purchase of books—Prayer Books and books for Sunday School libraries. He would gladly assist, if in his power, any effort of this nature. He drew attention to the necessity for careful selection of books for Sunday School libraries. Though we can feel assured that any publication of the S.P.C.K. is not antagonistic to the Church and the teaching of the Church, it was necessary to exercise judgment in purchasing so that historical or other books were suitable to the conditions of our work. Other books—of an entertaining character and good moral tone—might find room on Sunday School library shelves, such works, for instance, as those of G. H. Henty.

ARE BALES NECESSARY?

It fell to the lot of Rev. Wm. Evans, of Parry Sound, to open the discussion on the question: How far in the Eastern portion of the Diocese bales are still necessary or desirable? Mr. Evans had no paper to read, but was prepared to speak on the subject. His speech was a short one, but he succeeded in drawing out a more general expression of opinion than had been called forth on any previous question. Later on he admitted that he had purposely omitted to refer to any limitation or qualifying condition when he said that bales were no longer necessary in the eastern section of the diocese.

Then followed a number of short speeches, keeping the subject before the gathering until the noon adjournment. It were impossible to give our readers more than the chief points introduced and a summary of the Bishop's remarks. First there was a grateful acknowledgment of all the kindnesses received at the hands of the Woman's Auxiliary of the Church in Canada. Conditions had changed in some places; the towns where the Church was comparatively strong no longer needed bales of clothing. They could look after their own poor, as a rule, and if they did not the sooner they undertook to do so the better. There was a grave danger of pauperizing people. Some gentleman advocated the sale of useful articles at a low price, instead of giving such away, to counteract the danger referred to. The proceeds of such sales should be accounted for and applied to local church needs. Of course there were bales and bales, some valuable and useful, some otherwise. Complaint was made that some of our kind W. A. friends would take notice of appeals made by lay people (men and women) in missions, said appeals being made not only without the knowledge of the missionary, but sometimes in opposition to his expressed wish. It could not be too strongly emphasized that the missionary was the Church's almoner. Without any doubt there had been need of bales in the past in every quarter. It was not so now. Some places could look after their own poor (Bracebridge and Parry Sound were mentioned), and were blessed in so doing. The clergyman of a mission best knew the capabilities and needs of the people among whom he worked. No other could know as well. It may be noted that the gifts for Christmastide were, one might say, studiously separated in the discussion from the gifts of goods in bales. It may be assumed that where such are not needed the clergyman will duly notify friends who make enquiries concerning the matter. It was evidently a sore spot with more than one, that in some cases the missionary was the forwarding medium through whom bales were sent to a person in a mission (in answer to an unauthorized appeal, sometimes from persons whose church connection was questionable) for the use of or distribution by one or more who really

were not in need. A determination to prevent all abuses in connection with the subject was general.

The Bishop said he did not question the existence of need even in the Districts of Muskoka and Parry Sound. But he thought it was happily diminishing from year to year, and he rejoiced to believe that in the near future we should be able in these Districts to supply the necessities of our own poor. He was devoutly thankful for the unceasing liberality of the W.A. Yet he felt anxious to cultivate throughout the diocese a spirit of independence and self-help. He was glad to know that several places in the eastern section no longer needed or desired bales. He hoped all would soon be in that happy position. It would be a first step towards self-support. Besides, a mission is a great gainer spiritually by taking care of its own poor. It is a blessed thing for people to help their poorer brethren. He recommended three courses for supplying cases of need: (1) Let the mission try to supply what is wanted from its own resources; (2) failing this, let it seek aid through the authorities from some richer centre within the diocese; (3) as a last resort let it apply in the usual way to the outside Woman's Auxiliary. The Bishop further stated that he had urged on the W. A. the importance of sending their gifts direct to the clergyman in order to secure wise distribution and to prevent jealousies. Nevertheless, pathetic appeals from undeserving applicants have been known to impose upon the kind ladies.

On reassembling after the noon adjournment and before the business on the programme a resolution was submitted and adopted thanking the Bishop for assembling the Conference and hoping that it might be but the first of many.

The Bishop in his reply said that he was not only pleased but edified, in common with all, by the proceedings. Though he trusted to be able to meet such gatherings in years when the Triennial Council did not meet, yet he was unable to say anything that looked like a promise in the connection.

The paper next on the programme was on the

DUTIES OF INCUMBENTS AND CHURCH- WARDENS IN RESPECT OF PAR- OCHIAL PROPERTIES,

and was read by Rev. C. Piercy, who regretted the small attendance of church wardens who would hear what was said on the subject. At once the reader plunged into and gave in some detail the duties devolving upon churchwardens—picturing a newly elected churchwarden endeavouring to find out what his duties and responsibilities were. All the ground covered by the Bishop's regulations (issued in 1897) was gone over, besides some which law and custom cover. The duties and responsibilities of church wardens were shared equally in every particular. The value of an inventory of property, of care in the matter of insur-