

mas entertainments and concerts, and notes regarding the erection of picket fences around churches and school houses. He interjected some sarcastic remarks during the reading, and finally tore up the report and contemptuously threw the pieces on the floor, remarking that he wouldn't bother to read any further. In the present day, he continued there were many attacks from all sides upon the Bible, and it was the duty of clergymen and laity alike to stand shoulder to shoulder in its defence. He concluded by moving a resolution to the effect that a committee be appointed whose duty it shall be to supply speakers on missionary subjects at Church meetings. Rev. Canon Cayley seconded the resolution, which was carried, and will be reported at to-day's meeting of Synod.

Rev. Bishop Sullivan then came forward. He said that although he was not on the list of speakers for the evening, he was in duty bound to say something. In Mr. Blake's address certain allusions were made to certain accounts of missionary work, so-called, which he felt compelled, in justice, to correct. He would be very sorry to have the audience leave with the impression conveyed by Mr. Blake's remarks. He could not help feeling that the fragments of the paper, so dramatically torn to pieces and flung on the floor of the school-house, were none other than those of a copy of the Algoma Mission News. He reached that conclusion because in his remarks Mr. Blake had mentioned the name of a station in the Algoma Diocese. If any reflection could be cast on that diocese—which God forbid—he would be the last to stand up and defend it. It was not perfect; its late Bishop was far from being perfect; its clergy was far from being perfect; but he challenged Br. Blake to find anywhere in the broad Dominion, or on the face of the earth, a body of clergy or laity more loyal to the Church of England. None understood more thoroughly or better than they what the true functions of the clergy were. They had not to learn that the chief function of the clergyman was the care of souls, they learnt it long ago. He regretted however, that it had been implied in Mr. Blake's address that the care of souls had been neglected, and the attention of the clergy given to Sunday school entertainments. Their first duty was to preach the Gospel, which Mr. Blake had himself set forth so fully and forcibly, and they were doing it. They were spending their lives in the missionary Diocese of Algoma in discharge of that function. He (the speaker) knew them better than Mr. Blake or anyone else knew them, and they all upheld and preached, as faithfully as human lips could preach, the full and free Gospel of Jesus Christ. If above that they found it necessary to enter into the little details of church life, they did so because they found that the Saviour, in whose footsteps they were following—while He was on earth preaching the Gospel—identified Himself with the temporal interests of those for whom He ministered. The erecting of a picket fence around a school-house or church in Algoma, trifling as it might seem, and when presented in a certain form appealing to the risible faculties, stood for an amount of free, loving, self-sacrifice which, he ventured to say, could not be equalled in the city of Toronto itself. Looking over the audience he saw the faces of personal friends who had once resided in Algoma, and who, in a certain mission there, had taken an active part in everything going on. They were members of a family which had been sorely tried with a variety of burdens, which they had borne willingly and submissively, and yet they had devoted themselves, their energies and their little substance, to the building of a little stone church, the erecting and purchasing of a parsonage, putting up the necessary picket fence, the securing of land for a cemetery, and the clearing of it for consecration. He himself had consecrated the cemetery before leaving the diocese. With regard to the little entertainments, it should be remembered that the children there were not like the children of Toronto. They were completely isolated, and the Sunday school entertainment was the one great thing in their lives. Their grief was sincere if by any means it did not take place. He spoke of these things because he did not wish the gathering to

take away such an impression as might be conveyed by the remarks of Mr. Blake. The latter he could not think intended them in the fullness of meaning which lay in his words, because he (Mr. Blake) would be the last man to make little of a true act of sacrifice. While he thanked Mr. Blake heartily for his inspiring words regarding missionary work generally, he asked him, as an act of simple justice to the clergy and laity of Algoma, not to repeat elsewhere any statements, with regard to the subject on which he had spoken, similar to those which had fallen from his lips to-night. A vote of thanks was then passed to the speakers.

Thursday morning.—The scrutineers reported the result of the election to the Executive Committee, held Wednesday, as follows:—Clerical representatives, Revs. Septimus Jones, Dr. John Langtry, C. H. Marsh, Canon J. P. Sheraton, B. Bryan; lay representatives, Messrs. A. H. Campbell, Hon. S. H. Blake, N. W. Hoyles, Q.C., Stapleton Caldecott and J. R. Roaf.

The Bishop nominated the following members to the same committee: Clerical, Ven. Archdeacon Boddy, Ven. Archdeacon Allen, Rev. Canon Sweeney, Rev. Canon Cayley, Rev. Canon Farncombe; lay, Hon. G. W. Allan, Chancellor Worrell, C. R. W. Biggar, A. R. Boswell and William Ince.

Hon. S. H. Blake made a report upon the action of the missionary conference the previous evening in the matter of the appointment of a deputation to visit the churches of the diocese in the interests of the missionary schemes of the Church, and concluded by moving "That a committee be formed to be called the Deputation Committee, whose duty it shall be to endeavour to supply speakers at annual meetings of our Church for missionary and other purposes, and that this committee be composed of the Chancellor of the Diocese, Bishop Sullivan, Rev. Dr. Langtry, N. W. Hoyles, Q.C., Rev. Arthur H. Baldwin, Hon. Senator Allan, C. R. W. Biggar, Q.C., Dr. Parkin, Ald. James Scott, F. E. Hodgins, N. Ferrar Davidson, G. B. Kirkpatrick, W. D. Gwynne, Lawrence H. Baldwin, Hon. S. H. Blake, Lieut.-Col. Boulton and Barlow Cumberland, with power to add to their numbers." This was briefly discussed and approved with every expression of hopefulness for the success of the innovation and the consequent improvement in the condition of the funds. The report of the Synod Investment Committee, which had been left under discussion Wednesday evening, was then taken up, and after a few words of comment, adopted. The Sunday School and Book and Tract Committee again brought in their report, and, having been adopted, resolutions were passed urging upon the teachers and scholars the importance of availing themselves of the advantages afforded by the annual inter-diocesan Sunday school examinations. Rev. Canon Farncombe and Mr. G. B. Kirkpatrick were appointed representatives of the Synod on the Inter-Diocesan Sunday School Committee. At this point the Bishop announced that he would have to take leave of the Synod at noon in order to prepare for his departure to England this morning, and, further, that he had appointed Ven. Archdeacon Boddy his commissary during his absence and to preside over the deliberations of the Synod after his departure. The special committee charged with the duty of preparing a loyal address to the Queen, reported through Rev. Prof. Clark the following, the entire assembly rising to their feet and standing while it was read:

To her Majesty, Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Empress of India, and of the colonies and dependencies of the Empire: May it please your Majesty:—We, the Bishop, clergy, and laity of the Diocese of Toronto, in Synod assembled, venture to approach your Majesty with earnest and reverent congratulations on the completion of the sixtieth year of your reign, the longest and the most prosperous in the annals of the nation, and with humble and hearty thanksgivings to Almighty God, for the great mercies and blessings which He has vouchsafed to your Majesty, and to your people, through your gracious and benignant rule.

"As loyal and loving subjects of the British Empire, we recognize with profound gratitude your Majesty's constant loyalty to the principles of the constitution which you have been called to administer, your deep, unfeigned and affectionate interest in all classes of your people, your sympathy with every form of suffering, and the pure and unblemished life which you have left as an example to all who shall, by the blessing of God, sit upon your exalted throne. And we earnestly pray that God, in His goodness, may accord to your people many generations of rulers of your august race who shall walk in your footsteps.

"Whilst thus acknowledging the goodness of God to your Majesty and your people, we would, with no less gratitude, recognize the manifold blessings bestowed upon the whole race of man during your Majesty's reign, and largely through the influence of your people in the diffusion of the Gospel, in the extension of the Church, in the spread of Christian civilization, in the increasingly equitable and merciful character of recent legislation in the attempt to substitute arbitration for war, in the great and successful endeavour made to ameliorate the condition of the poor, the dependent, the weak and the suffering.

"As members of a Church whose history has been peculiarly identified with the history of the British people, with the development of their constitution, with the progress of literature, art and science among them, we beg to assure your Majesty of our continued and profound devotion to your person, your family and your throne, and to pray that in this life, every good and perfect gift may be granted to you, and in the life to come everlasting joy and felicity."

(To be continued.)

St. Alban's Jubilee Services.—The decorations in St. Alban's were in accordance with strict propriety, comprising everything which should be present and nothing more, the spirit of the decoration being to avoid a gaudy and meaningless profusion and to admit nothing but what was strictly correct and proper for the occasion, and every detail had a definite purpose and significance. There were no decorations in the sanctuary, excepting red and white flowers. Upon the pulpit was a large bouquet of roses, Scotch thistles, shamrocks and maple leaves, with pendants of Victoria tartan ribbon. On the side of the pulpit was a trophy of the six national flags, viz., the Royal Standard (looped with Victoria ribbon), the Canadian Ensign, the white, red and blue ensigns, and the Union Jack. Only one Royal Standard was used, but the other five flags were repeated around the building, 31 in all being used, and no other flags were allowed, nor was any fanciful decoration admitted. Bunches of maple leaves were used in suitable places, and a small quantity of Victoria tartan. The Rev. Mr. DePencie preached a most earnest and patriotic sermon.

NIAGARA.

JOHN PHILIP DUMOULIN, D.D., BISHOP OF NIAGARA.

(Concluded from last week.)

The committee on the address of Bishop DuMoulin submitted the following report: Your committee notes with pleasure the Bishop's intention to be present at the meeting of the Pan-Anglican Synod, and respectfully suggests the desirability of securing proper recognition of the status of Canadian clergy who may desire to take duty in England. Your committee notes with satisfaction the increase in the mission fund of the diocese, acquisition of the see-house, and the sound condition of the Episcopal Endowment fund. Your committee, recognizing the importance of the Widows' and Orphans' fund, deeply regrets the falling off in the contributions thereto, and respectfully suggests that the Bishop extend his fatherly admonition to the delinquent parishes. Your committee notes with pleasure his Lordship's expression of satisfaction at the helpfulness of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, and with the practical work done by the Brotherhood

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