

to indicate the area inhabited by the community, and sometimes the community itself.

In the latter sense the parish was a purely religious organization, distinct in its origin, its working and its aims from the manner, the township, or the village, though composed of the same personnel, man for man. The parish was the community of the township, organized for Church purposes and subject to Church discipline, with a constitution which recognized the rights of the whole body as an aggregate, and the right of every adult member, whether man or woman, to a voice in self-government, but at the same time kept the self-governing community under a system of inspection and restraint by a central authority outside the parish boundaries.

Dr. Jessopp then goes on to tell us how this community had its own deliberative assembly—the parish meeting—with its own duly elected officers: its president or chairman, who was the rector of the parish or his deputy; its own trustees for the parish property, who were the churchwardens elected annually to their honourary but responsible office.

The permanent officials of the parish, beginning at the parish clerk, the grave-digger, watchman, keeper of the processional cross, and others, were the paid servants of the parish, supported by the parishioners, and removable by them, when removable at all, the offender being presented to the rural dean, from whom an appeal lay to the archdeacon, and occasionally again to the bishop, whose decision was final.

Next month, further extracts will show in what the property of the parish consisted, how and by whom it was spent, and, last but not least, the effect of this self-government and self-reliance upon the people themselves.

A. B. T.

### The Bishop Honoured at Trinity University.

The Bishop was present at the recent annual convocation of Trinity University, Toronto, and was among those upon whom Ontario's Church university conferred the honorary degree of D.C.L. Among those who were seated on the platform around the Hon. G. W. Allan, Chancellor of the University, were the Bishops of Toronto, Niagara, Huron and Bishop Selkirk.

The preacher, Rev. Prof. Huntingford, presented the gentlemen for honorary degrees. In presenting our Bishop he said the name of the Bishop of Algoma was honoured throughout the Church; he had done noble work as a parish priest at Sherbrooke, Ont., and had once or twice narrowly escaped being elected Bishop before. To the Bishop of Algoma demanded self-sacrifice and self-devotion. Algoma was not the summer watering-place many thought it, but a land of hardship and poverty, and he who went there gave up his own pleasure to the service of God.

When the time came for the Bishop to speak, he said that he rejoiced at the honour done to the Diocese of Algoma

in his person. He thanked them from the bottom of his heart for the honour conferred upon him, and although he might not be able to do anything that would add to the brilliance of the reputation which Trinity so justly enjoyed, he would, at least, endeavour to wear the distinction in such a way as to bring no reproach on the University. He was rejoiced when he thought that his position as Bishop of Algoma would bring him into contact with the men at the head of Trinity, men whose business it was to think and teach others to think, and who were trained and gifted in such a way that their influence must act upon those who came into contact with them. After a few playful jests at the expense of the somewhat noisy students in the gallery, the Bishop expressed the pride it afforded him to think that he had now the right to take any Trinity man by the hand and speak to him as a brother. While he would not forget his own *alma mater*, he would ever be glad and thankful if there should be any simple way in which he could further the interests of the University of his adoption.

#### CONVOCATION SERVICE.

The convocation service was held in the college chapel in the evening. The attendance was sufficient to fill the edifice to overflowing. Rev. Prof. Huntingford intoned the prayers. The lessons were read by Archdeacon Bedford Jones and Canon Cayley. The Bishop of Algoma preached the sermon. His theme was the necessity of an earnest purpose in life, and the doing of God's will as the highest ideal of living. Bishop Thorneloe, says *The Mail and Empire*, is a polished but earnest and forceful speaker. His text was: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14. "But this one thing I do" was the real index to the Bishop's thought. He spoke of the necessity of definite purpose if substantial attainment was to be reached. Everything revealed the existence and supremacy of purpose in the designs of God. Man was gifted with mental and moral faculties that he might have a purpose, and so fulfil his destiny. Man was like God in that he was free to choose, and when he chose the good he became like God in character. The preacher spoke at length of the singleness of purpose that had achieved the wonderful successes of applied and theoretical science, warned his hearers against scientific criticism and materialistic tendencies, and concluded by enforcing the truth that doing the will of God elevated the most ambitious endeavours of a worldly nature.

Other recipients of the honorary degree of D.C.L. were Mr. George R. Parkin, C.M.G.; Mr. John A. Worrell, Chancellor of the Diocese of Toronto, and Hon. Treasurer of the Invested

Funds of the Diocese of Algoma; and Mr. John Travers Lewis, Chancellor of the Diocese of Ottawa.

#### Acknowledgments.

The Bishop of Algoma gratefully acknowledges the following contributions:

Children of Mrs. J. Hamilton, Cacouana, Q., for Sturgeon Falls parsonage.....\$62 00  
Friends in Sherbrooke, Q., for Sturgeon Falls parsonage..\$38 00  
The Mission Sustentation Fund.....10 10  
Sick Clergymen's Fund....50 00

Miss Elkins, \$5; Miss A. Elkins, \$5; Mrs. Lucke, \$5; Mrs. Hale, \$5; Mrs. Morris, \$5; Dr. Heneker, \$5; Miss Holland, \$1; Mrs. Neil, \$1; Mr. Farwell, \$50; Miss Whitaker, \$5; collected by Mrs. Cecil Bowen, \$31.10.....98 10  
Children's Guild, Compton, Q., per Rev. G. H. Parker.....20 47  
Mr. and Mrs. W. Thorneloe, Lachine, Q., for Mission Fund.....20 00

\$203 57

Sault Ste. Marie, O., October 7th, 1898.

The thoroughly great men are those who have done everything thoroughly, and who have never desisted anything, however small, of God's making.—*Ruskin*.

#### FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of ..... to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the.....

and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE. This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

\*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans Fund; (3) The Superannuation Fund; (4) Algoma Mission Sustentation Fund, etc.