

this place of worship as a Society banded in the interests of true brotherhood, and for the relief of the distressed. Though claiming the title of the "merry men of Sherwood Forest," and to be followers of the bold Robin Hood, whom history and legend have united to clothe with a certain kind of glory. I trust your order is sufficiently remote from its origin to have

DROPPED ALL THE VICES

of the great chief and to emulate only his virtues. For he is said not to have been void of virtue. A part of his law being contained in the following lines:

"Love thou them that honest be,
And help those in necessity."

The fact of your existence as an Association and your presence here this afternoon is evidence that with me you believe that while cases of necessity will arise and in one sense the poor we will always have with us, still the greater part of the suffering by which we are surrounded arises from causes that ordinary diligence and frugality might have prevented. Many of our ills are self imposed. As the practice of sanitary measures will do much to prevent disease, so the practice of frugality will do much to prevent poverty. Acting on this belief your Society was formed. It extends its aid to members at those points of life when help is most needed. In the house where sickness disqualifies the bread-winner your Society grants a weekly allowance. When he is totally disqualified for toil help is afforded. When old age brings its infirmities your Society blesses the evening of its members with

AN ANNUAL ALLOWANCE,

and when death desolates the home, it will lessen the burden on the widow's heart to know that an assurance of one, two or three thousand dollars stands between her and immediate want. There is no excuse under these circumstances for any one to leave his family destitute. He who does so is little less than a criminal. These being your principles, and these your methods, I am not surprised at the unusual success which has attended this Society since its organization. I am informed that when the Supreme Court was organized in 1881, the number of members was only 400, while to-day they are more than 7,000. That when about the same time your local Court was established with only 9 members, it now numbers 167, having afforded beneficiaries to at least 6 homes where death had carried away the bread-winner, while the Supreme Court of the Order has granted more than a hundred like benefits. This is what recommends your Society, and is the surest guarantee of its future success. I urge upon all men the necessity of putting an insurance policy of some kind between their families and the contingencies which the uncertainties of life expose them to. But you say you cannot afford it. I confess that is not an easy argument to answer. But before I answer it I would know who it is that thus objects. Frequently the man who cannot afford to join your Order and secure its profits for his family is the man who spends more money in the saloon, in professional sports or in cigars than would pay his dues and protect his family. The man who indulges in pleasure at the expense of his family's welfare is scarcely less than a criminal. To compare him with a respectable unbeliever is an insult to the latter.

The sermon closed with an appeal to all present who were rightly anxious for this life to remember that there was a life beyond this for which preparation must be made.

The musical service had been previously arranged, and was worthy the day, the sacred

edifice and occasion. Mr. Jenkins, the organist, excelled himself, and the choir were deservedly highly praised. It was most appropriate for the Foresters to be present at the House of God to render thanks for all the mercy shown them since their institution in this city eight years ago. During the interval which has elapsed the Order has made rapid progress not only in Ottawa but all over the Dominion, and is to-day 7,000 strong, and with a reserve fund, after paying all death claims, of \$73,000. The history of the Order here is briefly, that in 1879 Court Ottawa was organized by Dr. Oronhyatekha, the then and now Supreme Chief Ranger, with 9 members, Bro. Edward Botterell, P. S. C. R., being elected Chief Ranger. His presidency was so successful that the Court added to its numbers until it became not only the banner Court of the Order, with close on 200 members, but was the means of the establishment of the other Courts mentioned above. He was succeeded in the duties of the chair by Bros. J. B. Halkett, Peter Robertson and W. R. A, the present C. R., who likewise rendered very efficient service. Among other officers of the various Courts present on this occasion, and who are much esteemed for their work's sake, we noticed Bros. Dr. Potter, W. C. Bowles, Roe, Butler, Cairns, Hickmett, sr. and jr., Hill, Davis, Storr, Culbert, Pittaway, Spencer, H. Botterell, Martin, Bower, Blakeney, etc., sufficient evidence that the Order has a strong hold on the community. For its social, temperance and moral characteristics, the Order deserves well of our citizens, but as the stay of the widow and comfort of the orphan it is particularly to be commended. We sincerely hope every success will attend its beneficent work.—*Ottawa Evening Journal, Oct. 17.*

Ottawa, 4th November, 1887.

Dr. Oronhyatekha, Supreme Chief Ranger,
I. O. F.:

DEAR SIR AND BRO.,—Would you kindly inform me if a member holding a \$2,000 or \$3,000 Endowment Certificate, allowing himself to be suspended for non-payment of assessments, can be re-instated for only \$1,000, according to sub-section 2 section 108 of Constitution, by passing the Medical examination, paying the registration fee for only \$1,000, and being rated at his present age, accepted by a two-thirds vote of the Court and giving the notice required by sub-section 1 of section 211, also complying with sub-section 3 of section 211?

I remain, yours respectfully,

W. REA,
C. R. Court Ottawa.

ANSWER.

Yes, he can be re-instated for \$1,000.
ORONHYATEKHA, S. C. R.

Office of the Western Union Tel. Co.,
Elizabeth, N. J., 9th Nov., 1887.

Oronhyatekha, Esq.:

DEAR SIR AND BRO.,—(1) We desire to elect trustees for our Court. The Constitution does not say we can or cannot. As per constitution the C. R., R. S., and T. are ex-officio the Trustees of the Court, but we desire to elect a Board of Trustees, who will, of course, act with the other three. Will it be legal for us to do this? Please advise at earliest convenience. (2) Who is authorized to issue dispensations to initiate at less than regular rates? Can H. C. R.'s do it?

Yours in L., B. & C.,
G. CHAUNCKY WARDELL,
Court Washington, No. 44.

ANSWER.

(1) The C. R., R. S. and Treasurer are the Trustees of a Court. None other can be elected to serve as such. (2) No. The Supreme Chief Ranger only can issue such a dispensation.

ORONHYATEKHA, S. C. R.

Port Hope, Nov. 5th, 1887.

Dr. Oronhyatekha, S. C. R.:

DEAR SIR,—In what class would you put a man that is bridge foreman and general carpenter on the G. T. R. His work is to erect and repair bridges and do general carpenter work, and sometimes has to ride to and from work on the cars? Please answer and oblige.

Yours in L., B. & C.,
A. W. PRINGLE,
G. D. H. C. R., Court Refuge, No. 198.

ANSWER.

In the ordinary class.

ORONHYATEKHA, S. C. R.

The Kingston Foresters Go to Service.

Over fifty members of the Independent Order of Foresters attended service in Queen street Methodist Church yesterday morning, and occupied seats in the centre of the edifice. They wore emblematical badges and medallions. The church was filled, many strangers being in attendance. Organist Reyner rendered several admirable selections and the choir sang with good effect, "Like as a Father Pitieth His Children." The singing of the hymns was very hearty. Rev. R. Whiting conducted the service and spoke from the words:

"Thou shalt love thy neighbor as thyself." St. Matthew xxii, 39.

Love was claimed as the characteristic feature of the holy religion; upon this divine principle christianity had its origin. Christ came to the world as the personification of love, He went through it as an exhibition of love, and offered up on the cross as a sacrifice of love. Then the circumstances under which the words of the text were uttered were explained, and the philosophy of Christ shown to be only equalled by the simplicity of his speech. Love, in a theological sense, was a divine principle wrought by God in the soul of man. As Bunyan had stated, it was "the quintessence of all the graces of God." In an especial sense love was shown to have proceeded from Christ, and with it in the heart there would be developed a love for mankind, a love for one's neighbor. "Who is my neighbor?" enquired the preacher. "Not, as is generally accepted, merely the person living next door, but any one of the human race, any one who you can help." And it was the religion of Christ that made men cherish a love towards all men and to esteem them as brothers. The preacher dwelt at length on the beauty there was in such a consecrated love, showing the benefits derived from sympathy, affection and devotedness in bringing all sections of humanity into loving nearness to each other. He also showed that in developing self-love, love for one's own soul, the protection of character, the caring for health and business, men became solicitous regarding those around and about them. In looking over the constitution, rules and regulations of the Independent Order of Foresters he found that one of their objects was to care for themselves in sickness and in old age, and to care for those dear to them, their wives and children, and after that, their fellow men. Religion embraced these principles, and the gospel of Christ in the heart helped men to