THE BISHOP'S CHARGE

Delivered at the Synod of Ontario.

Bishop Mills Reviews the Year's Events--Attacks Political Evils--Strong Words in Regard to Missions.

Reverend brethren and brethren of the laity:—

Through the good hand of our God over us, we are permitted again to meet together as a synod, to legislate in behalf of the interests of the church, in this diocese. May God's spirit be with us, to guide us in all we say, and in all we do, that our deliberations being begun, continued, and ended in Him, may be for the glory of God, and for the benefit of His holy church.

The past year has been an eventful one, to the nation and to the church, and of both, we are integral parts, and, therefore, anything that concerns either, as a whole, concerns us, perhaps quite as much, as though we were at the nation's centre.

King's Coronation, What It Meant

The coronation of the king, was an event in which the whole empire was interested, and with which we, as Canadians, and especially as churchmen, were brought into closest touch, by the official call from the throne, addressed through the Archbishop of Canterbury, to every bishop throughout the British empire. Each was asked in the name of the king, to invite the members of his diocese to assemble together in their several churches, on the day appointed for the coronation, for the public worship of God, and to take part in the service appointed to be used in Westminster Abbey. This, in recognition of the fact, that it is by the Most High that kings reign; that He is indeed "The great king over all the earth," that "He removeth kings and setteth up kings." The real purpose, and meaning of the coronation, however, was not grasped by the nation; possibly, not even by the king himself, before his illness. It was looked forward to in England generally, and in London in particular, as a time for rejoicing, for feasting, for revelry, for gala, for pomp and display. Had it taken place on the day originally appointed, apart from the service in the Abbey, there would have been nothing of which to be proud, or that could have given satisfaction, to the devout and thoughtful mind. But God stretched forth His hand, and frustrated human plans. He touched the king, and laid him low. Everywhere throughout the empire went the message, "The king is dying." The schemes of speculators withered. The nation was spared the drunkenness and debauchery which would have left an indelible stain upon it. God moves in mysterious ways His wonders to perform, as He orders all things according to the counsel of His own will, for above men's workings, are His workings, and often through them, though they know it not, for the accomplishment of His purposes. He curbs human waywardness and folly, controls the courses of events, and shapes their ends, towards the fulfilment of his sovereign plans. "The king is dying." Men stood speechless, strong men wept, millions of hearts were deeply moved, and then everywhere, people betook themselves to prayer. Not only Christians of every name, not only worshippers of the one true God, but Parsees, Mahommedans, Hindoos and Buddhists, prayed, showing the unity of the empire. From tens of thousands of churches, and temples, and from many worshippers kneeling under the blue vault of Heaven, there went up prayers for the king's recovery. And He, in whose hand our life is, and whose are all our ways, who ordereth all things in Heaven and in earth, heard and answered the prayers which were offered.

He spared the king, saying apparently, to the Angel of Death, hovering near, whose presence had cast a dark shadow over the throne, and over thousands of royal hearts: "Touch not mine anointed and do My chosen no harm." Having frustrated the wrong doing which was imminent, and taught the lessons which He wished to teach, He stretched forth His hand of power, and raised the king up to health again, even from the very verge of the grave, and in due time placed the crown upon his head. The king doubtless learned lessons from his sickness, which it is hoped he will never forget. The letter to his people, from his sick room, was most touching, showing that he recognized God's hand, "Whose he was, and whom he should serve." He doubtless like one of old, found God to be "a very present help in trouble," and like the same, could say, as he thought over the whole matter, and looked up to the King of Kings, and Lord of Lords—"It was good for me that I have been afflicted, that I might learn thy statutes." How wonderfully applicable are some of the words of the xxi Psalm. They seem almost to have been written for the occasion: "The king shall rejoice in Thy strength O Lord, exceeding glad shall he be of thy salvation." "Thou hast given him His heart's desire, and has not denied him the request of his lips. Thou shalt prevent him with the blessings of goodness, Thou hast set a crown of pure gold upon his head. He asked life of Thee, and Thou gavest it him." May it be forever and ever, God has indeed done wonderful things for us, and for our king, for which we may well rejoice and give thanks. What a different spirit pervaded the nation as it looked forward to the second day, appointed for the coronation, from that which animated it at first. It had learned that the coronation ceremonies were not empty forms, or for mere purpose of display, but that they were possessed of deep spiritual meaning and import. That through them, the king in his official life, was being set apart, consecrated to God, for whom he rules both in church and state. He is king not merely by inheritance, by descent in a certain line, not merely by right of power, but by the church's act, which sets him apart to rule, not only for men, but for God. The people did not at first understand this, the nation would have missed the full significance of the coronation had it not been for the king's illness. The ceremonies employed give a new meaning to kingship, which receives its sacredness, and its authority from God, through his church, whose chief minister placed the crown upon the king's head. Edward VII stands before his people today as he could not have stood before them, if God had not tried him as He did. They have a sympathy with him now, which they would not have had, if he had not been brought near to them by affliction. As the eldest son of Victoria who held all hearts, he was loved for his mother's sake, but by his human experience, which speaks to all, as well as by his devotion to the public weal, he is held in affectionate regard now, for his own sake, by the varied peoples, who acknowledge his sway. His kindheartedness, his loyalty to civil and religious liberty, his ready tact, and his sound judgment, have under God won for him, the love and devotion of his people, who are all ready to say, not as a mere form, or only under the inspiration of music, but from the heart, and as a real prayer. "God Save Our King."

Canada's Prosperity And Responsibility.

Again, the past year has been eventful, as a year of trial, to portions of the vast empire to which we belong; an empire on which the sun never sets. Plague and famine have wrought their deadly work, and have devastated vast tracts of country in India and Australia. Great lakes and rivers, have been dried up in the latter country, by the terrible drought which visited a large area of that inland continent. The parched ground became as an iron furnace, reflecting back the burning rays of the unclouded sun. People tried to escape, and whole families perished as they fled; cattle and sheep died by the hundreds of thousands, and millions of acres, once fertile and populated, containing many happy and prosperous homes, have become a barren waste, without any sign of life. Those who escaped, escaped only with their lives. The fruit of all their toil and labor, for perhaps long years, had gone, and nothing remained but the memory of their loss, and the terrible peril, through which they had come. But all the while we in Canada have been prospered. Health and healthfulness are characteristics of our land. It is a land which the Lord hath blessed. "The eyes of the Lord seemingly have been upon it for good, from the beginning of the year, even unto the end of the year." What a harvest He gave us last year! People everywhere said they never expected, or had seen anything like it. The barns of this country, were literally filled with all manner of store, for God visited the earth and blessed it, and made it very plenteous. He gave us the former and the latter rain in their season. "He reserved unto us, the appointed weeks of the harvest." Many of us do not half realize what a wonderful country God has given us. Our vast lakes and rivers, whose cold deep endless waters, themselves a great treasure house, full of living wealth, furnish inexhaustible power, by which the busy wheels of countless factories, are turned, affording employment for thousands of men and women. None in this country need be idle. It is only the lazy, who have not bread enough and to spare, or who are discontented. The salubriousness of our climate, the fertility of our soil, (the ploughman at times almost overtaking the reaper); the vast mineral wealth of various kinds, which we have been slow to search for, and to find, but which our country undoubtedly possesses in rich abundance; its marvellous picturesqueness, and natural wonders; its varied scenery, of mountain and valley, attracting year by year in ever increasing numbers, tourists from across the border, and from beyond the seas; and all such, testifying, that it is a good land and a land well worth visiting, and that its people ought to be, as they are, happy and contented. The words of scripture with reference to the land, which God promised to His ancient people seem to describe it, "A good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, a land wherein we can eat bread without scarceness, we do not lack anything in it. A land whose stones are iron, and out of whose hills we may even dig gold." Surely our lot has been cast in a fair place, and ours is a goodly heritage. Surely God even our own God has wonderfully blessed us. But all this has been given us in trust. All this involves responsibility. The gifts of God are for trial, as well as for use. He who gave can take away. The wealth and prosperity which the people of this land possess, have not been gotten by their own hand, or by the strength of their own arm, but have been given them of God. Have are they using it all, for self, or for God? Are they walking in the fear of the Lord? Is spirituality a distinguishing characteristic of the religious life of our people? The less than half-filled churches, which one sees everywhere throughout the land; the meagre offerings which are made for the carrying on of God's work, in contrast with the amounts spent on worldly purposes, on self, and self-indulgence; the absolute deafness of professing Christians to appeals in behalf of that work, would hardly justify one in thinking so. Are truth and righteousness features of our political life? Alas, who can say so? Patriotism with too many, is a forgotten virtue, and an unmeaning word. Bribery and corruption are features of our political life. I am speaking not as a politician. I am speaking neither as a liberal, nor as a conservative, but as a Canadian, and a churchman, who has more than once blushed as Englishmen and Americans, have referred to our political life. I tell you that honest men of all parties, should join hands to put an end to the methods, which disgrace our land, and especially this fair province of Ontario, the brightest gem of the whole confederation which makes up this grand Dominion of Canada. The question with many a man entering politics now, is not, "What can I do for my country?" but, "What can I do for myself?" and there is a contagion in it, which is more dangerous to the country than smallpox, and equally radical measures should be taken with it, as with smallpox, to stamp it out. The very life blood of the country is being polluted by corruption. Men are beginning to think nothing of selling their votes. It is only a question as to who will pay the most for them, and the man who buys them, is ready to sell himself to the highest bidder. The abominable partisanship which divides, and blinds our people, is responsible for much of this evil doing. Anything to serve the party; and yet as a matter of fact, the difference in the policy of the two parties is infinitesimally small. It consists largely, of words and stock phrases, which the leaders voice, and which the rank and file take up, and re-echo. Some time ago, just before an election, I was talking with an elector, who said the man whom his party had brought out, was a bad man, in every sense, an immoral man, but he had a pull, as they term it, on the party, and so was put forward, as their candidate, and therefore he said: "Of course I must vote for him, for he represents the party"; but his opponent, he admitted, was a good man, and withal a personal friend of his, and he would like to support him; but he could not! Goodness, morality, honesty, must stand to one side, for party purposes! Men and brethren, that sort of thing should end. See that the men you vote for are good and true men. Men above reproach, men who can neither be bought nor sold, men who love their country, men who love their God, who has given it to us; whether they be liberals or whether they be conservatives, let that be a secondary consideration, and then you will soon find, that in both parties good men will come to the front; because for one thing, it will be found by those who are influenced, chiefly by pecuniary considerations, (and there are always such), that it pays to be honest, and truthful and good. And then the political jackals, which so often make both day and night hideous with their cries, and which have been feeding on whatever they could pick up, will slink away into the obscurity from which they came, and from which they never should have been allowed to emerge. And the confused mass of mean, selfish, unscrupulous rivalries, of party conflict, which have become a disgrace to our country, and its legislative halls, shall come to an end.

Death Of Archbishop Of Canterbury, Appointment Of Successor.

On the day on which Dr. Temple died, it could be said, "There is a prince and a great man fallen this day in Israel." He was no unworthy successor of the great men, who preceded him, in the "Primatial See." a somewhat rasping voice, utterly intolerant of everything sham and unreal, he was nevertheless, one of the kindliest, and most sympathetic of men. When he was Bishop of London, his predecessor at Canterbury, Archbishop Benson, who had been his colleague at Rugby, and knew him well, and loved him much, wrote of him, "The Bishop of London, the tenderest, most self-denying, most enduring, and patient, most laborious of men, has no credit in this blind London, for anything; simply because he will not say or do one thing, with the idea that men should think well of him." Comparatively few knew the real inwardness of the man: for he was not one who "wore his heart upon his sleeve." Every one who came into contact with him, became speedily aware of his gigantic strength, in every way, of his downrightness, and his almost fierce impatience with everything unreal. But it was only those who knew him best, or who were brought into spiritual touch with him, who knew the deep religiousness, the power of sympathy, the tenderness, the real saintliness which lay beneath that rugged exterior. He was deeply loved as well as respected, by the royal family, who knew him well; and that touching incident at the coronation, when the king bent over, and tenderly took hold of, and partly upheld the half-fainting, nearly blind, old man, who had just placed the crown upon his head, as he physically collapsed, after this duty had been performed, showed the affection in which he was held. Much is expected of his successor, who is essentially a man of affairs, one who is no stranger to the office and its duties. One who is a "persona grata" with the royal family; one who knows the clergy and their needs, and whose previous success in every office he has filled, justifies the belief that he will prove a wise and judicious ruler, and know when to be gentle, and when to be firm. It is a matter of note, to which he himself drew attention, in an address which he made after his enthronement, (showing how closely science has brought the different parts of the world together, and the wonderfulness of the age in which we live), that his appointment was known on this continent, before he knew it himself, happening to be at the time, in a little out-of-the-way country village. One of the first messages of congratulation, too, which reached him, was from the Bishop of Albany, in the United States. Death has been very busy amongst the members of the English episcopate, during the past year, and many changes have taken place in consequence, in the personnel of the English bench. The death of Dean Farrar, too, well known to all of us, not only by his writings, but by his visit to this country, a few years ago, is a great loss to the English church; he was one of her ablest sons, and a great loss to English scholarship, of which he was a bright and shining light. He was one of the sweetest, gentlest, most unaffected of men, deeply religious, and pure minded. I knew him well, and had the privilege once of officiating for him in St. Margaret's, Westminster, when he was rector of that church. And I never can forget the charm of his presence and conversation.

Illness Of Our Own Primate.

The long-continued and serious illness of our own primate has been a matter of extreme regret and sorrow to the whole Canadian church, which holds him in high honor. He was particularly missed at the general synod, in the formation of which he had so large a part, and in which he was so deeply interested; seeing in it, a means for the accomplishment of great things for the Church of England in Canada. Every churchman will rejoice and be thankful, that there is an immediate prospect of his being able to resume his work, in the vast field over which God has made him overseer.

The General Synod.

The general synod met in Montreal last September, and I think no one who was there, failed to be impressed with the wonderful unanimity which existed. The manifest workings of the spirit of God, causing us all to be of one mind. There was a feeling of anxiety in both houses at the beginning, as to what the result of our meeting would be. There were difficulties in the way of the most serious kind, but a strange spirit of patience, and forbearance, and faith, seemed to take hold of, and to pervade both houses, bishops, clergy and laity alike so that we were able to organize and legislate, as we could only do under the leading of the spirit of God. We were able to look beyond our parochial and diocesan work, to the work and needs of the whole church. The general synod, therefore, and the union of the whole church in Canada, were made accomplished facts. The formation of the mission board, the appointment of the general secretary, and his acceptance of the office, in the face of worldly disadvantage, leaving a prosperous parish, wherein he was beloved and successful, to take up a work of the most arduous and trying kind, necessitating his being very largely a homeless man, because he felt called of God; the enthusiasm of all, the spontaneous liberality of some of the members; the complete giving up of party preferences, by men of strong feeling and of strong views, for the glory of God, the salvation of men, and the extension of the work of Christ's holy church upon this earth, showed the reality of God's working and His presence with us; showed His nearness to His people, who gave themselves to Him, to be used by Him. I think we all felt it was good for us to be there. A careful study of the foreign and domestic work, and its needs, for which the church in Canada is responsible, showed that we must raise seventy-five thousand dollars each year. The sum was apportioned amongst the different dioceses, and the amount which we are expected to raise in Ontario, independent of the work of the Woman's Auxiliary, is four thousand dollars. This may seem a large sum, and it is a large sum; but I am confident we can raise it, if the clergy only take up the matter in real earnest, and every parish does its duty. There will for the future, be no more individual appeals, no longer clergy going about collecting for particular fields. All money will go through the one channel, and people will know to what they are giving, and the church will know what has been given. There was much legislation of an important character accomplished, and many questions of great interest were discussed, on which action was deferred; such as the permanent diaconate, the enriching of the prayer book by the addition of special services, etc. One thing of importance to the whole church in Canada, was unanimously agreed to by the bishops, and that is, that no clergyman in the Dominion of Canada, shall unite in holy matrimony, any person who has been divorced, whose husband or wife as the case may be, is still living; While coming unanimously to this decision, in the interests of morality, and for the purpose of checking the growing tendency to regard lightly the claims of the marriage relationship, still no pronouncement was made, as to the indissolubility, or otherwise, of that relationship, or the right of the innocent party in a divorce, to marry again; as it is a subject on which there have ever been differences of opinion, and on which the church has never made a pronouncement. We simply contented ourselves with saying, "Let others do as they will, the bishops of the Church of England in Canada, think it better that there should be a possibility of the innocent sometimes suffering, than that the way of transgressors should be made easy—for it does not always follow that the supposed innocent party, in a divorce suit, is really innocent. Had the lower house of the general synod, been content to deal with the matter, as the upper house did, it doubtless would have been carried there also, but they sought to do, what the church has never done; make an absolute pronouncement on the whole subject, and consequently failed.

Pan-American Conference Of Bishops.

The two bishops who formed part of the deputation from the American church, to the general synod in consultation with our upper house, came to the conclusion that it would be well if a conference of all the bishops of this western world could be held, to discuss questions, that are connected with our work, and how best to meet the difficulties, which the whole church on this continent, both in the United States and Canada, have to contend with, in common. And so the Bishop of Kentucky, acting for the presiding bishop of the American Church, has summoned all the bishops both of the United States and Canada, to meet in the city of Washington, on October 20th next, "for the consideration of questions, and problems, presenting themselves in peculiar form, to the administrators of the church in the western world.

Visitation Of The Diocese.

I completed my third visitation of the diocese before the second anniversary of my consecration; and am now engaged on the fourth. Since last synod I have confirmed five hundred and thirty-four persons, two hundred and eighteen males, and three hundred and sixteen females. I have preached one hundred and forty-two sermons, and given eighty-three addresses. I have performed two marriages, baptized seven children, celebrated the Holy Communion forty-five times. I have consecrated two churches, and four cemeteries; an altar and an altar cross, in one church; an altar desk and service book, in another; and sacred vessels, a pulpit, and several articles of church furniture, in two other churches. I have personally inducted two rectors, and another was inducted by the Archdeacon of Ontario, acting by commission from me. Besides my diocesan work, I have preached and given addresses, in London, Brantford, Montreal, Quebec, St. John, N.B., and in several of the cities of the United States. I have conducted "Quiet Days" in Montreal, and in Toronto; and have taken part in a "Quiet Day" in our own cathedral here, for the clergy of the diocese. With reference to it, I will say, that I found it a refreshment to myself, whilst a number of the clergy spoke to me afterwards, of the benefit it had been to them, and I have been asked by many, if it might not be made an annual affair. I should be very glad indeed that it might, and would willingly take steps to make it such, if it is the wish of the clergy; and therefore I shall be glad to have an expression of opinion on the matter during the synod. The missions or special services, which were generally held throughout the diocese I believe have done much to deepen and quicken spiritual life, and have brought a blessing on clergy and people alike. From almost everywhere throughout the diocese, reports have come to me, of an increase in the number of communicants. At the beginning of Advent, the different parishes of the city united for a week of special services, which were held every night in the cathedral at which I had the privilege of preaching. Large congregations attended these services, and I think we all felt the spirit of God was especially with us, and that it was good and profitable for us to be there.

Changes And Appointments.

Since last synod, the following changes have taken place in the diocese. The Rev. F. Dealtry Woodcock was called to the rectorship of Trinity church, Brockville, rendered vacant by the appointment of the Rev. G. R. Beamish to St. Thomas' church, Belleville. I appointed Mr. Woodcock to Brockville, and he is carrying on the work there, with marked success. The parish of Camden East, which was left vacant by his removal, nominated to me Rev. C. E. S. Radcliffe, B.C.L., from the diocese of Ottawa; and I appointed him, and the faithfulness of his work in the parish leaves nothing to be desired. The Rev. Dr. Graset-Smith resigned the incumbency of the Indian Reserve of Tyendenaga, and left the diocese, and at the request of the Indians, I have appointed the Rev. A. H. Creeggan in his place; he resigned the mission of Bancroft and accepted the position; I hope to send one of the young men about to be ordained, to Bancroft. The Rev. James Williams has resigned the mission of Clarendon and gone to the North-West. The Rev. Canon Burke, having retired from the active work of the ministry, and left the diocese, will take the title of honorary canon of our cathedral, and I have appointed in his place as canon, the Rev. A. W. Cooke, rector of Cataraqui, and of St. Luke's church, in this city. I have appointed the Rev. Herbert B. Patton, M.A., rector of Prescott, to be rural dean of Grenville, in succession to the Rev. C. P. Emery. I have given permission to the Rev. Rural Dean Emery, to retire from the active work, and responsibilities, of the rectorship of the parish of Kemptville, whilst retaining the title of rector, and the endowment. The parishioners having provided the necessary stipend, I have at their request appointed the Rev. W. P. Reeve, B.D., as vicar. He has accepted the appointment, and resigned the parish of Oxford Mills, which has called the Rev. W. G. Swayne to be its rector. I have offered the position to him and he has accepted it. An appointment has not yet been made to Kitley. The Rev. J. L. Holah was absent from the diocese on a year's leave, which he expected to spend in England, but finding the climate did not agree with him, he has returned, and notified me that he is ready to resume work.

The Rev. W. B. Heeney has six months' leave of absence, and is engaged in work for the St. Andrew's Brotherhood. The Rev. Prof. Howard, of Montreal, is taking Mr. Heeney's duty at Christ church. The Rev. T. W. Savary, who has been very much sought after, by different parishes, has at length responded to a flattering call to Winnipeg, and has resigned the position of curate at St. James', in this city, which he has held for the past two years, to the satisfaction of both the rector and the parishioners.

There are at the present time, no less than seven vacant missions in the diocese, besides three new fields, which imperatively need to be supplied if they are not to be lost to the church. I have been absolutely at my wits' end to know what to say or what to do, as almost weekly calls have come to me from some of these vacant missions, begging of me to send them the means of grace. I tell you, under such circumstances, the "care of all the churches," is sometimes a trying burden to bear, and the bishop's heart is made very sore. The easiest part of his work is that for which he gets the most credit. The visitation of the diocese, which, while sometimes phy-

(Continued on page 7.)

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Lactated Food is the only prepared food that contains the five principal elements of mother's milk—proteids, fat, carbohydrates, mineral salts and water. Lactated Food is absolutely pure, wholesome and as digestible as the healthiest breast milk. Lactated Food contains no cane sugar or free starch; it is palatable, nutritious, soothing to the weak stomach and very economical. It prevents dysentery, cholera infantum and other troubles in the hot weather; it keeps the baby bright, happy and strong. Ask your druggist for it.

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