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Holy Trinity in Toronto by a munificent anonymous donor, through the Bishop of Ripon, in England. In 1851 Bishop Strachan made a

MEMORABLE NEW DEPARTURE

as events proved at his visitation. For, in addition to the clergy of his diocese, he, for the first time, formally invited lay delegates from the various parishes to meet with the clergy and discuss matters relating to the common welfare of the church. It was in prudential and practical matters of this kind that Bishop Strachan showed the statesmanlike qualities of his mind. He saw that in a society constituted as ours was, and among a people intelligent and progressive, it would be an immense advantage to bring into the counsels of the church the Christian zeal and business ability of Church of England laymen. Not only that, but he could not fail to be aware from various indications that such a change in the administration of the finances and temporalities of the church was inevitable, and that sooner or later the unrestricted admission of laymen to an equal share in this part of the Church's administrative work would be a practical necessity. In this memorable change in the constitution of the Church Bishop Strachan anticipated by many years the recent important changes in the constitution of the Methodist conferences in the United States, Canada, and England, and in the governing bodies of other Protestant denominations. The convocation of laymen as a supplement of and a complement to the ancient convocations of York and Canterbury, which has lately been instituted by the mother church in England, is but the application, in another form, of the principle which was practically adopted by Bishop Strachan in the government of the church in his diocese. Rev. Dr. Scadding, in his sketch of "The First Bishop of Toronto," thus refers to this ancient doctrine in the government of the church as revived and applied, as has been shown, by Bishop Strachan: "To the Bishop of Toronto the honor belongs of being the first practically to solve the difficulty which in theory besets the admission of

LAY MEMBERS INTO ANGLICAN SYNODS.

His example has been widely followed in different quarters of the Empire."

It is true that the incorporation of this new principle into the constitution of the church in this diocese was deferred for some years by its prudent and sagacious overseer until it had proved itself of permanent and practical value. Thus the gatherings of clergy and laity in 1853, 1854, and 1855, were purely tentative in their character as synods. The year 1857, however, marked an epoch in the history of the diocese. In that year a legally constituted Church of England synod assembled under the authority of an Act passed by the Legislature and formally assented to by the Governor-General-in-Council. One hundred and fifty-five laymen took their seats in this synod, and one hundred and nineteen of the clergy. In this year, too, the first breach in the old home-circle of the church took place, and the diocese of Huron was separated from the mother diocese of Toronto. The election of Bishop Cronyn followed—\$50,000 having been raised for the endowment of the new see. Of the clergy, 42 had cures within the bounds of this new diocese. About ninety remained in the diocese of Toronto—which was a larger number by nearly twenty than was in it when Bishop Strachan

WAS CONSECRATED IN 1839.

The meetings of the synod of Toronto which took place in 1858, 1859 and 1860 were devoted chiefly to matters of purely domestic concern, and determining the relations of this new governing body to the parishes and to the church at large in the diocese. The first election of delegates to the Provincial Synod (then first constituted) took place in 1858. A movement was also made to set apart another new diocese to the east, with Kingston as its centre. In his address in 1860 the bishop gave an interesting retrospective sketch of his own career, from the time he entered college in 1796—"through a vista," as he said "of more than sixty years." No one can read this personal narrative of the good old bishop's career without being impressed with a feeling of profound respect for one who had met with so many untoward vicissitudes in his early life, and yet who in the face of them all had displayed a courage indomitable in its heroism and in its determination to overcome all obstacles rather than to submit to the mortification of being beaten. Not that he faltered in the race, or felt discouraged in maintaining the unequal contest. On the contrary, he was so discouraged at one time that had he the necessary means at his command he would have returned to Scotland, and would have thus failed to fulfil the high destiny, which in the good providence of God, was reserved for him.

In 1861 the diocese of Ontario was set apart, and the Rev. J. Travers Lewis, L.L. D., elected as its bishop. Fifty-three of the clergy were in the new diocese, leaving upwards of 70 still in the old mother diocese of Toronto.

In 1865, as Bishop Strachan felt himself unequal to the discharge of his arduous duties, he made a special request to the Synod of that year, that

A COADJUTOR BE SELECTED

to assist him. The election took place in September, 1866, when the Rev. A. N. Bethune, rector of Coburg, and archdeacon of York, was chosen, with the title of Bishop of Niagara. He was consecrated in January, 1867, and on the lamented death of the venerated diocesan, in November of that year, succeeded to the see, as second Bishop of Toronto.

This brief record of the incidents in the history of the diocese and its first bishop would not be complete without reference to two important matters—the discussion of which absorbed so large a share of the time and energy of that remarkable man. I refer to the clergy reserve and university questions.

To understand the cause of the zeal and determination of the bishop in the discussion of the first of these questions, it is interesting to note what was the primary motive which influenced him in that prolonged controversy of thirty years. He ever held to the idea of the union of church and state as sacred, and as ordained of God for the maintenance of His cause and church upon earth, and also that it was the duty of the state to support the church in her ministrations. In a remarkable speech—memorable as it was in many respects—which Dr. Strachan delivered in the Legislative Council on the 6th March, 1828, he said: "If they tell me the ecclesiastical establishments are great evils, I bid them look to England and Scotland, each of which has

A RELIGIOUS ESTABLISHMENT,

and to these establishments they are mainly indebted for their vast superiority to other nations." (Page 28.)

Again, in his letter to Rev. Dr. Chalmers (in 1832) on the "Life and Labors of Bishop Hobart," of New York, he thus relates a conversation with that prelate on this subject. He said to the bishop:

"You extol your church above that of England, and exclaim against establishments! Add to this, the dependence of your clergy upon the people for support—a state of things which is attended with most pernicious consequences. * * * It is the duty of a Christian nation to constitute, within its boundaries, ecclesiastical establishments. * * * For it is incumbent upon nations, as upon individuals, to honor the Lord with their substance." (Pages 41 & 47.)

And yet, after the bishop had so far triumphed in this controversy, through the efforts of Lord Seaton (Sir John Colborne) and the bench of bishops, as to secure the passage of the Imperial Clergy Reserve Act of 1840, which was so favorable to the Church of England, he found that it entirely failed to provide for the stipends of his clergy. This he pathetically sets forth in his pastoral letter of the 10th December, 1844, in which he deprecates the financial straits to which his diocese was reduced. He says:

"I applied to the venerable Propagation Society in England to advance the salaries (of £100 each) to my five suffering clergy. They have been left without their stipends from June, 1843, to December, 1844, and this large and increasing diocese, already so destitute of the means of public worship, will, in a spiritual sense, become through half its extent a wilderness. Not only are five

CLERGYMEN IN A STATE OF WANT,

but two parishes are left vacant, and the process is unhappily going on. I have brought this deplorable and disheartening state of things under the notice of the Provincial Government. I have pressed it upon his Excellency. But all that was in my power to do has been done without avail." (Page 6.)

(To be Continued.)

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

HOCHELAGA.—St. Marys.—There is a prospect that the church site in this parish may be expropriated for the extension of St. Catherine street east.

St. Luke's Church has recently held the annual meeting, for the election of officers of the Church Association.

"Mistakes in Teaching," was the subject of the last Diocesan S. S. Institute Discussion. The Bishop presided and Rev. Mr. Troop opened with an address:—He remarked that it was the greatest mistake with some to teach at all—with others to attempt to teach

without knowing the love of Christ and the way to the cross. Preparation without prayer is hypocrisy, and prayer without preparation is presumption." The bishop told us he had seen a teacher with every member of her class receiving the Holy Communion together, and the secret was personal dealing with each one. Among mistakes of teachers touched on were: punctual attendance, conspicuous dress, deficient training, and the absence of united prayer among the teachers. Among those who took part in the discussion were the Dean, [Rev. Messrs. Dixon, Newnam, Everett, and Berry. At the next meeting the bishop invited all interested in the Association to come prepared with suggestions for the further development of the work of the Institute.

St. George's Y. M. C. A.—"The Silver Wedding" Anniversary was held at the School House and Club Rooms of the Society on the 26th instant. The Bishop presided, the Dean and Rev. Mr. Tucker supported the Chairman. Canon Mulock offered prayer after the opening hymn "Onward Christian Soldiers." Their was a large attendance. Satisfactory reports were made by the Secretary and Treasurer, of the work done, and by the Dean and the President (Rev. Mr. Tucker), of the character and the aims of the society. The Dean laid stress on the fact that the Christian character of the society had ever been insisted on and maintained. He invited the young men of St. George's to attend his meetings, and we were confidently told that when the Bishop was Rector and the Assistant Minister he could recall one of their meetings when the subject was of such humour as to convulse the Reverend president even to tears. Being a Christian, observed the Dean, neither made a man dull or stupid.

During the intervals of an attractive musical social programme rendered by ladies and gentlemen, the choir master and choristers, eloquence flowed from the lips of the various speakers. Rev. Mr. Kerr, after earnestly warning the young men against the dangerous infidelity called by the euphonious name of Agnosticism, encouraged the young men to improve their opportunities of learning to speak in public by joining the St. George's Y. M. C. A. To illustrate his point, he narrated the case of a man who was to take part in a debate. His side was against "Woman's Rights," he had his strong point but he wanted help for his preface and conclusion. On being asked by the adviser to give him his argument he said, well it is just a bit of poetry:—

"Baby in the cradle, crying like fury,
Father's frying pan—cakes mother's on
the jury."

It is needless to say this side won.

The Bishop said a few words of counsel as the hour was late—he warned the young men against their foes. Wellington, he said, never underrated an enemy—and he well knew the power he had under command—he knew who were the useless ones, and those who were worse than useless, and those whom he could send anywhere. His Lordship uttered a faithful warning against indecision and against the polished infidelity that had been described so well. He counselled the faithful use of "the Sword of the Spirit," and directed all to the feet of Jesus as the right place to learn the lesson.

ONTARIO.

LANSDOWNE, KEAR, AND ATHENS.—The members of the Church in this parish presented to the Rev. R. N. Jones some sixty dollars as a slight token of their good wishes for him and family on the occasion of his departure from them to his new sphere of labors in the parish of Pakenham. The following address was also duly presented:

To the Rev. R. N. Jones, B.A., late pastor of Christ Church, Athens.

DEAR SIR,—It is with heartfelt regret that we contemplate your removal from the pastorate of Christ Church in this village. We congratulate ourselves, however, and you, that not the slightest breath in any way adverse to yourself as a true and faithful missionary and exemplary man, who only knows his duties as a Christian minister, but to be their servant. To visit the sick, to administer consolation to the afflicted, to attend to the personal wants of the needy, to teach the pure doctrines of Christianity. What a mission? And how self-sacrificingly, and without pretence during all the years you have been amongst us, we know and feel. Sir, you leave behind a testimony of your faithfulness and zeal in the cause of the master, that spire which points to a brighter and better world, removed from the vicissitudes of mortal life, and the foundation stone of which was planted under your hopeful care, and not in vain. And how