

The following extracts from a letter addressed to him by his father, the first Bishop, at the outset of his ministry (dated Quebec, October 31st, 1824,) may be of interest, as throwing light upon the characters of both father and son. "You now, my dear son, enter the important business of life * * * I need not recommend to you regularity in the discharge of your clerical duties, nor an earnest desire to promote the religious knowledge and the piety of your people. I am satisfied that you have these objects seriously at heart. * * * Accustom your mind to the consideration that you are an ambassador for Christ, and endeavour in all things, to conduct your embassy in the spirit of your Master. Be very watchful over yourself, that no degree of languor or indifference creep by degrees into your manner of conducting Divine Service. Impress upon your mind the fixed recollection, that when you open your lips in the Church, it is to address yourself to the Almighty Lord of heaven and earth, in behalf of yourself and of all who are assembled with you. 'This recollection,' said godly Percival 'will make it impossible for you to pray without deep seriousness, awful reverence, and devout affections.' * * In private instruction (whenever an opportunity offers of conveying it), do not be deterred by fear of Methodists, from being warm and earnest in your endeavours. Do not be discouraged by perverseness or conceit or disgusting vulgarity, and ignorance; keeping always in mind the infinite importance of the object and the reward of those who turn many to righteousness. I will conclude by begging you, in the most earnest manner, to be strictly regular in your application to the studies proper to your profession. I do not wish you to be a hard student. I ask you to be a regular one. Set apart a convenient portion of the day, and let nothing (but what may be still more necessary and important) divert you from it."

Bishop G. J. Mountain held his first visitation of his enormous diocese in 1838. In Upper Canada he found 73 clergy, and about 150,000 church members, whilst in Lower Canada there were 44 clergy and some 40,000 church members. This visitation impressed the Bishop with a deep sense of the urgent need of more clergy in Upper Canada, as well as of the inadequacy of the voluntary system for their supports. In the 60 miles between London and Goderich, there were at that time no ministers of any denomination.

It is clear that the clergy reserves were at that time inadequate to the continually increasing demands made upon the church. Land was almost a drug in the market. It could be sold only with difficulty, and for a very small price. The church retained possession of more land in fact, just up to the time when they were becoming valuable; and this fact explains much, that is often perplexing in the record of her growth and work.

It may be of interest to compare with the above statistics of fifty years ago the present returns, which give in Upper Canada 450 clergy and nearly 350,000 church mem-

bers, and in the Lower Province 142 clergy and nearly 20,000 church members. The number of clergy in Ontario has thus increased more than six-fold, and the number of church members considerably more than doubled during that period.

Amongst the most interesting and important features, in the life of Bishop Mountain, the younger, must be ranked his memorable journey to the Red River, which ultimately led to the foundation of the See of Rupert's Land, destined in our time to become a metro-political See with its five Suffragan Bishops, in what may conceivably one day become the most important part of the whole Dominion. It is difficult to realize the hardships and perils of that voyage of 1,800 miles in a canoe from Lachine to the Indian Settlement at Red River, occupying nearly six weeks for its accomplishment. The Journal of the voyage was afterwards published by the Church Missionary Society, and its perusal induced the present metropolitan of Rupert's Land, then a fellow of Sidney Sussex College, Cambridge, to offer himself for what was then a purely Missionary Bishopric among the Indians. The Bishop's journey was undertaken in 1844, and the See at Rupert's Land was founded five years' later.

Meanwhile the enormous Diocese of Quebec had been subdivided in 1839, by the foundation of the Diocese of Toronto, including the whole Province of Upper Canada, which now passed under the Episcopal jurisdiction of Dr. Strachan, consecrated its first Bishop in that year. It was at a critical time for the Church that Bishop Strachan then undertook the charge of the new Diocese. For several years a vigorous movement had been in progress, aiming at a free representative system of government for Upper Canada on the one side, and at the abolition of the exclusive privileges of the Anglican Church on the other. A long and weary struggle was in store for the Church and the new Bishop stretching over the next dozen years, not without grievous loss to the Church's usefulness and influence. At the outset the Bishop fondly hoped that a final settlement of the vexed questions of the Clergy Reserves had been attained by the Imperial Act dealing with the subject passed in 1841, a year which was also marked by the union for legislative purposes of the Provinces of Upper and Lower Canada. This latter step the Bishop never ceased to lament, as the real cause of the misfortunes which subsequently befell the Church. According to the provisions of the Imperial Act of 1841, the Clergy Reserves were to be divided, five-twelfths still remaining to the Church of England, and the remaining seven twelfths being apportioned between the Kirk of Scotland and other Christian bodies. At his first visitation address Bishop Strachan publicly welcomed this division by the Imperial Parliament as a final settlement of a vexed question in which for the sake of peace the Church would gladly acquiesce. The same spirit was shown by the new Bishop in reference to changes made by the local Parliament in reference to the chartered King's College—according to