

sermons. It is no wonder, therefore, when we find a churchman's theology out of agreement with the Book of Common Prayer. The chances are that he has derived his system of belief not from the New Testament, but from the Pilgrim's Progress, Paradise Lost, and the newspapers. This fatal error is fostered too by the pulpit. To be a popular preacher you must preach popular theology and keep standard theology in the background. Closely reasoned sermons are not popular and the clergy know it. Congregations insist on making the Lord's day a day of rest for their minds as well as for their bodies; they listen to be excited or amused rather than to be instructed, for instruction requires a mental effort. Popular preachers are, however, not the only ones who foster this evil. Men of a loftier type forget that most of what they know themselves by reason of their special training is quite a novelty to their hearers. St. Paul told the Hebrews that they needed that some one would instruct them in the first principles of Christianity, and there are multitudes who resemble them in the Church to-day.

In conclusion, let me express my belief that the outlook is hopeful. There is immense activity on behalf of Christ and the Church, though there are mighty powers exerted against both. Philosophy, falsely so-called, is disposing many to unbelief, but from all appearances there will be no variance found in the end between religion and science. There is, too, everywhere a groping after unity. Men are feeling after unity, if haply they may find it. What we have to contend with is pride, love of singularity, and self-seeking; these are the fleshly lusts that war against the soul, and tempt Christians to range themselves under Paul and Cephas, Luther and Calvin, Wesley and a multitude of minor leaders. Well did St. Paul class heresy among the works of the flesh. Let then our prayers arise to God that the fruit of the Spirit may be more and more manifest in the preservation of unity in the truth. The Great Head of the Church will hasten it in his own time; but let us have faith though unity be deferred—faith in the promise of Christ that He will be with his Church even to the end of the ages, faith in our branch of it, which, though harassed through her long career by fightings without and fears within, possesses a salient spring of life which will last till her Lord comes.

#### JUBILEE OF TORONTO DIOCESE.

**SUNDAY SERVICES.**—The whole of the services on Sunday last were devoted to the Jubilee. At St. James' Church the Bishop of Toronto preached in the morning a sermon which was a valuable contribution to the Church history of the last half century. After references to the Mother Church the Bishop said: "In the diocese of Toronto there was also great cause for thankfulness. It was quite true that the Church of England in Ontario had not kept pace with the other great bodies. It would be useless to deny that relatively to the other bodies the Church had numerically fallen back. He did not propose to inquire into the causes of this or to attempt to explain it. Nor could he forget that a history of this diocese would be a record of many unhappy differences and struggles which were more the result of human infirmities and misunderstandings than any other cause. But was there not, notwithstanding this cause for making this Jubilee a real occasion of joy? This diocese originally comprised the whole of Upper Canada. By various sub-divisions the diocese of Huron was created in 1857, Ontario in 1862, Algoma in 1878, and Niagara in 1875. The extension of the episcopacy bore favorable comparison with the other part of the Church. When the first Bishop of Toronto

#### TOOK CHARGE OF THE DIOCESE

there were seventy-five clergymen. There were now more than five hundred ministering in the five dioceses. The number in this diocese was now 160, the third largest in a colonial Church, Calcutta and Madras alone exceeding it. During his episcopacy no fewer than seventy-five new Churches had been built in this diocese. But figures were not the surest evidence of a Church's growth and prosperity. In the earnest work of the clergy he found

cause for rejoicing. In the increased loyalty of the laity and the greater interest manifested in the services were to be found reasons for joy. The growing proportion of the number of regular communicants and active workers as compared with the membership of the Church was another good sign. Looking at all these things he could not but exclaim:—"The Lord hath done great things for us, whereof we are glad." The Church of England was taking a noble and leading part in all charities and good work. In this city she was the only Protestant Church that had a chaplain in the General Hospital and Central Prison. The Church in Toronto had founded the hospital of St. John the Divine, and the Home for the Aged in connection with St. George's. The Church of England Temperance Society, the Girls' Friendly Society, the Ministering Children's League, also testified to the extensive character of her work. The Domestic and Foreign Missionary Society, which embraced in its membership everyone who was a baptised member of the Church in this diocese was doing a great work, and had sent its own missionaries into the field. Associated with this work was the Auxiliary Board of Missions which the women of the Church had nobly formed. Prominent among the great things the Lord had done for this diocese should be recorded the growth and success of the educational interests of the Church. These institutions furnished a record of great enterprise and self-denial and fruitful labour for God. The University of Trinity College was fully equipped for the training of sons of the Church in sound learning based upon the principles of true religion and for supplying godly and well-learned clergy. The junior portion of the university at Port Hope was doing a good work. The medical school in connection with Trinity University was the largest and stood the highest in repute in the Dominion. St. Hilda's College was a valuable adjunct to the Church. Huron Theological College for the training of clergy for the Western diocese was doing a good work. Wycliffe Theological College in this city was sending forth godly and devoted clergymen, and had recently established Ridley College at St. Catharines for the training of the young. All

#### THESE EXCELLENT INSTITUTIONS

belonged to the Church. He did not hesitate to name them in this sacred place because the hearts of the members of the Church must be filled with joy with the reflection that there was such ample provision for the education of the coming generation. Reviewing the past must call to mind the noble work of the first Bishop of Toronto. He laid the foundation of the educational institutions the Church now enjoyed. His services to his country were of the highest possible value. By his able administration of the affairs of the diocese he was largely instrumental in making it what it was at present. For such a life as this, for such a grand example the Church did well to thank God for the great things He had done. The memory of the Ven. Bishop Bethune still lived in the hearts of a grateful Church. His courage and untiring labour had produced results which would long be felt.

What was to be the outcome of this Jubilee celebration? Was it enough that the Church should simply rejoice? Did it not become them to look into the future, and to remember that the future was entrusted to their faithfulness, just as was the past to those holy men who fifty years ago built up the Church to her present stability and honour? They might look forward to the next fifty years with hope. The conditions were more favourable than were the conditions under which the pioneers laboured. The time of mutual mistrust and suspicion was happily past. The antagonism of the two schools of thought no longer divided the councils of the Church and paralysed its actions. A chronic condition of indebtedness no longer clouded the action of the Mission Board, but returned confidence had brought about a more liberal spirit on the part of the people. The Church in this diocese was beginning a fresh page in her history under new and happier auspices. With these advantages and prospects the Church should seek to catch some inspiration from the Jubilee celebration. The blessing of God was resting upon the Church. There was every prospect of a brighter future being in

store for the Church, and that they would see yet greater things whereof they would have cause to be glad.

**LADIES DAY.**—Perhaps one of the features in the Jubilee celebration, most significant of the change from the manners of 1889, is the day chiefly devoted to the work of ladies for the church. The meeting, held under auspices of the Woman's Auxiliary to Foreign missions, was crowded to the doors. Forty-five branches were represented. The Bishop of Toronto presided, and made a cordial and graceful address in welcoming the delegates and friends. The Bishop of Nova Scotia warmly approved of the engagement in such work by women, he said "It was a wise and blessed circumstance, however, that the women of the Anglican church had so banded themselves together, each one trying in her own individual sphere to do her utmost, and it was not altogether from the amount of money collected the benefit accrued as from the bringing of the one into contact with the life, heart and brain of her fellow sisters from time to time in the meetings held, where there was an interchange of thought, a quickening of minds respecting the work to be done at home and abroad by those, rightly and properly called missionaries, who truly carried on the great mission which was given to the twelve to whom the Lord said, "My Father hath sent Me; even so send I you."

The next speaker excited great interest, being none other than Mrs. Lewis, wife of the Bishop of Ontario, whose zeal and talents in mission work are so honorably known. Mrs. Lewis made an impressive address on personal religion, and told an interesting anecdote of a young Roman Catholic girl who became a convert to a purer faith. This young girl asked Mrs. Lewis if she had seen Jesus, supposing her to have had a vision of the Lord because of her zeal for Him. The narrator used this phrase to expound the scriptural idea conveyed by the words told how her young convert was enlightened and comforted. The Bishop of Huron drew from the great increase in mission work the conclusion that it was a sign of the coming of Christ. He first dealt with the missionary diocese along the shore of the Hudson bay territory, of which Rt. Rev. Dr. Horne is bishop. He has been living in the locality 88 long weary years, and is one of the great missionaries of the world. When he went to the district it was neglected; he was surrounded by Indians who were heathens, and to-day the curious traveller in any corner along that lonely portion of territory could not find a wigwam where there is not a morning and evening prayer. Let them think of this great man's long life work devoted to bringing these lonely beings to acknowledge the eternal God and His Son Jesus Christ. Dr. Horne is now in a vigorous old age, and those who look back upon his work will show that it has been apostolic as to zeal and also as to success. Farther north is the missionary diocese of Athabasca, of which Right Rev. Dr. Yonge is bishop. This district is at the mouth of the Peace river, which falls into Athabasca lake. Dr. Yonge has done a great and noble work there. His sufferings and the sufferings of the poor human beings in his care have at times been most acute. In the last case the famine was so terrible that there are positive cases of Indians being driven out of the power of sustaining themselves. The missionaries were often compelled to live wholly upon fish. North of this diocese lies the most northern diocese in the world, that of Mackenzie river. The bishop there had been fourteen years in the district. There among the Esquimaux, who were eaters of flesh, he lived all those long winters, which lasted from November till the beginning of June. To keep themselves warm the Esquimaux excluded the air from their dwelling of ice and snow. Into these dwelling went the missionary bishop. He partook of their homes and identified himself with them, and all this he did for the love of the Lord. To be worthy of loving Jesus Christ he had shut himself out from the sunlight and the warmth of home, and the thousand and one comforts of life. Up there only two mails were delivered in the year. The power which actuated the missionaries to live there was surely the power of the living God. He next dwelt on the zenana missions, speaking of the importance of the field in India, and after paying a