

bishops of the colonial church. There are now seventy-five bishops of the colonial and missionary church. You are aware that this original diocese consisted in and was coterminous with Upper Canada, which has since been dismembered and made into five dioceses, another sign of the great growth of our church in this province. There were but seventy-five clergy or so administering in the original diocese; there are now over five hundred. The portion of the diocese retained in the original name of the diocese of Toronto has 160 clergy, which is the third largest number in any diocese in the colonial church, the others exceeding being Calcutta and Madras. I do not require to speak at any length upon the inside growth of the church. There are many things which should be mentioned in a short history of these fifty years. It is a very long period, because it is so full of incidents. I might say that the last fifty years is a much longer period than any fifty years that have ever gone before, indeed there is more crowding into that period than into any century preceding. Progress has been so rapid, and that rapid progress has been going on all round the world, which has been living at such a rate. I am quite sure that the city of Toronto, if not the diocese of Toronto, has not been lagging behind in the onward march. There are only one or two more obvious facts in reference to the episcopates of the first bishop which I would refer to. One subject which occupied so much of his active attention was the fight on the clergy reserves. We must all acknowledge with what pluck, indomitable energy, untiring devotion and skill he conducted as champion of the Church of England that terrible struggle. The next most prominent feature in his episcopal life was his educational work. Owing to his exertions King's College was originally founded as a Church of England university, and you are all aware how when 70 years of age he had to begin his work in this direction over again, and with what indomitable pluck he set himself to that labor. There is no better way to view the diocese in this year of 1889 than to look around upon the educational institutions of the church in this province of Ontario. In the first place there is Trinity College and there is an additional theological college to that here in the city of Toronto, Wycliffe College. Then there is the church school for boys in connection with Trinity College, which is acknowledged not only throughout Canada, but largely in the United States, to be the very best school of its kind that can be found. Then there is the Bishop Strachan School for girls, the Bishop Bethune College at Oshawa, the youngest of our educational children. I am sure that any one who was present in St. James' cathedral this morning or at this luncheon must have very little feeling indeed if he did not feel his heart touched with pride and gratitude for the prospects which are now before the church in this province and in this diocese. In reviewing the history of our church here for the last fifty years, there are other internal difficulties which might be spoken of in addition to the clergy reserve dispute. We have come across some very sad diversions between so-called parties in the church. There is no occasion why we should shut our eyes to these facts. I don't know that we have any great cause deeply to deplore them because we believe that in the providence of God they were intended to do good in the end. And I say at this present moment that we are able to rejoice that although we have not and could not possibly succeed in reducing all men to one line of thought, for that is utterly impossible so long as men are endowed by God with independence of views, yet I claim that we have brought about a perfect unity and harmony one with another—and the result has been attained without any surrender of principle on the part of anyone, but by a cordial recognition by all that what is good for one is good for all, that the Church of England is the Church of Christ, and that it is broad enough to admit a very great number of divergent views, and is able to harmonize all together in the one great work which Christ gave to his Church to accomplish. That is the one supreme cause, and we rejoice that in this jubilee commemoration we are met together representing justice and truth, and thoroughly in earnest and zealous, not only in our devotion to the Master, but also to our beloved Church, whose ministers we are. There is one more word which I wish to say and which I hope no one will consider out of place. I speak of the present condition of this diocese and of the prospects of the future. We have set out now upon the commencement of another half-century. We have set out with the very best hopes, and there is ground for hope that the coming 50 years will not be less prosperous and fruitful than the period I have been speaking of. You are aware that I have started in connection with this semi-centennial celebration another great work for the further advancement of the interests of the Church. I mean the setting on foot of a real cathedral establishment fully organized in its work. I have undertaken this work believing it will be a very great work of faith in years to come. I believe that on two grounds; (1) I believe in the Church of Eng-

land, and (2) I believe in the future of the city of Toronto. It is in that faith I have undertaken this great work, believing that the great Church in this diocese will rally round it in this city of Toronto with increasing prosperity. I believe that the Church in this city, and in this diocese, will not think its work completely organized until, like the Churches in the dioceses of England, it will have thoroughly organized this work and got a cathedral that it may be proud of. I will now ask you to toast the jubilee year of the diocese.

The toast was cordially honored, and in the absence of Rev. Dean Geddes, the chairman called on Ven. Archdeacon MacMurray to respond to the toast, who did so by reading a paper on the history of the diocese which will be given in full next week. The toast was also responded to by Hon. Beverly Robinson, some of whose remembrances of Dr. Strachan and of Archdeacon Murray were amusing. He (the speaker) could tell of the harder passages in the life of Dr. Strachan before he had left Scotland for Canada; he could speak of the difficulties under which he acquired his education. He was only sixteen years of age when he entered the university of Aberdeen. His circumstances then were particularly trying, since he was left in charge of his mother and sister two years previous to the entrance into the university. It was absolutely necessary that he should support those left in his charge, and he had to take teaching by which he earned the annual stipend of £20. Yet out of this sum it was necessary to provide for the mother and sister. He did it. When about 18 years of age the young student went to St. Andrew's School, which he took possession of, and where he met two gentlemen, afterwards distinguished in life—Dr. Chalmers and Prof. Hunter. There he earned £30 a year, and the additional £10 to the first salary were given over entirely to his mother and sister. After he had left that school he earned a scholarship, for which he worked hard, which brought him £50 a year, and so anxious was he to get it that he stood many previous examinations before Prof. Hunter, who told him that he had little doubt of his success. When he gained this, every pound of the additional income went to his mother and sister, and he (the speaker) knew that young Strachan often walked 90 miles on foot to send the remittance complete. These were some of the hardships of his early life. Soon after that he was informed that an academy in Upper Canada was vacant, and the office of principal was offered to Dr. Chalmers, who refused it. It was then offered to young Strachan, who accepted, and he sailed for this country in August of 1799, arriving towards the end of the month of December. Here his difficulties started out anew, and he was known to have expressed the wish that if he could get £20 in his possession again he would start back for Glasgow. Luckily for this country and for himself he could not get £20, and after leaving the academy he went as a private teacher to the children of Richard Cartwright at Kingston. The speaker then traced in eloquent language and touching expression the life of the young man in Canada, bringing it up to the time when the war of 1812 broke out. He spoke of the manner in which Dr. Strachan came to the front, then how, backed up by his people, he came before the Legislative Assembly and preached such a sermon to them as would do good to any student of to-day or of future years to read. He told them how far they were removed from the old country, how it took almost a year to get news to or from their friends, and how, in short, that they had to depend on themselves. "Let the ambition of each man," he said, "be to see if he cannot outstrip the other in this race of glory." In the race of glory his student took a noble part. Mr. Robinson used some touching periods in describing his feelings when learning of the injuries sustained in the war by several of Bishop Strachan's students, whom he afterwards had the pleasure of seeing wearing medals for their glorious deeds. If the occasion had been more pressing Dr. Strachan would not have stopped at eloquence, but would have shared in the deeds. Now, let every man around the table resolve on building upon the foundations that Dr. Strachan had laid a superstructure worthy of his name. They wanted to see the cathedral of St. Alban's completed to the end that his lordship had outlined.

THE BISHOP OF NEW YORK.

His lordship the Bishop of Western New York, on rising to propose the toast of "The Church of England in Canada," said:

MY LORD.—I ought to be very thankful to your lordship for giving me an opportunity of being here this evening, and to receive from those whose names have been so kindly mentioned by you so warm a welcome; a welcome which, I am well aware, is not merited by myself, but which extends to and includes my right reverend brethren of the United States. I wish to express my gratitude to your lordship, who has been pleased to assign to me the proposing of a toast which, I am sure, will require very few words from me to impress upon those present the honor with which it should be received by them—the Church of

England in Canada. I am proud of the honor of having been selected to offer a contribution to the Church of England in Canada. I am ready to be called forth anywhere and before any audience to speak for the Church of England in Canada, and as a representative man in some respects for the hundreds and thousands of her sons in the United States. I don't think that in Canada the brethren of the Church of England have any idea of the gratitude which we in America feel for the old maternal Church of England. And I am going to brag a little when I say that in Canada I never see quite that amount of enthusiasm and loyalty which I am sure to find in America among the members of the Church. For, my lord, we know how valuable she has been to us; we know that but for her high name in the nation we are derived from we should be to-day no better than the Spanish provinces in South America. It may be said that this is the language of a high churchman. Well, so it is. But I don't know a low churchman who is low enough not to love the Church of England, and I thank God that the church is large and liberal enough to embrace children represented by that term—a term I don't much like. I say all honor and veneration to the men who, during the past century, revived the evangelical spirit in England, and made it capable of doing what it has accomplished in the present century. Ever since my childhood I have loved the character, the burning piety of those low churchmen of old. How much good has their beautiful example not accomplished. I have always thought how thankful I am that the Church of England, the catholic church, has never preferred to expel from her bosom men who may differ, perhaps by the splitting of a hair; men, I will say, of the school of Wycliffe and Cranmer; men of the school of Ridley and of Bishop Butler. I hope the day may never come when her embracing arm as mother will be withdrawn from sons like these, or when she will be unable to send forth when required such sons as your own Wellington of a bishop—Dr. Strachan.

His lordship the Bishop of Ontario, responded to the toast. He could look back forty years and could appreciate the fact that it was from the Church of England in Canada that the Lambeth Conference took its rise. Looking back also he could fancy hearing the charge made against the Church of England that it had fallen from its high position, that other religious bodies had outstripped it in church work. Any regret that might arise on that account did not amount to either despair or despondency, and he did not think that the strength of the Church of England should be estimated by the simple counting of heads. He believed that the great power of the Church of England was to be estimated in proportion to the intensity with which its members held to the strength of their convictions. He spoke of his own diocese, and mentioned the fact that in the period of commemoration the number of clergy had increased from 45 to 130. He had confirmed 80,000 people, of whom 5,000 were converts from other faiths.

Prof. Goldwin Smith proposed "Educational Institutions in connection with the Church of England," and eloquently dilated upon the culture and breadth of view and freedom of the clergy.

The Hon. G. W. Allan responded. The Chancellor of Trinity, after dwelling with pride upon the work of Trinity made a generous allusion to the Theological Colleges, to Port Hope and other Church Schools. Dr. Snelling proposed "The Corporation of Toronto," to which Mayor Clarke responded. "Our Guests" was proposed by Prof. Clark, to which the Bishop of Nova Scotia and Huron replied.

EVENING SERVICE.—An immense congregation was attracted to Holy Trinity Church in the evening to hear Right Rev. Bishop Cox preach. The psalms, lessons, and collects were selected from the printed jubilee service. Rev. John Pearson, rector of Holy Trinity, Rev. Arthur Baldwin and Rev. J. D. Cayley assisted at the service. We need not remark that the discourse of Bishop Cox was a masterly effort. It will bear keeping for a future issue as a condensed report cannot be a fair representation of such a sermon.

EVENING SERVICE AT ST. JAMES.—The second Jubilee choral service held at St. James on the evening of the 22nd Nov., was very largely attended. The sermon was preached by the Rev. A. Spencer, M.A., Kingston, from "Ye are the salt of the earth, ye are the light of the world." He said:—"The great theme of our Lord's sermon on the Mount is the kingdom of Heaven—character of its subjects, its mission in the world, its moral law, its ordinances of divine service, its paramount claims, its all-searching judgments. What I wish to engage your thoughts upon for a short time this evening is the subject which the text brings before us, the great and noble mission entrusted to the church in the world, and that with special application to ourselves. "Ye are the salt of the earth," said our Lord to the infant church. As the use of salt is to render sweet and wholesome and to preserve from corruption that to which it is applied, so one great function of the church in the world is to discharge a similar office