

efforts which resulted in the establishment of All Saints' Church, Toronto. His parishioners became interested and he was rewarded by losing half his congregation when that church was opened.

From the early years of his ministry Mr. Langtry has been engaged in defending the Church's doctrine and discipline against attacks made in the public press. His first controversial writing was in defence of Trinity College. This was followed by a sharp controversy with the Methodist minister in Collingwood on the question of Methodist orders. Three several times he defended the Church against attacks made by Archbishop Lynch and his theologians, in each case proving himself too much for the assailants. The most important of these controversies consisted of ten lectures, which were published in a 250 page volume, entitled "Catholic vs. Roman." Perhaps the fiercest fight in which he has been engaged grew out of his defence of certain statements made by the present Bishop of Toronto in his primary charge, which were assailed by Archbishop Lynch. This led to the Presbyterian Bishop controversy, which lasted for over six months, during which the whole Presbyterian controversy was traversed.

Dr. Langtry is the author of the Trinity College scheme which makes Divinity Degrees only attainable by a searching examination in some comprehensive departments of theological science. This scheme was adopted at the last Provincial Synod for the whole Dominion. It is also well known that he originated the at present promising movement towards Christian Union. By a speech delivered in the Provincial Synod of 1880, he induced that body to pledge itself to the first corporate action taken in the English Church towards it.

Dr. Langtry has for many years stood at the head of the Executive Committee of his own diocese, and of the delegation to the Provincial Synod. He was elected Prolocutor of the Lower House of Provincial Synod in 1886 and also in 1889, a position which he still holds.

No. 41 (Continued)—A RETROSPECT. THE BISHOPS OF BRITISH NORTH AMERICA.

1863—In the year following the consecration of Bishop Lewis, in the month of January, died Bishop George Jehoshaphat Mountain,* the third Bishop of Quebec. We have seen his devotion to the Church and his great desire to see its episcopate extended. It must have been gratifying to him in the highest degree to witness, ere he closed his eyes upon this earthly scene, Upper Canada not only formed into a separate diocese, but subdivided into three; to see the original Diocese of Nova Scotia also subdivided so as to form three instead of one; to have his own See relieved of its Western half, and to see a bishopric established not only for Rupert's Land, but for British Columbia, then a territory almost unknown. On his

death, Rev. J. W. Williams, Rector of the Grammar School at Lennoxville, was chosen his successor. For over twenty-six years Bishop Williams has faithfully discharged his duties as Bishop of Quebec, and he still continues "with his natural force unabated" the much-loved chief pastor of the diocese. Owing to the constant emigration of English-speaking people from the Province of Quebec, Church work has been of a most discouraging nature there, and yet in works of missionary enterprise and spiritual advancement, in spite of all its drawbacks, the ancient Diocese of Quebec more than holds its own.

1865—In January, 1865, Bishop Anderson, the first appointed Bishop of Rupert's Land, resigned his See and returned to England, when the vacant position was offered to the Rev. Robert Machray, of Aberdeen, who was consecrated in the following June, and is still Bishop of Rupert's Land, but with territory very much contracted (large as it is) from what it was when he first set foot in it. Then it was the whole territory of the Northwest, stretching from Labrador to the Rocky Mountains, and from the boundary line between Canada and the United States to the Arctic circle, where now he sees six dioceses instead of one, with every prospect of others being formed in time.

1867—One of the old landmarks between Canada of modern times and the first struggling days of colonial life passed away when, on All Saints' Day, 1867, at 3 o'clock in the morning, the soul of Dr. Strachan, the first Bishop of Toronto, took its flight to the full communion of the blessed ones at rest in the Paradise of God. By that time Ontario had leaped forward to a new life of activity and vigor, and the Rt. Rev. A. N. Bethune, D.D., who had been Bishop Strachan's co-adjutor since 1866, found himself in charge of a diocese rapidly increasing both in population and wealth.

1869—The Most Rev. the Metropolitan (Dr. Fulford), first Bishop of Montreal, died in that city on the 9th of September, 1868. The Synod of Montreal met on the 10th of November to select his successor, but owing to complications arising from the fact that the new Bishop was to be Metropolitan of Canada as well as Bishop of Montreal, no election was made. The Synod accordingly adjourned and met again on May 11th, 1869, when, after long and patient balloting, the Rev. Ashton Oxenden, Rector of Pluckley, Kent, England, was elected to the position, who, after his consecration in England, arrived in Montreal without delay and took charge of his new duties.

1871—Owing to the failing health of Dr. Cronyn, Bishop of Huron, the Synod of that Diocese assembled in the year 1871 and elected the Very Rev. Isaac Hellmuth, D.D., then Rector of St. Paul's Church, London, and Dean of Huron, to be co-adjutor Bishop, with the title of Bishop of Norfolk. Dr. Cronyn, however, dying the same year, the co-adjutor succeeded at once as second Bishop of Huron.

1872-1875—We now arrive at a bright period of

*Erroneously printed last month (p. 264) George Jacob Mountain.