

the three masters of Upper Canada College, the Rev. Messrs. Boulton, Dade, and Matthews, and with the three students in divinity under Dr. Strachan, Messrs. Elliott, Fadfield, and McMurray, to supply these places with divine service, which was regularly attended to each Sunday for a long time by the parties named. In addition to this an effort was made to establish a Missionary Society for the

CONVERSION AND CIVILIZING THE INDIANS

about the year 1838. A considerable sum for those days was subscribed by the members of the church, and in conjunction with assistance rendered by the Government, an Indian mission was determined upon. I was sent for by the Governor and informed that it was his intention to establish missions to the Indians on the north shores of Lakes Superior and Huron, that I had been selected for the work, and that my headquarters were to be Sault Ste. Marie. I remonstrated and told his Excellency that I was only 22 years of age, not old enough for orders, and further, that I had never heard of Sault Ste. Marie. He requested me to go to the surveyor-general with a request that he would point out to me Sault Ste. Marie. After a careful examination of the three surveys of all the region north of York, the place could not be found. I returned to his Excellency and stated the place could not be found. He informed me that I was to proceed to Buffalo, thence to Detroit, and I would be able to ascertain the locality of my future residence. Following these instructions, I left York as I was going to the north pole, on the 20th of September, and reached Sault Ste. Marie on the 20th of October following, just one month on the passage, which can now be accomplished in 76 hours. This was the

FIRST EFFORT TO ESTABLISH MISSIONS IN THE GREAT NORTH-WEST.

The increasing duties of his parish occupying most of his time, and having been appointed a member of the Legislative Council and Archdeacon of York, Dr. Strachan retired from his scholastic duties, but not from the cause of education, which was at all times uppermost in his mind.

He urged the necessity of grammar schools, one of which was opened in York and eventually merged into Upper Canada College. But those did not satisfy his longings for superior education. In the absence of a Church university he established a theological school at Cobourg, at which many of the then clergy received their theological training under the Rev. Dr. Bethune. In the summer of 1839, Archdeacon Strachan went to England, and in August was consecrated Bishop of Toronto, with the consent of the then Bishop of Quebec, who had long been desirous of a division of his vast and unwieldy diocese. The newly-formed diocese comprehended the whole of Upper Canada. While in England he was mainly instrumental in securing a royal charter for King's College, which the good bishop hoped would meet the requirements of the Church. But in this his hopes were blasted, for so far from being a benefit to the Church, its whole original character was secularized, and its abolition followed.

In the month of January, 1850, the bishop addressed a stirring circular to the clergy and laity of the Church in the dioceses, calling upon them to assist by their contributions the establishment of a Church university, and heading the subscription with £1,000.

The appeal was generously responded to throughout the diocese, and a large sum for those days subscribed.

Early in April, 1850, the good and indefatigable Bishop left again for England to procure

if possible a royal charter for an exclusively Church University. Whilst there, pressing the matter on the attention of the Colonial Secretary, he received handsome contributions from the two great Church Societies from Oxford and Cambridge Universities, he preached and had collections taken up in several Churches, and also appointed a committee to aid him in his efforts, two of whom now only remain, namely, Lord Nelson and the Hon. Mr. Gladstone, both of whom vigorously aided the Bishop in his noble object, and whom I found of great value during my sojourn in England in behalf of Trinity College, especially the latter, who not only gave me the first contribution, but introduced me to persons of the highest distinction both in Church and State.

The good Bishop's efforts were successful, and resulted in procuring about \$15,000. He returned in November, and encouraged with his success and the prospect of soon procuring

A ROYAL CHARTER FOR TRINITY COLLEGE.

But did he wait for the charter? Not he. He at once secured a suitable site for a Church College, tenders were accepted for Trinity College, the first sod was turned on the 17th of March, 1851, and on the 30th of April the corner-stone was laid. In January, 1852, Trinity College was formally opened with a suitable and efficient body of professors, and its work vigorously proceeded with. On the 16th of July, 1851, the long looked for charter was granted, and the College firmly and securely established. So great has been the success of Trinity College that at the present time large additions are being made to meet its present requirements. An able staff of professors, second to none in the Dominion, and I may add on this side of the Atlantic, are busily engaged in training for pastoral usefulness a large number of students who will be an ornament to the profession they may choose and a blessing to the Church at large. Already the happy influence of their Church university, which the lamented Bishop called "the child of his old age," extends well-nigh from Vancouver to Labrador. As age pressed heavily upon the Bishop he asked to be relieved from a part of the anxiety and cares necessarily arising from the oversight of so large a sphere of duty. The appointment of Bishops for the colonies was no longer exercised by the Crown, but left to the election of the clerical and lay members of the Church. A meeting for the election of coadjutor Bishop to aid the Wellington of the Church, as he was well named by the late rector of St. Paul's Church, Bedford, the Rev. Dr. Stattan, a firm and life-long friend of the Bishop of Toronto, was assembled, and the result, after many ballots, was in favour of Rev. A. N. Bethune, rector of Cobourg, who from being a pupil of the aged Bishop was consecrated by him to the high and holy office of coadjutor, who for many years ably administered the affairs of the diocese. The time of his departure having arrived, his mantle fell upon one, who, we hope, may long be spared to tread in the steps of his illustrious predecessors. Nor must another most important addition to the Episcopate of the Church be overlooked. The Provincial Synod, deeming the work of the Bishop of Toronto far too onerous, appointed a few years ago the popular and talented Dr. Sullivan, as Bishop over the northern portion of the diocese of Toronto, as well as for the Indians, in fact of the south-west this side of Winnipeg, and most ably and energetically has he laboured under many disadvantages, at times well-nigh hopeless, until to-day he has, I believe, some twenty clergymen in his extensive diocese faithfully and prayerfully doing their blessed

Master's work. But Little York, with its one Church, no longer exists. Toronto, its new name, has now, I understand, some 76 Churches, with a prospect of speedy increase, and where the old wooden Church of St. James' stood, there is now a noble structure, vastly improved by the late judicious and called for alterations, second to none as a parish Church in our Dominion. Still, with this satisfactory state of the Church, there is nevertheless a blank, which the happy thought of your Lordship, and a few warm-hearted churchmen associated with you, is in a fair way to be filled up, for already

THE STately WALLS OF ST. ALBAN'S CATHEDRAL,

a well chosen name, are fairly under way, and a portion erected in which Divine service is performed every Sunday. I cannot, my Lord, bring myself to believe that the Christian zeal and liberality of the members of the Church in this rapidly increasing city in wealth and population, with others in the province, will cease their efforts or withhold their means and prayers until the top stone is placed upon the Cathedral of St. Alban's at no distant day.

It will not only be a great advantage to the Church at large, with the assistance of the corporate body now appointed, but it will be an ornament to your city, which can scarcely be entitled to that name without its cathedral, as in the cities in the fatherland.

I fear I have detained you too long, and therefore I will only add my earnest and heartfelt prayer that, with God's blessing upon your noble efforts, St. Alban's may speedily be brought to a successful and happy consummation.

MODERN HERESIES.

THE following is a report of the first part of the sermon on the above topic preached by the Bishop of Ontario at All Saints' church, Toronto, on the 24th November, from the text Gal. v. 19-20.

It has often occurred to me that our pulpit utterances are not didactic enough. We have sermons in abundance written for the purpose of warning, reproving, encouraging our hearers, but we lack sermons of instruction, sermons teaching principles based on facts. The cause of this is not obscure. Congregations do not care so much for being taught as for being touched. One touch of pathos tells on an audience, for the moment, more than any instruction drawn from the Christianity of the past. Besides, congregations resent the idea of their being taught, while they love to listen to the easy flow of ready words charming them by rhetoric or anecdote. But this is a mistake, and a fatal one too. It is principle and not emotion that tells in the long run. When we preach concerning Christ and the Church, we should not overlook the Christ of history or the historical Church. The pulpit could not be better employed than in teaching, occasionally, at least, that if we subtract the influence of Christ and the Church on all the progressive nations of the world for 18 centuries there is little or nothing left. The history of the Church of England, coincident as it is with the life of Christianity, is but feebly grasped by her members. The conditions of life forbid the masses of our laity from being theologians, and the queen of sciences does not come to us either by nature or by grace, but by reading. The consequence is that the standard theology of the Church differs dangerously from the popular theology of her members. Hence arise heresies, private and public, or parties as the revised version has it alternatively rendered. The meaning of the Greek word translated heresy or party is the selection and adoption by a Christian of some doctrine or practice on his own authority irrespective of the authority of the Church, which has not testified to its having been held always and everywhere and by all. This setting up of one's own private judgment against the evidence of the historical Church we should never have expected to find classed by St.