

the text. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." Dr. Scadding was appointed the first incumbent of the church, and with him was associated for some years, to assist in Sunday duty, the Rev. Walter Stennett. Both these gentlemen were at the time masters in Upper Canada College. This condition of things must have largely interfered with the discharge of pastoral work in the parish. Nevertheless, a systematic house-to-house visitation was set on foot, in which the Bishop himself took an active part. In this way the ministrations of the church were kept up for some years. There are yet among us those who remember with pleasure the dignified and reverential manner in which the first rector conducted the services, and his thoughtful, earnest, and scholarly discourses. But, as Bishop Bethune in his memoir states, "it was soon discovered that there were requirements to be met, and duties to be discharged to ensure the holy purposes for which the church was erected, that would claim the undivided time and energies of its ministers. With this view, the Rev. William Stewart Darling was, in 1851, appointed assistant minister of the church." The Bishop goes on to record his true and well-deserved testimony to Mr. Darling's work in the following words: "Far and wide the faithful and diligent attention of Mr. Darling to his arduous duties has been recognized and honoured, and the result has been that the congregation of this church has grown into great strength and influence. It is crowded on the

Lord's Day, and on the many occasions of week-day ministrations, the attendance is most satisfactory. The communicants, too, are very numerous, and the celebrations of the Lord's Supper are frequent. There is hearty worship, and zeal and unanimity amongst its members." These, it may fairly be said, continue to be the characteristics of the congregation, largely the fruit of Mr. Darling's influence and instruction in by-gone days, followed up by that of his esteemed and respected successor. Not only his own congregation, but the Church in the whole city, and, indeed, Diocese of Toronto, will ever owe a tribute of respect and gratitude to Mr. Darling's memory. To his courage of conviction, and energy of purpose, is due the credit of the improvement in the mode of worship and conduct of the services of the Church which in later years obtained in the city and diocese. Choral services, surplined choirs, weekly communions, mission services, three hours' commemoration on Good Friday, Church Sisterhoods, and other new features of

work and worship he was the first to introduce, amid a storm of obloquy and opposition from outsiders, against which he stood undaunted. He was in truth the Father of Church Revival in Toronto city and diocese, and, indeed, probably over a much larger area of Canada. In those days Holy Trinity was in the forefront of the movement, but it is believed that nothing was introduced but what has since been adjudged by the highest authority to be perfectly allowable and lawful. The tablet erected to Mr. Darling's memory in Holy Trinity truly records that "for nearly thirty years he laboured with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic faith, and ever seeking to realize in the services of the Church the true ideal of the worship of the Church of England." No apology, it is hoped, is needed for this reminder of Mr. Darling's work. If, however, it should by

its usual contents, includes several interesting pages of annals of the church and parish since 1845 up to 1896, and a list of its numerous benefactors. It also contains a portrait of the lady by whom the money was given for the building, and also discloses—for the reasons therein mentioned—her hitherto unknown name—Mary Lambert, the wife of the Rev. Hogarth John Swale, of Settle, Yorkshire, England. The pamphlet also announces the interesting fact that it is intended, D.V., to celebrate in October next the jubilee of the consecration of the church on 27th October next. Elaborate and careful preparations are being made for a worthy commemoration of this event. It is earnestly hoped that not only the present, but very many former members of the congregation, and others who have in one way or another been connected with the church and parish, will take part in this celebration. The names of those who

have been baptized, confirmed, married, and been former attendants and communicants in Holy Trinity, must be legion. The rector, churchwardens, and present members of the congregation, therefore look to have troops of old, and, if it may be, new friends to join them in the celebration of their jubilee in this great Jubilee year. S.G.W.

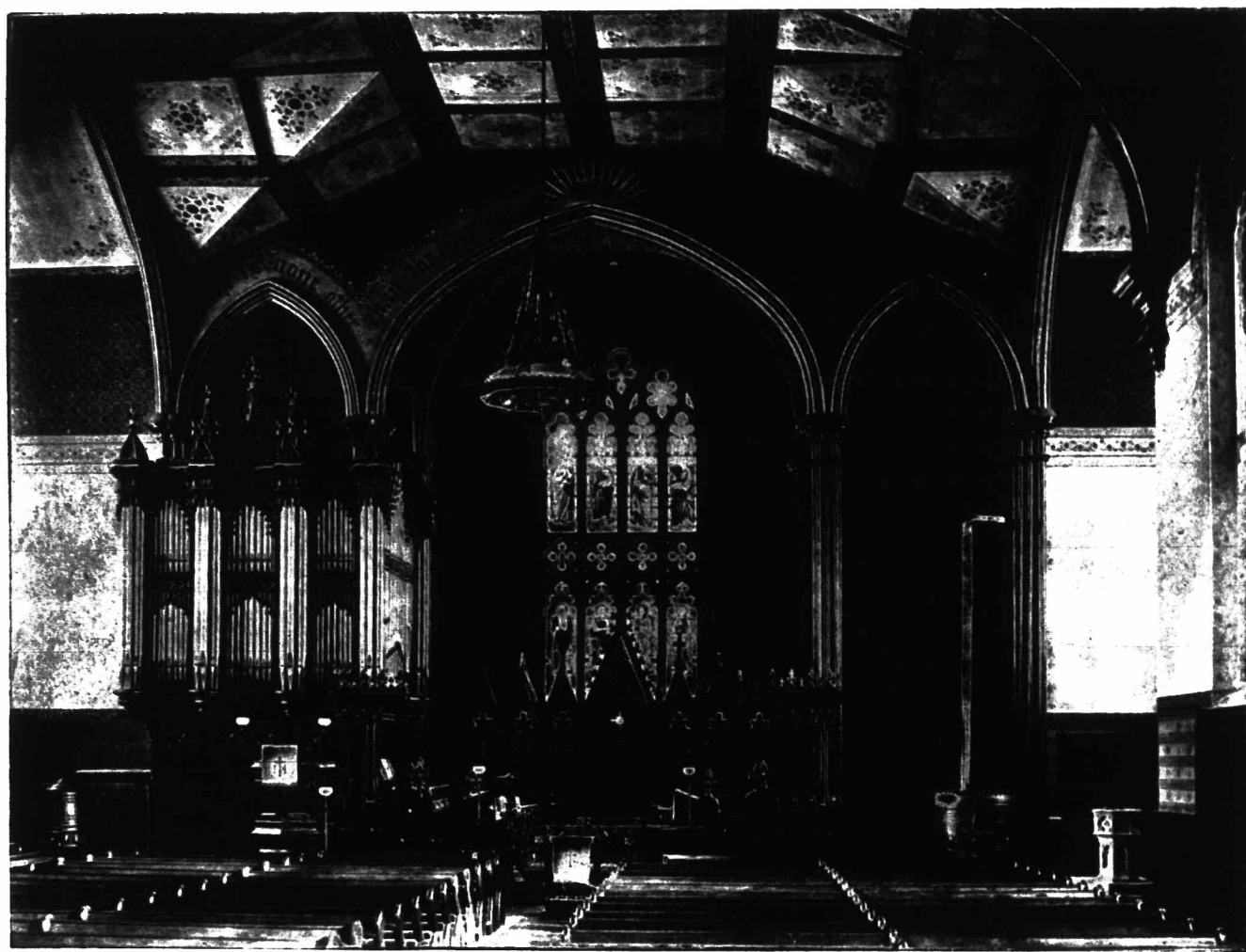
—All Christ wants of any of us is what we have ability to do. He asks no impossibilities. He accepts our homeliest, poorest gifts of service, if they are indeed our best, and if true love to Him consecrates and sanctifies them. We need to care but for two things

—that we do always our best, and that we do what we do through love for Christ. If we are faithful up to the measure of our ability and opportunity, and if love flavours what we do, we are sure of our Saviour's approval. But we should never offer less than the best that we can do; to do so is to be disloyal to our Saviour and disloyal to ourselves.

THE LAMBETH CONFERENCE.

(Concluded.)

On Thursday the subject of discussion was "Church Unity in its Relation (a) to the Churches in the East; (b) to the Latin Communion; (c) to other Christian Bodies." It was introduced by the Bishop of Jerusalem (a), the Bishop of London (b), the Bishop of Pittsburg, and the Archbishop of Armagh (c). In the afternoon the subject was "International Arbitration," introduced by the Bishops of Calcutta, New York, Ripon, and Manchester. On Friday the Bishops discussed the subject, "The Office of the Church



INTERIOR VIEW, HOLY TRINITY CHURCH, TORONTO.