

CHURCH THOUGHTS BY A LAYMAN

JUBILEE OF TORONTO DIOCESE.

IT is indeed very meet, right, and our bounden duty to celebrate so interesting an event as the first Jubilee of the Diocese of Toronto.

Our fathers have told us of the great deeds done in their days, and in the old time before them. A people too cloddish to glory in the past are not those who are making the present worthy of future remembrance.

We are too apt to over estimate the works done in a far distant time in comparison with those of our own day. Age has a mysterious charm over the mind, its mists have a magnifying power over men and deeds that excite our sympathy, which are by its radiance beautified and brightened. Richter speaks of the softening effect of Time on the errors of nations. We are all familiar with the difficulties of historical studies owing to the romantic accretions which gather over the past as ivy and lichen spread their kindly garments to cover the aged from rude exposure.

The Diocese of Toronto has a history equal in interest to that of any such ecclesiastical division in past or present times. We are however too near its events and its men, their memories of love and dislike, memories of victory and defeat mingle now too much with the affairs of the passing time to be fairly judged. We have, happily and thankfully, some yet amongst us who will be stirred up by the Jubilee to relate their remembrances of the days when no diocese of Toronto existed, when its foundation was discussed and the arrangement consummated. There are some whose hearts will be stirred as they recall the first genial grip given them by the hand of John Strachan, first Bishop of Toronto—probably for all time its greatest in administrative capacity, statesmanlike wisdom, and force of will, energised, as was his, by intense zeal and consecrated ambition.

What Western Canada, which comprised his Diocese, owes to this remarkable man will doubtless be revealed during the Jubilee. His pioneer work as a leading advocate of a Common School system, his labors to secure the establishment of Grammar Schools throughout Upper Canada, the Statute for which was first suggested and vigorously pushed on to its passage by Mr. Strachan, entitle him to the undying reverence of Canadians. A public statue of this great pioneer worker on behalf of popular and higher education would do honour to the Province of Ontario.

The heroic fight made by Bishop Strachan for the rights of the Church in regard to King's College should prove a stirring page in the records of the Jubilee. That struggle was sadly mixed up with political questions now settled, although there is still a scent of gun powder in the air where the warriors fought, and victory and defeat have left traces yet of braggart exultation on the one hand, and of depression and the irritation of unjust spoliation on the other.

Just as the mass of Englishmen could draw a profile of the conqueror at Waterloo, while few could name one of his battles in Spain, so we have thousands of citizens to whom the name of Dr. Strachan is as familiar as a household word, who yet know nothing of his noble works in promoting popular education by Common Schools, district Grammar Schools, and the Church's University of Trinity—which is his monument.

Doubtless these battle grounds are being studied, and the public at large will be guided over the scenes of conflicts that immortalize the name of Strachan.

After such a struggle ending in defeat it was natural for the forces of the Church to give way to depression, almost bordering on despair. Had the same determination, enterprise, zeal, longsightedness been the gifts of those to whom he left the University he had founded, Trinity would a generation ago have been as efficiently equipped as she will be in good time by those who now control her destinies. The blows by which that institution has been awakened out of almost deathlike lethargy were given by reckless, unmanly hands. It was the old political animus against King's College manifested in a new form, and the manner of the attack made upon Trinity was a very striking illustration of the saying that "*falsehood delights in generalities*." The deadly lunge made at the vitals of Trinity, at the confidence and support of the general mass of Churchmen, happily proved a surgical operation which removed what for years had slackened the circulation of that body, it taught the rulers of Trinity the inestimable value and strength of the good-will of the people and has sent the new life of their generosity circling in her veins. Canada is not England with centuries of ecclesiastical prestige, and ecclesiastical wealth beyond count. Canada is essentially a country of the people, not wholly "rough and raw," but "democratic" to the core. To make any institution vigorous, powerful, efficient, in Canada, it must be governed not on old country models but in accordance with the genius and in harmony with the life of Canada. If the Jubilee has any one lesson to teach us as Churchmen, *clergy and laity alike needing it*, it is this, the CHURCH IN CANADA MUST RECOGNISE WHERE SHE IS, and adapt herself to that locality where God has placed her. Institutions that ignore their environments are like fish out of water, or men in water,—their vitality is a vanishing quantity.

The assailants of Trinity have however stirred her into life, and although in their rashness they struck the Church in the Toronto Diocese in a vital spot, wounding her peace and unity, still He Who is her Life, is over ruling the designs of evil, and in His own good time will cause that wound to heal and transmute the curses of man into Divine blessings. The memory of its great founder should be to Trinity an inspiration of courage and righteous ambition.

Into the life of the second Bishop—the saintly and the persecuted Bethune, or the

story of the dividing the Diocese, geographically and otherwise, we shall not enter.

The Jubilee will, we hope, be engaged in with the spirit of rejoicing thankfulness for past mercies. From it may there be drawn richest inspiration and wisest guidance for those works of faith and labors of love needed to make us as members of the Catholic and Apostolic Church worthy of our great inheritance, and faithful to the solemn trust we have in those tender, sacred and noble memories the Jubilee recalls. Let us while building the tombs of the Prophets determine by God's help to emulate their deeds.

THE OFFICE OF A DEACON.

WE give in a later page the sermon preached in Kingston Cathedral on St. Luke's Day at the Ordination Service. The preacher very justly condemned the practice now general of placing young Deacons in sole charge of parishes. It is, as he stated, difficult to see how at present this manifest evil is to be avoided. But the attention of the Church in Canada having now been drawn to the matter we trust that there will be some efforts made to give the Deacons some parochial experience under older clergy prior to their being given a sole charge. We may quote here the brief account given by the *Church Times* of a reference made to this subject by the Bishop of Chester at the Cardiff Congress.

"Among other things he suggested a year's residence of the candidates or candidate with some incumbent of experience, after the College course and theological training had been ended. In this way, the Bishop urged, candidates could learn their pastoral and public work in a most desirable way, and become well fitted for the duties of curates immediately on their ordination. It seems to us that this idea may well be worked out where the Brotherhood idea is impracticable. There is many a country rectory or vicarage where the population is too large for one priest, where there is a spacious and noble church, with a too large house of residence and grounds. Here would be found pastoral, liturgical, and oratorical work, with retirement, and healthy recreation for such young men, and thus could such large houses and grounds be utilised for the benefit of the parishes concerned, as well as for the incumbent and the young candidates themselves."

We are quite satisfied that a considerable number of Deacons would be content to serve in a large parish under some experienced priest for a merely nominal stipend, even indeed without payment in some cases, though this is by no means desirable, say for six months or a year. Besides the great advantage to them, it would be of value to the Church to have her young clergy trained in parochial work before being entrusted with a parish. There would also be no little help given to the Bishops in selecting men to have the means of ascertaining the qualifications of candidates and finding out at least enough to save them from putting square men into round holes, from which no examination can protect them.