

thin and narrow fringe along the shores of Lake Ontario and the Bay of Quinte, viz., Bath, Amherst Island, Adolphustown, Naparee, Tyendinaga, Belleville, Trenton, Ameliaburg (better known as Carrying Place), Hillier, Picton, and Marysburg. Four were scattered along the second range of townships north of the Bay of Quinte, viz., Stirling, Hungerford (or Roslin), Camden East, and Loughborough. Twelve stretched at immense intervals along the banks of the St. Lawrence and Ottawa, viz., Gananoque, Elizabethtown, Brockville, Prescott, Matilda, Williamsburg, Osnabrock, Cornwall, Hawkesbury, Ottawa, March and Fitzroy and Pakenhame. Of the remaining thirteen, six, viz., Lansdowne Rear, Newboro', Merrickville, Kemptville, Mountain, and Osgoode, lay between the St. Lawrence and the Rideau; and seven, viz., North Gower, Richmond, Huntley, Carleton Place, Franktown, Smith's Falls and Perth, were widely scattered through the counties of Carleton and Lanark, between the Rideau and the Mississippi. Thus it will be noticed that the centres of Church life lay chiefly along the frontiers of the diocese, leaving the vast interior almost wholly unoccupied. Estimating the Church population of each rural parish at one hundred families, or seven hundred individuals (which is a high estimate), and allowing the city parishes the full population reported by the census, it will be found that these forty-six parishes may have provided the good offices of our holy religion for the benefit of some 36,800 souls, leaving at least 44,500 wholly uncared for. It would probably represent more accurately the real state of affairs if 10,000 were subtracted from the former number and added to the latter. Certainly not fewer than 50,000 Church people lay beyond the range of the Church's ordinary ministrations, many of whom were glad to accept the good offices of religious teachers of whatever sect or name, provided they claimed to be "sound Protestants," and in the continued absence of their own beloved Church were year by year forming permanent connection with such religious bodies as had established themselves in their respective neighborhoods. How to bring these thousands within range of regular pastoral oversight, and how to keep pace with the rapid development of the country, were the difficult problems which the bishop had to face.

At his first ordination, held on April 27th, the bishop admitted to the diaconate Christopher T. Denroche, the eldest son of his predecessor at Brockville,—the first upon whom he laid his hands to confer Holy Orders. This was the only addition made at this time to the clerical staff of the diocese; but two deacons were at the same time advanced to the priesthood, viz., the Rev. E. Loucks, Curate of Ottawa, and the Rev. W. Fleming, missionary at Roslin. The number of the clergy was now 56; but the death of two, the retirement of one, the suspension of two, and the departure of three,—all within a few months, soon reduced the number of actual workers to 48, only two in excess of the existing number of parishes. Seven of these being

chaplains or curates, and one a very aged man, who had recently arrived from Ireland, and who was not attached to any organized parish, but was striving to do pioneer work at Renfrew,—it is obvious that there were left clergymen for only forty parishes. But the energy of the bishop happily proved equal to the emergency; the six parishes threatened with an interregnum were soon filled with able and efficient workers, several new mission fields were at once opened up, and in two years, at the Synod held in June, 1864, the bishop was able to announce that the number of clergy had risen to 73, three of whom, however, were on the retired list. "It would have been possible," said the bishop on this occasion, "to have added largely to this number if I had seen my way clearly to the decent maintenance of additional laborers; but it seemed to me better policy to increase our missionaries only in the ratio of our ability to support them, rather than run the risk of encountering afterwards all the disheartening effect of a reaction and a diminution in the number of the clergy, who would inevitably have been forced to leave the diocese."

This question of the maintenance of the clergy gave reasonable grounds for grave anxiety. The generation of clergymen now passing away consisted largely of men possessed of considerable private means, to whom the income derived from the Clergy Reserve Commutation Fund afforded a sufficient stipend, making them independent of the contributions of their parishioners. Even as regarded collections for diocesan purposes the people had never been awakened to any true sense of the responsibility resting upon them. The total contributions for the twenty years ended, July, 1862, from the whole territory now constituting the Diocese of Ontario for all diocesan (as distinct from local) purposes amounted only to \$24,580,—an average of \$1,229 per annum! The thought seems scarcely to have dawned upon the minds of the great mass of Church people that they owed any duty to the Church beyond that of receiving her ministrations and attending the services provided for them. Even subscriptions given for the erection of churches were in many cases regarded simply as loans, to be repaid out of the sale of the pews as soon as the building should be ready for use.

From this state of lethargy, however, the process of awakening had already begun. The establishment of the Church Society had accomplished something in this direction. The summoning of diocesan Synods had given a strong impetus to the awakening and development of dormant ideas. The efforts required and put forth in the establishment of the new diocese,—particularly the formation of the Episcopal Endowment Fund, had powerfully evoked the latent energies of the people. Thus the fallow ground was broken up, the seed sown, and preparation made for the reaping of the harvest in due season.

(To be continued).