

dates great care has been exercised, so as to call forth again and again from the Bishop warm expressions of commendation of the practical work of the clergy. The effect of the teaching thus imparted is seen in the more elevated tone generally prevailing throughout the diocese, in the increasing number of communicants in every parish, and in a more intelligent appreciation on the part of her children of the Church's position and rightful claims. "The lines of demarcation between the Church of England and other bodies," said the Bishop in his address to the Synod in 1883, "are more definite than they used to be. We have fewer heterogeneous and fewer nondescript Churchmen now-a-days. . . . I do not estimate the strength of a Church by her numerical superiority, but rather by the intensity of the conviction with which her members hold to her doctrines. That intensity is, thank God, growing apace."

On reviewing the state of the Church in the diocese since my consecration, more than twenty-one years ago, I see no cause for despairing, but rather for hope. At that time defections from the Church were a matter of every-day occurrence. The tide has now set the other way. Five per cent. of all those confirmed by me in the last twenty-one years were converts to the Church, and very many of them persons of rank and intelligence who knew why they became Churchmen. And when it is considered that the whole number confirmed in that time was 20,710, of whom 16,149 became communicants, we must see that our proselytes have been numerous, and that the diocese has not been without vitality."

But in addition to these moral and spiritual tokens of progress, the Diocese of Ontario can produce very striking evidence of material advancement. To cite again the words of our Bishop, "In this, the poorest diocese in the Province of Ontario, our laity are quite as liberal and sympathetic as those of other and more wealthy dioceses." There are no millionaire Churchmen resident within its bounds. Consequently no large benefactions have ever been made to any Church object. By far the largest was the bequest of the late John Watkins, an earnest layman of Kingston, who by his will left \$15,000 for various parochial objects, and \$4,000 for the Mission Fund. Another more recent one is the La Batt bequest of \$2,500, also for the Mission Fund. Besides these, there have been a few bequests for local objects, such as the Baker bequest for the partial endowment of the Cathedral curacy, the Barrow bequest for the poor of the same parish, and the Macaulay bequest for St. Paul's Church, Kingston. Apart from such benefactions, and the small endowments provided by the Crown for the few parishes existing in 1833, the entire work and advancement of the Church has depended on and grown out of the annual contributions of the great mass of her people. In 1864 the Bishop said: "There are at this moment but four parishes in the diocese where the clergyman does not derive a part of his income from the

Mission Board, the Society for the Propagation of the Gospel, or the Commutation Fund; these parishes being St. George's (Kingston), Brockville, Napanee and Pakenham." At present there are forty parishes in this position, besides twenty others whose incumbents are stipendiaries of the Commutation Fund, the majority of which would be self-supporting even if those clergymen were withdrawn. Only thirty-seven parishes are dependent on the Mission Fund, and some of these will soon relinquish their grants, so that the funds thus set free may be applied towards the opening up of new mission fields.

If we bear in mind that the total contributions for all diocesan objects (exclusive of the Episcopal Endowment Fund) for the twenty years previous to July, 1862, amounted only to \$1229 per annum, or \$24,580 in all, we shall appreciate better the remarkable progress exhibited in the following statement:—

1. Contributions to the Diocesan Mission Fund:	
During the first five years, 1862-67 . . .	\$24,031 81
“ second “ 1867-72 . . .	31,596 41
“ third “ 1872-77 . . .	39,330 92
“ fourth “ 1877-82 . . .	39,722 53
“ fifth “ 1882-87 . . .	43,974 46
Total . . . . .	\$178,016 13
2. Direct contributions to Sustentation Fund.	9,326 87
3. Watkins and La Batt bequests for Missions.	6,500 00
Total for Diocesan Missions . . . . .	\$193,843 00
4. Contributions for D. and F. Missions . . . .	22,231 00
Grand Total for Missions . . . . .	\$216,074 00
5. Contributions for other Diocesan purposes.	49,636 00
Grand total for other than local objects.	\$265,710 00

Thus it appears that during the first five years of separate diocesan existence nearly as much was raised for missions alone as for all diocesan purposes during the previous twenty years, and that the contributions of the last five years are almost double that amount. Still more remarkable progress is shown in the smaller funds, the totals for the two periods being respectively (omitting cents), \$7,754 and \$28,604. Taking also into consideration the large sums raised annually in each parish for the direct support of the incumbent, for current expenses, for local improvements, church building, etc., we are able more fully to appreciate the force of the Bishop's words quoted above, that "in this, the poorest diocese in the Province of Ontario," (except, of course, Algoma), "our laity are quite as liberal and sympathetic as those of other and more wealthy dioceses."

Severe domestic bereavements during the past year, operating with intense force upon a highly sensitive physical constitution, have seriously affected the Bishop's health, and driven him into temporary seclusion. But though absent from the diocese he is not unmindful of its interests; and he has appealed successfully to the great English societies for aid towards the contemplated division of the diocese, an object which his lordship has much at heart. The financial year ending April