

very marked and the co-operation of the laity in the practical work of the church was no longer a theory. On the whole a measure of success had been obtained for which they might thank God and take courage.

AN EPISCOPAL SEE FOR OTTAWA.

The Bishop of Ontario opened the discussion, speaking of the immigration of the people from his diocese into Western Canada. Of 80,000 persons he had confirmed, so far as he could judge, scarcely 6,000 were now living in the diocese. This would be very alarming, but for the fact that a number of converts from other denominations were made. Nearly 5,000 from other denominations had been confirmed by him. There was also other influences at work adverse to the progress of the church. The French population were creeping very rapidly into the counties of Prescott and Russell, while the latter, almost wholly English-speaking 40 years ago, was now becoming almost altogether French; while the county of Russell was half French. The French were also coming rapidly into the counties of Glengarry and Carleton, so that the outlook in that respect was anything but pleasant. The outlook, however, was in one respect counteracted from the fact that Ottawa was growing enormously, and that the Church of England was more than holding her own there. His hope for the future depended upon the sub-division of the diocese. The people of Kingston were of the opinion that the Church of England should be represented by a bishop at the capital of the Dominion. And if that were done he (Bishop Lewis) would feel that his twenty-eight years of the episcopate had not been without success.

Rev. Septimus Jones said that they had not yet fully accounted for the loss of membership compared with the increase of population. The reason was that in the early days of the country it had been impossible to place educated men over the country wherever there might be half a dozen families established. The Methodists had grasped the situation and saw it was impossible to do what the Anglicans had attempted, so they picked out suitable laymen to do the work and conduct regular services of prayer, and as regularly ordained ministers went round from time to time some kind of regular religious ministrations in these communities were kept up. People having nowhere else to go rightly went there. To devise a remedy was one of the most important and desirable objects the Anglican church could set before it.

The conference adjourned at 12.30 to meet again at 2 p.m.

CONTINUATION OF HISTORICAL PAPERS ON THE CHURCH IN ONTARIO.

The afternoon proceedings began with the singing of the hymn "Saviour, sprinkle many nations."

Rev. Canon Patterson, who was appointed by Bishop Strachan to his present charge, read a paper on the diocese of Huron, covering its history from 1857, when it was created, to the present year. In starting out he quoted the words of Edmund Burke in the British House of Commons: "The Church has always been divided into two parts, the clergy and the laity, of which the laity is as much an essential integral part, and has as much its duties and privileges, as the clerical members, and has its share in the rule, order and government of the Church." These words, he said, were applicable to the present condition of things in Canada. The Church, to draw forth the loving sympathy of its own adherents, must possess thorough local self-government. He traced the history of the Church in Canada from 1851 to the creation of the diocese of Huron, and the election of Dr. Cronyn as bishop. This was the first instance of

EPISCOPAL ELECTION IN CANADA.

He traced the development of the diocese, which in 1858 was described by Bishop Cronyn as the "fag end." But, material improvements followed rapidly, and now there is scarcely a town in the diocese that has not a railway station. In the year 1857 the total population of the diocese was 360,000, of whom 70,000 were adherents of the Anglican Church. In 1881 the population was 719,901, of whom 118,757 were adherents of the Church of England. The population to-day is larger than Toronto and Niagara combined, and the Church population is larger than Toronto and Algoma combined. A decade ago the assessed value of property in the diocese of Huron was one-third greater than that of Toronto. The progress of the Church in the diocese had kept up with the material

progress. When Dr. Cronyn received his appointment there were 48 clergy, nearly all of whom received a large portion of their stipends from the commutation fund. Bishop Cronyn was called to his rest in 1871, and the coadjutor bishop, Dr. Hellmuth, succeeded, and in 1878 he was able to report an important increase in the number of clergy, churches, missionary

STATIONS AND PARSONAGES.

He resigned in 1883, and Dr. Baldwin, the present diocesan, succeeded him. A high tribute to Dr. Baldwin was paid. During the six years of his occupancy he had ordained 88 candidates to the diaconate, and advanced 84 to the priesthood. He has confirmed 8,268 persons, opened thirteen new churches and consecrated fourteen. The paper then went into a statistical statement showing that some progress had been made in the voluntary principle. Upon the secularization of the clergy reserves the Huron portion of the commutation fund was \$266,204, and the investments on account of that fund now amount to \$282,809. The diocesan sustentation fund

NOW STANDS AT \$48,979.

The widows and orphan's fund now amounts to \$60,815, and there are 28 beneficiaries upon it. There are 7,106 Indians resident in the diocese, and of that number 1,918 are professed members of the Church. In the present year there are 225 parishes and missions, 128 clergy on the roll, 242 churches, 73 parsonages; amount of voluntary contributions for parochial objects, \$184,424.

SUB-DIVISION OF HURON.

Mr. H. A. Broughall asked if it had been in any way mooted to sub-divide the great diocese of Huron.

The Bishop of Huron replied that the work in the diocese was too much for one man. They did not at present see how a sub-division could be effected, but they would strive to bring it about in the near future. There were two names omitted from the paper which he felt called upon to supply. One was the name of Archdeacon Marsh, and the other the name of his esteemed friend, Canon Paterson, who had been in the diocese for the long period of 37 years. Speaking generally on the turn which the jubilee discussions had taken, he thought that the first great principle of the Church of England should be that the work be always esteemed greater than the man. They seemed to have adopted the contrary principle, and they might look to the Roman Catholics and Methodists for an example to show the benefit of removing a man from a parish or from a charge when he was found incompetent for his work. They passed matters over by saying that their clergy had "vested rights," and they looked to the rights often when a man was becoming

THE RUM OF THE PARISH.

In the second place he gave it as his opinion that the parochial system has killed many churches by making them solely for the rich. They wanted an end to the pew system in that way. The minister often seemed to have the idea that his services should be wholly confined to the pew members of the Church. They wanted different men from these. In the third place he believed that a perfect system of rotation would be for the good of every parish. They saw many people who had come to the opinion that the rector had "run out." Let them have anything else, he said, but stagnation. Every parish wanted a sort of earthquake each month at least to wake it up. He related a humorous story of a rector who came to one of his parishioners and asked him why he did not come to Church, and the reply was: "My dear rector, I am fully persuaded of the truth of all your arguments, but when a new man comes I will keep my eye on him." They want in the Church of England a ministry

BAPTIZED IN THE HOLY GHOST

who would go into the highways and the bye-ways, and bring into the fold the straying members of the flock. He hoped that in this jubilee year of the old diocese of Toronto they could offer to the King of Kings many newly-consecrated hearts.

Rural Dean Allen, Millbrook, wished to make some observations in reply to the remarks of the Bishop of Huron on the parochial system. Members of the Church, he said, had gone away and joined other denominations, not because the clergymen were not faithful in their charge, and not because of the parochial system, but because they preferred those strange altars to the altars of the Church of England. He could relate a circumstance which had occurred to his own knowledge where a minister, having given up reading of his sermons, was congratulated by a member of his flock with the words: "Now, in order to become thoroughly popular, give up, in addition to the manuscript, the prayer book." The speaker did not want to combat the position taken by his lordship the Bishop of Huron, but he would say that it was unjust to the

LABORING CLERGY OF THIS DIOCESE

to say that the want of progress on the part of the Church was owing to any negligence or unfaithfulness on their part, or that it was owing to their not having adopted the itinerate system.

The Bishop of Huron said if his words were taken as reflecting in any way on the clergy of the diocese, he had not meant it, and he would humbly apologize.

The Bishop of Toronto thanked his brother of Huron for the laying down of the principles which he had mentioned. In speaking of the parochial system he did not mean it as he (Bishop Sweatman) understood it. The clergymen of the diocese, he was sure, regarded every individual soul within the limits of their parishes as their parishioners.

NIAGARA DIOCESE.

Rev. Canon Read presented a paper on the diocese of Niagara. The diocese had not yet completed its fiftieth year. The question of the separation of the western district was only definitely brought before the Synod of Toronto in 1874. According to the census of 1881 the counties which form the diocese had a population of 250,000, with a Church of England population of 40,000. After the declaration of a bishop the Synod selected Niagara as the name of the new diocese. For ten years Bishop Fuller continued to preside over the diocese. For several years he suffered from great bodily infirmity, which he never allowed to interfere with his work or with the vigor of his administration. He truly died in harness in 1884. Rev. Dr. Charles Hamilton was elected to fill the vacant see on January 27, 1885. The new bishop was consecrated at Halifax by the metropolitan of the province of Canada on May 1 in the same year. In estimating the progress which the Church has made the writer of the paper remarked that as British subjects they should rejoice in everything which extends the power, the prestige, and the intellectual improvement and the Christianizing influence of our

MIGHTY AND GLORIOUS EMPIRE.

As British Canadians they should with unmingled satisfaction look at the wonderful and rapid growth of our great Dominion, extending from ocean to ocean with the irrepressible steam horse carrying settlers from shore to shore. The great North West, which so lately was almost a terra incognita, is now traversed by eager speculators. The occupied territory which a few years since measured tens, is now computed by thousands of miles, showing along the line cities growing up with greater rapidity than villages had done in old Canada. When the diocese of Niagara was constituted there were 46 parishes and 51 clergymen, and there has been an increase of 18 parishes and 17 clergy. Twenty-five churches have been built and there are now over 40 parsonages in the diocese.

THE BISHOP OF ALGOMA.

The Bishop of Algoma spoke on the progress of the Church in his scattered realms. Antecedent to the history of the diocese he paid high tribute to the labors of the Ven. Dean of Niagara, the Ven. Dr. O'Meara, and Ven. Archdeacon Brough. He spoke with much feeling of the character of his predecessor, the late Bishop Fauquier. He referred to the fact that the first bishop-elect of Algoma was the present rector of St. James'. He spoke of the large area of the diocese, 48,700 square miles, but it was a matter of quantity and not of quality. He dwelt at length on the hard struggles which Algoma farmers have to keep themselves in bread, and the North West is drawing away all who have money. There are only two self-supporting parishes in the diocese, Port Arthur and Sault Ste. Marie. He spoke of

THE GREAT FUTURE

before the rich mining district of Sudbury. Speaking of the falling off of members of the Church of England, he said that he had come to the opinion that the Mother Church in England was responsible for it in a great measure. Immigrants largely were ignorant of the first principles of Church life and teaching, and they were easily appealed to in this country by influence which played only on the surface of their lives. The first thing the Church in Canada should do was to lift up Christ, and next tell the people about the Church of Christ. The endowment fund in Algoma, he said, amounts to \$35,000, and the widows and orphans' fund to \$13,000. Seven years ago they were both nil.

AN OBJECT TO STRIVE FOR.

Provost Body said that the creation of more manageable dioceses than at present is an object which all should strive for. He took his share of the rebuke to the Mother Church in England made by the last speaker for having sent out people not educated in Church principles. That rebuke had not been merited of late years, at all events, when the class of immigrants were found to be well acquainted with the principles of Church teaching. People would say this is a democratic country, and that the Church should