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not their lives dear unto them, so that they might win souls to Christ"; who also endured untold hardships in seeking to minister to their expatriated fellow-countrymen; who lost everything but their honor, and who even perilled their lives in seeking to maintain the unity of the empire. These were men who shed the lustre of an heroic self-sacrifice and devoted patriotism on the history and exploits of the U. E. loyalists in the thirteen colonies during

THE REVOLUTIONARY WAR.

I have also sought to do but bare justice to the men who, almost single-handed, sought to lay broad and deep the foundations of our church in this province; men who endeavored by single and devoted effort, as well as by combined and consecrated zeal, to give life and vitality to various departments of the church's work. How they succeeded and how they failed calls up to-day feelings of gratitude to God, mingled with chastened feelings of regret, that the instruments in His hands were now and then unequal to the grand and noble work entrusted to them by the Chief Shepherd himself.

I have dwelt in this sketch rather on the lights than on the shadows of our history. Deeply as we deplore the misunderstandings which may have arisen, and the strifes which they engendered, they cannot and should not be ignored. I, for one, rejoice to know that during them all the Master himself was at the helm, directing, controlling, chastening and overruling in His own blessed way "the unruly wills of sinful men." And I rejoice, too, that as we have emerged out of these conflicts the bright sunlight of His presence has cheered those of us who may have desponded, and has strengthened more than ever the faith of those who, with a good conscience and a brave heart, battled for what they believed to be God's truth and for the truth, as they understood it.

Many of these devoted men, as well as the heroic soul of our first bishop and the gentle spirit of our second bishop, have passed away to their glorious reward. It is for us who remain to emulate their unswerving devotion to the cause of Christ and His church, for He and His church are the great Pharos shining over the troubled waters of the world to point each battered ship to His eternal rest. As counselled, therefore, by the Bishop of Huron, in his noble sermon this day week:

"Let us, for this end, labor to exalt our glorious head, even Christ, and then, how many soever be the storms that wrap their fury round us, the church will grow as a city, and cast forth her roots as Lebanon, her branches will spread and her beauty be as the olive tree."

THE PAPER DISCUSSED.

Discussion having been invited, Rev. Canon Read, Niagara, said he was under the impression that the missionary society had done an immense amount of good in the province. It would be interesting now to go through the parishes and find the records of the first meetings. The suggestions, he was sure, obtained in that way would not be soon forgotten.

Rural Dean Allan said it might seem surprising that the Anglican church only included one-twelfth of the population of Canada. Yet it should not be forgotten that although the church lost in numbers at some points, it had increased in strength. With consolidation a small phalanx could make greater progress than a large one would do.

Rev. Mr. Gammaack remarked the prevalence of Methodism had been attracting attention, that denomination being stronger in many respects than the Church of England. This had resulted from the Church of England not having taken advantage of the fields open to it in earlier days, having been too much wedded to the state. Up to the death of Bishop Strachan, bishops had to be sent home for consecration, but he had lived to see the royal mandate be of no use, so that the first Canadian bishop

WAS CONSECRATED WITHOUT IT.

Rev. Canon Davidson said that people had got it into their heads in the early days of settlement that the church and state were going hand-in-hand; but as they were now getting rid of that,

the progress of the church in the future would be entirely different from what it had been in the past.

Bishop Sweatman said that, looking to the increase, the progress of the church in later years ought to be emphasized, for it was very marked indeed. Since the year 1861 the church had increased more than one-third of the total church population, while during the last seven years the progress of the city had been greater than that of Chicago. There were now 32 organized congregations and many districts being set apart. All the churches were positively filled, so that it was reasonable to suppose that the Church of England was distinctly holding her own. During the ten years of his episcopate 75 new churches had been built in the diocese, an average of seven and a half churches each year. Last year there were eight.

DIOCESE OF ONTARIO.

Rev. A. Spencer, clerical secretary, Kingston, then gave a sketch of the history and progress of the diocese of Ontario. Its northern boundary was the Ottawa river, westward to the great bend at the village of Mattawa and thence still further westward along the Mattawa river and the northern boundary of the township of Ferries to the eastern shores of Lake Nipissing. Its western boundaries were identical with the western and southern boundaries of the district of Nipissing and the western boundary of the county of Hastings. Its southern boundary was Lake Ontario and the River St. Lawrence, and eastern boundary the province line separating Ontario and Quebec. Its area was 19,610 square miles, and almost exactly one-third of that of England and Wales. It comprised 200 townships and nearly 700 villages, hamlets and rural post-offices, besides 25 incorporated villages, 10 towns and 3 cities. The population, which in 1861 was 878,635, had grown in 1871 to 892,894, and in 1881 to 1,446,486. Assuming the latter rate of growth to have continued throughout the current decennium, the census of 1891 would show the total population of the diocese to be at least

HALF A MILLION.

Rev. Mr. Spencer then dealt at length with the earlier history of the diocese, much of which had been alluded to in Dr. Hodgins' paper, until he came to the point at which an impetus was given to the work by the consecration of Bishop Strachan. At the time of his consecration the late bishop found in the whole of Eastern Ontario, with its population of 147,268, only 21 parishes, and it was not till 1811 or 1842, when the population had grown to 172,257, of whom 35,000 had returned themselves as members of the Church of England, that he was able to make even one addition to the number of parishes, viz., Amherst Island. At the close of the first decade of his episcopate nine others had been established, but of these no less than seven were on the side nearest Toronto, viz., St. James and St. Paul's, Kingston; Barriefield, Wolf Island, Napanee, Marysburg and Trenton. The other two were Merrickville and Pakenham. These were only additions to the centres of church life in fifteen years in all that vast region lying north of Kingston, although it was in this very region in which the tide of immigration was settling. Bishop Strachan devised a scheme for checking, if possible, the wholesale exodus from the church which had now been going on for many years, and into each of the frontier districts of Victoria, Prince Edward, Midland, Johnstown and Ottawa he sent a travelling clergyman, so that in 1849 there was in Eastern Ontario for a population of 250,000, of whom 60,000 were church people, the "magnificent" provision of 81 parishes and 6 travelling missionaries. The bishop saw that the

CHURCH HAD TO BECOME CANADIAN

and that lay co-operation was required. Two new sees were endowed, the six missionaries replaced by parish priests and fifteen new parishes added. At the first meeting of the provincial synod in Montreal in 1861 the bishop urged that the church should act as a unit in missionary work, and at a special meeting held at Ottawa in November of the same year the appointment of a thoroughly representative board of diocesan missions was decided

upon. In 1861 the church population had risen to 81,888, an increase of 17,565 in nine years in 46 parishes and missions, but still there was 45,000 people claiming to be members of the Church of England who 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, provided they claimed to be "sound Protestants." In 1864 the number of clergy had risen to 73. The question of the maintenance of the clergy gave rise for grave anxiety, those passing out of the ranks consisting largely of men with private means, while the people had never been aroused to their responsibility in the matter of diocesan collections. Of the 46 parishes 19 possessed land endowments of little value as long as the land remained unsold, while 27 remained destitute of endowment.

HALF WERE WITHOUT PARSONAGES.

Some idea of the progress made in 27 years might be obtained by a comparison of the state of the diocese as the bishop found it and now. It now had 110 parishes, 207 churches and 9 or 10 chapels or school houses. All but 38 of the parishes were supplied with parsonages, the present number being 77. Roughly speaking, the rate of progress had been at the rate of two new parsonages and six new churches every year. The number of distinct congregations had grown from 100 to 270, supplying means of grace to at least 80,000 more people than in 1862. The diocese began with a staff of 55 clergymen. The present number was 128, viz., 116 priests and 12 deacons, of whom 8 were superannuated or on leave, leaving 120 in active service. Of these, 78 received their deacons' orders and 78 their priesthood at the hands of Bishop Lewis, and some 40 or 50 ordained by him were now at work in the diocese. During 27 years to June 26, 1889, at 851 confirmations 28,260 persons had been confirmed, of whom 25,618 had received their first communion. In 1888 the bishop again discussed the disheartening revelations of the census of 1881, and gave out the trumpet call for more missionaries and larger donations to the mission fund. Many settlers were attending other services for the simple reason that there were no Church of England service to attend. As an evidence of revived life, Mr. Spencer in conclusion compared the

TOTAL CONTRIBUTIONS

for diocesan objects (exclusive of the episcopate endowment fund) for twenty years previous to July, 1862, which amounted to 1,229 yearly, or 124,680 in all, with the following statement of diocesan collections since that time:

For missions—	
1862-5	\$18,521 76
1865-8	15,784 33
1868-71	20,254 94
	\$49,561 08
1871-4	\$22,277 46
1874-7	25,948 05
1877-80	28,021 51
	\$76,247 02
1880-3	\$29,074 86
1883-6	33,846 74
1886-9	42,421 23
	\$104,842 38
Total collections for missions	\$280,650 88
Walkin's bequest	\$4,000 00
La Batt bequest	2,500 00
	\$6,500 00
Sustentation fund direct contributions...	9,326 87
Total for missions	\$246,477 25
For other diocesan funds	55,049 18
	\$301,526 43

It was thus shown that while the average annual collections for missions during the first three years of the diocese had been \$4,500, the average annual collection during the last three years had been over \$14,000—more than three times as great, and that the whole amount raised for missions during the first 20 years of the diocese was six times the total contribution of the previous 20 years, while the grand total for all purposes during the whole period of 27 years was

OVER TWELVE TIMES AS GREAT.

The accelerated growth of the church had been