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Wales. Her foundations lie deeper and her superstructure is more solid than many people give her credit for. No doubt through many adverse circumstances, temporary unfaithfulness to her mission, and neglect of duty in the past, she lost her influence over, and injured her usefulness amongst, large masses of the people who joined themselves to other communions outside her fold. But give her time and opportunity and the necessary resources, and I believe that by evangelistic labours, earnest pastoral ministrations, and enlightenment of the people on Church matters of which they are ignorant, she will win back the alienated masses to her communion. For she is still the old historical Church of the Welsh people in which their fathers lived and worshipped, and in whose faith and fellowship they were comforted, hoped, and died. She is no alien Church, as her opponents affirm her to be. She is in identity and continuity the Church of early British times, the names of whose eminent saints centuries ago gave their present designations to the parishes and special localities throughout the Principality; and I believe that there is every sign of her ultimately regaining her sometime lost position, and of her again being acknowledged as the Spiritual Mother of the people of Wales.

THOMAS MOORE.

ART. III.—THE FIRST COLONIAL BISHOPRIC.

RESULTS of a wholly unexpected nature inevitably flow from any violent disruption, either in the material or the moral world. When the Jacobins, at the close of the last century, deluged France with blood in the name of Liberty, they little dreamed that they were paving the way for the advent of the government of the "boots and spurs" under Napoleon. And equally unlooked for were some of the results of the revolt of the thirteen American Colonies from the British Crown at an earlier day. The Church of England had planted her foot in every Colony; she had erected many churches which are now among the most picturesque monuments of the pre-revolutionary days surviving in the United States; she had sent out from the parent land many clergymen who ministered to the people, and had thus, to some extent, established herself in the land. Some most interesting reminiscences of the early Colonial days are to be found in the journals which were kept by these Missionaries. For, in truth, they were Missionaries, even in populous cities like New York and Boston. The Church, in its complete organization, had

never been transferred to the American continent. Its affairs were administered at arm's length by the ecclesiastical authorities across the wide Atlantic, which at that day, before the vision of great ocean steamships had dawned upon the world, formed a mighty gulf between the Mother-country and her Colonial offspring, which few willingly ventured to encounter.

When the Revolution broke out, the adherents of the Church were, to a large extent, loyal to the Crown, and maintained their loyalty in face of the overwhelming torrent of anti-British feeling created by the insane policy of Lord North. From this state of things flowed a most unexpected result: to it the almost universal presence of the Church of England, in its complete organization, in the Colonial Empire owes its origin. The story is full of romantic interest.

After war had actually broken out and blood had been shed on both sides, the animosity of the Colonists towards the British Government had become greatly intensified. Everyone who sympathized with the Crown was denounced as an enemy to his country. The atmosphere became too hot for a "Tory," and multitudes of loyalists fled from the country, and found refuge in those provinces which remained true to the King, and especially in the ancient province of Nova Scotia. So bitter was the exasperation of the Colonists against everything which evinced attachment to the Royal cause, that it was unsafe even for children to give expression to sentiments of loyalty. A curious and interesting illustration of this state of feeling occurred in the childhood of the late Sir Brenton Halliburton, for many years Chief Justice of Nova Scotia. At the time of the Revolution, his father, a warm and influential supporter of the King's cause, lived in Newport, Rhode Island, one of the disaffected Colonies. The future Chief Justice, then a boy of six years of age, naturally imbibed his father's sentiments. When the news arrived of the surrender of Lord Cornwallis, at Yorktown, in 1781, the young boy heard the people in the streets shouting, "Good news! good news!" Asking the cause of the cry, he was told of the surrender of the Royalist troops, whereupon he called aloud, as he ran along, "Bad news! bad news!" It seems almost incredible to us at this day that sane men should have thought the conduct of a child worthy of notice; but so completely had all ordinary feelings been obliterated by the unreasoning hatred of everything connected with the Royal cause, that the little Halliburton was actually arrested and carried off to prison. Fortunately the gaoler's wife had more common-sense than the little fellow's captors, and so, giving him a piece of cake, sent him home to his parents.

We can readily understand that in such a morbid and excited condition of public sentiment, multitudes of loyalists found it necessary to leave the country. In their haste to escape the popular vengeance, the refugees often were compelled to abandon much that was valuable. Of this a remarkable evidence may be seen at this day in the city of Boston. In one of the principal streets there is a church erected in pre-revolutionary days, as its name, King's Chapel, which it still retains, indicates. It belonged to the Church of England, but the whole congregation appears to have fled, leaving the building to the mercy of the first comer. Thereupon the Unitarians entered and took possession, which they have retained to this day. Singularly enough, some worthy citizen had given a sum of money in trust to provide for the preaching of a sermon on the doctrine of the Trinity once every year. This fund went with the church, and is still held by the Unitarian congregation who hold possession of the building. It would be interesting to know the process of reasoning by which the fulfilment of this trust by Unitarians is reconciled with the intentions of the Trinitarian founder.

But the fervour of the revolutionary spirit brought about stranger events than even this curious transfer. The founding of the whole Colonial Episcopate sprang from the operation of the same cause. When the Revolution broke out, the Rev. Charles Inglis was the incumbent of St. Paul's Church in New York. He was a truly pious man, and as loyal to his earthly sovereign as to his heavenly Master, and notwithstanding the fury of the revolutionary party, continued at every service in his church to read the prayers for the King and Royal Family. He was remonstrated with, and warned against thus publicly setting the overwhelming current of popular sentiment at defiance. He adhered notwithstanding to what he believed to be the path of duty; at length he received a distinct notice that if, on the following Sunday, he ventured to offer the obnoxious prayer, his life would be forfeited. On the day named the galleries of the church were accordingly taken possession of by a band of armed men. The feelings of bitter hatred of the King's government had become so intense that it was more than probable that the threat would be carried out, as Mr. Inglis well knew. At all hazards, however, he read with unfaltering voice the prayer for the King. So overawed were the conspirators by his undaunted bearing, that no violence was attempted. The moral courage of a Christian minister had conquered for the moment the bitter enmity of an infuriated mob. But it was not safe to remain longer exposed to the angry passions of the populace. At that time the British fleet was blockading the port of New York, and on the urgent

advice of his friends, Mr. Inglis with his wife and family, on the night of the same Sunday, made his escape in a boat to one of the British ships of war, in which he was eventually taken to Halifax, the capital of Nova Scotia, which had remained steadfast in its loyalty.

This romantic incident led to the establishment of the Colonial Episcopate. Mr. Inglis had sacrificed everything to his loyalty. The British Government, influenced, among other considerations, by a desire to make him some reparation for his sufferings and losses in the Royal cause, resolved to erect the Province of Nova Scotia with several of the adjoining provinces into an Episcopal See, and to offer it to Mr. Inglis, who was shortly after, in the year 1787, consecrated the first Bishop of Nova Scotia, and the first Bishop in the Colonial Empire.

It required nearly a century to allay the bitter feelings of the revolutionary days, but what neither reason nor diplomacy could effect, the silent flight of Time, the great healer, accomplished. When the Prince of Wales visited New York in 1860, the bells of Trinity Church in Broadway rang out the notes of "God Save the Queen," and for the first time since Mr. Inglis's memorable act of heroism, prayers for the Sovereign of England and the Royal Family were offered up in an American sanctuary.

Great results have flowed from the constancy of Mr. Inglis. The Colonial Empire has grown in a most marvellous manner; we may truly say "there is none like it." With its expansion, the Church of England has lengthened her cords and strengthened her stakes, until the Bishops of Colonial Sees outnumber those of the Mother-country.[1] Bishop Inglis's See originally included the Provinces of Nova Scotia, New Brunswick, Prince Edward's Island, and Newfoundland, with the Bermudas. Two other dioceses have since been carved out of this enormous territory, those of Fredericton and Newfoundland; and this is only one illustration of the growth and expansion of the Colonial Episcopate and Church. I do not

[1] At the recent banquet at the Mansion House given to the Archbishops and Bishops by the Lord Mayor, the Archbishop of Canterbury gave expression, from the ecclesiastical standpoint, to that vague, undefined desire for Federation of the Empire, which at the present time, more or less, profoundly stirs every heart. Referring to the visit of the representatives of India and the Colonies to this country, his Grace said "he should be wanting in his duty if he did not call attention to the Church federation which was begun so long ago and had united the Colonies to the Mother-country with such close and strong ties. Forty years ago there were seven, while at the present moment there were seventy-five colonial dioceses, every one of which looked to England for help and encouragement.

mean to affirm that the increase of Bishops has in every instance proved an unmixed blessing. The Colonial Empire is found in every climate, and under every condition of life. It was inevitable that in so vast a variety of circumstances some Bishops would fail in adapting themselves at once to their new surroundings. Occasionally a novice, with lofty ideas of his office, has become *tête montée*, and assumed almost regal airs, drawing ridicule both on himself and on the Church. Graver mistakes than this have been made—mistakes not merely in the manner, but in the very foundation truths on which our Protestant Reformed Church is built.

Extreme Church views and practices, which are closely associated with ecclesiastical assumption, are utterly distasteful to the inhabitants of nearly every colony. A startling evidence of this fact was brought to light by the census of the Dominion of Canada in 1881, which was much commented on by the Canadian press at the time. A diocese, which need not be named, was often referred to with pride by Churchmen of the Extreme Church school as the model diocese in the Dominion. From top to bottom everything was after the regulation pattern. The census showed that the rate of increase of population in the province in which the diocese is situate, was for the preceding ten years about 18 per cent. According to this rate, the number of Churchmen in the diocese should have been ten thousand more than it really was. This downward progress was sad enough; but a more remarkable result was brought to light. In the same district which formed the diocese, the Wesleyans had ten thousand more adherents than the general increase of 18 per cent. entitled them to. Humiliating as the inference was, it was irresistible; the gain of the Wesleyans was at the expense of the Episcopalians. Extreme Church doctrines and practices had simply driven ten thousand Church people in one diocese alone into the arms of the Methodists; in other words, during the decade covered by the census, that kind of teaching had been alienating the people in that diocese from the Church of their fathers at the rate of a thousand every year!

Were this kind of teaching to prevail, *semper et ubique*, the Church in the Colonies would in a short time bear the same resemblance to the ideal Church of England which a well-preserved skeleton in a museum bears to a living man. The frame-work would be there, perfect and complete, not a bone wanting; but it would possess neither muscles, sinews, nor vitality. There have been, however, many bright and blessed illustrations of what a Bishop of a Colonial diocese should be. No higher example of a Christian hero could be desired than that of him who may be called the father of them all, the

undaunted Bishop Inglis, whose earnest piety was equal to his heroism. While the memories of Bishop Heber, Bishop Wilson of Calcutta, Bishop Anderson of Rupert's Land, and others, like minded, whose praise is in all the Churches, last, no argument will be needed to prove that the extension of the Colonial Episcopate, whose origin was so romantic, has resulted in many and singular blessings to mankind in many and diverse climates and countries of the great Colonial Empire of Great Britain.

P. CARTERET HILL.

ART. IV.—THE CHURCH SUNDAY SCHOOL INSTITUTE.

THERE lie before us two documents of great interest to all lovers of the Church of England Sunday School Institute. First, the original prospectus of the Society: it is undated, but in pencil we find written "1844." No copy of this prospectus exists in the office; the copy before us was accidentally discovered among other papers by a member of our Committee. It tells us what none of the present officers of the Society before knew, that the Society's first offices were in Trinity Church Passage, Fetter Lane, Fleet Street; and among the first friends and supporters of the Society appear names at that time so well known, and so widely honoured, as the Rev. E. Auriol, of St. Dunstan's; Rev. W. W. Champneys, of St. Mary's, Whitechapel; the Rev. T. Dale, then Canon of St. Paul's, and Vicar of St. Bride's, Fleet Street; the Rev. Michael Gibbs, of Christ Church, Newgate Street; the Rev. John Harding, of St. Ann's, Blackfriars; the Rev. Hartwell Horne, Prebendary of St. Paul's, and Rector of St. Edward's, Lombard Street, the Rev. Dr. McCaul, Rector of St. James's, Duke's Place, and Professor of Hebrew in King's College; the Rev. Josiah Pratt, Vicar of St. Stephen's, Coleman Street; and the Hon. and Rev. H. Montagu Villiers, Rector of St. George's, Bloomsbury.

It was under the auspices of these and such as these that the Institute was founded forty-three years ago. Its objects, as stated in this first prospectus, were:

1. To promote union among the several Sunday-schools in connection with the Church in and around the Metropolis.

2. To supply teachers with such information upon various subjects as shall tend to the better instruction of their classes.

3. To collect and communicate information as to the best methods of organizing and conducting Sunday-schools.