

to the land in which he breathed his last. In 1869 the congregations in South America and the Missions to Patagonia were put in charge of a Bishop, who took the title of Bishop of the Falkland Islands. In 1873 the Province of Kaffraria, or St. John's, which had for years been the sphere of much Missionary work in connection with the Society, was adopted by the Scottish Church, and Bishop Callaway *Kaffraria*, was consecrated at Edinburgh. In 1874 the Missions in *Madagascar*, Madagascar demanded a Bishop at their head, and the Rev. R. K. Kestell-Cornish was consecrated, the S.P.G., which *Pretoria*, maintained all the Missionaries in the island after the *Equatorial Africa* Bishop's appointment, providing an income in lieu of endowment. In 1878 the See of Pretoria, in the Transvaal, was founded, and in 1884 the martyred Hannington was consecrated Bishop of Eastern Equatorial Africa.

It is not possible to appraise in any exhaustive fashion the value of this Church development on primitive and Apostolic principles, which the foregoing pages have set forth. Figures are inadequate to tell the story; nevertheless, the fact remains, that for the single Diocese planted in 1787 there are now seventy-five *Retrospect.* in various parts of the world. The clergy in foreign parts who, a century ago, hardly exceeded 200, now number more than 3,500. In every Diocese of sufficient standing to have secured the adequate training of native clergymen, these form part of the Clerical body, and give proof to the world of the Church having struck its roots in the hearts of the people who thus give their sons to the work of the Ministry. In India more than one-third of the whole Clerical body are natives of the country. To the Episcopate the Church is further indebted for Colleges and Universities which in the several Colonies have been founded for the religious education of those who shall serve God both in Church and State; and the whole problem of Ecclesiastical Organisation in Synods, Diocesan and Provincial, with all the variety of questions, administrative, financial, and educational, which come before such assemblies, has been solved in the happiest manner, and has furnished guidance and experience for the deliberative assemblies of the Mother Church. These Colonial Synods have also secured for the Laity their full rights in the administration of their Church's affairs, and have accustomed the people to the duty of providing for the maintenance of their clergy. The rude shocks of so-called disendowment, which is, more accurately, the withdrawal of the public subsidies, on the faith of whose continuance Bishoprics have been established and clergy have left their native land, seem but to have drawn out larger measures of self-sacrifice and self-help. The first half century of the Colonial Episcopate passed away before any Bishop was supported by other than public funds; even the Colonial Bishops Council looked chiefly to the Consolidated Fund and to Colonial Treasuries for the maintenance of the Dioceses on whose importance they wisely insisted, and it was not until 1847 that a Colonial See was endowed by the spontaneous offerings of the Laity. Within the last twenty-five years the Colonial Churches have lost, in the large majority of cases, all such grants; they have met the change with calmness and fortitude, and have provided per-