



THE RT. REV. W. B. BOND, D.D.

*Lord Bishop of Montreal, as he was when consecrated.*  
(See page 265.)

and other matters he was stoutly opposed by the great bulk of the clergy.

The seventeenth century was drawing to a close. Tenison was to see it end, and the eighteenth century begin. The attention of thoughtful clergymen and laymen was being directed to the growth of the Church in America. The golden period for establishing a strong branch of the Church in distant lands had arrived, but, alas! was not taken advantage of with that energy and vigor that its importance demanded. If Archbishop Tenison had exerted his powerful influence in favor of giving the colonists in America their own episcopate, he would have surrounded his name with lasting glory, and would have been the means of forming a strong and powerful Church beyond the seas. But it was not to be. The spirit of the age was not of a missionary character. Yet the dawn of that spirit began to appear. The Rev. Thos. Bray, vicar of a quiet English parish, was sent out to Maryland in 1696 as commissary to the Bishop of London. On his return to England, he represented the great destitution of the colonists in a Church point of view. They had no bishop; but, besides that, clergymen, Bibles, and Prayer Books were painfully few, and most difficult to obtain. In every way possible Dr. Bray endeavored to arouse some enthusiasm regarding this most important matter; but, not meeting with much success, he formed, in conjunction with four others, a society for the purpose. The four others were Lord Guildford, Sir Humphrey Mackworth, Justice Hook, and Col. Maynard Colchester. They met on March 8th, 1699, and formed the immortal S.P.C.K.—the Society for Promoting Christian Knowledge. It was a small beginning, but time has shown what a great success it has been. The “societies” already existing, and which we have before mentioned,

now came forward to help this new sister, and were useful in procuring subscribers to it.

The Archbishop at this time commended associations of this kind in a circular letter which he addressed to the clergy, and prophesied for them great good. But there were those who opposed them—just as there are those who oppose societies within the Church at the present time. The fact remains that the Church has done some of her best work through voluntary and enthusiastic societies.

The far-seeing Dr. Bray, who, from his experience, began to see how comprehensive the Church of England might become in distant lands, soon discovered that his newly formed S.P.C.K. was not sufficiently specific as regards her work abroad. He therefore worked for the formation of a new society whose constitution should fit it for that alone. In this he received great aid from Archbishop Tenison and the Bishop of London (Dr. Compton), by whose aid its charter was obtained. Such was the beginning of that other great society, known by the equally celebrated letters “S.P.G.,” “The Society for the Propagation of the Gospel in Foreign Parts.” On the 27th of June, 1701—a memorable date—the first meeting of the Society was held. It was held at Lambeth, under the guidance of Archbishop Tenison, to whom belongs the honor of having been its first president.

Dr. Bray also succeeded before his death in establishing a society for providing poor parishes with libraries. It is known as the “Associates of Dr. Bray,” and still exists.

Dr. Tenison, as we have seen, was one of the originators of charity schools, before he was Archbishop. These valued institutions greatly increased during his archbishopric.

In 1071 King James II. died. This opened up a favorable opportunity for the return of the non-jurors to their allegiance and to their place in the Church; but, unfortunately, the government of the day made the unnecessary demand that not only allegiance should be sworn to William III., but that an oath should be taken declaring him to be the rightful and lawful King. This not only excluded the old non-jurors from returning to the Church, but it caused a number of others to refuse the new oath, and thereby swelled the numbers of the Jacobites. In the beginning of the next year (1702) King William die.

#### UNDER QUEEN ANNE.

The non-jurors might well have returned to the Church on the death of William of Orange, because he was succeeded by Anne, the second daughter of the exiled king. But the believers in the hereditary right of kings maintained that James, son of James II., born at the very time that his father fled from England, was the