

by the Jews when offering the basket of first-fruits. Then from the twelfth to the fifteenth verses, we find the express form of words to be used by him who was offering the third year tithes—"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me; I have not transgressed thy commandments, neither have I forgotten them; I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation from Heaven, and bless thy people Israel, and the land which thou hast given us, as thou swearest unto our fathers, a land that floweth with milk and honey." Now, whatever objections might be urged against the other quotation, as only containing a form of blessing, no fair-minded man can deny that we possess in this passage a form of prayer—a form of prayer, too, instituted by God Himself, and that not for private use, not for family worship, but for the public service of the sanctuary. I shall only add, that what was then instituted by God Himself, cannot now be morally wrong and sinful, inasmuch as what is now morally wrong and sinful, must always have been so, morality being eternally and immutably the same.

So much for the testimony of the Old Testament. I could add much more on this point, but I refrain, as the persons who advance these objections attach very little weight to any arguments drawn from the Old Testament; they, in general, dispose of such in a very summary manner, by saying—"Oh! that was the Old Dispensation." Indeed, I sometimes feel it difficult to determine what precise value such persons (and they are to be found in every section of Protestantism) place upon the Old Testament; they appear to regard it somewhat in the light of an ancient relic, a fossil—precious, indeed, for its age, but of no practical value whatsoever; arguments drawn from it are to them worthless, sermons preached upon it are dry and unspiritual, its teaching and precepts are cold and legal, the reading of its beautiful and touching lessons of practical faith and living piety is unprofitable and unexciting. Of course, when such thoughts are entertained, when the Old Testament is practically regarded as an inferior book, the natural result follows, and the study of this portion of God's Revelation is neglected both in public and in private.

(To be continued.)

### THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

(From the Tract of the S. P. G.)

As the world grows older, commemorations of past events, jubilees, centenaries, and celebrations of epochs still more remote than these terms described, rapidly increase upon us. It is well for nations and people to look back on these great eras which have been new departures in their progress, turning points in their history, and to gather up the many lessons which they teach. In the present year the English-speaking peoples in all parts of the world are thankfully commemorating the completion of the fifty years of Her Majesty's reign, a half century more fruitful in beneficent events than

any that has gone before. It is not the province of this little paper to record the progress which has been made in political, or social, or scientific, or commercial fields during these eventful years. There will be no lack of chronicles which will set forth for after ages the great things in these departments of human progress which this nation of ours has seen and done since 1837. These pages will endeavour to chronicle something of the progress of that Kingdom of which we are all members, the Kingdom that is not of this world, that is older than the oldest of earthly dynasties, and is destined to survive them all.

The Church to which we belong has few epochs in her long history more important than the new point of departure which was taken just one hundred years ago, when, on August 12, 1787, the gifts of the Episcopate were conferred on Dr. Charles Inglis, Bishop of Nova Scotia, the first of the Apostolic Band who now in all parts of the British Empire have planted the Church of the Anglican succession in the integrity of her Apostolic organisation and with the fulness of her Evangelic truth.

This consummation, for which many good men had striven and prayed, and had fallen asleep without receiving an answer to their prayers, had been long delayed. It is not easy to fix the exact date of the commencement of British colonisation or of the expansion into other lands of the English Church. As may be expected, it was at first eminently unsystematic, and the most far-seeing had but little idea of the dimensions which the British Empire was destined to attain; but it may be taken as historically true, that in the reign of Elizabeth were roughly laid the foundations of the Colonial Empire and Church; but not until quite the close of the seventeenth century did the Church formally realise her duty of organising and caring for those communities of her children who had ventured into the distant settlements of the Crown. In certain lands, notably in the West Indies, the State had formed some kind of Ecclesiastical establishment, and the Civil Governor was spoken of as "Ordinary"; he collated to benefices, appointed and dismissed Government chaplains, and granted marriage licenses and probates of wills; but of distinctly ecclesiastical order, discipline, and government there was no sign.\*

The place of honour among those few persons who rose above the level of the apathy prevalent in the last years of the seventeenth century must be given to Dr. Thomas Bray, who, having visited North America as Commissary to the Bishop of London, and seen something of the condition of the people, was instrumental in founding, in 1698, the Society for Promoting Christian Knowledge, and rested not until he had moved the heads of the Church to establish, in 1701, the Society for the Propagation of the Gospel in Foreign Parts. On June 16, 1701, the Crown granted, on the petition of the Archbishop of Canterbury, himself moved to action by the Convocation of Canterbury, a Royal Charter, which called that Society into being with the joint authority of Church and State.

From 1702, when its first missionaries were sent to New England, onwards until 1784, its efforts were unceasing, although unavailing to obtain for the newly opened lands the privileges of Episcopacy. The first English clergyman had landed in Virginia in 1667, but 170 years elapsed before success rewarded patient endeavours, and during this long period, while so many communities of British origin were growing to maturity in America and the West Indies, the Church had remained unorganized, shorn of her ordinances and subject to every sort of disorder.† Confirmations were unknown in our Colonies, not a sanctuary was consecrated, and the clergy were either sent out from En-

gland or were brought across the water, at great cost and trouble, to receive ordination from the hands of the Bishops of London, and of those who were thus sent to England one out of every five either died in this country or lost his life at sea. The death of Queen Anne put a stop to a project which had seemed near to its fulfilment, of sending two Bishops to the West Indies and two to North America; and from time to time the clergy in the Colonies solicited from the Crown, without whose consent the concession could not be obtained, the appointment of Bishops, and were always told "that the present time was not a proper one, but a more favourable opportunity must be waited for.‡

After the recognition of the Independence of the thirteen American States the appointment of Bishops became an indispensable condition of the existence of the Church, and the consecration of Bishop Seabury at Abedreen, in 1784, and of Bishops White and Provoost at Lambeth, in 1787, gave to the Church in those lands an independent and continuous life. It is beyond our scope to trace the growth, of this our daughter Church which has not only covered the land of its birth from the Atlantic to the Pacific, but has also sent out Missions to Greece, to the West Coast of Africa, to China, to Japan, and to Haiti; wherever her boarders have been extended her members have carried with them a lively gratitude for the fostering care of the Mother Church and of the Society which was its sole instrument in sowing and nurturing the precious seed. Her Episcopate numbers 72 Members, 3,760 Priests and Deacons.

It is with our Colonial Episcopate that these pages are concerned: and the first Colonial See was not established until 1787. The Empire had recently sustained a great disaster: its dimensions had been seriously curtailed, and much political credit and influence had been lost. After a protracted struggle thirteen fair and prosperous States had ceased to acknowledge British rule, and had become an independent Republic. The Colonial Empire of Great Britain consisted, in 1787, of Barbados, Jamaica, the Bahamas, and certain other islands in the West Indies, Nova Scotia and Newfoundland, Canada and Prince Edward's Island, Gibraltar, and the recently acquired Sierra Leone, and the almost unknown regions of New South Wales. The Hudson's Bay Company possessed Rupertsland, and the East India Company held large settlements in the East Indies as well as the Island of St. Helena under the Crown.

In all these Colonies the Church was represented but not planted; there were material Churches, there were Clergymen, and there were Laity, but there were no Bishops.

The history of the establishment of the Bishopric of Nova Scotia is unique. The War of Independence had rendered the thirteen States an uncongenial residence for those who still professed loyalty to the throne of England, and many thousands of Colonists had found refuge and sanctuary in Nova Scotia, a British Colony which was, nevertheless, largely populated by the French. Their clergy accompanied them, and, eighteen in number, they addressed to Sir Guy Carleton, the Governor of New York, as early as 1783, a petition that a Bishop should be established in the Colony. The Governor supported the petition, but there were no precedent for granting it, and it was not until 1787, when the Independent States had solved the problem for themselves, and obtained consecration of their Bishops, that Letters Patent were issued under which the See of Nova Scotia, was established, and the Rev. Charles Inglis, who had been Rector of Holy Trinity Church, New York, and there had witnessed a good confession, was consecrated in the Chapel of Lambeth Palace, on Sunday, August 12, by the Archbishop (Moore) of Canterbury, the Bishop (Thomas) of Rochester, and the Bishop (Porteus) of Chester. His jurisdiction extended over the whole of North America, but was practically limited to Nova

\*Some Account of the Legal Development of the Colonial Episcopate. By Lord Blackford.

†Hawkins' Historical Notes of the Missions of the Church of England.

‡Lord Blackford.