

the increase or influence of the Church was concerned. In 1808, but two Bishops were present at the General Convention in Baltimore. Three years later the number was the same, and the consecration of the two Bishops-elect, to whom under God much of the Church's revival was to be due, Hobart and Griswold, was prevented till, after the convention arose, the presence and participation in this rite of the retired Provost could be had to make up the Episcopal College. Even then the report of the Committee on the State of the Church, showed that in Maryland the Church was "still in a deplorable condition," while in Virginia there was "danger of her total ruin." But already there were tokens that God had not deserted the Church of H's planting. In 1814, the Rev. Richard Channing Moore, D.D., was elected to the Bishopric of Virginia, and although this initial act of a reviving Church was effected under God by a convention numbering but seven clergymen and less than a score of the laity, the coming of Bishop Moore to his See was almost immediately followed by the outpouring of the Spirit of God, quickening to a new life the dry bones on every side. It was to no enviable position that the saintly Channing Moore was called. "Deplorable" indeed was the condition of the Church over which he had been made an overseer. "In many places her ministers" had "thrown off their sacred profession;" her liturgy "was either condemned or unknown;" "her sanctuaries desolate," and "spacious temples, venerable even in their dilapidation and ruins," were "now the habitations of the wild beasts of the forests." In Maryland the Church continued, even so late as 1814, "in a state of depression," while in Delaware the condition was represented as "truly distressing and the prospect gloomy."

The Episcopate of John Henry Hobart, in New York, marked a new era of development and growth. Bold and unflinching in the avowal and defence of his Church principles, he stamped the impress of a resolute and vigorous mind upon the Church, in whose behalf he lived and died. In New England the amiable and apostolic Griswold, though less pronounced in his advocacy of distinctively Church views, was almost equally successful in winning men of various beliefs and professions to the Church which his saintliness adorned and his devotion to his arduous work fostered through a long and honored episcopate.

Among the evidences of a revival of life and zeal were the measures dating back their beginning to 1814, and resulting in the establishment, first in New Haven, and then in New York, of "The General Theological Seminary of the Protestant Episcopal Church in the United States." The arrangements for the founding and subsequent transfer of this school of theology from its first home in Connecticut to New York, where both landed property and endowments were provided, occupied the greater part of the session of the General Convention of 1820, and occasioned the assembling of a Special Convention in 1821, to enable the institution to secure the . . . legacy. At the same time these efforts for the supply of an educated clergy were being made, the Church awoke to a sense of its duty to the heathen abroad as well as the heathen at our doors, and at the General Convention of 1821, the constitution of the Domestic and Foreign Missionary Society of the Church was perfected. It was recommended by this convention "to every member of this Society, to pray to Almighty God for His blessing upon its designs, under the full conviction that unless He direct us in all our doings with His most gracious favor, and farther us with His continued help, we cannot reasonably hope either to procure suitable persons to act as missionaries, or expect that their endeavors will be successful." Work entered into in such a spirit could not fail of a measure of success, and from this time

the advance of the Church has been marked and uniform.

In 1826, Bishop Hobart proposed, with a view of securing uniformity in the use of what is known as the ante-communion service, a slight abbreviation of portions of the daily prayers, and also the adoption of alternate forms in the office of confirmation. Though not adopted,—it is doubtful if they were ever intended by the mover to be adopted,—the result of the discussion was the declaration of both Houses of the General Convention in favor of the use of the ante-communion office "on all Sundays and other holy days." The Church was now rapidly increasing, and in the States west of the Alleghenies the faithful labors of missionaries and evangelists resulted in the formation of dioceses, the establishment of Church institutions, and the increase in the number of parishes and congregations. In Ohio, Bishop Philander Chase founded Kenyon College and the theological seminary at Gambier, receiving in the prosecution of his efforts both sympathy and material aid from England. Circumstances arising that led the Bishop to resign his see, in a new field, he established a second institution of learning and became the first Bishop of Illinois. In 1835, the epoch of the great development of the missionary spirit in the Church, the apostolic Jackson Kemper was sent forth to his missionary episcopate, comprising the "North West," and offering to this single-hearted laborer an empire to conquer for Christ and His Church. It was at this time that the constitution of the Church's missionary organization was adopted declaring every baptized member of the Church a member of this organization.

On the 17th of July, 1836, the venerable William White, in the fiftieth year of his episcopate, "fell asleep." His half century of episcopal labors covers the first fifty years of our Church's history as an independent branch of the Church of Christ. The episcopate of the present venerable Presiding Bishop, Benjamin Bosworth Smith, consecrated by White and excelling him in the length of time he has exercised his office, covers the remainder of the century of Church life and being which is now so nearly complete.

The story of these last fifty years can be briefly told. The successful labors of Kemper in the great North West encouraged the committal in 1838 of the South West to Dr. Leonidas Polk. Later, in 1844, this work was assigned to Dr. Freeman, and Horatio Southgate was consecrated as Missionary Bishop to Constantinople, and William J. Boone for China.

The "Oxford movement" occupied no little attention at the convention when these and other measures for the extension of the Church at home and abroad were taken. But after much discussion the Lower House put on record its statement that "the Liturgy, Offices, and Articles of the Church" were "sufficient exponents" of "the essential doctrines of Holy Scripture, and that the Canons of the Church afford ample means of discipline and correction for all who depart from her standards," and that the Church was not "responsible for the errors of individuals." The House of Bishops gave expression to their views of the matter in debate in the pastoral issued at the close of the convention. The resignation and submission of the Bishop of Pennsylvania and the trial and condemnation of the Bishop of New York made this period of our Church's history memorable; and the discussions and dissensions growing out of these troubles, by which the Church, like her Lord, was wounded in the house of her friends, left their trace upon the Church's history for years. In 1859 the legislation of the Church was codified, and the "Digest of the Canons" was set forth. The excitement of the Civil War followed, involving a temporary suspension of the friendly relations existing between the Northern and Southern Dioceses. But with the return of peace there came a glad return to unity, and since the Church was reunited its advance has

been more rapid than before. Its missions at home and abroad has been multiplied. Its literary institutions have taken root and grown on every side. Its dioceses have increased by the creation of new sees and the division of the older and larger one. Its charities have reached a magnitude and importance claiming and receiving the praise of all philanthropists, and the Church enters upon its second century with a vigor and a promise excelled by none. Its future bids fair to be as its past, only more abounding in influences for good. It already begins to give proof of its adaption to all classes and conditions of men. It will, with God's blessing, be indeed "the Church of the future."

THE LORD BISHOP OF QUAPPELLE
ON THE UNION OF THE ECCLESIASTICAL PROVINCES OF CANADA, AND RUPERT'S LAND,
AND THE DIOCESES OF THE PACIFIC COAST

(From the Bishop's charge to the 4th Synod of the Diocese of Qu'Appelle).

At the Provincial Synod of Canada held last year, a special committee was appointed "to consider and advise what legislation may be necessary in the several Dioceses to bring about the beneficial result of an entire and United Church in the Dominion." It was further resolved by both Houses, "that the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land the desire of the Church in this Province to establish closer relations with the Church in the Province of Rupert's Land, and their readiness to consider and adopt any measures which may promote the same.

There are two ways in which this union might be effected: either by a kind of *confederation of the existing Provinces*, representatives from each meeting together between the times of the Provincial Synods, or by a *reconstitution of all the Dioceses of the Dominion into one Province*. I have thought over the subject very long and earnestly as I consider its grave importance demanded. I wish to take this opportunity of stating publicly that I believe the only union really adequate for the needs of our Church will be found in the creation of *one Province for the whole*. The difficulties of collecting representatives even once in three or four years from the different parts of such a vast country as Canada are, I know, very great, and for this reason I was for some time inclined to think that some kind of confederation which would need a smaller representation would be best; but more mature consideration has convinced me that this would be a mistake. Quite as great difficulties of distance as we should have to contend with are successfully overcome by the Church of the States; while, on the other hand, the creation of a legislative body *above the Provincial Synod* would, it seems to me, most unnecessarily complicate the machinery of the Church, while, at the same time, it would fail to give that *real substantial unity* that is so much to be desired. It would be very difficult, almost impossible, I believe, to define the subjects that should come under the cognizance of this supreme body over the Provincial Synods without making one or the other practically a useless body. We want unity, but we do not want too complicated machinery. *One legislative body over the Diocesan Synod* is amply sufficient for all practical purposes until we can have the much wider sphere and fuller authority of a Patriarchal or Ecumenical Synod.

When our present much respected Metropolitan formed this Province circumstances were altogether different to what they are now. This part of the country was separated by an almost practical impassable barrier from the rest of Can-