

tion is concerned. The command of the Mohammedans was to fight. Their proclamation ran, "To fight for the true faith is to obey God." How different from the gentle Jesus who said, "They that take the sword shall perish with the sword!" Compare that with the directions given by Abu Beker to his general, "If you meet with a class of unbelievers who go about with shaven crowns and belong to the synagogue of Satan, be sure you cleave their skulls, unless they embrace the true faith or render tribute."

NEWFOUNDLAND.



AFTER the Reformation, until the beginning of the eighteenth century, our Mother Church had done absolutely nothing to fulfil the charge committed to her to assist in the evangelization of the world. This was not to be wondered at, for all her energies and power were called forth to do battle against the errors of the Church of Rome on the one hand, and the innovations of Puritans on the other.

It was not, too, until she had passed through all the trials and difficulties caused by the desolation and blood-shedding incidental to the horrors of the civil wars and the excitement of the Restoration, that churchmen awoke to the consciousness that their Holy Mother was not performing her duty in the planting of Christ's Church and the preaching of His Holy Gospel.

To wipe out this apparent negligence several earnest churchmen, led by the Venerable Dr. Bray, founded in 1701 the Society for the Propagation of the Gospel, "to whose beneficence and support Newfoundland, under God, owes almost her all. The task was a gigantic one, but, nothing daunted, this missionary scheme was launched forth in the name of the Head of the Church.

The factories, plantations, and colonies beyond the seas, were to be their first care; then where means and money permitted, they were to turn their thoughts away from their own kith and kin to seek out the heathen, and offer to them the Bread of Life and the Water of Salvation.

As a natural consequence of this grand idea, we are not surprised to find that "the Ancient Colony" almost immediately became a fitting arena for the infant society's work. This auspicious event was actuated by the fact that the venerable founder of the society had been in 1700 driven near the Newfoundland coast whilst on his way to Maryland, and, although he did not land there, gathered such information from a master of a ship who was on board with him, as to make him immediately turn his attention to Newfoundland.

In 1702 there were two clergymen working in Newfoundland, one of whom became in 1703

the agent of the society. In 1704, when the first report was issued, we find Newfoundland mentioned as having "several settlements of English, with many occasional inhabitants as workers, mariners, etc.,—at fishing seasons to the amount of several thousands,—but no public exercise of religion except at St. John's, where there is a congregation, but unable to sustain a minister."

From this time on until 1787 the ranks of the missionary band were increased at intervals, until most of the large settlements had a regular priest amongst them.

In 1787 took place that all-important event, the appointment of Dr. Charles Inglis as Bishop of Nova Scotia, the first Colonial Bishop of the Church of England, with a jurisdiction over Nova Scotia and its dependencies in North America.

It is not surprising to find that the island had no episcopal visits during the episcopates either of Bishop Charles Inglis or of Bishop Stanser, the latter only occupying the see for eight years, when the vast country over which their labours had to be extended are taken into consideration.

However, a bright day was in store for Newfoundland, and which dawned when Bishop John Inglis was not only enabled to constitute Newfoundland an archdeaconry in 1825, but in 1827 was permitted to pay a personal visit to these extreme parts of his diocese, where he found nine clergymen, twenty-three schoolmasters, and six hundred communicants.

These schoolmasters were the outcome of the zeal and devotion of Samuel Codner, a merchant, who in 1823 founded a School Society, which organization has been the means of accomplishing so much for the Master not only in Newfoundland, but also in the whole of British North America. At first called the Newfoundland School Society, it was changed several times, till at last it assumed its present name of the Colonial and Continental Church Society.

In 1835 one of the archdeacons appointed under the patent of 1825, Mr. Wix, appears to have made several visits both on the southern shore, as well as on the coast of Labrador, and finally to have completed a visitation of the whole coast line.

In 1839 the Archdeaconries of Newfoundland and Bermudas, having parliamentary endowments were combined in one diocese, and Archdeacon Spencer, a former missionary of Newfoundland, was appointed the first bishop.

"It was," as has been well said, "to a country whose inhabitants could be thus described without exaggeration, and whose physical features, combined with a winter of six months' duration, tend to make it a place of residence unattractive to the last degree to all save the seekers of gold or of souls, that in 1839 the episcopate was tardily given."