

tion, arriving there on the seventh of July, only to find that great difficulties lay in the path of his consecration. No arrangement existed by which a clergyman, not a British subject, could be set apart as a bishop. For over a year Dr. Seabury remained in England seeking consecration, but Archbishop Moore and other ecclesiastical authorities there could see no way to meet his wishes and he was at last obliged to apply to the persecuted Episcopal Church of Scotland, three of whose bishops, known as non-jurors, consecrated him on the 14th of November. He returned to America as the first bishop abroad.

Shortly afterwards, however, all difficulties in the way of consecrating foreigners in England were removed, and the Rev. Wm. White and the Rev. Samuel Provoost arrived in the old land and were consecrated by Archbishop Moore, the former as Bishop of Pennsylvania, the latter as Bishop of New York. On the 12th of August of the same year Dr. Charles Inglis was consecrated Bishop of Nova Scotia and departed to his work as the first colonial bishop. Three years subsequent to these important events another visitor from the United States appeared in England seeking consecration. This was James Madison who had been elected Bishop of Virginia. He was consecrated on the 19th of September (1790), and in three years more Dr. Jacob Mountain, on the 7th of July (1793) was consecrated for the second colonial See, the Diocese of Quebec. These consecrations all took place very quietly by Archbishop Moore in the chapel at Lambeth. The feeling in England was not favorable to the outside episcopate, and therefore, these events of the greatest importance to the Church, took place privately, almost secretly. It remained for the new century, just about to dawn, to hail the consecration of a missionary bishop with enthusiasm and public thankfulness to God.

It may be remarked here that two years after Bishop Madison returned to Virginia, the Rev. Thos. Claggett was consecrated in New York by the three American bishops who had received consecration at the hands of Archbishop Moore, viz.: Bishop White of Pennsylvania, Bishop Provoost of New York, and Bishop Madison of Virginia. Bishop Seabury of Connecticut also joined in this consecration and thus united the English and Scotch lines of Apostolic order and launched upon the great continent of America, in that portion of it known as the United States, the strictly valid episcopate, able for the future to propagate itself, which it forthwith proceeded to do and bishops rapidly multiplied throughout the land.

On the northern part of the continent also,—under British rule—the dioceses of Nova Scotia and Quebec formed the nucleus of an extensive

episcopate in time to spring up in that large territory now known as the Dominion of Canada. For these events the days of Archbishop Moore will ever be famous.

*(To be continued.)*

#### EVENTIDE.

Saviour, at the close of day  
Hear us while we humbly pray;  
Bless while we devoutly say  
Glory be to Thee.

Thou hast been our Guiding Light,  
Thou hast made our lives so bright;  
Be our Peace this coming night;  
Glory be to Thee.

All our many sins forgive,  
Let us not Thy Spirit grieve;  
Thou hast died that we may live;  
Glory be to Thee.

We have left so much undone,  
We our work have scarce begun,  
Thou our recompense hast won;  
Glory be to Thee.

—Rev. Charles S. Olmsted, S. T. D.

#### WHITSUN-DAY.

The month of June brings us to Whitsun-Day—the last of what may be called the great historical feasts of the Church. As on Christmas Day we celebrate the Birth of our Lord—as on the Epiphany we commemorate this Manifestation to the Gentiles by the visit of the wise men, and on Easter His glorious Resurrection, so Whitsun-Day brings to our minds the fulfilment of our Lord's last promise to His faithful ones by the visible descent of the Holy Spirit in tongues of living fire. To the crowd who were drawn together by the report of the marvellous occurrence, St. Peter preached that memorable sermon which may be said to have founded the visible Christian Church. We read that when the multitude heard the discourse “they were pricked in their hearts, and said unto Peter and to the rest of the apostles ‘Men and brethren, what shall we do?’” To the practical question St. Peter gave an equally practical answer, “Repent and be baptised, every one of you in the name of the Lord Jesus for the remission of sins.”

The same answer the Holy Ghost gives through the Church and her ministers to every one seeking salvation. The inward conviction must be followed by the outward act. Those who believe in Christ must confess Christ, and in His appointed way. Our Lord Himself says, “Whosoever will confess me before men, him will I confess before my Father which is in heaven” (S. Matt. x. 32), and again, “Whoso shall be ashamed of me and my words, of him shall the Son of Man be ashamed when he