

have perished. The prophecy has been fulfilled, the papyrus is gone, and Egypt has become "the basest of kingdoms," as was predicted so long ago. Let those who love the Word of God take courage at every evidence of its unfailing veracity; and let those who doubt and question it, walk carefully amid these evidences of omniscient foresight, of super-human wisdom and of divine inspiration.

HISTORICAL SKETCHES.

No. 73.—EARLY CANADIAN CHURCH.

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IN a paper such as this the history of the early Church in Canada must necessarily be of the most fragmentary description; but a brief outline of the leading facts will be necessary to enable us to understand the state and condition of the Church of England in Canada in the early part of the present century.

To the Society for the Propagation of the Gospel, Canada is indebted for her first missionaries, and by her fostering care the Church was mainly supported, until the proceeds of the Clergy reserves were sufficient to pay the stipends of those of the clergy heretofore paid by that noble society.

About 1790, it being found utterly impossible for the Bishop of Nova Scotia, the Right Rev. Chas. Inglis, to oversee the vast territory now called Canada (which, together with Newfoundland, was under his jurisdiction), it was decided to establish another diocese, which should comprise Upper and Lower Canada.

To this enormous tract of country the Rev. Jacob Mountain was consecrated bishop. He found, on arriving in Quebec, that his clergy were but nine in number, six stationed in Lower Canada and three in Upper Canada, five of this number being missionaries of the S.P.G. Even at that time people were pushing on into that part of Canada now called Ontario, and to us at the present day it is almost impossible to realize what the hardships endured by these pioneers must have been.

Emigrants arriving at Quebec, had usually been thirteen weeks on the water, and even in 1830 to 1840, seven to eight weeks' voyage in a sailing ship was considered a fairly good passage.

When we reflect that in 1816 the expense of a canoe to convey the Bishop of Quebec from Montreal to Detroit amounted to \$750 exclusive of provisions, it is easy to understand that the principal drawback to missionary work was the great expense of the journey from England, and the many difficulties in the way of travelling after the arrival of an emigrant from the motherland; therefore, for many years, the progress of

the Church was slow, there being in 1837 but forty-four clergymen in the whole of Canada, that is from Gaspé to Windsor.

Shortly before this date a society called The Upper Canada Clergy Society, hearing (principally from two gentlemen called Cronyn and Bettridge, who were sent as a deputation from the Church in Canada to the Church at Home) of the great spiritual destitution existing in this part of the country, resolved that if the necessary funds were subscribed, a missionary should be sent each year to those places in Upper Canada whose needs were found to be most pressing. Accordingly, in 1836, the Rev. H. O'Neil was sent to act as travelling missionary in different parts of the Upper Province, with instructions to report to the society where clergy were most needed. After careful consideration of the Rev. H. O'Neil's first reports in the early part of 1837, the Rev. F. L. Osler was engaged to go as their first located missionary, in the townships of Tecumseth and West Gwillimbury. These were adjoining townships, about twenty-four miles from Lake Simcoe, and forty from Toronto at the nearest point. These townships covered over 240 square miles, with a population of about 4,000. With the churches now dotted over the country one can scarcely realize the condition of things at that time. North of Thornhill, until the appointment of this missionary, there was not one solitary clergyman, and in an extensive country bounded by Newmarket, Georgina, Coldwater, Orillia, Penetanguishene, Barrie, Innisfil, Essa, Mulmer, Caledon, Chinguacousy, Gore of Toronto, and intermediate places, comprising twenty townships, covering 2,000 square miles of country, there was but this one missionary for two years from the date of his arrival, until the appointment of a resident clergyman at Newmarket.

Following the Rev. F. L. Osler, the Rev. F. O'Meara was sent in 1838 as travelling missionary. At first he worked in the Home District, but shortly after removed to the Sault Ste. Marie, to labour among the Indians and British settlers at that place.

Finding these efforts apparently successful, the society, in September, 1838, sent out the Rev. B. C. Hill, who was appointed by the Bishop of Montreal to the Grand River tract in the Niagara District. In 1839 he was followed by the Rev. W. Morse, who was stationed at Paris, and parts adjacent, and in 1840 the Rev. A. Pyne was sent to labour in Sarnia and townships surrounding.

The Rev. T. M. Bartlett arrived in 1840, and was sent to Shanty Bay.

The Rev. D. Blake, who may be remembered by some present as a former clergyman at Thornhill, was also employed by this society to labour at Adelaide and Katesville.

These eight missionaries employed at different