

MODERN CHURCH HISTORY.

VI. THE CHURCH IN THE VICTORIAN AGE
(ABROAD).

WHEN Queen Victoria came to the throne, the principle of establishing the Anglican episcopate in foreign and distant lands was pretty well settled. Already the infant church of the United States had obtained the long, long wished for boon of the episcopate, and sixteen dioceses had been established; and in British territory seven sees had sprung into existence—in all, twenty-three dioceses outside Great Britain and Ireland. The seven colonial sees were two in Canada (Nova Scotia and Quebec), two in India (Calcutta and Madras), two in the West Indies (Jamaica and Barbadoes), and one in Australia.

The bishop of Calcutta had probably the largest diocese in the world. Whenever any new territory was added to the British Crown, no matter how large or how distant from India, when the question came up as to what was to be done with it ecclesiastically, the answer uniformly was, "Give it to the bishop of Calcutta," and one of the first steps abroad—in the Victorian age—was the establishment of the Diocese of Bombay, which was taken out of the Diocese of Calcutta in 1837. This was the commencement of a numerous progeny of dioceses which followed one another with gratifying rapidity during the long and glorious reign of Queen Victoria up to the present time. In 1839 two more dioceses were added to the list, one being Newfoundland, and the other Toronto. In 1841 two others were formed, one in New Zealand and the other in Jerusalem.

Up to this time the missionary spirit had not become very strong in England, but it was beginning to make itself felt, and from it sprang one of the most honored names on the roll of church workers abroad—the name of George Augustus Selwyn. He left England to labor among savages, and, if he had not misgivings himself, there were many who had them for him. There were many also who thought it folly for a fine young Englishman, a brilliant scholar, brave and accomplished, to throw himself into the midst of cannibals, with his valuable life in continued jeopardy. There were those even who cast ridicule upon it, as when Sydney Smith bade the hero good-bye and remarked, "Good-bye, Selwyn. If the cannibals do eat you, I hope you will disagree with them!"

This grand specimen of modern missionaries lost no time in preparing for his work. He managed to secure a Maori lad to accompany him on his voyage, and from this living grammar and dictionary he so far mastered the native tongue of New Zealand that immediately on his arrival there he read the service and

preached in Maori. Within a few weeks of his landing at Auckland, he set off on a visitation tour of over 2,000 miles, travelling by sea and land, on horseback and on foot. From this journey he returned "foot-sore, tattered, and almost shoeless, his only suit kept just decent enough to enter the town by daylight, and indulging the hope as he crossed the site already bought by him for the future cathedral that it "might hereafter be traversed by the feet of many bishops better shod and far less ragged than himself." In this way was the cross of our Lord planted in New Zealand.

To a work entirely different from this was Dr. Alexander called when sent out as bishop of Jerusalem. It added not a little to the glory of modern missionary work that the Anglican episcopate was to be set up in the midst of the Holy City, where once James the brother of our Lord held sway as the bishop of the infant church at Jerusalem; and though it was found a mistake to attempt the direction of that diocese alternately by English and Prussian governments, still the establishment of that see was recognized as an important work which could not be laid aside.

In the next year, 1842, a very important move was made in the extension of the episcopate abroad, for four new dioceses were added to the list. These were Antigua, in the West Indies; Guiana, in South America; Tasmania, in Australia; and Gibraltar, with jurisdiction over the continent of Europe, the coast of Morocco, and in the Canary Islands, the islands of the Greek archipelago, and of the Mediterranean. As far back as 1824 two bishops had been sent out to the West Indies, one for Jamaica and the other for Barbadoes. The bishop of Barbadoes had such a large jurisdiction that it was utterly impossible for him to attend to it, and, largely by means of state aid (for the church in the West Indies was till of recent years an established church), it was subdivided into Guiana, comprising the British dependencies in South America and Antigua, which relieved him of the Leeward Islands. A bishop had been sent to Australia in 1836, in the very dawn of the Victorian age; but the growth of population rendered the establishment of the Diocese of Tasmania, which was to include Van Diemen's Land and adjacent parts, imperative. Attention was also drawn to the fact that whatever congregations of the Anglican communion there were scattered throughout Europe, they were as sheep without a shepherd. They were supposed to be under the jurisdiction of the bishop of London, and as that worthy bishop always had as many people to attend to as could reasonably be expected of one man the continental supervision was a mere name, and therefore a bishopric was established on the solid rocks of Gibraltar. In extent of territory it is sufficiently large, yet of far more use than the