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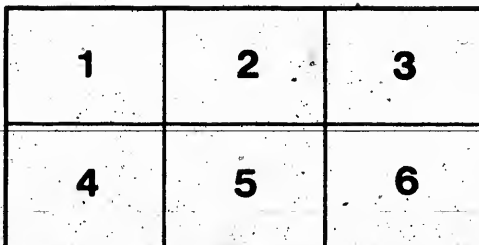
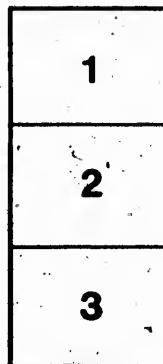
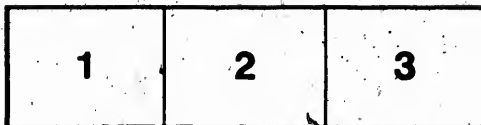
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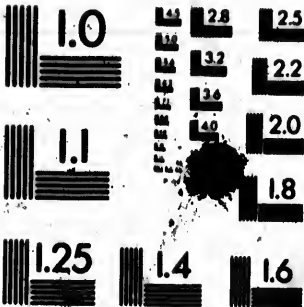
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THE BRITISH EMPIRE

AND ITS

SPIRITUAL EXPANSION.

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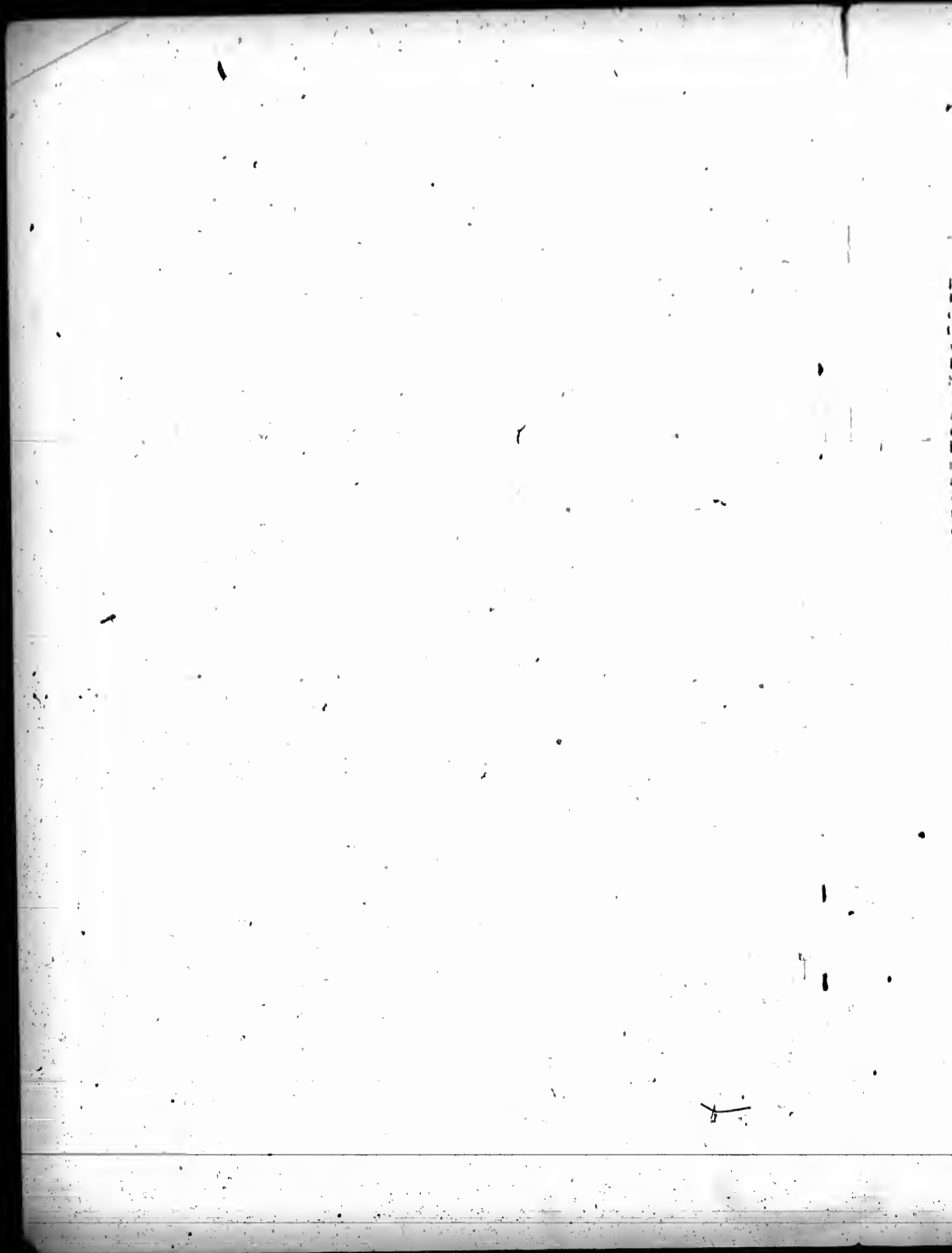
IN VIEW OF THE

BICENTENARY

OF THE

*Society for the Propagation of the
Gospel in Foreign Parts.*

Acknowledgments are due to a Work recently published by the Society and
also to other Sources.



THE BRITISH EMPIRE

AND ITS

SPIRITUAL EXPANSION.

Just now there is a spirit of Imperialism in the air. Until lately the British Empire was only a name. But during the last few months the Mother Country has been drawn into a bloody war with the Boers of the Transvaal Republic and the Orange Free State in South Africa. The primary reason for this war was the fact that thousands of her children were being oppressed—were being called upon to pay heavy, arbitrary taxation, were at the same time being denied the suffrage or any representation of their capital or enterprises, and were being subjected to hardships and outrages, too numerous to mention. But this is not all, for the ultimate object of this war was to bring equal rights to all races and consequently peace and prosperity to the vast continent of South Africa. Well, instead of its proving to be an easy matter, as most people thought it would be, to crush these armed farmers, and to bring them to a better mind, the British, as we all know, suffered at first a series of severe reverses, and found that, for successful conflict with such warriors, they had a very great deal to learn. It was under these circumstances that the British Colonies, Australia, Canada and New Zealand, feeling, no doubt, that on an emergency of this kind they could render most useful service to the Motherland, at once came forward and offered assistance. These offers were all gladly accepted, and the consequence is, that to-day we see for the first time our Colonial sons fighting bravely and helpfully side by side with the troops of the United Kingdom. Now, therefore, the British Empire has become a great and potent reality; and all men are beginning to see the marvellous possibilities underlying the active union of Great Britain with her Colonies, and, indeed, the further possibilities underlying the united action of the whole Anglo-Saxon Race. Yes! now, everyone is beginning to realise that, in the Providence of Almighty God, it is not for nothing that English speaking people are pushing their way into every corner of the Globe, that it is not for nothing either that

the English language is rapidly becoming the universal language of the world, and moreover, that it is not without its object that, in God's Providence, the English Church—the English portion of the Holy Catholic Church, is a Branch of the great Family of Christ, Apostolic in origin and reformed in doctrine, able to reach out with one hand to the old unreformed Churches of Rome and the East, and with the other at the same time to touch those who have quitted the old moorings, i.e., the visible foundations of the Church, as they were at first I thought, therefore, it would perhaps be helpful to offer a few words of explanation concerning the expansion of the British Empire, and then to dwell more particularly on our Empire's Spiritual expansion, and to show how the expansion of the British Empire has led, and is leading, in God's Providence, to a most marvellous expansion of the Empire or Kingdom of Christ. To do this will, at the same time, help you, I hope, to take an intelligent and earnest part in the Celebration of the Bicentenary of that great Missionary Society, to which in Canada we owe so much, I mean the S. P. G., i.e., the Society for the Propagation of the Gospel in Foreign Parts.

Commemorations of this kind have, no doubt, fallen rather thick upon us of late; for, you will remember, we were celebrating the Bicentenary of the Society for Promoting Christian Knowledge in 1898, and the Centenary of the Church Missionary Society last year, and now the two hundredth year of the S.P.G. is the year which begins in June this year, and closes in June, 1901.

And since it has always been the object of the S. P. G. (1) to continue the privileges of the Church to those of our people, who leave England and go beyond the seas, and (2) to bring the blessings of the Gospel of our Lord Jesus Christ to those, who may happen to be living as aborigines or otherwise in the countries to which our English people emigrate, therefore, it is evident, that the work of this Society, when it was founded, was

first of all to occupy those lands which England had won as *Carolina* previous to the year 1701, the date of her foundation, and afterwards to follow in the wake of the growth of the British Empire, and as soon as possible to send and maintain Missionaries and Teachers, both for our colonists and also for the native inhabitants in all these new lands.

Our first question is therefore, what possessions had England two hundred years ago, and the answer, which I shall have to give to this question will be, I think you will agree, a very curious one.

For I shall have to tell you that, although wonderful discoveries were made in the time of Henry VII. by Columbus and Cabot, and although, during the reign of Queen Elizabeth, such men as Hawkins, Drake and Fra-bisher, Magellan, Cavendish and Sir Humphrey Gilbert had some most wonderful adventures, yet it was not until 1599 that the East India Company received its charter, it was not until 1607 that Virginia and New England were settled, and it was not until 1620 that a British Colony was settled in Massachusetts, while about the same time a footing was obtained on the rocky shores of Newfoundland.

Then a few years later, we took possession of the Barbadoes in the West Indies, and in 1633 Charles I. gave Maryland to Lord Baltimore, while about the same time Lord Berkeley received North and South Carolina. Presently the Island of Jamaica became ours in the time of Oliver Cromwell, and later still, and soon after the Restoration of King Charles II., New Amsterdam was taken from the Dutch, and was re-named New York, while in 1670 the vast region around and beyond Hudson Bay, which had been annexed by Charles I., and conferred on his fighting Lieutenant, Prince Rupert, was transferred to the Hudson's Bay Company and called Rupert Island, the Prince being one of the founders of that far-famed Company and its first Governor. About the same time the Island of St. Helena was taken by the East India Company from the Dutch, a raid which was condoned by Charles II., because it was such a convenient point to stop at on the way to India round the Cape of Good Hope, which at that time was not yet British territory. Pennsylvania was purchased by William

Dean from the Duke of York in 1682, and was colonised by a large body of persecuted Quakers. Meantime the East India Company had established a station at Madras in Southwest India in 1611, and thirty years later they had done the same thing in Eastern India. This latter station was removed in 1698 to Calcutta, and meantime, in 1602, the Town and Island of Bombay in West India, had passed from Portugal to England as part of the dowry of Catharine of Braganza, Charles the Second's Queen.

You see, therefore, that when the S. P. G. was founded in 1701, nearly the whole region open to its operations was to be found in different settlements in North America, in the West Indies and in Hindostan.

And, since the foundation of the S. P. G., its territory has, from the nature of its work, grown with the growth of the British Empire, of which, we may say, that it has taken place as follows —

First of all the key of the Mediterranean Sea, the Gibraltar Rock, which was taken by the British in 1704, became ours by the Treaty of Utrecht in 1713. Then Georgia, the last of our ten colonies in North America, was founded in 1733, and later, Canada was conquered and taken from the French by Gen. Wolfe in 1759, and was acknowledged to be ours by the Treaty of Paris in 1763.

In 1787 we acquired Sierra Leone, on the West Coast of Africa, and also New South Wales, i. e., the South-East Coast of Australia, with Tasmania, the large Island to the South of the mainland. In 1795 we took possession of Ceylon, and two years later we conquered Trinidad, in the West Indies, while Malta became ours in 1800. But by this time we had lost that great set of Colonies, now known as the United States of America, and consequently, it may be truly said, that during the eighteenth century, i. e., the first century of the existence of the S. P. G., there was little or no development of England's Colonial power.

But during the present century the growth of the British Colonial possessions has been truly wonderful. Not only have we gradually become possessed of the whole of Australia, but in 1806 we took the Cape of Good Hope from the Dutch, and in 1810 the Colony of Natal became ours also, and now the issue of the present sad war will probably, after terrible sacrifices,

give to England the tremendous responsibility of the government of the whole of Southern Africa.

In 1810, moreover, we wrested the Island of Mauritius from France, and British Guiana also became ours by the Treaty of Paris in 1814. Singapore too, South of the Malay Peninsula, was added to our Eastern possessions in 1819, and the Falkland Islands, in the South Pacific Ocean, were acquired in 1833, while the important Town and Harbour of Aden, just outside the Straits of Bab-el-Mandeb, by which ships pass from the Indian Ocean into the Red Sea, were purchased from an Arabian Sheikh, in 1839. In 1840, by the Treaty of Wangai, we gained the important Colony of New Zealand. Labuan, in the Eastern Archipelago, was ceded to us in 1846, while the Fiji Islands, in the South Pacific in 1874 and Cyprus, in the Levant, in 1878 completed our Colonial roll, except that we have gradually become masters of more and more of the Dark Continent of Africa right down to the present day, while our Indian Empire has been extended further and further to the North, and has come to include the whole of the vast Empire of Burmah to the East.

And, if this is a brief record of the expansion of the British Empire, let us now turn to the matter upon which we are for the moment more particularly engaged, let us try to see, i.e., how the expansion of our Empire has in God's providence helped forward the expansion of the great Spiritual Kingdom—the Kingdom of our Lord and Saviour Jesus Christ.

And, first of all, it is worthy of notice that, in the early days of our Empire's expansion, religion was not left on one side, as alas! owing to our unhappy divisions it is now. In Queen Elizabeth's reign, e.g. we know how Sir Humphrey Gilbert put the honor of God and compassion for the poor infidels, led captive by the devil, prominently forward among the objects of his expedition. And the Virginia Company too had its Charter, and its Royal Charter provided that "the Word and Service of God be preached, planted and used not only in the said Colony, but as much as may be among the savages bordering among them, according to the doctrine and rites of the Church of England."

In 1618 "the Commons of England, assembled in Parliament, having received intelligence that the Heathens

of New England were beginning to call upon the name of the Lord, they bound to assist in the work, and gave a Charter to the New England Company, which was renewed by King Charles II.

And King Charles II. also established a Council of Plantations which was charged among other things, to have care to propagate the Gospel, to send strict orders and instructions for re-gulating and re-forming the degeneracies of the planters and their servants, and to consider how the natives on such as have been purchased from other parts to be servants or slaves, may best be invited to the Christian Faith. Thus there was always something being done, and yet it must be confessed that our Church thought little and did little yet comparatively for the souls of men, outside of the Mother Country. Gradually, however, the Great God was pleased to awaken us from our sleep. Per, moved perhaps by such examples as I have now quoted to us in our Bishop in England inserted in our Prayer Book "The Prayer for all sorts and conditions of men," and thus brought daily before our people the duty of praying not only for Christians but also for all the later, a scheme for the support of a Bishop for Virginia was seriously entertained, and in 1607 Dean Prynne published a scheme for the conversion of India, and the consequence was, that, when four years later there was a renewal of the East India Company's Charter, the Company was found to provide in every one of its Superior Factory one Minister, and a decent and convenient place for Divine Worship, and it was further ordained that "such Ministers as should be sent to reside in India, should apply themselves to learn the languages of the country, the better to enable them to instruct the Gentiles, who should be the servants of the Company, or their agents, in the Protestant Religion."

Meantime the Bishop of London had sent Dr Bray and Dr Wall to act as his Commissaries in America. They found things in a very sad condition, hardly any Clergy, and they were very ignorant and without the assistance of Books. It was this which led Dr Bray to determine to plant libraries in the new world and, since the task was too great for his individual strength, he was led in 1698 to raise the foundation of that great Church

Society, the S. P. C. K. But no sooner had the S. P. C. K. been founded than there was felt the absolute need of another Society, that should send forth the living Agent to the countries open to receive him, and consequently on March 13, 1701, the Lower House of Convocation of Canterbury, having met together in the Chapel of Henry VII. in Westminster Abbey, appointed a Committee to inquire into the best way of promoting the Christian religion in the Plantations and Colonies belonging to the Kingdom of England. And the result was, that, on the petition of Archbishop Tenison, King William III. granted a charter on June 10th, 1701, for the formation of "the Society for the Propagation of the Gospel in Foreign Parts."

It was to be a Society, you see, not merely for the promoting of religion, but for the Propagation of the Gospel i. e. for the Propagation of living Branches of the Mother Church in all lands, and especially in those lands to which any English people had emigrated, so that they might still be under the care of the Church of God, and so that the natives of those lands might be brought within the same precious fold.

Thus the S. P. C. K. founded on the Petition of the Primate with a Royal Charter from the Crown, holds a distinctly official position and is the representative of the whole Church, not sending a man here and a man there to preach the Gospel of Jesus Christ, not choosing for herself any shibboleth or party cry, but raising Bishops of the Church to go forth, and extend the borders of the Holy Catholic Church in all parts of the world. And all this has now been going on for two hundred years, and indeed the work of the Society has been so greatly blessed, that when the Bishops of the Anglican Communion met in London in 1897, instead of there being only thirty or forty Bishops of the English Church, as there were two hundred years ago, there were no less than 283 Bishops of our Communion, of whom about two hundred actually came together, some of them from the very ends of the earth, and it is an exaggeration to say that the greater part of the growth of our Church in the world is due to the growth of the British Empire, and to the work of this Society, the Society for the Propagation of the Gospel in Foreign parts.

It is true, that of these 283 Bishops of our Anglican Church, 83 or 84 are Bishops of that part of our Communion which is called the Protestant Episcopal Church of the United States of America, but it must be borne in mind that, although the United States of America were lost to the British Empire, the Church of the English speaking people in the United States of America is a true part of the Anglican Communion, that it was planted by the S. P. C. K. when the United States were British Colonies and that its first Bishops were consecrated by Bishops of the Home Land. Hence, you see, that the Spiritual Expansion of the Empire i. e. the Expansion of the Church of Christ, is an expansion overpassing the borders of the British Empire, and extending, as our Lord intended, to the United States of America, and indeed to many other lands besides.

Now time will not permit me to give you the history of the Society's labours in all the different quarters of the globe. I could, of course, give the history of those labours in the United States, I could give it by regards the West Indies and South America, I could give it with reference to the vast continent of Africa with the Islands of Mauritius and Madagascar, or I could give the history of the Society's operations in Australia, New Zealand and in the Islands of the Pacific Ocean, or I could tell you of what the S. P. C. K. has done and is doing in India, Ceylon, Burmah, China and Japan. But this, you can quite see, would be impossible on an occasion like the present. It would tire you out, it would take too long, and therefore all I can pretend to do, by way of sample, is to give you the story, in which you are naturally most interested—the story of the work of the S. P. C. K. here in the Dominion of Canada, reminding you that what this great Society has done here, it has also done, we may truly say, all over the world.

To begin then to the extreme East and outside of our wonderful Dominion with the Island of Newfoundland this is generally called our oldest colony, because there was a settlement of English people on its south-eastern shores in the year 1623, and within the next twenty-five years there were other settlements of emigrants from Ireland and Scotland; but it was not until the peace of Utrecht in 1713 that New-

foundland became by treaty a British Possession. In 1701, when the S. P. G. was founded, there was a Clergyman of the Church of England at St. John's, Newfoundland. This Clergyman was in the course aided by the newly found ed Missionary Society, and presently the Society sent out to Newfoundland others who faced the perils of its rocky coasts and did a great work for God. In 1706 H. B. H. Prince William afterwards King William IV. re presented to the Society the needs of Placentia Bay, and the Society at once made for work there a large grant. To Placentia H. B. H. gave its Commu nion Plate, which I expect is in use there to the present day. In 1717 the second Bishop of Nova-Scotia paid a visit to Newfoundland which since 1787 had been part of the Nova Scotian Diocese, but twelve years later by the influence and help of the S. P. G. a new Diocese was created, com prising Newfoundland, the Labrador facing the Atlantic, and Bermuda, i. e. the Sargers' Islands, in the Atlantic facing the coast of the U. S. A., and this Diocese has received from the S. P. G. large assistance ever since.

In the neighboring country of Nova Scotia, the S. P. G. began its work in 1728. The whole country, as well as New Brunswick, had belonged to the French, but in 1763 both Provinces became ours by the treaty of Utrecht, and gradually it was settled by our people while the French Colonists (the Acadians, we call them) as you may read in Longfellow's Evangeline, were obliged, also to leave. These Eng lish settlers were ministered to, from the first, by S. P. G. Missionaries who also did some work among the Indian aborigines. Later, i. e. about 1781, owing to the war of American Independence, some thirty thousand Loyalists found refuge in Nova Scotia. These people, many of whom were No- grows, were chiefly Church folk, and their clergy, who had many of them been S. P. G. Missionaries in the re volted States, came with them, and continued in the service of the Society in the new land. Amongst these Clergy was the Rev. Charles Inglis, New York, who had been told that, if he continued to pray for King George III., he would be shot in the Reading Desk. He had persisted, however, and was conse quently obliged to leave, with those of his people who were loyal to the King.

When, therefore, the people of Nova Scotia petitioned for a Bishop, Mr. Inglis was sent for and was consecrat ed August 12th, 1787, and he then be came our first Colonial Bishop. His Diocese at first comprised the whole of British North America, i. e. all the territories from Newfoundland to Cape Superior. With the help of the S. P. G. Bishop Inglis offered exhibitions for Disunity Students at the University of King's College, Windsor, Nova Scotia, which was founded in 1789, and here there have been trained a great number of Clergy ever since. The Society's gifts to this one Institution ex ceed \$25,000. The S. P. G. has also contributed more than \$40,000 in an nual payments, and to endowment grants towards the stipends of succe ssive Bishops of Nova Scotia, and it has also helped this Diocese, which has now 118 Clergy, into a position of self support.

And now, if we turn to look at the Diocese of Fredericton, which comprises the Civil Province of New Brunswick, it is noteworthy that the first sign of Church life here consists of certain visits paid by an S. P. G. Missionary from Nova Scotia, who came to minis ter to the Indians. But in 1783, when the Loyalists fled into New Brun swick from the United States, like the Churchmen of Nova Scotia, they brought with them their Clergy, who were maintained for many years by the S. P. G. It was not till 1815, how ever, that the new Diocese was found ed, and under its first Bishop, Dr. Col ley, who built a noble Cathedral, the Diocese was supplied with ministrations to such an extent, that in 1802, after an Episcopate of forty-five years, the Bishop left 117 Churches, 98 Mission Stations, and 70 Clergy, and at the present moment there are 82 Clergy, nearly all of them assisted by the S. P. G.

And now let us turn to Old Canada, which in 1791 was divided into Upper and Lower Canada, and now consists of the Provinces of Ontario and Que bec. Here the first Ministrations of our Church were given in 1759 by Dr. Boudin, an itinerating Missionary of the S. P. G. from New Jersey. This good man accompanied the British forces under General Wolfe, and he was followed by a better known man, i. e. Dr. John Ogilvie, Chaplain to the Forces, and to our Mohawk allies. To these Mohawk warriors, belongs later

the honor of having erected the first Church of England Church Building in Canada, when they moved from the U.S.A. up to Niagara at the time of the war of American Independence, bringing with them presently the Communion Plate that had been presented to them by Queen Anne Directly after the conquest, moreover, we find the Rev. Dr. Brooke, in 1760, ministering in the Recollets' Church in Quebec City, receiving help from the S. P. G. and acting at the same time as Chaplain to the Garrison, while Dr. Ogilvie officiated for some time (1763-4) at the Recollets' Chapel in Montreal. This last was succeeded next year by a Rev. Mr. Bennett, and then in 1767 the Government sent a Rev. Mr. Delisle, hoping curiously to convert the French Canadians. For the same reason the Rev. Mr. Veysieres was sent in 1768 to Three Rivers, which since 1762 had had Church of England services conducted in the Recollets' Church there by H. M. Chaplain. Since then, Services have gone on ever since without interruption in this building, given to us by the Crown; it is evident, therefore, that our Church at Three Rivers, i.e., the old Recollets' Church, which was given to us by the Crown, has had Church of England Services held in it longer than any Church in Canada. In Quebec City the Rev. Dr. Brookes was succeeded in 1768 by the Rev. Dr. Montmolin, who had no English Assistant until the Rev. Mr. Toosey arrived in 1785. And about the same time there came, with the refugee Loyalists, from the revolted Colonies to the south of what we now call 'the line,' the Rev. J. Doty, who bought we are told, for fifteen guineas, one of the best houses in Sorel, on the S. Lawrence, about half way between Quebec and Montreal, and converted it into a Church of England Building, the first raised by ourselves for ourselves.

In 1789 Bishop Inglis, of Nova Scotia, visited Lower Canada, and at this visitation he gave to the Rev. Mr. Toosey, in Quebec, and to the Rev. Mr. Tunstall, in Montreal, regular appointments.

But to have the Bishop for Upper and Lower Canada residing at Halifax in Nova Scotia was out of the question. And besides, Quebec was in those days the centre and the capital. The British Government, therefore, while leaving Nova Scotia, New Brunswick, and Newfoundland under the care of Bishop Inglis, chose and sent forth in 1793 Dr. Jacob Mountain, Chaplain to

Dr. Tomline, Bishop of Lincoln, England, to be the first Bishop of Quebec, with Upper and Lower Canada, i.e., the Provinces of Ontario and Quebec, for his Diocese. There were at this time within this region about 15,000 English-speaking people, of whom a large majority were Dissenters from the English Church. Indeed, in the whole of this vast Diocese there were only nine Clergy and one Church, built for settlers, and one for Indians. Five of these nine Clergy were paid, he it noted, by the S. P. G., and the other four were Army and Navy Chaplains. You can easily understand, therefore, that things in Quebec and Montreal in those days were, as Governor Murray had suggested some time before, wild and immoral in the extreme, and you can easily understand what the old Roman Catholic Bishop, Monseigneur Briand meant, when he met the English Bishop on his arrival in Quebec, and, kissing him in French fashion on both cheeks, said: "It is high time Monseigneur, that you came out to look after your people"! With earnest faith however, and with a grand natural eloquence, and with an unlimited power of work, this great Bishop began and continued his mighty labors; and thus, with the generous help of the S. P. G., he was permitted so to extend the work of the Church of England in Canada, that when, after an Episcopate of thirty-two years, in 1825 he passed to his rest, instead of nine Clergymen and one or two Churches, he left sixty-one Clergy, of whom three were Archdeacons and forty-eight Missionaries of the S. P. G. Indeed the Society, besides paying the stipends of these Clergy, made grants towards the training of young Canadians as Students of Divinity, and these proved in the long run best fitted for the difficult pioneer work that had to be done. With the increased number of Clergy, moreover, of whom, however, only eleven were working in the present Diocese of Quebec, there was also a great increase in the number of churches, so much so, that instead of one or two churches and a few buildings borrowed from Roman Catholics and others, there were now nearly sixty churches, including the Quebec Cathedral, which, having been built by the British Government, was conveyed to the Bishops of Quebec for ever to be a Metropolitan Church, and, having been consecrated in 1804, was opened with a regular Cathedral Service, which continued un-

(ii) about twenty years after the first Bishop's death, when it gave way to a Parish Church Service, to the exclusion altogether of the Cathedral ideal. It is only lately in fact, that the Cathedral Services have been revived; but now, thank God, all the seats are free and the daily services are as regular and earnestly offered as in the Cathedrals of the Old Country.

And although out of sixty Churches, built in Upper and Lower Canada there were thus far only a very few within the area of the present Diocese of Quebec. It was quite at the beginning of the century, when the Eastern Townships, as they are called, of the Province of Quebec had got to be settled by emigrants from the United States of America seeking in our townships better land, most of them Puritans of differing shades of opinion, and all equally opposed to our Church and her Prayer Book, it was now, that; first of all, two S.P.G. Missionaries, and presently the Honorable and Rev. Charles James Stewart, the fifth son of the Earl of Galloway, and a Fellow of All Souls' College, Oxford, did a marvellous work among these people from 1807 to 1820. And then, having worked for a further five years as visiting Missionary through the whole of Upper and Lower Canada, he was about to be consecrated to assist the aged Bishop Mountain, when the latter died on June 18th, 1825, and consequently Dr. Stewart, who had gone to England for the purpose, was consecrated to be the second Bishop of Quebec on New Year's Day, 1826.

Already broken in health by his arduous toils as an itinerating Missionary, this good man, in his new and higher sphere, now pressed forward, and, assisted by a still grander man, viz., Archdeacon George Jehoshaphat Mountain, son of the first Bishop of Quebec, and helped not only by the S. P. G. but also by a special fund raised through the new Bishop's family influence in England, not to mention a growing contribution from Canada itself, between 1826 and 1833, Bishop Stewart raised the number of Clergy in his vast Diocese from sixty-one to eighty-five, and those of the present Diocese of Quebec from eleven to fifteen. After a ten years' Episcopate, however, owing to his utter inability to perform the exacting duties of his office, just as he had intended to be consecrated to assist the first Bishop, so now was Archdeacon George

Mountain consecrated, with the title of Bishop of Montreal, to assist him.

But after only a few months Bishop Stewart passed away and thus from 1836 to 1839 the third Bishop (i.e. the second Bishop Mountain) had sole charge of the whole of Upper and Lower Canada, and I have in my possession records or diaries in his beautiful, neat handwriting, illustrated in the margin with pen and ink sketches telling of this great Bishop's wonderful journeys, before there were either steam boats or railway trains in all directions through the vast provinces of Ontario and Quebec. After his Visitation in 1838 e.g. he tells the Governor-General, that in Upper Canada alone "there are now 150,000 English Church people and yet there are only seventy-three Clergy and ninety Churches, and that one may go through whole counties and travel along roads for miles and miles where there are large numbers of Church people and yet find no Clergyman." "There is ample room," he says, "for a hundred more," and he makes an earnest appeal for a Bishop. The result was that in 1839 the whole of Upper Canada i.e. the vast Province of Ontario was taken off his hands by the creation of the Bishopric of Toronto, whose Diocese has since been divided into six smaller Dioceses viz., Toronto, Huron, Ontario, Algoma, Niagara and Ottawa. And in all this Church expansion, it must be borne in mind that the S. P. G. was a prime mover, and made large contributions towards the endowments of almost all these Sees, besides making large grants towards the stipends of their Clergy.

But even now Bishop George Mountain had within his care the whole of the civil Province of Quebec, i.e., the whole of the extensive territory now administered by the Bishops of Quebec and Montreal. And, in addition to all the work involved in this immense charge, at the request of the Government, in 1844 the good Bishop made a tremendous journey by canoe and portage, etc., right up to the Red River settlement, to the region, i.e., where the city of Winnipeg now stands, thus accomplishing a round of upwards of 4,000 miles. During this one Visitation, he confirmed 846 candidates, and ordained two Priests and one Deacon. On his intercession a Bishop was appointed in 1849 for the Red

River settlement with the title of Bishop of Rupertland, so that Bishop Mountain, you see, was the founder of the Church in the North West. And, at the same time, in compliance with the Bishop's request and repeated commendations, the S. P. G. resolved to take in hand the establishment of a separate See for Montreal. A special appeal was issued, and with such success, that the first Bishop of Montreal (Dr. Fulford) was consecrated in 1850, although Bishop Mountain, because he had been consecrated to assist Bishop Stewart of Quebec, had been called Bishop of Montreal since 1846.

And now, for thirteen years more from 1850 to 1863, that wonderful life was still spared, and, during these thirteen years, Bishop George Mountain presided over the Diocese of Quebec with its present limits; quite large enough, you will say, when I tell you, that from south-west to north-east, the Diocese is nearly a thousand miles long, as the crow flies, and that I have to travel for my Visitations about 15,000 miles per annum. But the result of all this subdivision, and of giving to the good Bishop what was possible for him to manage, was, that, when in 1863 he passed away, the fifteen Clergy whom he found in the present Diocese of Quebec when he was made Bishop, had actually become fifty-three. Yes, in a day when the Canadian Universities were only lately founded, Bishop Mountain found the pen, and with the help of the S. P. G., and from other sources, found the money, where with to pay their stipends in a poor country, which could do little in the way of self support and had not yet been taught to do even what it could. This is indeed a miracle of modern times. During the same period moreover, Bishop Mountain founded and established Bishop's University, Lennoxville, towards which the S. P. G. gave an endowment of £3,000, and also provided Exhibitions in Divinity, which have been continued annually ever since. And soon after, on the establishment of Trinity College, Toronto by Bishop Strachan, the S. P. G. made a grant to that foundation of £3,000 and of seven acres of land. The Society also returned to the Diocese of Quebec, a large sum of money, which had been awarded to it out of the Clergy Reserves, in return for what the Society had done in the way of paying the stipends of so many of the Clergy, and this sum became and

is still the Episcopal Endowment Fund of the Diocese of Quebec.

It was Bishop George Mountain, too, who founded the Quebec Church Society, with a gift of \$5,000 from his own purse, a gift which has grown and multiplied until to-day the Church Society has a capital of \$758,750.

And at the same time, in the breasts of both Clergy and laity, there were laid the strong foundations of that reasonable religion and personal piety, of which we are blessed to reap the fruits in all directions to-day.

Here, therefore, in every way, we have an instance to show us how good and necessary it is to divide Dioceses until each Diocese can really enjoy the benefit of constant practical Episcopal supervision.

At length, however, Bishop Mountain, in his turn passed to his reward. He was succeeded by the fourth Bishop of Quebec, the late venerated Bishop Williams, who directed the fortunes of the Diocese from 1863 to 1892, and who, with the assistance of a devoted Clergy and of an equally earnest Laity, spent himself in consolidating the work of his illustrious predecessor, and raised the number of the Clergy of Quebec from fifty-three to sixty-three.

And now, in the seven or eight years which have elapsed since 1892, while we have been permitted to build twenty-five Churches and ten chapels, the Clergy have gone on increasing, so that our numbers will this summer be 76, and we can only say, that where there are English speaking people, they receive our ministrations. And these seventy-six Clergy, except eight who have retired on their well earned pensions and four others, who are engaged on the staff of Bishop's College, Lennoxville, are supported, with some assistance from our invested funds, by about 21,000 Church people, who, besides making their offerings in Church, accept and pay a voluntary assessment, and send it quarterly through their wardens to our Central Diocesan Mission Fund leaving us in Quebec to find the stipends of the country Clergy on scale. Indeed, these 21,000 Church people raise for the support and development of their Church about \$80,000 per annum, and what is better still, owing to the close touch, which our numerous body of Clergy have with their people, more than a third of the whole of our Church population are Communicants, while the numbers

baptized and confirmed are as large as the population will allow. We have moreover, in keeping the Centenary of our Diocese, been able to thank the S. P. G. for all that the Society has done for us, and to give up their block grant to us, and pay our own way, so that the money which we have hitherto received may be able to be spent on newer work, with greater needs.

And then, besides the ten Dioceses of Older Canada, of which I have already spoken as forming an Ecclesiastical Province under one Archbishop, we must not forget how, with the consecration of the first Bishop of Rupertland in 1849, the S. P. G. sent a Missionary to the vast Prairie Country of Manitoba, and ever since the Society has continued to send to the North and North West larger and larger grants, besides finding the stipends of the Bishops of Saskatchewan and Qu'Appelle, and contributing to the endowment of St. John's College, Winnipeg. With such princely help, and with the generous assistance of the Church Missionary Society, the one Diocese of Rupertland has developed into a province of eight Dioceses, viz., Rupertland, Moosemoe, Saskatchewan, Mackenzie River, Assiniboia, Qu'Appelle, Calgary and Selkirk. And even this is not all. For in 1869 the S. P. G. sent the first Missionary to Victoria, B.C., and the first Bishop arrived in 1869, being, of course, round Cape Horn, and ever since 1879, this Diocese has been divided into three, viz., Columbia, New Westminster and Caledonia, the S. P. G. guaranteeing to the Bishop of New Westminster £200 a year and supporting here, as elsewhere, immigration to settlers and also to Indians, Chinese and Japanese.

Thus, on the whole, instead of two Bishops and a few Clergy, with hardly any Churches in 1793, we have today in the Dominion of Canada twenty-one Bishops and more than a thousand Clergy, and thousands of loyal Church members.

And if you still ask how all this has been accomplished, I answer that it has been done, first because Canada is a part of the British Empire, owing to the work the strong protection of the Mother Country, and further that it has been done chiefly, and, one may almost say, only, by the blessing of God on the marvellous and steady help of this great English Missionary Society, the S. P. G.

I do not, of course, forget that the Church Missionary Society has done and is still doing a noble work in the North and North West of our vast Dominion, but in Old Canada, i.e. in the Provinces of Ontario and Quebec and indeed throughout the Dominion the wonderful growth and development of our Church, that has taken place, are entirely due to the Society, whose Bicentenary we are about to celebrate—I mean the S. P. G. Nay, you will some of you be surprised to hear that in the planting of the Church of England in British North America, this noble Society has, during a little more than a century, maintained 4,589 ordained Missionaries, who have ministered within our borders in sixteen different languages, and that the Society's expenditure on Church work on this North American continent, including the endowing of Bishopsrics and Colleges, has actually amounted to £1,867,852, or upwards of nine millions of dollars.

And what the S. P. G. has done for us, it has done, we may truly say, for all parts of the world, so much so that in 200 years the Society has raised and spent between six and seven millions of pounds, or upwards of thirty millions of dollars upon Missionary work.

It was this Society, moreover, which proposed the annual day of intercession for God's blessing upon Foreign Missions, a movement which, it is universally agreed, has been fraught with most glorious results.

On every ground, therefore, and especially on the ground that it was really and truly by the labors of the S. P. G. that the Church was planted and sustained in this great Dominion, I pledge you all to do all that you possibly can to celebrate the Bicentenary of this noble and much blessed Society in a duly observed amongst you, and that Thank-giving Offerings shall be made which shall be to you a matter of real cost. And to this end I would advise, not only collections at your special Services, but also weekly offerings of all that you can afford for the glorious purpose of Foreign Missions, from midsummer this year until midsummer 1901. And finally, I would ask you to pray that God's choicest blessings may rest upon the British Empire to which you have the honor to belong, and I would also beg of you to thank Him that He has permitted you in this great world of His to be, however humble, loyal subjects of Her Majesty the Queen.

