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THE DAILY EXAMINER
 SEPTEMBER 21 1897.

MISSIONS IN NORTH AMERICA.
 Paper read before the Missionary Conference at Charlottetown, Sept. 16th, 1897, by Rev. James Simpson.

THE PLANTING OF THE CHURCH IN CANADA.
 Nova Scotia has the dignity of being the oldest colonial Diocese of the Church of England, her first Bishop having been the first Bishop consecrated for England's loyal children in any of the growing colonies of her empire in the East or in the West.

Three noteworthy epochs in the history of Nova Scotia must be kept in mind as one studies the history of the Church in this province, (i) the period of the final cession of Acadia to England by the Treaty of Utrecht in 1713, (ii) the founding of Halifax under Lord Cornwallis in 1749 and (iii) the Loyalists' emigration from the revolting colonies—chiefly New York and Massachusetts between 1775 and 1784. The history of the Church does not properly go further back than the second of these periods, but for nearly 40 years before that, in the garrison at Annapolis, English chaplains had ministered to the troops and the British and French settlers who lived about the fort.

In 1749 the Home government offered a free passage, and a years subsistence to all who would emigrate to Nova Scotia. About 2500 responded, mostly soldiers and mechanics, and were led by the newly appointed governor, and accompanied by two priests and a schoolmaster, arrived at Chebucto Bay early in July. They began at once to build houses and one of the first acts of the surveyors who planned the new town was to mark out a site for a church, which was soon erected and named St. Paul's, the mother church of the whole of Canada. The settlement was called Halifax after the then head of the British Board of Trade. The emigrants soon increased to over 4000 (exclusive of the military) and the Rev. Mr. Tutty had 50 regular communicants. During the next year the population rose to 6000, over one half being professed members of the Church of England, and between 300 and 400 communicants. Missions were soon opened in other places, nor were the Indians neglected. The Rev. Mr. Morcau, of Lunenburg, besides serving his three European congregations, English, French and German, each in their own languages, so extended his operations that in 1764 he could report the success of his labors in bringing over the Indian savages to our holy religion having baptized several of their children. The Rev. I. Wood of Halifax also had considerable influence over the Indians, and as most of them understood only their own language, the Micmac, he devoted three or four hours a day to acquiring it, and with such success that in 1767 he was able to preach in Micmac, which he did in St. Paul's Church in the presence of the governor, officers of the garrison and the inhabitants. On this occasion the Indians sang the Anthem before and after the service, and the chief came forward from the rest, and kneeling down prayed for the king, the governor and the clergy. Mr. Wood explained his prayer in English to the whole congregation, upon which His Excellency turned to the Indians and bowed to them.

At the request of the Governor of P. E. I., Rev. Mr. Eagleson of Cumberland (who had formerly been a Presbyterian minister) spent 11 weeks here in the autumn of 1773, visiting Charlottetown, St. Peter's, Stanhope, Tracadie and Malpeque at which places he baptized 29 children and married one couple; a number of well disposed persons rejoicing in the opportunity of hearing an Anglican clergyman for the first time since the Island was made a separate Government.

At the outbreak of the Revolutionary war in the older American colonies, there were missionaries of the S. P. G. at work among the English people of Halifax, the Swiss and Germans of Lunenburg, the New England settlers in the Annapolis Valley, the Indians about Port Royal garrison, and the Scotch-Irish and other inhabitants of Cumberland County.

With the war an entirely new element came into Nova Scotia. Among the United Empire Loyalists were many of the foremost men of the leading colonies, who as the strife grew fiercer found themselves proscribed and banished, their property confiscated, and in some cases even their lives endangered. In this state of things a movement toward the settlement of Nova Scotia was begun, and by 1784, between 35 and 40,000 Loyalists, it is estimated had found refuge in the Province. With the coming of these, Halifax developed into a prosperous and busy city with signs

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of wealth and culture everywhere. Among the refugees were some 5000 negroes, and perhaps no greater proof of the value of the Society's work among the slaves in the United States can be formed than the fact that the Nova Scotia missionaries discovered that many hundreds of them had been baptized. Some were constant communicants, and others showed a great desire to receive the truths of Christianity. The Loyalists were almost without exception Church people, who in the new communities where they now found themselves, aimed to establish the ancient worship according to the Book of Common Prayer. The unsettled period of the Revolution was thus the real beginning of the Church in Nova Scotia. During the whole of it the few older missionaries were most active in their labours, and many new missions under the exiled Loyalist clergymen were speedily started. Notwithstanding the number of priests who came from the older colonies the needs of the greatly increased population were not so met, and the constant appeals for more missionaries were truly pathetic, as the settlers, deprived of their property as they had been, and obliged to begin the world anew, were years before they were able to support clergy themselves.

At this time New Brunswick formed a part of Nova Scotia a few English settlements were to be found along the banks of the St. John and Miramichi Rivers, but most of the settlers were of Puritan stock and strongly antagonistic to the Church of England. The missionary from Annapolis had made one tour of the settlements and had baptized a few white persons and Indians in 1769, but no further steps appear to have been taken until 1783, when a great change came over the scene. The first band of Loyalists, numbering 3,000 souls, arrived in May of that year and landed near the mouth of the river St. John, where the city of that name now stands. Several clergy of the Church of England accompanied the new settlers. The refugees built more than 500 houses in ten weeks, and the Rev. S. Cooke, from New Jersey, was appointed to the congregation; and when nine months afterwards he was removed to Fredericton he left behind him "a decent, well finished church, tho' small, and a very respectable, well behaved congregation." The communicants had grown from 25 to 46. At St. Andrews before the advent of a missionary, "the civil magistrate has regularly called the people together on Sundays and read the Church liturgy and sermons to them since the beginning of the settlement. A church was built, chiefly with the Government allowance, and opened on St. Andrew's Day, 1788, and named after that apostle. On one occasion, in travelling a distant part of his parish, the rector was invited into a lonely house, where he found a large family collected and waiting for him. After proper examination he baptized the ancient matron of the family of 82 years, her son of 60, two grandsons and seven great-grand children. The church in New Brunswick was indeed fortunate in having as her pioneers men who had already witnessed a good confession, who were accustomed to endure hardships and who combined with an Apostolic Zeal, discretion and general good sense."

Old Canada, or what is now the provinces of Quebec and Ontario, was ceded to England by the King of France in 1763. Two years later the population was estimated by General Murray to be about 69,000 and all Roman Catholics except some 19 families in Quebec and Montreal. The first Anglican clergymen in Canada sailed up the St. Lawrence in 1759 as chaplains of the British Forces, and whether we regard the military as mustering for prayer on the warships or on the Isle of Orleans, the first Anglican services began in the vicinity of Quebec three months before the memorable battle of the Plains of Abraham and have been continued without interruption until the present time. Immediately after the conquest the S. P. G. took up the missionary work and the Rev. Dr. Brooke held regular services in Quebec during the summer of 1760. Dr. Ogilvie at the same time taking charge of the congregation in Montreal. As there were no English churches the services took place in the various Roman Catholic Churches, which, however, were duly purified each time before being used again by their owners.

As soon as the British Government had got the colony into something like order, it sent out three French clergymen, under the expectation that an impression might be made upon the French Canadians, by priests who could perform the Anglican service in the French language, and the English clergy were recalled—a movement which Col. Claus subsequently declared had been a fatal measure.

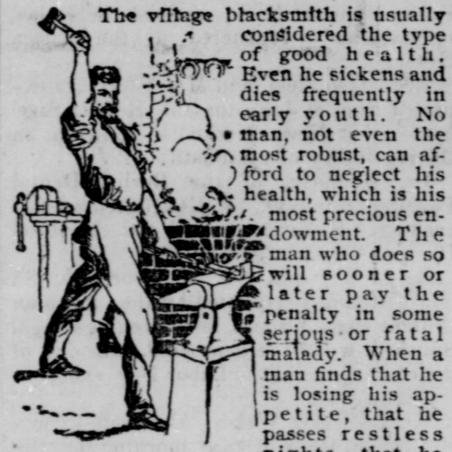
In 1767 we find Rev. Mr. Deslisle writing to the S. P. G. on the sad and neglected state of the Church in Montreal. He declared that the R. C. priests availed themselves greatly of this neglect, and persuaded the people that the English had not religion so much at heart as they had, and alleging this neglect as proof of their assertion. Mr. Veyssiere, a former monk, was ordained and appointed to the charge of Three Rivers in 1766, and altho' he apparently changed his faith from conviction and brought good testimonials from the commissary of his monastery, he did not turn out a success. The Bishop of N. S. reported to the society in 1789 "he does us no credit and is almost useless as a clergyman."

From Quebec the Rev. Mr. Montmoulin wrote 1770 that his congregation "daily grows smaller, religion being little regarded in those parts." Thus it will be seen that all three of these clergy were failures, and the explanation is not far to seek. They tried without success to convert the Canadians, and they were unable to minister to the English settlers as they did not know their language. The English inhabitants in Montreal in 1784 being weary of attending the ministry of a man they could not understand, and for other reasons entered into a liberal subscription for a Presbyterian Minister and

chose Mr. Bethune, a man of liberal sentiments and not unfriendly to our church having regularly attended Divine Service and joined in it until he obtained this appointment. "Mr. Bethune's two sons took Holy Orders and one became Bishop of Toronto, and the other Dean of Montreal. Thus the Church of England was simply in a state of stagnation until 1777 when many refugee Loyalists from the revolted colonies to the South of the St. Lawrence, came to Canada and with them three priests. A number of Mohawk Indians who had served in the Royal Army also settled about Montreal and Niagara, and while the white people were borrowing the Roman Catholic churches to hold service in, and writing to England for funds complaining of the governments remissness in providing them with places of public worship, these warriors erected mostly at their own expense the first Anglican Church in Canada, or what was then called Canada. Later on these Mohawks were rejoined by their old pastor the Rev. John Stuart, who for some years made his headquarters in Montreal where he visited his Indians in that neighborhood and in Upper Canada, where he permanently settled in 1785.

The Loyalist clergyman Mr. Doty, who paid two visits to England, laid before the Society the needs of Canada, and pointed out that while there were not more than 20 Canadians belonging to the Church of England, in the whole Province they had three priests to minister to them while the English settlers were destitute of all spiritual ministrations. "The paucity of French hearers 'he writes' hath so far set aside the performance of Divine service and preaching in French that during four years residence in Canada, the writer of the minutes doth not remember to have heard of four sermons in that language. Catechizing, however important in its consequences, is a practice unknown in that country; and the sad effects of so great an omission are visible—too many of the rising generations fall an easy prey to Popery, irreligion and infidelity. The evening service of the Church of England is not performed; the weekly daily prayers, Saints days are totally neglected; and the Sacrament of the Lord's Supper administered no above three or four times a year in Montreal, not so often in Quebec, and not at all at Three Rivers. Mr. Doty was appointed to the Mission of Sorel by the S. P. S., and found about seventy families of Loyalists in the town. Within two years the communicants increased from twenty-nine to fifty and having purchased a house for fifteen guineas he had it fitted up as a church, so as to accommodate one hundred and twenty persons, and it was opened for services Xmas day 1795 when it was crowded with worshippers. This brings us to the time of the first Bishop of Nova Scotia.

(To be Continued.)



The village blacksmith is usually considered the type of good health. Even he sickens and dies frequently in early youth. No man, not even the most robust, can afford to neglect his health, which is his most precious endowment. The man who does so will sooner or later pay the penalty in some serious or fatal malady. When a man finds that he is losing his appetite, that he passes restless nights, that he awakens in the morning unrefreshed and without ambition or mental or bodily vigor, when he is troubled with headaches, nervousness or biliousness, it is time for him to take serious thought for his health. These symptoms are by no means trivial, and are indicative of disorders that may lead to consumption, nervous prostration, malarial troubles or some serious blood disease. Dr. Pierce's Golden Medical Discovery is the best of all medicines for men and women who suffer in this way. It restores the lost appetite; it gives sweet, refreshing sleep; makes the digestion perfect, the liver active and purifies and enriches the blood. It is the greatest of all nerve tonics. It is the great blood-maker and flesh-builder. It cures 98 per cent. of all cases of consumption, weak lungs, bronchitis, spitting of blood, obstinate coughs and kindred ailments. It is also an unfailing cure for nervous exhaustion and prostration. At all medicine stores.

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MONEY.

A silver coin is usually in currency for 27 years.
 Porcelain coins were for a long time current in Siam.
 The notes of the Bank of England cost about 1 cent each.
 The London people are computed to spend \$6,000,000 daily.

The wealth of New York grows by \$100,000,000 every year.
 Two hundred and fifty thousand dollars' worth of gold is added to the world's stock every week.
 Only 37 per cent of the gold in currency is of the proper weight.

Leather money circulated in Russia so recently as the time of Peter the Great.
 The present cent is composed of 95 parts of copper, 4 of tin and 1 of zinc.
 Standard gold contains eleven-twelfths of fine metal and one-twelfth of alloy.
 It is estimated that on an average each cent in circulation changes hands 11 times a week.
 The amount of money actually in circulation in this country is estimated to be \$1,600,000,000.

At the last census a number of people described their religious faith on their census papers as dollars and cents.
 On every quarter turned out the mint makes a profit of about 5 cents. On every ton of pennies produced there is a profit of over \$1,200.

APOTHEGMS.

Every noble activity makes room for itself.—Emerson.

Be charitable before wealth makes thee covetous.—Sir T. Brown.

Those who school others off should school themselves.—Shakespeare.

It is not by the gray of the hair that one knows the age of the heart.—Bulwer.

Loving kindness is greater than laws, and the charities of life are more than all ceremonies.—Talmud.

Who does the best his circumstances allow does well, acts nobly. Angels could do no more.—Young.

The inheritance of a distinguished and noble name is a proud inheritance to him who lives worthily of it.—Colton.

Never shrink from doing anything your business calls you to do. The man who is above his business may one day find his business above him.—Drew.

There is a maxim of unfailing truth, that nobody ever prides into another man's concern but with a design to do or to be able to do him a mischief.—South.

New

Fall

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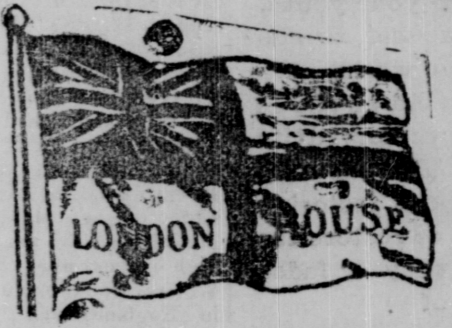
Mrs Burris assisted by Miss Burris w reopen her dancing classes, for the season on Thursday September 30th. Adults at 8 p. m. Juveniles and young ladies at 4 p. m. Private lessons day or evenings. Satisfaction assured.
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