

MISSIONS IN NORTH AMERICA.

Paper Read Before the Missionary Conference at Charlottetown, Sept. 16th, 1897, by Rev. Jas. Stimpson. (Continued.)

THE BEGINNING OF THE COLONIAL EPISCOPATE.

On August 12th, 1784, the Rev. Chas. Inglis was consecrated at Lambeth as the first Bishop of Nova Scotia, and was given Episcopal Jurisdiction over the whole of the British Provinces in North America, from Newfoundland to Lake Superior, a territory now divided into eleven bishoprics and demanding more. Dr. Inglis had formerly been one of the S. P. G. missionaries in Pennsylvania and New York. During the time of the revolutionary war he was in charge of Trinity Church, New York, and in April, 1776, a message was brought to him that General Washington would be at church and would be glad if "the violent prayers" for the King and royal family were omitted. This we must remember was before the signing of the Declaration of Independence. The message was disregarded, and the sender, one of the rebel generals, was informed that it was in his power to shut up the churches but not to make the clergy depart from their duty. This drew from him an awkward apology for his conduct which appeared to have been not authorized by Washington. Later on violent threats were thrown out against the clergy, in case the King were any longer prayed for. One Sunday during the service a company of armed rebels marched into the church with drums beating and files playing, their guns loaded and bayonets fixed as if going to battle. The congregation were terror-stricken and women fainted, but Dr. Inglis took no notice and went on with the service and after standing in the aisle for 15 minutes the soldiers complied with an invitation to be seated. It was supposed that the rector should read the collects for the King and Royal family he would be shot in the sacred desk. But he went on boldly to the end, omitting no portion of the service, and like Daniel "prayed as he did afore time." That, says the present Bishop of New York in a sermon preached recently in Quebec, was good stuff to make a Bishop of, and in due time his Sovereign found it out.

On the closing of the churches the clergy left the city, but Dr. Inglis remained ministering to the sick, baptizing children, and burying the dead, and refused to yield up the possession of the buildings. During this period he was in utmost danger. Eventually his position became untenable and in 1783 he applied to be admitted on the Society's list in Nova Scotia. The request was acceded to, so he resigned the rectorship of one of the best preferments in the United States, on account of his loyalty, and with property confiscated he came to Halifax to begin life over again. Two years afterwards he was recalled to England and did not return until he had been consecrated the first Colonial Bishop of the English Church.

The condition of affairs in the new Diocese when the Bishop arrived was briefly as follows: In Nova Scotia proper there were twelve missionaries at work. In New Brunswick there were six, in Cape Breton one, in P. E. Island one, in England three and in Quebec eight. His first tour was made in N. S. and N. B. in 1789 during which he travelled 700 miles and confirmed 1525 persons. On his return to England he wrote to the S. P. G. that he had found all the missionaries properly employed in their respective stations, but that he had proposed some changes in the disposition of the missions which could probably be brought about the ensuing year. The kind treatment which the Bishop met everywhere and the good disposition both of the clergy and laity to comply with his exhortations, showed how agreeable the appointment of a Bishop had been. "By judicious conduct and great exertions he awoke the people from that torpid state in which he found them respecting religious matters, and the making of proper external provisions for the due administration of the power of his office. Scarcely was there a church finished throughout the Province when he arrived, but soon churches began to rise in many places.

In 1789 the Bishop paid his first visit to P. E. I. and then proceeded to Quebec in His Majesty's frigate Dido. Under a salute of 11 guns His Lordship was received on shore by the commander of the garrison officers, clergy, and citizens. Having re-

mained a fortnight in Quebec he set out for Montreal and the intervening parishes. In none of these places except Sorel was there an English church so the Bishop had to officiate in the R. C. churches; but when he was in Montreal they succeeded in obtaining the Jesuits church which had been confiscated and this was repaired and named Christ Church; the parent of the present stately cathedral. On his return to Quebec the Bishop held a visitation at which all the clergy were present. In his injunctions delivered at this time he ordered the clergy, to punctually obey the rubrics and canons; to officiate twice every Lord's Day, and preach one sermon at the least; and also that Divine service be read on Wednesdays, Fridays, and Holy Days. Baptism was not to be administered in private houses except in cases of necessity, and children were to be Catechised every Sunday. After spending two and a half months in the Province of Quebec the Bishop sailed again for Nova Scotia. In the same year Dr. Inglis opened King's College, Windsor, for the training of students preparing for Holy Orders; and the great necessity of having such an institution was manifested in 1795 when four of the 16 clergy were removed by death. One of these was lost in a terrible snow storm as he was walking from Chester to Windsor.

During his whole episcopate the Bishop faithfully gave his attention to all the missions he could reach in his vast field, giving in his numerous tours, personal fatherly advice and sympathetic aid to the struggling churches and hard working missionaries of the church whose bishop he was. He died in 1816 after more than 50 years service to religion in North America. The formation of the Diocese of Quebec in 1793, of Newfoundland in 1839 and New Brunswick in 1845 reduced the Diocese of Nova Scotia to its present limits.

In continuing the History of the Diocese of Quebec, we have to go back to 1793, when Dr. Jacob Mountain was consecrated to the episcopate. On his arrival from England the Roman Catholic Bishop of Quebec met him and greeted him with a well-bestowed kiss on either cheek, declaring that it was high time he should come to keep his people in order. At this time there were only 6 clergymen in the Lower Province, including the three Frenchmen, and in the remainder of the century only one was added to the Society's list. During the next 12 years only two other missions were opened, and this on account of the preponderance of the Roman Catholic elements. The proportion of inhabitants in 1807, was given as 225,000 Roman Catholics and 25,000 of all other religions.

At this period the Society was privileged to secure the services of one who has done perhaps as much as any one to plant and build up the church in Canada, the Rev. and Hon. Chas. Jas. Stewart. On his arrival at St. Armand, (his first mission) the landlord of the inn endeavoured to dissuade him from holding service, informing him that not long before a preacher had come to settle there but after remaining some time he had found the people so wicked and abandoned that he had left in despair.

Then said the missionary this is the very place for me; here I am needed and here by God's grace I will remain. For a few Sundays he officiated at the inn, than in a school room, and when in Jan. 7th 1809 a new church was opened in the eastern part of his mission he had a congregation of 1000 people and 44 communicants. Two years later he erected another church in the western end of the district and he raised funds among his friends to assist in building 24 churches in the poorer settlements of Canada. Dr. Stewart lived on \$1,000 a day, and limited his personal expenses to \$250 a year in order that he might devote the remainder of his income \$400, to public and private beneficial purposes. On the death of Bishop Mountain, Dr. Stewart was chosen his successor. His altered position and circumstances made no alteration in his simple habits and piety. For 10 years he bore the burden of his vast diocese doing his utmost to supply its needs. In 1836 being worn out by incessant labours, he obtained the assistance of a coadjutor, Dr. George Jehoshaphat Mountain continued to administer the Diocese, but retained the title of "Bishop of Montreal" until the formation of a see of that name, when he became nominally, what in reality he had been for 13 years Bishop of Quebec.

The formation of Upper Canada into a separate see (Toronto) in 1839 greatly though it relieved the Bishop, still left him a Diocese as large as France.

THE DEVELOPMENT OF THE CHURCH IN N. W. T.

The N. W. Territories were assigned by Chas. II in 1670 to the Hudson Bay Co. and were surrendered by them to the crown in 1870. When Governor Semple was sent out from England in 1815 he reported "over the whole extent of the H. B. T. no such building as a church existing. The H. C. Co. had not been entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employees every Sunday. In 1820 they sent out the Rev. I. West as Chaplain to the Red River Settlement, now the city of Winnipeg. Here he soon built a church and a school. He wrote that "the Indians were sunk all out to the lowest state of degradation to which human beings could be brought. He opened a school for Indian boys, and some of them made great progress in learning. During the next 5 years two other priests arrived and other churches were built. The school continued to grow and flourish. In 1825 the Governor brought 2 boys, sons of two chiefs of Indians on the banks of the Columbia, the other side of the Rocky Mountains, to the mission school. Three years afterwards they begged to be allowed to revisit their homes, and to his great joy they returned in a few months bringing with them 5 others of different tribes and speaking dialects so unlike that their only intercourse was by signs. These boys had tried to teach their friends such truths as they themselves had learned, and were listened to with marked attention.

In 1840 a mission was commenced at Cumberland among the Crees. A native catechist, (the first Indian boy who had entered the school) was appointed to this work. He had grown up a godly, intelligent and well educated man and 10 years afterwards, he was ordained the 1st native clergyman; his son, a young man of great promise was also afterwards ordained, but died within a year.

In 1844 a great impetus was given to the labors of the missionaries by the visit of Bishop Mountain 3rd. Bishop of Quebec, who embarked in a canoe at Lachine on May 19th, and arrived at the Settlement after a voyage of 1800 miles June 23rd. His Lordship spent 18 days in the country, ordained two priests, confirmed 846 persons, and preached 18 times, visited all the principal inhabitants and reached Lachine again on August 14th. He at once wrote to the S. P. G. urging the immediate establishment of a Bishopric in Rupert's Land, and he continued to use every exertion in his power for this object until it was accomplished.

At length, Mr. Alex. Leith, a chief factor of the H. B. Co. bequeathed £12,000, for the endowment of a Bishopric and at the same time the H. B. Co. bound themselves to contribute £300 a year towards the Bishop's stipend. The appointment was offered to and accepted by Rev. David Anderson, who was consecrated May 29th, 1849, sailed for his diocese immediately by way of Hudson's Bay, reached York Fort after a voyage of nearly two months, and arrived at Red River Settlement early in October. After his first service he wrote "the appearance of the congregation is very devotional; they respond well; they sing with heart and soul. The first burst of music, when they all joined in the psalm of praise, quite upset and overpowered me, indeed, I have not heard any sound sweeter in my ears since I left England."

In 1852 the Bishop left Red River to visit Moose and Albany, a distance of 1,200 miles—the journey which was undertaken in a birch bark canoe occupied 26 days. Moose Fort had at one time been the centre of a mission established by the Wesleyans; ultimately they withdrew and a church was built there.

Mean-while the church's work was extending itself in the far north of the immense diocese. In 1854 a missionary was stationed at York Port on Hudson Bay for many years the port of entry for the whole country. In 1855, Archdeacon Hunter who was residing at St. Andrew's undertook a missionary journey to Fort Simpson on the McKenzie River, a distance of 2,250 miles. He was absent 16 months. Shortly afterwards a mission was begun there, and the missionary carried the Gospel message 1000 miles further on to Fort Yukon in Alaska near the present Klondyke. The Loucheux Indians here number about 7000 and are thought to be the most intelligent redmen in the country. In 1864 the Bishop resigned his charge and Rev. Robert McKay was appointed in his place. He arrived at his diocese the following year having driven across the prairies from St. Paul Minn, at that time about 200 miles beyond the western terminus of railway enterprise and entered at once and with the utmost vigor upon duties of his office.

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HERO AND MAN.

Stories That Are Told of the Great Duke of Wellington.

The worlds of reminiscence and history agree that there was something about the Duke of Wellington which rendered empty pretence quite impossible in his company. He was absolutely genuine, a man without vanity or desire of display. He was invariably courteous to women, but that did not prevent him from staving off such as were bores. One of them gushingly asked him to give her an account of the battle of Waterloo.

"Oh," said he, "it's very easily done! We pommelled them, they pommelled us, and I suppose we pommelled the hardest. So we gained the day."

Yet he was a great stickler for punctilio for what seemed to him the proper places. When the regiment of his son, Lord Douro, was quartered at Dover, the duke was staying at Walmer castle, and the officers rove over and left their cards as a matter of form. Soon after came an invitation from the Duke of Wellington inviting all the officers to dine, but ignoring his own son. When Lord Douro asked for an explanation, the duke gave it thus, with great good humor:

"I make no distinction in the service. Those gentlemen had paid me the compliment of a visit, and I invited them to dinner. You were not among them. So I omitted you in the invitation."

Thus he could always hold his own with an imperturbability which might well have served him on the field of battle, but of all stories about him there is one which best proves his almost quixotic honesty. At one time he bought a farm lying near his estate, and therefore very valuable to him. When the purchase was concluded, his steward congratulated him on having got such a bargain, for, as he explained, the owner was in difficulties and had been forced to part with the land.

"What do you mean by a bargain?" asked the duke.

"It was valued at £1,100," said the steward, "and we got it for £800."

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