

The Daily Examiner

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THE DAILY EXAMINER

SEPT. 20, 1897. MISSIONS IN NORTH AMERICA.

Paper Read Before the Missionary Conference at Charlottetown, Sept. 16th, 1897, by Rev. James Simpson.

The subject of European missions to the continent of North America is such a vast one that it seems impossible to even touch upon its most important points in a paper of 30 minutes. I shall therefore confine myself to Anglican missions, with the hope that some of the speakers will enlarge upon the early French missions to the Indians and other efforts to evangelize the aborigines, which are full of deeds of heroism and self-sacrifice unsurpassed in the annals of Christianity.

I am indebted to the records of the Society of the Propagation of the Gospel in Foreign Parts for most of the information contained in this paper.

Although it was not till 1701 that the Church of England began to conduct Foreign Mission work on an organized system, the two preceding centuries had not been entirely barren of Missionary effort. No sooner was England freed from the supremacy of the Pope than Archbishop Cranmer hastened to provide two chaplains for Calais, at that time Britain's only foreign possession. When Martin Frobisher sailed in 1578 in search of the N.W. passage to India, "Master Wolfall" was appointed by Her Majesty's Council to be their minister and preacher, his only care being to save souls. Wolfall was privileged to be the first priest of the reformed Church of England to minister on American shores.

To "discover and to plant Christian inhabitants in places convenient" in America was the main object of Sir Humphrey Gilbert, who took possession of Newfoundland in 1583, and to whom was granted the first charter for the founding of an English colony. Similar powers were given to Sir Walter Raleigh, who discovered Virginia, and the first band of colonists sent there included Thomas Herot, who may be regarded as the first English Missionary in America. "He many times and in every town where he came," says an old chronicle, "made declaration of the contents of the Bible and of the chief points of religion to the natives according as he was able." From this time and throughout the 17th century the extension of Christ's Kingdom continued one of the avowed objects of British colonization.

Laudable as may have been the exertions made for planting the Church, they were so insufficient that at the close of the 17th century many of the colonies and plantations were wholly destitute of any spiritual ministrations and the people seemed to be abandoned to atheism and infidelity. The truth was that the action taken had been isolated and individual and therefore devoid of the essential elements of support and permanence. If under such circumstances individual effort was greatly restrained or wasted, it at least served to kindle and foster a missionary spirit, and with the growth of that spirit the need of united action on the part of the Church became more and more apparent. Out of this arose what may be called "the Religious Society" movement of the 17th century, to which the beginning of the S. P. G. was traced.

The charter of the Society of the Propagation of the Gospel granted in 1701 shows that the Society was incorporated for the threefold object of (1) providing a maintenance for an orthodox clergy in the plantations, colonies and factories, of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian Religion; (2) Making such other provisions as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing and disposing of the charity of His Majesty's subjects for those purposes.

The church in the United States of America. "In the greater part of the 18th century the colonies of Great Britain, extending along the east coast of North America, from South Carolina to Maine, together with the negroes and the Indian tribes who dwelt further inland, constituted the principal mission field of the Society. These colonies were first settled by private adventurers, mostly representatives of divers denominations, dissenting

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from the Mother Church, yet too much divided among themselves to preserve, in some parts, even the form of religion. Hence, notwithstanding the prominent recognition of religion in the original schemes of colonization, the society found this field occupied by a quarter of a million settlers, of whom whole colonies were living "without God in the world," while others were distracted with almost every variety of strange doctrine. Church ministrations were accessible only at a few places in Virginia, Maryland, New York and in the towns of Philadelphia and Boston, and the neighboring Indians had been partly instructed by the Jesuits and by John Eliot and agents of the New England Co. Until 1785, that is to say, nine years after the Declaration of Independence, the Society labored to plant in all its fulness the Church in those regions.

You will perhaps gain a better idea of the trials and difficulties encountered by the early missionaries if I here give brief accounts of the spiritual condition of the various colonies, and the efforts that were made both to oppose and to assist the preaching of the Gospel of Christ.

South Carolina.—The Society found in 1701 that more than one-half of the 7,000 colonists here (to say nothing of the negroes and Indians) were themselves living regardless of religion, there being only one church in the colony, no schools and few dissenting teachers of any kind. The first missionary sent out was the Rev. S. Thomas, who labored single handed until 1706, when he died, and says an old record, his "widow was voted two months' salary from the society, and a gratuity of £25 in consideration of the great worth of her husband and of his diligence in his ministerial office, and for the encouragement of missionaries to undertake the work of the Society."

Other faithful men were soon found to take up and order the work. So many of the settlers lived worse than the heathen that the province was spotted with blasphemy, Atheism and immorality, and the great obstacle to the free Indians embracing the Christian religion was the scandalous and immoral life of the white men among them, calling themselves Christians. In the case of the slaves (negroes and Indians) many of the masters were extremely inhuman, esteeming them no more than beasts; and were generally opposed at first, to the endeavours of the Missionaries to instruct the slaves; although there were many honorable exceptions to this rule, and some of the planters wives were particularly zealous in aiding the clergy in preparing the colored people for baptism.

But so oppressive was the rule of the settlers that in 1715 the Indians rose in rebellion and ravaged the country far and wide. The Missionaries suffered grievously from this war—some barely escaping massacre, all being reduced and impoverished. North Carolina in 1701 contained at least 5000 colonists, besides negroes and Indians, all living without any minister, and without any form of Divine Worship publicly performed. Children had grown up and were growing up uneducated and unchristianized; and the dead were not buried in any Christian form. Successive Missionaries for many years had to encounter hardships and dangers arising from the incursions of the Indians; and in no department of their work did they receive much help from the settlers. The Rev. I. Urnston—1711 was with his family in manifest danger of perishing from want of food; he says, "I lived many a day only on a dry crust, and a draught of salt water from the Sound, such regard have the people for my labours—so worthy of the favour the Society has shown them in providing Missionaries and in sending books." Similar complaints were made by others, and to all "the trivial round, the common task" furnished ample room for self-denial.

Georgia was established as an English colony in 1733. John Wesley was one of its first missionaries. Arriving at Savannah in 1736 he found little opportunity of carrying out his design of evangelizing the heathen, owing to the bad lives of his countrymen. Over his European congregation he used the strictest discipline. He baptized children by immersion, accepted none but communicants as sponsors, refused Holy Communion to Dissenters (unless previously admitted into the Church) or to read the burial services over the unbaptized. He also took a journey to South Carolina to make formal complaint to the Bishop of the commissary of a person who had been marrying some of his parishioners without bans or licence. That he was unremitting in his labors is shown by the following extract from his diary, Sunday, Oct., 30th, 1737. The first English prayer lasted from 5 to 6.30 a. m. The Italian, which I read to a few vaudois began at 9. The second service for the English (including the sermon and Holy Communion) continued from half an hour past 10 to half an hour past 12. The French service began at 1 p. m. At 2 I catechized the children. About 3 I began the English service. After this ended I had the happiness of joining with as many as my largest room would hold in reading, prayer and singing praise! About 6 the service of the Moravians, so-called, began, at which I was glad to be present not as a teacher but as a learner.

He returned to England, after, as he says, having preached the gospel there (not as I ought but as I could) one year and nearly nine months.

New England was settled principally by Dissenters of various sorts and the Church people were so restrained from having their own form of worship that in 1679 many of the inhabitants of Boston petitioned Charles II that they might be allowed to build a church there for the exercise of religion according to the Church of England. Permission was accorded and the congregation of "King's Chapel," Boston, so increased that William III settled an annual allowance of £100 for the support of an assistant minister for them.

Every effort to plant the Church was bitterly opposed by the sectarians. The

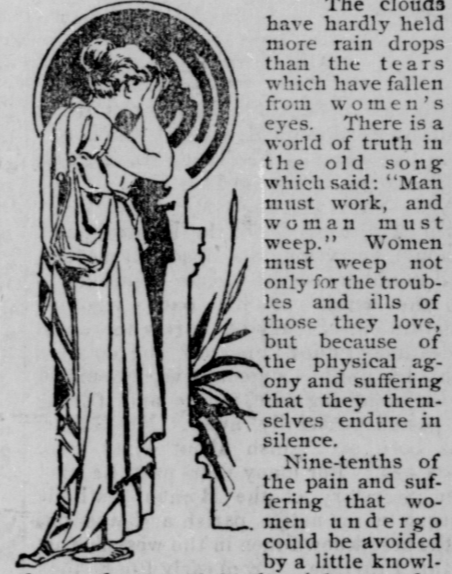
Rev. Mr. Morrison writes in 1707. They (the Independents) left no means untried both foul and fair to prevent the setting of the Church among them. The people are threatened with imprisonment and a forfeiture of £5 for coming to hear me. They spare not openly to speak reproachfully and with great contempt of our Church, they say the sign of the Cross is the mark of the Beast and the sign of the devil." Similar accounts to this were constantly received by the Society. Church people were taxed for the payment of the salaries of the dissenting ministers and if they refused to pay their lands were seized and sold. The Rev. Mr. Lucas found on his arrival at Newbury, that the dissenters had taken possession of the church and robbed it of its ornaments, vestments and books; next day, however, these things were restored, he reconciled the people, two of the dissenting who had been relied on to "dissolve the church congregation were admitted to communion, and one of them was shortly after made lay reader. Nor was this a unique case. Of the 84 missionaries on the Society's list in New England more than one-fourth were brought up dissenters, including the father of the first American Bishop, the future Bishop of Massachusetts, and the President of Yale Presbyterian College. During the American Revolution nearly all the missionaries remained loyal to the British government, and continued to pray publicly in the church services for the King and Parliament. This, of course, brought down upon them the anger of the Revolutionists, and numerous and pitiable accounts were received by the Society of the sufferings of their clergy. The Rev. W. Clark of Dedham, was one of these subjected to cruel usage. "The dissenting minister of the parish, who had always received the most civil and obliging treatment from him, with some others, stirred up the violence of the mob so suddenly that about midnight Mr. Clarke was assaulted by a large number of them, his house ransacked and himself used with indignity and insult. Soon after he was arrested, carried to a Public House and shut up in a room for three-quarters of an hour to view the picture of Oliver Cromwell; then hurried to Boston, where after a trial conducted in a manner nearly resembling the Romish Inquisition, and in which he was denied counsel and not permitted to know what was alleged against him, he was condemned to banishment and confiscation of estate. The Rev. I. Bailey, of Pownalborough, for three years endured the most severe and cruel treatment. Twice he was assaulted by a furious mob who on one occasion stripped him naked; four times he was hauled before an unfeeling committee and sentenced to heavy bonds; thrice he was driven from his family and obliged to preserve a precarious freedom by roving about the country. Two attempts were made to shoot him. In his absence his family suffered beyond measure for the necessities of life. During his wanderings he travelled through a multitude of places where he preached in private houses and baptised a great number of children. The Rev. E. Avery, of Rye, was murdered by the rebels in a most barbarous manner on Nov. 3rd, 1776, for not praying for Congress, his body having been shot through, his throat cut, and his corpse thrown into the public highway. But these are only samples of what occurred all over the country. The clergy amid these scenes of tumult and disorder went on steadily with their duties; in their sermons conforming themselves to the doctrine of the gospel, without touching on politics; using their influence to allay heat and cherish a spirit of loyalty among their people. This conduct gave great offence to the flaming patriots, who laid it down as a maxim that those who were not for them were against them. The clergy were everywhere threatened, often reviled, sometimes treated with brutal violence. Some were carried prisoners by armed mobs into distant provinces, and much insulted without any crime being alleged against them; some were hung until jailed for frivolous suspicions of plots, of which even their accusers afterwards acquitted them. Some were pulled out of the reading desk because they prayed for the King, and that before independency was declared. Others were fined for not appearing at militia musters with their arms. Others had their houses plundered. Were every instance of this kind faithfully collected, it is probable that the sufferings of the American clergy would appear in many respects not inferior to those of the English clergy in the great rebellion of the 17th century, and such a work would be no bad supplement to Walker's "Sufferings of the Clergy." "The Declaration of Independence" by Congress in 1776 increased the embarrassments of the clergy. To officiate publicly and not pray for the king and Royal Family according to the Liturgy, was against their duty and oath as well as their conscience; and yet to use such prayers would have drawn inevitable destruction on them. The only course to avoid both evils was to shut up their churches. This was done in most instances, but Mr. Beach of Connecticut was said to have declared that he would do his duty, preach and pray for the King until the rebels cut his tongue out. The Provincial convention of Virginia published and edit for the omission from the liturgy of some of the collects for the King and the substitution of the word "Commonwealth" "for King" in others; and this plan was afterwards adopted throughout the country.

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HE WAS WILLING.

The Son-in-law and His Talk With the Undertaker. He wore craps on his hat, and on the sleeve of his coat, and his demeanor as he entered the undertaking establishment was the personification of dolorous gloom. He sighed at times, though, as a matter of fact, it might have been difficult for the casual observer to determine if the sigh were one of sadness or of satisfaction.

His mother-in-law was dead. To describe to the undertaker exactly what was wanted in the way of obsequies was but the work of three-quarters of an hour. "Yes, sir," remarked the man of interment, "the whole thing shall be very tasty. Very tasty, indeed, sir, I give you my word. Genteel tombstone and everything, with inscription, ending up, as usual, with R. I. P." The man with the craps started. "What's that?" he asked. "R. I. P., sir, short for requiescat in pace—rest in peace, as the English goes of it. It's the regular thing, sir." The ghost of a grin flickered across the otherwise immovable features of the customer. "R. I. P., rip, eh? Well, let her rip! That was her style all over."—New York Sunday Journal.



The clouds have hardly held more rain drops than the tears which have fallen from women's eyes. There is a world of truth in the old song which said: "Man must work, and woman must weep." Women must weep not only for the troubles and ills of those they love, but because of the physical agony and suffering that they themselves endure in silence. Nine-tenths of the pain and suffering that women undergo could be avoided by a little knowledge, and a resort to the right remedy. When a woman feels weak, sick, nervous, fretful and despondent, and suffers from pains in the back and sides, and burning and dragging down sensations, she is suffering from weakness and disease of the distinctly feminine organism. Dr. Pierce's Favorite Prescription is the best of all medicines for ailing women. It acts directly and only on the delicate and important organs that make maternity possible. It makes them strong and well. It allays inflammation, heals ulceration, soothes pain, and tones the nerves. It does away with the usual discomforts of the timorous period, and makes baby's coming easy and almost painless. It is the discovery of Dr. R. V. Pierce, an eminent and skillful specialist, for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. No honest dealer will urge a substitute for this superior medicine.

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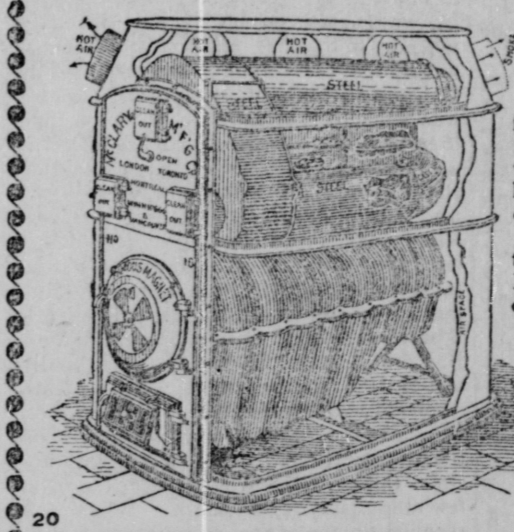
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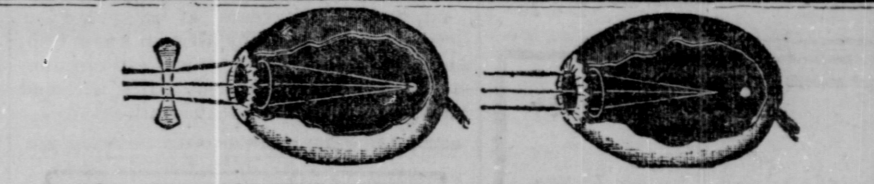
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