

I should be utterly false to my convictions if I did not say that my experience tells me that numbers of Nonconformists in Wales, love and value the Church. I have seen proofs of their friendly feeling. And two months ago a petition in favour of the Church from my parish and congregations easily obtained over 9,000 signatures from those over sixteen years of age. Many Nonconformists readily signed.

Nonconformists go, in common with Church people, to the Clergyman of their parish for advice and help. The Bishop of St. Asaph, states that in many parishes where dissenting chapels abound, there is not a single resident minister. The pastoral work is left to the parochial minister. This proves that not only Churchmen are reaping the benefit of the Church's endowments, but that all parishioners, irrespective of creed, are getting the advantages of the Established Church which were intended for them.

THE CHURCH IN NOVA SCOTIA.

[We are indebted to a friend in Nova Scotia; one of the most active and able Rectors of that Diocese for the following NOTES on this subject; he has our warmest thanks.]

When Henry VIII allowed John Cabot to sail under English colours at his own cost and charges, it was to discover "all the Isles, regions, and provinces of Heathens unknown to Christians," and he reserved to his Royal self "the Dominion of all." The "Prima Vista" of June 24th, 1497, was some part of the future Diocese of Nova Scotia to be founded in 1787. In 1579, Queen Elizabeth gave Sir Humphry Gilbert some such another commission, and on the 11th July, 1583, he arrived off what is now St. Johns, Newfoundland—also a part of this Diocese as originally constituted—Three laws were promulgated for the government of the Colony then founded; the first of which established "public worship" according to the mode of the National Church.

As early as 1605, recrimination began between Romanists and Protestants; on suspicion that Father Daubre had been murdered by the latter. However, the good man turned up in a boat and put in personal appearance in vindication of the maligned Protestants.

In 1673, efforts were made to send a Bishop of the Church of England to America. Dr. Murray was even nominated, but the State refused to allow it.

In 1701, the S. P. G. was founded, and gave the Church a start in the British Provinces of North America; sending a missionary to St. Johns, Newfoundland, in 1703. In 1705, another was sent by the Bishop of London. In 1709, fourteen ministers met at Burlington, New Jersey, and prayed the Crown for a Suffragan Bishop. In 1715, two Bishops were asked for; both these applications were refused, the Hanoverians dreading lest Jacobite influence might thus be encouraged. But in 1728, two Bishops were consecrated by the Non Juror Bishops of England, viz: Talbot and Weldon—but so great was the jealousy of the government that neither publicly acknowledged his Episcopal orders, and any confirmations or other acts were performed quietly.

In 1725, the Rev. Henry Jones had been sent to Bonavista, Newfoundland, where he worked for a quarter of a century. In 1729, Rev. Robt. Killpatrick, was sent to Trinity Bay, Newfoundland.

From 1713 to 1749, no mission was established in Nova Scotia proper. A Military Chaplain was sometimes to be found at Le-Quille (then changed to Annapolis). In 1749, the S. P. G. sent six clergymen and six schoolmasters on the appeal of the "Lords of Trade

and Plantations," and they urged that land should be appropriated to the support of a Bishop. Rev. Wm. Tutty and Rev. Mr. Anwell, went with the first settlers to Halifax in this year, and the government gave the site for St. Paul's erected at the public expense and first used 2nd September, 1750. By 1752, half the population conformed to the Church with from 500 to 600 communicants. The Rev. Jno. Breynton came out in that year. Two years previously Mr. Burger, a Swiss minister, conformed and was ordained, and the Rev. John Baptiste Moreau, Roman Prior of Brest, also conformed and became missionary to his French compatriots; he soon received a large addition to his flock—in 500 upholders of the confession of Augsburg from Montbelliard. Next year 1753, the fifteen families left (after the Exodus of the Germans from Halifax to Lunenburg) built the "little Dutch Church" still standing in Brunswick Street.

In 1758, the Church of England became the established religion of the Province leaving perfect liberty to Protestant dissenters; privileges extended by a subsequent law to adherents to the Roman Church. Reservations were made for clergy and schools of the Church. In 1759, we find Rev. Edward Langman at Placentia Bay, Newfoundland, hard at work. In 1762, the first missionary (Rev. T. Wood) visited the interior of Nova Scotia, viz: Falmouth, Cornwallis, Herton, Granville and Annapolis. He had a singular experience in being requested to read the Visitation service for the Roman Vicar General Maillard, of Quebec, and afterwards saying over his corpse the Burial service of the Church of England.

In 1763, nine hundred and fifty out of the thirteen hundred people in Halifax, belonged to the Church of England.

In 1765, the Rev. James Balfour was appointed to Trinity Bay, Pelican and Bonavista, Newfoundland. In this year Lunenburg, N.S., lost its excellent missionary Rev. Robt. Vincent, who had duly been appointed four years before, "his persevering in his duty, ever beyond his strength, shortened his days." In 1767, the Rev. Paulus Bryzelius, a Lutheran, conformed and was ordained by the Bishop of London, for the German congregation at Lunenburg, N.S. He officiated each Sunday in French, German, and English.

About this time (the birth year of our Queen's Father) we find a Rev. Mr. Brooke breaking the ground for the Church in Quebec. In 1768, the Rev. M. de Montmollin, and the Rev. David C de Lisle (both conformed Swiss) ministered at Quebec and Montreal. A mistake was made by receiving for Three Rivers a disgraced Recollet Friar; whose name may just as well be omitted. The Recollets kindly lent their Chapel in Quebec, until the Church had a building of its own.

In 1769, the Grammar School of the Church was contemplated for Halifax. In 1770, it was recommended to the S. P. G. to establish a Collegiate School at Windsor "where the youth to be trained up would have less avocations from their studies and pursuits in learning 'than' in the Capital." Vacant lands in Cumberland were reserved for this laudable purpose. This year the Rev. Peter De la Roche, a Genevan, was ordained to Lunenburg, and in 1775 was able to preach in German, French and English like Mr. Bryzelius.

1776 saw the Independence of the United States and British America became confined to about its present limits.

In 1783 the Collegiate School was again under consideration, having been urged on the Governor General by 5 clergy of New York, one of whom was Dr. Chas. Inglis who had for many years, while at Trinity Church, N. Y., urged the establishment of the Episcopacy in British America.

In 1784, it was resolved that there should be a Bishop for Nova Scotia and when Dr. Chandler declined the appointment the choice fell

upon this same Dr. Inglis, who, August 7th, 1787, was consecrated first Colonial Bishop of the Church of England with jurisdiction not only over Nova Scotia, but also over Upper and Lower Canada, New Brunswick and Newfoundland. Bishop Barrington, of Durham, had in the previous year written a paper urging the foundation of "a Seminary of learning to furnish a regular succession of Clergy," and in 1788 an Academy was opened at Windsor.

In 1789, King's College was founded. Lower Canada in 1784 had received its first Missionary of the S. P. G. viz, at Sorel on the Richelieu, "and when" (says Mr. Ernest Hawkins in 1849), "in 1789 the Bishop of Nova Scotia called the Canadian Clergy to the first Episcopal visitation which had ever been held by a Bishop of our Church in Canada, the whole body in both Divisions of the Province did not at that time amount to half as many as are now officiating in the single city of Montreal."

On June 28th, 1793, Bishop Mountain was consecrated 1st Bishop of Quebec—that meant all Upper and Lower Canada.

In 1839, Newfoundland and the Bermudas were taken from the Diocese of Nova Scotia, and had their first Bishop in Archdeacon Spencer.

In 1845, New Brunswick became a Diocese under the present occupant of this see—our Most Reverend and most justly Revered Metropolitan—at the time of his appointment—the Reverend John Medley Prebendary of Exeter. Nova Scotia Diocese has since included Nova Scotia, Cape Breton and Prince Edward Island. It may be no harm to suggest that Prince Edward Island—with the Magdelenes (now attached to the Diocese of Quebec!) would afford pleasant and useful work for a Bishop of their own, and thus further relieve the occupant of the see of Nova Scotia.

The first Bishop it is plain had an impossible task before him.

As we have said—Dr. T. B. Chandler, having declined the appointment to the first Colonial See—Charles Inglis was chosen. He was the son of an Irish clergyman—the Rev. Archibald Inglis—and was 54 years of age when he was consecrated. Of his loyalty to the throne of Britain, the story has oft been told.—30,000 loyalists had already come to Nova Scotia, and curiously among them, Mr. B. M. Honseal—who had been concerned with Mr. Inglis in a loyal petition from New York,—who became the first clergyman of St. Georges, Halifax.

From 1787 to 1816 the first Bishop laboured arduously and laid solidly the foundations of the present Canadian Sees.

In 1789, he called the Clergy of Canada to the first Episcopal visitation ever held by a Bishop of our Branch of the Church in those provinces: 130 were confirmed at Quebec and 170 in Montreal.

Four years after he was relieved of this part of his vast charge by the consecration of Dr. Jacob Mountain as Bishop of Quebec, July 7th, 1793. In 1799, through the new Bishop's influence the House of Assembly voted £444.8s. 10d. currency for aid to Kings' College, Windsor, and £500 to purchase a site. In 1795, one of his clergy (Rev. Mr. Lloyd), is frozen to death on his way from Chester to Windsor; there being then only a bridle path through the woods. May 21st, 1802, the Bishop obtained a Royal Charter for Kings' College, which he affectionately gave that title in remembrance of his former College in New York, now changed from "Kings" to "Columbia." The College was opened in September, 1803. In 1809 (May 26), the Bishop was sworn in as Councillor of the Province, thus adding to his labours and cares: this was the Jubilee year of George III—for whose sake and to pray for whom—Charles Inglis had risked his life and left his home.

An effort was made in 1812 to induce the government of the Province to make suitable provision for the clergy of the Church of England, the King offering in exchange to suspend