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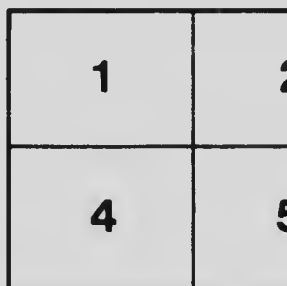
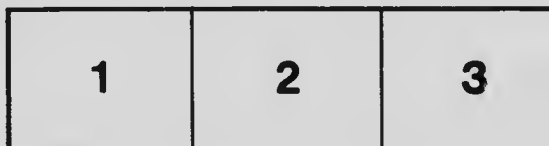
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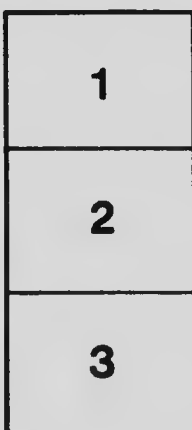
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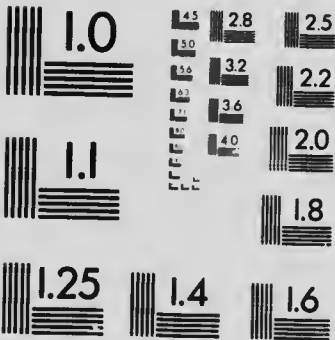
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v. 15, 1917

Missionary Work in the Diocese of Nova Scotia

THE WORK OF EXTENDING THE KINGDOM IN THE SCATTERED
FARMING DISTRICTS, THE ISOLATED FISHING VILLAGES,
THE MINING HAMLETS AND THE INDUSTRIAL CENTRES
OF OUR OLDEST DIOCESE.

*Rev. Canon Vernon, M.A., B.D., Organizing Secretary of the
Nova Scotia Diocesan Mission Board*

“Missionary work in Nova Scotia !?” exclaims the reader with a big exclamation mark and an equally big note of interrogation; “why, Nova Scotia is our oldest diocese, the premier overseas diocese of the whole Anglican Church, which in 1910 celebrated the Bicentenary of the first continuous services in Canada according to the use of the Church of England, by the opening of the magnificent Cathedral Church of All Saints in its see city of Halifax, Kipling’s ‘Warden of the Honor of the North !’” Yet in spite of its antiquity (as things go in Canada) Nova Scotia, in which is included the Island of Cape Breton, and for ecclesiastical purposes the Province of Prince Edward Island, is in very truth a Missionary Diocese and as real missionary work is being done (and more is yet to do), within its borders as anywhere else in the whole Dominion. Moreover, some of its clergy have shown as great missionary zeal and as devoted a spirit of genuine self-sacrifice as is to be found anywhere in the annals of the heralds of the Cross.

A glance at the last issue of the Diocesan Year Book reveals what to many, both within and without the Diocese, will be a startling fact, that while there are now thirty-four self-supporting parishes, there are no less than seventy-nine parishes and missions in receipt of financial aid in order that the Gospel of Christ may be preached and the sacraments of His Church duly ministered within their borders. In addition to its apportionment of some eleven thousand dollars which the Diocese loyally seeks to meet for the work of the M.S.C.C. among the settlers of the Canadian West, the Eskimos and

Indians of our land, and in the foreign fields of the Canadian Church, Nova Scotia has to raise as much more to carry on the missionary work within its borders, even at the present utterly inadequate rate of salary to its missionary clergy. It is now inaugurating under the lead of the Archbishop a vigorous effort to bring the stipends of the devoted and poorly paid missionaries within its borders to something a little more like a living wage. To meet the M.S.C.C. apportionment and the present stipends of the clergy, the Diocesan Mission Board in addition to interest from investments and generous help from the Diocesan W.A., has to raise an annual apportionment of \$20,000. In addition to this the Diocese is now being asked to contribute \$10,000 towards the Archbishop's Fund for the Increase of the Stipends of the Clergy. The total annual budget for missionary purposes, therefore, now stands at \$30,000 in addition to the gifts from the W.A., interest on investments, grants made to a few of the parishes by the C. & C. S., and occasional special contributions to missionary objects at home or abroad, which are not reckoned on the apportionment.

The seventy-nine aided parishes and missions in the Diocese of Nova Scotia fall naturally into three main groups; thirty-five farming parishes; thirty-one in which fishing is the chief source of livelihood and thirteen which are either mining districts or industrial centres. Of course in some cases parishes contain a mixture of two, and sometimes of all the three types of parishioners, a circumstance which by no means lightens the labour or the problems of the parson.

In the Farming Districts.

In Nova Scotia farming is coming into its own, but it has by no means accomplished that coming yet. There are prosperous fruit farms in the Annapolis Valley, and the world knows no lovelier sight than Acadie in apple blossom time. There are splendid marsh lands on the inlets of the Bay of Fundy, and rich intervals along the rivers where much good farming of a modern type is being done, but amongst the hills

and far off in the woods there are many upland farms where the system of agriculture is still of a primitive type and the living secured from a none too generous soil by no means bountiful. New and improved methods of farming and efforts to meet the demand of the cities and industrial centres for farm produce are being introduced, and the call of the Church is for clergy willing to devote themselves to the splendid opportunity offered by the country parish and "to do their bit" in building up the social, intellectual and economic as well as the spiritual life of the rural community.

With the port of Halifax the front door of the Dominion, Nova Scotia receives a considerable immigration of English farmers and farm labourers. While in many cases these constitute in many ways a valuable addition to the Church and the Church life of Nova Scotia's rural communities, it takes some little while for any appreciable financial gain to be experienced. A settler may own a splendid farm and have a large stock, but quite possibly, to do this he has mortgaged the farm and given notes for much of his stock, and while he is adapting himself to Nova Scotian conditions and methods and meeting his own financial obligations, he has little ready cash to spare for the Church and its work. Moreover, in many cases the fact that in Canada the Church is neither established nor heavily endowed and consequently has to depend upon its members for support comes as somewhat of a shock to a man who has perhaps loved and honoured his Church, but has never been taught his own financial duty towards it, and who, in some cases at least, comes prepared to expect the Church to help him financially rather than he the Church. With practical yet consecrated leadership (he can be led, but never driven) the Englishman in Nova Scotia will make an ideal Canadian Churchman, but in the meantime his leader, the parson, has to be supported, and that support comes from the Diocesan Mission Board, which is, however, wisely seeking to lead the parishes on to complete self-support, in order that

its funds may be devoted to the opening up of new work in growing communities.

The Anglican Church in Nova Scotia for a time enjoyed the distinction of being "The Church of England as by Law Established" by an enactment of the Provincial House of Assembly. This fact coupled with Government grants to the earlier missionaries as well as the grants made by the S.P.G. was hardly an unmixed blessing, as it tended for a while to perpetuate the idea that the people need do little or nothing for the support of their clergy, thus establishing an evil tradition by no means yet dead.

While the Englishman has been coming in to the farming districts of Nova Scotia, the Nova Scotian has been and is still doing a lot of going out. The exodus to the States, to Western Canada, and lastly to Nova Scotia's own cities and industrial centres has been a marked feature in the story of most of our rural communities. And the emigrant, as ever, is generally one of the most enterprising and progressive members of the community. The constant exodus of bright, young men and women from a none too thickly settled country parish has an inevitably depressing effect alike upon priest and people, but it cannot be too strongly insisted that such parishes present splendid opportunities for real work for Christ and His Church. What the country parish makes of the religious life and the Churchmanship of its young people, that is the vitally important contribution the Nova Scotian country parish will make to the religious and Church life of our cities and of the Canadian West. Viewed with unseeing eyes the constant departure of his best communicants is discouraging indeed to the country parson; viewed with the larger vision, he is given the privileges of personally training missionaries for Christ to bring the sanity, the seriousness and the depth of their country Church life to the upbuilding of the spiritual life of many a city congregation, which needs just such new blood to ensure the vitality of its efforts, and the reality of its life.

Among the Fisher-folk of Nova Scotia's Shores.

A glance at the map of Nova Scotia will show all its Atlantic shores deeply indented with innumerable inlets and harbours. On almost every one of these a little settlement of fisher-folk is to be found, and from them in neatly built schooners the brave fishermen go out to reap the valuable yet precarious harvest of the sea. Few who derive their income from the combination of their capital with the labors of the fishermen, or who at their well-appointed table partake of the products of the sea, realize the industry, the patience, the daring of these brave toilers of the deep, or appreciate the fact that they are sometimes purchasing the food, and thus, the life of the world, at the risk, and alas, sometimes, loss of the lives of the fishermen. From these men must come the future sailors of Canada's share in the navy of the Empire. Knowing this, none will refuse the call and the privilege of aiding the Church to provide the colleges of the Gospel for these men, who are following the same vocation as Peter, and Andrew, James and John of the apostolic band, and who yet may hear the Master's call, "Follow me, and I will make your fishers of men." The fisherman generally has no horse, and he wends his way to the little church on some breezy headland, summoned often not by a bell, but by the hoisting of the cross-marked flag; but as the average fishing parish consists of some five or six little churches in as many little settlements, the parson has to keep a horse, and that at considerable expense; and on the bleak Sundays, through fog or rain or blinding sleet or driving snow, he drives from church to church, or in the time of sickness goes to minister the Holy Sacrament to the dying, through the blackest of nights, the winds and waves roaring beside the rock-marked road. The faithful fisher of men who toils for weary years in such a charge with no hope of earthly reward and, isolated as he is, with little of earthly praise or recognition is as grand a missionary as one who in heathen lands has the satisfaction of being in the Church's

firing line. Yet such a life has its compensations. There are services of unique and hallowed interest ; the blessing of the nets and boats ere the fleet goes out to the Grand Banks; the Harvest Festival of the Sea, when the simple House of God is decked with sails and nets and fishing gear, instead of the products of the garden and of field ; the mission of comforting and sustaining the women-folk, the old men and the children who for a great part of the year make up the congregation, during the weary hours of waiting while the Atlantic becomes one huge cauldron of seething waters; even the calm laying to rest of the bodies of faithful sailors and soldiers of Christ in the little seaside churchyard when the sea has given up the bodies of some, at least, of its dead.

In the Mining Districts or the Industrial Centres.

Nova Scotia's magnificent coal fields, estimated to last at the present rate of consumption for centuries yet, have already led to the opening up of the splendid iron and steel works of the Dominion Iron and Steel, and the Nova Scotia Steel and Coal Companies at Sydney and Sydney Mines, with many lesser iron and steel works and many subsidiary industries ; and humanly speaking they are a guarantee of Nova Scotia's future destiny as one of the greatest manufacturing portions of the Dominion. To the home missionary who desires to see much of life, who has a heart of sympathy with the great ranks of industry, who prefers the busy centre to the quiet country parsonage or the hamlet by the sea, the mining districts and the industrial centres with their ever varying population (for the miner and the iron worker are very migratory in their habits) · their labourers of almost every nationality, Russian, Austrian, Ruthenian, Italian, Norwegian, African as well as Old Countrymen from England, Scotland and Wales, and some of the oldest sons of Nova Scotia attracted from the country side ; and their splendid opportunities for social service and civic uplift ; present many attractions. The work is hard, the spiritual response

sometimes seems slow, the surroundings of church and parsonage often uninviting and grimed with coal dust, and yet there is real satisfaction in work in such communities, especially when continued with devotion and consequently crowned with success. Springhill Mines, for instance, has not only a splendid church and church hall, but an excellent Cottage Hospital as the result of the work of one faithful priest and his equally faithful wife. The miner, too, is warm-hearted, and when we remember that as the fisherman wins or is food at the risk of his life, so the miner digs our fuel from the black bowels of the earth at the risk of crushed limbs or gas-choked breath, while the iron and steel worker provides for our machinery, our railroads and our ships at the risk of accidents innumerable, sometimes of a sudden grave in a molten sea of metal, it is little enough for us to do to provide that when the call comes suddenly, the faithful steward of the Divine Mysteries may be ready to minister to the spirit so soon to leave the shattered body ; or to aid in providing for our miners, our industrial workers, and their children the teachings of the Gospel of the Kingdom.

With All Sorts and Conditions of Men.

In addition to these three great groups of missionary parishes in Nova Scotia, where there yet remains much land to be possessed and where it is of vital importance that the Church should be ready to take up, and take up at once, the challenge to service offered by the newly opened mine or the rapidly developing industrial plant, there are special forms of work which need special attention.

At Halifax, Rev. Dr. V. E. Harris has been ministering to a Russian congregation, and has mastered much of their difficult language. There are Russians in nearly all our industrial centres, and in view of the alliance between England and Russia there would seem to be every reason for the great National Church of England to do its best to provide for the

spiritual welfare of the children of the great National Church of Russia in this land of their adoption.

Nova Scotia has, too, in its lumber camps a largely untouched field for missionary effort, where a travelling missionary, who is a man's man, willing to live in lumber stations and to live on lumberman's fare, could do a glorious work.

And lastly there are God's ancient people. Wherever prosperity comes, the Jew comes in its train. One has only to read the signs on many a store in city and industrial centre and mining settlement, or to gaze at the faces of the people, to recognize that the Hebrew is in the Diocese in large numbers and as yet neither the Church of England nor any other communion has made an organized effort to preach to him the Messiah and the Messiah's Kingdom. Here is an excellent opportunity for the Jewish Committee of the M.S.C.C. Perhaps like many a Diocese, Nova Scotia has sought too largely to solve all its problems by the parochial system, and has not grasped the possibilities of special work, such as the types to which reference has just been made. Even in many of the scattered farming and fishing districts the work can be better accomplished by a travelling missionary, willing to be ever on the move, rather than by a rector who expects to spend most of his time in or near a rectory with a wife and family around him.

Canada's oldest Diocese asks to-day for men, and yet more men, for its missionary work ; for money and yet more money, to be consecrated to missionary work ; and for prayer, and yet more prayer for the upbuilding of Christ's Kingdom, so that this Diocese, first in rank and age, may be first too in zeal, in effort, in service and in sacrifice.



