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St. John's Church Sandwich: First Centennial of the Anglican Church in the County of Essex

Robert Stuart Woods

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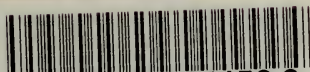
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Woods, R.S. (Robert Stuart)
1819-1906.

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FIRST CENTENNIAL

OF THE

Anglican Church

IN THE

COUNTY OF ESSEX,

WITH SPECIAL REFERENCE TO THE HISTORY AND WORK
OF ST. JOHN'S CHURCH, SANDWICH,

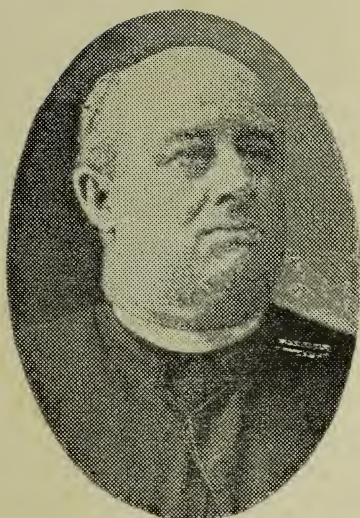
BY

Judge Woods

1903.

Sheriff Gemmill
with the best
regards of
R. S. Woods

Oct 03



REV. D. H. HIND,
The present Rector of St. John's, Sandwich.



INDIAN COUNCIL HOUSE,
Where services of Church of England held 1824 to 1828, and on occasions
prior to that time by Rev. Mr. Pollard. See bronze tablet on Water
Works Bldg., corner Jefferson Ave. and Larned, now occupying site of
Council House.

DOUGLAS
LIBRARY

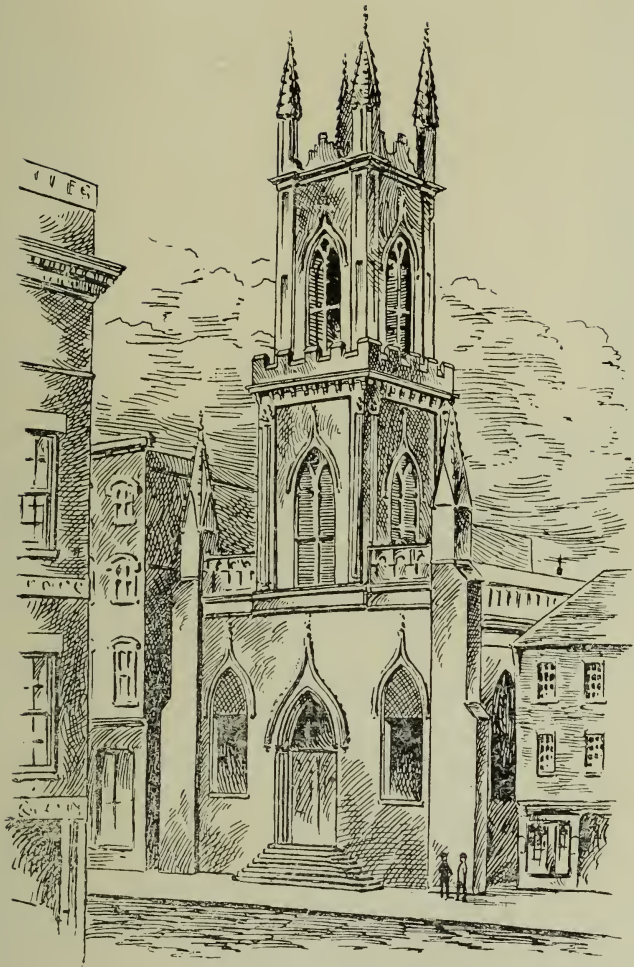


QUEEN'S UNIVERSITY
AT KINGSTON

Presented by

Mr. & Mrs. John C. Bonham,
Sillsville, Ont.

June, 1967
KINGSTON ONTARIO CANADA



ST. PAUL'S CHURCH,
1828 to 1851.
Woodward Avenue, near Congress Street. Removed in April, 1852.



DOUGLAS
LIBRARY

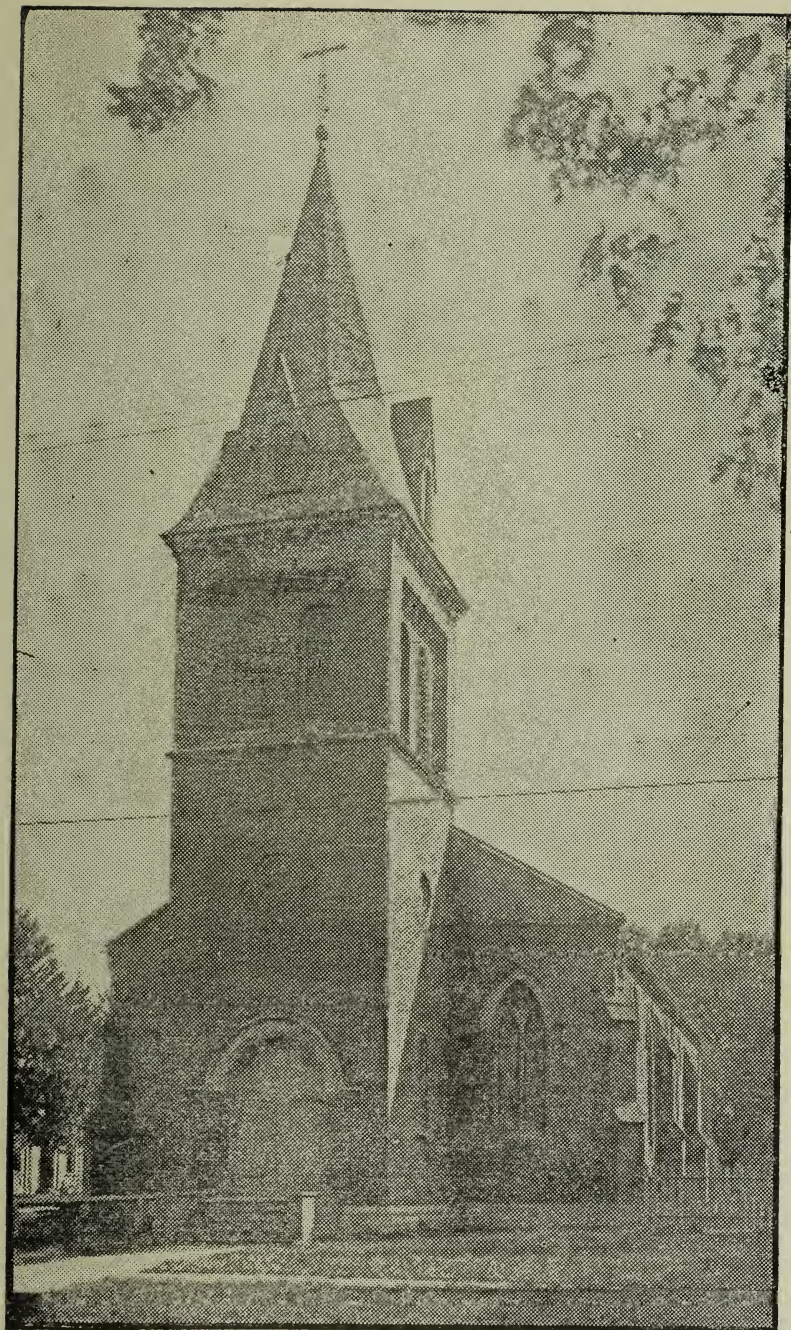
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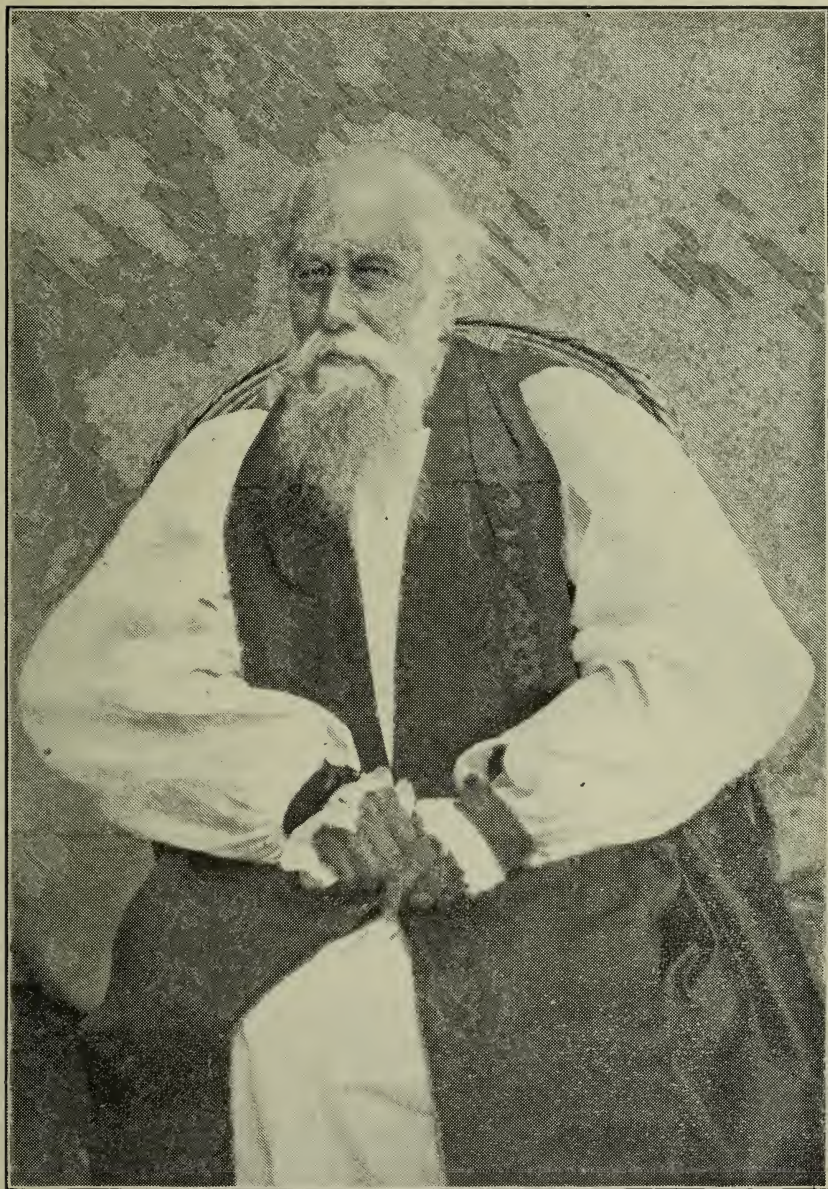
KINGSTON ONTARIO CANADA



INSCRIPTION MEMORIAL WINDOW, CHANCEL, ST. PAUL'S CHURCH, DETROIT.

"I have fought a good fight."

RICHARD POLLARD, FIRST MISSIONARY, 1804.



THE RIGHT REVEREND THOMAS EARLE WELBY,
Bishop of St. Helena.

FIRST CENTENNIAL

OF THE

Anglican Church

IN THE

COUNTY OF ESSEX,

WITH SPECIAL REFERENCE TO THE HISTORY AND WORK
OF ST. JOHN'S CHURCH, SANDWICH,

—BY—

Judge Woods

A Century of the Anglican Church in the County of Essex.

O God, we have heard with our ears and our fathers have declared unto us the noble works that Thou didst in their days and in the old time before them. O Lord arise, help us and deliver us for thine honor.

Your worthy rector the Rev. Mr. Hind, having done me the honor to ask me to prepare a sketch of St. John's church on the occasion of its Centennial Anniversary, I have with great diffidence acceded to his kind wish.

Baptized and confirmed in it, and having grandfather, father, brothers and sister buried in its churchyard, and having attended it till sixteen years of age and again later, up to 1850, I have at least an early acquaintance with it, and a profound interest in it, and I need hardly say that one's heart is made sad by a retrospect like this—so full of tender association and affectionate remembrance.

The review of four-score years and more of the home church and friends beloved, no longer nigh, is well calculated to awaken the tenderest of memories and the saddest of thoughts.

I esteem it a great honor and privilege that I should have received this invitation, for it gives me the opportunity to make, as I desire to do, the confession of my profound faith in the great truths of our church and of God's Holy Word, and to say in all humility, I am what I am through His Grace.

When good Bishop Berridge saw a poor wretch being dragged upon the hurdle to the place of execution, he said, "John Berridge but for the Grace of God."

I am sure it is the wish of all here present to unite in an offering of praise and gratitude to our Heavenly Father for the great mercies vouchsafed to us through this long centennial period alike as a church, a community and country; and that as our residence here began by leaving as British subjects what is now the territory of the United States to continue under the protection of the British flag and the liberties and laws of England, of which we are in the fullest enjoyment—widened and deepened by a Canadian freedom—we have great reason for congratulation and both private and public thanksgiving. Born as it was at a period of great political, social and national disturbance, when old things had passed away, and a new home and life entered upon, we shall encounter many strange experiences and find ourselves open to much congratulation on the present condition of both Church and State.

HISTORICAL.

By the fall of Quebec under Wolfe on the 13th of September 1759, the capitulation of Montreal on the 3rd of September 1760, under General Amherst, and the surrender of Detroit to Major Roberts, of the Queen's Rangers, on the 8th of September, 1760, we came into full possession of Canada. This was in addition to our possession of the thirteen colonies, now the United States, for we did not lose them till the treaty of 1783, after eight years of war.

In 1774 the British parliament passed the "Quebec Act," by which the entire British possessions west of New York, north of the Ohio and east of the Mississippi, were incorporated into the Province of Quebec.

By Proclamation issued from the Castle of St. Louis in the City of Quebec, by Lord Dorchester, on the 24th of July, 1788, the District of Hesse was set apart as one of the five Districts into which he divided Canada, and this District afterwards was called the Western District, and included all the country west of Long Point, taking in Detroit and Mackinaw, and extending on the north to Hudson Bay Territory, and on the south to the Ohio river, and on the west to the Mississippi, Detroit being the District town, and the seat of the courts and the residence of the Lieutenant-Governor, and the following officers were appointed by Lord Dorchester:—

Jacques Duperon Baby, Alexander McKee and William Robertson, Judges of the Court of Common Pleas; Gregor McGregor, Sheriff; William Roe, Clerk of the Peace; Thomas Smith, Clerk of the Court of Common Pleas, and Clerk of the Peace and Sessions of the Peace; George Meldrum, Coroner; and eight Justices of the Peace, who were:—Alexander Grant, Guillian La Motte, St. Martin Adherman, William McComb, Joncaire de Chabert, Alexander Maisonville, William Caldwell, Matthew Elliott. In 1789 William Dummer Powell was appointed Judge of Common Pleas and Probate. Our Constitutional Act of 1791 came into operation under Governor Simcoe, and by a minute in Council of 16th July, 1792, we find Richard Pollard at Kingston, taking the oath of office as Sheriff of the Counties of Essex and Kent.

I give these appointments to show the beginning of civil British Government in Detroit, and because this is the first we hear of Richard Pollard, afterwards the first rector of this church.

The exodus of our people from Detroit took place on the 11th July, 1796.

But we must not suppose that the change from the north to the south bank of the beautiful River, was into a wilderness, or an uninhabited district, for it was known as the Parish of L'Assumption. This name came from the dedication of the Jesuit Mission under the patronage of Our Lady of L'Assumption, the Mission being called, "The Mission of the Huron Indians of the Detroit," established as early as 1728, and it is said, that as early as 1735, this Jesuit Mission of the Detroit numbered 600 Christian Indians, all of whom were converted and baptized by Father Recharde.

In 1749, 1751, and 1754, settlers were sent to Detroit from France at the expense of the Government, and farms were granted to them on both sides of the River of four arpents front on the River bank, running back forty arpents. Farming implements and other advances were made to them by the Government until they were able to take care of themselves, which they were soon able to do. Previous to 1749 there were no white settlers on the south shore. In 1752 there were twenty white families settled on it, and in that year Father Potier baptized the first white child born on the south shore.

The Mission House erected in 1774 is still standing, and it undoubtedly is the oldest building in Ontario. I was often in my young days in this venerable Christian house, during the incumbency of Father Crevier and Vicar-General Macdonald.

In 1761 "the Mission of the Hurons" was merged into the Parish of L'Assumption, and the settlers on the south shore, some fifty families, were released from the Parish of St. Anne's, Detroit, to become the first parishioners of the Church of the Assumption. Previous to 1761 the Jesuit Missionaries to the Hurons had no ecclesiastical jurisdiction over the French settlers on the south shore. No marriages or funerals of these people went to the "Church of the Hurons." Children were baptized by Father Potier, and no doubt the sacrament was administered with the consent of the pastor of St. Anne's Church, who had compassion on the poor infants doomed to cross the river in canoe, or on the ice if born in the winter.

I should like to give the names of the first settlers along the Grande and Petite Cotes, for I knew all their descendants, and I can truthfully say that their courtesy or politesse made a strong impression on my youthful mind and one that has continued with me throughout my life.

As I have some of the blood of the Campeaus in me, it is interesting to note that, commencing on July 16th, 1761, with the baptism of a Campeau, the records of the Parish of L'Assumption are continuous and unbroken for one hundred and forty-one years.

THE FIRST MARRIAGE.

The first marriage recorded was between Jacques Charron and Jeanne Belleperche on the 23rd January, 1769; the first interment recorded was of Charlotte Chevalier on the 20th March, 1769, ten years after Detroit had become British territory; and all this is interesting as we learn that through the devoted and loyal efforts of Father Potier, the Hurons were detached from the great Pontiac conspiracy, which, if successful, might have ended England's occupation of New France, as Canada was then called.

As early as 1793 we read of the neat farm houses of logs, white-washed on the outside, the smiling orchards, and the numerous crosses which marked the homes of the settlers along the river road, which extended from Lake St. Clair to Lake Erie, and even beyond into the Townships of Colchester and Gosfield, known as the "two connected townships," which had been settled by the loyal Dutch Tories of the Province of New York, under Dorchester's order of 1789.

Amherstburg was built in 1796 and Sandwich in 1798; and it is known from a memorandum of the Judge's at Osgoode Hall, that Judge Powell held a Court of Common Pleas at L'Assumption on the 11th day of August, 1791, by adjournment; on 3rd September, 1792, we have him presiding in Court of Oyer and Terminer at Sandwich for the District of Hesse, and in October, 1793, presiding Judge of Oyer and Terminer for the Western District, held at the Court House of the Township of L'Assumption, (this should be *Parish* of L'Assumption), "in which the town of Sandwich is situated." This shows settlement, cultivation and prosperity.

I am indebted for many of the above interesting particulars of the settlement to a most interesting paper by Miss Kilroy in the July number of the "Catholic Home Magazine," to which I would beg to refer my readers. This possesses a personal interest for me, for my good mother was a Catholic up to her marriage, as were her mother and all her sisters with one or two exceptions, on marriage, while her father and brother were protestants. St. Anne's church, Detroit, was the place where they were baptized.

REV. MR. POLLARD THE FIRST RECTOR.

Now we return to Mr. Pollard: he was an Englishman and came as a young man from England to the United States and when our people left Detroit for this side Mr. Pollard came too, and, as we see, continued to fill different civil offices. In 1792 he was made sheriff of Essex and Kent, in 1793 he was appointed registrar of the counties of Essex and Kent, in 1794 he was appointed registrar of Surrogate Court and on January 1st, 1800, he again held the same office, in 1800 he was made sheriff of the Western District and on August 29th, 1801, he was appointed Judge of Surrogate. In 1802 he was made a Deacon and was ordained a priest in 1804 by Bishop Mountain, of Quebec, to which place he went for his diaconate and ordination. He was the first ordained clergyman west of Niagara and was appointed missionary to Sandwich and Amherstburg, and no doubt discharged his duties through both the counties of Essex and Kent, including his former home, Detroit. Mr. C. W. Burton, of Detroit, says: "Except Mr. Pollard, no Episcopal clergyman is known to have officiated in Detroit before the arrival of the Rev. Alanson W. Wilson in 1821." There we read of him as officiating in the Protestant Episcopal church, where his memory is cherished by a memorial window in St. Paul's church of that city, I have no doubt that looking back at his active and varied official and ministerial life he did the work of lay-reader and officiated at baptisms, burials, marriages and other offices of the church during his stay in Detroit, Sandwich and Amherstburg, and throughout the two counties. It has been a tradition he was kept a prisoner on the other side from 1813 to 1814, but this is a mistake, as his absence was because he was chaplain to the forces. This is shown by a memorial from him to the Commander-in-Chief, here subjoined, found in the Michigan Pioneer Historical records.

Fortunately the tablet here has kept his memory fresh in the minds of its members and given us definite particulars of his birth, work and death in 1824; Mr. Hind has found an entry in the parish records

which is as follows: "The Rev. Richard Pollard of Sandwich was absent from that place from February, 1814, to June, 1815, on account of the war, and was appointed and sent to Earnestown, on the Bay of Quinte, during that period." This agrees with his memorial and explains his incumbency at Earnestown.

THE MEMORIAL.

To His Excellency, Sir George Prevost, Baronet, Chaplain General and Governor in Chief in and over the Provinces of Lower and Upper Canada, Nova Scotia, New Brunswick, &c.

May it please your Excellency :

The Memorial of the Rev. Richard Pollard, Chaplain of the Garrison of Amherstburgh, humbly sheweth :

That your memorialist has been the Chaplain to the Garrison of Amherstburgh since the year 1802, in eight years of which period your memorialist performed the duty of chaplain at his own expense, although situated at Sandwich, 16 miles from the Garrison, and that at present he is an involuntary exile from that place.

Your memorialist has been on his duty with the right division of the army from the invasion of the Western District by General Hull to his unfortunate capture at Moraviantown.

Your memorialist furnished a horse for the Militia and troops for 12 months without any charge to Government, and continually escaped with little more than bare necessities.

Your memorialist humbly solicits of your Excellency's goodness to continue him on the list of chaplains, and your memorialist as in duty bound will every pray.

(Sgd.)

RICHARD POLLARD,

Chaplain to the Garrison at Amherstburgh.

Earnestown, 20th Oct., 1814.

In a similar position Mr. P. says that each visit to the Garrison from Sandwich cost him \$6 and three days' time, and he received for his services as chaplain to the forces \$100.

He was followed by the Rev. Robert Short in that year, who continued till 1827, I remember him quite well; he was very small and was called, "Little Bobby Short," and I recall quite distinctly one Sunday morning, the congregation were waiting his appearance, and as he didn't come, I was sent to tell him, and making some excuse which I forget, he came and relieved the impatient congregation. He was unmarried, but later married Miss Maria Forsyth of this town. He went to Lower Canada when, after serving in several missions, he died in 1879 at Montmorenci.

Then came the Rev. Edward Jukes Boswell from 1827 to 1828, when he was transferred to London and became the first missionary stationed in that now cathedral city, preceding immediately the Rev. Benjamin Cronin, who became the first bishop of the Diocese of Huron on its separation in 1857.

The Rev. Wm. Johnson came from the West Indies to Amherstburgh, and then here as the teacher of the Grammar School, 1828, and later was ordained to the ministry, and continued rector till his death in September, 1840. I remember his going to Montreal to be ordained. He was married and had four or five children, and our late lamented friend, Canon Johnson of Windsor, was his third son. He was my teacher from 1828 till 1836, was a first-class classical man and a most genial Irish gentleman. It was during his incumbency and in August,

1833, that Col. Prince and family came to Sandwich, and this was followed by the first square pew being put in the church. The family consisted of six members and there was not a vacant pew nor place to put one, except the space between the pulpit and the front pew, and it was arranged that Mr. Prince might have his pew built there, and this was done; quite an addition in every way to the little church. The family was most exemplary in its attendance at church, and its influence was felt far and wide. A great event in the church, town and country, was the arrival of this gifted family, socially, financially and politically, and its record is as sad as it was brilliant. Mr. Prince was one of the wardens from 1834 to 1836, when he became the member for Essex.

A look at the parish register shows at once the hand of the lawyer in the regular entry of the vestry meetings, the resolutions and accounts passed, etc., as well as the skill of the accomplished conveyancer as seen in the fine engrossing in old English characters of the first page.

The Rev. Thomas Earle Welby came as the successor to Mr. Johnson; he was a major in the army, and had been an officer of the 13th Light Dragoons in India. I had known him as an officer during the rebellion of 1837 at Brantford, where he had a fine estate, as he had large private means. He was married, but came without his wife and family, and as he had known my mother also at Brantford, he made our house his home till the arrival of his family. Mr. Welby was the finest type of an English officer and gentleman, and belonged to one of the oldest families in England, antedating the Conquest. With his sense of duty as a soldier, and his great regard for his high office as a clergyman of the Church of England, he was soon an active, zealous, popular and loved pastor. Owing to circumstances he was called home to England and left us in 1842, but he left to the church the rectory that he had provided for himself on the Detroit River, and which is now occupied by your esteemed rector. Mr. Welby in 1851 became Archdeacon of Georgetown in Cape Colony, and in 1852 was consecrated at Lambeth Palace Chapel, second Bishop of St. Helena, with Episcopal jurisdiction over the Islands of Ascension and Tristan d' Accunha, he had reached a good age, but was killed by his horses running away with him in 1900. I had been favored by receiving from him a year or so before his photograph and autograph.

I tell in my pamphlet upon the Cutting out of the Caroline, the circumstance of his finding me with very bruised feet from marching from Hamilton to Brantford in December, 1837, over the most fearful roads, and his telling me how to treat them, and of his getting a shaving box and brush and going down on his knee and showing me how to apply the lather. I was the private, he was the major, but he, "As he that serveth," like the Master of old in whose steps he ever so faithfully trod.

Mr. Welby was Vice-President of the Western District Literary, Philosophical and Agricultural Club, the first meeting of which was held at Amherburg in the reading room of the town, on the 15th of July, 1842. I give one of the six resolutions adopted that day.

"Moved by the Rev. T. E. Welby, seconded by Dr. Grasset, That the diver-

sified range of the society's researches, like the noble scope of the first British literary association established in Asia, shall embrace at once 'Man and nature,' or in other words, 'whatever is performed by the one or produced by the other,' and that the only qualification required in a candidate for admission shall be a love of knowledge, and a patriotic desire to forward the prosperity of the Province in general and of the District in particular, by promoting the advancement and diffusion of literary, philosophical and agricultural knowledge."

In 1843 came the Rev. William Ritchie, who stayed till 1851, when he went to West Gulliambury, County of Simcoe; he with the Rev. Mr. Leitch came from the Presbyterian Church to our Communion, and was ordained by Bishop Strachan, the first Bishop of Toronto, in 1843, and appointed at once to Sandwich. We were great friends up to the time I left Sandwich in 1850. We renewed our friendship in 1870 when I visited him at Georgetown. He said to me then, "I have never read the first collect of the ante communion service through all these years without thinking of you," and I said, "Why?" and he kindly said, "Because you once called my attention to the way in which you thought it ought to be read, as one of the most perfect compositions in the Prayer Book, and I have ever since tried to do it."

The Rev. E. H. Dewar came in 1853, and was incumbent when the Diocese of Huron was organized in 1857, when his ministry ceased here, and he went, I believe, to Richmond Hill.

The Rev. John Hurst succeeded Mr. Dewar from 1859 to 1863. He went to Windsor and then to England, where he died not long since.

The Rev. Francis Gore Elliott succeeded Mr. Hurst. He was a native of the County of Essex, eldest son of Colonel Matthew Elliott, of "The Point," below Amherstburg, one of the most prominent men in His Majesty's service in the early days. He studied for the church in Montreal and was ordained by Bishop Strachan. His first care was in the Township of Colchester. He was here from 1863 to 1879, and like myself, was one of Mr. Johnson's pupils at Amherstburg. It is told of his father that he was the means of saving General Proctor from being shot by Tecumseh at Moraviantown by throwing up his rifle.

The Rev. Richard Johnstone followed from 1879 to 1887, and was succeeded by your present worthy rector. The Rev. Mr. Hind was appointed as rector on the 10th August, 1887. Who in the County of Essex does not know and admire him? He was born in Toronto in 1833, and educated at King's College, Windsor, Nova Scotia. He passed several years in the Northwest on the C. P. R. survey, and returning to Nova Scotia was ordained by the late Bishop Binney in 1879. Mr. Hind is a son of Professor Henry Yale Hind, now an old gentleman of over eighty, residing at Windsor, N. S. Professor Hind was the geologist of the first Canadian expedition sent to the Northwest in 1857, and in charge of the Assiniboine and Saskatchewan expedition in 1858. Three years later he was sent by the Canadian Government on an expedition into the interior of Labrador, and was the first white man to stand on the watershed of that great unknown land. He was the scientific adviser and ichthyologist to the British Commission at the Fishery Commission that met in Halifax, N. S., in July, 1878, according to the terms of the treaty of Washington, and it was

mainly on his evidence that the award was based of \$5,500,000 given to Canada. The rector of St. John's Church, like his distinguished father, is a man of considerable research and travel, and is much thought of for his large openheartedness and generosity. I had the honor of knowing Professor Hind as early as 1853 and learning much from his well-stored scientific mind.

Mr. Hind has learned that the Rev. Philip Loosey held several services along the Detroit River in 1786, and on becoming rector of Quebec in the same year, the Rev. George Mitchell took his place and remained for 18 months. My thanks are due to Canon Richardson, Rev. Mr. Farthing, Rev. Mr. Hind and Mr. Burton for aid given me in this.

THE FIRST CHURCH BURNED.

It is not known when the first church was built, but it seems to be established that it was burned down in the war of 1812. Doctor, afterwards Bishop Strachan, writes in 1814 as follows:—"The enemy have twice captured the town since the spring of 1813, all the public buildings have been burnt, and much loss sustained by many of the inhabitants." The S. P. G. Societies report as:—"The Americans also took possession of Sandwich and Niagara, they burnt the church there, carrying off from Sandwich the church books, and the Rev. R. Pollard, who was released in 1814, on the prospect of peace." The latter statement as to Mr. Pollard's capture and release we have seen is at variance with the words of his petition.

My friend, Mr. James, Deputy Minister of Agriculture of Toronto, writes me:—"I can find very little about the early Anglican church at Sandwich." Herriott in his travels, 1807, refers to Sandwich and says:—"There is a Roman Catholic mission;" but makes no mention of a church of any kind. I think he would have mentioned it, if such were there.

Gourlay in his work, 1817, gives the following from the report of the residents, Volume I, p. p. 275-280, "3rd":—"One Roman Catholic church and two priests, no Protestant church or chapel (the same having been destroyed by the enemy during the late war), and but one preacher of the 'Church of England.'"

In the Christian Recorder which was begun in March, 1818, the Rev. John Strachan, editor, the first article gives a sketch of the History of the Anglican Church:—"There is a list of ten clergymen in Upper Canada and the Rev. Richard Pollard settled in Sandwich Western District, a church is now building."

Mr. James adds these are all the facts that I can find at present, it would seem that there had been a church at Sandwich some time between 1807 and the war of 1812, it was destroyed and the Rev. Mr. Pollard went to Earnestown to take up Mr. Langhorn's work after the latter left in 1813. The new church was begun in 1816 or thereabouts and finished in 1818.

It is interesting to learn how scant were the Church's influences of that day. At the first session of the Legislature of Upper Canada, 1792, the Hon. Richard Cartwright reports as follows:—"Although the two Lower Districts have had each of them a Protestant clergyman since 1786, it is but a few months since this (Nassau, or Home) Dis-

trict has been provided with one ; and the Western District in which the settlement of Detroit is included, is to this day destitute of that useful and respectable order of men, yet the town of Detroit is, and has been since the conquest, inhabited for the most part by traders of the Protestant religion, who reside there with their families."

"In the Western District there are no other clergy than those of the Church of Rome."

The late Bishop Strachan says :—"That down to the close of the war of 1812-15 there were but four resident clergymen or missionaries of the Church of England in all Upper Canada, and that till 1818 there was but one clergyman of the Church of Scotland in Upper Canada, and that in 1827 there were but two."

The first church was built say in the year 1807, and that it was burnt by Harrison's men in September, 1813.

The second church must have been begun in 1816 or near that date and completed in 1818.

It is on the 15th of September that I find that my father paid for Lord Selkirk his subscription of \$100 towards its erection. Mr. Jenkins, of Walkerville, says that his father was married in it, and thinks it was the first marriage in the church and was solemnized on the 25th July, 1818. The bricks to build it were brought from Buffalo, and the tower as it now stands was built in 1845, and the brother of the present Police Magistrate Bartlett was the builder or contractor.

The present church was built during the incumbency of the Rev. Francis Gore Elliott in 1872. It owes its erection to the efforts of the faithful women of the parish, among whom were the Misses Cowan and the late Mrs. Joseph Mercer, whose life was brought to so dramatic a close during the service in this church on the 20th December of 1891, when she died in Mr. Hind's arms. The land on which the church stands was conveyed to the Right Rev. Dr. Stewart, Bishop of Quebec, in 1834 by the Crown. The land on which the rectory stands was conveyed to the Church Society of the Diocese of Huron by the Venerable Archdeacon Welby, of Cape Town, South Africa, in the year 1862. For the last 100 years there have been eleven rectors of this church.

The Misses Cowan I have known since our school days, and to their aunt, Miss Hall, Sandwich and the whole Western District were indebted for the first ladies' school, and a most admirably conducted one it was, and I also knew intimately Mrs. Mercer, who was one of the most self-denying and sympathetic natures as well as warm and practical friend I ever knew.

And it was to the father of the Misses Cowan the country was indebted for the Sandwich Emigrant, which he came from New York to establish here in 1830, the first newspaper in the District.

There was in the Western District a good share of literary talent. The late Mr. Charles Eliot, who for many years was Judge of the District, was conspicuous for his literary tastes, and who in a newspaper controversy with the celebrated Dr. Egerton Ryerson proved to be the successful contestant.

Mr. John Gentle, the baker, was another. His contributions on all subjects were to be found in the newspapers of the day. While he

was resident in Detroit he wrote to the Cincinnati papers and dealt with all questions of Government, banking, municipal work, etc., and I think the index references in Farmer's great history of Detroit refers to him some sixty times.

If the Church was so inadequately represented in those early years by clergymen, there was another teacher in the person of our noble first Lieutenant-Governor, Col. John Graves Simcoe, who on the 11th April, 1793, issued his proclamation from Government House, Newark, to the people of Upper Canada, and which was read four times each year in our courts in Detroit, Mackinaw, Sandwich and all other parts of the Province.

I have felt it a great privilege to be able to republish this admirable appeal, for it is as appropriate and valuable to-day as it was at the opening of our organization as a Province, and I may say that this is the third centennial record in which I have republished it.

PROCLAMATION

By John Graves Simcoe, Esquire, Lieutenant-Governor and Colonel commanding His Majesty's Forces in the Provinces of Upper Canada.

“Whereas, it is the indispensable duty of all people, and more especially of all Christian nations, to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness and immorality, which if not timely prevented may justly draw down the Divine vengeance upon us and our country. And His Majesty, having for the promotion of virtue and in tenderness to the interests of his subjects, given command for causing all laws made against blasphemy, profaneness, adultery, fornication, polygamy, incest, profanation of the Lord's Day, swearing and drunkenness, to be strictly put in execution in every part of the Province, I do, therefore, direct, require and command the peace officers and constables of the several towns and townships to make presentment upon oath, of any of the vices before mentioned to the justices of the peace in their section, or to any of the other temporal courts. And for the more effectual proceeding herein, all judges, justices and magistrates, and all other officers concerned for putting the laws against crimes and offences into execution are directed and commanded to exert themselves for the due prosecution and punishment of all persons who shall presume to offend in any of the kinds aforesaid; and also of all persons that contrary to their duty, shall be remiss or negligent in putting the said laws into execution. And I do further charge and command, that the proclamation be publickly read in all courts of justice on the first day of every session to be held in the courts of the present year, and more especially in such of His Majesty's courts as have the cognizance of crimes and offences; recommending the same to all Christian ministers of every denomination, to cause the same proclamation to be read four times in the said year, immediately after divine services in all places of public worship and that they do their utmost endeavor to incite their respective auditors to the practice of piety and virtue and the avoid-

ance of every course, contrary to the pure morality of the religion of the holy gospel of Jesus Christ.

Given under my hand and seal at arms, at the Government House, Navy Hall, the eleventh day of April, in the year of Our Lord one thousand seven hundred and ninety-three, and in the thirty-third year of His Majesty's reign.

J. G. S.

By His Excellency's command,
WM. JARVIS, Secretary.

GROWTH OF ANGLICANISM.

With how profound a sense of gratitude we should look back upon this centennial period of our church and country. It is marvellous, and awakens the deepest emotions of praise and thanksgiving to our heavenly Father for the wondrous results that have attended the progress of the century alike from a material and a spiritual aspect.

Let us take our own Diocese of Huron as an index of what the development has been throughout our land. Clergy in active service, 146; total number on the roll, 164. Number of church edifices, 246; value of same, \$821,465. Seating accommodation, 61,837. Number of parsonages, 78. Church population, 52,867. Sunday schools in the Diocese, 22. Total number of those engaged in Sunday school work—officers, teachers and pupils, 18,960; and a population of over 800,000. And as with Huron, so with all the other Dioceses in the Dominion, with a Dominion Mission Board taking in all the baptized members of the church and calling for a contribution of \$75,000 for the mission work alone. Then look at the Sunday schools and the various agencies and organizations for church work among young and old, and how grand the spectacle is when we recall, in addition, what our fellow Christians of the other communions are doing in the Master's cause; the Roman Catholics, Presbyterians, Methodists, Salvation Army, the Plymouth Brethren, the Colored churches and other branches of the Protestant Church, rivalling us and each other in their zeal and self-consecration, and giving us deep cause for congratulation and encouragement.

When we think of the various and vigorous agencies of the church in the brotherhood of St. Andrew's, that of Andrew and Peter, the Young Men's Christian Association with its large membership, the Young Women's Christian Association, the Christian Endeavor with its 3,700,000 members, the Epworth League with its 3,000,000, the Baptist Young Peoples' Society, the Woman's Auxiliary, the World's Student Movement with its membership of 200,000, the Students' Volunteer Movement, the Church Settlements, the University Settlements, the Daughters of the King, the Sisterhoods and the Brotherhoods and the Lay-readers, the Women's Christian Temperance Association, the Church of England Temperance Society with the Archbishops and other Bishops as total abstainers, and all other kindred Societies, the Bible Study and Prayer Unions, we see powerful forces for the edification and conversion of the churches and the help of the Pastors.

Again, when we look at the legislation and conferences in behalf of Charities and Correction, educating the public mind to the great value of movements for the betterment of the poor, saving neglected and dependent children, treatment and reformation of juvenile offenders, prison reformation and its related subjects, detention and cure of inebriates, charity organization, rescue work among women and girls, care and treatment of the feeble-minded, prevention and cure of tuberculosis, we see new fields and opportunities for the operation of the altruistic thought of the Church; and further, the Church newspapers and the publication of sermons and Church proceedings by the secular press.

Wonderful has been the progress of the Church throughout all portions of the World, and especially in our own Dominion.

Mr. Pollard was ordained in 1802 by Bishop Jacob Mountain, the first Bishop in Canada, and now we have twenty Bishops with an early prospect of more, for some of the Dioceses are very extensive. Bishop Mountain's jurisdiction took in Quebec and Upper Canada, and stretched far into the west and was only bounded by the Pacific Ocean. Eight times he came over this enormous Diocese, making the journey, which amounted to about 3000 miles, every three years. He set down the cost of a trip from Montreal to Detroit at £150 or about \$750. He died on the 18th of June, 1825, at the age of seventy four, having been thirty two years a Bishop. He left 61 clergymen, including three Archdeacons, in the whole Diocese when at his arrival in 1793 he had found but nine. This increase, however, was mainly in the west, eleven only being in that territory known as the Diocese of Quebec. When appointed there was only a church at Sorel and the foundation of one at Niagara. He left sixty churches either built or in progress of building. It is related by Kingsford that on his arrival at Quebec on being met by the Catholic Bishop, Monsigneur Briand, the latter welcomed him and gave him a kiss on each cheek, saying it was time he had come to take charge of his people.

REMINISCENT.

The Honorable the Reverend Charles James Stewart was the second Bishop of Quebec. He was the brother of the Earl of Galloway and came to this country as a missionary in September 1807. He visited Sandwich in 1820. I have an interesting letter from him to my father written from Hamilton and dated the 10th day of May of that year. He was again here in 1833 as Bishop Stewart and confirmed me. I have an earlier association however with this sainted man for I have a letter from my father to my mother's father giving a description of the young missionary as he had married one of my father's sisters to Lieutenant Blaquiere in 1810 at St. Johns.

My father relates a characteristic anecdote of the young clergyman in these words: "the marriage was on Saturday and it was of course expected that the clergyman would dine with them, but as he had written to his parishoners that he would be with them on Sunday morning, he contented himself with a cake and a glass of wine and set

off in an open canoe, although it rained, that he might not forfeit his promise.

In one of his trips to Sandwich in 1820 he covered a circuit of 1880 miles, and his journeys, as a rule were made on horseback. He and my grandfather Woods were great friends and kindred spirits.

The population of Upper Canada in 1826 was 164,000; it had more than doubled during his ten years Episcopate.

Bishop Sweatman, of Toronto, in his sketch of the Woodstock parish, says:—"In 1834 the whole of Upper and Lower Canada was under the Episcopal jurisdiction of the sainted Charles James Stewart, second Bishop of Quebec, the father of the Church of Upper Canada, to whose apostolic missionary labors a large number of our parishes owe their existence. It was in this year that he founded the Upper Canadian Travelling Fund, in England better known as the "Stewart Missions." He died in England in 1837 and was followed by Bishop George F. Mountain, son of the late Bishop Jacob Mountain, whose jurisdiction took in not only Upper and Lower Canada but Rupert's Land which was then an indefinite term by which the vast territory of North America was designated.

In 1799 some enthusiastic churchmen of the evangelical school formed in England a Church Missionary Society which was to be for the heathen what the S. P. G. had been for the colonists. This Church Missionary Society established a mission in 1822 at the Red River settlement—now Winnipeg. The mission was established for the purpose of ministering to the Indians who were living in the most degraded condition of heathenism. The Bishop made up his mind in 1843 to visit this country with a view, if possible, to establishing a bishopric there. The trip involved a touring of about 1800 miles by canoe and he did not reach Montreal till August 16th.

BISHOP STRACHAN.

The first Bishop of Upper Canada was Dr. Strachan, ordained in 1839. He was a Scotchman with a most pronounced Aberdeen brogue which remained with him to the last. After holding one or two situations as a teacher in Scotland, he was offered a position in Lower Canada by the Governor to take charge of an Academy there at a stipend £80 a year. He arrived in Canada as he himself put it, on the last day of the last week of the last month of the last year of the last century and he lasted till November 1867—89 years and 7 months. It fell to his lot to educate almost all the leading public men of Upper Canada of the past century and in Toronto University and Trinity College (now about to be confederated) we have monuments of his passion for education and his achievements in this great field. In 1812 he was appointed a member of the Executive Council of Upper Canada and was a power in both church and state. With him as with the second Bishop Mountain, we have to associate the vexed question of the Clergy Reserves, which was finally put at rest by the parliament of United Canada in 1854, distributing them among the churches and municipalities—our own diocese has a fund from this and other sources of some \$720,000 invested from which an income is derived that greatly aids its diocesan work.

Dr. Charles Inglis was the first Bishop of Nova Scotia and the first of the Colonial Bishops 1787-1816.

Dr. Seabury was the first Bishop of our church in America, as Bishop of Connecticut and was consecrated by the non-juring Bishops of Scotland on the 14th of November 1784—the first Bishop on earth to occupy a diocese anywhere on earth, outside of Great Britain and Ireland, in connection with the Anglican communion—the first to be honored of the American Episcopate which to-day numbers some 85 prelates.

Strange to say, I have a personal connection with this great and good man through my son-in-law Mr. J. Seabury O'Dewyer, of Granby, Quebec, who is one of the Bishop's descendants.

It was no doubt a sad day when the devoted band of Loyalists took their departure from Detroit leaving their homes and the dearest of friends to make for themselves new habitations on the opposite shore. This withdrawal meant the surrender of vast territories such as now make the States of Michigan, Ohio, Indiana, Illinois, Wisconsin and a part of Minnesota. Detroit up to this time had been the County Town, of the County of Kent and on this change Kent lost the prestige of being the seat of the Courts while Sandwich gained it and has ever since retained it I am glad to say. The beautiful towns of Amherstburg and Sandwich with their fine residences, schools, orchards and gardens were the early result of the change. I have never been one of those who grieved over this great loss of territory. It would always have been the source of conflict between the two peoples and then it is a natural and reasonable boundary making with the great lakes a fair division line of the continent, and I am glad to say our great historian Dr. Kingsford takes the same view of it and says: "One of the wisest provisions in the Treaty of Versailles was the establishment of the boundary where it is, and that this decision was formed, I consider is in no small degree attributable to the unfortunate expedition of Hamilton "

When we look back over this hundred years and see the progress peace and prosperity of this land, what great reason we have for thanks to our Heavenly Father that our lot has been cast in it.

THE WAR OF 1812-15.

With the exception of the war of 1812 to 1815, there has been no conflict between our neighbors and ourselves and for the past eighty-eight years, so far as international trouble is concerned we might have been one of the States of the Union—a most happy condition and one that we pray may be perpetual.

Sandwich was the first place to feel the war. It was declared on the 18th of June 1812 and on the 7th of July General Hull crossed from Detroit with 2,300 men or so and took possession of Sandwich, which he held till August 7th, when he withdrew on the approach of General Brock by way of Amherstburg, when Detroit and Michigan again became ours, and remained so until after Perry's victory on Lake Erie in September, 1813.

Sandwich suffered a good deal during the Rebellion of 1837, owing

to the attacks of Thellar, Sutherland and others, and particularly in the women and children having several times to retire to the concessions on the threatened approach of the pirates, but we won't think this very serious when we read to-day that in the Macedonian conflict in the Valayet of Monastir there are 150,000 women and children and old men in the mountains and forests seeking refuge from the murderous Turks.

The battle of Windsor on the 4th of December, 1838, was the crowning event of the frontier's troubles. That morning a body of the invaders crossed the river and burnt the steamer Thames which lay at a Windsor dock and began their destructive work. Dr. Hume, the army surgeon stationed at Sandwich, was killed and his body mutilated while on his way to help the wounded, and this greatly inflamed our troops and people. Then it was that the militia and troops from Amherstburg under Col. Airey appeared and the pirates were soon overcome and scattered. Some were taken prisoners, who were shot by order of Col. Prince, in the words of his memorable dispatch, "All of whom I ordered to be shot which was done accordingly," and which I may say proved the most effective means of putting an end to the piratical invasions of this frontier. This order made Col. Prince the most popular man in Upper Canada, but it led to a great deal of dissatisfaction and bitterness in the community, and the challenging by him of some fourteen of his former friends, some, members of this congregation, with one of whom he had a duel with the result that his opponent was wounded. This was Mr. W. R. Wood, the gentleman whose name appears for many years as one of the wardens of this church. I have often had to explain that he was neither my brother Joseph nor myself. He was an Englishman, while we were Canadians and approved of the colonel's order, which was only the carrying out of a decision arrived at some time before at a public meeting of all the inhabitants, that no more prisoners should be made of the pirates but that they should be shot on the field.

The second son of Colonel James Askin, Lieutenant Charles, came to an early death by being accidentally shot by a sentry. He was one of the bravest young men I ever met. And another, the only son of Judge Eliot, a graduate of Toronto University, and barrister, and giving great promise of a useful life, came to his death during the Fenian raid, 1866, in the same sad way on leaving a friend's house in Sandwich after dark, through some misunderstanding on the sentry's part.

In the first Session of the first Parliament of Upper Canada, an Act was passed abrogating the ancient laws of Canada, and, in all future controversy, resort was to be had to the laws of England. The law was not to interfere with the provisions affecting Ecclesiastical rights within the Province.

EARLY MARRIAGE LAWS.

It is to be remembered that at that date by English law, no marriage was legal until performed by a minister of the Church of England, consequently the children by other marriages were by law, illegitimate. In many cases in the neighborhood of the forts no

clergyman was present, the service had been read by the commanding officer, or by an officer appointed by him. In other parts of the country at the home of the first settlement, the Justice of the Peace has performed the ceremony. Many districts were imperfectly provided with clergymen, and in these cases laymen had officiated.

A strong feeling had grown up, whatever the moral character of the relationship, that the children from these marriages had no legal right to the inheritance of the property of their sires. This was remedied in the second Session by 33, George III, C. 1, (1793), making such marriages valid, and providing for future ones. By another Act of that Session, Presbyterian, Lutheran and Calvinist ministers were authorized to celebrate marriages between certain persons, provided they were not under any legal disqualification, but it did not include the Methodists. This came later, in 1830, 11, George IV, when ministers of the Church of Scotland, Congregationalists, Baptists, Independents, Methodists, Menonists, Tunkers or Moravians were added.

As late as 1804 my own parents were married by Judge Selby, who was the Judge of the Western District Court, and I here give a copy of the marriage certificate, as of the eight witnesses present, the most familiar names of that day are found.

WHEREAS, James Woods, of the Town of Sandwich, and Elizabeth Grant, of Grosse Point, in the Territory of the United States, were desirous of intermarrying with each other, and there being no parson or minister of the Church of England living within eighteen miles of them, or either of them, they have applied to me for that purpose: Now these are to certify that in pursuance of the powers granted by an Act of the Legislature of this Province (of Upper Canada) passed in the thirty-third year of His Majesty's reign, I, Prideaux Selby, one of His Majesty's Justices of the Peace, having caused the previous notice by the Statute required to be given, have this day married the said James Woods and Elizabeth Grant together, and they are become legally contracted to each other in marriage.

Sandwich, 12th June, 1804.

Signed, P. SELBY.

Signed, J. WOODS.

Signed, ELIZABETH WOODS.

Witnesses present :

Signed, Angus McIntosh,
Alex. Grant,
William Hands,
Alex. Duff,
Mary Hands,
Alice Brush,
E. Brush,
J. B. Barthe,
James McGregor.

COPY OF BISHOP STEWART'S LETTER.

Hamilton, May 10, 1820.

DEAR SIR,—I wrote a letter to you last Friday, and on Sunday I discovered that I had sent the letter off in a box to Montreal.

I arrived at York on the 29th after a good journey, having had good health for the most part. The road for the first thirty miles from Amherstburg is pretty good, afterwards, to Col. Talbot's—eighty miles—is very bad, scarcely passable in some places; but I am glad that I visited the poor people in that new part of the country.

On the 23rd I preached at the Mohawk Village on the Grand River, and next day I visited the Tuscorora Village, and Major Norton. I liked my visit to him, and also one I made to Mr. and Miss Brant on 7th—27th.

I expect to be at Montreal about the 1st of June, when I shall be happy to attend to your wishes and instructions with regard to your son, and to deliver your letter to him.

Be so good as to present my best regards to Mrs. Woods, to the Mackintoshes, and other friends, also to Mr. Pollard and Mr. Rolph. You may inform the two last gentlemen that on enquiry, I found Dr. Strachan had received a box of books for the clergy, and that he will send them a portion of the books. They were sent from London by Government. My instructions were to sell them for the most part at a low price; and I sold the Bibles at three-quarters of a dollar, and the Prayer Books (bound with a Testament) at half a dollar; but I gave some away, and kept an account of all. They will use their own discretion.

I hope your health is good, that you are able to benefit by good books, and that you grow in grace and in the knowledge of the Lord Jesus Christ. Pray God to give the increase and persevere.

Believe me, truly, Dear Sir,

Yours very sincerely,

C. STEWART.

At York I was told the Bishop proposed being there early in June.

To JAS. WOODS, ESQ.,
Sandwich.

THE MORAVIAN CHURCH.

It should be stated that in 1792 the Moravian Mission was established in Kent, which at that time included Detroit as the county town. The minister was the celebrated David Ziezberger. This mission represented the historic Church of Moravia (for the Indians are not so called from any tribe of that name) and Bohemia, founded in 1457, nearly three-quarters of a century before Luther's Reformation. The mission entertained Governor Simcoe and his suite in February, 1793, on his way to visit the fort and troops at Detroit, and on his return. This noble body of Christians had been ten years in reaching their Canadian Canaan in their journey from their home in Ohio. The first year they passed at a point where Mount Clemens in Michigan, now is —1783-84, they lost their corn crop, and the winter was one of the severest known; the ice on Lake St. Clair was three feet two inches thick, and the snow five feet deep, which interfered with both hunting and fishing, but they were saved from their getting a large quantity of venison from a herd of deer that strayed into the neighborhood; and with the sale of the surplus, bought corn for the spring's use, and their stay there led to the making of the first inland road out of Detroit, which was made by Mr. John Askin (grandfather of Mr. Alexander Askin, of Strabane,) and Major Ancrum.

For a short time they settled at the mouth of the Detroit River below Amherstburg, where they received much kindness from Colonel Elliott and Colonel McKee, and from which point they came to Kent. The Church of England, in England, contemplated union with this Episcopal branch of the Church, as the *Unitas Fratrum*.

This mission dispensed the offices of the Church through its trusty evangelical pastors, and to a large section of Kent for many years, as it was twenty-seven years after its establishment before Chatham had its first church. The battle of Moraviantown was a sad day for them. The village was burnt and they retired to Burlington, where they stayed for some months, but returned and made a new home on the south side of the river, where their descendants may be seen to-day

a happy, prosperous people. They had their centennial in 1892, a pamphlet account of which I prepared and which, by the way, with this makes my fourth centennial story.

The first Methodist chapel was built in 1838, and I remember well the good impression made in the community by the appearance of this communion. I remember that one of them was in the employment of the Rev. Mr. Johnson, the pastor of this church for many years at fifty cents a day, and how exemplary a man in every way was William Westaway.

SCIENCE AND RELIGIOUS THOUGHT.

We have heard much of Holy Scripture and the Higher Criticism, Science against Christianity, and the decadence of religion.

These have not disturbed me in the least. Indeed they have sharpened and strengthened my faith. I have followed the adverse criticism, but with neither fear nor doubt, only a stronger faith and confidence in the absolute truth, purity and sanctity of God's word; science and revelation can never be in conflict for they are both of God. We have just had a declaration from the chief of the scientists, Lord Kelvin, in connection with the last great discovery, radium, namely that "Scientific thought is compelled to accept the idea of creative power." Who could have doubted it but the mind obscured by the carnal knowledge of the day?

What is radium but a metal with a profound mystery attaching to it—so great a mystery that its silent energy paralyzes the scientist, giving forth a force equal to a speed of 30,000 miles a second and valued at \$75,000 an ounce.

If this be true, and the scientists tell us it is, then what are we to think of the spiritual power of God's word and work? If radium be the emitter of such a force, from no apparent cause, and with an inherent energy that is inexhaustible, what shall we think of the supernatural agency of God's Holy Spirit? No wonder we see a Saul in his intolerant and murderous zeal, in the twinkling of an eye, prostrate on the earth and asking, "Lord, what wilt Thou have me to do?" See John Bunyan converted from the profane tinker to the author of *Pilgrim's Progress*. See John Newton, the cruel, impious slave trader, transformed into the image of his Master and saying:

"How sweet the name of Jesus sounds
In a believer's ear."

The power of the Holy Spirit, the Comforter, proceeding from the Father and the Son, is a thousand times greater force than all the radium of the world, but an unknown quantity to the scientific votary with his merely worldly knowledge and ignorance of higher things. Let the Church awaken and give its attention to the spiritual radium.

I have to arraign the Church, that it does not recognize and seek in a greater degree the indwelling presence and power of the Holy Spirit, and impress it upon the individual believer.

We recognize Him in the corporate Church as manifested at Pentecost, but as the disciples had to wait for ten days in Jerusalem after the ascension, to receive this wondrous gift, so each individual must wait

and seek this, the last, best, gift of Christ's mission to this earth. Baptism does not give it, confirmation does not give it; the Creed says:—"I believe in the Holy Ghost, the Holy Catholic Church," and we pray, "Take not thy Holy Spirit from us;" but what we need to pray for is, that we may be filled with the Holy Spirit, as an indwelling presence and power, greater than the power and presence of Christ himself when on earth, for this is His promise and His heart's desire.

Too many of us are but nominal Christians, Christians of the ante-Pentecostal days, like Peter in Pilate's hall, ready to deny his Master, and, like all the disciples, to forsake Him. Oh, for the radio-activity of the Holy Spirit without money and without price. Christ says:—"Nevertheless I tell you the truth, it is expedient for you that I go away, for if I go not away, the comforter will not come unto you, but if I go, I will send Him unto you," John xvi., 7.

"But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me," John xv., 26.

"How be it when He the spirit of truth is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak," John xvi., 13.

"Ye shall be baptized with the Holy Ghost not many days hence, ye shall receive power when the Holy Ghost is come unto you, and ye shall be witness unto Me," Acts i., 5, 8.

"As many as are led by the Spirit of God, they are the sons of God," Romans viii., 13.

"Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?" I. Cor. iii., 16.

"If a man love Me, he will keep My words, and My Father will love him, and we will come unto Him and make our abode with Him," John xiv., 23.

In Christ's high priestly prayer, xvii. John, 20, 21, he says:—"Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one as Thou Father art in Me, and I in Thee; that they also may be one in Us; that the world may believe that Thou hast sent Me."

Each believer must have his Pentecost.

Like the great doctrine of justification by faith, which until the Reformation had been lost to the Church for fifteen hundred years, and so the great duty of missions to the heathen which by the confession of the late Archbishop of Canterbury had also been forgotten by the Church of England for a like time, and even to the time of his speaking (1897); so this great gift of the Holy Spirit, as an indwelling presence and power in each believer, has been lost sight of, and not in our own branch of the Reform Church alone, but in others.

May God in His great mercy recall His Church to a sense of the power and presence of the Holy Spirit as manifested in the Book of Acts, and other portions of the New Testament, and restore Him to His apostolic status in His high and holy power as the third person of the Blessed Trinity.

THE OUTLOOK HOPEFUL.

I have no fear of the decadence of the Church. With our twenty-five millions of Sunday School scholars and the two millions of voluntary teachers, and the great work that is being done among two hundred thousand scholars of the universities and colleges, we need not have fear for the future Church. True, our own parent Church in England is grievously disturbed just now with dissensions, controversies and conflicts between archbishops and bishops, and bishops and clergy, and clergy and laity, and so with the great branch of our Church in the adjoining Republic, with its 92 bishops and 4,885 clergy, and 758,052 communicants, and so in some of the Colonial Churches, yet this is but passing and in God's good time will come to an end, with a Church purified, united and strengthened for the Master's service. Christ reigns, and to-day throughout the world His name and Church are the operative and controlling forces alike in its civilization, expansion, achievement and aspiration.

MISSIONS.

The first and great obligation upon the Church to-day is that of "Missions," Foreign and Domestic, to fulfil the mission committed to it by our Lord and Master Jesus Christ. The needs in this respect are very great, and while the Foreign have hitherto been, and still are, supreme in magnitude, yet with the wonderful immigration into our Northwest Provinces and Territories, the Domestic is now more urgent—because they are our own people. As a part of us, they are entitled and ought to receive the best we can give them in the municipal, political, social and spiritual way. Giving to either is good; giving to both, better.

Under the new organization, each baptized member of a parish is a member of the Board of Missions, and the good results have been seen in the great increase this year in the contributions over all former years.

Our esteemed friend and distinguished co-worker in all branches of Church work, and especially in the ecclesiastical courts, Mr. Charles Jenkins, says on this subject:—"Canada must be secured for Christ, and this work must be done systematically; the spirit of Christ must energize the Church if the work is to succeed. Let us consecrate ourselves, our purses and powers to this great cause in cheerful obedience to the ascending command, 'Go ye therefore and teach all nations, baptize them in the name of the Father, and of the Son, and of the Holy Ghost.'"

The Rev. Hiram Hull, B. A., says:—"We have a great country of some 1,200,000 square miles west of Port Arthur, a country also to the north of that of unorganized territory of 1,600,000 square miles; a country that is traversed by at least 10,000 miles of navigable water suitable for steamboats; a country that is crossed by thousands of miles of railway, where last year several hundreds of miles of railroad were built; a country that has room enough for all the people within the Dominion, all the people of the United States, and all the people in the British Isles as well, and for all the people of Europe. No wonder

people are coming to us by the thousands and tens of thousands—38,000 people came two years ago, 78,000 last year, and already this year since 5th January over 80,000 have come to us; 250,000 of the people who are in the country to-day, half of the population are composed of thirty-two different nationalities; 45,000 Americans came in the past twelve months.

“We are face to face with the question that the foreign element brings up, and we must settle it as a church—that is, co-operating with our sister churches. We have many provinces west of you as large as Ontario.

“We offer these new homes, and the Government does too. The Government is responsible to these people for their intellectual attainment and for their physical welfare. It is not the duty of the Church to build schools for these people—that we hold to be the duty of the Government; that encourages them to come, whether they are English speaking people or other nationalities, but certainly it is the duty of the Church to bring Christ to the people, and the ministry of this or any other church cannot say, ‘This is none of our affair, we are not our brother’s keeper.’ So while the Government builds railroads, schools, colleges and universities, the Church must be at the forefront with the churches, the preachers, the keeping of the Sabbath day, etc., and see that these people have the Gospel which we are appreciating so much.”

CHANGE OF NAME OF THE CHURCH AND THE PRAYER BOOK.

You will recollect that at the last Session of the General Synod held in Montreal in September last, there was an important discussion whether there should be a new name given to the Church in Canada, but by a bare majority of two, the question received the six months’ hoist, which means an indefinite postponement of the matter.

There was another discussion upon a motion of Mr. Matthew Wilson, K. C., and a memorial of the Diocese of Huron, upon the issuing of a special Canadian Prayer Book, with services adapted to the needs of the country. A number of amendments were proposed, but a conference of those interested in them resulted in the adoption of the following resolution, which was passed by a large majority :

“That it is now convenient and desirable that an edition of the Book of Common Prayer be printed for use throughout Canada, by the action of a joint committee of both houses, and that such prayer book should contain, conveniently arranged, all the prayers and forms of service applicable to and authorized for the use of church services in Canada, and should be issued with the authority of the General Synod and used by the various congregations within its jurisdiction, and that the upper house be respectfully requested to take such action as may be deemed necessary to prepare a plan for the issue of such Canadian prayer book, and that, the upper house concurring, a joint committee of both houses be appointed to assist in carrying out the object of this resolution, and to report at the next meeting of this Synod.”

We have the honor of claiming my very highly esteemed friend, Mr. Wilson, as a member of Christ Church, and we are co-delegates from it to the Diocesan Synod, as we have been to the Provincial Synod, and he is kind enough to say that I was the first person in Synod, as early as 1884, to propose a change of the Prayer Book in its

arrangement at least, adapting it to the conditions of the Canadian Church. Few, if any, approved the suggestion. It got the cold shoulder. Times have changed. Mr. Wilson's views and arguments have now prevailed alike in the Diocesan, Provincial and General Synods, where, I am happy to say, he is recognized as a power in the interests of the Church, and the Church will soon possess a form of this venerated and priceless book, that will be acceptable to all—only enriched, not despoiled of any of the excellencies and beauties that have embedded it in the hearts and minds of the Anglican communion throughout the world.

I have to congratulate you on your beautiful organ, and to find that you have given it a memorial character by dedicating it to the memory of your first rector. Nothing could be more appropriate than the "Pollard Memorial Organ," and I cannot say with how much pleasure I listened last Sunday and this to the sweet singing of the choir—so full of praise and harmony in this your beautiful little church.

Here is a list of Wardens from 1821 to the present.

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| 1821 George Jacob and James Little. | 1863 J. Woodbridge and J. H. Wilkinson. |
| 1822 John McGregor and Jos. Hamilton. | 1864 Thomas Wright and J. H. Wilkinson. |
| 1823 Wm. Elliott and J. W. Little. | 1865 Cyrus Dobson and J. H. Wilkinson. |
| 1824 Wm. Hands and J. W. Little. | 1866 Miles Cowan and Geo. Green. |
| 1825 James Woods and J. W. Little. | 1867 A. C. Ellis and Geo. Jessop. |
| 1826 Geo. Jacob and Ch. Elliott. | 1868 A. C. Ellis and J. H. Wilkinson. |
| 1827 Geo. Jacob and Robert Wrist. | 1869 Gordon McWhinney and A. C. Ellis. |
| 1828 Geo. Jacob and Ch. Askin. | 1870 Gordon McWhinney and A. C. Ellis. |
| 1829 Geo. Jacob and Joseph Woods. | 1871 Gordon McWhinney and A. C. Ellis. |
| 1830 Geo. Jacob and Ch. Askin. | 1872 Gordon McWhinney and A. C. Ellis. |
| 1831 Geo. Jacob and James Woods. | 1873 J. Goddard and John Wright. |
| 1832 Geo. Jacob and J. L. Williams. | 1874 G. O'C. Leech and F. Marcon. |
| 1833 Geo. Jacob and J. A. Wilkinson. | 1875 G. O'C. Leech and T. Marcon. |
| 1834 Ch. Elliott and John Prince. | 1876 G. O'C. Leech and T. Marcon. |
| 1835 Abraham Unsworth and John Prince. | 1877 John Spiers and Arthur Vernor. |
| 1836 Abraham Unsworth and John Prince. | 1878 A. C. Vernor and John Spiers. |
| 1837 Abraham Unsworth and J. B. Laughton. | 1879 T. McWhinney and C. H. Ashdown. |
| 1838 Abraham Unsworth and J. B. Laughton. | 1880 Fred Neal and A. C. Vernor. |
| 1839 Abraham Unsworth and J. B. Laughton. | 1881 Fred Neal and A. C. Vernor. |
| 1840 Abraham Unsworth and J. B. Laughton. | 1882 Fred Neal and A. C. Vernor. |
| 1841 Wm. R. Wood and L. S. Fluett. | 1883 A. H. Nelson and A. C. Vernor. |
| 1842 Wm. R. Wood and Thos. Woodbridge. | 1884 A. H. Nelson and Fred Neal. |
| 1843 Wm. R. Wood and Thos. Woodbridge. | 1885 A. W. Phillips and Arthur Manser. |
| 1844 Wm. R. Wood and J. B. Laughton. | 1886 A. W. Phillips and John Spiers. |
| 1845 Wm. R. Wood and A. K. Dewson. | 1887 A. W. Phillips and John Spiers. |
| 1846 Wm. R. Wood and A. K. Dewson. | 1888 G. W. Mason and John Spiers. |
| 1847 Wm. R. Wood and W. P. Vidal. | 1889 G. W. Mason and John Spiers. |
| 1848 Wm. R. Wood and W. P. Vidal. | 1890 Jos. Leggett and G. R. M. Pentland. |
| 1850 Paul J. Salter and Geo. Bullock. | 1891 Jos. Leggett and G. R. M. Pentland. |
| 1851 Paul J. Salter and Geo. Bullock. | 1892 Fred Neal and G. R. M. Pentland. |
| 1852 Paul J. Salter and Geo. Bullock. | 1893 Wm Grey and G. R. M. Pentland. |
| 1853 Paul J. Salter and Thos. Woodbridge. | 1894 N. McWhinney and G. R. M. Pentland. |
| 1854 Paul J. Salter and Thos. Woodbridge. | 1895 N. McWhinney and G. R. M. Pentland. |
| 1855 Paul J. Salter and Thos. Woodbridge. | 1896 David Tasher and G. R. M. Pentland. |
| 1856 Thomas Woodbridge and John Adley. | 1897 D. T. Carley and G. R. M. Pentland. |
| 1857 Thomas Woodbridge and John Adley. | 1898 O. Pickard and G. R. M. Pentland. |
| 1858 Thomas Woodbridge and John Adley. | 1899 W. H. Grey and G. R. M. Pentland. |
| 1859 Paul J. Salter and John Adley. | 1900 W. H. Grey and G. R. M. Pentland. |
| 1860 Paul J. Salter and Joseph Miller. | 1901 Percy Smiley and David Tasher. |
| 1861 Paul J. Salter and J. H. Wilkinson. | 1902 William Hill and David Tasher. |
| 1862 Paul J. Salter and J. H. Wilkinson. | 1903 William Hill and David Tasher. |

It is said that Mr. Jacob whose name heads the list was the builder of the second church. He used to sit in the pew in front of ours and I see his venerable form before me now quite distinctly. He was perhaps the only man in the Western District who had invested means to leave to his widow and children. He owned the fine colonial house that Mr. Richard Pattinson had erected and which Mr. Prince bought on his coming here. He was a Captain of the militia and a Justice of the Peace. He left a large family and Mr. A. H. Askin, of Strabane, is one of his grandchildren. Mr. Hands, who is next on the list was a most worthy person and the holder of more offices than any other person in the district. He was at different times Judge of Surrogate, Sheriff, Clerk of the Peace, Treasurer of the District, Registrar of Essex and Kent, Registrar of the Surrogate Court, Collector of Customs and Postmaster. He died in 1833 holding several of these offices and was a competent and faithful public servant and I find that he was one of my god fathers which I never knew before.

And, now, heavenly Father, we ask Thy blessing upon our bishops and curates and all congregations committed to their charge, and on all the churches of thy saints throughout the world. Give to our civil rulers a due sense of their responsibility to Thee. Make them faithful to every trust committed to them by Thy providence. And to all Thy people give Thy heavenly grace, that they may forsake their sins and subdue their passions, and restrain the violence of party strife and animosity, and so dwell together in this life, that in the world to come they may have life everlasting.

And, now, recalling the words of the aged Simeon, I could reverently say, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before all people. To be a light to lighten the Gentiles and to be the glory of Thy people Israel."



