

five years' ministry among them he had taught them "the whole counsel of God."

The same cause which forced Mr. Stannage to give up his old Mission of St. Margaret's Bay, forced him likewise to leave Welland, viz., ill-health, and remove to St. Catharines. But removal to a region thoroughly free from ague was the only remedy, and so he applied to the Bishop of Ontario for work. Meanwhile he made a trip to England, with the two-fold object of recovering his health and appealing for assistance in his work. Having engaged a *locum tenens* for the Welland Mission he spent ten months in England, and succeeded in raising some \$2,000 with which he purchased the parsonage house alluded to above. Soon after his return he was appointed to the Rectory of Elizabethtown (including North Augusta, in the Diocese of Ontario). Here he found two Churches, and a good house not quite finished, heavily in debt (about \$1,000), and still in the hands of the donor of the site. He remained in charge of this Mission about three years and a half; and when he left it, instead of two Churches there were five (one being a very beautiful and costly edifice at Lyn), the house was finished, made free of debt, and received as a parsonage by deed to the Synod, and in addition to the site five acres purchased for a glebe. Soon after leaving this Mission, he succeeded (at the Bishop's request) in getting it formed into two parishes, North Augusta being separated from Elizabethtown, the former containing three Churches, parsonage, and glebe; the latter two Churches and a small endowment in land, originally granted by the Crown. Mr. Stannage subsequently secured for this parish a small piece of land at Lyn, adjoining the Grand Trunk Railway, which has since proved quite valuable, and also by a liberal donation, formed the nucleus of a fund by which a beautiful house and grounds very near the Church at Lyn were secured as a parsonage.

In May, 1866, the parish of Kemptville in the same Diocese falling vacant, Mr. Stannage received the appointment. Here if he had been content to consider his own ease and comfort he might have spent the evening of his life in comparative inactivity. The proceeds of a small endowment in land (about \$400 a year) added to his private income, would have afforded him a comfortable maintenance. There was a comfortable parsonage with two acres of land attached, and a very good parish Church, considering the time it was built (1827), both of wood. This constituted the entire Church property of the parish, exclusive of the endowment, and was worth some \$8,000.

But Mr. Stannage soon found that Kemptville was surrounded with settlements containing large numbers of nominal Church people who seldom or never came to the parish Church. The young people in these settlements were growing up in total ignorance of the Church, and were in imminent danger of being absorbed by the various sects whose chapels, or meetings in school-houses, were to be found almost at every man's door. To counteract these adverse influences, and to provide for the proper instruction of these young people, he saw that it was necessary to establish services in almost every settlement. An opportune gift of £200 stg., from an unknown invalid lady in England, enabled him to employ a curate and carry his plan into execution. Services were established and congregations formed by degrees at five different points from three to nine miles distant from the parish Church. The first building taken in hand was St. James' Hall, in Kemptville, for Sunday school and other parochial uses, begun in May, 1868, and finished in about two years. The erection of St. John's Church, Oxford Mills, was begun in 1869, and it was consecrated by Bishop Lewis, in October, 1871. The corner-stone of St. Paul's Church, Marlborough, was laid by the Bishop during the same visit; and it was opened for Divine Service in May, 1873, but not consecrated until November, 1879. In a pastoral issued in the early part of 1872, Mr. Stannage called the attention of his Kemptville parishioners to the necessity of soon replacing St. James' Church with an edifice more substantial and more truly ecclesiastical. The time, however, was not yet ripe for such an undertaking, and it was not till 1874 that the project was seriously entertained. A new impetus was given to the movement by the unexpected and lamented death of Archdeacon Patton, on April 30th, of that year. It was then determined that the parish Church should be rebuilt as "The Archdeacon Patton Memorial Church." Space will not allow our dwelling on the details of the great design now conceived by Mr. Stannage. We must be content with saying that aided by the combined efforts of his parishioners, his English friends, the Patton family, and various Canadian

friends of the late Archdeacon, he has increased the value of Church property in the parish of Kemptville by at least \$80,000. This includes the Memorial Church, worth as it stands at least \$15,000; a beautiful parsonage house at Oxford Mills with five acres of land, worth at least \$7,000; St. Anne's Church, Oxford Station, and St. Augustine's Church, Acton's Corners, beautiful little stone structures, each worth at least \$1,000; besides the other buildings previously named, and an endowment of \$4,000 for the Oxford end of the parish. All this the result of 14 years' labor! Whereas at the beginning of this period from 100 to 150 persons only were reached by the ministrations of the Church each Lord's Day, from four to five times that number are now brought every week within the sound of the Gospel, and are learning to appreciate their great privileges as members of the One Body of Christ; and this notwithstanding that the general population of the parish has diminished rather than increased during the interval! "The field was truly white unto the harvest," and the Lord of the harvest "sent forth laborers into His harvest." We can only echo Mr. Stannage's own words, and say, "God be praised!"

But all too soon for us who survive, though none too soon for him, the end came. Though much of his great design remained still unaccomplished, yet his Lord had need of him, and called him hence. On Wednesday in Easter week, the vestry meetings of the different churches being over, he came to Toronto on a visit to his family, and for over three weeks seemed in his usual health. But about the end of April, his old enemy, *neuralgia*, seized him and caused him much suffering, and this was followed by gastric fever. He seemed, however, to be recovering from this, and, though constantly taking medicine and under the doctor's care, was able to move about. On Wednesday evening, May 12th, he retired at his usual hour with every appearance of speedy restoration to his usual state of health; but about five o'clock on Thursday morning his breathing became difficult, and at nine o'clock in the evening, having retained perfect consciousness to the last, he passed away to his rest, "in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God, and in perfect charity with the world." May he rest in peace, and may our lot be with his in the end of days!

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THIS is the title of a small volume, written by the widely-known Dr. Littledale, and now published by the Society for the Propagation of the Gospel, for general public and for practical purposes it is, in our judgment, the best treatise on the Roman controversy that has ever been written.

For the benefit of our readers who may not be able to purchase the book for themselves, we intend to publish its brief articles in consecutive numbers of the DOMINION CHURCHMAN. We have been led to adopt this course from a growing conviction that it is very important that all our Church members shall be able to confute the specious arguments, or rather statements, which the Romanists, with increasing boldness, are putting forth; and, in the hope that it may tend to allay the stupid prejudices that have been stirred up throughout the country against those who are called High Churchmen. This book, though written by an extreme man, defines the general attitude of the great mass of moderate High Churchmen with reference to the Roman schism.

#### ON CHANGE OF RELIGION IN GENERAL.

To change one's religion, or even one's communion, is a very serious and solemn, nay, a very awful, step to take, whatever that religion may be. On the face of things, it at least looks like a revolt against God's will, since we were born and reared in our first creed without any act or choice of our own, and just as he was pleased to ordain for us. Nothing, therefore, can really justify a change of religion except a reasonable belief, based on sufficient evidence, that we shall be certainly obeying God's will better than formerly, and that by knowing more truth about Him and His laws than we did before. If, for some reason or other, a man found that he could not make a living in England, because his trade has fallen off, or there were too many hands engaged in it, he would probably cast

about to see if he could better himself by emigration. He would be a very foolish person, however, if he were to break up his old home, and put himself to all the great cost, inconvenience, and delay of a long voyage, and subsequent settling-down in an unknown country, on the mere chance that he might do better in Australia, or Colorado, or Brazil. He would be bound to inquire about a great many things first, such as as whether there were any demand for his kind of work, whether the climate would suit his constitution, what the rate of wages, and the cost of provisions and other necessities, might be, whether the laws of government were such as could be trusted to protect his life and property. It has very often happened to unfortunate emigrants to be lured to ruin and death, by trusting, without examination, to the golden pictures of interested emigration agents; yet, on the whole, some pains to inquire into such important details are usually taken by intending voyagers. But the reverse is the case too often in the far more weighty concern of changing one's religion, which is far too rarely the result of careful thought, devout prayer, and serious inquiry.

#### ONLY VALID GROUNDS FOR A CHANGE.

Whenever any one, therefore, is solicited by others, or inclined for himself, to leave the Church of England for the Church of Rome, he is bound first, as his plain duty towards Almighty God, who placed him where he now is, and to his own conscience, to ask these questions before deciding to make the change:

1. Shall I know more about God's will and Word than I now do?
2. Shall I be more likely to obey that will as He has been pleased to declare it?
3. Shall I have a surer warrant than now that I shall have access to those means of grace which God has ordained for the spiritual profit of His people?

These are the really cardinal points in the inquiry; for the question is not one of *liking*, but of *duty*. All appeal to any matters besides, however they may strike our taste, our imagination, or our fancy, is out of court. For example, it is of no use to employ the greatly *superior numbers* of Roman Catholics as an argument, for Buddhists are twice as numerous, and some centuries older. And we have to remember that our responsibility for evils in a communion which we choose for ourselves differs both in kind and degree from that for evils in one where God has placed us.

#### BOOK NOTICES.

ROUGE ET NOIR.—Toronto, May, 1880. We have received another number of this lively little brochure with considerable pleasure. It contains a good, smart article on "Confusion of Terms." The proposal to amalgamate the new "Divinity" with "Trinity," is even more ludicrous and contemptible than would be a similar proposal to amalgamate Nashota with Oxford. For them to "unite" would be just as absurd. We are much puzzled to know how it happens, however, that the conductors of "Rouge et Noir" display no more courtesy to their friends than to their opponents. Surely a more courteous mode of putting forth their little grievances would answer their purpose just as well. In the latter half of the article on "University Questions," especially, there are an amount and a species of assumption which, if persevered in, will infallibly lead to *bumptiousness* and flippancy. Nor can we understand that the corporation "Trinity" is the "servant of the University," in in such a sense as merely to "reflect their feelings." What about carrying out the principles embodied in the charter, the statutes, with the intentions of the founders?

#### Diocesan Intelligence.

##### NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

HALIFAX—The Lord Bishop held his general ordination in his own chapel in Halifax, on Trinity Sunday, when the following were ordained: