

Amherst Head, or Nappan. In 1838 his ministrations extended to Bay Verte. An appointment having been made to Westmoreland in 1845, he gave up N.B., and turned his attention to the Joggins, Minuote, and Maccan, often riding on horseback 24 miles to the Joggins on Saturday afternoon, in all conditions of the weather, holding service there Sunday morning, at Maccan in the afternoon, and Amherst in the evening.

The site first occupied by Christ Church was about one mile from the present town. Mr. Townsend having succeeded in obtaining the bishop's sanction to remove it to Amherst Corner, which in 1846 had become by far the more important "corner," he had the brick walls taken down and removed to the present site, assisting himself in carting the material, for he never spared himself in any necessary labour in behalf of his loved church and people. The new edifice was consecrated June 27, 1847. Under his ministry it has from time to time been enlarged and improved—in 1877 by a beautiful new chancel—until it came to be one of the model churches of the province. Other churches built through his instrumentality were: St. George's, Pugwash (bought from the Universalists), opened for C. of E. services Sept. 17, 1837; St. Luke's, Bay Verte, Aug. 8, 1841; St. Paul's, Maccan, Jan. 1, 1854.

The late Canon was held in high esteem by the late Bishop Binney, who, in 1874, appointed him Canon of St. Luke's Cathedral, Halifax. His assistants here at various times have been Revs. J. D. Browne and D. C. Moore. In 1833 he chose Rev. V. E. Harris, rector of Londonderry, his vicar, and retiring from the active duties of the rectorship, went to Bushey, Herts, near London, England, where he remained in the household of his niece, Miss Townshend, until her death in 1893. While there, he engaged in Church duties as long as health permitted. Both sight and hearing became, however, quite impaired, and in 1898 he had a severe attack of la grippe, from which he never fully recovered. During the ten years of absence from his Amherst parishioners, he continued to bear them in loving remembrance, and as often as the New Year's service in Christ Church recurred, the vicar read a touching and affectionate letter from their beloved rector. Since returning to Canada to spend the evening of his life among his children, he has been most of his time in Montreal, with his daughter, Mrs. St. George, but also visited at Halifax, Amherst and Parrsboro. Though quite feeble, he persisted in coming from Parrsboro to Amherst about three weeks before his death, remaining at his son's, J. M. Townshend, Esq. At his bedside in his last moments were: J. M. Townshend, Mrs. St. George, and Mrs. C. J. Townshend. Canon Townshend married Miss Marianne Kinnear, of Halifax (sister of the late Mrs. J. S. Morse and Judge Kinnear), who died in 1897, leaving one child, Mary, now deceased, who was married to J. W. K. Johnson, Halifax. Canon Townshend's second wife was Elizabeth L., daughter of Hon. Alex. Stewart, C. B., and sister of Col. C. J. Stewart, Mrs. Bliss, Westmoreland, the late Mrs. R. B. Dickey, and the late Mrs. Clerke. She died in 1881. The children by this marriage were: George S., merchant, Philadelphia, deceased; Dr. Alexander Stewart, Parrsboro; Judge Charles J., Halifax; Capt. Wm. H., now at sea; Flora S., wife of P. W. St. George, C. E., city engineer of Montreal; J. Meuley, Q. C., superintendent and recorder of Amherst; Cecil Wray, deceased. On Sunday evening, Rev. Mr. Harris, who has been like an affectionate son to the Canon, made touching reference to the loss which the church and his parishioners had sustained, and paid a high tribute to the virtues of the deceased; he also gave some interesting facts taken from the rector's diary. He had baptized in the parish of Amherst just 1,200 persons, solemnized the marriage of 720 couples, and conducted services at 875 funerals.

After the evening service a meeting of the churchwardens and vestrymen was held, at which it was "Resolved, that the wardens and vestrymen, now met for the first time following the death of the Rev. Canon Townshend, the long beloved rector of this parish, record their admiration of his honourable, successful and generous career, and their appreciation of his faithful and loyal services, not only to this parish, but to the Church

in general, for whose interest and advancement his life has been devoted." "Resolved, that, while we extend our heartfelt sympathy to the sorrowing family in their bereavement, we can have the gratification of pointing them to a completed life, and of offering them the solace of looking back to a father who for sixty years was rector of one parish, and who spent over half a century in active service, retaining the affection of his parishioners to the end."

The remains lay in the chancel of the church from early on Monday evening to the time of the obsequies, Tuesday afternoon, and were viewed by hundreds of people. They were enclosed in a casket of solid oak. The canonical vestments were worn, a chalice was placed in the folded hands, and many cut flowers and floral emblems were placed in and about the casket by the hands of loving relatives and friends. At the funeral service the church was crowded to the doors. The Bishop of Nova Scotia and twelve clergymen of the church were present, viz.: Very Rev. Dean Gilpin, D.D., Ven. Archdeacon Kaulbach, M.A., Truro; Revs. J. R. Campbell, R.D., Dorchester, N.B.; G. D. Harris, La Have; E. B. Hooper, Moncton, N.B.; D. M. Bliss, Westmoreland, N.B.; C. Wiggins, B.A., Sackville, N.B.; S. Gibbons, Parrsboro; W. C. Wilson, Springhill; A. M. Burt, Pugwash; C. H. Fullerton, Petitediac, N.B., besides the vicar, Rev. V. E. Harris, M.A., R.D.

At 9 a.m. the Holy Communion had been celebrated, and at 3 p.m. the clergy, preceded by a cross-bearer, entered the west doors and proceeded to the chancel, where the first part of the burial office was said by the Bishop, Dean and Vicar. The procession to the grave was as follows:

Amherst Band.  
Masons.  
Ministers of Other Churches.  
Vestry and Wardens.  
Vicar.  
C. of E. Clergy.  
Bishop Courtney and Dean Gilpin.  
Hearse and Pall-bearers.  
Mourners.  
Public.

The pall-bearers were: Archdeacon Kaulbach, Revs. Bent Wilson, Hooper, Campbell, G. D. Harris. Among the mourners in the church or procession were: Judge and Mrs. Townshend, J. M. and Mrs. Townshend and son, Dr. Townshend and son, Mr. and Mrs. St. George, Miss Johnson, Rev. D. Bliss, Senator Dickey, J. Dickey, C.E., Mrs. A. R. Dickey, Cecil Parsons, C.E., Dr. Bliss, B. D. Bent, Rev. C. Wiggins, H. A. Hillecoat, George Hillecoat. Col. C. J. Stewart, Halifax, brother-in-law of deceased, was unfortunately prevented from being present by a severe attack of bronchitis, which has confined him to his house for the last fortnight.

The procession, which included a large number of persons in carriages and on foot, was one of the most imposing seen here for a long time. A large number of the members of Acacia Lodge, A. F. & A. M., of which the Canon was a valued member, and to which on many successive St. John's Days he had ably discoursed in the church, were in the procession. Solemn marches were played on the way to the burial ground, where the remains were deposited among those of so many of his parishioners for whom he had performed the last rites. The Church service here was read by the Bishop and Archdeacon, and the Masonic by Rev. V. E. Harris, chaplain of Acacia, and Grand Master McCoy. Business in town was suspended and the shops were all closed during the funeral, by request of Mayor Curry.

#### MISSIONARY MEETING AT TRINITY COLLEGE, TORONTO.

A meeting of the Missionary and Theological Association of Trinity College was held on Monday evening, October 28th, in Convocation Hall. A large number gathered together there to hear the Lord Bishop of Kentucky and Mr. Silas McBee, who had come to Toronto in order to be present at the Convention of the St. Andrew's Brotherhood, which had just been concluded. The Provost of Trinity was in the chair (the bishop

of the diocese being absent through temporary illness), and after the usual opening exercises he cordially welcomed the two distinguished visitors from the neighbouring republic in a few well-chosen remarks. Mr. McBee, who was the first speaker, commenced by saying that man's education cannot be considered complete without its taking into account his future destiny. Such, he said, was the chief aim and object of such an institution as Trinity University, and such he declared to be the aim and object of another similar institution in which he was greatly interested, viz., the University at Swannee, in Tennessee, which was founded 26 years ago. This university is situated half-way between Chattanooga and Nashville in Tennessee, on the top of a high hill and in the midst of a primeval forest. Both were centres of Christian teaching, and more than that, they were both Church universities where the teaching was carried on on definite Church lines. He gave a very interesting account of the early history of the Church University at Swannee, of its early struggles and of its ultimate success. Twenty-six years ago three bishops determined to start a seminary in Tennessee, and leave was obtained from Washington, by whom a grant of 10,000 acres of land was given. The breaking out of the Civil War put an end, for the time being, to their project, but at its close the work was carried on and completed, and instead of the marble corner-stone which had been laid in the presence of 10,000 people just before the war broke out, and which had been shattered into a thousand pieces by the cannon shot, a plain wooden cross was erected and one stone building was put up. The young Bishop of Tennessee began the work of the university with two professors and nine students. At the end of the 2nd year there were 100 students, all of whom were badly off. Despite the fact that the university had no money endowment, as time went on things went well with it, so that at the present time there are now in residence there 300 students, and they have three stone buildings all well fitted and furnished, with its graduates scattered all over the Southern States. This place has got such a good reputation now that despite the fact that it is a Church university, yet many dissenters go there. It is now a power for good in the land, and although it has no money endowment it possesses a priceless endowment in men of culture, of refinement and learning. The Lord Bishop of Kentucky, who followed, in the course of a most eloquent address, gave further particulars concerning this university, of which he is the Chancellor. He declared that everything therein was guided by the principles of the Anglo-Catholic Church. No dissenting chapels or grog shops were given an inch of room upon the whole of the 10,000 acres possessed by this university. The bishop went on to say that all Church universities should be imbued with the missionary spirit, which is the spirit of Jesus Christ. He deplored the fact that the spirit of heroism appeared, to a certain extent at least, to have departed from the Church, and then he mentioned the names of several missionary heroes of the Church in days gone by, speaking particularly of Bishop Patterson. The Church, he declared, needed her best and most matured sons in the mission field, where they might carry the flag of the Cross in the forefront of the battle. Instead of that we see, too often, the young, the inexperienced and the weakling at the front bearing the brunt of the battle, whilst the leaders in the Church stayed behind in the rear. The missionary spirit, he said, was in the Church, but it slumbered, and the reason why it was so was because so little is known by the rank and file of the members of the Church concerning the actual work in the mission fields. News of the battle is necessary to stir up zeal. The actual work done by missionaries in the field should be kept constantly before the Church at large. When the speaker was a rector in a large town he and six of the other clergy in the place agreed to preach a missionary sermon once every month in their respective churches, giving actual details of what was going on in the various mission fields. These sermons did much good, and an active missionary spirit became prevalent throughout all their different congregations. The clergy of Toronto and elsewhere should take more interest themselves in the missionary work of the Church and strive to instil the missionary