

In 1812, the population was estimated to be 70,000, and and still the number of clergy was not increased beyond the five before mentioned. The pioneers of the work in Ontario were the Rev. John Stuart, who settled at Kingston, 1784, and the Rev. John Laughorne at Ernestown in 1787. These were followed by the Rev. Robert Addison, at Niagara in 1792, and the Rev. George O'Kill Stuart, son of the former Mr. Stuart, at Toronto in 1801. To these were added, as before stated, the Rev. J. Strachan in 1803, as Rector of Cornwall and master of a grammar school there, "in which many of the most distinguished colonists received their education".

#### TWO PIONEERS.

The Rev. John Stuart, the father of the Church in Upper Canada, was a fine character. Born in Virginia in 1736, of Presbyterian parents, he joined the Church, on conviction. He was ordained in England in 1770, and after seven years of Missionary work among the Mohawks, became Chaplain to the forces, and embracing the cause of the Loyalists, settled after the war, at Kingston. He made annual missionary tours, 150 miles east to Cornwall, and as far west as the Indian settlement on Grand River, Niagara. He is described at this time as a very fine elderly man of lofty stature and powerful frame, and stately bearing. No clergyman could be more universally beloved than he was by his own people, and between him and members of other religious communities was always a kindly feeling. He died in 1814, at the age of 75.

The Rev. John Langhorne, the second missionary of Upper Canada, was a Welshman. He was a most faithful and self denying missionary, a man of marked originality. Appointed to the Bay of Quinte, he says "Four fifths of his people were dissenters of nine or ten different denominations". Within five years he succeeded in opening eight places of worship, in his parish. These he visited regularly on foot, his knapsack on his shoulders; he never kept a horse. He used to call on every new family that came into the district, and so won many strayed ones back to the Church. At every service he catechized the young, and taught them their prayers, in the face of the congregation. He enforced the strict discipline of the Church, excluding evil-livers from the Communion. He had a strong dislike for all dissenters; Roman and Protestant; he could not eat with their ministers, nor walk on the same side of the road. But in spite of his eccentric ways, and being "so little acquainted with the world", as was said; he was universally respected as a conscientious, humble-minded, earnest missionary, whose labors left their mark in many a home. After twenty-six years toil, he resigned the work in 1813, through broken health.

#### REV. JOHN STRACHAN.

But it is time we pass on to Rev. John Strachan, the true hero of our story. In 1812, broke out the war with the United States. In the same year, Mr. Strachan was appointed Rector of Toronto. A story is told of the voyage up the Lake. An American cruiser was seen bearing down on the little passenger vessel. "We must surrender," said the captain. "No, we must fight," said Mr. Strachan.

So Mr. Strachan took command of the ship, and the captain went below to look after the ladies. Happily for all concerned, the cruiser turned out to be a British vessel. But the story marks the man.

Then follows in history, the Battle of Queenston Heights, when General Sir Isaac Brock swept the American Army out of Canada, though he fell mortally wounded in the hour of victory. Dr. Strachan was the chief worker in starting the "Loyal and Patriotic Society", for relief of the families of the killed and wounded.

In 1814, the Americans captured Toronto, and Dr. Strachan was chief of the deputation to arrange the terms of capitulation. To his outspoken fearlessness before the American General, was due the preservation of the life and property of the citizens. This explains the chivalrous regard in which he was ever afterwards held.

Next year, the war closed and other work began.

#### FILLING UP THE LAND.

Now came the onrush of immigration. The soldiers who came to fight, remained as settlers. Their report of the fertility of the land, brought others. By 1822, the population had arisen to 160,000. During this period, the number of clergy also increased, so that in 1825, they numbered 22; but marvellously inadequate to reach the people with the ministrations of the Church. This was due, partly to the inertness of the Church itself. This was before the days of the revival of Church life. The government was expected to provide church ministrations; and as no special pressure was brought to bear upon the authorities, nothing was done.

It was true that in early days, by an Act of 1791, land was set apart for the endowment of a "Protestant clergy". But for a long time, the land was unproductive and valueless. However, in 1818, when application was made for the use of the land for support of Church of England clergy the appropriation was opposed by the dissenters who had become, in the meantime, a strong element in the country. Arrangements were made by which, Presbyterians and others might share in this endowment. In 1836, forty-four Church sections were endowed from this source. But at last in 1854 the whole property with this exception, was alienated from religious purposes. The efforts to utilize this grant were the cause of much bitterness against the

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