

## The First Missionaries in the Bay of Quinte District *Euphemia Terrill, Toronto.*

THERE has been a good deal of controversy about when and where the first churches were built in the Bay of Quinte district, but the premier entry in the old register of Rev. John Langhorn pretty well settles the question. He was reliable, and wrote on the spot, and at the time. In his register of 1791



ARCHDEACON GEORGE O'KILL STUART, 1812-1862.

comes this entry:—"The new Church of St. Paul's, Fredericksburgh, was opened for Divine service for the first time on Christmas Day, 1791. This is, perhaps, the first church that ever was built from the ground solely for the Church of England, excepting one of the Mohawk Churches lays claim to seniority. (Signed) John Langhorn, Episcopal Missionary.

That entry disposes of the claims of St. John's at Bath as the first, though it is now standing and in use. It was first used three years later than St. Paul's, which was a log church, and was destroyed by fire on Christmas morning, 1816 or 1817. It was followed by the second—a frame church—in 1820, it is believed. This, in turn, gave place to the present neat brick church, erected in 1876.

In 1784, Rev. John Stuart, U.E. Loyalist, paid a visit to the Bay of Quinte district, where he found some Mohawks were settled, and were building houses and laying the foundation of a new village, called Tyendinaga. However, he did not settle in one place till 1785, when he finally removed to Cataragui, where he obtained a grant of two hundred acres of land. His parish was 200 miles long. He occasionally officiated at the Mohawk village, Bay of Quinte.

Rev. John Stuart measured 6 ft. 4 in. He was playfully styled "the little gentleman." He was the first Christian minister who settled in the province. He was appropriately styled the "Father" of the Church in Upper Canada. He was born in Pennsylvania of a Presbyterian family from the north of Ireland, but took orders in the Church of England. He was ordained in London. He found himself an ardent Loyalist. In 1781, at the time of the American Revolution, he came to Canada. There were then not more than one hundred Anglican families in Upper Canada. For the first few years Dr. Stuart held his weekly services in a room at the barracks in Kingston. St. Paul's Church was built in 1789 at Kingston, was burned down, and in 1884 rebuilt speedily. Archdeacon Stuart's tomb can be found in St. Paul's Churchyard.

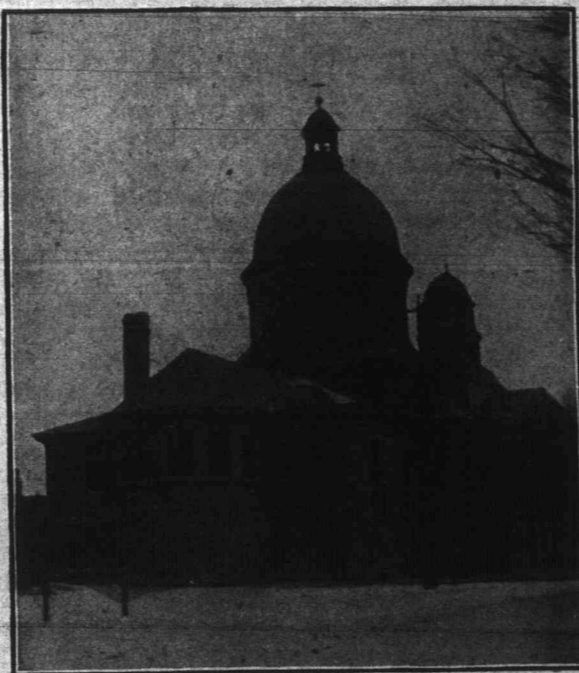
Rev. John Langhorn previously mentioned, was the first regularly-sent Church of England missionary to Upper Canada. He was a native of Wales, educated at St. Bees College, Cumberland, England. He was sent to Canada by the S.P.G. in England. He reached Kingston in 1786, and at once proceeded to his mission field on Bay of Quinte, with headquarters at Bath. He remained in this country till 1813, when he left Canada for his native land. It is said that the vessel on which he was returning was wrecked and all on board were lost. His real mission field had been Ernestown, now Bath, and Fredericksburgh, but he made trips in all directions, especially through Prince Edward County and those parts of Hastings County then settled. He divided the County

of Lennox into parishes. He was the first clergyman west of Kingston authorized to solemnize marriages, but insisted that the contracting parties must come to one of his churches before 12 o'clock in the day. I have read that his marriage fee was one penny. The original record of his marriages is now in the custody of the officials of the Kingston Diocese. Through my membership in the Ontario Historical Society I am the possessor of copies of his register, also of Rev. George O'Kill Stuart's register of St. John's Church, Bath, who succeeded him.

It is needless to say that when this missionary work began the entire district was without roads or bridges of any consequence. It is said that Rev. George O'Kill Stuart always made his journeys on foot, summer and winter. He could hardly have done otherwise, as few people had even stables and feed for a horse if he had possessed one.

The pioneer missionaries of this province, a century or more ago, underwent very great privations and hardships, but they endured them all cheerfully from a sense of duty to God and their fellowmen.

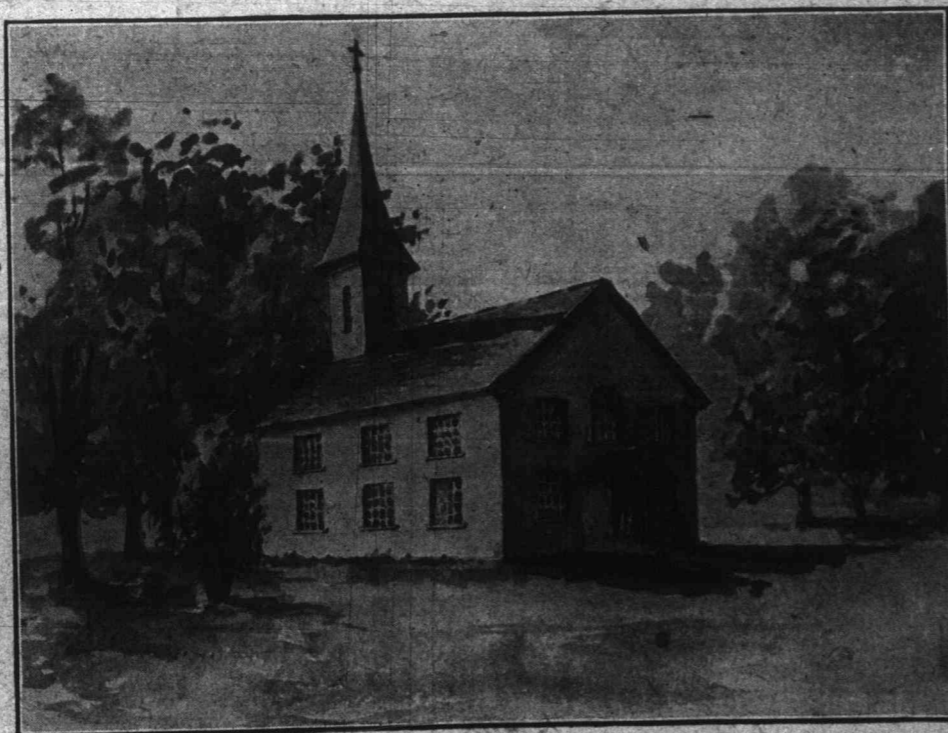
The Mohawk Church in Tyendinaga was erected about the same time as the church on Grand



ST. GEORGE'S CATHEDRAL, KINGSTON.  
(Present edifice.)

River, which was about 1816. The Rev. John Stuart was employed by the S.P.G. as missionary to the Mohawks, and the same society donated the sum of £30 sterling to pay a teacher to instruct the Indian children. Rev. Mr. Stuart lived at Kingston, and could only pay occasional visits to the Indian village. A Catechist was employed to give religious instruction. Mr. Stuart had the appointing of the teacher, Mr. John Binger, whose descendants now are living in Belleville. He is the first teacher of which we have record, but it is difficult to find the exact date. He was actuated in taking the position by a true missionary spirit. He ceased to be teacher to the Mohawks some time in the latter part of 1795. The next teacher was Mr. William Bell. However, the Mohawks did not appreciate the advan-

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OLD ST. GEORGE'S, KINGSTON, 1791.

## Two Bishops on Christian Unity

"MORE than ever before, I am sure, there is in our hearts a longing to get nearer to those whose brothers we are in Jesus Christ. And there is a growing feeling that nothing but prayer will heal the schism, for it is out of prayer that there will come the spirit of conciliation and concession—a spirit that beneath the mutual surrender of things that separate will most certainly discover the truth that binds. There is danger in this, some of you will say. I know it. And yet, if, in the great adventure of the soul, we never dare to 'live dangerously,' as Nietzsche puts it in his arresting way, we shall not soon reap the great reward that is awaiting us.

"Subject, therefore, to the conditions which I will proceed to state, I am prepared to sanction the holding of special services of intercession in the Church, in which the ministers of other religious bodies are invited to take part.

"(1) It must be clearly understood that whatever is done along these lines is done under authority of the Bishop, and upon this occasion only. The sanction which I now give must not be understood as having any general application, nor must it be taken as establishing a precedent for the holding of other kinds of united services.

"(2) Such services must be genuine services of intercession for this particular purpose, and are not to be turned into meetings for the delivering of sermons and addresses. It is to pray for the re-union of the visible Church that we are asked to come together, and not to talk about re-union. With that end in view, the order of service will be confined to the offering of prayer, to the reading of suitable passages of Holy Scripture, and to the singing of hymns.

"(3) The prayers used at such services must be liturgical in form and character. These may be selected from the Book of Common Prayer, either in its authorized or amended form, or from any collection of prayers for Christian Unity that have been put forth by authority in the Church.

"You will understand, I am sure, that it is only after much anxious thought that I have said this to you. It has been borne in upon me—and more than ever of late—that the Church of England ought to do something more definite in connection with this great problem. For years we have been talking about it, and praying for it among ourselves, and now the time has come, it seems to me, for the Church to take a forward step. If it is true that, as Sir John Mott has said, 'the greatest need of our generation is that of apostles of reconciliation,' then let us of the Anglican Communion ask God to give us the grace of that apostleship. Its exercise will not compromise our principles, but, on the contrary, give to them a deeper and fuller meaning. We shall discover in it the crown of catholicity."

THE BISHOP OF FREDERICTON.

The Bishop of Toronto, preaching in St. Alban's Cathedral on "Christian Unity," and basing his remarks upon St. John 17:21, said that the text must mean, amongst other things, oneness in spirit in the prayer for all conditions of men; and oneness of inner purpose where the Kingdom of Christ and its extension is concerned. But the main thing that this text must mean is a oneness of outward, visible expression both of the inner unity of the spirit and the inner purpose of the component part, which together would constitute the Divine Ideal. The Bishop likened the Ideal to a strategic objective in the recent war, in defence of which the enemy had thrown up four strong and almost impregnable defences, and said that the Divine Ideal was hedged about (1) with ignorance strengthened by indecision, (2) by prejudice strengthened by bigotry, (3) denominational jealousy strengthened by spiritual pride, and (4) an individual uncompromising adherence to religious upbringing.

The Bishop deprecated individual attempts to afford manifestations of Church union and to force such union, as resulting in misunderstanding, confusion, and defeating the very end sought for. No individual is charged with the responsibility of speaking for the great body to which he belongs unless specially chosen so to do and after receiving a mandate from that body. Hence, the action must be corporate and not individual.

THE BISHOP OF TORONTO.