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# CHURCH CHRONICLE

FOR THE

## DIOCESE OF MONTREAL.

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“Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both.”

HOOVER. Bk. V. c. 21.

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Vol. II.—No. 11.]

MARCH, 1862.

[2s. 6d. PER. AN.

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### CHURCH SOCIETY.

The Quarterly meeting of the Central Board will be held on Tuesday the 11th March, as the day first appointed is Ash Wednesday; and Wednesdays, during Lent, will be inconvenient to many of the clergy, who have services on these days.

### NOTICES OF CONFIRMATION.

The Bishop intends (D.V.) to visit the Missions of the Gore, Morin, Onslow, Clarendon and Chambly, the latter end of May; Lachine, Mascouche, and New Glasgow, in the early part of June; and Sabrevois, Clarenceville, Philipsburg, Bedford, Stanbridge, Frelighsburg, Dunham, Cowansville, Sutton, Potton, Brome, Froste Village, Stukely and Waterloo, during the months of July and August. Due notice of the exact days will be sent to each Incumbent. This will complete the fourth course of Confirmations for the Diocese, since the Bishop's consecration in 1850.

### ALTERATION IN THE LITURGY.

The Bishop has received from his Excellency the Governor General a copy of a circular from his grace the Duke of Newcastle, Secretary of State for the Colonies, informing him, “that it was on the 6th of January last ordered by Her Majesty in Council, that in all Prayers, Litanies, and Collects, for the Royal Family, the words “Albert Edward Prince of Wales” be inserted instead of the words “Albert Prince of Wales.”

The Bishop has therefore to require that all the Clergy officiating in this Diocese take care that such alteration is made in the margins of the Prayer Books used in the several churches.

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The Rev. J. B. Davidson, B. A., of the University of Bishop's College, Lennoxville, has been licensed by the Bishop as Assistant Minister to the Rev. Canon Reid, D. D., Rector of Frelighsburg.

REPORT OF COMMITTEE ON RURAL DEANS APPOINTED BY  
THE SYNOD.

At a meeting of the Committee on Rural Deans held in the Cathedral School House on the 22nd January, 1862, there were present the Rev. Messrs. Flanagan, Wetherall, O'Grady, Slack, Lonsdell, D. Lindsay.

It was moved that the Rev. Mr. Flanagan take the chair, and that the Rev. D. Lindsay act as Secretary.

The object of the Committee being to prepare instructions for the performance of the duties of Rural Deans, the following resolutions were adopted :—

1. The Rural Deans to consider themselves as officers of the Bishop, receiving the'r commission from him, and reporting the proceedings of their Deaneries to the Bishop, through the Archdeacon.
2. The duties of the Rural Deans in their several deaneries shall be, to hold a ruri-decanal meeting once every year. Special meetings may be called by them at the desire of the Bishop.
3. Each Rural Dean at the annual meeting of his deanery, shall submit a report of such statistics connected with the different missions or parishes, as he shall have been able to collect from the clergymen and churchwardens in their several cases.
4. The Rural Deans shall collect such statistics as the Bishop may direct.
5. That such reports shall be presented at the ruri-decanal meeting previous to being forwarded to the Archdeacon.
6. That all matters relating to the boundaries of parishes or the erection of new ones, be referred to a ruri-decanal meeting.
7. That the Rural Deans shall have no power of interference on their own mere part in matters of discipline in any parish or mission. That all such matters shall be referred to the Bishop to be dealt with, as he shall think proper.

J. FLANAGAN, *Chairman.*

DAVID LINDSAY, *Secretary.*

Letters were received from Archdeacon Scott and the Rev. Mr. Neve, who were unavoidably detained from attending the Committee.

DEANERY OF HOCHELAGA.

The Church of England Missions in the Deanery of Hochelaga have lately been the scene of a number of interesting services and meetings. The Society for the Propagation of the Gospel, which has for so many years nourished the Church in this Colony, having again, with generous liberality expressed its intention to assist in the formation of local endowments, the Rev. G. de Courcy O'Grady, Rural Dean, has been kindly visiting the several congregations for the purpose of promoting this important object, on the successful carrying out of which will depend in great measure whether the ministrations of the Church shall be continued amongst us. It was my privilege to be present at the meetings held at Kildare and Berthier, where a most commendable spirit was manifested and a ready willingness was shewn to engage in the good work.

The people of both of these Missions have just been engaged in providing parsonages and glebes, which strained their resources to the utmost; and it is highly creditable to them, and showed how much they valued their religious privileges, that they should so soon enter upon another movement requiring many sacrifices at their hands. The Rev. the Rural Dean addressed each meeting with earnest and moving words: subscription lists were opened and liberal contributions were promised. These meetings are one of the results of the recent organization which his Lordship the Bishop, with such fatherly thoughtfulness and care, has established in the Diocese, and they will be found very useful in leading the various congregations which are so isolated in this part of the country, to feel that they are members of the Church, and that they can cooperate together in extending the Redeemer's kingdom.—*Montreal Gazette.*

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#### SUNDAY SCHOOL.

Soon after three o'clock on Sunday, Feb. 2, the Cathedral was filled in every part by children and teachers of the various Sunday schools. The service commenced at half past three. The prayers were read by the Dean of Montreal, and the Rev. Canon Thompson, and the lessons by the Rev. J. Ellegood. The Lord Bishop preached the sermon from 1 Cor. xiv. 8, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" His Lordship opened with a reference to the occasion, and the large increase there had been in the schools, and after unfolding and illustrating the text, pressed earnestly upon his hearers the importance of giving faithful instruction in all points of Christian doctrine, as found in the word of God, and presented in the standards of the Church. Three could not have been less than fifteen or sixteen hundred scholars and teachers present on the occasion.—*Echo.*

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#### CONFIRMATION.

*St. John's.*—The Lord Bishop of Montreal administered the rite of confirmation to fifty-three candidates, (21 males 32 females,) in the Parish Church at St. John's, on Sunday, 16th February. Morning prayer was read by the Rector the Rev. H. Darnell, M.A., and the Rev. J. Irwin, M.A., of Montreal, late Rector. The Bishop read the Ante-communion, and the Rev. Canon Bancroft, D.D., also a former Rector, the Epistle, and Preface to Confirmation.

His Lordship's address was founded upon the Lessons and Epistle and Gospel, and pointed out the nature and importance of the rite, and the solemn obligation it laid upon the candidates. He dwelt upon the creation of the world in the 1st lesson, and passing to the fall of man, showed the necessity of a new creation of the natural heart by the Holy Spirit. He was listened to with the greatest attention by a congregation of 550 persons, and especially by the candidates, who seemed, by their serious demeanour, fully to understand the solemnity of their position.

At the evening service the prayers were read by the Rev. Canon Bancroft, D.D., and Rev. B. P. Lewis, B. A. The Bishop preached from

Romans xv. 4, vindicating the Inspiration of the Bible, and exposing the oppositions of science, falsely so called.

It was an important and highly interesting season for St. Johns. The addition of fresh, active members to the church, the presence of the Lord Bishop, and of three successive Rectors, teaching the lesson that, in the midst of changes, the Church of God is secure, and its course onward to the accomplishment of the Divine glory.

*Christieville* —The afternoon of the same day the Lord Bishop preached in Trinity Church, from John ii. 23, 24, 25. The prayers were read by the Rev. J. A. McLeod, M.A., Incumbent, and the Rev. J. Irwin, M.A. Two hundred or more were present.

*Lacolle*.—On Monday, the Bishop dined at Mr. C. Pierce's, and afterwards left St. John's for Lacolle, where he was the guest of Mr. and Mrs. Bowman. On Tuesday, notwithstanding a very severe snow-storm, there was a very good attendance at morning service at the Church, and twenty-one candidates, 6 male and 15 female, were presented by the Rev. C. A. Wetherall for Confirmation. The Bishop returned to Montreal in the evening.

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*Mission of Hemmingford*.—A Soiree in aid of St. John Baptist Church, in the above mentioned Mission, was held on the 7th inst., in a new brick building opposite the Church, and proved to be a most pleasant gathering to the members of the Church and their friends. The room was tastefully decorated with flags, pictures, mottoes and evergreens. The tables were long and capable of sitting 80 persons at a time, and were graced with a superabundance of all kinds of edibles, contributed by the ladies of the congregation. After partaking of the excellent refreshments, the party, consisting of over 150 persons, retired to an adjoining school-house, where a most instructive and interesting lecture was delivered by the Rev. J. Irwin, of Montreal. The subject, "The Ancient Irish, their Religion and Institutions." The speaker took occasion to point out the <sup>independence of the</sup> Ancient Irish Church of the See of Rome, the causes of its decline, the defects of its administration after the Reformation and its present missionary vitality. The proceedings were closed by a vote of thanks to the lecturer, and by singing the National Anthem. The proceeds of the Soiree amounted to nearly \$70. This, with a few subscriptions which have been promised, will, we are happy to say, free the Church of debt.—*Echo*.

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#### MISSIONARY EFFORTS IN THE EASTERN TOWNSHIPS IN THE DIOCESE OF MONTREAL.

Some account of the progress which the Church of England is making in this important portion of the Province cannot, we think, fail to be interesting to our readers. By the Eastern Townships we understand that section of the Lower Province which lies between the Seigniories on the South side of the St. Lawrence and the American Boundary Line. Of these we believe there are upwards of 80; the larger number by far being found within the limits of the Diocese of Quebec. The more recently

settled of these Townships are principally occupied by French Canadian emigrants from the Seigniories, and not a few are still a wilderness. The Protestant Townships are those which lie chiefly to the West and South of the St. Francis river, among which are included those situated in the recently formed Deanery of Bedford in this Diocese: viz.: St Armand (West and East), Sutton, Potton, Bolton, Stukely, Shefford, Brome, Dunham, Stanbridge, Farnham, Grauby, Milton, and Roxton.

Last week, it was our privilege to attend Meetings in connection with the Diocesan Church Society, held at six of these Parishes or Missions, and we propose, very briefly, to give our impressions of the work which is being done in the various localities.

*Pigeon Hill, Parish of St. Armand West.*—We had preached in a school house near this spot in 1857, and were now glad to find in its place a neat brick Church, 36x50, capable of accommodating 250 persons, free of debt, consecrated in June, 1860, by the Lord Bishop of Montreal.

The Meeting was held in the Church on Tuesday morning, and was largely attended. The Rector, Rev. H. Montgomery, presided and opened with prayer. Addresses were delivered by Archdeacon Scott, Rural Dean Slack, the Rev. Messrs. R. & D. Lindsay, the Rector, and ourselves.

It is not too much to say that the addresses we heard were characterized by ability, breathed the true Missionary spirit, and inspired the feeling, deepened by every subsequent Meeting, that the labours of these brethren, undertaken in reliance upon the Spirit's aid, must be blessed.

*Philipsburg.*—The residence of the Rector of St. Armand West was visited the same evening. Here are to be found the Parish Church, Parsonage and glebe in excellent condition. It is seven and a half miles from Pigeon Hill on the Missisquoi Bay. The Church was filled with an intelligent congregation, and was addressed by the same speakers, and by Mr. Wetherall, the former Rector. The venerable Mr. Whitwell, during whose Rectorship the present edifice had been constructed, though still a resident, was to the deep regret of his brethren, prevented by ill health from being present. The sainted Stewart, late Bishop of Quebec, was one of the first missionaries stationed here, and it was cheering to observe that the fruits of his prayers and labours were still manifest. We copied from the parish register the following entry in the handwriting of Dr. Stewart.

“The Rev. Charles Cotton moved from St. Armand to the Township of Durham, in the district of Montreal on the 20th day of March, 1808, and was succeeded in his appointment at St. Armand by the Hon. and Rev. C. Stewart, as witness his hand.”\* C. STEWART, MINISTER.

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\* The Rev. Canon Reid in reference to the notice of the Rev. C. Stewart contained in the above extract informs us, that the time of the actual arrival of Mr. Stewart at Philipsburgh was in Nov. 1807: though it may not have been until the March of the following year, that the Mission became vacant by the removal of the Rev. C. C. Cotton to Dunham.

The last entry was July 2, 1815. The Rev. H. Montgomery succeeded to the Rectory in 1858.

*St. Armand East.*—The Rev. Canon Reid, D.D., followed Dr. Stewart in the charge of the United parishes, and became at their division in 1826, Rector of the Eastern portion; he still occupies the Church in which the late Bishop officiated, who habitually rode the 12 miles just traversed and by which the then missionary stations were separated. Frelighsburg was not embraced in the present series of meetings, but in passing we were glad of the opportunity of visiting the aged Rector and his family. We found him vigorous in mind but suffering from bodily indisposition, and were thankful to learn that he had obtained the services of an efficient assistant, and that the prospects of the Parish were encouraging.

*Dunham.*—A meeting was held the same evening in the Church erected during the ministry of Archdeacon Scott. The present Rector, Dr. Scott, assumed the charge in 1848, as successor of Mr. Cotton, the first Rector, and still labours alone in his extensive field. The attendance was highly respectable; and additional solemnity was imparted by the sudden death of a valued member of the congregation. The parish is perhaps second to none in the Townships in point of position and resources. The property already obtained by voluntary effort, including the Church building is, we understand, worth \$7,000, and we are disposed to think that very much will yet be accomplished by the liberality of this favoured people.

When the Archdeacon commenced his labours he had no less than ten Townships under his charge, with an extent of 600 square miles, and has been known to travel in one day, forty miles on horse-back, and to perform three services. Such efforts could not but tell on a constitution even more than ordinarily robust; and we should be glad to hear of his soon obtaining a co-worker who might share in his labours.

*Brome Corner and Knowlton.*—On Tuesday we reached Brome Corner, and at two o'clock attended a missionary Meeting in the Church erected under the ministry of the Rev. R. Lindsay, Incumbent of Brome. It is certainly a model of its kind—was built at a cost of \$1650, and consecrated in June 1859. It will accommodate 150 persons.

The same evening a large and interesting meeting was held at Knowlton, Brome, in the substantial school building erected by Colonel Knowlton, and deeded to the Church. The labours of the Incumbent in this important field are, we believe, unsurpassed by any other clergyman in the Province; and that the results are not inadequate, may be learned from the printed reports of the Church Society. Several thousand dollars, have already been subscribed towards providing a partial endowment; and there is every indication of life and spiritual progress.

*Froste Village.*—Is eight miles from Knowlton; and has been served for the last 11 years by the Rev. David Lindsay, brother of the Incumbent at Brome.

Hand in hand have these brothers laboured for the spread of the Gospel in the Eastern Townships, and we feel that the Church owes to them

and the other devoted Clergy who have been mentioned, a debt of gratitude.

This was the last of the present series of meetings, and was addressed by six of the Clergy, including the Rev. Messrs. W. Jones and Abbott who had not before attended. Although the weather was inclement, and the depth of snow great, there was a large attendance, and the last meeting exceeded in interest any that had preceded. The summing up was made by the Archdeacon, and the Clergy parted with the conviction that impressions have been made which would be productive of much good to themselves and their people.

We would gladly, did our space permit, lay before our readers further particulars of the great work which is being accomplished in the Eastern Townships. A large hearted Missionary spirit is being developed, and means taken for the partial endowment of the various Parishes and Missions. May God graciously increase the number of the laborers, and support and encourage those who are already in the field.

May each member of the Church realize his obligation to labour and pray for the extension of the Divine Kingdom. May each one, quickened by a sense of the constraining love of Christ, ask, "Lord, what wilt thou have me to do?" May those whose hospitality we have enjoyed, and whose cheerful co-operation with their clergy has led to the encouraging results we have described, realize more and more the preciousness of the Gospel they are aiding to extend in its saving influence upon their own hearts, to His glory who loved and died and ever liveth to make intercession for them.

We shall be glad to record from time to time, the growth, external and internal, of the Church in the Eastern Townships.—*Echo*.

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#### PHILIPSBURG, ST. ARMAND WEST.

From what has been published in the "*Church Chronicle*"\* it appears that the first effort to plant the Church of England, East of the Richelieu, commenced at Philipsburg by the Rev. James Tunstall, January 1801, whose Register shows entries from the 20th of that month to the 17th of May 1802;—to which little is to be added, except that though he resided at that village, he probably made occasional visits to some of the Eastern Townships, as far as Shefford at least, as the late Capt. Savage with a good natured Irish smile, told the writer of this, that he was a rather strange man, being accustomed to sleep with pistols under his pillow. Next came a Mr. Short whose stay was like his name; and of whose labours there are no records. The next clergyman who occupied St. Armand, together with Dunham, was the Rev. Charles Caleb Cotton, B. A.\* of Oxford.

Mr. Cotton describes the difficulty which he met with in bringing the people into Church ways, and mentions as an instance of the little regard they had for religious rites, that they commonly went before a



magistrate to be married, simply because it was the cheaper way. When we add that the whole number of communicants at Christmas was six and at Easter five, it will be obvious that religion was at a very low ebb.

In the "Annals of the Diocese of Quebec"—a copy of which was kindly presented to the writer by the author, Rev. Ernest Hawkins, B.D.—it is stated that "the Hon. and Rev. C. J. Stewart"—a man clothed in humility and whose praise is in all the Churches,—reached St Armand on the 21st Oct. 1807. In the Register which contains a large number of Baptisms of Children and many of adults, together with some marriages and funerals, performed by him in St. Armand, Christie and Caldwell Manors, St. John's, &c.,—it is recorded that Mr. Cotton left St. Armand, and Mr. Stewart took possession of the mission on the 28th day of March 1808.

The same very interesting authority informs us that, "putting up at the only tavern in the village of Frelighsburgh he asked the landlord, if he would let him have the only good sized room in the house, and being answered in the affirmative, he directed him to prepare it the next day for a congregation, and to give as general a notice as possible, that he, a clergyman of the Church of England, would then and there perform Divine Service and preach the Gospel. Upon this the honest-hearted landlord endeavoured to dissuade him from his purpose, informing him that not very long before a preacher had come to settle there, but that after remaining some time, he had found the people so wicked and abandoned, he left in despair. "Then" answered the warm hearted Missionary, "this is the very place of duty for *me*—here I am *needed*; and by God's grace, here I will remain, and trust to Him, in whose hands are the hearts of all people for success."

Mr. Stewart concludes his first letter to the S. P. G. (April 22nd 1808,) by expressing his feeling that "with faith in Christ and gratitude to God under the continuance of His blessing, the Mission may be considered a flourishing one."

In a letter to his mother, the Countess of Galloway, dated St. Armand 20th May 1808, among other interesting things, he says, "The people are worse in appearance or rather in manner, than in reality, or principle. They are free and rude, but less profligate than in our country. I find sincere Christians of all denominations; and no wonder they are divided, where they have no teachers except Methodists and Baptists, and they very ignorant. Many are willing to be instructed by me, and more have been out of the way of, and inattentive to the true religion, than averse to it. In short, they suit my object—of being useful to them and the Church of Christ—fully equal to my expectations, and beyond those of almost everybody far and near. But my success and happiness are summed up in the assurance that God has blessed me in all my plans to a great and most evident degree. I never was so much engaged in the exercises of religion, as I have been since I came to St. Armand; I never was happier.

"I have persuaded the people here to build a church, and it will be

fit for Divine service to be performed in it before next winter. I have assisted in several ways. So you see I am very busy, but it is for the sake of God, and of heaven; and there, and with Him, are my chief treasure and happiness. And so does He bless me, that His Gospel (Mark x. 29. 30.) is in a manner realized to me; & I could sometimes almost say with Jesus, that every faithful Christian is 'my brother, and sister, and mother.' Yet is my affection for you and my relations increased."

At the end of a year's service (Nov. 5.) Mr. Stewart informs the Society that his situation continues to be satisfactory to himself, and, as he believes, profitable to the church. That it really was so may be inferred from certain recorded facts. Early in the year 1809, a new church was completed in the eastern part of the Seigniorie and when Divine service was performed the first time on a fine day in January, there was a congregation of a thousand persons. His communicants in this division were twenty seven, and in the Western division, seventeen; and both the congregations showed the interest which they felt in the Psalmody of the Church by engaging a singing-master. Mr. Stewart, to encourage them in their endeavours to improve this portion of the church-service, prepared a small selection of Psalms and Hymns, which he had printed in Montreal.

In August 1809, the Bishop of Quebec (Dr. Mountain,) visited St Armand, and confirmed sixty persons. Here surely were visible proofs of the Missionary's labors. He did not however confine his services to the people of his own particular mission, but was in the habit of making missionary excursions into the neighbouring townships, where there were neither Church nor clergymen; and where, but for his occasional visits, the settlers would have had no opportunity of participating in any of the ordinances of religion. On these occasions he used to perform Divine service, preach, celebrate marriages, and administer the sacraments. Great numbers of children, and not a few adults, were thus from time to time baptized. In 1811 Mr. Stewart had the privilege of opening a new Church in the western portion, when, as he informs us, "a great concourse of people assembled in it." Till his arrival there was not a single Church in the whole of that district which was known by the name of the Eastern Townships, and which even at that time contained a population of 40,000 souls. That which was built in the village of Frelighsburgh, St. Armand East, was the very first erected in that part of Canada.

The second church was that which was erected in St. Armand West, and called in honour of the apostle of the Gentiles, St. Paul's; it was about 55 feet long by 39 wide, and was surmounted by a steeple, the cost of the whole being about £800. This is a large sum for a new settlement, but contributions were received from St. Johns, Montreal, Quebec, and other places; and the successor of Mr. Stewart, without pretending to be exactly informed, states it as his impression from old recollections, that the two churches together cost him about £600.

In 1812, and for some time afterwards, the minds of the settlers were much agitated by apprehensions of an attack from the republican troops;

in point of fact, many of the families quitted the province in alarm, and others went to St. Johns. Thither, as there was no resident clergyman, Mr. Stewart followed them, and remained a few days. His people were called out to meet the invaders, and casualties occurred. These he endeavoured to turn to good account in his ministrations, and he mentions two men in particular, one whose arm had been amputated, and another who had lost a leg, as having been "religiously affected by the dispensation, and becoming patient, penitent, and faithful." It may be mentioned that at the conclusion of the war, and the re-establishment of a general peace, a day of thanksgiving was appointed for the Colonies as well as for England. The day fixed upon for Canada was the 13th September, 1814, and it was duly observed in the Mission of St. Armand. In the autumn of 1815, Mr. Stewart went to England, leaving his mission in the temporary charge of the Rev. James Reid, who had for three years been acting as schoolmaster in the western part of it. The primary object of Mr. Stewart's return home was to see his mother, who was now advanced in years; but he took advantage of his visit to set on foot a subscription for a fund to be applied to the erection of churches in the poorest settlements in Canada. Little interest was felt at that time in the spiritual welfare of the Colonies; but a few warm friends undertook to promote the subscription after the Bishop's departure; the amount raised between 1816 and 1823, exceeded £2,000, a sum which was made instrumental to the erection of twenty-four churches.\* Mr. Stewart was admitted to the degree of D.D., at Oxford, during this visit.

Dr Stewart, on his return to Canada in November, had the happiness to find his two congregations at St. Armand in a very satisfactory condition under Mr. Reid's superintendence. After excursions through the townships, and to Caldwell Manor, obviously looking out for some distinct sphere of missionary duty, and having ultimately fixed upon Hatley, he went to Quebec, and requested the nomination from the Bishop. This being granted, Dr. Stewart was formally appointed to that mission as a missionary of the S. P. G.; and the Rev. J. Reid confirmed in that of St. Armand, where he had made himself so acceptable, and where he still continues his faithful ministrations.

The people of St. Armand having been informed that the village which should first build a parsonage house, would be entitled to the exclusive services of the clergyman, both set to work in 1823. Freligsburgh proving first in the race, and Philipsburgh consequently becoming vacant, the Rev. R. Whitwell, who had been in Shefford nearly five years, performing occasional services in the five adjoining townships, and at Yamaska Mountain, was recommended by his kind friend, Dr. Stewart, in 1826, (the first day in which year he had been consecrated, at Lambeth Palace, Bishop of Quebec,) to apply for the situation. This was followed by an application from the churchwardens in behalf of the people; and in a reasonable time the Bishop made the appointment;

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\* Waddilove's Preface to the Stewart Missions.

and Mr. Whitwell—performing Divine service and preaching at Dunham on his way—arrived with his family at [Philipsburgh, Missisquoi Bay, St. Armand West, on a beautiful evening, the 10th October, the same year, and met with a cordial reception; the parsonage house, however, being incomplete. The people said, that having put up a house, they left the out-buildings to be erected by the minister; upon whom also fell the expense of finishing the house, together with filling up and levelling the premises. This, however, did not weigh upon his mind so much as the building up and increase of the church, and the spiritual welfare of the people. The church itself, unfortunately here, as he had found elsewhere in the Eastern Townships, was at a distance from the village—about a mile and a half—to settle the contention between two interested parties generally, without in fact, pleasing either. Still the people attended in large numbers, attracted probably by novelty, as it is said, though not with rigid truth, “new besoms sweep clean;” not only parishioners but people from surrounding districts. And as a proof that the Gospel took effect, by God’s blessing, it may be stated that during the first year, there were baptized and received into church-fellowship, nine adults, most of them heads of leading families in the village; and that at the first confirmation held by the good Bishop Stewart,—though it is but just to remark that there had been no previous *triennial* visitation, from Bishop Mountain’s continued affliction—75 persons, several of them adults, received that rite; thereby renewing their baptismal engagements; and that in the same church sometime after, 65 communicants partook, at one time, of the Lord’s Supper. To God alone be all the praise.

To render the means of grace more general, Divine service was performed regularly for some time, every Sunday afternoon, at Pigeon-hill School-house, and occasionally at others. On Sundays the house was generally well filled. Being now and then invited to perform funeral service and preach in Stanbridge, led to an application to afford the people public worship “occasionally” on the Sabbath, at the village of Bedford. Though unwilling to deprive his parishioners of their spiritual food, compassion towards those who were without a shepherd, induced the clergyman to establish fortnightly service at that village, which was continued about seven years to very good congregations, when they agreed to erect a church; and the Rev. David Robertson was removed from Matilda, U. C., to the new mission of Stanbridge, East and West.

On Saturday, the 22nd April, 1843, the spire of the parish church of St. Armand West was blown down, doing much damage to the building, which was before very ill-placed, and inadequate for the wants of the people. The rector, the Rev. R. Whitwell took advantage of this accident to urge the removal of the church to the village of Philipsburgh, where after working hard at raising the necessary funds, he had the satisfaction of seeing the present substantial and commodious edifice completed. And at this time being disabled from public duty by an attack of chronic bronchitis, he provided himself with an assistant, the Rev. W. Jones, now incumbent of Granby, and was thereby

enabled to visit several parts of the Upper and Lower Province, for the purpose of collecting subscriptions in aid of the building fund: about £200 was thus obtained by him; and grants also were received of £50 from the Diocesan Church Society, and £20 respectively from those noble Societies the S. P. G. and S. P. C. K. The church was opened for public worship in 1846. The ladies of the congregation also raised funds, principally by their Sewing Society, for the purchase of the communion plate, and furniture for the chancel, reading desk, and pulpit, &c

The parish of St. Armand West was erected by Letters Patent on the 9th August, 1834. The Earl of Dalhousie was then Governor General, and the Hon. and Right Reverend Dr. Stewart was Bishop of Quebec; his see embracing the whole of Upper and Lower Canada. The east half of lot 31 therein was assigned to the Rev. Rd. Whitwell, as first Rector, for the use of St. Paul's Church, in "the Western Missisquoi Bay parish." The parish of St. Armand East was erected on the same day, and the west half of 26th part of 30, assigned to the Rev. James Reid, as Rector, for the use of Trinity Church, in "the Eastern Missisquoi Bay parish," as the civil secretary terms it. It is only just to state, that the above lands were given as glebes by the late Hon. Judge Dunn, to whom the Seigniorly had been granted for his services to the State. The Seigniorly was commuted, leaving the purchasers of lots subject to the payment of 1s. per 100 acres per annum, when called for: which claim having been recently paid by commutation of the quit rent, renders the land the same as free and common soccage.

As far back as 1832, the Rev. R. Whitwell in a letter addressed to the Rev. M. Townsend, Rector of Clarenceville, strongly urged the formation of District Associations among the Clergy, in conformity with a recommendation which had been given on the subject by the Archdeacon Mountain. Mr. Townsend acquiesced in the plan, and, with others of the clergy, attended the meetings which, I believe, were found useful in promoting glory to God and good-will to men.

Having been recruited in health by the rest obtained through the assistance of his curate, Mr. Whitwell resumed his duties, and continued, though with somewhat diminished physical power, his usual labours until the year 1855; when the Rev. C. A. Wetherall was engaged by him as assistant, who had previously been acting first as Lay Reader, then as Missionary under the Rev. D. Lindsay at Froste Village and Stukely; and he so approved himself faithful that, at the end of his engagement as assistant, he was selected by the Vestry as successor to Mr. Whitwell, on his resignation; which, in consequence of his increasing bodily infirmity, took place in 1856. On that occasion he received a very kind and affectionate communication from his brethren, the members of the Missisquoi Clerical Association, with which he had been so long connected. An address was also presented to him by his parishioners of which the following is a copy, and to which he returned an affectionate reply.

To the Rev. RICHARD WHITWELL, M. A.

Reverend and Dear Sir,—We cannot allow you to resign the rector-

ship of this parish, without expressing our real regret that your state of health is such as to compel you to give up a trust, which you have so faithfully discharged for the space of thirty years.

Many who sat under your teaching, when your voice, health and strength were more adequate to that important duty, and who heard the Gospel of Christ preached with much earnestness and pathos, have not been spared to unite with us at this time, in expressions of gratitude for the benefits derived, through the blessing of God on your instructions and admonitions.

The intimate connexion which subsists between a clergyman and his parishioners, affords many opportunities of experiencing his kindness, sympathy and consolation, under the most trying circumstances of sickness, affliction and bereavement; for all such instances of the Christian pastor's solicitude, which we, for so long a period have received as your parishioners, we beg you accept our warmest acknowledgments. We also receive as a proof of your continued interest in the welfare of the parish, the liberal proposal made by you, and accepted by the Church Corporation, of the exchange of parsonage property.

Permit us, dear sir, to express our satisfaction, that you with your kind and neighbourly family, are to continue to abide among us, that we may still have the advantage of your counsel, advice and friendship.

That you, Mrs. Whitwell and family, may long enjoy a large measure of health and happiness, in your comparative retirement, is the cordial wish, and earnest prayer of

Yours respectfully,

|                    |                    |
|--------------------|--------------------|
| ALEX. YOUNG, C. W. | WM. ROBERTS, C. W. |
| D. T. R. NYE.      | P. P. RUSSELL,     |
|                    | and forty others.  |

Parish of St. Armand West, 2nd April, 1856.

The Rev. C. A. Wetherall continued but a short time in the parish, having resigned the rectory in October, 1858, and was succeeded by the Rev. H. Montgomery, the present rector.

The Rev. R. Whitwell is still a resident with his wife and daughters in the village of Philipsburgh, in his 75th year, and in declining health; but able to take an interest in the growth and prosperity of the Church in which he laboured so long, having lived to see a second church erected in the parish, during the incumbency of the present rector, and an increase in the episcopate in Canada from one to five, since he first came to the country in 1821, and of the clergy from about 32 to 350. Taking a retrospect of these interesting events, gratefully, yet humbly, may we exclaim, "What hath God wrought?"

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#### CLARE MARKET MISSION.—LONDON, ENGLAND.

The *London Times* devotes a full column to an account of the Clare Market Mission, originated some three years since, for the benefit of that crowded and busy district, the inhabitants of which are all of the working classes, though at the very bottom of them. So low are they in fact,

that they are beyond the reach of the ordinary parish ministrations and an attempt was made two or three years ago to influence them by a mission specially intended for their benefit which, so far, has been attended with very great success. A chapel has been opened in the very middle of the district, and the difficulty which is too often found in inducing the very poorest to enter into the house of prayer has, to a great extent, been overcome. The congregations at the daily morning and evening services are very considerable, and on Sundays the chapel is always full. But the preaching of the Gospel is not the only benefit which the Mission has conferred on the district. The clergyman in charge of it, the Rev. Mr. Robins, to whose energy and discretion much of the success which has attended it may be attributed, has recently established what, for want of a more specific name, must be called an "Institution," which comprises within itself the various features of an orphan refuge, a needlewoman's home, a working man's Club, besides other minor objects such as a soup-kitchen, Bible-class, &c. :—

In the middle of Clare-market, in what is called the Colonnade, he has rented a row of old shops, and here, under one roof, may be seen at work all these different forms of practical philanthropy. The exterior differs in no way from the humble aspect of the surrounding houses. except that round the basement stories a series of Bible texts have been painted, expressive of the object of each portion of the Building. The interior fittings are of the plainest description, but plain though they be they are luxury itself to those whose only other home would be a doorstep or a dry arch. At one end is the Orphans' Refuge which occupies the site of two old shops. Here is provided accommodation for twenty-five orphans, who are boarded, lodged, and in some cases clothed and educated. Fifteen of them are boys picked off the streets in every stage of hunger and wretchedness, rescued from their temptation, often probably just on the eve of falling into a life of crime. After due probation of their honesty and steadiness, situations are found for them as errand boys and the like, and some few have been sent to sea. At the Refuge they are provided with all their meals, and at night each has his neat little bed in the dormitory above. Those who have time attend the evening-school attached to the chapel, and an ample library of useful books is provided for them in the good sized, airy apartment, which from a potato warehouse has been converted into a comfortable sitting-room for their common use. Each pays a small sum, according to his wages, for his maintenance.

It is with this part of the undertaking that there has been the most trouble. The vagrant habits which boys contract in a wild life on the streets are not always so easily shaken off, and in some cases it has been found impossible to keep them steady to a course of regular employment. On the whole, however, the results have been very encouraging, and the graitude shown by the boys generally is something remarkable. Mr. Robins reports that the humanising influence of such a home and the kindly treatment they meet with tells upon them at once, and even their very features become softened and improved. In one of the rooms are lodged

ten boys of younger age, the orphans of respectable parents, who are boarded, clothed, and educated entirely in the Refuge, and in due time placed out in the world as opportunities offer :—

In most cases some small sum is paid by the friends of the orphan. This part of the scheme has been most successful; indeed, it is impossible to over-estimate the importance of taking boys of this class in hand from the first moment they are thrown on the world, and before they are exposed to the contaminations and temptations which destitution brings with it. Beyond the boys' portion of the building is a little room, plainly furnished, with a large work-table in the middle, which is called the women's work-room. Here any of the respectable women of the neighbourhood who choose to come may bring their work of an evening, and sit round in friendly chat or listen to the readings which are occasionally given. There is always a large attendance, particularly on the evenings when the Bible-class is held. Next comes the men's club, which is a good-sized room, well warmed and lighted, fitted up with comfortable chairs and little tables, and supplied with newspapers, periodicals, and a decent library. For those who cannot read there are draughts, backgammon, and other games; the walls are hung round with pictures, and altogether the room has a cosy, cheerful look, which must contrast very favourably with the dirty taprooms which most of the members at one time used to think the most comfortable place in their experience. Tea and coffee are supplied from the kitchen attached to the Boys' Refuge. The current expenses of this club are defrayed by the subscriptions of the members, who are getting now so numerous that additional accommodation will very soon have to be provided; In the long evenings last winter the club was occasionally crowded to inconvenience, and this year either another room will have to be provided or the members will overflow into the streets. Classes have been formed for the instruction of the members in various branches of education, at which the attendance is said to be very fair, and on the evenings when lectures are delivered, or musical entertainments given, the room is always filled. In another part of the building a Boys' Club, on the same principle as the men's has recently been opened, and has proved equally successful. In the rooms above are beds for eighteen needle-women, who during the day are either employed out of doors or are allowed to work in the Women's Club-room, downstairs. A kitchen is also provided for them, where they can prepare their meals. Each pays eighteen pence a week for the accommodation received, and none are admitted without satisfactory references. At first it was feared that this part of the scheme would be a failure, for, owing to some oversight, several black sheep crept in, but when they were got rid of, and a stricter attention paid to the character of those admitted order was soon restored, and all have behaved since in the most exemplary manner. The sum they pay defrays all expense of rent, superintendence, firing &c., so that this part of the establishment is quite self-supporting. The applications for admission are numerous, but at present eighteen is the largest number the building will accommodate. The soup kitchen is on



the basement where last winter more than 5,000 quarts were at first sold, and after the severe frost set in given away, to the poor of the parish.

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#### N. OR M.

In answer to the enquiry of a correspondent, the editor of the *N. Y. Church Journal* thus explains the meaning of these letters as used in the Common Prayer. In the Catechism, "N" stands for the Latin Nomen (name); and "M" which is the abbreviation of NN, for Nomina (names). In the Marriage Service, the letters are reversed, "M" coming first, and "N" second, but there they have an entirely different meaning; "M" standing for "Maritus" the bridegroom, and "N" for "Nupta" the bride.

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#### COLLECTIONS OF THE CHURCH SOCIETY.

The Bishop wishes to remind the clergy and others, who assist in collecting the subscriptions of the Church Society, that in consequence of the deficiency in the funds at the close of last year, there will be great difficulty in providing for the payment of the salaries of the missionaries on the Church Society's list, as they become due, unless active measures are taken to increase the sums, and obtain early payment of subscriptions.

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#### SUBSCRIPTIONS TO SECOND VOLUME.

Rev. G. Milne, 50c; Rev. C. Babbot, \$6.50; Rev. J. De Moulpied, 50c; Rev. F. Robinson, \$2.50; Rev. W. Anderson, \$8.50; Rev. J. P. White, \$6; Rev. H. F. Darnell, \$1; Rev. D. Patton, 50c; Rev. A. T. Whitten, \$5; Rev. F. Codd, \$2; Rev. Mr. Fleming, \$1; Rev. Dr. Fuller, 50c; Rev. T. T. Robarts, 50c; Rev. T. D. Phillips, \$1; Rev. W. A. Curran, 50c; Rev. J. Kennedy, \$1; Rev. E. Loucks, 50c; Rev. J. Gribble, \$2; Rev. J. Stevenson, 50c; Rev. R. Lonsdell, \$3; Rev. H. Montgomery, \$12.50; Rev. J. Constantine, \$5; Rev. D. Lindsay, \$12.50; Rev. W. Fleming, \$1.50; Rev. T. A. Young, \$5; Rev. J. Brathwaite, 50c; C. Lindsay, 50c; Mr. D. McNeill, 50c; D. C. McLean, 50c.

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The Committee of the *Church Chronicle* request that the unpaid subscriptions for the present year may be paid before the issue of the next number. Post-office orders may be forwarded either to Mr. Lovell, or to the Rev. E. J. Rogers, Montreal.