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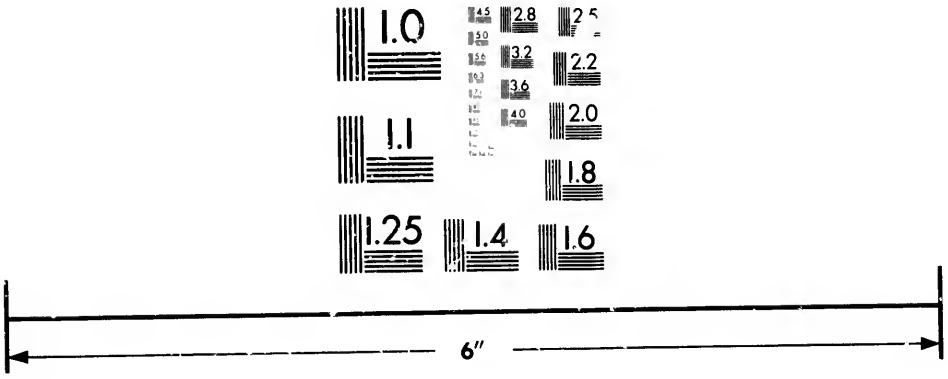

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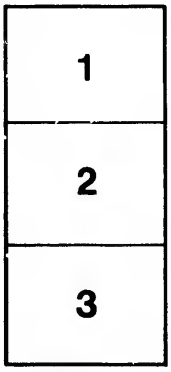

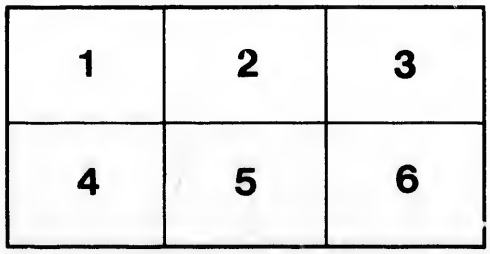

Mary Bloomfield Lawrence
from her Father

The Landing of the Loyalists.

A SERMON

BY THE

REV. JAMES J. HILL, M. A.,

Rector of the Parish of St. John.

PREACHED IN TRINITY CHURCH ON MAY 18th, 1873,

AND PUBLISHED

AT THE REQUEST OF THE PARISHIONERS.

complimentes (4)

ST. JOHN, N. B.:
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THE historical information in this Sermon was kindly furnished me by J. W. LAWRENCE, Esq.; who has also prepared an Appendix to it. It was not written for the press, but I cheerfully assent to its publication at the request of my Parishioners, with the earnest hope and prayer that the reading of it may lead them to seek an interest in that Saviour in whose coming Kingdom both I and they, soon to sever our connection as pastor and people, may have our eternal home.

SERMON.

"Here have we no continuing city; but we seek one to come."

Heb. xii. 14.

THESE words are true, true of all of us: "here have we no continuing city." Whether we are seeking one to come is a question, the importance of which can only be equalled by the issues which hang upon eternity.

It is especially forced upon our attention, my brethren, that there is no abiding place for us in this world, when we contemplate the many changes which the hand of time has wrought even within our own memory. If we only trace back with the finger of memory the wavy lines which time has drawn during the past twelve months, we are compelled to admit to ourselves how many and how great are the changes which we see around us. We may well say, in the words of the familiar lines,

"Change and decay in all around I see,"

and earnestly pray,

"Oh Thou who changest not, abide with me."

When penned by the great Apostle to the Gentiles, these words had a special reference to his own people and nation. The Temple was still standing in all its glory. Jerusalem was still the capital of the Hebrew nation; it had fallen into the hands of foreign rulers and its glory was departing, but the Romans had not yet begun ruthlessly to destroy it; and, though five hundred years of trouble and anarchy had wrapped the country in gloom and sadness, yet were the people animated with the hopes

of better days, and the anticipation of a Deliverer who would set his people free. "Jerusalem was builded as a city that was compact together." It was "beautiful for situation;" it was "the joy of the whole earth." The motto of the nation was, "Peace be within thy walls and prosperity within thy palaces." And as far as human judgment could form a man's opinion, there seemed to be (because of the wondrous favour of Almighty God) one continuous onward and upward march of permanent prosperity for the country and its people.

The sun of prosperity shone upon it with unclouded brightness, and the history of the land of God's chosen people was, notwithstanding its trials and difficulties, a series of pictures growing richer and brighter with increasing years.

But now how changed! "The city which was once so full of people now sits solitary! She has become a widow! and she that was great among the nations, and Princess among the Provinces, how is she become tributary?" "O Jerusalem, thy breach is like the sea; who can heal thee? All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: 'Is this the city that men call the perfection of beauty? The joy of the whole earth?'"

If you visit the Holy Land to-day, you will find how truly the prophet's lament over that once noble and glorious city has had its fulfilment. "How is the gold become dim! How is the most fine gold changed!" No matter of surprise then that the Apostle thus wrote to his nation and people: "Here have we no continuing city." It was an earnest appeal to them to look back, to retrace their history, to watch the risings of that worldly spirit which had alienated their hearts from the living God, and made them to trust in broken reeds that could give them no help. Speaking to them, as he did, of the fulness and preciousness of Christ's atonement, and of the

wondrous provision which He had made for every soul that trusted in Him, He turns their thoughts to that "city which hath foundations, whose builder and maker is (no human hand nor human skill, but) God," the Creator of all things, and he says, by way of encouragement, if here we have no continuing city, no sure abiding place, if change is written upon all human affairs, let us seek that city which is to come; a home in the kingdom of God, a rest in Heaven. How plain and forcible are these words then of the Apostle, when viewed in the light of his own people, his own country, his own day; and when we look in our day at that same country now fulfilling the word of prophecy, its people scattered and peeled; the Hebrew a mere tenant-at-will of his own land; the land "trodden down of the Gentiles," and she who "sat as a queen," and "the joy of the whole earth" now but little more than a resting place for the traveller and a heap of ruins, we cannot but see how mutable and transitory are all earthly things.

This day (the 18th May) brings to our notice a contrast of a very different kind.

This day, ninety years ago, the first steps were taken, and the first efforts made to reclaim from the wilderness this locality on which our city is built. We have been in the ascending ladder. From a waste and a wilderness, where no sound was heard but the voice of the forest bird, or the roll of the waves upon the beach, the rush of waters over the falls, or the regular beat of the Indian's paddle, while the only dwellings were an occasional encampment of the wild children of the forest, we have now our present city with its thousands of inhabitants, its thirty or forty churches, its public buildings, its free schools, its courts of justice, its growing and increasing commerce; its lines of railway connecting us with the whole American continent, its steam communication with Europe; its telegraphic connection with every part of the world, and its every facility

for making it wealthy and successful, prosperous and happy. Every year makes some addition to its business facilities, and every year bears witness to the increase and growth of the country as an equal competitor in the race of life with other parts of the Dominion. Yet, notwithstanding its upward and onward growth, notwithstanding the fact of its continuous increase, no less true is it, my brethren, of us than of "the city of the great King," which, sinking down from its lofty pinnacle of success to the lowest state of woe and ruin, teaches us that here, neither we nor they have any continuing city. Change writes its name upon all terrestrial things, and nothing here is so stable and secure that man can say with any more certainty than the rich fool, "I have much goods laid up for many years; take thine ease, eat, drink, and be merry."

This ninetieth anniversary of the history of this city, is peculiarly suggestive of such thoughts as lead one to consider the *transitory* nature of all earthly things, and their *mutability*. "Our Fathers, where are they?" Where are the men who braved the perils, the dangers, the hardships, the privation, the loneliness of the wilderness from love to their Sovereign, and an intense desire to remain loyal to their country? Where are the men who laid the foundation of the good things we now are reaping the fruits of? Where are the men who cleared the forest trees from our streets, who laid the plan of the city, who gave their names to the thoroughfares we traverse every day, who built our churches, and set in motion this hive of industry? And what supported them? What nerved them for their work? Surely the answer may be briefly given in these words, short, but full of meaning: Their patriotism, their loyalty, and their religion; their love of country, their allegiance to their Sovereign and their love of God.

When we ask the question, "Where are they?" we have the answer in the words of my text: "Here have we no

continuing city." They have passed away; their very names are unknown to hundreds of the present generation, and of some of them there is not a lineal descendant upon the face of the earth. They came to these shores seeking a new home, driven out of their former ones by the hand of revolt and oppression; here they came for freedom and liberty of conscience, and here they found their desire, but dearly had they to pay for their privileges. The homes they loved, the land where they had earned their livelihood, the sky under which they had worshipped the God of their fathers, they were forced to leave, and they sought in a new and wilderness land the freedom, the blessings, and the privileges which were denied them at home. They did not find, in this their new country, everything provided for them as the colonists from Scotland found last week when they landed here to take possession of their new homes. Ninety years ago there were no hosts of friends to welcome the stranger, no easy transit prepared for them by which to reach their destination, no steamboats, no railroads, no telegraphic wires, no speedy communication with the old country across the ocean, no grand dinners and fine speeches and orations, but it was all solitary like the desert, all dreary like a wilderness; all was lonely, and nought but hardship and patient endurance awaited the early settlers upon our shores, whilst zeal and determination and an unfailing heart, together with (we may hope and must believe in many) an untiring faith in the promises of God, were the vehicles which carried them over and beyond their many privations and hindrances to the object of their desire.

Things have greatly changed since ninety years ago.

Let us go back to that early day and take a brief look at the circumstances of those times, and the people who played the prominent part in church matters; and first, as I have said, the place was a wilderness, and the early founders of the colony must have endured great sufferings, and must have met with and overcome and battled with many severe

privations. Yet they made here their home, and here, after the example of the patriarchs of Bible days, they set up their places of worship. They did not do as, alas, so many of the present day do, who are enervated by luxury and blinded by sin, excuse themselves from a confession of Christ before the world, and ignore His service, or turn their backs upon His table because of their difficulties! No, the difficulties of our ancestors, their privations, their hardships were their spur to seek more than ever, more zealously, more faithfully, that guidance, that God in whom, no doubt, they hoped those who came after them would also trust. They make a great mistake who urge as an excuse why they do not heartily enter into Christ's service that their worldly engagements are too engrossing and too absorbing, or they fear lest they should dishonour their profession. But how can they dishonour God more than by not believing Him that He will help them to live wisely, righteously, and soberly; when He has repeatedly promised to do so; and of what use is Christianity if it is not for the very purpose of strengthening a man to resist temptation, to overcome sin, to help him live as Christ would have him? Let none of us forget, and you especially my brethren who set no little store by the nobleness of your ancestry, that the surest and noblest way to exalt and perpetuate their fame is by a close imitation of their virtues and their piety. In this, as in everything else in life, deeds speak louder than words—fulsome *words* of praise are cheap modes of expression; it costs more to speak in *deeds:* choose you my brethren the latter mode, and let your *lives*, rather than your *words*, add praise to the fame of those who so long ago laid the foundation of our colony and our city—emulate, if you can, their example, and let your lives bear the impress of that character which was stamped upon them by the power of Christ's love.

The first thought of the Loyalists, after they had

provided themselves with shelter, was to erect a place of worship to the honour of God,—and this they did on a lot on Germain street, between Duke and Queen. Their burial ground was in the rear of that Church, and was used until 1819. The last interment in this ground was the remains of Thos. Horsfield, Esq., for many years a member of the Vestry, and whose tablet, erected by the Corporation of this Church, is on the wall at my left hand. This present Church was erected, partly by the labour and contributions of the Loyalists, aided by a contribution from the British government. It has been enlarged twice since its erection: once in 1811–12, when the chancel was extended and the Church lengthened by an addition from the two eastern columns, and again in 1857 the west end was added to, and a new tower and steeple were built. It is a marvel of architecture for that day, and the forethought of its builders is shown in the fact that they made it at first of sufficient width to admit of its being drawn out to its present length. For many years it must have presented a strange appearance of being much too wide for its length, and unduly out of proportion, but we now, at this distant day may thank the men who were willing to forego their own taste (and they had a great deal of good taste) in order that their descendants might have the benefit and pleasure of using such a building. It is admirably adapted for sound, and is considered a fine building by the strangers who visit the city. The organ placed here in 1804 by the liberality, chiefly, of Mr. John Black, whose brother, the Hon. William Black, was for some years a vestryman of this church, and whose relatives still worship here, has been a good one in its day, and still has considerable power. The church was not warmed with stoves until 1803 or 1804, so that for twenty years the worshippers had even in the way of such privations a good deal to try their zeal and their constancy, and we may imagine the attendants at public worship enduring

much, rather than forego the privilege of meeting God in the sanctuary, for here they, no doubt, often said: "I was glad when they said unto me let us go into the house of the Lord." And here, no doubt, they often held fellowship and communion with Him whom they sincerely loved, and whom they faithfully served.

The men who were connected most closely with the organization and building of this church (opened for Divine Service on Christmas, 1791) were Messrs. Rogers and Horsfield, Church Wardens, and the Vestry were the Hon. Gabriel Ludlow, Ward Chipman, Jarvis, Whitlock, Elmes, Hazen, Campbell, Rogers, Dr. Smith, Lawton, Bain and Hallet. They were men of whom their descendants may well be proud, and what is far more creditable to them, men whom they might well emulate in their good deeds and noble self-denial for their country and for their God.

The times were hard; the difficulties to be overcome must have been very great; the winters were long and severe; the country yielded nothing; every article of home consumption was imported, and yet how nobly these men contended against their hindrances, and how grandly they conquered them; indomitable patience and perseverance marked their whole career, and we cannot but admire and praise their patient continuance in well-doing.

Connected with the Royal Arms, hanging on the wall, there is a very interesting history, and I hope they will always be allowed to hang there as a relic of olden and eventful times. In September, 1776, "Trinity Church," New York, with nearly one-third of the city, was burned to the ground. Everything was burned in the church except the Royal Arms; they were saved and brought here by the Loyalists, and were put up in the first house used as a church in Germain street. When this church was finished and to be opened for Divine Worship, they were, by an order of the Vestry, placed on the wall where they now hang. The day is coming when, in all probability, the

Church shall be severed from the State, and the Church of England shall be no more a pet of State patronage; for its support, for its strength as an organization it will be thrown altogether on the people, and it will flourish, just in proportion to the spiritual power of the people who support and adhere to it.

The vitality of a church rests on a more solid base than State patronage, money endowments, popularity, or a good name; these may give it a certain standing in the eyes of men, but its true power is in its godly and pious members; its Christ-like adherents, its crowded communions, its simple, earnest, faithful members. The Royal Arms will never be a source of strength to you, but they may remind you of days when strong men, of strong wills and determination, and men who were sanctified by Christ's teaching, wrested their rights from the hand of their enemies, and planted in a free country a free and noble Colony. They looked for strength and guidance to Him from whom, if we seek them as earnestly, we too shall be blest as they were by the reception of the same gifts. God grant that it may be so with you and your descendants.

During this long period of ninety years there have been seven Rectors over this Parish. The Rev. George Bissett was the first. He came with the Loyalists and held the office till 1788, when death removed him from his sphere of labour.

Dr. Byles held the office for twenty-five years, from 1788 to 1814. The Rev. Mr. Pidgeon from 1814 to 1818. Rev. Dr. Willis from 1818 to 1826. Rev. B. G. Gray from 1826 to 1840. Rev. I. W. D. Gray from 1840 to 1868.

There are, doubtless, many interesting facts and circumstances belonging to this period, which it would be desirable for some one versed in them to gather and put into readable shape, so that the history of these early times, with their invaluable lessons of untiring endurance and patient perseverance may not be lost.

There are some lessons which we ourselves may draw from the thoughts suggested by my text in connection with these past events, to which, asking God's blessing upon them, we may turn our attention for a few minutes. "Here have we no continuing city; but we seek one to come."

The first is true; past events corroborate it. Every day loosens our hold upon life. "We begin to die as soon as we begin to live." How is it with us in regard to the second part of the text: "Are we seeking a city yet to come?"

The very natural inference we would draw from the brief statement of facts I have laid before you is this: The early settlers and founders of the Colony endured great privations, suffered many hardships, put up with many inconveniences, and adhered faithfully to their principles, not merely to procure food and shelter, and to escape the trials and persecutions to which they would have been exposed had they remained under a new and alien government, but they abandoned their homes and left their all; they came and fought with their privations and difficulties that they might retain their fidelity to their Sovereign and worship God according to the dictates of their conscience. It was principle, not fancy nor prejudice which led them on and sustained them in their determination, and we may well believe, a deep-rooted love of God in many a breast which led them to honour His name and His word, His house and His day above all temporal advantages. They have all passed away. Our time has come to consider for ourselves the lessons suggested by the changes of the past, and also what may be learned from the bravery and patient endurance, the zeal and perseverance of those who laid the foundation of the city, and gave us this church to worship in.

I. *The Transitory Nature of all Human Affairs.*—How many events of the very first importance to the

actors in them have transpired within these walls, the record of which may linger in the memory of a few living persons, or perhaps may be found only in the Parish registers.

How many baptisms, the recipients of which never lived to maturity; how many confirmed, how many married, how many over whom our grandly impressive Burial Service has been read, and how many whose record is on a more enduring page, who first here, through the preaching of Christ crucified, have been brought to the Saviour, and now where are they? Of many, their very names are forgotten, and the place "that once knew them knows them no more." The voices of those who, for so long a time, proclaimed here the Gospel of Christ, and pointed sinners to "the Lamb of God who taketh away the sins of the world," have long been silent in the grave. Others take their places, and by these changes we are forcibly reminded how true are the Apostle's words, "Here have we no continuing city." We are all changing; hurrying on with lightning speed to the end of our earthly sojourn! Oh, that it may be true of us as it was of those to whom St. Paul wrote when he said: "We seek a city yet to come." Another lesson we may learn from the memories of this anniversary day, viz.:

II. *The earnestness with which we should seek a better inheritance.*—There can be no doubt of this; that it is no mistaken eulogy on the founders of this Colony to say that they were earnest, self-denying, enduring men—godly men, and men of deep piety. They forsook a great deal, and laboured hard to make themselves a home where they might still be loyal to their king and faithful to their God. May we not learn something from their acts? May we not learn to seek a more enduring city, an inheritance in God's kingdom above, with that earnestness and zeal which a man exhibits when seeking a thing which he believes is worth having? Your ancestors sought a new home in

the lonely wilderness, where they had unnumbered hardships to contend against, and a high price they paid for their freedom and liberty: we are offered, through the precious blood of Christ, an inheritance surpassing man's highest conception, for "Eye hath not seen, nor ear heard, neither hath entered the heart of man the things which God had prepared for those that love Him." We are offered this glorious home without money and without price, "for he that believeth *hath* everlasting life." "They who believe *do* enter into rest." "There is *now* no condemnation to them that are in Christ Jesus." "Being justified by faith, we *have* peace with God, through Jesus Christ our Lord."

How is it, my brethren, with you to-day? Are ye labouring to enter into that Rest? Are ye striving to enter into the strait gate? Is your eye upon the Crown of Glory and your face set Zionwards? Are you as zealous for the unseen things of eternity as you are for the perishing things of time?

Believe me, these are no idle questions; but such as we all need seriously and heartily, as in the presence of God, to put to our own consciences. Many an one have I heard make this lament on their dying bed: "Would to God that I had been as eager for Heaven as I have been for earth." Let us, my brethren, profit by their experience, and avoid the rocks on which so many have made shipwreck of their faith. Let us seek Christ now; make sure work for eternity; and seek at the great day, when the secrets of all hearts shall be disclosed, "to be found in Him not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—AMEN.

APPENDIX.

A.

After the landing of the Loyalists in 1783, that part of the city lying to the south of Union street was laid out into building lots, with streets and squares, with a reservation for Church and burial ground. The intention was, in accordance with universal custom in new countries, to have the two together. The spot chosen was the place for which, over half a century, has been known as the "Old Burial Ground:" the intention was to build the Church on its south-west corner, facing the square, the frame for which was cut off the land where the Court House stands. The fire of 1784, caused by the burning of brush, and which ran over the whole north-eastern section of the city, and only stopping when arrested by the Kennebeccasis river, led to the abandonment of many of the lots in that quarter, as well as the selection of another site for Church and burial ground.

A lot on Germain street, between Duke and Queen, extending back to Charlotte, now owned and occupied by James McMillan, Esq., was taken for that purpose. The church erected was an unpretending one, intended for temporary use, until a better one could be built; it was unconsecrated, and after the opening of Trinity in 1791, was offered for sale at £200, without finding a purchaser. It was subsequently used by the Methodists, until their Germain Street Chapel was built about 1805,—the Rev. Joshua Marsden being its first minister; and after them by the Baptists until the erection of their first place of worship, on the corner of Queen and Germain streets, about 1819. After which, for many years, it was used for a dwelling house.

The Presbyterians of those days, for the most part, went to Trinity Church. On Sunday evening, the 25th May,

1817, the "*Kirk*" was opened for the first time, the Rev. George Burns, D. D. having arrived that afternoon from Scotland. He continued its minister to the summer of 1831, when he returned home. He is yet living.

B.

THE ground on which Trinity Church stands, was the gift of General Coffin, (whose tablet, erected by his son, is in the Church,) and Thomas Whitlock, Esq., a merchant of the city, and for a number of years a Vestryman and Warden.

C.

THE builders of Trinity Church were Messrs. Bean and Dowling, the former at its opening was a member of the Vestry, he died in 1823, aged 79 years. Relatives of Mr. Dowling still worship in the Church.

D.

FROM the King street fire of 1849, the cupola of Trinity Church ignited. To save the building, it was necessary to pull the cupola down, which, with the tower, was not erected until 1810. The builder, Mr. John Venning, after nearly completing the work, fell from the staging on the south side of the tower to the roof, and from it to the ground, and was instantly killed. This unfortunate event occurred May 22nd, 1810. A slight fall of snow, the night before, made the stage slippery. Mr. Venning's age was 40 years.

E.

IN 1812 the clock was placed on the Church: its cost and charges of importation, was £221 19s. sterling. It was defrayed by subscription, the City Corporation voting £50, and some time after assumed the charge of keeping it. The dial on the back of the Church was not placed there until 1857, when the new tower and steeple were built and the last enlargement of the Church made.

F.

THE organ of Trinity Church was made in London, towards the cost of which Mr. John Black contributed £250 stg. He removed to Halifax, and was a leading merchant

there. In 1813, he was made a Legislative Councillor of N. S. He died in Scotland at the age of 58 in 1823. The freight on the organ was one hundred guineas: it was brought out in the ship "Brothers," belonging to Hon. Wm. Pagan, who remitted it. For a number of years Mr. Pagan was a Vestryman of the church.

G.

On the 27th August, 1792, the Vestry unanimously thanked Mr. William Thomson, for his very handsome present of a bell to Trinity Church, and the Rector and Church Wardens were appointed a Committee to wait on him with a copy of this vote. Mr. Thomson was the father of the respected Miss Ann Thomson of this city, who is the oldest member of the Church living, and able to attend its services.

H.

The stained-glass windows in the chancel of the Church was the gift in 1859, of John V. Thurgar, Esq., one of the oldest living members of Trinity, and who for many years was one of its most efficient Wardens and Vestrymen.

I.

To the elder portion of Trinity Church members, the name of John Clark will be familiar. For nearly half a century he was Clerk of the Church, and held the office under five Rectors. At the opening of St. James' Church, Lower Cove (where he lived,) in the fall of 1851, he was present. It was the last time he ever attended a place of worship. He died two years later at the great age of 94.

K.

In addition to the Dr. Botsford Charity Trust, Trinity Church holds the valuable trust for poor widows and orphans, bequeathed by the late George Swinney, Esq., Assistant Commissary General.

THE LATE BISHOPS OF NOVA SCOTIA.

For over sixty years the Bishops of Nova Scotia had oversight and discharged Episcopal duties in New Brunswick. As all the ministers of our Church in those days were the missionaries of the "Society for Propagating the

Gospel in Foreign Parts," and by it was chiefly supported, the appointment of Rectors, although in the Representative of the Crown, was made by the Bishop as the representative of that society, as the following extract from a letter to the Vestry of St. John from the Bishop of N. S., after the death Dr. Byles, will shew:

"My final recommendation to the Venerable Society for Propagating the Gospel, shall be solely influenced by the best consideration I can give to your highest interest." A brief reference, therefore, to them will be a fitting introduction to the early Rectors of our Churches in this Province.

The Right Rev. Charles Inglis, D. D.

Dr. Inglis, for a number of years preceding the American war, was one of the assistant ministers of Trinity Church, N. Y. In 1777, six years before the evacuation of that city by the British, he was chosen Rector. In 1783 he went with his family to Halifax, and in 1787 was appointed Bishop of Nova Scotia, and consecrated at Lambeth by the Archbishop of Canterbury, assisted by the Bishops of Rochester and Chester. He was the first Bishop appointed to a British colony. Dr. Inglis was as faithful to the Crown in his new home as he had been in his old one. The Legislative Council and Assembly of N. S. having invited him to preach before them he chose for his text Prov. xxiv. 21, "Fear thou the Lord and the king, and meddle not with those given to change."

Bishop Inglis consecrated Trinity Church.

His ministry extended from 1759 to 1816. He died the latter year, at Halifax, aged 82 years. He was the third son of the Rev. Archibald Inglis of Glen and Kilcar in Ireland. A tablet to his memory was placed by his son in St. Paul's Church, Halifax.

The Right Rev. Robert Stanser, D. D.

On the death of the Rev. John Breynton, Rector of St. Paul's Church, Halifax, Dr. Stanser was appointed his successor. The chaplaincy of the Assembly having been resigned by the Rev. Joshua W. Weeks, he was also appointed to it: these offices he held to the death of Bishop Inglis. The Legislature being in session when the

Bishop died, the Assembly, by a unanimous vote, recommended him to the British Government as his successor. In accordance with their wishes he was appointed, and went to England for consecration. On Dr. Stanser's return to Nova Scotia, he only remained two years, when he went to England, and continued there to his death. His Ecclesiastical Commissary in N. S., was Dr. John Inglis, Rector of St. Paul's.

The Right Rev. John Inglis, D. D.

Dr. Inglis, the third Bishop of Nova Scotia, was the son of its first. On the elevation of Dr. Stanser, in 1816, to the Episcopate, he succeeded him as the Rector of St. Paul's, and in 1825, on his retiring from the duties of the Episcopal office, Dr. Inglis was appointed his successor, and proceeded to London for consecration, returning the following year.

Bishop Inglis generally visited New Brunswick every three years. His first visit was in 1827, when he consecrated the Stone Church. His last visit was in the summer of 1840, and the last Church consecrated by him was St. Luke's, Portland, when he preached from the text, "*The Lord is in his Holy Temple, let all the earth keep silence before Him.*"

The late Major-General Sir John Inglis, who greatly distinguished himself in the East at the defence of Lucknow, was his son. He died in 1862, at the age of fifty.

A fine tablet was erected to the memory of Bishop Inglis, in St. Paul's Church, Halifax, by its corporation, on which is recorded:

"Endowed with talents of a high order, he zealously
devoted his whole life
to the diligent discharge of his sacred duties,
as a minister of the Gospel of Christ.
He died in London on the 27th of Oct., A. D. 1850,
in the seventy-third year of his age,
and in the twenty-sixth of his episcopate."

The First Bishop of New Brunswick.

The Bishops of Nova Scotia ceased to have jurisdiction over the Churches in New Brunswick in 1845. That year the Rev. John Medley, D. D., of the Diocese of Exeter,

was nominated by the Crown, and consecrated to the office of Bishop. His title is Bishop of Fredericton, where he resides, and his Cathedral is one of the finest ecclesiastical edifices in America. Dr. Medley still continues to discharge the duties of his office. His first sermon after his arrival was preached in Trinity Church, from the words, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father." Dr. Medley has three sons in the ministry, two in England. The other is Rector of Sussex.

THE FIRST RECTORS OF NEW BRUNSWICK.

The Rev. Samuel Cooke, D. D.

Dr. Cooke was educated at the University of Cambridge, and was sent in 1749 by the Society for Propagating the Gospel in Foreign Parts to New Jersey. In 1774 he returned to England on private business. In 1785 he was appointed Rector of Fredericton, and in 1790 Ecclesiastical Commissary to the Bishop of Nova Scotia. In 1795 Bishop Inglis wrote the Society for Propagating the Gospel: "It is with inexpressible concern that I have to acquaint you of the unfortunate death of the Rev. Mr. Cooke, your old and most valued missionary at Fredericton. This venerable clergyman lived on the opposite side of the St. John river to that on which Fredericton stands. Some parochial duty called him thither on Saturday the 23rd of May (1795) and returning in the evening in a birch canoe, with his only son, an amiable young man, a sudden squall of wind overset it, and they both perished. Never was a minister of the Gospel more beloved and esteemed, or more universally lamented in his death. All the respectable people, not only of his Parish, but of the neighbouring country, went into deep mourning on this melancholy occasion."

The Rev. John Beardsley

was born at Stratford, Connecticut, and ordained in England in 1762. As there were no Bishops in the old Colonies, ordination could only be obtained by going to London, the Episcopal jurisdiction over them being exercised by the Prelate of that Diocese.

When the war commenced Mr. Beardsley was living at Poughkeepsie, N. Y., and in 1777 was Chaplain of Col. Beverly Robinson's regiment, and with it came to New Brunswick. He remained in St. John for some time, and assisted in getting the frame out for a Church, which frame was burnt in the fire of 1784.

Mr. Beardsley was the first Rector of Maugerville, where, after a ministry of over seventeen years, he resigned on account of age, went to Kingston, receiving half pay as chaplain. He died there in 1810. Mr. Fyler Dibblee, now in his 89th year, is the oldest living member of Trinity Church, and is the grandson of Mr. Beardsley.

The Rev. Samuel Andrews.

The first Rector of St. Andrews was the Rev. Samuel Andrews. His former field of labour, like nearly all of the early ministers of our church in this Province, was in Connecticut. He lived to the great age of eighty-two, and died at St. Andrews in the year 1818.

The Rev. Samuel R. Clarke.

Mr. Clarke was from Milford, Connecticut, where he preached for nineteen years. He was the first Rector of Gagetown, and resided there for twenty-five years. The Rectory was burnt, and with it Mrs. Clarke, and a young lady a sister of W. D. W. Hubbard, Esq., who was on a visit to them. It so affected Mr. Clarke that he resigned the Rectorship, and was succeeded by his son, who died August 1841, aged sixty-nine years. Mr. C. afterwards went to St. Stephen, and was the first Rector of that place, and after a residence there of thirteen years died at the age of eighty-seven, in 1824, after a ministry of fifty-seven years.

The Rev. Frederick Dibblee

Was a native of Connecticut, and a graduate of King's College, N. Y., (now Columbia.) He was the first Rector of Woodstock. He died there at the age of seventy-three, in the year 1826. He has numerous descendants in York and Carleton counties.

The Rev. James Scovil

Came from Waterbury, Connecticut, where he was born. He graduated at Yale College in 1757. His field of

labour was his native town and the surrounding country. Mr. Scovil was the first Rector of Kingston, where he died at the patriarchal age of ~~ninety~~ 76, in the year ~~1832.~~ 19th Dec. 1808 His son, the Rev. Elias Scovil, was his successor, who died in 1841 at the age of seventy. His son, the Rev. William Elias Scovil, the present Rector of Kingston, succeeded him. The late William Scovil, Esq., who for many years was a member of the Vestry of Trinity Church, and for twenty-four years consecutively a Warden, and served under five Rectors, was a son of the first Rector of Kingston, and by his first marriage a son-in-law of Dr. Byles. He died in 1851, at the age of 85, when a tablet to his memory was placed in Trinity Church by its Corporation.

The Rev. Oliver Arnold

Was also from Connecticut, and like Mr. Scovil, a graduate of Yale College, where he took his degree in 1776. He was the first Rector of Sussex. He died at the Rectory in 1834 at the age of seventy-nine, his contemporaries of 1783 in the ministry, having all preceded him. His successor at Sussex was his son, the Rev. Nelson Arnold, who has been dead for over twenty years.

Rev. John Millidge, D. C. L.

It was some time after 1783, before Westmorland Parish had a Rector. The clergymen who officiated there at first, did not long remain: one of them, the Rev. Mr. Willoughby, returned to England; the other was the Rev. Mr. Egleson. Its first Rector was the Rev. John Millidge: his father before the war was Surveyor General of New Jersey, and afterwards, for a long time, a representative in the Nova Scotia Legislature, from Annapolis. Dr. Millidge was a brother of the late Thomas Millidge, Esq., for many years a leading merchant of St. John, and one of its representatives in the Legislature, and up to his death, in the year 1838, a member of Trinity Church. After leaving Westmorland, Dr. Millidge, for a number of years, was Rector of Granville, N. S., and on leaving it was succeeded by the Rev. George Best, afterwards Rector of Fredericton. In 1817, Dr. Millidge was appointed to the Rectory of Annapolis, and its Garrison chaplaincy. He occasionally preached in Trinity Church, and when Dr. Byles died in

19th Dec. 1808

1814, a very general wish was expressed by its Vestry and Parishioners, that he should succeed him. Before learning their views, the Bishop had offered the living to Mr. Pidgeon, then Rector of Fredericton, and nominated the Rev. Mr. Mountain, son of the Bishop of Quebec, his successor.

Dr. Millidge, every third Sunday, held service in the Clements' Church, eight miles below Annapolis, and on the 27th November, 1830, when in the reading desk, had a stroke of paralysis, from which he died nine days after, and was buried under the chancel of St. Luke's Church, Annapolis, on the 9th day of December, at the age of 57 years. An old parishioner describes him as "A noble specimen of a man, a gentleman of the old school, much respected and beloved by all classes, and who had the happy faculty of winning the confidence and respect of the young."

His wife was a sister of the late Hon. Charles Simonds, of Portland. In St. Luke's Church, Annapolis, a tablet was placed to his memory by his parishioners.

THE RECTORS OF ST. JOHN PARISH.

The Rev. George Bisset, A. M.,

Left England for Newport, Rhode Island, in 1769, to act as assistant minister to the Rev. Mr. Browne, Rector of Trinity Church. In 1771 he was chosen his successor, and remained at Newport until the evacuation of the Island by the British in 1779, when he went to New York with several members of his church. At the close of the war he came to St. John, and was the first Rector of the Parish. In 1786 he went to England to urge his claims for the loss of property he obtained by his wife, and for aid for the erection of Trinity Church. He returned to St. John and died in 1788.

The body of Mr. Bisset was interred in the Germain Street Burial Place. In 1791, it was removed to the Putnam Tomb, in the "Old Burial Ground," King Square. On the 27th of November, 1791, "The thanks of the Rector, Wardens and Vestry of Trinity Church, was unanimously voted to Mrs. Putnam, for the respect shewn by her, to the memory of the Rev. Mr. Bisset, deceased, the late worthy Rector of this Church, in removing and receiving his remains in her tomb." Her husband, who died in

1789, at the age of 64 years, was the Hon. James Putnam, one of the Judges of the Supreme Court in New Brunswick. Mrs. Putnam died in 1798, at the age of 66 years. The tomb and grounds are to-day in the best condition.

On the 11th March, 1788, on the death of Mr. Bisset, a Latin epitaph appeared in the *Royal Gazette*, of which the following is a translation:

"A man most excellent, also replete
With nature's gifts and grace's richer stores,
Thou Bisset wast; these to the world dispensed
In different places, thou at length
Hast reached the realms of rest, to which thy Lord
Has welcomed thee, with his immense applause.
"*All hail, my servant, in thy various trusts*
"*Found vigilant and faithful: see the Ports,*
"*See the eternal Kingdom of the skies*
"*With all their boundless glory, boundless joy*
"*Opened for thy reception,* and thy bliss."
Meantime the Body, in its peaceful cell
Reposing from its toils, awaits the star,
Whose living lustres lead that promised morn,
Whose vivifying dews thy mouldered corpse
Shall visit, and immortal life inspire."

Author: Rev. Jonathan Othell Provincial Secretary

A contemporary wrote of him: "He is a very sensible man, a good scholar and composer of sermons, but diffident in company and the pulpit."

The Rev. Mather Byles, D. D.

The second Rector of St. John was Dr. Byles. He was born in Boston, and graduated at Harvard in 1751, and for fifteen years was the minister of a Congregational church at New London. Leaving that body, he went to England and took orders in the Episcopal Church, and on his return to Boston was chosen Rector of Christ's Church.

In 1776, when the British troops left Boston, Dr. Byles and his family went to Halifax, and was appointed Chaplain to the garrison, retaining that post until his appointment to the Rectorship of St. John, on the death of Mr. Bisset in 1788. On Christmas morning, 1791, Trinity Church was opened, Dr. Byles preaching the first sermon. The house where he died can be seen on the south-west corner of the market lot facing Germain street. During the last seven years of his life the duties of the Parish were mostly discharged by his assistant, the Rev. Roger Viets, for many years after Rector of Digby. Dr. Byles died on the 12th of March 1814, in his eightieth year, having been Rector of St. John for nearly twenty-six years.

The Rev. George Pidgeon.

The first Bishop of Nova Scotia had two daughters, the elder of whom married Chief Justice Haliburton, the younger the Rector of Fredericton, the Rev. Mr. Pidgeon, who also was Ecclesiastical Commissary. Mr. Pidgeon was born in Kilkenny, Ireland, in 1762, of which place his brother was Rector, and graduated at Trinity College, Dublin. He joined the Rifles as ensign, and went with the regiment to America, on the breaking out of the war: at its close it went to Halifax, where, on the suggestion of Bishop Inglis, he took orders in the Church. He was appointed Rector of Fredericton, on the death of Dr. Cooke in 1795. On the death of Dr. Byles he was appointed to the Rectorship of Saint John. His successor at Fredericton was the Rev. Jehoshaphat Mountain, who afterwards removed to Quebec and succeeded his father as Bishop of that Diocese.

For some time previous to his death his health would not admit of his performing service, and the Church was not opened for worship, as the duties of the Parish devolved entirely on himself. The Vestry, for some time, were desirous of obtaining an assistant, and had given the Hon. William Black, one of their body, then in the old country, authority to secure one. The Vestry, in writing Mr. Black, said:

"The gentleman to be engaged must not labour under any defect that will class him an inferior speaker. Eloquence, however desirable, we do not look for, but think the Parishioners will require a delivery distinct, emphatical, and sufficiently loud. Therefore, however valuable his other qualifications, we beg you to decline an engagement with any gentleman whose utterance and manner in the pulpit may be decidedly ungraceful. An entire freedom from Scottish accent cannot be expected should your engagement be made in North Britain.

(Signed) Wm. Scovil,
Harry Peters,
Z. Wheeler,
E. Barlow."

Mr. Pidgeon unexpectedly died on the 6th of May, 1818, after a ministry at St. John of only four years. The press, in referring to his death, added: "His pious and benevolent character, and amiable manners, will long endear his memory to his numerous friends."

Mr. Pidgeon was interred in the "Old Burial Ground." His tomb is in good condition. On it is the following inscription:

D

"UNDER THIS STONE
ARE PLACED
THE EARTHLY REMAINS OF THE
REV. GEORGE PIDGEON,
FORMERLY OF TRINITY COLLEGE,
DUBLIN.
LATE RECTOR IN THIS PARISH
AND ECCLESIASTICAL COMMISSARY IN THIS
PROVINCE 23 YEARS.
HE DIED MAY 6TH, 1818,
AGED 57 YEARS.

THE REV. ROBERT WILLIS, D. D.,

THE fourth Rector of St. John, at the time of his appointment, was a Chaplain in the Royal Navy, his ship being in Halifax in 1817. At the request of the Bishop, on account of the health of Mr. Pidgeon, necessitating the suspension of service in Trinity Church, Mr. Willis visited St. John and remained for some weeks. So acceptable were the services of Mr. Willis that efforts were made to retain him. At this time Mr. Pidgeon unexpectedly died, and shortly after Mr. Willis succeeded him as Rector and Ecclesiastical Commissary to the Bishop. Carleton at this time was a part of the parish, a small church was erected there in 1804, called St. John's Chapel, service was held occasionally in it until 1822, when St. George's Church was opened. In 1825 Carleton was made a separate parish. In 1819 the Rev. Abraham Wood arrived from England, and was an assistant to Mr. Willis to 1822, when he went to the Grand Lake, having exchanged with its missionary, the Rev. Frederick Coster. Mr. Wood still survives, and is the oldest minister of our church in the Province: for some time he has been living in St. John, and is now an attendant at Trinity Church service.

It was during Mr. Willis's time the Stone Church was built, it was opened for service in 1825, Archdeacon Best, of Fredericton, preached the sermon from the words, "*Peace be within thy walls.*"

At this time Dr. John Inglis, Rector of St. Paul's, Halifax, succeeded Bishop Stanser, and Dr. Willis was appointed his successor and Archdeacon of the Diocese.

He held these offices to his death. His successor at St. Paul's is its present Rector, the Rev. George Hill.

Dr. Willis was married twice, each lady being members of Trinity Church. The first died in St. John, 1821, the second at Halifax, 1836. The Rector of Salisbury, the Rev. Cuthbert Willis, is his son by his second wife, a daughter of the late Colonel Billop, who died at his residence in King street, Saint John, in 1827, at the age of 90 years. Dr. Willis died at Halifax, on the 21st April, 1865, aged 80 years.

The Rev. Benjamin Gerrish Gray, D. D.

On the appointment of Dr. Willis to St. Paul's, the Society for Propagating the Gospel appointed the Rev. George Best as his successor. The Bishop, at the same time, appointed him his Commissary for New Brunswick. The Rev. B. G. Gray, Rector of St. George, Halifax, being appointed to Fredericton. The Representative of the Crown, in wh m the presentation was vested, was unfavourable to Mr. Best leaving Fredericton, as he felt the Ecclesiastical Commissary should live at headquarters. The parishioners of Mr. Best were also opposed to a change. The consequence was, he remained, and the Rev. B. G. Gray was appointed to St. John.

Dr. Gray, its fifth Rector, was born at Boston in 1768, and went with his father to Halifax on the evacuation of Boston in 1776. He graduated at King's College, Windsor, and proceeded to England, where he completed his studies. For scientific pursuits and the fine arts he had much taste. A pen and ink sketch of Nova Scotia scenery of his, was sent by Governor Wentworth as a present to the poet Moore.

Mr. Gray was ordained by Bishop Inglis, at Halifax, on the last Sunday of September, 1796. At that time he was in his twenty-ninth year. His first mission was as Chaplain to the Maroons, at Preston, five miles from Halifax, who had been brought from Jamaica to Halifax by the British Government, and in 1800 sent to Sierra Leone.

On the death of the Rev. George Wright, Rector of St. George's, Halifax, in 1819, he was appointed its Rector, retaining it to his coming to St. John in 1825.

On the death of Archdeacon Best, Rector of Fredericton,

in 1828, he was nominated his successor, and although very urgently pressed to accept the appointment, he declined.

For a number of years after coming to St. John, the Parish of Portland and the eastern portion of the County was a part of his charge. He was instrumental in the erection of Grace Church, Portland, and down to the settlement of a resident clergyman, he and his assistant held service in it every Sunday evening. It was the first free church in the Diocese.

In November 1833, he sustained an irreparable loss in the death of his wife; the Rectory on Wellington Row was burnt, and with it Mrs. Gray and a female servant, both of whom had followed Dr. Gray to the foot of the stairs, when, unknown to him, they went back and never returned.

His Library, which at that day was the best in the Province, was also destroyed, as well as the Records of the Parish. Dr. Gray retained the Rectorship to 1840, and the Garrison Chaplaincy to his death. He died on the 18th February 1854, after a ministry of fifty-eight years, at the age of eighty-six.

On the tablet to his memory in Trinity Church, erected by its Vestry, is recorded:

"SOUND IN DOCTRINE.
IN LABOURS ABUNDANT.
A FATHER TO THE POOR."

The Rev. John William D. Gray, D. D.,

The sixth Rector of St. John, was the son of his predecessor. On the resignation of Dr. Willis, and the declining on the part of Mr. Best to succeed him, the Vestry of St. John strongly urged the appointment of the Rev. J. W. D. Gray, then Rector of Amherst. Difficulties were in the way, which at that time prevented the attainment of their wishes. The result was, his father, then Rector of Saint George, Halifax, consented to accept it, and he became his assistant, retaining that position in the Parish until 1840, when he became Rector. Dr. Gray was born at Halifax in 1798, and was a graduate of King's College, Windsor, towards which he always felt a warm interest. In 1846 he went to England in its behalf, the Bishop of Nova

Scotia finding a clergyman to assist in his parish during his absence. He was one of the Governors of the College at his death, also a Canon of Christ Church Cathedral, Fredericton.

In 1821 he was ordained in London by Bishop Howley, and after an absence of a year returned to Nova Scotia, and entered on the work of the ministry at Amherst, where he continued to the close of 1825, when he came to St. John. During his rectorship here St. James' Church was built, and the southern section of St. John set off as a separate Parish by the name of St. James. A few years later the northern section of the City, with the Stone Church, was made a Parish, by the name of St. Mark.

From his first coming to St. John, like his friend and parishioner the late Chief Justice Parker, he was unwavering in his support of the "British and Foreign Bible Society."

In the Sunday School of the Parish he always took the deepest interest. During the whole of his ministry it occupied a first place in his thoughts. Since his death a fine oil portrait of their late Rector, has been placed by the teachers in their room, in the Sunday School building adjoining the church.

In 1860 Dr. Gray's health was so much impaired, that a visit to England was made. It resulted in its partial restoration, so that he was able to take part in the duties of the Parish and preach on Sunday mornings. For some years before his death he had an assistant. In the fall of 1867 his health was so bad, that entire rest and change was indispensable. He went to Halifax with Mrs. Gray on a visit to their son, where he continued to sink until February 1st, 1868, when he expired at the age of seventy, after a connection with Trinity Church, Parish of St. John, for forty-two years, fourteen as assistant minister, and twenty-eight as Rector.

As a controversial writer, a preacher and speaker, Dr. Gray ranked among the first. On his tablet in Trinity Church, erected by its Corporation, is inscribed:

A Ripe Scholar and an able Divine.
An Uncompromising defender of the Protestant Faith.
Kind and Courteous,
He lived beloved and revered,
And Died universally lamented.

The following on a tablet in Trinity Church, to one "*Who hath done what she could*," will be a fitting close to "OLD TRINITY" and its "OLD RECTORS."

SACRED
TO THE MEMORY OF
SARAH DEBLOIS,
LATE SUPERINTENDENT IN
TRINITY CHURCH SUNDAY SCHOOL,
WHO DIED 1ST JUNE, 1869, IN THE
78TH YEAR OF HER AGE.
THIS TABLET IS ERECTED BY THE
TEACHERS AND SCHOLARS OF THE
SUNDAY SCHOOL, IN TOKEN OF THEIR
LOVE AND ESTEEM FOR THE DECEASED,
AND IN REMEMBRANCE OF HER
FAITHFUL AND ZEALOUS SERVICES
THEREIN FOR MORE THAN
FORTY YEARS.

"*Blessed are the dead which die in the Lord, they rest from their labours and their works do follow them.*"—REV. xiv. 13.

The *great age* to which *nearly all* referred to attained, recalls the text from which the Rev. Canon Harrison, Rector of St. Luke's, Portland, preached on the morning of Sunday, Feb. 9th, 1868, in Trinity Church, on the occasion of the death of its late Rector: "*Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season*"—JOB v. 26.

Trinity Church.

EASTER MONDAY, 1791.

Rector.

REV. MATHER BYLES, D. D. died 1814 - 79 yrs

Church Wardens.

died 1819 THOMAS HORSFIELD, 79 years. FITCH ROGERS. went to N.Y

Vestrymen.

1808 HON. GABRIEL LUDLOW, 72 yrs
1824 WARD CHIPMAN, 70 yrs
1825 MUNSON JARVIS, 85 yrs
1793 THOMAS WHITLOCK,
1818 NATHAN SMITH, 81 yrs
THOMAS ELMES,

WILLIAM HAZEN, 1814 - 75 yrs
COLIN CAMPBELL, 1795
NEHEMIAH ROGERS, went to N.Y.
ISAAC LAWTON,
THOMAS BEAN, 1823 - 78 yrs.
SAMUEL HALLET.

Vestry Clerk—COLIN CAMPBELL.

Sexton—JAMES M'PHERSON.

SAMUEL SMILER held the office of Sexton from 1793 to 1814, when he resigned on account of age.

EASTER MONDAY, 1815.

Rector.

REV. GEORGE PIDGEON. died 1818 -

Church Wardens.

died 1851 WILLIAM SCOVIL, ADINO PADDOCK. 1818 -

Vestrymen.

1866 HON. WILLIAM BLACK,
1824 WARD CHIPMAN,
1843 DAVID HATFIELD,
1824 SAMUEL MILES,
1870 HARRY PETERS,
1817 JOHN WATERBURY,

CRAVEN CALVERY, 1851
HENRY GARDNER, 1824
MUNSON JARVIS, 1825
JOHN NUTTON, 1827
THATCHER SEARS, 1819
ZALMON WHEELER.

Vestry Clerk—CRAVEN CALVERY. 1851

Sexton—WILLIAM ROGERS.

EASTER MONDAY, 1819.

Rector.

REV. ROBERT WILLIS. 1865

Church Wardens.

1851 WILLIAM SCOVIL, HARRY PETERS. 1870

Vestrymen.

1834 DAVID WATERBURY,
HON. WILLIAM BLACK,
EZEKIEL BARLOW,
1846 JOHN WARD,
1839 CRAVEN CALVERY,
HENRY HALSALL,
ZALMON WHEELER,
DAVID HATFIELD,
JAMES O. BETTS,
HENRY GARDNER, 1822
DANIEL SCOVIL,
J. F. BREMNER. 1824

Vestry Clerk—C. CALVERY.

Sexton—WILLIAM ROGERS.

EASTER MONDAY, 1826.

Rector.

REV. BENJAMIN G. GRAY, D. D. 1854

Church Wardens.

1851 WILLIAM SCOVIL, CHARLES WARD. 1882

Vestrymen.

HON. WILLIAM BLACK,
1863 STEPHEN WIGGINS,
1846 JOHN WARD,
DANIEL SCOVIL,
JAMES O. BETTS,
WILLIAM B. KINNEAR,
EZEKIEL BARLOW, 1838
L. H. DEVEBER, 1876
JAMES WHITE, 1858
JAMES POTTER,
ZALMON WHEELER.
GEORGE D. ROBINSON.

Vestry Clerk—WILLIAM B. KINNEAR.

Sexton—PETER LAWSON.

EASTER MONDAY, 1840.

Rector.

REV. I. W. D. GRAY, D. D. 1869

Church Wardens.

1874 ROBERT F. HAZEN, GEORGE D. ROBINSON. 1860

Vestrymen.

1865 HON. ROBERT PARKER,
CHARLES WARD,
1861 ROBERT W. CROOKSHANK,
ELISHA DEW. RATCHFORD,
1844 GEORGE SEARS,
DANIEL SCOVIL,
H. A. KINNEAR,
L. H. DEVEBER,
THOS. L. NICHOLSON,
JOHN KINNEAR,
A. S. PERKINS,
WILLIAM SCOVIL. 1851

Vestry Clerk—GEORGE WHEELER.

Sexton—ROBERT SMITH.

EASTER MONDAY, 1873.

Rector.

REV. JAMES J. HILL, A. M.

Church Wardens.

1875 BEVERLY ROBINSON, JOHN SEARS.

Vestrymen.

LEBARON L. BOTSFORD,
WM. HARRISON,
SIMEON JONES,
GEORGE H. LAWRENCE,
CHRISTOPHER MURRAY,
THOMAS M'AVITY,
RICHARD M'GIVERN,
JAMES M'NICHOL, JUN.,
JOHN W. NICHOLSON,
WM. W. WEDDERBURN,
CHARLES W. WELDON,
GEORGE W. WHITNEY.

Vestry Clerk and Treasurer—H. LAWRANCE STURDEE.

Organist—PROFESSOR MARTENS.

Sexton—WILLIAM FALLIS.