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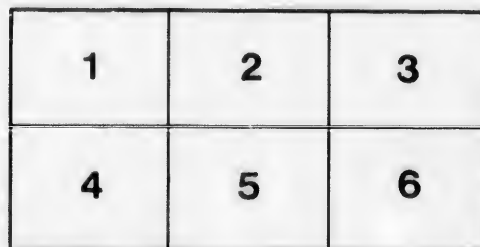
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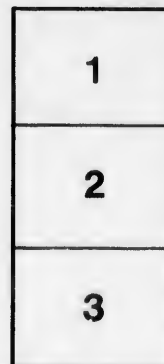
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REVIEW
OF
THE RISE AND PROGRESS
OF THE
Church of England in Nova-Scotia,
BEING
A SERMON

PREACHED BEFORE THE HONORABLE THE BOARD OF GOVERNORS
AND THE MEMBERS OF THE UNIVERSITY OF KING'S
COLLEGE, WINDSOR,

On the 24th June, 1858.

BY REV. GEORGE W. HILL, M.A.

Professor of Pastoral Theology, and Chaplain to the Lord Bishop of Nova-Scotia.

Published by the Associated Alumni.

HALIFAX:
PRINTED BY JAMES BOWES AND SONS.
1858.

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PREFACE.

THE following discourse is published at the request of the ASSOCIATED ALUMNI. It is divided into two sections. The material with which the first division is composed was gathered from several sources: "The Reports of the Society for the Propagation of the Gospel in Foreign Parts,"—a series of which very valuable books, beginning with the year 1713 and ending with the year 1797, has been for some time in the Library of King's College, Windsor, and now augmented by the handsome gift of the Reverend Alfred Gilpin, B. A., formerly Rector of Christ Church, Windsor, consisting of a nearly complete set from the year 1820 to 1853; "Historical Notices of the Missions of the Church of England in the North American Colonies, previous to the independence of the United States," by Ernest Hawkins, B. D., 8vo., London; "A Sketch of the Rise and Progress of the Church of England in the British North American Provinces," by T. B. Akin, Esq., 12mo., Halifax, N. S. Some reference was also made to "Anderson's History of the Colonial Church," kindly lent for the purpose by a friend, (Mr. Akin, the author of the Sketch just mentioned,) to whom I beg to offer my sincere thanks for his valuable and friendly assistance in gathering information. If any of the clergy or others should feel disposed to consult the works enumerated above, it will be perceived that Mr. Hawkins had some advantage over Mr. Akin in compiling his book on "Missions," as he had access to the

unprinted "Journals," as well as the "Reports" of the Society; while, on the other hand, Mr. Akin had an advantage over Mr. Hawkins in respect to the Diocese of Nova-Scotia, inasmuch as he had not only access to the original Reports in the library of the late Bishop, but was also enabled to consult the Council Books of the Province, and the minutes of the Corresponding Committee of the S. P. G. F. P., which were, at the time of his writing, in the possession of the Bishop of Nova-Scotia.

The second division is compiled from the reports of the S. P. G. F. P., Akin's Sketch, Reports of the Diocesan Church Society, Colonial Church Society, Almanacks, &c., and information kindly afforded by his Lordship the Bishop. Mr. Hawkins' work, as the title shows, does not come down beyond the year in which the Episcopate was established.

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SERMON.

"Thy way, O God, is in the Sanctuary: who is so great a God as our God."
—Ps. lxxvii. 13.

THE Church of Christ is charged with a weighty mission. Its members and its ministers have a great duty to fulfil: the Gospel is committed to their trust for safe keeping and wide diffusion. "The whole world,"* saith the Apostle, "lieth in wickedness;" and, as the message of salvation must be co-extensive with its need, there is no place on earth whither the servants of God are not bound to carry it. Into every nook and corner, upon every mountain and valley,—wherever an immortal soul is found,—it devolves upon the heralds of the Cross to publish the glad tidings of a Saviour's death. Prompted by motives arising from such principles as these, our Christian fathers sent their early missionaries to this newly settled land, commissioned to teach and preach Jesus Christ as the sinner's only hope. By their means His visible Church was founded in the country. The external structure, with its distinctive marks and divinely appointed rites, was organized; while testimony abounds that it was not the mere outward form, devoid of life and godliness, but that the Spirit of our God,—the Shekinah of this Gospel dispensation,—rested upon it, by whose gracious

* 1 John v. 19. Gal. iii. 22.

influence many living stones were added to the spiritual temple of the Lord. *Our past history shows us "the goings of our God and King in His Sanctuary."* *

A brief review of our career as the witness for God, the guardian of morality, and the advocate of those social and civil virtues which bring blessings in their train, may tend to excite our gratitude and renew our sense of obligation to more zealous labour in the sacred cause. *God's past mercies should be an encouragement for the future.* With His blessing, I shall endeavour to set before you some of the more prominent features of our history, thus adding the testimony of experience to that of mental conviction that we are members of a communion guided and taught by the Holy Ghost. If the Church of England, so pure in doctrine, so simple in its ritual, and so apostolic in its government, has kept pace with the secular progress of the colony, we should have cause for unmingled joy. If, on the other hand, the spiritual influence which we might have anticipated has not been acquired, and those early efforts of our ancestors have not been recompensed by so rich a harvest as we might have hoped for, our rejoicing must be chastened by regret. While there is reason for boundless gratitude, there is ground for deep humiliation. For the measure of prosperity vouchsafed us, let us praise God while we have our being; for the want of success by which our course has now and then been marked, let us search out faithfully the cause. We shall find it in the shortcomings of professing Christians within our pale, whether clergy or people, and not either in the constitution or doctrines of our beloved and long-honoured Zion.

The erection of the British Colonies into an Episcopal

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See * forms an epoch in our ecclesiastical history. We may, therefore, consult separately those annals which embrace the period previous and subsequent to this event. The first section of time will comprise the condition of our Church when unorganized and imperfect; the second its progress when established in its integrity.

I. History of the United Church of England and Ireland in Nova Scotia, from the settlement of Halifax, A. D. 1749, until the appointment of a Bishop A. D. 1787.

II. From the formation of the British Colonies into an Episcopal See until the year 1858.

I.

The pioneer of our Church landed on the shores of Nova Scotia more than a century ago.† Appointed by the Society for the Propagation of the Gospel in Foreign Parts as the first missionary to this colony, he arrived at Halifax during the period of its settlement under the direction of Governor Cornwallis. While his earthly superior announced his monarch's sovereignty, he proclaimed the

* A. D. 1787. The See, at this time, embraced the Provinces of Upper and Lower Canada, New Brunswick, Nova Scotia, Newfoundland, Prince Edward Island, and the Bermudas. It was not until 1793 that Quebec was made a Bishopric.

† The Rev. Wm. Tutty seems to have arrived at Halifax in the month of July, A. D. 1749. Mr. Akin makes a note of this in his "Sketch of the Rise and Progress of the Church of England in the British North American Provinces;" and in the list of settlers given on page 6 of the same author's "History of the Settlement of Halifax," his name is omitted, while that of Mr. Anwyl appears. We cannot, however, justly recognize this man as the first on the list, since the Report S. P. G. F. P. thus speaks of him:—"Mr. Tutty behaves very properly, and is very useful in his station; but the Society being not so well satisfied with the conduct of Mr. Anwyl, they have recalled him from Nova Scotia."—Rep. for 1749.

Messiah's Kingdom. As there was one to represent the royal power of England, so there was another clothed in the robes of the ambassador of the King of Kings. At first Mr. Tutty officiated amid the felled trees and roughly made huts of the settlers; * but before the second winter had set in, † that spacious and now ancient church, Saint Paul's, was so far completed that the congregation met within its walls for public worship. Thus was planted the standard of the Cross in our infant colony; nor has it ever yet been furred, for this first champion for the truth of God has been followed by a host of Christian soldiers. Including the last admitted to our ministerial ranks, there have been about one hundred and seventy clergymen actually serving in this Province. ‡

Until the establishment of the Episcopate—a period of thirty-eight years—the whole number of the clergy was nineteen. The names and labours of some of this little band may well call up a holy emulation, and provoke us, their followers, to our work of faith and labour of love.

The unwearied exertions of Thomas Wood, the missionary at Annapolis, who reached the colony in 1753, § were such as to leave an impress upon the inhabitants, both aboriginal and emigrant. The objects of the Society, whose servant he was, resolved themselves into “three great branches: the care and instruction of those who settled in the colonies; the conversion of the Indian savages, and the conversion of the negroes.” || But few, if any, of the

* Hawkins' Missions, p. 355; Akin's Rise and Progress, p. 14.

† September 2, A. D. 1750. Rep. S. P. G. 1751, p. 142.

‡ A complete list of these will be found in the Appendix.

§ Akin's Sketch of Rise and Progress, p. 15. Rep. S. P. G., 1753.

|| Humphrey's Hist. Account, S. P. G., pp. 22, 23.

latter class were as yet in the Province; but most fully did the duty in reference to the two former meet with its discharge in this man, whose powers, mental and physical, were of no ordinary cast. As a missionary to his countrymen, he was in "journeyings often;" and so earnestly does he seem to have proclaimed the Gospel of Christ, and so consistently to have walked amongst the scattered members of his flock,* that he won the admiration and respect of dissenters, not only for himself, but for the doctrines of Christianity as taught by the Liturgy and Articles of the Church of England. The townships of Annapolis and Granville were so impressed with the purity of his life, the soundness of his preaching, and the scriptural formularies which he used, that they united in an address to a clergyman resident in Massachusetts to settle amongst them as their pastor.

Another labour evincing his intellectual power as well as his fervent zeal, was his watchful care over the spiritual interests of the Indians.† Unwearied with his long journeys and incessant preaching, he applied himself to the study of the Miemac language. His application succeeded. In a short time he ministered to these people in their own tongue. On one occasion he gathered them within the walls of St. Paul's church, Halifax, where he officiated in the Miemac dialect, and they sung, in their own plaintive strains, an anthem both before and after the service. Nor did he purpose retaining within himself his acquired knowledge; but, in order that it might be available to posterity, he put it in a permanent form, having "resolved to per-

* Hawkins' Missions, p. 360; Repp. S. P. G. from 1753 to 1761; Akin's Rise and Progress, pp. 21, 22.

† Hawkins' Missions, p. 360; Akin's Rise and Progress; and Rep. S. P. G., 1765.

severe, till he should be able to publish a grammar, a dictionary, and a translation of the Bible."* This purpose he was enabled partially to fulfil, since in a few years he sent to England the first volume of his native grammar, with a translation of the Creed and the Lord's Prayer.† Would to God the zealous endeavours of one who had thus gained the hearts of the Indians had been supported by some equally zealous successor, and that they had not been left for nearly half a century unpitied and untaught! But while, on the one hand, those unprinted manuscripts make us sad, on the other they bear noble testimony to the vitality and vigour of our communion. Unhappily it was often the case that, as one valiant soldier fell fighting in his Master's cause, his place was not speedily or wholly filled, and thus, sometimes, the good work begun was left unfinished. As we look upon the wandering remnant of that once dreaded race, and mourn their degradation, we rejoice to know that within our pale one witness for God pointed their fathers heavenward, and showed them the living way. After a lengthened service, he closed the sacred stewardship committed to his charge, having proved, by his holy, consistent life, that he was endowed with an apostolic spirit.

In the town of Lunenburg, settled next in order to the capital,‡ we have such testimony to the missionary zeal

* Hawkins' Missions, p. 360.

† Mr. Wood's first communication on this subject is dated July 30, 1764. The following year we find him speaking encouragingly to the Society of the progress which he had made. M. Maillard, the Vicar-General of Quebec, (who, previous to his death, which took place at Halifax in August, 1762, had been attended in his illness by Mr. Wood) appears to have composed some prayers. Upon reading one of these, he pronounced the language so well, that "the Indians understood him perfectly, and seemed to pray very devoutly." The manuscripts were sent home A. D. 1766.

‡ Haliburton's History, vol. II., p. 130.

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and labour manifested among the heterogeneous population of English, French and German,* as leaves us no room to doubt but that souls were saved. The exertions of Moreau for many years;† the mild disposition and overtasked strength of the gentle Vincent;‡ the varied instrumentality of De la Roche, who preached on each Lord's day in three different languages, and endeavoured to spread a knowledge of the Gospel through the medium of the press, publishing several sermons and a commentary on the Gospel in the first newspaper printed in the Province;§ the highly esteemed labours of the much-loved Bryzelius, who, while in the very act of proclaiming eternal life through a crucified Redeemer,|| was summoned from his pulpit by the hand of death,—convince us that a knowledge of the one true God and Jesus Christ whom He has sent must have been spread abroad.

The sudden departure of the last-named minister brings to notice a venerable missionary who succeeded him, though appointed immediately to a different sphere of duty.** His zeal was great, and it was requisite that it should be. The duties designated and self-imposed were extremely arduous. His office was no sinecure, but he had strength

* Akin's Sketches, pp. 18, 20.

† Akin's Sketches, p. 13; Repp. Soc. P. G. from 1753 to 1770.

‡ Akin's Sketches, p. 19; Repp. from 1762 to 1765.

§ Akin's Sketches, p. 20; Repp. S. P. G. from 1771 to 1787. "The first newspaper was published in January, 1769, by Anthony Henry; it was called the Nova Scotia Chronicle or Weekly Gazette, and was edited by Captain Bulkley."—Akin's Settlement of Halifax, p. 40.

|| Good Friday, A. D. 1773.

** Rev. J. Bennett was appointed as an itinerant missionary on the coast in 1775. He had been engaged for some time previous—from the year 1763—in the present counties of Hants and Kings; but upon the death of Mr. Bryzelius, it was thought advisable to discontinue the mission which he filled, and substitute this.

awarded him for the discharge of its duties through a long series of years. With a spirit worthy of the apostolic age did he bear the message of salvation to the untutored and isolated settlers on the rock-bound coast of our Province. No hardships quenched his zeal; no storms shook his courage; no home comforts or domestic joys allured him from his course. "Year after year he penetrated the numerous harbours and bays of the Atlantic coast of Nova Scotia and those of the Gulf shore;"* often driven by privateers to disembark and seek refuge in the forest;† while on one occasion, like St. Paul, he suffered shipwreck; and although both he and his companions "escaped all safe to land," the missionary ship which had borne its precious freight,—the glad tidings of good things,—to those rude spots, "was broken with the violence of the waves."‡ Incessant toil and anxiety at length wore out the energies of this aged servant of God. Having lost his way in the forest, "the horror of this hopeless and dismal situation is supposed to have affected his understanding, as it certainly did his health."§ Thus enfeebled, he was kindly cared for and supported (in the town of Windsor)|| until he passed the troublesome waves of this world, and reached, we trust, the haven of eternal rest.

Of a very different but not less important nature were the labours of Dr. Breynton for nearly forty years.**

* Akin's Sketches, p. 25.

† Rep. S. P. G. from 1775.

‡ Acts of Apostles, xxvii. 41-44.

§ Hawkins' Miss., p. 365.

|| Rep. S. P. G., 1781, p. 36. An aged lady, in her 87th year, (Mrs. Cochran,) is still living in Newport who was baptised by Mr. B. when officiating in that township.

** Mr. Hawkins has given quite a lengthened account of Dr. B.'s labours, in his work on Missions, pp. 369, 70, 71, 72. Mr. Akin's Sketch also gives an interesting detail of his work.

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Resident in Halifax during all this time, he seems to have spared no pains to do his Master's work. Through all the vicissitudes which Halifax experienced, he was uniformly wise and earnest. As the population fluctuated, both in number and kind, he met the emergency, and none but those who have made themselves acquainted with the early history of our chief town, can form an adequate notion of the arduous duties imposed upon him. At one time the rendezvous of the fleet on its return from the second siege of Louisburg; then formed into a camp for the troops before and after the siege of Quebec; then again, from the evacuation of Boston, A. D. 1776, until the termination of the war, constantly thronged with regiments and refugees from the revolted colonies,—it required no ordinary man to meet the spiritual wants of all, or provide for the temporal necessities of many. How disheartening must have been the occasional decrease of the population, when, instead of enlarging, the congregation diminished, and the communicants grew less! “From the close of the French war until the commencement of the American Revolution, Halifax continued to decline, until the population did not exceed three thousand.”* These difficulties and disappointments were met with a Christian spirit, and the old missionary laboured on, “gaining the good will and esteem of men of all ranks and persuasions; preaching the Gospel of peace and purity,” says one, “with an eloquence of language and delivery far beyond anything heard in America.”†

There are not wanting other names of that little company (of nineteen) who pursued their sacred calling amid hardships and under straitened circumstances of which we, in

* Akin's Settlement of Halifax, p. 31.

† Hawkins' Missions, p. 372.

modern days, know nothing. The face of the country is, for the most part, so altered, means of communication are so improved, and all the arts and appliances of science so manifold, and so well adapted to aid the missionary in his work and protect him from the inclemency of the weather, that it is now beyond our reach to know by experience the privations, discomforts and dangers to which these heroic forerunners of our army were exposed.

Let us here stop to inquire, my brethren, if we can see God's goings in the Sanctuary. He works by means. He has committed to His Church, "which is the blessed company of all faithful people"*—"the congregation of faithful men"—"the pure word of God to be preached, and the sacraments to be duly administered according to Christ's holy ordinance in all those things that of necessity are requisite in the same."† We may be sure, therefore, that we shall be able to trace His way in the sanctuary, to note His gracious dealings with men through the medium of His Church. His ordinary mode of communicating revealed truth is through this, His own appointed instrumentality—the guardian and dispenser of His life-giving oracles. He might have converted the whole world by a fiat from His throne, but He has chosen for His purpose ambassadors from among men, and committed the treasure to these earthen vessels, that the excellency of the power might be of God, and not of us. Who will deny that the duty and awful responsibility rests on His elect body of proclaiming God's message of mercy to fallen man, or that His customary mode of making known the way of eternal life to perishing sinners is in His sanctuary? Who that has

* Comm. Service, Lit. Church of England.

† 19th Article Church of England.

country is, listened to the good news published by His servants, and applied them to himself, or broken bread at the table of the Lord and been strengthened and refreshed by His grace, will refuse to acknowledge the presence of God and the influence of the Spirit in His Church? What evidence does the history of this period afford that God dwelt in His sanctuary, or that this Church was one which claimed and received the fulfilment of His promise: "In all places where I record my name, I will come unto thee, and I will bless thee?" *

Our brief review supplies us with proof that the external Church, at least, was established in the land. Sanctuaries were erected in different parts of the Province, which stood as tokens that God was recognized and honoured, and as beacons to warn and arouse the careless. Within their walls God was worshipped; children were admitted by the rite of baptism into the covenant of grace; the memorials of Christ's death distributed amongst the members of His flock, and the word of truth read and preached to perishing sinners. True, the light may have shone but dimly from some of those pulpits,—the oil with which the sanctuary was lighted may have been less refined than the beaten olive of the ancient tabernacle; but sure we are that the pure, unmingled doctrines of the Gospel were proclaimed in the ritual. If the flame was dull or fitful in the pulpit, it was brilliant as it was constant in the desk. There it was no feeble reflection from the human intellect, but the unveiled shining of that Word which was "a lamp unto the feet and a light unto the path." Had the public preaching been ever so powerless, the way of salvation was faultlessly announced in that Church which read the Old Testament

* Deut. xx. 24.

once and the New Testament three times a year, besides its reiterations of the Psalms and its selections from the Epistles and Gospels.

Did the Word of God always return void to Him who gave it? Were none converted by its searching doctrines? Were all signed with the liquid cross deserters from the cause? Did none spiritually eat the flesh and drink the blood of Christ? We trust that they were not few in number who were gathered into the fold of the great Shepherd, redeemed by the blood of Christ and sanctified by the Holy Spirit.

In the abundant labours of the missionaries we have testimony of their zeal, and in the sentiments expressed in their correspondence some witness of their success. The number of communicants, by which we may reasonably judge of the internal life of the Church, as well as the growth of religion, speaks favorably.* The population fluctuated, and, as a consequence, so did the members of the communion. This circumstance accounts for an apparently periodical retrograde movement in the cause of Christianity; and those who simply refer to the reports of the Society, without looking at them through the medium of our civil history, are at a loss to understand the great decrease of numbers which now and then appears. It was, however, an apparent, not a real diminution, as a little

* The number of communicants returned from the capital A. D. 1752 was over 500; seventeen years later they are stated at the vastly diminished number of 165. Now, this difference is accounted for by the removal of the Germans to Lunenburg. The Church at Halifax was thus divided, and it is necessary to unite the numbers in both places in order to arrive at a right conclusion. The aggregate, however, of all the communicants, under Dr. Breynton, Mr. Moreau and Mr. Bryzelius was but 385, and with the mission of Mr. Bennett in the present counties of Hants and Kings, and that of Mr. Wood at Annapolis, not more than 450. This is to be accounted for by the tide of emigration which at this time set out from our shores.

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investigation would show. Knowing the real circumstances of the colony, we will not be much surprised at finding that, while the returns were made at five hundred in 1752, the number had probably not reached upwards of six hundred upon the arrival of the Bishop. At this time the Church was greatly augmented by the influx of troops and refugees, but no very accurate calculation can be made from the data within reach. Enough information, however, has come down to us on which to base the assertion that a knowledge of true religion was spread abroad,—that the Church had not declined, but taken root and prospered.

As the guardian of the morality of the Province, we cannot question the benignant influence exercised.* The clergy of the Church were the friends and advisers of those in authority. The presence and opinions of the missionaries were of great and acknowledged value in an infant settlement of adventurers of every class and disposition. Those in high places charged with the framing of the laws and their maintenance were the associates of the ministry; several of the Governors took the most lively interest in all that pertained to the establishment of the Church and the increase of true religion;† and it is not improbable that this intimate communication produced the proclamation of

*The progress of crime between 1749 and 1754 was perhaps less rapid than might have been expected among a population of five or six thousand composed of such materials. During the first five years there were fifty criminal trials on record,—many convictions for grand larceny, which was then the subject of capital punishment. After the appointment of Chief Justice Belcher, convictions were less frequent. Most of the executions, as in the time of the General Court, were for stealing or receiving stolen goods.—Akin's Sett., p. 44.

†Akin's Sketch, pp. 16, 27. Governor (afterwards Chief Justice) Belcher and Governor Lawrence were exceedingly interested in the spread of sound religious principle. Of the latter the Rep. S. P. G. thus speaks:—"On his (Dr. Breynton's) return to Halifax, he found Governor Lawrence dead,—a great loss to the colony, to the Church, and to Mr. Breynton himself."

Lord William Campbell forbidding horse-racing, "as tending to gambling, idleness, and immorality." *

That the Church of England was the advocate of sound principles in civil and political affairs,—of order, loyalty, and justice,—is manifest from its constitution and teaching; and that these produced their proper result no one will doubt who knows anything of American history. The great revolutionary struggle which burst assunder the bond of connection between Great Britain and most of her colonies in the Western World did not shake for a moment the allegiance of our Province, but, firm in loyalty, it became an honored asylum for the patriot. Nor is it too much to say that the Church in some degree contributed to this happy state of things, since it stood forth, as not long since in Canada, the champion of proper obedience to the existing powers, endeavouring "so to order and settle all things upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety might be established among us for all generations." †

We have some evidence, my brethren, that the labor of God's messengers was not in vain. That they were permitted to lay the foundation of His visible Church is amply proved; and we must not doubt that many became as polished corners of the temple by the fervent preaching of the Gospel, by using the means of grace, drawing near to the mercy seat, and the table of the Lord.

II.

From the erection of the British Colonies into an Episcopal See until the present year (1787 to 1858).

* Halliburton, I., 250.

† Lit. Church of England.

The second portion of our history cannot be better introduced to notice than with an extract from a sermon preached A. D. 1784, by the Bishop of Oxford, before the Society P. G. F. P.:—"An infant Church," says his Lordship, "is rising, under the favour and protection of government, in Nova-Scotia; and it is of a singular description, consisting of honorable exiles, under the pastoral care of fellow sufferers. God be praised! there is not a party among us, religious or civil, so narrow-minded as to censure the exertion of our own faculties in the support of Christianity in this extraordinary colony,—who, having given special evidence of their public virtue, and having passed through the school of adversity, may be presumed eminently qualified for receiving and inwardly digesting the instructions and comforts administered by our religion."* A short time subsequent to the delivery of this discourse, the Rev. Charles Inglis, some time Rector of Trinity Church, New York, was consecrated Bishop of Nova Scotia,† thus giving our Diocese a priority over every other, whether in the Eastern or Western World, constituting it the *first* Colonial Bishopric. Four Bishops have filled the Sec. The sacred office was held by Dr. Charles Ingles for a period of twenty-nine years;‡ by Dr. Stanser for nine; §

* Mr. Hawkins, in his work on Missions, has quoted the first clause of this extract.

† There are allusions to the appointment of a Bishop for the Colonies in Repp. S. P. G. for 1787, p. 30; for 1788, p. 19; for 1789, p. 18.

‡ A. D. 1787, A. D. 1816.

§ A. D. 1816, A. D. 1825.

The Right Reverend Robert Stanser, D. D., had been appointed missionary at Halifax, A. D. 1791. Upon the death of the first Bishop, he was elevated to the Bishopric by the recommendation of the Governor, Council, and Assembly, while Dr. John Inglis was made Ecclesiastical Commissary. An impartial student of our ecclesiastical history, who desires to form and express an honest opinion in reference to the past, cannot help noticing that this appointment was not conducive to the

by Dr. John Inglis for twenty-five;* while the present occupant has presided for seven.†

The number of clergy during the successive administrations of the Episcopate has been about one hundred and forty, the complete list embracing those who have been licensed to officiate for a long or short period. At the arrival of the Bishop only ten of the nineteen who had served as missionaries during the previous time were living and engaged in active duty.‡ In 1793 they had increased to seventeen; in 1815 they had diminished to fifteen; in 1829 they numbered thirty-two; in 1846 there were fifty-two; and in the present year we count seventy-two, of

best interests of the Church. Dr. Stanser appears to have laboured under the disadvantage of poor bodily health; and from his readiness to resign the duties, so far as possible, into the hands of his Commissary, we cannot but conclude that he modestly felt his own physical inability to the labors imposed upon him.

* A. D. 1825, A. D. 1850.

“The Right Reverend John Inglis, D. D., Lord Bishop of Nova-Scotia, expired at No. 5 Curzon street, May Fair, on Sunday, the 27th of October, 1850. His remains were interred in the family vault in Battersea churchyard, on the 2nd November, —his old and faithful friend, the Rev. H. H. Norris, performing the funeral service.” His Lordship had accompanied his father, when he came from New York to take possession of the newly created See, and his name stands first upon the list of students at King’s College, Windsor.

† A. D. 1851.

On Tuesday, March 25, 1851, being the festival of the Annunciation, the Reverend Hibbert Binney, D. D., Fellow and Tutor of Worcester College, Oxford, was consecrated Bishop of Nova-Scotia, in the chapel of Lambeth Palace, by the Archbishop of Canterbury, assisted by the Bishops of London, Chichester, and Oxford. The sermon was preached by the Rev. Dr. Goulburn, head master of Rugby. Among those present were Dr. Jelf, Dr. Major, and Dr. Binney of Newbury. The newly consecrated Bishop was the son of this last named clergyman. The Rev. Hibbert Binney, D. C. L., (King’s College, Windsor,) was a Nova-Scotian, the son of Hon. Hibbert Newton Binney, of Halifax, who was the son of Hon. Jonathan Binney. Our present Bishop is a native of this Province. He was born in Sydney, C. B., during the period that his father was Rector of that parish, and when a child was taken to England, where he remained until his appointment to this Diocese. His Lordship arrived at Halifax on the 22d July, A. D. 1851.

‡ Reports S. P. G.

whom five are on the retired list.* The number of laborers has, on the whole, steadily increased, and notwithstanding the great temporal disadvantages under which the clergy lie,—their meagre pecuniary support, and the arduous toil which they undergo,—there has never been wanting a spirit of primitive zeal amongst them.

As the country became more thickly settled, the Church endeavored to meet the demand upon her resources. Some missionaries, faithful to their temporal Sovereign, sought a home in this colony, and found for themselves a double welcome, as loyal subjects of their King and ministers of God. Thus reinforced, the work was vigorously prosecuted,—while the appointment of a Bishop, perfecting, as it did, the constitution of the Church, gave the new impulse a right direction. Buildings were erected for the public worship of God, and the duties of the clergy were better defined.

But few churches were thoroughly completed when Bishop Inglis landed at Halifax.† From his son's report in 1848,‡ it would appear that only three were wholly finished; These have increased to one hundred and two.§

With this augmentation of churches and those who serve them, the question naturally arises whether the congrega-

* Repp. S. P. G. for these years.

† Rep. S. P. G., 1790.

‡ It would seem that his Lordship was in error upon this point. There was a church at Halifax; one at Lunenburg; one at Shelburne; one at Cornwallis, erected in 1770 at the expense of Colonel Burbridge and Mr. Best; one at Annapolis, commenced in 1776, and completed externally in 1780.

§ In Nova Scotia proper there are 102 consecrated churches, and 12 unconsecrated, because unfinished, besides some chapel school houses; in Cape Breton, 7 consecrated, and 1 unconsecrated; total, 109—13. In P. E. Island, 14.

tions became larger, and the communicants more numerous. If church membership declines, we conclude that something is wanting; if it increases, that there is a vital principle at work. In reply to such a question, the whole increase is shown by the returns of the first year of the Episcopate and those of the last year,—the one being six hundred, the other three thousand four hundred communicants.

This may be thought, and by a superficial student even adduced as proof, that the Church of England did not make progress correspondent with the increased population. But a little careful thought will readily convince the inquirer that it is wholly useless to compare the aggregate numbers in the Province with the members of our communion, and hope thereby to ascertain our true relative position. The immigrants professing themselves members of the Churches of Rome or Scotland far outnumbered those who professed themselves members of the Church of England, while an enormous proportion of the refugees entirely dissented from our views of doctrine and ecclesiastical government. Indeed, it places the matter of our position and growth in a new light to read the correspondence of some of the older missionaries, who show that their greatest difficulties were often with the very men who had forsaken their worldly goods and friends from loyalty to their Sovereign. It could scarcely be otherwise than that those who came from New England either before or after the Revolution should be antagonistic to the Established Church. They were the descendants of men who had left their native country that they might worship God, as was professed, in their own way. They were of various sorts and denominations, agreeing only in their dissent from the Church of England. They were met by adventurers of still different persuasions, and no community of worship existed amongst them.

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As proof of the strange notions introduced by some who emigrated from the older colonies, one or two instances may be adduced. In the mission of Granville and Annapolis, the Bishop relates* that a spirit of great enthusiasm prevailed, which so took possession of a certain woman that she believed herself endowed with a spirit of prophecy; and, being desirous of exhibiting some extraordinary proof of it, she presumed to foretell that on a certain day the devil would seize and carry off bodily a man in the neighborhood, whom she named. "The day came," says his Lordship, "but the man remained perfectly safe, yet the prophetess has not lost her influence and credit with her adherents." This state of things continued for a long period of time; indeed, at as late a date as the year 1823 we find the following statement from the Rev. George Best, of Granville:†—"There are a variety of preachers, but the most extraordinary among them is an infatuated young man who calls himself a prophet, and in an assumed imitation of Elijah and St. John, moves about the country with a mantle upon his shoulders and a girdle round his loins." This man frequently declaimed in public, and many were led by the spirit of curiosity to hear him. That he exercised some influence in the community may be inferred from the fact of the missionary being obliged to endeavor to counteract his efforts.

The circumstances just detailed are merely illustrations of the assertion that many of the inhabitants whose political sentiments might lead us to suppose that they venerated the Church as well as the State were opponents of the most dangerous kind,—men with zeal, but without knowledge.

* Rep. S. P. G. 1792, p. 41.

† Rep. S. P. G. 1823, p. 29.

We must not, therefore, be surprised that the increase of Church members was not proportionably great with the augmentation of the population. With the mixture of emigrants by whom the Province was colonized, great ecclesiastical difficulties were introduced. In place of a readiness to welcome the teachers and receive the instructions provided by British benevolence, there was a disposition to thwart the one and despise the other.

But amid these discouragements, there were tokens of Divine favour, and the life of the missionary was often cheered by a visible blessing on his efforts. From the representation of the religious state of Nova-Scotia, two or three years after the settlement of the Bishop in his diocese, an improvement in many respects was manifest. Churches were erected in Wilmot, Digby, Parrsboro', Newport, Preston, Cumberland, and other places. Those who desired to make a public profession of their faith were confirmed; the state of the missions examined; and ecclesiastical matters put into such a regular and uniform train as to be easily carried on with decency and order for the future. "A more extensive field for pious exertions was opened up, and the prospect of success was brighter than ever."

One great benefit conferred by our Church upon this Province, too often forgotten now, but not the less valuable on this account, demands the whole country's gratitude. The Church of England diffused the blessings of education throughout the land. When ignorance prevailed, and the means of dispelling it were few and feeble, the Church came forward and proffered aid. Instruction blended and interwoven with Christian truth was imparted to the young. School houses were erected, and masters appointed to teach the elements of useful learning. When neither fame nor

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emolument could accrue from the humble office, the members of our communion stepped in and sent their servants to do the arduous work. The very first labors of the Society in our country were performed by two schoolmasters stationed respectively at Annapolis and Canseau, previous to the arrival of Mr. Tutty. From that date, when a Mr. Halhead was employed in Halifax, the important duty became more and more an object of interest. In 1785 there were four schoolmasters engaged in this useful avocation; in 1797 there were fourteen; in 1821 there were thirty-nine; in 1824 there were no less than forty-seven, beside the catechists. Nor was it until compelled by the withdrawal of the annual parliamentary grant to the venerable Society in 1834 that these stations were necessarily and sorrowfully abandoned.

Who, my brethren, can estimate the invaluable benefits thus bestowed by our Church upon the Province generally? No narrow-minded prejudices circumscribed its work. While the Gospel was taught in our sanctuaries, the elements of a sound education were imparted in our schools. The influence for good was felt. Hundreds who succeeded in after life in their business were indebted to the instruction received at the hands of these teachers. By many this noble work in a time of need may be forgotten; but we rejoice to think, however little the credit now awarded us by the Province at large, that our Church was the honored instrument by which, in "the day of small things,"* the blessings of religion and the benefits of civilization were widely spread.

* It is quite true that in 1758 school lots were reserved in many grants of land, but in their then wilderness state they offered but little inducement for a man to engage himself as a schoolmaster. (See Report S. P. G. for the year 1820. pp. 30, 43, 44, as to the hopes of the Society in reference to these schools.)

It was not only the plain and elementary education of youth which engaged the attention of the Church of England, but that of a higher order was equally its object. Our own College,* the first in these Colonies, honored by a royal charter, dates its history from the arrival of the Bishop. With the career of this institution, its occasional adversities, and its successful encounters with them all, those who have this day gathered to its halls are familiar. We need no one to remind us of the vast advantages derived by British North America from those of every profession who have received their education within its walls. *Our register records their names; England and her Colonies record their deeds.* The services which it has rendered to the Church, both at home and abroad, may be briefly shown. Not less than *one hundred and seven clergymen* have been there instructed;† while of these, *seventy* have served in the ministry in this Province.

Among other important movements of the late Bishop during his administration of the See, was that of forming the Diocesan Church Society. In its constitution and early management he was materially assisted by the Rev. W. Cogswell, of St. Paul's, whose business qualifications were only surpassed by his evangelical piety and sound

* The King's College, Windsor, was founded A. D. 1789, and chartered by H. M. George III., A. D. 1802. In the year 1853, the Act of the Provincial Legislature (passed A. D. 1789) was repealed, and another Act passed, which received the assent of the Queen, by which the former Board of Governors was abolished, and various other alterations made in reference to the institution. Mr. Akins, in his valuable sketch of the Rise and Progress of the Church of England in these American Colonies, has given a condensed history of the College, beginning at page 41. Those who are desirous of further information on this subject will find much in that little volume, the late Bishop's "Memoranda of King's College," and in the "Calendar" now annually published by the Board of Governors.

† See appendix for the list of names.

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learning. Somewhat changed in its mode of procedure of late years, it has assumed more of a missionary character than heretofore; and in this respect, we may confidently anticipate, it is destined to hold a most important and conspicuous position in our future ecclesiastical affairs.*

At a time of pressing want, the truly valuable aid of the Colonial Church and School Society was offered to Nova Scotia.† Their help is now granted to us under the most favorable circumstances; and though we can scarcely hope to reach the same number of teachers which were once dispersed throughout the Province by the benevolence of the older Society, we may venture to believe that the time is not far distant when we shall, in this respect, regain some lost influence for good through their means.

From this brief review of the labours of our branch of Christ's Church during the last century, it is impossible to say how far the sacred duties imposed upon it have been fulfilled, or in what degree the results have been commensurate with its high and holy obligations. As the witness for God, the guardian of morality, and the advocate of

* The D. C. Society was organized A. D. 1837. As its operations have been very fully set forth in the reports yearly issued by its secretary, there is no necessity to enter more fully at present into its history and useful labours. One thing, however, connected with this Society must not be passed unnoticed—the bequest of £1000 by the late Rev. T. C. Leaver, M. A. This, it may be confidently hoped, will be an example which others will follow. It is rather remarkable that the Scholarship founded at King's College, to the memory and name of William Cogswell, the first secretary to the D. C. Society, was suggested by Mr. Leaver, the first contributor on a large scale to the funds of the institution.

† The Colonial Church and School Society sent their first agent to Nova-Scotia (Mr. Cavie Richardson) about eighteen years since. He was removed to Prince Edward Island, A. D. 1847, and an association formed in Halifax. Reports have been annually published exhibiting their efforts to instruct and evangelize in the more remote and destitute portions of the Province. In the year 1857 the Society employed in Nova-Scotia five clergymen, ten lay missionaries and teachers, and ten female teachers.

social and civil order in this peaceful, loyal, and prosperous colony, our communion has, in some degree, discharged its solemn trust. The full result will only be manifest at the great day. Then, we trust, shall gather around the throne of God many who have been led to the Saviour by the missionary's voice, wearing on their brows the crown of glory and waving in their hands the palm of victory.

The abstracts brought before you to-day are meagre, but he who will diligently and impartially examine the whole history of our Provincial Church, as narrated in the reports and correspondence of the Society, will close his research with two feelings predominant in his mind; the one, that purer Gospel motives than are often supposed animated the founder of our Colonial Church; the other, that we owe a deeper debt of gratitude to that noble institution which planted and fostered with tender care our Zion, than he had felt was due.

No doubt much has been left undone. The Church may mourn, for its ministers and members have been alike guilty of neglect. "Time misspent and talents misapplied" may be charged upon the collective body as truly as upon individuals. Golden opportunities have been allowed to pass away unimproved. Apathy has now and then settled upon our communion and shackled its energies, and we can mark too clearly the seasons of lassitude, or trace the steps of worldliness, and its sad consequence—ease in Zion. It is not in a spirit of pride and self-exaltation that the rise and progress of our Church is this day called to mind, but in that of gratitude for what God hath enabled us to do, and of humility and sorrow that with all our superior advantages we have accomplished so little in "setting forth His glory and setting forward the salvation of all men."

A knowledge of the past may produce two good results,

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convincing us that we are members of a Church acknowledged and blessed by Him who is Head over all things, and, by the example set by those first heralds who cried in our wilderness, animating us who now fill their places to greater devotedness, more burning zeal, and stronger desire to do the work of evangelists, and make full proof of our ministry.

My reverend brethren, though surrounded by so many whose age and experience demand the utmost modesty in my address, I dare not shrink from recalling to your mind the sacred obligations which bind the minister of God. We are laborers in the vineyard; do we cheerfully bear the burden and heat of the day? We are soldiers of Jesus Christ; do we valiantly encounter sin upon the wide world's battle field? As His ambassadors, do we speak fully, fearlessly, and faithfully for the King of Kings? Souls are perishing around us every day, and we are in possession of the Gospel's healing balm: do we offer it with open hand? Men are dying within the sound of our voices; do we eagerly point them to the Lamb of God? In private as in public, do we tell them of Jesus as the sinner's only hope, with an earnestness and warmth which make them believe that we are sincere? How awful is our responsibility! how solemn our position! God discerns our motives; men scan and scrutinize our actions.

Anxiety for the salvation of souls should characterize every thought and word and act. That spirit which aroused St. Paul must impel us to our duty, awakening every energy, clothing every action with nerve and vigour—"Wo is me, if I preach not the Gospel." One great leading thought should engage our hearts and mould our teaching: "I determined to know nothing among you but Jesus Christ and Him crucified."

APPENDIX.

LIST OF CLERGYMEN

REGULARLY STATIONED IN NOVA-SCOTIA, AND LICENSED TO OFFICIATE,
FROM A. D. 1749 TO A. D. 1858.

Those names marked * were educated at King's College, Windsor.

Names.	Appoint- ment.	Names.	Appoint- ment.
Rev. William Tatty.....	1749	Rev. Thomas B. Rowland...	1795
“ Wm. Anwell (recalled).....	1749	“ William C. King.....	1797
“ Jean Baptiste Moreau.....	1749	“ *Benjamin G. Gray.....	1797
“ John Breynton.....	1752	“ Robert Norris.....	1797
“ Thomas Wood.....	1753	“ Charles W. Weeks.....	1799
“ Joseph Bennett.....	1761	“ George Wright.....	1799
“ Richard Vincent.....	1762	“ *John Inglis†.....	1801
“ Paulus Bryzelius.....	1767	“ *Cyrus Perkins.....	1806
“ J. Eagleson.....	1770	“ *Charles Ingles.....	1811
“ Peter De la Roche.....	1771	“ Roger Viets, jr.....	1814
“ William Ellis.....	1775	“ *Hibbert Binney.....	1816
“ Mather Byles.....	1776	“ *Edwin Gilpin.....	1816
“ J. W. Weeks.....	1780	“ Roger Aitken.....	1816
“ Jacob Bailey.....	1782	“ Joseph Wright.....	1817
“ James Wiswall.....	1783	“ G. Best.....	1817
“ Bernard Houseal.....	1785	“ *J. T. Twining.....	1817
“ Roger Viets.....	1786	“ J. Burnycat.....	1818
“ Richard Money.....	1787	“ Charles Porter.....	1819
“ Thomas Shreve.....	1787	“ Thomas Grantham.....	1819
“ William Walter.....	1787	“ Gilbert Wiggins.....	1820
(Establishment of Episcopacy.)		“ J. Parsons.....	1821
Right Rev. Chas. Inglis, D. D.	1787	“ *Alfred Gilpin.....	1822
Rev. Archibald Peane Inglis.....	1788	“ *William Gray.....	1822
“ William Twining.....	1788	“ *G. W. Morris.....	1822
“ John Rowland.....	1788	“ *James Shreve.....	1822
“ Robert Stansert.....	1791	“ *H. Nelson Arnold.....	1822
“ William Cochran.....	1793	“ Henry Haydon.....	1828
“ E. C. Willoughby.....	1793	“ *J. C. Cochran.....	1824
“ David Ormond.....	1793	“ Robert Willis.....	1825
“ George Pidgeon.....	1794	“ *R. F. Uniacke.....	1825
“ Thomas Lloyd.....	1794	“ *W. B. King.....	1825
“ John Milledge.....	1795	“ Edward Wix.....	1826
		“ Edward Lewis Benwell.....	1826

† Second Bishop of Nova-Scotia.

‡ Third Bishop of Nova-Scotia.

Names.	Appoint- ment.	Names.	Appoint- ment.
*Rev. M. B. Desbrisay.....	1827	Rev. Edmund Maturin.....	1849
" *R. B. Wiggins.....	1827	" *H. J. Jarvis.....	1849
" *J. W. Weeks, junr.....	1827	" *Foster H. Almon.....	1850
" J. T. T. Moody.....	1827	" J. Bartlett.....	1850
" Francis Whalley.....	1828	" J. B. Smith.....	1850
" *John M. Campbell.....	1828	" *H. M. Spike.....	1850
" *G. S. Jarvis.....	1829	Right Rev. Hibbert Binney...	1851
" *Thomas H. White.....	1829	Rev. Henry Stamer.....	1851
" Charles Elliot.....	1829	" T. D. Ruddle.....	1851
" *Joseph H. Clinch.....	1829	" *W. Stuart.....	1851
" *John S. Clarke.....	1829	" *J. Ambrose.....	1851
" J. Connolly.....	1830	" *R. Heber Bullock.....	1851
" George Dodsworth.....	1830	" *J. J. Ritchie.....	1851
" *J. L. Triumingham...	1831	" J. Alexander.....	1852
" James Robertson.....	1831	" *W. R. Cochran.....	1852
" *John Stevenson.....	1832	" John Griffiths.....	1852
" *H. L. Owen.....	1832	" Thomas Dunn.....	1852
" *Charles Shreve.....	1832	" *R. Simonds.....	1853
" *William Cogswell.....	1833	" *J. S. Smith.....	1853
" *Archibald Gray.....	1834	" H. L. Ewens.....	1853
" *George Townshend.....	1834	" *H. D. Deblois.....	1854
" *Thomas Cole Leaver....	1834	" S. D. Green.....	1854
" John Stannage.....	1834	" *G. T. Jarvis.....	1854
" *George McCawley.....	1836	" John Pearson.....	1854
" *A. D. Parker.....	1837	" *D. W. Pickett.....	1854
" R. J. Uniacke.....	1837	" *R. Payne.....	1852
" N. Allen Coster.....	1837	" A. Jordan.....	1853
" *W. H. Snyder.....	1837	" J. H. Clare.....	1855
" J. Storrs.....	1839	" Philip Tocque.....	1855
" T. N. Dewolfe.....	1840	" *H. H. Hamilton.....	1855
" Robert Jamieson.....	1840	" *C. Bowman.....	1856
" *Thomas Maynard.....	1841	" *J. M. Hensley.....	1856
" J. W. Disbrow.....	1841	" J. H. Drumm.....	1856
" *W. M. Godfrey.....	1841	" *John Randall.....	1856
" William Bullock.....	1841	" *Thomas Crisp.....	1856
" G. W. Weinbeer.....	1841	" John Steele.....	1856
" R. Avery.....	1841	" W. E. Gelling.....	1856
" *James Stewart.....	1842	" J. Forsythe, junr.....	1857
" R. Arnold.....	1843	" John B. Good.....	1858
" *P. J. Fillenul.....	1843	" *Walter S. Gray.....	1858
" *L. M. W. Hill.....	1844	" *J. J. Hill.....	1858
" *Arthur W. Millidge....	1844	" *O. M. Grindon.....	1858
" *E. E. B. Nichols.....	1845	" *J. W. Tays.....	1858
" *Robert Brice.....	1847		
" *Edwin Gilpin, junr....	1847	CAPE BRETON.	
" *W. T. Morris.....	1847	Rev. Ranna Cossit.....	1785
" *James Breeding.....	1847	" Robert Ferryman.....	1816
" Joseph Forsythe.....	1847	" James A. Shaw.....	1828
" *W. Taylor.....	1847	" W. Y. Porter.....	1840
" *George W. Hill.....	1847	" William Elder.....	1841
" John Dixon.....	1849		

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In addition to the foregoing, there have been several clergymen stationed in Nova-Scotia not being in charge of a parish,—the Rev. F. Salt and Rev. J. Mulligan, Principals of the Collegiate School at Windsor.

The dates of appointment have been taken, in all practicable cases, from the *first* appearance of the names in the reports of the Society for the Propagation of the Gospel. Hence there may occasionally be a date subsequent to the actual ordination and appointment of the person mentioned. It will also be observed that the number does not quite reach that stated in the text, but would do so if the clergy of Prince Edward Island were included. Although great pains have been taken to make this list perfect, it may be that there are some omissions. This must not, however, be too readily decided on, as investigation would show that many clergymen who officiated in the Province from time to time, and whose names are familiar, were not regularly stationed here, but simply on a visit.

LIST OF PARISHES IN NOVA-SCOTIA.

In Nova-Scotia and Cape Breton there are thirty-one parishes. These were erected by order in Council, bearing date as follows :

- DIGBY,* November 17, 1785.
 PARSEBORO', December 21, 1786.
 CHRIST'S CHURCH, (Guysboro') Co. Sydney, May 1, 1788
 ST. PATRICK, Co. Shelburne, April 7, 1789
 ST. GEORGE'S, Co. Shelburne, April 7, 1789.
 TRINITY CHURCH, Wilnot, Co. Annapolis, March 22, 1791.
 ST. JOHN, Preston and Dartmouth, Co. Halifax, Nov'r 22, 1792.
 ST. STEPHEN, Chester, Co. Lunenburg, January 9, 1800.
 TRINITY, Granville, Co. Annapolis, May 14, 1800.
 CHRIST'S CHURCH, Windsor, Co. Hants, November 26, 1804.
 ST. PAUL'S, Rawdon, Co. Hants, March 4, 1806.
 SACKVILLE, Co. Halifax, May 19, 1804.
 ST. LUKE, Township and Co. Annapolis, February 20, 1811.
 ST. JAMES, Newport, Co. Hants, May 30, 1814.
 ST. GEORGE, Falmouth, Co. Hants, January 10, 1814.
 TRINITY CHURCH, Co. Sydney, (Antigonish) December 31, 1833
 ST. JOHN, Colchester, Co. February 27, 1835.
 ST. GEORGE, Pugwash, Co. Cumberland, February 17, 1838.
 CLEMENTS, Co. Annapolis, June 14, 1841.
 ST. JAMES, Co. Pictou, October 4, 1832
 ST. PAUL'S, Halifax, Co. Halifax, Prov. Stat. 1759.
 ST. GEORGE'S, Halifax, Co. Halifax, 1827.
 CHRIST'S CHURCH, Amherst, Co. Cumberland, no date.
 CORNWALLIS AND HORTON, no date.
 VALEMOUTH, no date.
 ST. MARY'S, Aylesford, February, 1791.
 LIVERPOOL, Co. Queens, 1820.
 LUNENBURG, no date.
 NEW DUBLIN, October 23, 1830.
 ST. GEORGE'S, Sydney, C. B. 1825.
 ARCHAT, C. B. April 7, 1823.

The above is abridged from a manuscript drawn up by Mr. Akin, and in possession of the Lord Bishop.

* In some instances the name of the Parish is the same as that of the Township.

