

in travelling through the almost impervious woods, during the earlier period of his ministry; at which time, we ought also to add, he devoted the whole of his private income to acts of charity and the wants of the Canadian Episcopal Church then in its infancy. These journeys, and the labours and hardships, encountered in the course of them, have rendered his Lordship prematurely aged. Though born in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older. If the hoary head when found in the ways of righteousness, be a crown of glory, how much more honoured must be that head, which old age has not silvered o'er, but which has been rendered white by missionary toils by many a weary travel through the tangled wilderness, and by a constant endurance of personal labor and hazard in the discharge of the most sacred duties;—and though venerable and dignified in aspect, is plain and homely in manners.—He is a son of the seventh Earl of Galloway by the daughter of Sir James Dashwood, Baronet: and is connected by marriage with the noble houses of Marlborough, Donegal, Anglesey, Darnley, and Feversham.—He has also the gratification of being maternal uncle to the talented, upright, and conservative, Sir James Graham.

The Church of England may rejoice in Prelates, more learned, more eloquent, more celebrated than Bishop Stewart. She cannot however, exhibit one, who better merits the title of 'good.'—Such is his absence of guile, his single-hearted benevolence, his undying faith ripened into works, his practice of apostolical Christianity,—that in after years when the subject and writer of this sketch shall be crumbled into dust, he who contemplates the excellencies of this amiable Bishop, will be involuntarily led to exclaim, in the words of the Popish Priest over the grave of Bishop Bedell, 'O! sit anima mea cum Bedello.'

ALAN FAIRFORD.

For the Colonial Churchman.

#### MESSRS. EDITORS,

So widely are the Clergy of the Church separated from each other, and so trifling the knowledge which they, or the laity of their respective charges possess of the various Parishes which compose the Diocese of Nova Scotia, nay so calumniated have the clergy been, by evil minded men, as "idle and careless Shepherds," as indifferent to every thing but the "fleece of the flock," and doing nothing for the advancement of the best interests of those committed to their care, that it seems probable a short sketch of each parish, if furnished by the clergy would have a happy tendency to make them if not personally intimate, acquainted with each other's doings, and thus perhaps lead to something like uniformity in the discharge of their pastoral duties; while those who have but recently entered into the Master's Service, would be benefited by the example of those who have borne the burden and heat of the day, and the laity might be provoked into a holy rivalry in support of institutions which cannot flourish without their zealous cooperation.

It is with this view that the following brief narrative of

#### TRINITY PARISH LIVERPOOL

is submitted to the readers of the Colonial Churchman. The history of this infant parish must necessarily be brief, neither can we promise to our friends much interesting information. We have not the field of Halifax, Lunenburg, or Annapolis, before us;—we are but of yesterday, and it cannot be expected that we have a fund of interesting topics, historical records, or instructive biography, wherewith to enliven a mere statistical account, as may be the case with those pastors, who through God's providence are in charge of parishes coeval with the Diocese in which we labor.

It will however be interesting as a proof that steady persevering efforts in the discharge of duty, together with a strict adherence to established principles, and established order, will, with God's blessing, invariably accomplish the desired object.

The town of Liverpool, which is prettily situated on the River 'Rosignol,' at a moderate distance from the sea, and which is as remarkable for the general taste and neatness of its buildings, as for the hospitality and kindness of its inhabitants, was settled in the year 1760, by a few families from New England, who brought with them not only the rugged constitution and frugal habits of their fathers, but a predilection for that system of religious worship so peculiar to New England (Congregationalism.) This was the first mode of religious worship established by them, for celebrating which a Meeting House was in due time erected: it is a spacious building, and its pulpit was occupied for upwards of 30 years by the late Rev. J. Payzant, an individual closely connected with some remarkable passages in the early history of this section of the Province. He received his education in Canada, whither he was carried by Indians

from Chester, after witnessing the murder of nearly all that were dear to him.

Mr. Payzant entered into rest in the year 1834, and some idea may be formed of the respect entertained for him, when it is stated that his mortal remains were attended to the tomb by hundreds of individuals from all parts of the County, and by the ministers of all denominations in the place; and it is a pleasing circumstance to relate, that by the particular request of his friends, the interesting Burial Service of our church was used at his grave.

From the congregational society a separation took place about the year 1794, when the Wesleyan Methodists established themselves and erected a house of worship which has continued under the charge of a succession of ministers from the General Conference to the present day.

Various reasons which need not be detailed led to a still further separation in the persons of several members of the community, who uniting with two or three families originally Episcopalians, succeeded in the formation of the

#### PARISH OF THE HOLY TRINITY.

This took place by an order of the Governor in Council in the year 1820. At that period the Rev. W. Twining commenced missionary labors in a field far from promising, much in return for his toil, and which indeed with a trifling exception, was wholly preoccupied. Those who were opposed to the attempt ridiculed it as visionary, while its nearest friends were far from sanguine, but in the sequel, when the labors of all have ceased, we pray God, that it may be found to have conduced much to his honour, and to the eternal good of his people.

A church edifice was soon erected by the little band aided munificently by his Majesty's Government, the Society for the Propagation of the Gospel, and their fellow churchmen in the province. The corner stone was laid by his Excellency Sir Jas. Kempt then Governor of the province, and the building was consecrated to the service of Almighty God in June 1826, by our present revered Diocesan on his primary visitation, when a confirmation was also held, and ten individuals, (some of them from the adjoining county) ratified their baptismal vows.

Mr. Twining was aged when he commenced the Mission in 1820, and owing to severe indisposition he remained in charge only until 1825, when he removed to Halifax, and shortly after, we trust, to a better scene.—The Rev. Messrs. Cochran, King, and Wix, performed occasional Missionary duties, successfully for nearly two years, particularly the latter, who by the zealous, able and affectionate discharge of his duties during a six months residence in the parish, endeared himself for ever to his people, and much advanced the interest of the church. And in May 1827 the present Incumbent having received ordination at Halifax, became the second Rector of the parish and the fifth Missionary of the established church of England, in the county of Queens.

The parish church is a neat building, 60 feet by 40, with a handsome spire and good bell. It will accommodate more than 400 persons, and cost upwards of £1000; it is free from incumbrance and in good repairs. The pews, (48 in number) are all sold or leased, those in the gallery being free. The congregation has increased gradually, and perhaps is the most regular in attendance in the township. At the parish church there is a full service every Lord's day and on most of the occasional holy days,—as well as Service and a Lecture every Thursday at 5 o'clock P. M. during the summer months. The Lord's Supper is administered seven times a year, to an average number of thirty persons; the whole number of communicants being 80, twenty of whom were added in the year 1834. There is a Sunday School of 70 children, in the summer time, conducted by the Rector and several members of the church. This school has arisen from what in 1827 was only a catechetical class of 15 or 20. There is also a depository for books of the Society for Promoting Christian Knowledge, from which bibles, testaments, prayer-books, and tracts, are issued to the amount of £15 or £20 annually—and a parochial Lending Library of 120 volumes, and a Sunday School Library of 70.

The country stations in this parish are three.—Eagle Head, 8 miles distant from Liverpool. Here there is a small chapel (30 by 24) erected in the year 1828, used as a school house until 1834, when it was finished and consecrated by the Bishop of the Diocese, and designated St. John's Chapel. It with the burial ground on which it stands, cost about £150. Eagle Head is the centre of three hamlets, which together contain 40 or 50 families, nearly all of German descent. Divine Service is celebrated, and the people visited from house to house in rotation nearly every week.—Service is also held on the first Sunday in every month at 6 p. m. The chapel is generally filled. There is also a temperance society of nearly 110 members, of which the Rector is president. It meets quarterly.

Western Head, 4 miles from Parish Church, is a rising settlement of fifteen families, all attached to the church. Here we have a good school, school house, and burial ground. The service of the church is performed by the Rector once a fortnight, and a Sunday school is conducted by the common school teacher.

Hunt's Point, 8 miles from parish church. In this neighbourhood there are ten church families, who are vi-

sited once a fortnight, when divine service is performed and the children catechised.—In addition to these, there are several families in distant parts of the county, who are all visited during the year—missionary duties forming no small part of the labour of the Rector, as may be inferred from his having travelled over 2000 miles in the performance of 92 missionary visits in the year 1835.

These statements are made with all humility;—they are made with emotions of the deepest gratitude to Almighty God, who has blessed the efforts of a feeble instrument. They are meant to encourage others, who like the Rector of this parish, are engaged daily in planting and watering the seed of the church, in a soil hardly congenial to it, and of a religion removed alike from the chill of indifference and the fervor of fanaticism.

Yea! they are made more particularly to stimulate those who are connected with their pastor by a very tender tie, who have seen their church 'through evil report,' he can more safely say rather than 'through good report'—rise from the smallest beginning, to be inferior to none in the county—to gratitude to God for this and every mercy—to give up themselves daily more and more to his service, and thus to prove beyond all controversy, that the religion of the church is not a religion 'of dead forms'—that the piety of real churchmen, though chastened, discreet and unpretending—is warm, rational and sincere.

Burials the first 8 years, 11	} by four missionaries
Baptisms, - - - - - 199	
Marriages, - - - - - 91	
Burials in nearly 9 years, 113	} by present Rector.
Baptisms, - - - - - 400	
Marriages, - - - - - 155	

Confirmations, 1826 . . . . . 10

ditto . . . . . 1829 . . . . . 19

ditto . . . . . 1824 . . . . . 47

Communicants, 80—No. of families, 120.

For the Colonial Churchman.

#### RETROSPECTIVE REVIEW.

Sermons by the Rev. EDWARD IRVING, A. M. Minister of the Caledonian Chapel. London. pp. 584: published in 1824.

Edward Irving was one of the most remarkable preachers, that have appeared in modern times. Gifted by nature with all the qualifications, both moral and physical, which are requisite to constitute a powerful and impressive public speaker, and anxious to make the most of those qualifications by cultivation and careful study, he established a character, which is well calculated to claim a prominence in the annals of Theology, and which will long be remembered in the scene of his most active operations. It is not our intention to point him out in this respect as an example which merits imitation: our object in this brief notice shall rather be to exhibit him as he appeared from a perusal of his writings, and from a reflection on the extraordinary turn which his mind took towards the latter part of his ministry. In this way our readers will be enabled to judge for themselves, how dangerous and pernicious it must ever be, to allow the imagination alone to bear the chief guidance and sway in religious matters, and how necessary it hence becomes for all, who would wish to be Christians in deed and in truth, to direct their spiritual course according to the ancient land-marks which the wisdom of our forefathers has established as the best and safest guides for conducting the humble believer through the howling wilderness of this world.

The first time that Mr. Irving became known as a peculiarly powerful preacher, was when he acted in the capacity of an assistant to the Rev. Dr. Chalmers, who had then charge of the large and populous parish of St. John's church Glasgow. To the good people of this ancient city his eloquence was more astounding than pleasing. Perhaps being brought in close contact with the more solid and tasteful oratory of the Doctor, he might have suffered in the estimation of his hearers from a comparison, which would not in any way turn out in his favour. It is however certain that on Chalmers' removal to the chair of Moral Philosophy in the University of St. Andrews in 1823, his successor in the charge of St. John's, would not consent to accept Mr. Irving as a colleague. The consequence was, that the latter resolved upon trying his fortune in the metropolis. The Scottish Chapel in Hatton Garden was then vacant; and Mr. Irving having given entire satisfaction to the heritors and managers, was by them invited with the usual formalities, to become the pastor of that congregation. He accepted, received institution; and was understood to be, like his predecessors in Hatton Garden Chapel, in close communion with the presbyterian church of Scotland.

He had not been long in possession of his new charge when his peculiarities as a preacher, and his remarkable style of oratory, gained him great popularity. His fame reached the Court; and members of the Royal family, as well as the most accomplished of the parliamentary orators,