



BISHOP STEWART'S PARSONAGE AT ST. ARMAND'S.

When we think of Mr. Stewart, in his quiet rectory in Huntingdon, nursing with prayer and meditation the strong resolution which impelled him to quit such a position and to embrace the trials and crosses of such a future, we cannot but regard him as one under the influence of a Spirit which judges not as men judge, but casts down human imaginations and high things, and brings into captivity every thought to the obedience of Christ. Surely in those years of his secluded parochial life, of which we have no record, we cannot doubt that the spirit which moveth "where it listeth" unseen of man, by outward dispensations and by inward calls, was drawing his heart insensibly away, and was gradually making plain before his eyes the Divine summons: "Depart, for I will send thee far hence."

The late Bishop Henshaw, of Rhode Island, thus describes a visit which he paid to St. Armand, Quebec, where Mr. Stewart was laboring as a missionary:—

"It was late in December, 1811, when I was a youth of nineteen, recently graduated at one of our northern universities, that, in compliance with the urgent invitation of Mr. Stewart, I went to aid him, by performing such missionary services on the frontier of Vermont, as a candidate for orders licensed by the Bishop might lawfully be engaged in. On arriving at his residence I found no splendid or showy mansion; but a low, unpretending, two-story frame house was the chosen abode of this member of one of the noblest families of Great Britain. It was placed on the brow of a lofty hill, at the foot of which lay the village of St. Armand, whose principal ornaments were the school-house, where the children of the villagers and the farmers of the neighboring country might be instructed in the wisdom which would be useful to them on earth; and the church, whose simple spire pointed to the heavens; both monuments of the benevolent zeal of the missionary. The view from the parsonage was extensive, though bounded on every side by the widespread forests of a new country, and was well adapted to the taste of one who had a heart capable of being incited to devotion and communion with the Deity, by the contemplation of His works. The arrangement of the interior of this peaceful man-

sion were in perfect keeping with the plainness of its exterior. Everything indicated the presence of a mind dead to the pomps and vanities of the world; the pervading influence of a spirit so filled with the love of Christ, that it could cheerfully sacrifice luxuries, and even be indifferent to comforts, if, by so doing, it might better enjoy the sweet luxury of doing good. The outer door opened into an apartment which served the double purpose of parlor and dining room. The only furniture was a plain deal table, and a few wooden or rush bottom chairs, together with a large chest, which served as a depository of Bibles, Prayer books, and tracts for distribution, and which, when the number of guests was greater than that of the chairs, was drawn out and used as a bench, on one side of the table. The meals spread on this board were frugal, but abundant; and were always rendered pleasant by the amiable cheerfulness of the host who, having no inmates to his bachelor establishment but a servant man and maid, was obliged to depend on his own unaided resources for the entertainment of his guests.

"On the left of the room already described was the study, which, though of smaller size, was furnished with the same strict simplicity. Here, also, was a plain table and desk, with two chairs; while around the sides of the room, on common shelves, were arranged the theological books, and the few volumes in general literature, which constituted the scanty library. In this small and retired room he searched for the treasures of Divine wisdom in the sacred Scriptures, perused the works of the wise and good, who had been burning and shining lights in the Church of former days, and, above all, held high communion with the Great Teacher, and sought for that 'unction with the Holy One' which would qualify him for the successful prosecution of his arduous work.

The effect of his devoted and affectionate ministry was to win many to the Church. In 1812, only five years after Mr. Stewart went to reside at St. Armand, crowds of persons were to be seen each Sunday making their way from every township and clearing within a considerable circuit to the mission church. "Many," we are told, "attribute their first religious impression to him; and many of the children whom he baptized were called by his name, in token of the love and veneration which were borne to him by their parents. To many, indeed, he acted as godfather; of these he kept a list, and made it his special duty to pray for them at stated times, especially on his days of solemn fasting and prayer."

The late Bishop G. J. Mountain says of him in his subsequent mission of Hatley, after describing his endeavors to build up the Church in that remote region: "There were prejudices against him in the first instance, and some of the people told him, after they had begun to love him, that when he first came among them they could not believe he was a clergyman, because, as they expressed it, he was so *prompt*. They referred in this to a cer-