

# The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, I, 12.

VOL. I.]

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## Poetry.

### THE LAND OF THORNS.

We have left the blue unclouded sky,  
Its ever-radiant morns,  
With weary step and weeping eye,  
To wander in the LAND OF THORNS.

We will not sorrow or repine,  
Though lone and drear our journey be,  
For still thine eyes of mercy shine;  
Father of love, we still have thee.

We still have thee! the pilgrim's sighs  
By thee are number'd, Lord of all;  
And not a tear from our sad eyes,  
Unseen by thee doth fall.

And, in the night-time, round our bed,  
When old familiar friends are flown,  
Thy arm uplifts our aching head,  
Our half-breathed words to thee are known.

We grieve not that in former years  
Poor players on sin's flowery brink—  
Thou gavest us the bread of tears,  
And sorrow's bitter cup to drink.

The Persian poet fondly thought,  
That when the storms of life were past,  
Into a bower of beauty brought,  
His happy soul would rest at last.

To us a brighter hope is given,  
When death this mortal frame unshrouds;  
We have our garden—in the Heaven,  
Our city—in the clouds.

*Conversations at Cambridge.*

### LINES BY THE LAKE SIDE.

BY BISHOP DOANE.

This placid lake, my gentle girl,  
Be emblem of thy life—  
As full of peace and purity,  
As free from storm and strife!  
No ripple on its tranquil breast  
That dies not with the day;  
No pebble on its darkest depths,  
But quivers in its ray.

And see how every glorious form,  
And pageant of the skies,  
Reflected from its glassy face,  
A mirror'd image lies:—  
So be thy spirit, ever pure,  
To God, to virtue given,  
And thought, and word, and action bear  
The imagery of heaven.

### THE LATE BISHOP OF QUEBEC.\*

The late Dr. STEWART was the third son of the late Earl of Galloway, the head of a noble family in Scotland. At an early period of his life, he was, from his own choice, educated for the ministry of the Church. After his ordination, which, I think, took place about the year 1799, he entered on his duties as parish priest of Orton, Longville, in England, where he was greatly beloved by his people, as an indefatigable minister of the Gospel, and faithful shepherd of the flock of Christ.

Thirty years ago, this fall, he came out to this country, as a Missionary from the Society for the Propagation of the Gospel in Foreign Parts, and settled, on his arrival, in St. Armand. At that time, there was no minister of our Church settled in any part of the tract of country called "The Eastern Townships," except the Reverend C. C. Cotton, who, on the arrival of Dr. Stewart, removed from St. Armand, where he had been for a few years, to Dunham, where he has remained ever since. One would suppose, if the trial had not been made, and the result not seen and exemplified, that a person brought up as he was in the lap of luxury and refinement, and possessed of a fortune not indeed very large, but sufficiently so to secure his independence, with flattering prospects before him, and powerful friends to further what ambitious views he might be supposed to have had, would have been a very unpromising missionary for a new settlement in America. But the experiment has been made, and the result has been seen, and that result is so far from shewing that persons, brought up and educated in the higher circles of life are, on that account, unfit for the duties, and privations and fatigues of a humble, laborious missionary in a new country, that, on the contrary, Dr. Stewart set an example before the English part of Lower Canada, and the whole of Upper Canada, of indefatigable labour, persevering zeal, and self-denial that never was surpassed.

I had the happiness of being intimately acquainted with him for nearly twenty-five years. I loved and honored and revered him while he was living. And now that he has "put off this tabernacle" I desire to contribute my humble mite to the honour of his memory. From the relation in which I stood towards his Lordship while he was the Minister of this Church, and afterwards a "visiting Missionary" in the Diocese, and from his habit of spending a small portion of his time, generally every year, as my revered and honoured guest, it will not perhaps surprise my hearers if I should, as it is my intention, say less of the late Lord Bishop of Quebec, than of Dr. Stewart, the former Minister of this Church. Of the character of this eminently good man, and faithful servant of God, I will speak from what I saw and learned from long and personal observation. I have too

\* From a Sermon by the Rev. James Reid, Rector of St. Armand, L. C.

much respect for his memory to say that he was perfect: for this would be to offend him if my words could be wafted to the place of his blessed habitation. Who is, or ever was perfect, except one, "the author and finisher of our faith," the Lord Jesus Christ? but this I will say, that, if I know any thing of the christian character, he was a truly good man, and a devout soldier and servant of Jesus Christ.

The first of the christian virtues was conspicuous in our departed friend. He was, emphatically, "clothed with humility." He was an humble, devoted disciple of Him who was "meek and lowly in heart." In every step of his life, his humility was exemplary, amiable and without ostentation. He had that which the Apostle calls, "bowels of mercies, kindness, humbleness of mind, meekness, long suffering," and therefore was more desirous of promoting the glory of God, by winning souls to Christ, than that men should honour him either for his rank or his talents. You never heard from his lips, that are now closed in death, the least indication of a wish to set up selfish pretensions on any ground. So far from it, indeed, that on every occasion, he was always ready to encourage the acquirements and talents of others by the most unequivocal marks of disinterested liberality of sentiment, if he had reason to conclude that they were piously disposed. This "humbleness of mind" was not only manifest in his conversation and intercourse with all classes of people, but was also pre-eminent in his manner of life. His income would have furnished him with the luxuries and elegancies of life, to a very considerable degree, even at the time when he was amongst us, before the conveniences of a new settlement had arrived at their present state of comparative comfort; but did he lay out his income on the purchase of such things as minister to the pride of life? No. He "put off the old man with his deeds," and his earthly desires, and "put on the new man." Through the grace of God, he subdued in himself, after the example of the Apostle of the Gentiles, the love of the world, and inured his body and mind to the exercise of self denial, as enjoined by the Gospel. Having no family to support, he looked on his income as peculiarly consecrated to God, and on himself as a steward, to lay out what remained, after supplying his own moderate wants, for the promoting of religion, education, and the assistance of the poor. While I knew him he never hoarded up any of his income. His general calculation always was, to make the two ends of the year meet—his disbursements to balance his income. When he did this, he was satisfied. Sometimes he fell short. When he had an overplus, he sought out for deserving objects on which it might be usefully employed.

He was remarkable for his resignation to the will of God in all things. Those of you that are old enough to remember him, cannot but recollect, with what reverence he spoke of God, as the Supreme Governor of the world. Having this view of the Almighty habitually on his mind, he recognized the overruling hand of God in every event and dispensation, without a single murmur, if of an adverse character; and with exemplary gratitude, if prosperous. Being thus piously resigned, he possessed his soul in patience, trusting in God, and troubling himself with no other concern than this, that, in all things, he might faithfully do his duty.

He was conscientiously single-hearted, candid and straightforward, without any mystery, or round-about way, in his language, views, and proceedings. Being habitually so, not from the constraint of policy, but from the deeply-rooted principles of an honest heart, he was the same in all places, and in all companies, an honest man, "the noblest work of God." In all situations, both at home and abroad, I knew him as a man, in thought, word and deed, ever conscientiously and zealously engaged, either in devising, maturing, consulting, or in bringing to effect, some good of a religious, charitable or benevolent nature. Dr. Stewart was no theorist. His plans were all practical. And what he once determined upon, he was up and doing, never suffering his plans to evaporate into smoke by delay.

He was an eminent example of what the great Apostle exhorted Timothy to be—an example of "charity," in his opinions of other men. So expanded was his "charity," in this respect, that I never knew any who denied it. Conscientious in his attachment to the principles and ordinances of his own church, he had, nevertheless, a heart open to all the faithful followers of our common Lord, without prejudice on account of the denominations to which they might belong. He was indeed, what we daily pray in our excellent Liturgy, and what our church requires us to be, "in charity with all men." Christians of other denominations honoured him for his christian virtues, and amiable deportment, because they well knew that he was a man of whom it was not enough to say that he was "without guile," being only the praise of a negative virtue, but that he was always ready for every good work. Neither in the freest conversation, nor in his public preaching, could a word be detected, that shewed either a spirit of bigotry or intolerance, but kindness, charity, and benevolence to all. Those that loved our Lord and Saviour Jesus Christ were sure to find in him a friend; and though he felt himself bound, in the first place, to devote his means to the furtherance of religion in his own church, yet on many occasions others have shared of his bounty.

Dr. Stewart was eminently the friend of the poor. His heart was easily affected by the tale of woe and sight of distress, and no sooner did his eye behold an object of charity than his hand was moved to minister of his bounty in money, or clothing, or food, or medicine, as the case might require. His kindness of nature was, no doubt, liable to be imposed upon by the designing hypocrite, and if ever it was so, the sin is on the skirts of the deceiver, while the blessing of the Lord's poor rests upon his me-

more. In the time of the last war, no man could have done more, with the means he had under his control, for the alleviation of distress, and for the maintenance of peace on the frontiers, than Dr. Stewart did. He spared no labour. He was personally on the spot, wherever his presence was necessary, to do good, by his advice, by his influence, or by his purse. Of his own, he bestowed liberally, and as cases of distress multiplied, he procured from a society of benevolent persons, at that time established in Montreal, for the relief of sufferers from the war, an additional sum of money, so that the effects of his benevolence, affording effectual relief to many individuals, extended all the way from Missiskoui Bay to the Township of Potton.

Dr. Stewart was the zealous friend of education. At that early stage of the settlement, qualified teachers were scarce; but to supply the deficiency, he took pains to procure some from a distance, where he could find them. In many schools, in this seigniory, he uniformly had one or more children educated at his own expense, besides giving away, from time to time, quantities of books. He had a few children brought up and educated entirely at his own charge. To furnish an example of what he was doing, I will merely mention, that during the two years he was absent in England, after my succeeding him in the place which I now occupy, my account against him on his return for monies paid out on education, and the maintenance of some children, that he took in charge, amounted to upwards of £100 currency.

His meekness, and his forgiving disposition were no less remarkable than his humility and benevolence. Naturally of a cheerful, happy temperament, at no time subject to lowness of spirits, he might sometimes, to those who did not know him, have the appearance, from the ardor of his manner, and the vivacity of his replies, of being hasty; but if on any such occasion, he perceived that the least umbrage was taken, even in the slightest degree, he was sure to do away the unpleasant effects that might follow, by his ever flowing kindness and condescending goodness. As for feeling himself, at any time, or under any circumstances aggrieved or ill-used, I never knew one instance. He did not allow himself to be affected in this manner, nor to have any accounts of this nature ever to settle. He was entirely above all such petty annoyances. He looked upon none with an evil, jealous eye—suspected no evil intentions, as he had none himself, towards him, and if any thing wore a suspicious appearance, he wiped it from his mind by a charitable construction. No one so humble and so kind-hearted as he was, could have preserved his dignity, and at the same time so free in his conversation, and so easy of access, so well as Dr. Stewart, always, and on all occasions did to the end.

Dr. Stewart was ever ready, as "a good workman that needeth not to be ashamed," for every good work, whenever he was called. Indeed it was not his custom to wait for a call, if he thought that he could do any good. Neither storms, nor bad roads were ever considered by him as obstacles when duty called; and his sermons were always scriptural, solid, plain and practical, and delivered with a pathos and zeal and energy which convinced every one that his heart was deeply engaged in his Master's work. Wherever any one was sick, he was sure to be found at the bedside, speaking a "word in season;" and when he missed any one from Church, who generally attended, he made it his business in the course of the ensuing week, to ascertain the cause. Thus, he was ready, in Church, and out of Church, at home or abroad, to instruct, admonish, and to stir up his people to their duty. A parish priest he surely was whom but few can equal. In less than three years after his coming to St. Armand, this, and St. Paul's Church, were built and completed. To each he was a heavy contributor. And such was his diligence from house to house, among people who had not been accustomed to be moved by "the sound of the Church-going bell" which "these valleys and rocks never heard," as well as in the pulpit, that both his Churches, when I first knew them, were filled with attentive hearers. Besides these Churches, the first that have been built in the Eastern Townships, there are many other memorials of his ministry amongst us. Many can trace the first of their religious impressions to his ministry, of whom many have gone before him to the eternal world. There are many of the children whom he baptized that bear his name, as a proof of the veneration in which he was held by their parents. For some, he stood as god-father at the baptismal font. This ordinance of the Church was not viewed by him, as an empty ceremony, to be forgotten no sooner than it was performed. He kept a list of all the children for whom he stood in the relation of god-father, and made it his special duty to pray for them, on many occasions, but particularly, on his days of solemn fasting and prayer. It is within my knowledge of his practice, to record that every Friday, whenever he remained a week or two in one place, was kept by him as a day of fasting and prayer. I mention this that others may be moved to follow his example: for fasting is a Scriptural duty, and cannot be neglected by christians without sustaining loss. Generally, when he came round, as long as he lived, he came provided with good books for his god-children, as they grew up. There are still, I trust, many such memorials of him throughout the country, as mementos of his zeal and piety, in the shape of Bibles, New Testaments, Common-Prayer Books and small devotional Treatises.

Before he was promoted to the head of the Ecclesiastical Establishment of the two Canadas, Dr. Stewart was employed as a visiting Missionary in the Diocese for five years—an office, though fatiguing, in the extreme, he performed with unwearied