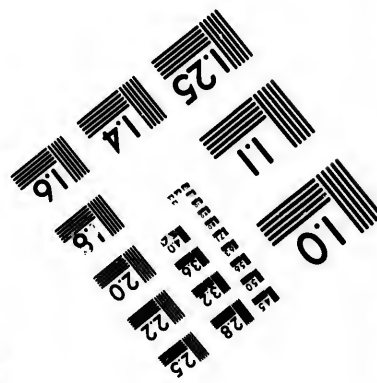
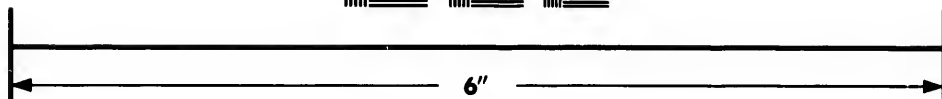
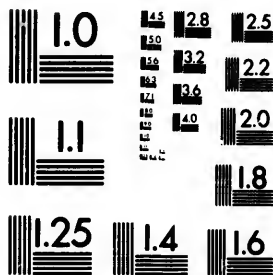


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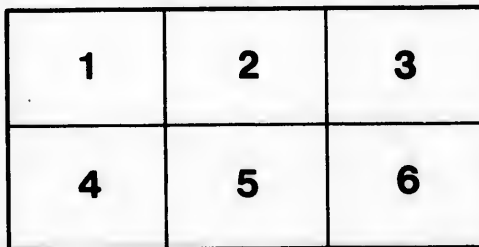
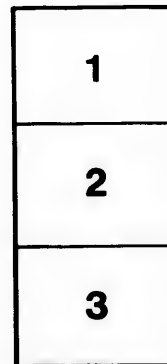
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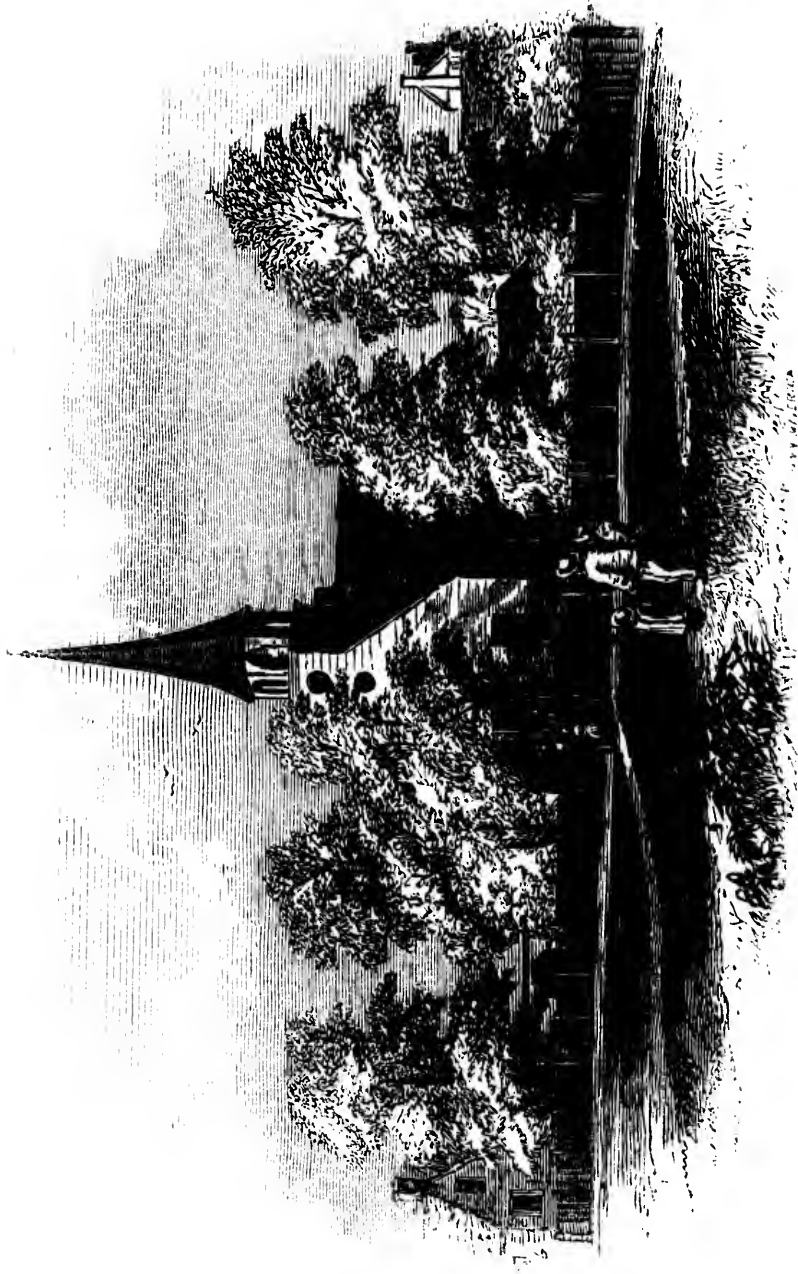
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"Sorel Church"

Bp. Stewart

LIFE
OF
BISHOP STEWART,
OF
QUEBEC.

BY
JOHN N. NORTON,
RECTOR OF ASCENSION CHURCH, FRANKFORT, KY.
AUTHOR OF "FULL PROOF OF THE MINISTRY;" "ROCKFORD PARISH;"
"SHORT SERMONS;" "LIFE OF BISHOP HEBER," ETC.

~~~~~  
"He rests from his labors, and his works do follow him." Those works (animating incentive to Christian effort!) prove what a vast amount of good may be achieved by the instrumentality of a man of moderate abilities under the influence of a heart thoroughly pervaded by the love of Jesus, and consecrated to the service of God.—BISHOP HENSHAW.  
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TO

THE REV. T. B. FULLER, D.D.,

Rector of Thorold, C. W., and Rural Dean.

MY DEAR SIR—You have probably long since lost sight of the young clergyman from Kentucky who travelled with you from New York to Buffalo, the day after the adjournment of our General Convention of 1853; but he has by no means forgotten you. The impression made upon my heart by the appearance of your honored delegation from the Canadian Church, in that great Council, is one which can never be effaced.

I bless God for the growing affection which is binding together the different branches of the True Vine; and I am rejoiced to be able to assure you that the hope which you once so kindly expressed in a letter to me, that our Sunday School Union might be made a more efficient agent of carrying on the work of God, has been fully realized.

As a slight testimony of personal esteem for yourself, and of affection for all who belong to our Sister Church, in Canada, I venture to inscribe to you this memorial of one, who, though he lived and labored in your portion of the Vineyard, is honored and loved amongst us.

Most truly yours,

THE AUTHOR.

“Go constantly to church, whoever preaches. The act of devotion in the Common Prayer Book is your principal business there, and, if properly attended to, will do more towards amending the heart than sermons generally can do. For they were composed by men of much greater piety and wisdom than our composers of sermons can pretend to be; and therefore I wish you would never miss the prayer days; yet I do not mean that you should despise sermons, even of the preachers you dislike; for the discourse is often much better than the man, as sweet and clear waters come through very dirty earth.”—DR. FRANKLIN'S *letter to his daughter*—*Sparks' Life*, p. 288.

P R E F A C E .



THE reader who sits down quietly with this little volume in his hand, would not suspect how much trouble it had cost the writer to collect the different threads from which the narrative has been woven.

After advancing several chapters, he was obliged to send to England for books to throw additional light upon some portions of the history ; and when the parcel came, in the course of three months' time, it was a serious disappointment to find that the wrong volumes had been packed up, by mistake. And so nothing could be done but to send across the ocean again, and wait the result of a second application.

But it is hardly worth while to enumerate such petty annoyances, especially as they have almost been forgotten in the pleasure which the preparation of the biography has afforded us. It is earnestly hoped that our readers may find the volume not undeserving of a place by the side of those which have gone before it.

September, 1853.

THE INFLUENCE OF THE EPISCOPAL CHURCH.



THE Protestant Episcopal Church in the United States is numerically a comparatively small body. In the numbers of ministers and members, most of the leading denominations of Christians rank before it. In proportionate extension it keeps no pace with them. It is almost everywhere the last in the field, and almost always at its start the weakest in the field, in every town or community in which it is established. And yet, perhaps, there is hardly a single ecclesiastical body that exercises a more distinct and positive influence over the general habits and mind of the people. Already many of its habits and customs have become nearly universal in communities where they encountered the sternest opposition. And the general convenience and taste has yielded to its example, and have submitted to be governed by its influence.—*Protestant Churchman.*

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LIFE OF BISHOP STEWART.

Chapter First.

VISIT TO QUEBEC—SEEING THE LIONS—THE MOST INTERESTING SPOT OF ALL—TWO MONUMENTS—OUR READERS COUNTED AS PERSONAL FRIENDS—THE MAN NOW TO BE INTRODUCED—BIRTH—SOME IMPORTANT DIFFERENCES BETWEEN REPUBLICS AND MONARCHIES—TITLES OF NOBILITY—RIGHTS OF BIRTH—ORIGIN OF SUCH DISTINCTIONS—THE DIFFERENT MEMBERS OF A NOBLE FAMILY, AND THE PRIVILEGES OF RANK—A MEMORABLE YEAR—PROBABILITIES—BAPTISM AND CONFIRMATION—HOPE AND PRAYERS FOR OUR LAND.

IN the 24th of July, 1855, I entered the gates of Quebec, a city made famous by so many historical associations. Like all curious travellers, I went out to the Heights of Abraham, and saw the spot where the noble General Wolfe was killed, and visited the Citadel. As a Christian and a clergyman,

however, my feelings were most interested while standing before the monuments, in the English Cathedral, which have been erected to the memory of Bishops Stewart and Mountain, two holy and devoted men whose names will long be held in grateful remembrance. It is my purpose, in this little volume, to furnish a sketch of the life of the first of these distinguished Prelates.

I have intruded myself so often upon the notice of my readers, that I begin to regard them as my personal friends, and it shall be my endeavor to prove myself neither a prosy nor an unprofitable companion.

It has been my privilege to record the lives of some whom the Almighty raised up from humble stations to do a great work for His Church; and I am now to speak of one who forsook the pleasures of earth, and all that wealth and high rank can offer, in order to devote himself to the noble purpose of winning souls to Christ. I pray God that this bright example of self-sacrifice and devotion

may exert an influence for good upon him who writes, and those who shall read, this book. Charles James Stewart, the fifth son of the Earl of Galloway, was born on the 13th of April, 1775.

As my readers are living under a Republican form of government, where we have no titles of nobility, I must endeavor to explain, in few words, the state of society as it exists in countries where such distinctions prevail. With us, every one may have the shaping of his own fortune; and, by the blessing of God upon patient and painstaking effort, there is no position of eminence which we may not hope to reach. In a Monarchy, the case is different. A King governs the nation, and his son or daughter, or some other lawful descendant, succeeds to this authority upon his death—and thus the ruler is *born* to be such, and not *elected*, as among us. Next to the Sovereign are various ranks of nobility—Dukes, Marquises, Earls, Lords, etc.—who are generally supposed to be persons of wealth

and refinement. They claim the first civil honors and privileges above the other classes of society, by the right of birth. The oldest son of a Lord succeeds to the title of his father, while the younger heirs, although considered honorable, because they have sprung from this noble stock, must make their way in life by entering one of the learned professions, or becoming soldiers, or seamen, or anything else which they choose. Now and then, a person who has made himself distinguished by his learning or achievements, is elevated to the rank of the nobility, as in the case of Mr. Macaulay, of our own day, and the great sea-captain, Nelson, in 1801.

The hereditary nobility in England had its origin at the time of the Norman Conquest, in the tenth and eleventh centuries.

The father of Bishop Stewart was the Earl of Galloway, as I stated before; but I think that my young readers will now have a more distinct idea of what is meant by this title. *Stewart* was the family name, which would

belong to all of the children, and the *title* would descend to the eldest son.

All of them, however, would be looked up to, as the members of a great and noble family. Their father had a seat in the House of Lords—the upper branch of the English Parliament; they lived in a fine house, and were allowed various privileges, because of the position which he occupied.

I am the more particular to bring this distinctly before you, in order that you may realize the sacrifices which Mr. Stewart made when he left the comforts of an English home, and the advantages to which his social position entitled him, that he might preach the Gospel in the desolate places of Canada.

We know but little of Bishop Stewart's youth. The year of his birth was a memorable one in the history of our own country, for it was in 1775 that the great struggle began, which was to end in the separation of the thirteen American colonies from the mother country. The little English boy, as

he grew old enough to feel an interest in the conversation of his elders, must have often heard them speak of those disturbances on the other side of the broad Atlantic, which gave the King of England so much concern, and which were the occasion of so many exciting debates in Parliament. Perhaps these very events led him to think more frequently of the people of that great continent, which was afterwards to become the theatre of his labors, and to implant a desire to go thither.

Be all this as it may, we have every reason to believe that Bishop Stewart was a good and dutiful boy; for only such a child could have become so great and noble a man.

By far the larger portion of the people of England are members of the Apostolic Church, which was planted there, as we honestly believe, by St. Paul himself. Into this body of Christ the son of the Earl of Galloway was engrafted by holy Baptism, in early infancy, and when fourteen or fifteen years

of age, he renewed the vows thus made in his behalf, in the rite of Confirmation.

We hope and pray that our own beloved Church, a branch of the same true vine, may so faithfully fulfil her high and noble destiny, that it may hereafter be said of the inhabitants of this land, that *all her children are taught of the Lord!* Then will God's abundant blessing rest upon it.

2*



Chapter Second.

HOME EDUCATION—THE MOST DESIRABLE KIND OF SCHOOLS
—GOING TO OXFORD—FIRST GLIMPSE OF THE CITY—
HIGH STREET, AND THE ANGEL INN—MEMORIES OF THE
PAST—A LIST OF GREAT MEN—ENTRANCE AT CORPUS
CHRISTI—CURIOUS NAMES—CAP AND GOWN—A DAY IN
COLLEGE—MORNING PRAYERS, AND A STUDENT'S BREAK-
FAST—LECTURES AND RECREATION—FULL TIME FOR
DINNER—THE LATIN GRACE—A BREATHING SPELL, AND
THEN FOUR HOURS' HARD WORK.

INSTEAD of exposing his son to the peculiar dangers to which he would be subjected in a large, overgrown boarding-school, the Earl of Galloway kept Charles at home, where a private tutor was employed for his benefit.

Of course, I do not mean to condemn all public schools; for we could not possibly dispense with them. Neither is it desirable to keep boys in perfect ignorance of the world, because, sooner or later, they must go forth

from retirement, and mingle with the busy throng. At the same time, experience has shown, that *small family schools* are the very best nurseries for training up ripe scholars, and for preserving the young from many dangerous forms of temptation.

At the usual age, the future Bishop of Quebec was sent to Oxford, and entered Corpus Christi College. And here I must pause to explain, that England, instead of being dotted all over with a multitude of Collegiate Institutions, struggling for existence, has expended her energies in building up two great Universities, one at Oxford and the other at Cambridge.

Each of these Universities contains many distinct Colleges, but all under the general superintendence of one controlling power.

It must have been a proud day for the youth, who had hitherto been so closely confined to his books, at home, when he went, with his tutor, to seek admission to the classic halls of Oxford. This city of Colleges is

delightfully situated, on a gentle eminence, in a valley at the confluence of the Isis and Cherwell, not far from the river Thames.

We may fancy Charles Stewart looking down with admiration from the neighboring heights upon the imposing spectacle produced by such a number and variety of spires, and domes, and towers; a spectacle of such striking magnificence as to astonish all who behold it. And now the coach is entering High-Street, one of the most beautiful in the world, and, like most travellers, the young man and his companion are set down at the famous Angel Inn.

What a multitude of reflections must have crowded upon his mind! He was now in that city where King Alfred had once lived, and where the English Parliament had met, in days of yore. Here, Wickliffe, and Wolsey, and More, and Raleigh, and Chillingworth, and Hampden, and Clarendon, and Locke, and Addison, and Blackstone, and Lowth, and Johnson, and hundreds more,

among the great ones of the kingdom, had been educated, in times gone by.

“Every College has its history; every stone, and every tree, and every turf suggest ennobling reflections, as memorials of departed worth; but the hallowed memory of martyrs sheds over all a deep and sober glory, that awes while it inspires.”*

Some of the Colleges which form the University of Oxford are large institutions, with accommodations for many students, while others are comparatively small.

Young Stewart entered Corpus Christi; very likely his father, and grandfather before him, had been educated there.

My young readers would be struck with the names of these Colleges. There is one called Oriel; another, All-Souls; a third, Magdalen; and then there is Jesus College, and Brazen-Nose; and fifteen others, besides five Halls. These Halls differ from Colleges

* Coxe's Impressions of England, p. 56—a most charming book of travels.

in this respect, that they are not endowed with fellowships.

Corpus Christi (the words mean the Body of Christ) was founded in 1516, and has twenty fellowships, and the same number of scholarships.

As College life in England differs, in many respects, from College life in our own country, it will not be time misspent if we look in upon the son of the Earl of Galloway, and watch his proceedings for a single day.

You will observe, at the outset, that he had now put on the peculiar dress used by the students at the Universities. The long, flowing gown (very much like that worn by clergymen), and the Oxford cap, with its flat top and silk tassel, show, at a glance, that his preliminary examinations are over, and that his name is enrolled among the students of Corpus Christi.

It is seven o'clock, in the morning, and the bell is slowly tolling the summons for prayers. The young Collegian hastens to the Chapel,

and takes his place, Prayer-book in hand, ready to unite in the service. This occupies half an hour, and then he walks about for fifteen minutes, or more, in the beautiful grounds, while the bed-maker gets his rooms in order. I say *rooms*, for the student is not confined to one small apartment, but has several at his command. In the case of those belonging to noble families, like Mr. Stewart, these are fitted up with no small taste and care. The weather is cool (for it is a bracing October morning), and at eight o'clock the young man is seated before a cheerful blazing coal fire, eating his breakfast, which is spread on a small table by his side. He intends to do a good, hard day's work, and therefore his repast is simple, nothing but rolls and butter, and a cup of tea. An hour afterwards we find him in the Lecture-room, and he continues to be most closely occupied until noon. From two to four he lays aside his cap and gown, and joins his companions in some manly sports, or takes a good walk through

the pleasant country bordering on the city limits.

It would be well for their health if all students were equally attentive to such things. There would be fewer pale faces amongst us, and length of days, and greater efficiency and usefulness, would be the natural result.

By four o'clock the students have all returned to their rooms, and are awaiting the summons to dinner. Arrayed once more in their flowing gowns, they flock to the hall, where the substantial meal is spread, and when grace has been said, they begin with keen appetites to discuss the wholesome repast. The English students allow themselves full time to eat, and do not bolt their meals with that hot haste which is so common with us.

About three quarters of an hour after sitting down, dinner is closed by the reading of an old Latin hymn.*

* One of these Monkish Hymns, with a translation by

After dinner, no active exercise is taken, and no abstruse studies are pursued. The students are leisurely strolling about the College grounds, or, if the weather is inclement, they betake themselves to the reading-rooms, which are abundantly supplied with papers and periodicals of every sort. At six o'clock, the chapel bell rings again, for evening prayers. And then come three or four hours of close study, interrupted for a few minutes to take a cup of tea, and by eleven o'clock the lights are out and all have gone to rest.

Bishop Horne, will be found in the *Churchman's Magazine*, Vol. 5, p 398 (1808).



Chapter Third.

COLLEGE COURSE ENDED—ELECTED TO A FELLOWSHIP—
ORDINATION—A HIGH DIGNITY—HIS FIRST PASTORAL
CHARGE—A SENSE OF DUTY TRIUMPHING OVER INCLI-
NATION—DETERMINATION TO GO AS A MISSIONARY TO
CANADA—LETTER TO HIS SISTER—APPOINTED TO THE
MISSION OF ST. ARMAND—CONDITION OF THE FIELD OF
LABOR—A NOBLE COUNTRY NEGLECTED FOR HALF A
CENTURY—FAVORABLE CHANGE IN AFFAIRS—WISDOM
TAUGHT BY EXPERIENCE—BISHOP MOUNTAIN, AND THE
FIRST APPEARANCE OF HIS DIOCESE.



WHEN Mr. Stewart had passed through the regular course of study at Corpus Christi, and taken his degree of A. B., he was elected to a Fellowship* in the aristocratic College of All-Souls.

He had now entered upon his twentieth year. In 1799, after taking his degree of

* The System of Fellowships is explained in the Life of Bishop Heber, a former volume of this series, p. 37.

Master of Arts, Mr. Stewart was ordained to the holy ministry, for the duties of which he had been so long striving to prepare himself.

We can well imagine the solemn emotions with which he listened to the Bishop's admonitions when, having finished his term of service in the lower office of Deacon, he was about to be admitted to the Priesthood: "And now again we exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge you are called; that is to say, to be a Messenger, Watchman, and Steward of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

As heartily as the candidate may have resolved, by God's grace, to devote himself to this great work, he could hardly realize

how much of self-sacrifice and devotion this pledge would require of him. Mr. Stewart's first charge was that of Orton Longueville, and Botolph Bridge, not far from Peterborough. Here he continued faithfully to discharge his duties for eight years. All this while he was becoming more and more seriously impressed with the idea that it was his duty to leave his native land, and go off to some distant foreign station, for which it was difficult to secure a supply of active, devoted clergymen. It was somewhat remarkable that this should be the case, for there were many reasons why it would have been natural for Mr. Stewart to desire to remain in his own country. Being a person of noble birth and connexions, and possessed of an independent property, brought up in the lap of luxury, and little accustomed to hardships of any sort, worldly policy would have suggested that the road to eminence was opened before him at home, and that he had better remain where he was.

But Mr. Stewart was a man who submitted himself, most implicitly, to the leadings of conscience. No matter what motives might be urged on one side, if the voice of this faithful monitor gave its decision on the other, he was always ready to obey. A *hundred* clergymen would be found willing to accept the charge of his English parish, where *one* would present himself as a missionary for the distant field in Canada. When we think of Mr. Stewart, in his quiet rectory in Huntingdon, nursing with prayers and meditation the strong resolution which led him to quit such a position, and to embrace the trials and crosses which awaited him, we cannot but regard him as being under the influence of that Spirit of God which judges not after the manner of men, but casts down human imaginations and high things, and brings every thought into captivity to the obedience of Christ.

Referring to this period, in a letter written to his sister many years after his removal to

Canada, he says, "Providence originally led me to this country, and has continued me in it, in a manner which has always satisfied me that I have been following my duty; and I am persuaded that if I am faithful, Providence will continue to be my guide. You will know that those who really trust in God, see His guiding and preserving hand without their being enthusiasts. Devotion to His service made me a missionary. Some persons will tell you that I could do much good in England and Ireland, and so forth. True. But I undertook to make exertions and sacrifices, for the cause of the Gospel and of souls, which were not necessary except in a missionary, and which few ministers will or can make; which is plainly the case from the difficulty of getting missionaries, and for whom our Church is calling. I well know that it was worldly motives which deterred me from offering myself sooner than I did; but, thank God! through His providence and grace signally calling me, a weak creature,

pious motives prevailed. At present I must persevere in them ; and it is probable if I do not relax in piety, I shall continue to persevere in a missionary way."

No one can doubt that these words were written by one whose heart was devoted to the cause of Christ.

Mr. Stewart had reached his thirty-second year when he offered his services to the Society for the Propagation of the Gospel, and was appointed to the Mission of St. Armand, in Canada.

And now, while he is preparing for his voyage, we will endeavor, in few words, to give an idea of the condition of the field in which he proposed to labor.

"Although Canada had been subject to the crown of England for nearly half a century, and although the splendid achievement of Wolfe had invested its name with a certain degree of popular notoriety, yet the country was neglected and disparaged to a degree which seems marvellous to a generation

which has witnessed the more recent development of its resources. The population of England had not then reached that excess which renders emigration a familiar thought; the protracted war with France increased the danger of the passage of the Atlantic; and perhaps Englishmen in that age considered America as a continent which the declaration of independence rendered it impossible for them to contemplate with any feeling of satisfaction. The noble province of Canada, in which two millions of thriving inhabitants are now found to be a population too scanty to reclaim its fertile soil, or to search out its hidden mineral treasures, was left to be occupied by a tithe of that number at the close of the last century. A little English legislation, and a few English troops to garrison its two small towns, and its forts, were almost the only signs of attention it received from England. The population of the province, when it became subject to England, consisted of French Roman Catholics, with a few per-

ishing Indian tribes. Disbanded soldiers, and camp-followers, the very refuse of the army, were the first specimens of English settlers. Happily for Canada, the next addition to her population was of a more honorable description. Loyalists driven from the American Republic came in large numbers to Canada, and found a home for their industry, their laws, and their religion. Taught, by well-merited adversity, to believe that religion is a real and strong bond of union among Christians, British statesmen gave, or rather suffered to be given, to the exiled Church, that boon of Episcopacy which for a hundred years she sought for and was denied.

“The first Colonial Bishopric, Nova Scotia, was erected in 1787; and in 1793 Canada, or, as it was then called, the Province of Quebec, was created a separate see.

“The first Bishop of Quebec, Dr. Jacob Mountain, on arriving, found in his Episcopal city neither church, nor parsonage, nor Bish-


op's residence; four chaplains maintained by the government, and five missionaries sent by the Society for the Propagation of the Gospel, constituted the whole clerical staff of his Diocese—a Diocese in which his first visitation extended over a line of country reaching more than twelve hundred miles in length, from Gaspé to Lake Erie.”*

* The (English) *Churchman's Magazine*.



Chapter Fourth.

LEAVING ENGLAND—WHAT WORLDLY WISDOM WOULD SAY
—HEAVENLY CONSIDERATIONS—ARRIVAL AT QUEBEC—
SETTLEMENT AT ST. ARMAND—A MISSIONARY WHO HAD
GIVEN UP IN DESPAIR—HIRING THE LARGE ROOM IN AN
INN—FIRST SERVICES—THE BALANCE STRUCK BETWEEN
DISCOURAGEMENTS AND BETTER PROSPECTS—REPORT TO
THE SOCIETY—LETTER TO HIS MOTHER—NOTICES OF
THE COUNTRY AND PEOPLE—THE MISSIONARY'S VIEWS
AND FEELINGS—KINDRED LEFT, BUT NOT FORGOTTEN.

 ON the seventh of August, 1807, Mr. Stewart sailed from England on his self-denying mission to the New World. No doubt those who had respect unto temporal dignities and personal comfort shook their heads, saying, "How foolish in the son of the Earl of Galloway thus to throw away his fair prospects for honorable promotion at home!"

But the devoted clergyman himself, who had chosen the service of a **HEAVENLY MASTER**,

was cheered, even at the painful moment of separation from all who were near and dear to him on earth, by the sanguine anticipation that he might prove the instrument, in God's hands, of accomplishing great good for his Church.

Mr. Stewart arrived at Quebec on the 27th of September, and having spent a few days there and at Montreal, he set out for his mission at St. Armand, which he reached towards the close of October.

This station was on the frontier between Canada and the United States, about seventy miles south-east of Montreal.

Here, the Rev. C. C. Cotton, an English missionary, had resided for some years; but his success had been so limited, that he reported to the Society at home, that the people had not even a room set apart for Divine service; that they refused to give anything towards the support of a clergyman; and that even on Christmas, when the whole strength of the congregation might be ex-

pected to assemble, there were only six persons present, to celebrate the SAVIOUR'S birthday by receiving the Holy Communion.

Mr. Stewart reached this unpromising station on Saturday, and as there was only one tavern in the village, he took up his lodgings there. He then asked the landlord if he would hire him a good-sized room, as there happened to be one in the house. The good-natured man, not knowing to what purpose his guest proposed to put it, readily agreed to do so. "Then," said Mr. Stewart, "you will please have chairs and benches placed in it, that we may have service there to-morrow, and I will thank you to give a general notice to the people of the town, that a clergyman of the Church of England will preach the Gospel to them."

The landlord was taken by surprise, and did all he possibly could to dissuade the missionary from his purpose, telling him, among other things, that a minister had come there to settle, not long before, but had found every-

thing so unfavorable, that he had left in despair.

“Then,” replied Mr. Stewart, “*this* is the very place of duty for *me*. Here I am NEEDED, and, by God’s grace, here I will remain, and trust to Him, in whose hand are the hearts of all people, for success.”

The various motives which lead people in other places to attend upon the ministrations of a new clergyman brought out the inhabitants of St. Armand on this occasion, and for several successive Sundays Mr. Stewart continued to officiate in the inn. The contrast must have been very great, between the discomforts of his mission and the peaceful retirement of his rural parish in England; but there would be no use in giving way to repining, even had he been disposed to do so.

Besides, after summing up all the discouragements, tokens of coming day soon began to appear in the midst of surrounding darkness. The people seemed interested, and although a considerable proportion of the in-

habitants were Baptists and Methodists, they were not as hostile to the Church as they have sometimes showed themselves to be in other places.

In the course of a month, the services were celebrated in a small school-house, and not long after, the people had undertaken to build a church, for which a suitable lot had been given.

Mr. Stewart makes his first report to the Society in April, 1808, and having mentioned these evidences of success, he concludes, by saying, that "with faith in Christ, and gratitude to God under the continuance of His blessing, the mission may be considered a flourishing one."

The following extracts, from a letter written to his mother, the Countess of Galloway, will furnish some interesting notices of the country and people, as well as of his own views and feelings:

"ST. ARMAND, *May* 20, 1808.

"Of the country, however, I shall say, that

it scarcely furnishes the necessaries of life, and that anything out of it is not easily got, communication in it, and all around it, being very difficult. The people are worse in appearance, or rather manner, than in reality or principle. They are very free and rude, but less profligate than in our country. They have all sorts of notions and sects in religion, rather than being less religious or more unchristian than our people: far from it, I find sincere Christians of all denominations; and no wonder they are divided, where they have no teachers, except Methodists and Baptists, and they very ignorant. Many are willing to be instructed by me, and more have been out of the way of, and inattentive to, true religion, than adverse to it. In short, they suit my object—of being useful to them and the Church of Christ—fully equal to my expectations, and beyond those of almost everybody, far and near. But my success and happiness are summed up in the assurance that God has blessed me in all my plans to a

great and most evident degree. They have been devoted as well as subject to Him from the beginning, and therefore He has supported and made me happy in them, so as ever to add to my love and gratitude to Him. I have sincerely sought His glory and my reward and happiness in His kingdom; and in proportion as we are devoted to these inseparable objects, we shall be happy here and hereafter. In proportion as our heart, and of course our actions, are set upon the good of our own souls, and of those which we can influence, we shall be made happy by God, and we shall be comforted by communion with all saints. For this is the spirit of Christ's religion, and is one and the same to all His members; and the spirit of religion, that is, of God, only profiteth, for all forms are merely auxiliaries to that. Thank God! the opportunities and rewards I have had in these respects make it a duty and a comfort to you, as well as myself, I trust, to mention them to

you. I never was so much engaged in the exercises of religion as I have been since I came to St. Armand, and I never was happier. . . . Again, money is so very scarce here that I exercise charity to great advantage in some respects; and it is a duty incumbent on all but the poorest, and very delightful to every religious person. How grateful ought we to be to God for granting us superfluities, and enabling us to exercise our love to Him in serving His poor creatures, and our fellow-creatures! What an encouragement and future reward have we in Christ's promise, that any kindness done for His sake, to any of His disciples, will be accepted by Him as if done unto Himself! Such charity or mercy may justly hope for greater mercy in the day of judgment. I have persuaded the people here to build a church, and it will be fit for Divine service to be performed in it before next winter. I have assisted the subscription in several ways. So you see I am very busy, but it


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is for the sake of God and of heaven ; and there, and with Him, are my chief treasure and happiness. And so does He bless me, that His Gospel (Mark x. 29, 30) is in a manner realized to me ; and I could sometimes almost say with Jesus, that every faithful Christian 'is my brother, and sister, and mother.' Yet is my affection for you and my dearest relations increased."



Chapter Fifth.

OPENING A NEW CHURCH—SIXTY CONFIRMED—WHEN A CLERGYMAN OUGHT TO BE RICH—GRAPHIC PICTURE, FROM AN EYE-WITNESS—MR. HENSHAW—THE CHOSEN ABODE OF A NOBLEMAN'S SON—DEADNESS TO WORLDLY POMPS AND VANITIES—TREASURES OF WISDOM SOUGHT AFTER—NOT HANDSOME, BUT GOOD—THE MISSIONARY STORY OF WHAT HE HAD EXPERIENCED IN HIS LABORS—GOING FORTH IN THE STRENGTH OF OUR LORD GOD—“WHAT HATH GOD WROUGHT!”

N January, 1809, Mr. Stewart had the pleasure of opening his church at Frelighsburg, in the eastern part of the seigniory of St. Armand, and a thousand persons were present to share the satisfaction with him.

When the Bishop of Quebec visited the parish, during the summer of the same year, he confirmed sixty persons.

Two years later (1811) another new church was opened for Divine service in the western part of Mr. Stewart's missionary field, which had been built at an expense of four thou-

sand dollars ; two fifths of the cost of the two churches was borne by the minister himself.

It is a good thing for a clergyman to be possessed of wealth when he knows so well how to use it to advantage. The descriptions of an eye-witness are always to be preferred to those of one who obtains his impressions second-hand ; and I am most happy to be able to present a graphic picture here, sketched by the late Bishop Henshaw, of Rhode Island. In his youth (as those will remember who are familiar with his history) he was doing good service for the Church as a lay-reader, in the northern parts of New England, before he had reached the canonical age for admission to the holy ministry. During this period he became acquainted with Mr. Stewart.

I stop, with pleasure, to allow him to speak of this in his own peculiar way :*

* For further particulars concerning the intimacy between these two good men, the reader is referred to the Life of Bishop Henshaw, in this series.

“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, one-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 wide-spread 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 arrangements of the interior of this peaceful mansion 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 in his bachelor establishment but a servant-man and maid, was obliged to depend on his own unaided resources for 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 from the Holy One' which would qualify him for the successful prosecution of his arduous work.

“From this sacred retreat he came forth to bid me welcome on my arrival. He was a man of about the age of forty, as I suppose, and yet apparently much farther advanced in the vale of years; his frame robust, but prone and slightly bent, with small but keen grey eyes, a Roman nose, more pointed and hooked than ordinary, a mouth partially opened, with irregular and projecting teeth, never fully covered by the lips; hair of a bluish cast (of which I never saw the like, except in a lady in the same family, with whom I afterwards became acquainted), in thick, bushy locks, profusely covering the shoulders, and lightly sprinkled with powder, giving it the appearance of a large grey wig. His limbs were badly

formed, his carriage extremely awkward, the expression of his countenance void of intelligence, and the *tout ensemble* most ungainly and forbidding. But the unpleasant feelings connected with the disappointment of a first view were soon removed by the benevolence of his manners, and the kindness and friendliness of his communications.

“In answer to an inquiry with respect to the success of his labors, he replied, as nearly as I can recollect, in the following terms: ‘When I came to this seigniory, six years ago, there was no place of worship, and no minister of religion, throughout this whole region of country. The entire population, with a few exceptions, was of the most worthless character. Freed from the restraints of morality and religion, many of them gloried in their shame, and looked with suspicion and dread upon every attempt that was made to introduce among them the light and influences of the Gospel of Christ. On my first arrival here, so


strong and general was the opposition to my settlement, that I was almost on the point of abandoning the field in despair, when I met with a Presbyterian lady, an emigrant from the United States, who rejoiced at seeing a messenger of salvation, and for the love of Christ bade me welcome to her habitation. On the first occasion of my officiating as a missionary, in the only school-house then erected in the neighborhood, but a few were present, and they in consequence of earnest solicitation; and of this small number, one of the oldest, a believer in the universal salvation, made a rude and violent assault upon my labors and the doctrine which I advanced. This beginning, trying as it was, not only to "flesh and blood," but to faith also, only served as a stimulus to more zealous exertions—exertions in dependence on the blessing of Him who hath promised, "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in

the thing whereto I have sent it." Isaiah lv. 11. In the strength of the Lord God I went forth, and in His strength I conquered. By diligent visiting of the scattered families in the settlement, and by those acts of kindness and charity to the poor which my fortune enabled me to perform, I gradually found access to the hearts of the people, without weariness or suspicion, "in season and out of season;" in the assemblies on the Sabbath, and in social meetings during the week, from house to house, "I ceased not to preach repentance towards God, and faith towards our Lord Jesus Christ." The blessing of the Holy Spirit accompanied my humble labors. A general reformation took place in public morals, and now two churches—one here, and another at Missisquoi Bay—are filled with devoted worshippers. When I look upon the change, my heart is filled with joy, and I exclaim, with admiration and gratitude, "What hath God wrought!"' '*

• Christian Keepsake (1840), p. 47.

Chapter Sixth.

A MODEST MAN'S ACCOUNT OF HIS LABORS—THE HALF NOT TOLD—THE TRUSTY AGENT IN HIS ONE-HORSE SLEIGH—TRUE IDEA OF THE MINISTRY—TOO NOBLE A SPIRIT TO BE INFLUENCED BY NATIONAL PREJUDICE—LABORS IN NEW ENGLAND—GOODLY GIFT TO A POOR WIDOW—"THAT BEST OF MEN, THE MINISTER OF ST. ARMAND"—SITTING ON A BLOCK OF WOOD, AND TALKING OF HEAVENLY GLORIES—PRAYING FOR THE KING, BY MISTAKE—FAITHFUL FUNERAL SERVICES—SUBLIME EXAMPLE OF MINISTERIAL FIDELITY—DISPUTES AND WARS—1812—BURNING OF WASHINGTON—TRYING TIMES—HORRORS OF WAR—TREATY OF PEACE—AND A THANKSGIVING.

 F we relied merely on Mr. Stewart's modest account of his own labors, and had no information from other sources, we should have a very inadequate conception of their extent or importance.

Not only was he most faithful in preaching the Gospel in the district which consti-

tuted his peculiar missionary field, but oftentimes he braved the peltings of the storm, and the intense cold of a Canadian winter, that he might bear to some distant and desolate hamlet the message of redeeming love.

Wrapped in his buffalo robes, and mounted in his one-horse sleigh, one might imagine the earnest man to be the trusty agent of a great king, carrying despatches to a far-off station, and intent upon business involving life and death. And surely such an impression would have been most just and true.

Is not every faithful minister of the Gospel an ambassador from the KING OF HEAVEN? and is not his errand the most important with which man can be entrusted?

Mr. Stewart's spirit was far too noble to be hampered by such narrow prejudices as national distinctions are accustomed to produce. He felt an anxious desire to bring home the wandering sheep of Christ, whether they were to be found in Canada or in the territories of the United States; and he often

visited the frontier towns of New England, discharging the duties of his holy office with a zeal and devotion not unworthy of apostolic days.

“Throughout the extensive sphere of his missionary labors he was known and beloved by the faithful followers of Christ of every name. Many a widow’s heart would leap for joy, when, on pointing to the valuable cow which furnished nourishment for her numerous family, she would say, ‘That was presented to me by good Mr. Stewart!’ or, patting the head of her little flaxen-haired boy, she would exclaim, ‘He is sent to school by that best of men, the minister at St. Armand!’”

None could know him without being satisfied that he loved to do good; that it was better to him than his meat or drink. Benevolence seemed to be the very element in which he lived and moved. In strict alliance with this, there was a guileless simplicity and unaffected humility, which at-

tracted the affection and confidence of the most casual acquaintance. He seemed to consider himself as the least of all, and the servant of all. He would freely condescend to be not only the instructor, but the familiar companion of the virtuous in the humblest stations of life. As an illustration to this, I well recollect hearing a very poor, but intelligent and pious woman express her grateful surprise that Mr. Stewart would sometimes call at her log hut, and, seated on a block of wood which poverty compelled her to use as a substitute for a chair, would converse with her upon the holy themes of religion as freely and kindly as though she had been the finest lady in the land.

As an instance of his frankness and benignity, the following incident is worthy of notice: On one occasion of his officiating on this side of the line, he inadvertently used the prayer for the king and royal family, to the annoyance of the patriotic feelings of his republican auditors. But on the circum-

stance being mentioned to him before the close of the service, he said to the congregation, "My friends, I entirely forgot that I was out of his majesty's dominions. Come, let us pray for the President of the United States;" and then offered up with great fervency the collect in our daily service for the chief magistrate and all others in authority.

The simplicity and meekness of his character, however, did not prevent him from exercising the most rigid faithfulness in the ministry of the word and the performance of his parochial duties. I remember that one of the most wealthy of his parishioners lost a son, who died at about the age of twenty, in the city of Montreal. The parents were not pious; but their son, during his absence from home, had become a follower of Jesus, and died in the hope of the Gospel. In preaching a sermon occasioned by this event, the man of God, with a holy boldness which perhaps it would not have been safe for a minister holding a different relation to

his people to assume, addressing himself directly to the afflicted parents, said, 'You grieve for the death of your child; it is right that human nature should feel a pang of sorrow at such a bereavement. But you should adore the good providence of God by which he was placed in a pious family, where he enjoyed the benefit of domestic worship and religious instruction, which were blessed to the conversion of his soul. Had he remained at home, he would have been denied those privileges, and most probably would have lived careless and unconcerned like yourselves, and have died without consolation and hope!' What a sublime example of ministerial fidelity was this!"

The angry disputes and bloody wars in which nations are not unfrequently engaged, prove a sad hindrance to the labors of the ministers of Christ. In 1812, and for some time afterwards, a contest was going on between England and the United States which aroused very bitter feelings in the breasts of

many on both sides. Indeed, after that wanton act of petty malice—the burning of our national Capitol—these hostile feelings seem to have been more intense than at any period during the great struggle for Independence.

We of this generation ought to remember, however, that the destruction of Washington was not approved of by the British government, and that nowhere has stronger language been employed in condemnation of it than by the English press.

Mr. Stewart found himself placed in most awkward and trying circumstances during the continuance of this unfortunate war.

The frontier settlements of Canada were kept in a constant state of agitation and alarm. No one knew at what moment the American troops might cross the borders and make an assault upon them. Many families quitted the province. Mr. Stewart's parishioners, among the rest, were called out to take arms and join in the contest.

O the horrors of war! May the blessed


reign of the PRINCE of PEACE be extended throughout the earth, that the nations who have so often imbrued their hands in blood may learn war no more.

The faithful missionary continued to hold his ground during all this trying period, and many casualties occurred which he was enabled to turn to good account.

At last, in December, 1814, a treaty of peace was signed, and a day of general thanksgiving was observed throughout Canada, in which no one joined more heartily than the good clergyman of St. Armand. When, humbly on our knees, in the house of God, we pour forth the earnest supplication, "That it may please Thee to give to all nations unity, peace, and concord," what devout heart will not gladly respond, "We beseech Thee to hear us, Good Lord?"

Chapter Seventh.

A VISIT HOME, AFTER YEARS OF ABSENCE—THE MISSION NOT FORGOTTEN—A WORTHY SCHOOLMASTER RAISED TO A NEW DIGNITY—INTERESTING REMINISCENCES—A GARMENT OF HUMILITY—SELF-DENIALS—EXPENDITURE OF SURPLUS MEANS—DR. CHALMERS' RULE CARRIED OUT—FRUITS OF FAITHFULNESS—STATED TIMES OF FASTING AND PRAYER—FRIDAY WELL SPENT—CARRYING PRESENTS—PUBLISHES A BOOK OF FAMILY DEVOTIONS—EDUCATION OF THE POOR—LIBERALITY—ATTENTIONS AND HONORS—THE TRUE ESTIMATE OF GREATNESS.

 IN 1815, when peace and harmony between England and America were restored, Mr. Stewart left his mission for a while, in order to visit his venerable mother once more before her death.

He also determined to avail himself of this favorable opportunity to make known the wants of Canada to his liberal Christian brethren in England, and to collect what money he could for the building of churches

in the poorer settlements. This object was one which so readily commended itself to the notice of all, that two thousand pounds (about ten thousand dollars of our currency) were easily secured, and aid was thus afforded towards the erection of twenty-four churches in different parts of the province.

I ought to have mentioned that before Mr. Stewart sailed for his native land, he took every care to leave the affairs of his mission in safe hands.

A good and devout man, Mr. James Reid, had, for a long while, been acting as a schoolmaster under his direction; and it occurred to Mr. Stewart that the usefulness of his humble friend might be much extended by his admission to the holy ministry. Accordingly, the schoolmaster was encouraged to devote his spare hours to the study of Theology, and he was finally ordained by the Bishop of Quebec.

As Mr. Reid was well acquainted with the people of St. Armand, and had been accus-

tomed to Mr. Stewart's mode of conducting the mission, he was much better qualified than a stranger could possibly be to occupy the field during his absence. This arrangement was therefore most properly made.

And now, while the devoted missionary is absent, we shall avail ourselves of this occasion to give the schoolmaster's interesting recollections of his distinguished predecessor.

"He was," says Mr. Reid, "clothed with humility as with a garment." This humility was manifested not only in his intercourse with people of all classes, but also in his plain and self-denying mode of life. With an independent fortune, which would have commanded many of the luxuries and elegancies of the world, he lavished nothing on selfish indulgence; and what remained of his income, after providing for his own very moderate wants, he devoted to the great purposes of education, religion, and the relief of the poor. He never hoarded money; but whenever a surplus remained at the end of the year, he

looked out for some deserving object on which it could be usefully expended.

As a missionary, he considered himself a soldier of CHRIST, sworn to be ready at every call of duty. He did not, however, wait for special calls; but was ever on the alert, seeking out cases of spiritual or bodily distress, and applying to them the suitable relief. It was a special rule with him, when he missed any of his congregation from church, to inquire at their own homes into the cause of absence, and thus to make an occasion for exercising some part of his functions by administering rebuke, counsel, or consolation. Acting consistently on the principle which has been pithily expressed by Dr. Chalmers, that "a house-going minister makes a church-going people," he never allowed distance, or the severity of the climate, or the state of the roads, always bad in the spring and autumn, to deter him from visiting the sick or suffering members of his widely scattered flock. He always kept a chest of medicines, but never,

it is said, prescribed. The effect of such a devoted and affectionate ministry was to win many to the Church; and Mr. Reid testifies that, 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," says Mr. Reid, "attribute their first religious impressions 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 a 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." He was in the habit of devoting every Friday, when he was at home, or remaining stationary for a week or fortnight in one place, to the religious exercises which are enjoined by the Church. When he went on his circuits from time to time, he carried

presents of religious and instructive books, adapted to the circumstances and capacity of his god-children and others, and accompanied his gift with advice suitable to each case. Many of the Bibles, Prayer-books, and devotional tracts so given are still treasured up as memorials of the good Bishop, who moreover compiled a volume of Family and Private Prayers, which was presented to every family of his two congregations at St. Armand. He was a zealous promoter of the education of the poor, and maintained one or two children at each of the schools within his mission. As a proof of his liberality in this matter, it may be mentioned that his account for the board and education of poor children, during his absence in England, from 1815 to 1817, amounted to £100."

During Mr. Stewart's visit to England, besides the satisfaction of visiting his kindred, and making collections for Church missions in Canada, it must have been gratifying to him to find that his zealous labors were duly


appreciated. Much attention was shown him, and he was honored with the degree of Doctor of Divinity.

This degree is conferred with so little discrimination and judgment by many of the Colleges in our own country, that with us it is scarcely regarded as an honor at all. In England, the case is quite different. There, no one receives the title of Doctor of Divinity whose ripe scholarship or high standing does not entitle him to such a distinction.

Now, although no one who knew him ever pretended that Mr. Stewart's mind was either brilliant or profound, he was a good scholar, and was always remarkable for his strong common sense, which is worth much more than more showy gifts. The proof of our abilities is in what we actually accomplish. Mr. Stewart was not distinguished as one whose genius astonished, and whose eloquence charmed the world; but few men have ever been more successful in their ministry than the missionary of St. Armand.

Chapter Eighth.

RETURN TO CANADA—HOW MR. REID HAD BEEN GETTING ALONG—ANOTHER EVIDENCE OF HUMILITY—REMOVAL TO HATLEY—A VISIT FROM A FRIEND, WHO REPORTS WHAT HE SAW—THE GARRET AND THE LADDER—"HE WAS SO PROMPT"—BOOTS SHINING TOO NICELY—DESECRATION OF SUNDAY—PAYING A MAN FOR GOING TO CHURCH—STYLE OF LODGING—SALT AND POTATOES—LITTLE TIME WASTED IN SLEEP.

 R. STEWART returned to Canada in November, 1817. During his absence, Mr. Reid, whom he had left in charge of his stations in the district of St. Armand, had devoted himself most diligently to his duties, and the results showed that he was a workman who needed not to be ashamed. The people respected and loved him, and the congregations continued to increase.

Dr. Stewart was highly gratified to find that no evil consequences had grown out of

his long absence, and insisted, with his accustomed humility, that Mr. Reid should remain at St. Armand, while he himself entered upon a new field. He accordingly transferred his services to a neglected district named Hatley, where he continued for a year.

The present Bishop of Quebec (at that time the Rev. George J. Mountain) gives the following interesting account of a long visit which he made to Dr. Stewart at Hatley :

“My father (the Bishop of Quebec) was in England upon Church matters at the time, and I went into the eastern townships, at the desire of the late Duke of Richmond, then our governor-in-chief, who was new in the country, and wished to collect information about the state and prospects of the Church in the more recent settlements, and to forward her interests. Hatley was then a place inhabited chiefly by Americans from the other side of the lines, and there was scarcely an individual in the entire tract of surrounding country with whom the Hon. Mr. Stew-

art could associate as a congenial companion in habits, manners, or attainments. I found him in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room, in which were his little open bed, his books, and his writing-table; everything of the plainest kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival, I was seized with an attack of illness, and he immediately gave me up his room, and made shift for himself in some other part of the house; how, I know not.

“And here, buried in the woods, and looking out upon the dreary landscape of snow, some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain, this simple and single-hearted man, very far from strong in bodily health, was laboring to build up the Church of God and advance the cause of Christ among a population who were yet to be

moulded to anything approaching to order, uniformity, or settled habits of any kind in religion, utter strangers to the Church of England, with, I believe, the exception of a single family, and not participants, in the great majority of instances, of either of the Sacraments of the Christian religion. They were, however, unattached for the most part to other systems, and in the habit of attending whatever simple preachers might come in their way. Mr. Stewart might as well be followed as another; and his zeal, his devotedness, his daily and hourly acts of kindness among them, referring to matters temporal as well as spiritual, with the obvious evidence, upon the very face of his history, of his having been prompted to come among them only for their good, and at immense worldly sacrifices on his part, could not fail to make the most favorable impression.

“ 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 certain quickness, abruptness, and liveliness of manner which characterized him, and which singularly contrasted with the slow, measured drawl and demure austerity of deportment which adhered, from puritanical ancestors, to the ordinary teachers of religion who had been among them.

“One man, who was a great religionist in his way, pronounced decisively that Mr. Stewart had no piety, because his boots shone so nicely; his English servant, without much solicitude on the part of his master, having probably brought out some good Day and Martin, with proper brushes, which produced an effect quite new in that locality. He won, however, rapidly upon all parties, and by slow degrees formed a church congregation at Hatley, and others in the neighborhood—the foundation of those which now

exist in the missions of Hatley, Compton, and elsewhere.

“It was by no means an uncommon practice with the people, when he first went among them, to follow their rural labors on the Sunday; and a story is told of him (I cannot say that I had it from himself) that once, on his way to church, he expostulated with a man whom he saw yoking his oxen for work, and the man having pleaded that he could not afford to lose a day's labor at the season, Mr. Stewart asked him what the day's labor of himself and his oxen was worth; upon being told the amount of which, he cut short the argument for the moment by giving just the sum which had been named, and prevailed upon the man to come with him to church. It is added, that the individual became thenceforth a regular attendant upon the ministry of Mr. Stewart.

“In this situation, I had an opportunity of seeing how uniformly he preserved his cheerfulness; how readily he accommodated

himself to the habits of the country, and how completely he gave up his whole man to the work upon which he had entered ; for my illness, with the state in which it left me as a convalescent, detained me for five or six weeks under his roof."

The style of his lodging is still more minutely described by the Rev. C. Jackson, who afterwards succeeded to the mission of Hatley, and who has furnished the following particulars :

" During Dr. Stewart's residence at Hatley he boarded with Mr. E. Bacon, who speaks of Dr. Stewart with great reverence as one of the best men he ever knew. The chamber which he occupied was an upper room of a house one and a half story high, and consequently the roof on one side coming down to within two feet of the floor ; it was twelve feet by fourteen, with his bed in it ; and during a part of the time he occupied it, the opposite chamber in the same house was used as a shoemaker's shop. Till

a church was built, he preached twice every Sunday in a private house occupied by Mr. E. Wadleigh; and during the week he occasionally lectured to a few people in some private dwelling.

“He usually confined himself to his duties for three days in each week, and the other three were spent in visiting and exhorting the people from house to house. Each returning Friday was devoted to fasting, meditation, and prayer; his dinner, on that day, was salt and potatoes; and he never left his room on such occasions except when necessity required. After family prayers at night, he seldom retired to his bed till two o'clock in the morning, and never allowed himself more than four or five hours' sleep.”

Chapter Ninth,

PECULIAR ADVANTAGES FOR MISSIONARY LABOR—A WIDER FIELD LAID OPEN—LOOKING ON THE MAP—JOURNEY TO MONTREAL, AND TO MANY OTHER TOWNS AND VILLAGES—THE IRISH SETTLEMENTS—REMAINS OF THE SIX NATIONS—DUTIES DISCHARGED BY OUR GENERAL MISSIONARY—EXTREME WESTERN BORDER OF CANADA—RETRACING STEPS—GENERAL REVIEW OF THE WHOLE TOUR—ONE OF THE PRACTICAL EVILS OF DISSENT.



UT however successful Dr. Stewart had been in his efforts to build up the Church at Hatley, his soul was burning with a holy ambition to do still more in the service of his Divine Master. With the ardor and self-devotion of the Saints of earlier days, he regarded no labor or sacrifice too great in such a cause.

His position as an unmarried man, with no home associations to confine him to one spot, made it comparatively easy for him to enter

upon a wider field of missionary duty. Moreover, the possession of an ample fortune gave him advantages which a poorer person could not possibly have enjoyed.

It is beautiful to observe how carefully he limited his personal expenses, in order that the larger share of his income might be devoted to the Church.

His letters written to English friends would give them little idea of the hardships which he endured. Indeed, he had become so accustomed to the shelter of a rude hut, and the coarse fare of brown bread and salt pork, that he almost ceased to think of such inconveniences himself.

It was in the year 1819 that Dr. Stewart received the appointment as visiting missionary in the Diocese of Quebec, which then embraced the whole province of Upper Canada.

In order that my readers may follow the good man with more interest through his various wanderings, I would recommend that they should look out the places on the map,

as the name of each town and village is mentioned.

As soon as Dr. Stewart received the appointment to which we have just referred, he began to make frequent excursions to different points about Hatley; and early the next year (1820) he set out on a more extensive journey.

He went to Montreal, passing through Shefford, and Chambly, and, indeed, halting at every place, however small or insignificant, where the services of a clergyman might be desired. From Montreal he turned his face westward, to St. Andrew's and the Hawkesbury settlement, on the Ottawa river. Here he found many of the people anxious to have a church; but, as is often the case, it was a hard question to decide where it should be built, each little cluster of cabins and cottages thinking its own claim to be preferred.

Advancing still further towards the setting sun, the undaunted missionary found the

prospect brightening ; and at Mille Roches, the erection of a place of worship had actually been begun, through the efforts and encouragement of the Rev. Salter Mountain. At Prescott, also, it was expected that a church would be completed by the close of the summer.

Dr. Stewart next went to Kingston (then the largest town in Upper Canada, with a population of four thousand), and passing by Hamilton and Port Hope, he paid a visit to the Irish settlements in the counties of Cavan and Monaghan. The people were anxious to secure the services of a clergyman and schoolmasters, and promised to do all they could for their support.

A church had then lately been built at Queenston, near the Falls of Niagara, and good hopes were entertained for the Church at Markham and Newmarket.

Passing around the borders of the lake, Dr. Stewart reached York, then the seat of government for Upper Canada. The name

has since been changed to Toronto. From there he made his way to the Indian settlement on the Grand River, the remains of those famous tribes of the Six Nations, which took sides with the British during the war of Independence.

King George III. had built a church for them, and here Dr. Stewart (assisted by the Rev. R. Leeming) performed Divine service, preached, and administered Baptism and the Lord's Supper. He was greatly pleased with the devout behavior of the congregation, and with the spirit with which they joined in the chants and psalms. Everywhere that he went, our missionary acted as a peace-maker, to heal divisions in distracted neighborhoods, and encouraged the building of churches, and the employment of ministers and teachers.

He pursued his course, in spite of all obstacles, to the extreme western border of Canada, and was gratified to find substantial brick churches at Sandwich and Amherstburg.

The Rev. Mr. Pollard had been the agent for the accomplishment of this good work, as well as for the establishment of the Church at Chatham.

On his way to this last-named place, Dr. Stewart passed through the "Long Woods," an uninhabited region of nearly thirty-five miles extent, when he found himself at Fairfield, the Moravian village of the Delaware Indians, on the southern bank of the Thames. The good order and neatness which prevailed spoke well for the faithful labors of the German missionary, Denche, who had devoted so many years to their service.

On his return Dr. Stewart rode through a thinly-settled country, and tracts almost impassable, to the residence of Colonel Talbot, who was the first settler in that district. In his passage he met with several families belonging to the Church of England, and afforded them an opportunity of having their children baptized. Such is a brief abstract of the report presented by Dr. Stewart in per-

son (for he again came home in the autumn) to the Society for the Propagation of the Gospel, on the 20th of December. The tour had occupied very nearly six months; and although, from the beginning to the end of the report, he makes no allusion to the labor he underwent, and the privations which he had to bear, it must be borne in mind that such a journey, through a country like Canada thirty years ago in the depth of winter—a country without inns and very thinly peopled—must have fully tried both his moral and physical powers of endurance. Many a missionary who has braved the dangers of a pestilential climate, and the treachery and fanaticism of a savage race, would have shrunk from the chill forest rides, the long, solitary evenings, and the wretched accommodation, which this high-born but humble minister of the Gospel welcomed and gloried in for his Master's sake.

One general remark which Dr. Stewart made, on a review of the country which he


traversed, was this—that the propagation of the Gospel was mainly impeded by the want of unity in religious professions. A variety of sects existed everywhere; each sect was desirous to have a minister of its own persuasion, and the consequence was, that in very many places the ordinance of public worship was neglected altogether. Surely this is one of the practical evils of division, which has not commonly received the attention it deserves.*

* Hawkins' Annals of Quebec, p. 58.



Chapter Tenth.

ANOTHER FLYING VISIT TO ENGLAND—A WINTER'S MISSIONARY TOUR—HULL, ON THE OTTAWA—FACTIONS UNITED—A FORTNIGHT WELL SPENT—PRESSING ONWARD—RAPID INCREASE OF THE CHURCH IN CANADA—ANOTHER VISIT TO THE MORAVIAN INDIANS—TOO MUCH WHISKY—NAMESAKE OF THE GREAT LONDON—SEVERE ILLNESS—TROUBLE ABOUT THE CLERGY RESERVES—SPECIAL EMBASSY TO ENGLAND—DEATH OF BISHOP MOUNTAIN, AND THE APPOINTMENT OF HIS SUCCESSOR.

 IN 1821, Dr. Stewart made another short visit to England, partly to see his relatives and friends, but principally to further the interests of the Church in Canada.

The winter of the same year finds him again at his work, pushing his way through the snow, to look after the scattered sheep in that vast moral wilderness. This tour was limited to the boundaries of what

he considered his home circuit, viz., Sherbrooke, Drummondville, Kingsey, Eaton, and other places. In the spring of 1822 he set out on a much more extensive visitation, one of his stopping-places being Hull, on the Ottawa river. The principal settlers here were of Presbyterian descent, but Dr. Stewart soon persuaded all factions to unite their energies, and build up the Church.

He found the inhabitants of March (a township chiefly composed of half-pay officers, and other persons of intelligence and refinement) anxious for the establishment of a church. Dr. Stewart stopped a fortnight with Mr. Wiltse, in the township of Yonge, the breaking up of the winter roads rendering travelling almost impossible. He employed this time, however, to the best advantage, and the Church derived much benefit from the delay.

From Yonge he pursued his way through Brockville, Kingston, and Belleville to Toronto. The members of the English Church

in Canada were then a small body, compared with the multitudes who called themselves by various names; but so faithful were the labors of the early missionaries, and so abundant was God's blessing, that as far back as 1849 the number of Churchmen had increased until it embraced one third of the population.

Dr. Stewart continued his journey to Chatham, on the extreme western border, where his former visitation had ended. He then proceeded twenty-one miles higher up the Thames, to the Moravian village of the Delaware Indians.

It grieved him to find how hopeless a task it was to attempt to improve the condition of these poor people, so long as unprincipled white men furnished them with spirituous liquors, and set before them the example of depraved manners and unlicensed passions.

The condition of London (a namesake of the great metropolis of the world) was found to be highly prosperous; and here our missionary officiated on Sunday, July 28th, bap-

tizing three adults and twenty children. A large family, named Robson, consisting of father, sons, and daughters, had walked ten miles to enjoy the privileges of that day's services.

On his return home, the good clergyman was twice attacked with fever, and when he reached Hatley, during the cheerless month of November, he was confined to his bed for three weeks.

About this time the House of Assembly, in Lower Canada, voted an address to the King, praying that all the various denominations might share in the revenue which was derived from the Clergy Revenue for the benefit of the Episcopal Church. Bishop Mountain regarded this as a bold trespass upon the rights of the Church, and Dr. Stewart was commissioned to go to England, in the summer of 1823, and submit the whole question to the proper authorities.*

* For a full account of the question of the Canadian Clergy Reserves, see *Church Review*, Vol. IV., p. 224.

But while engaged in this perplexing business, the Canadian delegate took occasion to renew his personal applications to his friends and acquaintances for funds towards the building of churches in that vast region of spiritual destitution to which his life was devoted. Dr. Stewart returned to America as soon as he had attended to his important errand, and landed at New York in November, 1824.

Another extensive missionary journey was entered upon, and many encouraging signs were discovered for the future prosperity of Zion.

Long before the period of which we are speaking, the health of good Bishop Mountain had become so impaired that he was most anxious that his Diocese might be divided and his labors lightened by the appointment of another Bishop.


All eyes were turned upon Dr. Stewart as the person who should be called to this high and most arduous office ; but it was not until

after the death of Bishop Mountain, in 1825, that the devoted missionary was summoned home, to be crowned with the mitre, and to receive that pastoral staff which is the token of heavier responsibilities and sacrifices manifold.



Chapter Eleventh.

AN IMPORTANT TRANSACTION ON NEW YEAR'S DAY, 1826
—LAMBETH PALACE—THE NEW BISHOP OF QUEBEC—
EXTRACT FROM THE CONSECRATION SERMON—BISHOP
STEWART'S ARRIVAL IN NEW YORK—PREACHES IN
TRINITY CHURCH, NEW YORK—DEPARTURE FOR QUE-
BEC—A DESCRIPTION OF HIS INSTALLATION FROM AN
ENGLISH POINT OF VIEW.

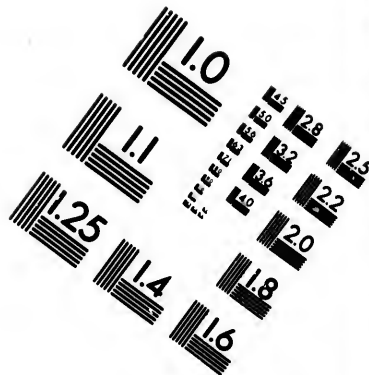
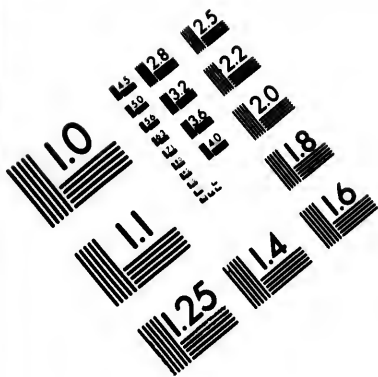
 ON the Feast of the Circumcision, Jan. 1st, 1826, an important transaction took place in the Chapel of Lambeth Palace. The Rev. Charles J. Stewart, D. D., whose career we have thus far traced, was then consecrated Bishop of Quebec.

Archbishop Sutton presided on the occasion, being assisted in the laying on of hands by Dr. Howley, Bishop of London, Dr. Van Mildert, Bishop of Llandaff, and Dr. Bloomfield, Bishop of Chester.

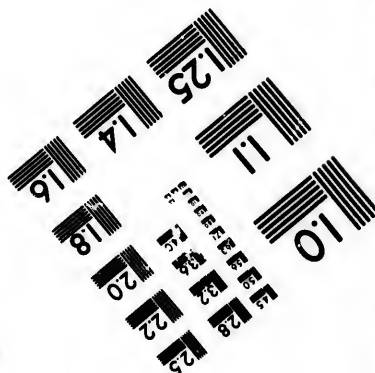
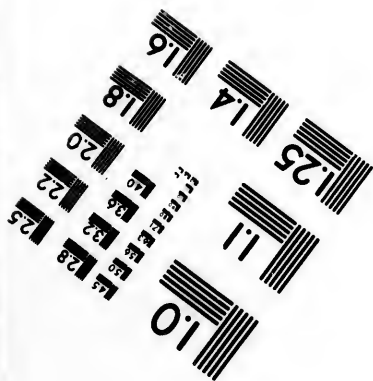
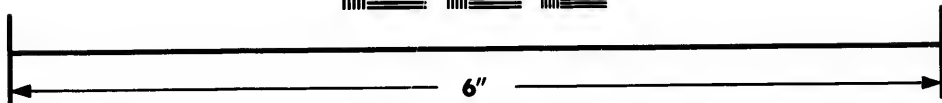
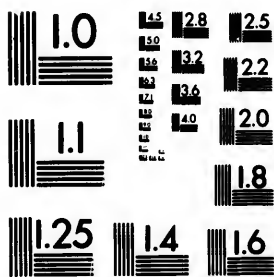
The sermon was preached by the Rev. Spencer Maclan, D.D., Prebendary of Lincoln. We cannot deny ourselves the pleasure of quoting a part of it.

“It is really a circumstance of high gratification to our feelings to observe what happy results will sometimes arise from causes unforeseen. Twenty years ago (or nearly so), without a view or a thought of professional advantages, but with a willing expenditure of his own income, the zealous champion buckled on his armor—the whole armor of God—his loins girt about with truth, and having on the breastplate of righteousness, his feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. Wholly regardless of personal dangers and discomforts, whether from the immense ocean, the severe climate, or from a state of temporary exile, he went boldly forth and began his pious work.





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“We cannot trace him through his various labors; we cannot enumerate his disinterested sacrifices; we cannot duly estimate the extent or magnitude of his services! The annual reports of our venerable Society may give an outline of the liberal system on which he has been acting for many years past: that of establishing the fear and the worship of God; that of promoting the erection of churches, and of houses for their ministers; and, in short, by donations, by collections, by the most active exertions, whether in Canada or in England, straining every nerve to assist the well-being, the mental improvement, the spiritual edification of those friendly and valuable provinces so happily connected with this country.

“Ever ready to dispense the blessings of Christianity, the special missionary went forth, and traversed many thousand miles to animate, to encourage, to instruct and comfort the Christian families around him, where-soever they might be scattered. In journey-

ings often, in perils of water, in weariness and painfulness, in hunger and thirst, wandering across the trackless desert, or penetrating the gloomy forest, that he might communicate to them who were walking in darkness the means of salvation, the light of life. He literally might be said to have upon him the care of all the churches, and (as in the instance of his great prototype) he strove abundantly to render the Gentiles fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel. Bright and glorious is the prospect now before him, in the ripening harvest to which he is called."

As soon as Bishop Stewart could complete his arrangements, he sailed once more for America, and landed at New York on the 20th of May.

On the Sunday morning following he preached in Trinity Church, at the invitation of Bishop Hobart, who was then the rector; and in the afternoon attended All-Saints'

Chapel, when the Bishop of New York administered Confirmation.

Bishop Stewart left New York on Wednesday, accompanied by his chaplain, the Rev. Mr. Morgell, and by the Rev. Mr. Hudson, of Kingston.

As we have no such ceremonial in the American Church as the Installation of a Bishop, we quote the very interesting account which appeared in the *Quebec Gazette*, of the 5th of June, 1826 :

“ Yesterday the Lord Bishop of the Diocese was installed in the Cathedral Church, with the usual formalities, adapted in some points to local necessity. As this ceremony, which is partly legal and partly ecclesiastical, is a novelty to many persons in this country, it may not be uninteresting to describe it.

“ The Christian religion is ordained to pass through different stages, and subject, by the appointment of Providence, to great varieties of outward circumstance. The Church of Christ, as well as her ministers individually,

ought to 'know both how to be abased and how to abound.' In such a condition as is enjoined by that branch of the Church which is in connexion with the British empire, it is suitable in itself, and subservient to a general reverence for religion, that particular occasions should be marked by a certain degree of form and state; and it is believed that the distinctions with which the new Bishop was received in the Cathedral were regarded with interest and satisfaction by the whole of a crowded congregation; an interest, however, and a satisfaction which derived their highest zest from the feeling universally entertained, that the subject of these distinctions is an approved and laborious servant of the Gospel.

“ His lordship having arrived at the principal entrance of the church, and having descended from his carriage with his attendants, his chaplain knocked for admission at the door. The clergy and inferior church officers being assembled within, it was demanded, *Who was there?* In answer to which,

The Bishop of Quebec was announced. The doors were then opened, and while a voluntary was played by the organist, the procession moved up the centre alley in the following order (the clergy attached to the Cathedral establishment wearing their surplices, with the distinctions of their respective clerical rank or academical degree, and those who attended upon the Bishop being in their robes; the choir and inferior church officials also wearing their respective habits):

“The sexton; the boys of the choir, two and two; the men of the choir, two and two; the church clerk; the assistant minister of Quebec and the minister of the chapel of ease (being a dependency of the Cathedral) abreast; the evening lecturer of the Cathedral; the archdeacon; the Bishop’s domestic chaplain, and acting chaplain for the occasion, abreast; the verger, with his staff; the Bishop.

“As soon as the procession reached the rails of the Communion-table, at the upper end of the church, the sexton, choristers, ver-

ger, and church clerk filed off in the rear of the pulpit, and proceeded to their respective places in the church. The Bishop and clergy passed within the rails, where the chair of ceremony was placed at the north side of the altar. The royal mandate under the great seal, directing the Archbishop of Canterbury to consecrate the Hon. and Rev. Charles James Stewart to the bishopric of Quebec, was read by his Lordship's chaplain, the seal being supported by the Rev. J. J. Mountain, from Upper Canada, acting for the occasion. An oath was then administered to his Lordship by the archdeacon, relating to his faithful government and guardianship of the establishment of the Cathedral Church (the ordinary powers of a dean and chapter being in this instance vested in a great measure in the Bishop). The archdeacon then conducted his Lordship to the throne, or episcopal seat. The Bishop afterwards read the Communion service, and discharged the principal part in the solemn administration of the Sacrament."

Chapter Twelfth.

HONORS AND DIGNITIES, BUT NO CHANGE IN SIMPLICITY OF HEART—TESTIMONY OF MRS. HANNAH MORE—"A GREAT ADVANCEMENT"—FIRST EPISCOPAL VISITATION—LARGE CONFIRMATIONS—PRIMARY CHARGE TO THE CLERGY—A CALL TO HUMILITY—TIMELY SUGGESTIONS—IMPORTANCE OF CATECHISING—PREPARATION FOR THE LORD'S SUPPER.

LET it not for a moment be supposed that the title of "my Lord," which was bestowed upon Bishop Stewart, or the pomp and pageantry attending his installation, had produced the slightest change in the simplicity and godly sincerity of the laborious missionary, whose weary steps we have so long been following about.

Mrs. Hannah More remarked, in a letter to Dr. Wilson (the late lamented Bishop of Calcutta), dated May, 1821, "I have had a

visit from my valued friend, Dr. Stewart, from Canada. It was pleasant to hear a man of his birth speak of it *as a great advancement* that he was now appointed a travelling missionary, instead of a local one. I find him much improved in spirituality. He had been the honored instrument, since we last met, of causing twenty-four churches to be built.”*

If Dr. Stewart's heart thus became more wedded to his work when he was appointed a travelling missionary, in a far higher degree did he realize his awful responsibility when the office and authority of a Bishop in the Church of God were conferred upon him. As soon as he reached his Diocese, he began a tour for the purpose of administering Confirmation.

Six years had passed since this holy rite had been performed in any Canadian town except Quebec, and considerable numbers were waiting to receive it.

* Hannah More's Life and Letters, Vol. II., p. 342.

Two hundred and five candidates presented themselves in Quebec, two hundred and eighty-six in Montreal, thirty-seven at Niagara, one hundred and eight at York, one hundred and fifteen at Kingston, and seventy-eight at Perth. Many of these persons were advanced in years.

In the month of August, Bishop Stewart delivered his primary charge at Montreal and York. It was the earnest and affectionate address of a chief pastor to his brethren, breathing throughout a most profound sense of his own vast responsibility and an ardent desire for the prosperity of the Diocese over which he had been called to preside. As this charge is a valuable document, and one which it is not easy to obtain, I shall gratify my readers by giving a few extracts from it. The Bishop thus began :

“MY REVEREND BRETHREN—On this new and solemn occasion of our meeting, many topics of great interest present themselves to our consideration. I shall select those which

demand our chief attention ; even to them, I fear that I cannot do that full justice which their importance deserves.

“The subject which first presses itself on your feelings and mine is that of mutual condolence on the loss we have sustained in the death of our dear and excellent friend and counsellor, the late Bishop of this Diocese.

“We all recollect with lively remembrance the virtues and piety of his character, and the learning and abilities which distinguished him ; and with sorrow and sympathy we reflect on our being deprived of his example and guidance. This affectionate remembrance and these just reflections will always stimulate us, I trust, to greater watchfulness, diligence, and exertions in the performance of our respective duties ; but they add to my concern on your account, and to anxiety on my own. They make me more sensible of my inferiority in many respects, and my comparative unfitness for so great a charge and so responsible an office. The plainness

of this call to humility on my part, and my improvement of it, may be of advantage to me, but it cannot be beneficial to you except in the occasion it affords, and which I beg you will use, of exercising greater charity and candor towards me. This, however, I have encouragement to expect from a review of my long and intimate acquaintance with many of you, the kind reception I have lately experienced, and the very favorable sentiments of regard for me which you have so warmly expressed. It has not pleased the Giver of every good and perfect gift to dispense his talents equally to all. Such as have been mercifully granted to me I shall endeavor to use to the best of my power in furtherance of the great cause we have at heart; and confiding with humility and reverence in God's blessing on your prayers and mine, and on our joint exertions, I trust we shall be mutually profitable to each other and to the people committed to our charge."

After some important and timely sugges-

tions in regard to public worship and the proper appreciation of Baptism, Bishop Stewart speaks of the duty of catechising.

“For the benefit of the younger part of your flock, you are furnished with a Catechism, or summary of faith and practice, to be learned by all before they come to be confirmed by the Bishop; and the rubrics and canons of the Church prescribe great and constant attention to the office of catechising. In this compendium of doctrinal and practical Christianity the duties of repentance and renouncing the world, of faith and obedience, of prayer, and performing the Sacraments, are laid down in a perspicuous manner; but explanation and a further representation of our Christian profession and vow in Baptism are required, in order that they may be profitably learned. This instruction you are particularly called upon to give previously to the celebration of the rite of Confirmation in your several cures; which circumstance of itself tends to show the importance of the duty and

the advantage of the rite. Confirmation is a special provision in our Church, and in most of the Churches of Christ, for the accomplishment of the object I have been pressing upon you, namely, the confirming young persons in the knowledge and practice of their Baptismal Covenant.

“ You must exhort them to prepare for the office by diligent study on the subject, accompanied with hearty prayer to God for increase in the manifold gifts of grace. Its usefulness in these respects must recommend it to our particular attention ; and the high estimation in which it was held by the Apostles is manifest from several passages of Scripture. St. Paul classes it with the elements of our religion, among the rudiments we must learn preparatory to our striving to go on to perfection. He connects it with the first principles of Christianity in these words : ‘ Leaving the principles of the doctrine of Christ, let us go on unto perfection ; not laying again the foundation of repentance from dead works,

and of faith towards God, of the doctrine of Baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.'” [Heb. vi. 1, 2.]

We have only room for one more extract, and this relates to the LORD'S SUPPER. May some of those who have been baptized and confirmed, but who are keeping back from the Holy Communion, be aroused to a sense of their duty in this respect! It is to be feared that many are thus halting and hesitating, instead of going forwards to do all that has been commanded.

“ After Confirmation, follows the duty of preparing for the Sacrament of the Lord's Supper. No office of our ministry is more important, as none offers so frequent and great opportunity of giving godly instruction and serious advice. The plainness of the duty acknowledged by all, and the benefits of it so striking and extensive, make every man who has any degree of reflection uneasy under the neglect of them, or in some

degree desirous of partaking. Of this well-grounded cause of anxiety a clergyman should avail himself, by representing the undutiful and unsatisfactory state of every one who is not a communicant, by explaining the nature of repentance and faith, and the offer and promise of the gifts of the Spirit to all who heartily seek for them ; by exhorting his hearers to improve the means of grace, and of growing in virtue and faith, especially that of remembering our Lord in the way positively commanded, and particularly blessed by Him to those who worthily receive this holy Sacrament. The subject includes all other Christian duties, besides many peculiar to itself, and is very affecting to every one who has ears to hear or a heart to feel.


“The terrors of the Lord are not to be disguised ; they arouse many a careless sinner ; but the love of Christ in living such a life on earth as He endured, and dying such a death as He suffered for us, must constrain to sorrow for sin, and hatred of it, every heart

which is not excessively hardened by its deadening and worst effects; must move to love of God, and comfort and hope in Him, every one who contemplates His Son dying on the cross for our sins, and rising again for our justification; and this is the love of God, that we keep his commandments.”



Chapter Thirteenth.

A SUCCESSOR AS TRAVELLING MISSIONARY—IMPORTANCE OF THIS OFFICE—VISITATIONS OF 1827 AND 1828—MODES OF TRAVELLING—INTERESTING SCENE—TOUR TO THE BAYS OF GASPÉ AND CHALEURS—CARRIAGE BREAKS DOWN—THE BISHOP SITTING ON A PINE-LOG—ALWAYS IN THE WAY OF DUTY—THE WRETCHED HOVEL—“OF WHAT RELIGION ARE YOU?”—SAYING THE CATECHISM—AN OVERFLOWING HEART.

 ONE of the first measures of Bishop Stewart was to recommend the Rev. George Archbold as his successor in the office of travelling missionary, which recommendation was at once adopted by the Society. The Bishop, from his own experience, had learned the great importance of such an agent, and he therefore lost no time in directing attention to the subject.

In 1827 and 1828 his Episcopal visitations compassed the whole circuit of his immense

Diocese, and while we have no space to give the minute details, we can say, in brief, the labors of no Bishop have ever been more arduous or important.

We may picture to ourselves this venerable man pursuing his weary way over the rough country which was everywhere spread before him, sometimes in a wagon or sleigh, sometimes on horseback, and sometimes on foot, and making his temporary home under the roof of the lumberer or in the wigwam of the Indian.

And here a most interesting scene is brought before us, by the Rev. Job Deacon, of Adolphustown, one of the oldest missionaries in Canada.

“The Bishop of Quebec, finding that my health was greatly impaired, kindly invited me in the summer—I think it was of 1829—to accompany him, in the hope that I might derive benefit from the voyage, on a Confirmation tour to the Bays of Gaspé and Chaleurs, and subsequently on a visit to Lady

Sarah and Sir Peregrine Maitland, who was then Lieutenant-Governor of Halifax, as well as to the Lord Bishop of that Diocese, whose visitation was to be held at a certain day. The Confirmation tour made—the visit paid—and the visitation, which afforded to us the highest gratification, over—the vessel at his Lordship's disposal was dispatched to Pictou, there to await our arrival, whilst we proceeded by land in one of the best conveyances which could be procured at that time in Halifax, to join Lady Sarah and Sir Peregrine Maitland at the former place, they having left for it the day previous in their own carriage. There were five of us in the hired vehicle—the Bishop, myself, the Bishop's man, a servant of Sir Peregrine Maitland, and the driver. We had not proceeded more than about fifteen miles from Halifax, on the way to Truro, when our carriage broke down, in the midst of the forest, and some two or three miles distant from any known habitation. His Lordship's man and the dri-

ver were despatched in quest of another conveyance, and whilst waiting their return, the Bishop sat down on a pine-log, under the shade of some spreading branches, to shelter himself from the rays of the sun. I followed his example, and, in doing so, expressed a wish "that we were safely out of this solitary place, and at Quebec," being weary and weak from illness. His Lordship mildly replied, "Why, we may be as much in the way of our duty here, under the direction of God's providence, as if at Quebec, and our Divine Master may find some work for us to do before we reach it. But men of families, like you, are generally anxious to return to the domestic circle; I have no such ties, and am therefore free from such anxieties."

But shortly after uttering these words, the Bishop exclaimed, "Why, I perceive a smoke yonder! Come, let us see from whence it issues." Accompanying his Lordship, we in a short time arrived at a miserable-looking shanty, a sort of hut formed of unhewn logs.

At the door of this wretched-looking hovel the Bishop asked, "Are there any inmates here?" on which a female presented herself; and the squalid misery, the forlorn wretchedness, depicted in her person and countenance, I never saw surpassed — perhaps never equalled. Nevertheless the Bishop did not hesitate to enter, and I of course followed. Here were, also, two young girls of a like squalid appearance with that of the woman. His Lordship inquired if these two girls were her daughters, and what their respective ages were? "They are, sir, mine," she replied, "and the one is about fifteen, the other twelve years of age." "Have you," his Lordship asked, "a husband, and if so, where is he?" "I have, sir," was her reply, "and he is in Halifax." He next asked, "Of what country are you, and how long have you been here?" "I am a native of Ireland, sir, and have been here these three years." "Of what religion are you?" again asked the Bishop. "I am a member of the Church of England, sir," she

replied. "Can your daughters read?" was the next question. "Yes, sir," was the reply. "Have you any books?" "Yes, sir; we have our Bible, Prayer-book, and some tracts, brought with us from Ireland." His Lordship then heard both daughters read in the New Testament, who acquitted themselves creditably, especially the elder. After this the Bishop asked, "if they could repeat the Catechism?" They replied, "Yes," and they did repeat it, and answered some questions other than those contained in the Catechism—which the Bishop put to them to ascertain how far they understood what they repeated—much to his satisfaction. Then, after a pause, the Bishop observed, "I am rejoiced to find your daughters so well instructed in the principles of the Church, and that they continue to read their Bible, and to retain the Catechism in their memories—understanding it, as they appear to do—here in this lonely wilderness! Why, one must have been but nine, the other twelve years of age,

when they left Ireland! How, then, and by whom, were they instructed?" "They learned, sir," said she, "to read at the parish school, were instructed in the Catechism and in the Scriptures by our clergyman—the blessing of God rest upon him day and night! They received from him those books and tracts which you see here [pointing to those which had been just used], and which were, I believe, supplied to him by a *Society* in England; and they have thus far been preserved from evil in the Church of their forefathers, and will, I trust and pray, continue to be 'Christ's faithful soldiers and servants,' in His Church, until their lives' end. And oh! blessings, blessings, temporal and eternal, descend on those who have supplied those books. They have, indeed, been our comfort and solace here, in this dreary wilderness, under many severe trials; and the absence of our beloved church—if we had but decent clothing to appear in it—is not one of the least." "But," said the Bishop,

“these young persons must not be permitted to remain here in this wild solitude—you must send them to Halifax.” “Ah! sir,” the poor woman said, as she took a hasty and painful glance at them, “they are not, as they once were, in a fit state to be sent there. Besides, even if they were, their father could not, I fear, do anything for them; and, without any other acquaintance or friends there, how could they obtain situations?” “Leave that to me, my good woman,” said the ever kind-hearted and charitable Bishop; “I will see to it. I am the Bishop of Quebec, and am now on my way to Pictou, to join Lady Sarah and Sir Peregrine Maitland; I may, perhaps, overtake them at Truro. Here, take this,” presenting the woman with, I think, five pounds, “and as soon as you can prepare your daughters, send them to Government House, at Halifax, with the compliments of the Bishop of Quebec. I will speak to Lady Sarah Maitland to take one of them, and to send the other to my niece at

Quebec, who will take charge of her." The poor creature threw herself on her knees to thank his Lordship, but her heart was too full, she could not utter a syllable. Her eyes, however, and her manner, spoke more feelingly and eloquently that which her tongue refused to express.

The Bishop hastily quitted the hut in deep emotion; and as for myself, the scene has been so indelibly stamped on my memory as to be scarcely ever effaced; and sure I am that those girls must have become useful and respectable members of society, although I never subsequently heard of them."



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Chapter Fourteenth.

SIX MONTHS IN THE FIELD—VARIOUS CHURCHES CONSECRATED—NOT A ROBUST BODY, BUT A STOUT HEART—HARD FIELD OF LABOR—IMPROVEMENT—NUMBER OF CLERGY IN 1831—VISITATION OF THE EASTERN TOWNSHIPS—THE BISHOP'S OLD HOME—WALKING IN THE WAY OF THE LORD—GOOD EFFECTS OF A TEMPERANCE SOCIETY—USEFUL COURSE OF MINISTRATION—VISIBLE DECAY—PROVIDING FOR THE FUTURE—A COADJUTOR APPOINTED.



ALMOST half of the year 1830 was spent by Bishop Stewart in traversing the different parts of his Diocese. During this visitation he consecrated the churches of Sherbrooke; of St. Peter, in the northern, and St. Paul in the southern division of Eaton, and also those of Lennoxville, Three Rivers, and Christ Church, Montreal, besides holding Confirmation in many places.

It should be borne in mind, while we are

thus recounting these incessant labors, that the Bishop was far from being a robust man, and although his stout heart oftentimes kept him up when his strength was ready to fail, premature old age was creeping fast upon him.

Few men would have been willing to endure all that he did, and no one who knew him could doubt that his whole heart was set upon his work. His field of labor was indeed a most trying one, but he was cheered by many tokens of God's favor. Churches were built, and schools established, and multitudes of those who had been sadly disobedient to God's laws were turned to the wisdom of the just.

The number of clergy in 1831 amounted to thirty-six.

In the summer of 1833 the Bishop made a visitation of the eastern townships, confirming at Nicolet, Shipton, Hatley, Lennoxville, and Drummondville.

He thus refers to his old place of residence,

Charleston, while he was missionary of Hatley:

“I had great satisfaction in visiting my old friends in this place and its vicinity, many of whom, parents and children, I had baptized, and whom I now found walking in the ways of the Lord faithfully. I had also the satisfaction of consecrating the new church, St. James’, a better and more commodious one than the first, which was more than a mile from the village. In the new church I confirmed twenty persons.”

The good effects of a Temperance Society were very apparent in this part of the country, and I can bear testimony to similar good results in several other missions in the Diocese, where formerly the habits of the people were far from temperate, while now the use, and even sale of spirituous liquor is almost exploded. The Rev. S. Lockhart accompanied him as his chaplain on this visitation, and it may be as well to insert in this place an explanation which the Bishop gives of his

usual course of ministration in every place where he was engaged in the discharge of his Episcopal functions.

“Here I shall observe,” he says, “in a general way, that sermons were delivered by myself or my chaplain, wherever a Confirmation was held or a church consecrated. On Sundays we both preached; and on other days, when not pursuing our journey, one of us; and where we stopped for the night it was usually our practice to assemble the family, and sometimes a few of their neighbors, and assist them in joining together in prayer, and hearing the Word of God.”

Although Bishop Stewart was thus actively engaged, his strength was quite unequal to the labor, and many unfavorable symptoms were giving him warning that the night was fast coming when he could no longer work. He felt it, therefore, to be his first duty to make some arrangement by which more efficient Episcopal oversight could be given to his extensive charge. With this view he


confided to his friend Archdeacon Mountain the task of negotiating with the proper authorities in England such measures as might be deemed necessary. The result was the appointment of this worthy clergyman as coadjutor, with the title of Bishop of Montreal.*

* After Bishop Stewart's death, Bishop Mountain succeeded him in the Diocese of Quebec. In 1850, the Church in Canada had so increased, that Dr. Fulford was consecrated Bishop of Montreal; and, in 1857, Dr. Crobyn became Bishop of Huron, C. W.



Chapter Fifteenth.

FAREWELL TO QUEBEC—THE GREAT TEMPERANCE MEETING AT SARATOGA—A SPEECH FROM THE BISHOP—ARRIVAL AT NEW YORK—DR. HENSHAW'S LAST RECOLLECTIONS OF HIM—REACHES ENGLAND—AFFLICTING INTELLIGENCE—VISIT TO BRIGHTON—A TOUCHING SCENE IN CHURCH—PRAYER FOR A SICK CHILD—POWER OF FAITH AND LOVE.

 IN the summer of 1836 Bishop Stewart left Quebec for the last time, with the forlorn hope that a voyage to England might add somewhat to his life, and enable him to be still further useful.

Passing down through the State of New York, in order to take ship, he stopped at Saratoga, where he attended the great Temperance meeting which was then in session.*

* Those of my readers, whose remembrance extends back so far, will associate with this meeting the appearance of "Protestant Jesuitism," one of the Rev. Calvin

After attending the debates for three days, the Bishop asked permission to say something. His request being readily granted, he delivered an interesting speech, in which he depicted in lively colors the alarming effects of intoxicating drinks, as he, no doubt, had witnessed them, and concluded in these words: "I did not come to this meeting with an expectation of becoming a teetotaler or a total abstinence man; but the arguments have been so very weighty and important, that I am determined to use no more intoxicating drinks, except medicinally and in the ordinance of the Lord's Supper."

This pledge he ever afterwards most faithfully kept.

From Saratoga, Bishop Stewart pursued his journey to New York city, from which port he was to sail for England.

It was here that Dr. Henshaw met him for the last time.

Colton's first books, which made a great excitement at the time.

(Our readers cannot have forgotten the interesting account which he gave of the faithful Canadian missionary, contained in our fifth chapter.) He represents him now as but the shadow of his former self—his cheeks sunken, and his whole frame emaciated and frail.

Bishop Stewart reached England in the autumn of 1836, but with no improvement of his health. When he landed at Liverpool he received the afflicting intelligence of the death of his brother, the Hon. James Stewart.

The shock which this gave him was very great, and with a sad heart he went to Brighton, to meet another brother, Edward, who was then staying there.

The Rev. James S. M. Anderson thus touchingly describes Bishop Stewart's appearance at St. George's Church:

“One Sunday, whilst I was engaged in the administration of the Holy Communion in my church (St. George's), at Brighton, I observed a venerable man, with pallid face and

hair white as silver upon his brow, draw near to the Lord's Table. He was very feeble; apparently deprived, in some degree, of the use of his limbs; and leaning for help upon the arm of a gentleman who was with him. This gentleman I recognized to be the Hon. Edward Stewart, at that time Deputy Chairman of the Board of Customs, with whom I had the pleasure of being acquainted. And seeing the aged man, as he drew nearer, wear the dress usually assumed by none but clergymen of a superior rank, I immediately conjectured that it must be Mr. Stewart's brother, the good Bishop of Quebec, whom I saw. I had long watched from a distance the course of his unwearied and faithful ministrations. I had heard that he had been compelled by infirm health to relinquish the duties of his diocese, and had returned to end his days in his native land.

“It was with feelings therefore of no ordinary interest that I administered to him the consecrated elements; and that interest was

yet further increased when, at the conclusion of Divine Service, Mr. Stewart came to me in the vestry, and told me that my conjecture was right, and that the Bishop wished me to come the next day and visit him. I need scarcely say that I readily obeyed the summons; and never shall I forget the spectacle of simple and earnest piety which I witnessed in the person of that good man. He was lying upon his bed, and unable from bodily weakness to do more than lift up his head from the pillow and stretch out his hand to press mine with affectionate and hearty greeting. The only other person present in the room was an English servant, who, he said, had been his faithful and kind companion for many years, and whose friendly services he acknowledged with deepest gratitude. He asked me to read to him the Order for the Visitation of the Sick. I did so; the Bishop still lying upon his bed, and his servant kneeling by its side. In all those parts of that solemn service in which the sick man is

required to speak, he uttered in the most touching tones the words of truth and soberness. And when we came to repeat the appointed portion of the seventy-first Psalm, although he had no book spread out before him, he repeated each alternate verse with an accuracy which quite astonished me when I considered the great weakness which oppressed him. At the conclusion of the service he said, 'Do not leave me yet, my dear sir. There is a prayer for a sick child, which I have often read; pray read it, sir, now in my behalf. You will, of course, make the necessary alterations in some of the words as you pass on, but read it all, and weak and aged as I am, I desire to draw near, with the guileless spirit of a child, unto my God and Saviour.'

"When we rose from our knees, he begged me yet to prolong my visit, for he wished to speak to me of his dear Canada, and of some of the scenes which his friend and servant had witnessed with him. I listened with

the most earnest attention to him as he spoke. It was evident that his end was not far off. 'The silver cord' was even then loosening, and 'the golden bowl' nigh unto breaking. But it was marvellous to see the power with which faith, and hope, and love sustained him. And though his memory was beginning to fail him with respect to the things of to-day or yesterday, yet when he looked back to the field of his labors in Canada, and to the work which the great Lord of the seed-time and the harvest had enabled him there to achieve, his perceptions were as vivid as ever, and his grateful acknowledgment of the reality of the Divine promises distinct and clear.


"I gazed upon him, and listened to him with a reverence and gratitude which I must seek in vain for language to express. And when the time for our separation came, I turned away with a heart full of thankfulness that I had been privileged to witness such an evidence of faith having its perfect work,

and that the Church of which I was an ordained minister had been permitted for so many years to call such a man her missionary in the Western World.”



Chapter Sixteenth.

HOPES OF GETTING BACK TO SCOTLAND TO DIE—FAILURE OF STRENGTH—GOES TO LONDON—THOUGHTFUL ATTENTIONS OF A RELATIVE—TWO FAITHFUL SERVANTS—LAST DAYS—FALLS ASLEEP—ESTIMATE OF BISHOP STEWART'S CHARACTER—ORIGIN OF THE WORD CANADA—THE BETTER RICHES—THE SAINT'S REST—MURAL TABLET AT ST. ARMAND.

 HE wholesome air at Brighton, and the agreeable society of friends, wrought so favorable a change in him, that Bishop Stewart began to hope that he might be able to return once more to Galloway-house, the home of his fathers, in Wigtonshire. He actually set out on the way to Scotland, and had got as far as Boraston, where his nephew, the Rev. Alexander Stewart, officiated, when his strength gave out, and, by the advice of his physician, he went to London.

Here he took up his lodgings at a hotel ; but as soon as his nephew, the Earl of Galloway, heard of the state of his health, he sent word from Scotland that a suite of apartments in his house in Grosvenor Square should be prepared for the Bishop.

Here the venerable servant of God passed his last days, free from all intrusion, and tenderly nursed by those who loved him. Two faithful servants had accompanied him from Canada, and one of them used daily to read to him from the Bible, and such devotional works as he desired.

Old friends came in to cheer him by their presence and conversation, and thus, gradually, he was borne onward to the tomb.

At last extreme debility seemed to affect his hitherto unclouded faculties, but he manifested no impatience nor fretfulness, and never gave way to despondency.

Lady Galloway hardly ever left him without his invoking on herself and her children the richest mercies of God.

Bishop Stewart entered into his rest on the 13th of July, 1837, and was buried in the family vault at Kensal Green, by the side of his brother and sister.

Bishop Mountain, who now presides over the Diocese of Quebec, thus speaks of his distinguished predecessor :

“The decease of the Bishop of Quebec deprives the Church in Canada of one who was her boast and her blessing, and the clergy of a father and a friend. I have myself lost a personal friend, who had long honored me with his most intimate confidence ; and I succeed, for the present, to his charge, with much fear and trembling, having no hope of ever doing what he has done, and being destitute of many advantages which he enjoyed, but at the same time with a determination, by the help of God, to follow up whatever he had put in train, to the utmost of my power.”

Dr. Stewart was such a Bishop as St. Paul himself would have approved. The language which Isaac Walton once used concerning

another worthy, long since gone to rest, might well be applied to him : " A saint unspotted of the world, full of alms-deeds, full of humanity, and all the examples of a virtuous life."

Bishop Stewart died possessed of no property. The whole of his private fortune had been expended for the benefit of the Church. He laid up his treasure in a better world, and he has certainly found it there.

The origin of the word CANADA, where the good Bishop spent his life, is curious enough. The Spaniards visited that country before the French, and made partial searches for gold and silver. Finding none, they often said, among themselves, *acá nada* (there is nothing here).* The Indians, who watched closely, learned this sentence and its meaning. After the departure of the Spaniards the French arrived, and the Indians, who wanted none

* This derivation, though popular, is fanciful and erroneous. The old Indian name, Conedicuc, is still preserved in the northern part of this State.

of their company, and supposed they also were Spaniards come on the same errand, were anxious to inform them that their labor was lost by tarrying in that country, and incessantly repeated to them the Spanish sentence, *acá nada*.

The French, who knew as little of Spanish as the Indians, supposed this incessantly recurring sound was the name of the country, and gave it the name of Canada, which it has borne ever since.

We have referred to this incident for the sake of the lesson which it teaches. Our little book contains the life of one whose days were passed in this region, where gold and silver were not to be found, that he might teach people to search for the riches which can never fail ; and verily he has his reward.

The English Church may boast of prelates more learned, more eloquent, more world-renowned than Bishop Stewart, but she cannot exhibit one who better deserves the title of "good."

Rest, Christian warrior ! rest, the war is past ;
Rest, for the fight is fought,
The battle bravely won ;
Death is disarm'd—the enemy—the last—
Yields to the strength supplied
By God's victorious Son !
No more thy cheering voice
May marshal for the field ;
That practised arm no more
The Spirit's sword shall wield ;
Our honor'd chief no more shall-need
Faith's all-protecting shield ;
Rest, Christian warrior ! rest.

Rest, pilgrim Bishop ! rest ; thy toils are o'er ;
Rest, for the great High-priest,
The Bishop of thy soul,
Stayeth thy pilgrimage for evermore ;
Run is the rugged race,
And gain'd is glory's goal !
Thou guileless man of God !
Thou venerable priest !
Unnumber'd works of love
Thy righteousness attest.
Apostle of the Western wilds,
Thy ministry was blest.
Rest, pilgrim Bishop ! rest.

Rest—on the Saviour rest thy rev' rend head ;
Rest, thou who ne'er desired
Labor or loss to shun ;
Old at threescore, and gathered to the dead !
The glass of "rolling years"
How prematurely run !
Thus God to us appoints
A clouded, darksome day ;
Thus God from ills to come
The righteous takes away ;
Yet to her Father's will resign'd,
The Church, bereav'd, doth say :
Rest, soldier, shepherd, pilgrim, priest,
Friend, father, worn-out watcher, rest—
Sleep thou in Jesus, on thy Saviour's breast !

We close the volume with the inscription
copied from the tablet in Trinity Church, St.
Armand East, where the good man officiated
in his earlier days :

MURAL TABLET AT ST. ARMAND. 137

IN MEMORY OF

THE HON. AND RIGHT REV. CHARLES JAMES STEWART, D.D.,

FOUNDER OF THIS CHURCH, AND LATE

LORD BISHOP OF QUEBEC.

AS MINISTER OF THIS CHURCH FROM THE YEAR 1807

TO 1815, HE WAS EMINENTLY PIOUS,

CHARITABLE, AND ZEALOUS IN EVERY GOOD WORK

THAT CAN ADORN THE CHARACTER OF A

CHRISTIAN MINISTER ;

AND

AS BISHOP OF THE DIOCESE FROM THE YEAR 1826,

TILL HIS DEATH IN 1837,

HE EVER CONTINUED THE INDEFATIGABLE

PROMOTER OF RELIGION, EDUCATION,

CHARITY, AND PEACE.

IN LIFE HE MANIFESTED THE HOLY

INFLUENCE OF THE GOSPEL

BY FERVENT LOVE TO HIS LORD AND

SAVIOUR,

HIS CHARITY TO THE POOR,

AND UNWEARIED ZEAL TO BUILD UP

THE CHURCH OF GOD IN THE WILDERNESS.

“ MEMORIA JUSTI EST BENEDICTA. ”

