

# THE CANADA PRESBYTERIAN.

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## Notes of the Week.

The Rev. Hudson Taylor, of the China Inland Mission, estimates that more than 100,000,000 of Chinese are addicted to the use of opium.

Mr. Norman Murray, who was charged with disturbing the St. Jean Baptiste procession, was declared guilty in the recorder's court, Montreal, and fined \$5 and costs. Mr. Murray gave notice of appeal.

A revision of the treaties between Japan and the Western Powers is to be made at once. "Japan for the Japanese," is the cry of the islanders, who feel insulted because the foreigners remain under the jurisdiction of their consuls.

During the census decade, 1881-91, the Presbyterians built 15 churches in Prince Edward Island, 38 in Nova Scotia, 26 in New Brunswick, 42 in Quebec, 181 in Ontario, 61 in Manitoba, 8 in British Columbia and 40 in the Northwest Territories.

A native paper, published in India, turns the tables upon the English for ridiculing the survival of grotesque customs in India, by complaining of the absurd and objectionable custom of toast-drinking, which seems indispensable when Englishmen meet together.

The *Scottish Congregational Year Book* for 1894-95, reports 99 chapels and 37 mission-halls, providing 52,554 sittings. There are 124 Sunday-schools with 13,167 scholars, and 1,405 teachers, 90 Bible classes with 3,594 members, and 19 Christian Endeavor Societies.

The Social Democrats in Germany have turned the cholera scare to their account in the beer boycott. They are circulating placards which assert that the boycotted beer has been poisoned and would surely infect with cholera all persons drinking it. The brewers and their supporters have protested against this sort of warfare, but the police have declined to stop the distribution of the placards.

The great new lines of telegraph and cable now proposed, remarks the *Golden Rule*, will do much to further the missionary cause. Among these are lines connecting eastern Siberia with America, a cable across the Pacific, and there may be added, as something similarly useful to missionary effort; the great railroad which is to stretch from the Baltic Sea for 5,000 miles across Siberia to the Pacific coast.

The *British Weekly* says that "Dr. John Hall is one of the stateliest and handsomest of American ministers. He carries his age lightly, and no one would imagine he had worked for twenty-seven years as the pastor of one of the largest New York Churches. If America had a royal family, he would certainly be a favorite court preacher. He has still a faint—a very faint—suspicion of Irish accent, but in all other respects, he might be taken for a native-born American."

The Bishop of Norwich has been speaking out against "the distressing levity with which marriage is frequently regarded." His lordship included among the accompaniments of a fashionable marriage, "the not uncommon levity of the marriage party; the church crowded with sightseers, gazing as at a rare-show; the irreverence in God's house; the whispered comments on the bride, her dress; the murmured laughter; the vulgar horseplay at the door of the church, sometimes in the sacred house itself."

The Home of Pandita Ramabai, at Poona, India, carries on educational work among fifty-one pupils, thirty-four of whom are widows. The institution is supported by seventy-five Circles in the United States. When Pandita Ramabai commenced her work six years ago, she was promised aid for ten years from her friends.

We have been in the habit of designating France as a Roman Catholic country. A Paris correspondent of *Evangelical Christendom* writes: "In France scarcely 5,000,060 out of the 40,000,000 reputed Roman Catholics may be said to be worthy of the name, the rest are non-church-goers, unbelievers, atheists, and anarchists."

At Halifax one recent afternoon the Countess Aberdeen gave an "at home" and garden party in the magnificent grounds of the official residence of the admiral commanding the British squadron in North American waters. It was the most brilliant and successful affair of the kind ever held there. One of the features of the "function" was the entire absence of wines and liquors. This is the first time in Canadian history that the wife of the Governor-General has held a reception without dispensing liquors, and marks a new era in Canadian high social life. All honor to her ladyship for this new departure. Let us hope that her wholesome example may be widely followed.

## EARLY DAYS OF PRESBYTERIANISM IN AND AROUND KINGSTON.—NO. 1.

BY REV. SAMUEL HOUSTON, M.A.

Soon after the middle of the eighteenth century, New France became Britain's by conquest, and a few years later the ownership was confirmed by treaty. Some twenty years more elapsed ere the British began to settle in what, at a later date, became the City of Kingston. It was about this latter time that the first child of British parentage was born here. Col. Clark, afterwards of Dalhousie, is quoted as saying, "I was born at Frontenac, now Kingston, in 1783, and was baptized by the Rev. Mr. Stuart." The Mr. Stuart here referred to, in later days better known as the Rev. Dr. Stuart, was the first Anglican minister, from 1785 to 1811. Before coming to Canada, which he did at the close of the Revolutionary War, he had been missionary to the Mohawks, at Fort Hunter, in the State of New York. His father, Andrew Stuart, an Irish Presbyterian, had emigrated from Omagh about 1730, and settled at Harrisburg, in Pennsylvania.

The first Presbyterian clergyman in this part of Canada was the Rev. John Bethune, who was a Scotchman, but he had gone with his parents to the Southern States prior to the breaking out of the Revolutionary War. In the early part of the struggle he was chaplain to a regiment in the service of the Crown in the Carolinas. The division with which he was connected suffered disaster, and he was imprisoned for a time and left destitute. When set free he made his way to Nova Scotia, where it is said he took part in enrolling the emigrant Highland regiment, which afterwards did good service in the defence of Quebec, when it was attacked by an American force. This regiment was known as the 84th, and Mr. Bethune was its chaplain. It is said that the 84th was on Carleton Island for a time, in 1783, where Mr. Bethune spent that winter and married a couple within the walls of Fort Frontenac, which was the old name of Kingston, not long before its being disbanded. In that case it is not unlikely that Mr. Bethune may have held service in Kingston as early as 1783, the very year that is set down as the beginning of British settlement here. We hear of him next year in the neighborhood of Oswegatetue, and he is still in receipt of a salary from the Government. In 1786 he founded the first congregation of our order in Montreal, that afterwards known as St. Gabriel

Church. The following year he moved to Williamstown in Glengarry, and there he spent the remaining twenty-eight years of his life. One reason for his removing from Montreal to Glengarry was that he might avail himself of the privilege, to which he was entitled as chaplain, of taking possession of the liberal land grants made by the Crown to the disbanded regiments. A chaplain ranked as captain, and so he could claim 3,000 acres for himself; and each of his children on attaining maturity, could claim 200 acres. As his family was large this was no small inducement. A late writer refers to him in these terms: "Though he went to reside on his property, he did not forget his ministerial vows. He resumed professional work in the new sphere to which Providence led him. He was a faithful and zealous missionary, and to this day the fruits of his vigor and efficiency remain in the large and prosperous congregations organized by him, not only at Williamstown, but also at Martintown, Cornwall and Lancaster. He baptized altogether 2,379 persons during his ministry in Glengarry. In no part of Canada, perhaps, was the Protestant part of the population so well consolidated as in the district to which Mr. Bethune ministered. Very few denominations have even yet acquired a foothold in it, thanks to the high influence, both intellectual and spiritual, which he exercised at the formative period of the history of Glengarry." Some of his sons in their school days came under the spell of that able teacher who afterwards rose to be the first bishop of Toronto, and having followed him into a sister church, attained to great eminence in their new connection. A descendant of Mr. Bethune's is now the respected Presbyterian minister at Beaverton, on Lake Simcoe.

During the last twenty years of Mr. Bethune's life, there was another minister labouring east of Glengarry and nearer Kingston, in the counties of Stormont and Dundas. This was the Rev. John Ludwig Broeffle of the Reformed Dutch Church of the States. Of him it is on record that "He was a faithful pastor, laborious and self-denying. His income was small; it is said that his actual stipend never exceeded one hundred dollars per annum, and he had no private means." He was held in the highest esteem by the people to whom he ministered. He died in 1815, the year that Mr. Bethune died.

In the year 1798, the Reformed Dutch Church commissioned the Rev. Robert McDowell to do missionary work in Upper Canada. For many reasons he is, to us in Kingston, of the early pioneers, the noblest Roman of them all. His long service in this neighborhood, his ability and devotion, as well as his close connection with the town here, make him, at least during the first half of the period of his labour on this side of the Lake, more to us than any others of that early day. During the first generation of British rule here, the church that commissioned him was almost the only one that made an attempt to supply the spiritual wants of Presbyterian Churchmen in Upper Canada. It was then, as it still is, one of the staunchest of the Presbyterian family of churches. Those who are at all familiar with church history, will remember the famous Synod of Dort, which was called together early in the seventeenth century, by the Mother Church of Holland. There sat in that Synod five commissioners from the Church of England, one of whom was already a bishop, and two others were afterwards raised to the Episcopal bench. One of the latter was the widely known Bishop Hall. Our church in Canada owes much to the Dutch Church in the States for what was done in those early years, above all for the gift of Mr. McDowell. He was of Scottish parentage, although a minister of the Dutch Church. He had a pressing invitation at first to settle at Elizabethtown, now Brockville, but in 1800 he accepted a call to Fredericksburg, Ernestown, and Adolphustown, and there he ministered the rest of his life, more than forty years. His parish for a time was from Brockville to the head of the Bay of Quinte; indeed, it may be said to York. Those who came later could hardly understand the toils, privations, and difficulties that had to be borne by the pioneers. They needed to be men like John the Baptist, without longings for luxurious indulgences, and sternly true to convictions formed in youth. There were temptations hard to be resisted to turn aside from the faith in which they were brought up.

The next minister settled in the region around was the Rev. W. Smart, of Brockville, and a few years later the Rev. Wm. Bell and his family came to Perth. The last named was the father of Dr. Bell, who is now Bursar of Queen's College. Messrs. Smart and Bell were from the Secession Church of Scotland, and had been warm friends in London, where both had spent part of their youthful days. It was a rare joy to both that they were settled so near to each other in Canada, in these western wilds, that in the good providence of God they were allowed to take sweet counsel together, both in their own personal experience and in modes of work. In the writings of both there are most touching references to the blessed fellowship they had with one another. In the year after Mr. Bell's arrival in the country these two, with others now settled between here and Montreal, formed the Presbytery of the Canadas. While the ministers that formed that Presbytery were mostly of the Secession, they showed no disposition, but the reverse, to set up or to foster what was peculiar to the old land; their ideal was to frame a platform broad enough to embrace all that came from the fatherland. The founders of the Presbytery were broad-minded men; there was in them a disposition to adapt themselves to the needs of a new country. In this they were worthy of great praise; they deserve to be remembered with gratitude. They were before their time, however; the ideal of a consolidated Presbyterianism was not to be realized for two generations yet. It came, but they did not live to see it.

This very brief and imperfect sketch of what was done in the region around brings us up to the consideration of what we are able to glean of the work in Kingston itself. Organized Presbyterianism was somewhat late in making visibility here; the Roman Catholics, the Anglicans, and the Methodists were all ahead in setting up house. Late as they were in occupying the ground, however, they were the first to erect a stone temple in which to worship God.

Of the first 30 years of Kingston's life under British rule we can say very little that is definite regarding our special subject. There are very few outward manifestations of Presbyterian faith and order on record during that time. Among the Loyalists elsewhere, and even in the neighboring townships, there were Presbyterians, both of Dutch and Scotch extraction; we cannot doubt, therefore, that of those settled here there were some of that complexion. When we come down to the end of that first period of 30 years, as we find men of note among those of the Loyalist stock of the Presbyterian faith, we may conclude that there were some from the very first. We find in the army and navy, and in other Government employments, men whose names were distinctively Scotch, and we may assume that they were of the faith that is prevalent in North Britain. Before the 18th century passed away there are on Masonic records, and of high official rank in the order, men with such names as McKay and McLeod, and such names have the aroma of the heather and the smoke of the peat on them. Soon after this century opens we meet on the army list the name of a Lieut.-Col. McPherson, who in later days was one of the founders of St. Andrew's Church, and his descendants are there to this day. We will have to make reference to that family again as we go on. Again, we may assume that from the early years of British settlement and onward there were immigrants coming in from Scotland and the north of Ireland. They came to this new land full of the history, traditions and contentings of their fathers, with a passionate attachment to all that was distinctively characteristic of the faith and simple forms of worship believed in and practiced by those who look back with such veneration to what was done by the Assembly that sat in Westminster Abbey two centuries and a half ago. The Scotch-Irish in particular had left their native land in many cases smarting under what they regarded as unbearable wrongs done them by landlords, on the one hand, and by a dominant church on the other. They resented strongly the disabilities, both civil and religious, that pressed upon them. Somewhat later, when we emerge into the clearer light of the memory of the oldest surviving inhabitants and of the more abundant material that is available to the modern historian, we find here and in the country back of this as well as east