

# British American Presbyterian

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## Contributors and Correspondents

### THE LATE REV. WM. SMART.

In these days of compact charges, it is well to be reminded of the work of other days. On Mr. Smart's settlement at Brockville (then, A.D. 1811, the village of Elizabethtown), his charge extended from Osnabruk to Gananoque, a distance of eighty miles, and north about twenty.

His regular Sunday services were Elizabeth town in the morning, Coloman's Corners (now Lyn) in the afternoon, and Yonge in the evening, the places being about six miles apart; every alternate Sabbath was spent, afternoon and evening, at the "Blue Church," about four miles from Prescott, and a school house some four miles back in Augusta. Then came the week's work—Williamsburg, Matilda, Edwardsburg, Prescott, South Gower, Worford, Bellamy, and Bastard; these were supplied monthly, and any one who will take the trouble to trace these places on the map, remembering the primitive character of the roads, will say our venerable father in those his youthful days was in labour most abundant.

One of his first enterprises was a Sabbath School, which he started in connexion with the Brockville congregation, and has continued uninterruptedly until now. The late Adiel Sherwood, late Sheriff of the United Counties of Leeds and Grenville, was its first superintendent, and the late Dr. R. Holden, of Belleville, was among the earlier teachers. Mr. Smart claimed that school as the first established in Canada, having been opened on the second Sabbath of October, A.D. 1811. The record of that Sabbath School in its early days is refreshing. Many were thereby added to the Church, and the ministerial ranks were recruited therefrom. All the teachers, moreover, were at that time members in full communion. There would seem to have been great harmony and earnestness in those early struggles. Kindly offices were common. The demand brought out the supply. Men were neighbours, and a common interest bound them. It is doubtful whether our progress and enterprise have improved those relations.

The war of A.D. 1812 interrupted to a great extent the missionary work of those days, nevertheless, ever active Mr. Smart was ever found where duty called.

The following incident may be a curiosity in psychological phenomena. During the war, a gang formed for the purpose of selling horses to the belligerents, and for this object horses stolen on the Canadian side were sold to U. S. parties and vice versa. When peace was proclaimed, those men, many of whom were well-known, returned to their homes, imagining that the articles of peace covered their acts during the war. A man named Mattison, who had thus returned, was arrested, convicted, and sentenced to be hanged. Being known and otherwise respected, much interest was manifested in his favor. Telegraphs, railroads, steamboats, macadamized roads were not, and before a petition could be circulated, the day of execution was at hand. How to delay the execution was the absorbing question in the community. Mr. Smart was exceedingly interested in the matter. He dreamed, and this was the dream.—He was in the old Bailey, London. There was a man on trial for horse stealing. After the trial, conversing with the judge about the safeguard, afforded by even the forms of law, the judge remarked that the calendar on which the sentences were recorded must be signed by himself. Awakening and acting upon the hint thus given, Mr. Smart found that in the hurry of leaving, the Judge in the Mattison case had omitted to affix his signature; the execution was stayed, and eventually the man was relieved. Mr. Smart did not relate his dream until, several years after, he visited the old Bailey, and found the place exactly as it had appeared in his dream. What mere natural causes will account for that dream which is recorded in Mr. Smart's own hand-writing? Can we eliminate Providence therein?

As a memento of those days may be mentioned one of the Montreal journeys, which were regular parts of our missionary's work. Having to preach for Mr. Eaton in Montreal, he left Brockville on horseback, preaching on the way to Cornwall at his many stations. Leaving Cornwall he took the bridge path to Glengarry, where was a military post. There he could gather little information except rumours of an Indian trail through the woods, which separated the Glengarry post from Cote's Lac. It was the fall of the year, and the falling leaves had made the trail indistinct. Much of the path lay through low and swampy land, and the howling of the wolves was mingled with the wind

scouring through the cedar boughs. The shades of evening were falling, and no signs of hut or cover near. Tying his horse to a tree, and commending himself to God, alone in the wilderness the night was spent. The night was still, the silence awful, broken as it was occasionally by some wild bird's screech. Jumping, walking, running to keep awake,—exhausted nature triumphed, and the lone traveller slept. Over him the Pleiades shone, the great Bear kept watch until morning broke. Refreshed but chilled, again commending himself to the God in whose service he was, he proceeded and came to a beautiful river running like a broad silver ribbon through shady banks and forest glories. The wild duck flashed in the stream, the blue jay screamed through the woods, the cedar brown, the scarlet of the maple, the amber of the oak and fiery red of the sumac, gleamed in the sun light, which shot a slant through the forest. The shadows chased each other along sunny banks, and the occasional quivering note of the loon gave a weird charm to the scene. At length the river was forded, a village reached, where as yet the inhabitants had not aroused. On to a hill summit our traveller pressed, and there the eye ranges over the gorgeous glories of an autumnal Canadian forest, bathed in dew and morning light. Yonder the lake of the Coteau gleaming and dancing with silver sheen and golden gleam, whilst lazily floating in the clear air was the British flag on the Fort at the Coteau. The peril of the road was over, and in due time Montreal was reached, services rendered, and the home journey safely finished by water. There is something bewitching in such records of missionary life, where the very hardships made rest more sweet, and the dangers escaped called forth deeper gratitude. It is a serious question whether our comforts are not of times purchased at too great a cost to that which is noblest in man.

For the Presbyterian.]

### A CANADIAN MISSIONARY FOR INDIA.

On Sabbath the 14th ult. a large meeting was held in the First Presbyterian Church, Brockville, in connection with the departure of the Rev. Andrew Dowsley, as missionary to India. The church was crowded with Presbyterians and members of the other Protestant Churches in the town, who wished by their presence to show their good will, and join in praying God to shower down his holy blessing upon his young servant who has devoted himself to God's work in that distant and heathen land. Addresses were delivered suitable to the occasion by Rev. Messrs. Scott, Rekie, Traveller, and by the pastor of the Church, Rev. George Burnfield, of whose congregation Mr. Dowsley was a member. Mr. Burnfield stated that not only was Mr. Dowsley a member of his church, but they had been fellow-students in the University of Toronto, and he felt proud that a member of his church, and one with whom he had been so intimately acquainted in college days, had been chosen by God and the Church to carry the glad tidings of the Gospel to those who were still in the darkness of heathenism. Mr. J. Raphael, superintendent of the Sabbath School, took part in the meeting also.

Mr. Dowsley goes out to India as missionary from the Church of Scotland. This is one of the practical first fruits of the union. The parent Church has chosen for one of her missionaries a young man who belonged to the late Canada Presbyterian Church. This is as it should be, and the more of this liberal spirit throughout the whole Church, the better will it be for the interests of the Kingdom of Christ.

We congratulate the Church of Scotland on securing the services of Mr. Dowsley, who is a man of fine mind, of good attainments, and of deep piety. Mr. Dowsley sailed for Scotland on the 20th ult., and thence will go to India. We pray God may bring him safely to his field of labor, and help him in his noble work. May God raise up many within the borders of the Presbyterian Church in Canada who will consecrate their life to Christ, and be ready to go forth carrying the banner of love and mercy through Jesus Christ to heathen lands.

The teachers of the Sherbourne street Sabbath school, Toronto, presented their late superintendent, Mr. Thos. Fotheringham, with a copy of Bagster's Bible and an address on the occasion of his leaving the city. Toronto loses and Norwood gains this time.

For the Presbyterian.]

### PROGRESS OF THE AWAKENING IN MARTINTOWN.

As I promised to give you further developments which the awakening might assume, I am happy to record the fact that during the past week, it has greatly increased in interest and intensity—the Hall had to be abandoned because of an overflow—repairing to the Presbyterian Church, viz., Mr. Burnett's, which has been occupied since Monday night (22nd inst.); the attendance that evening filling the ground floor, and since then steadily increasing until last evening (Friday 26th inst.) gave full galleries, at least 700 present. The pastors, Rev. J. S. Burnett and Rev. D. McCullum are unwearied in their arduous yet joyous labour. During the past week they have been ably assisted by the Rev. Mr. Brown of Lanark, and Rev. T. G. Smith of Kingston, who, during every evening of the past week, gave most interesting and impressive addresses, as well as assisted in giving counsel and direction to the anxious. The addresses that I have been privileged to hear were in an eminent degree practical and heart-stirring, and yet there was no outward excitement, but that grand and simple form of it which rouses all the faculties of the mind, and fixes them with an earnest and intelligent grasp on the truth. Better addresses could not possibly be given, and no wonder they were so good and easy, and powerful in their delivery, when, with the people there was so much intense sympathy with, and love for the truth as it is in Jesus. If any minister weary and disheartened, would like to know a great secret—one worth knowing—viz., how to preach with ease, pleasure, and profit, let him come to one of those meetings and witness, for himself, and as for the people who have been regular in their attendance upon these meetings I believe they have learned to wonder how any minister could preach at all in the cold atmosphere common to the Christian Church. Long will the faithful services of those brethren so kindly given be remembered in this place, for doubtless they have been helpful in making many happy by pointing them to the Lamb of God, who taketh away the sin of the world.

On Thursday night all the young converts who felt confident that they had found the Saviour, were requested to stand up and sing a hymn expressive of their faith, hope, and confidence. One hundred and twenty arose, while even more than that number were found sobbing in their seats, anxiously enquiring, unable as yet to join those who had found the Saviour. Thus the good work progresses, with slight indications of spreading in the direction of Williamstown and Lanark. God grant it—may He hasten it—and as it spreads may it deepen in purity and power.

[In the previous article on this subject instead of eight, read eighty anxious persons. Ed. B. A. P.]

### INDIA.—STORY OF A CONVERSION.

The following letter, addressed to Mrs. McLaren, of Toronto, the President of the Women's Foreign Missionary Society of the Presbyterian Church in Canada, will be read with interest, containing as it does an account of the persecutions to which a native Hindoo lady was subjected, in consequence of her acceptance of Christianity. It is written by Mrs. Stothert, wife of one of the Missionaries of the Free Church of Scotland, and is dated Bombay, 20th July, 1875:—

"I trust that my last letter was useful to your association, in giving them an idea of our method of carrying on Zenana work in Bombay. I think I promised to mention in this letter the case of the conversion of one Hindoo lady. I long to be able to tell you of many; by and by we shall; meantime the seed is being sown, and we know the Lord will take care of His own work and carry it on unto perfection.

As the story of Vitabai is rather a long one, I shall proceed at once to relate it. About eight years ago, an educated young Hindoo named M. Khasinath, became acquainted with one of our native ministers, Mr. Gunpatrao, and very frequently had long conversations on the subject of religion. One evening he said, "I would like to become a Christian." However, as Mr. Gunpatrao saw he was a man with a peculiar temperament, he did not respond to his speech. By and by he said, "Mr. Gunpatrao, will you send some Christian ladies to my house to instruct my wife about Christianity?" Mr. G. said he would do so with pleasure, and in a day or two, sent his own wife, who is a very superior Christian woman. Mrs. G. continued to visit regularly, along with the missionaries' wives, and God blessed their instructions to Vitabai's soul. (Vitabai is Mr. Khasinath's wife's name). About the same time, the daughter, then a little child of seven years, came to our boarding-school as a pupil; while attending there she

tion, and several times she got presents of little books on religious subjects. These books she always carried home to her mother, who read them with interest. Things went on in this way for about two years, when Mr. K. discovered that his wife was giving up idolatry; at once he put a stop to the visits of the Christian ladies, and the child's attendance at school. His own mind had quite changed as regards Christianity—he had now become a Dramo Somaj. Mr. K. had always been in the habit of beating his wife, and now he took occasion to do so more severely than ever. For four years, poor Vitabai had a very hard life, but the hardships she endured only made her study God's Word more and more. About two years ago, Mr. K. beat both his wife and daughter severely, and turned them out of the house. The other children, two little boys, came running after them. Vitabai had no relation's house to go to, so she went to Mr. and Mrs. Gunpatrao's house. They received her kindly, and after hearing all her story, Mr. G. wrote to Mr. K. that Vitabai and the children were in his house. The next day he came, caused a great row, and sent a summons to his wife to appear at court. He said he did not wish her to come back, but he wished the children. As is generally the case, the poor mother was obliged to part with her children—poor things! they clung to their mother, and had to be torn from her. After Vitabai had parted with her children, she said to Dr. Wilson: "Now, Sir, I would like to acknowledge I am a Christian, by being baptised. At first, Dr. W. proposed to postpone; but after more conversation, and being thoroughly pleased with her knowledge, he consented, and, on the following Sabbath, she stood in our native church, and openly acknowledged that she was an idolater no longer, but a servant of the Lord Jesus Christ. We feared a disturbance, but our fears were disappointed. After Vitabai's baptism, she lived for a short time with her friends, Mr. and Mrs. Gunpatrao, who were much pleased with her. Of course, her distress about her children was great, still she was supported in her distress. By and by she went to live in our boarding-school, where she made herself beloved and useful too. As we have many friends among the Hindoo community, we were able to hear about Vitabai's children, which helped to soothe the mother; besides, then, she and they were the subjects of much prayer. By and by, Mr. K. removed from Bombay, and after that we could hear very little regarding the children. Poor Vitabai often said, as the tears rolled down her cheeks, "I am just like Job; the Lord sends trial upon trial, but I will trust Him." Very special prayer was offered, that if it was God's will they might become a united family. About this time, a Christian girl met with Vitabai's daughter, and she sent a sweet message to her mother. It was this: "Tell my mother not to fret, we are all pretty well; I try to take care of my little brothers; and tell her also, that I am a Christian, too, and that if God does not allow us to meet here, we will meet in heaven." Vitabai wept tears of joy when she received this message, and thanked God. One evening, about three months ago, Mr. Gunpatrao met Mr. Khasinath, and Mr. K. said: "I want to see my wife; I want to get her to return to me." Mr. Gunpatrao said, "Well, I shall tell her; if you come to my house to-morrow afternoon, I shall let you know what her mind is, about returning to you." Immediately we told Vitabai his request, and she said, "If he promises me liberty to worship as I desire, then, I shall return with pleasure." Next afternoon, the husband and wife met, (and as you may suppose, much prayer was made on their behalf). The meeting was a very pleasant one, and the arrangement was that Vitabai was to return the following week. Dear Vitabai, how she thanked God for the prospect of embracing her darling children. The following week, their re-union took place, and in a few days a letter came to us telling us of her happiness. Very soon did we go to visit her, so that we might see for ourselves what our Lord had done for His servant. We found all as she had described, zeal and harmony reigning in their little home. We saw Mr. K., and he was kind and polite, inviting us to come again soon. Vitabai was allowed liberty to worship as she pleased; but she was not allowed to speak of religion to her children. However, she says, I can live a Christian life before them. Oh! she said, God has accomplished such wonderful things in my case, I shall trust Him for all the rest. We said Yes, Vitabai, you are still like Job. She smiled, and said, yes, now it is mercy upon mercy. Remember, dear friend, that Mr. K. has not become a Christian, and until he does so, we cannot trust much to him. We beg your prayer for him, as also for Vitabai and the children. Vitabai pleads that we will offer special prayer for her; for she says, I require God's sustaining grace more than ever.

Vitabai's case, as you may suppose, has created great excitement in the Hindoo community. We hope and pray it may be an encouragement to others who are Christians in secret. To us her whole case has been a wonderful encouragement. The work, truly, is His, and He will carry it out. The story of the Mahomedan lady, Shirephabia, is also most encouraging. My dear sister will tell you her story. I wrote it some time ago. I forgot to mention, that while Vitabai was lying among us, men came from one of the native Rajahs to ask Mr. G. if his daughter to be a Zenana. Of course great instructions were given, and would have been given, had she not been lying in bed. After considering for a day or two, he thought that this was the Lord's will. To us it seems most wonderful.

I must now draw to a close. At my dear sister's request, I have written this letter to you, and although I have not the pleasure of knowing you personally, I feel delighted to correspond with you. Trusting that the Lord will bless all your efforts on behalf of India.

### Acknowledgments.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I wish you to insert in your next issue the following contributions towards relieving the Carlow people of a debt incurred in consequence of a law suit of a very painful nature recently settled, and requiring them to raise \$500 without delay. I was authorized by the Presbytery of Kingston to collect within its bounds, and the following show what has been done towards that end:—

From Kingston—  
St. Andrew's Church..... \$87 00  
Chalmers' Church..... 65 00  
Brook Street Church..... 6 00  
Otherwise..... 5 00

From Napassee..... \$163 00  
Mill Point..... 27 00  
St. Andrew's Church, Belleville.. 87 75  
Friends otherwise..... 12 00  
I am led to expect \$50 from St. John's Presbyterian Church. Amount collected, \$251.25. Yours truly,  
Madoc, Jan. 26, 1877. D. WISHART.

### Presbytery of Peterborough.

Met at Peterborough Jan. 16th. A call to Rev. W. White, of Newtonville, from Warsaw and Danmear was sustained. Presbytery to meet at Warsaw, February 21st, for his induction if he accepts and is released by the Whitey Presbytery. Rev. Dr. Reid, and Mr. W. T. Wilkins, B.A., (the latter in place of Rev. D. J. Macdonell) appeared in the interests of Knox and Queen's Colleges. The Presbytery passed a resolution promising to employ all proper means to raise the college contributions within its bounds to at least \$600 per annum. The remit on the constitution of the General Assembly was adopted *simpliciter*. As to the mode of appointing commissioners to the Assembly, the following was adopted, viz.: Half the ministers in rotation in order of seniority, and half by election (open vote); elders, all by election. The following were appointed: Messrs. Roger, Paterson, Cleland, Bennet, Clark and Donald, ministers; and Messrs. John Carnegie, James Kerr, James Craik, Alex. Fraser, George Morrison, and Sheriff Hall, elders. It was agreed to request all congregations within the bounds to take up collections to defray expenses of commissioners, and remit to Rev. James Cleland, Port Hope, not later than May 21st. After considering the remit of Assembly, regarding the division of the Home Mission fund into two funds, to be called the Home Mission Fund and the Supplemental Fund, the Presbytery agreed to record its opinion that the fund should not now be divided; but that existing anomalies in the granting of supplements should as far as possible be corrected. A committee was appointed to mature a plan for the equitable assessment of congregations for the Presbytery and Synod funds, and to notify congregations of the amounts expected from them. The committee appointed to prepare a suitable minute, respecting Mr. Kenneth Macleannan, submitted the following, which was unanimously adopted:—"In consenting to sever the tie which bound Mr. Macleannan to the congregation of St. Andrew's Church, Peterborough, and to this court, the Presbytery desire to put on record their sense of the loss which they will sustain by his removal from the bounds. Remembering the influence and credit which their brother has deservedly attained as a faithful and devoted servant of the Lord Jesus Christ, they feel that their loss will not be small. As Mr. Macleannan had an unusual measure of experience in the public work of the church, and as he was most regular, untiring, and self-sacrificing in his attendance at her courts, they will greatly miss the benefit of his counsels, which were as wise and valuable as they were readily and courteously given. They deeply regret that it is cordial and brotherly intercourse which they have enjoyed together, and the recollection of which is undimmed by a single cloud, will now be interrupted. It will be a great pleasure to them in after years to enjoy even an occasional renewal of the happy intercourse which is now suspended by his removal from the bounds. It is the hope and expectation of the Presbytery that the congregation which is so happy as to enjoy the ministrations of their brother, may be eminent for faith and its heavenly fruits; and that he himself may be abundantly honored both among them and others, in promoting the cause and establishing the kingdom of our common Lord. It is the earnest prayer of the brethren of this Presbytery that Mr. Macleannan may find his labours very richly blessed in the interesting and important field to which he has been called; that the church to which he will minister may enjoy great prosperity, both temporal and spiritual; and that when the great harvest-day shall come, he may appear bringing many rich sheaves with him." The next regular quarterly meeting was appointed to be held at Port Hope, and within the First Presbyterian Church there, on the last Tuesday of March at 1.30 p.m.  
W. DONALD, Pres. Clerk.

The congregation of Cote street Church, Montreal, intend giving a call to Rev. Mr. Waterson of Glasgow, and have resolved to build a new church at a cost of \$100,000.