

THE SCOTSMAN IN THE CHURCHES

*Where is that land, o'er what lone sea,
Where never broodeth Piety?—
Where ceaseth not the week-day din
Of toil; nor Sabbath bells begin
To chime their solemn sancturied hour,
When reverence wakes, and love hath power?—
Reveal that land; and thou wilt see
A place of no great race to be.*

IN dealing with the Scotsman in Canadian religious life, we must necessarily commence with the great Presbyterian Church, which, nohap how the larger portion of its members may gird strongly against the union of Church and State, yet has been for centuries virtually the State Church, and for centuries will remain the National Church, of Scotland. To think of Scotland as apart from Presbyterianism is, as it were, to contemplate a man apart from his soul. The greater history of the rugged Old Land is that of Knox and Chalmers, Drummond and Carlyle, and a host of other spiritually-minded souls who have guided Scotland, or set her by the ears in all the rancour of theological and metaphysical strife.

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In spite of many weaknesses—one strong one of to-day being that she has ceased to act as a community—Canada has good reason to admire the great Church of Scotland within her borders. No religious organisation to-day shows such a splendid group of strong, individual, intellectual personalities as does the Presbyterian Church among her clergy, and this is especially notable in a Church famous for the active part taken by her laymen in Church work.

In dealing with this and other Churches we are confronted with the fact that as many of the leading representatives of the Bar and Bench will be treated under the subject of Politics, so some of our very greatest divines are elsewhere referred to in the chapter on Education and the Universities. Such men as Bishop Strachan, Grant, Fyfe, and Bishop Macdonell are examples of this, whose notable careers are dealt with elsewhere.

Owing to the great host of good earnest and faithful representatives of Scottish Christianity in the history of the Dominion, it will be impossible to more than mention certain prominent men, and perhaps groups of men, in the different Churches in the several provinces. Then, several groups of the clergy, as in the case of those of Prince Edward Island, have already been referred to in the histories of the settlements.

It goes without saying that the clergy were among the earliest active influences in the national development. We will find them from the chaplains of the fighting and disbanded regiments to

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the early devout missionaries among the savages and the pioneers ; and, as was usual in other vocations, the Scotsman bore his own part in this spiritual work. The early annals of the privations of the rude settlements are jewelled with accounts of venerable men of God, who went side by side with the fighter and the winner of the soil ; the pioneer, teacher, and the lawgiver. Among the earliest buildings in the sparsely cleared settlements were the church and the log school-house, those two grand witnesses to the soul and mind of Scotland's advance guard in the New World. When the shadow of the forest yet darkened the Young Land, in many a rude place of pioneer worship rang out the soul-stirring strains of the Hundredth Psalm.

There is a petition to the King's Most Excellent Majesty in 1822, from " His Majesty's most faithful and loyal Ministers and Elders in connection with the Established Church of Scotland in Upper and Lower Canada," presenting the great disadvantages under which they laboured in consequence of there being no legal provision made by public authority for the Church's support.

The petition is signed for Quebec City by James Harkness, D.D., Minister of St. Andrew's Church ; and Jos. Thompson, James Ross, John Munro, Wm. Morris, Daniel Wilkie, David Ross, Alexander Badenoch, James Thorn, J. Ross, Probationer ; Jos. Morris, M.D., John Anderson, Joshua Whitney, and Andrew Paterson, Elders.

For Cornwall, by Harry Leith, Minister, who

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has just arrived, and no Elders ordained. December 26, 1822.

For Williamstown, by John McKenzie, Minister ; and Neil McLean, D. Cameron, Allan McMillan, John McLennan, and Hugh McDonell, Elders. December 27, 1822.

For Kingston, by John Barclay, Minister of St. Andrew's Church ; John McLean, Sheriff Midland District ; Lieut.-Col. Donald McPherson, late 4th R. O. Bn. ; Anthony Marshall, J.P., H. Macdonald (father of Sir John A. Macdonald), Samuel Shaw, and John Mowat (father of Sir Oliver Mowat), Elders. December 18, 1822.

For Lochiel, by John McLaurin, Minister ; and Alex. McLeod, John McPhee, Roderick McLeod, John Campbell, and Donald McGillivray, Elders. December 26, 1822.

For Montreal, by J. Somerville, H. Esson, and Hugh Urquhart, Ministers ; and George Gordon, Thos. Porteus, Philip Ross, J. Leslie, Robt. Armour, James Carswell, H. McKenzie, and Thos. Blackwood, Elders. December 12, 1822.

During the same period the clergy of the Independent Presbyterian Church were : Rev. Jos. Johnston, educated at Glasgow University, ordained in Ulster, stationed at Cornwall and Osnabruck. Rev. Wm. Smart, Missionary at Brockville ; Rev. Wm. Bell, educated in Scotland, settled at Perth ; Rev. Robt. McDonell, ordained in the United States, settled at Bay of Quinte ; Rev. Jas. Harris, educated at Glasgow, Licentiate of Ulster, settled at York.

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The Rev. Dr. William Reid, who came to Canada from Scotland in 1839, mentions the leading Scottish clergy of the Church of Scotland who were in active service in Upper and Lower Canada when he arrived in the country. They were Dr. Cook, of Quebec, afterwards of Morrin College, who aided in the foundation of Queen's; Rev. Dr. Mathieson, a stalwart champion of the Scottish Church; Rev. H. Esson, also of Montreal, afterwards of Knox College, Toronto; Rev. Dr. Urquhart, of Cornwall, then Moderator of the Synod; Rev. Peter Colin Campbell, of Brockville, an accomplished classical scholar, first Professor of Classics in Queen's, and afterwards Principal of King's College, Aberdeen; the Rev. James Cruikshank, of Bytown (now Ottawa); Rev. W. Bell and Rev. T. C. Wilson, of Perth; Rev. G. Romanes, Smith's Falls, afterwards of Queen's College; Rev. Dr. Machar, of St. Andrew's Church, Kingston, and Rev. H. Gordon, of Gananoque; the Apostolic Rev. Robert McDowall, one of the earliest pioneers of the Church; Rev. Thomas Alexander, of Coburg; Rev. Dr. R. McGill, Niagara; Rev. Dr. Bayne, of Galt; Rev. D. McKenzie, of Zorra; Rev. James George, of Scarborough, afterwards of Queen's; Rev. M. G. Stark, of Dundas, an accomplished scholar; Rev. Wm. Rintoul, of Streetsville, afterwards died as a missionary in Quebec; Rev. Dr. Neil Seymour. Among other Presbyterians, not of the Church of Scotland, were Rev. Dr. Taylor, of Montreal, and Rev. Mr. Boyd, of Prescott.

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Many of the most noted Scottish clergy of the Presbyterian Church have been referred to under the chapter on Education, and it will suffice to speak generally of the origins of the various principal congregations or great Church centres, giving some lists and sketches of early missionaries.

Among the earliest of these was the founder of the first Presbyterian Church in Old Canada, the Rev. George Henry, who was a retired chaplain of a Scottish regiment. He organised the first congregation in Quebec City in 1765, and the first place where services were held was a room in the old Jesuit barracks.

Mr. Henry's successor was the Rev. Dr. Sparks, who was, for years, the leading Presbyterian divine of that city. He received his education at the Montreal Grammar School and at Aberdeen University.

He came to Canada in 1788, and was ordained by the Presbytery of Elders in Scotland before his departure. He came out as tutor in the family of Col. Caldwell, and succeeded the Rev. Mr. Henry at the Scottish Church. In 1804 he received the degree of Doctor of Divinity at Aberdeen University. In 1810 the first Scottish church at Quebec was opened. Sir James H. Craig gave the ground, and the building was called St. Andrew's. Dr. Sparks delivered many stirring sermons during his long and eventful pastorate. He died on March 17, 1819, greatly regretted.

In the latter part of the eighteenth, and the early years of the nineteenth. century there were

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but few ordained ministers of the gospel in the colonies. But those few had a tremendous work to perform.

Among these was another noted divine of Prince Edward Island, who merits special mention—the Rev. Donald McDonald, who died as late as 1867. He was born on January 1, 1783, in Perthshire, Scotland; was educated at St. Andrew's University, and ordained in 1816. In 1824 he came out to Cape Breton, and in 1826 arrived at the island, the scene of his life's labours. He soon became noted, not only as an earnest clergyman, but as an eloquent and convincing preacher. Probably no man ever accomplished so much for the Scottish Church in that part of Canada as this earnest missionary. He always took a deep interest in the public affairs of the day, and never forgot to deal with them in his discourses, which were considered to be quite on a level, in their effect, with those of Whitefield and Irving. He was also a deep thinker and a writer of stirring hymns. His parish extended from one end of the island to the other, and he was universally beloved. He died, greatly regretted, in his eighty-fifth year, and was buried at Uigg-Murray Harbour Road Churchyard.

The first Presbyterian Church in Montreal was founded on March 12, 1786. It was inaugurated by the retired Army officers, members of the North-West Company, and other merchants of the city, who were all Scotsmen. They were, many of them, veterans of the Fraser and Murray High-

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landers, who had so much to do with the conquest of the country.

The leading spirit in the movement was a remarkable man and the first of a very noted Scottish-Canadian family, whose members have been prominent in the Church and other life of the Dominion. This leader was the Rev. John Bethune, who was the father of Presbyterianism in Old Upper Canada and in the city of Montreal. He was a fine type of Scottish United Empire Loyalist, and one who had suffered much for his loyalty. He was born in the Isle of Skye, in Western Scotland, in 1751, and was educated at King's College, Aberdeen. Emigrating with his family to South Carolina, he became, at the outbreak of the revolution, chaplain to the Royal Militia of that colony, which was settled by Scotsmen. Taken prisoner, after many hardships he regained his liberty, and arrived in Nova Scotia. In Halifax he became one of the leading organisers of the noted Highland Emigrant Regiment, which was made up largely of Gaelic-speaking Highlanders from the 78th and 42nd Regiments. On the regiment being mustered in 1775 Mr. Bethune was made chaplain, and became a Christian warrior. His career was almost identical with that of his future friend and fellow-missionary, Bishop Macdonell, of the Glengarry Highlanders.

The Highland Emigrant Regiment became the mainstay of the defence of Quebec in 1775 against Montgomery. In 1782 the regiment was disbanded, and Mr. Bethune, with many of the

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officers, settled in Montreal, where he became one of the leading Loyalists of the city. A man of fine presence and much culture, he rallied around him the best men ; and among his first efforts was the foundation of St. Gabriel's Presbyterian Church.

He ministered here from March, 1786, until May, 1787, when he removed to Williamstown, in Upper Canada, and founded there the first Protestant Church in that province.

The British Government had granted large tracts of land to the Loyalists and the members of the disbanded Scottish regiments. The 84th was, when disbanded, settled on the banks of the St. Lawrence, in Upper Canada ; and Mr. Bethune, as chaplain, and as the father of many children, received a large tract of land in Cornwall, Charlottenburg, and Lancaster, and settled at Williamstown, so called after Sir William Johnston. Though a large landed proprietor, Mr. Bethune at once resumed his ministerial work, and organised the numerous and prosperous congregations at Williamstown, Martinstown, Cornwall, and Lancaster. He proved a faithful and zealous missionary ; and it is said he baptized 2,379 persons during his ministry in what afterwards become the county of Glengarry. He married Veronica Wadden, a Swiss lady, and they had six sons and three daughters, two of the former of whom were destined to play a leading part in the English Church in Canada.

Dr. Bethune was a co-worker in the cause of Christianity and loyalty with Bishop Macdonell,

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in the district of Glengarry. He made loyalty a part of religion as one of its chief attributes. This accounted largely for the great spirit of loyalty evinced in times of danger by the inhabitants of this great Scottish community. On the Loyal Address by the inhabitants of Glengarry to Sir Gordon Drummond of December 21, 1814, at the close of the 1812-14 war, Mr. Bethune's name is second, Bishop Macdonell's being first. As an illustration of the happier times of those days, in a misunderstanding between Mr. Bethune and his parishioners, Bishop Macdonell was called in as a mutually chosen arbitrator; and he proved successful in convincing the people that their pastor was right. On September 7, 1800, his son, Alexander Neil, afterwards Anglican Bishop of Toronto, was baptized by the Rev. John Young, of St. Gabriel's Church, Montreal. Mr. Bethune died on September 23, 1815, greatly regretted by the whole community. A monument was later erected to his memory by his six sons. On one side is the inscription: "Sacred to the memory of the Rev. Jno. Bethune, Pastor of the congregation of the Kirk of Scotland in Glengarry. He departed this life at Williamstown on the 23rd September, 1815, in the 66th year of his age and on the 44th of his ministry."

On another side is: "This monument is erected as a work of filial affection to his memory by his six sons, Angus, Norman, John, James, Alexander, and Donald."

Like that of other strong pioneers in Canada,

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Mr. Bethune's influence upon the country did not cease at his death, but his memory lived after, and he still lives in his sons and grandsons.

His eldest son, Angus, born in 1783, entered the North-West Company. Norman, the first of the sons born in Glengarry, became a member of the Church at Williamstown. He and his brother James became partners in business with Alexander Henry.

Mr. Bethune's daughter, Christie, married in 1817 Robert Henry, a merchant in Montreal, and his youngest daughter, Anne, married in 1815 Henry McKenzie. The careers of his two noted sons will be given in the account of the Anglican Church.

During all the years since the commencement of British occupancy the growth of Presbyterianism has kept pace with the growth of the city of Montreal. Yet, up to 1786, the Scottish Presbyterians attended the Established Church of England.

The next missionary who followed Mr. Bethune was the Rev. John Young. He was born at Leith, in Scotland, and was educated there. Licensed to preach the gospel as a probationer by the Presbytery of Irvine in 1785, he emigrated to the State of New York in 1787, and ministered there. In 1791 he came to Montreal and assumed the duties of a pastor. He it was who urged the Protestant citizens of Montreal to erect St. Gabriel's Church for the worship of the Church of Scotland. Six years before, in 1786, the Honourable James Cathcart, of Castle Hill, Inverness, Scotland, and

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Seignior, of Berthier, built the first building dedicated to Protestant worship since the British conquest in Lower Canada. It was called St. Andrew's, and for two years services of the Church of Scotland were conducted by a Scottish clergyman, a tutor in Mr. Cuthbert's family.

St. Gabriel's Church in Montreal, founded in 1792, was the first opened for general worship. Since then seventeen parishes have arisen. The names of the original founders on the deed of purchase of the site were Adam Scott, William Stewart, Duncan Fisher, Alexander Hanna, Alexander Fisher, William England, William Hunter, and John Russell. That they were all Scotsmen is significant in connection with the beginnings of Presbyterianism in Canada. The building was truly Scottish and well built. It was of solid stone, and in keeping with the well-deserved reputation of the Scottish people as the most reliable and finest stonemasons in the world. Indeed, this, the first Scottish church in Canada, is yet a perfect picture of the old Scottish churches of the Reformation period; and is a worthy ecclesiastical monument to the strong, firm, solid character of the Scotsmen at home and abroad, the master-builders of the modern world.

Adam Scott, whose name is first on the deed, was a prominent merchant. He died in 1818. William Stewart, whose name appears second, was a native of Glasgow, and also a prominent merchant. He died in 1797, aged forty-four years. Duncan Fisher, whose name is third, was a native

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of Dunkeld, Perthshire, Scotland. He was the leading spirit of the congregation, and the whole community owed much to his zeal for the public welfare. He and his brothers, Alexander, John, and James, and a cousin, Finlay Fisher, came to Montreal at the close of the Revolution. He died in 1820, aged sixty-seven years. His wife was Catherine Embury, daughter of the Rev. Philip Embury, the noted pioneer of Methodism in America, and a woman of unusual character. Mr. Fisher has left many descendants prominent in Canadian life, among them being his grandson, the Honourable Sydney Fisher, who has been for the last fourteen years Minister of Agriculture for Canada.

William England was a native of Scotland. He came to Montreal in 1789. He had a large trade as a cooper. He died in 1822, aged eighty-four years. Alexander Hanna was a merchant. He was a native of Galloway, Scotland. He was also a United Empire Loyalist.

William Hunter came with his brother to Montreal from Kilmarnock, Scotland. They were merchants. John Russell and his wife, Grizell McKenzie, came from Tain, in Ross-shire. On her husband's death his widow returned to Sutherland, in Scotland, and married the Rev. Mr. McKenzie, minister of Tongue.

The history of the Presbyterian Church in Montreal has since included many noted names of clergy and laymen. Among the former, those of the Rev. Henry Esson, Rev. Dr. Urquhart, Rev.

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E. F. Torrance, Rev. Dr. Wilkes, Rev. Wm. Rintoul, Rev. David Inglis, Rev. Wm. Somerville, Rev. Edward Black, Rev. John Crombie, Rev. Alexander Kemp, Rev. Dr. Mathieson, Rev. Robert Campbell, Rev. Dr. McVicar, Rev. Alexander Campbell, Rev. John Burn, Rev. James Fleck, Rev. Professor John Campbell, Rev. Robt. Irvine, Principal Story, of Glasgow University, Rev. Gavin Lang, Rev. James Edgar Hill, Rev. John McLeod, Rev. Dr. McGill, Rev. Dr. Snodgrass, Rev. Dr. James Barclay, Rev. Dr. Taylor, Rev. John M. Gibson, Rev. James S. Black, Rev. Donald Fraser, Rev. P. D. Muir, Rev. W. M. Black, and Rev. Dr. Baxter.

Many of the above clergy have been distinguished in clerical and collegiate life, and are known throughout the Dominion as strong exponents of the principles and ideals of the Scottish Church in Canada.