

sionary there by appointment. After service, which was well attended, the report of their Committee was given as follows: "There are on the 10th line 29 families, 35 families on adjoining lines, 6 families on Garafaxa Road, 11 families in the Sound, and 30 families on the Lake Shore, making an aggregate of 113 families," yet the Committee declare that they are *not* in a condition to build and sustain an interest separate from that of Mr. McKinnon's, nor did they give me definitely to understand that they intended to apply for a continuation of Missionary services.

I assisted Mr. McKinnon on all the days of the solemn services of the communion season. The services were well attended throughout, and on Sabbath some of the people could not be accommodated for want of room. On Friday I addressed the congregation, on the importance and necessity of increased liberality towards Knox's College, the result of which was a very liberal collection, made on all the days of the communion for Knox's College. The above facts are of importance as they show that the Presbytery of Hamilton was fully justified in pledging themselves to sustain their brother Mr. McKinnon, in the faithful discharge of his duty in Owen Sound."

The Doctor closes his Journal as follows:—"During my tour I preached 22 sermons and delivered 13 addresses on Home Mission, Knox's College &c., and baptised 21 children, and have much reason to bless God, that though the weather was extremely severe, I had not one hour's ill health, and I pray God my tour may prove as refreshing to the people visited, as upon the whole I believe it has been to my own soul. Where I have travelled I find that our Church is the Church of the people the field is before us, and if we fail to occupy it, we incur a heavy responsibility."

I fear this sketch is perhaps too long already, but I have only been skipping over the field and the facts brought under my notice. The reader will see at once that Dr. Irvine, has not been idle during his 15 days tour. I have no doubt that this visit has done good, in the way of stirring up the people, and informing them of the interest our Presbytery feels in their welfare.

There is not at this moment in Western Canada a more interesting field than that brought before us here by Dr. Irvine. Our Presbytery is most certainly culpable in neglecting it so long; it is only astonishing that the people have continued their adherence to us hitherto.

But I hope in two months time to see all those stations regularly supplied. There are other stations within our bounds, besides those mentioned in the report, but Dr. Irvine could not visit them; one of those is in Garafaxa and another in Minto besides others that must be opened, organized, and supplied during summer. I am safe in saying that there are within the bounds of the Hamilton Presbytery no less than 20 stations, even in this new country, that will demand supply during the ensuing season.

And there are within the bounds of the London Presbytery, as I am informed townships where there are scarcely any other inhabitants but Presbyterians. How long then are we slack to go to possess the land which the Lord God of our Fathers hath given us. I fully expect to see arrangements made at the April meeting of the Hamilton Presbytery for dispensing the sacrament of the Lord's supper at every one of those stations. I pray and hope that some suitable man may cast up for Durham, and also Mount Forest. There might be a number of settlements within the bounds of the Presbytery this year, were there only men to be settled. In almost all the stations noticed here, Gaelic is indispensable, so much for the footing the language has got in Canada.

It is but right to mention that Mr. McKay, has done much for our cause within his sphere of labour. Mr. Milloy had also to contend with many difficulties and exercise much self-denial in most of the stations where he hath been labouring. It is a fact worthy of notice that the established Church of Scotland, has almost no existence in this new country, and I understand it is the same all over the West.

I have just heard again from Dr. Irvine—he says:—"Since my visit, R. H. Brett, Esq., a member of the Methodist N. C. Church, has kindly given the Free Church a lot of ground for a site in Arthur for which the Church offer him their hearty thanks."

Yours truly,

ALEXANDER McLEARN.

#### PRESBYTERIAN CHURCH IN BOSTON.

To the Editor of the Record.

DEAR SIR,—As the Church in Boston U. S. is attracting the attention of many in our Church, the propriety of our church extending her operations into the adjoining republic has been questioned, particularly so far as to send one of our ministers thither, I ask a little space in your columns in order to notice a few things which I think have a bearing on the subject. It is not my intention to debate the question, to answer objections, or to consider generally whether the United States should be regarded as a proper field for the Canadian Church, according to her commission to preach the Gospel; or in particular, whether Mr. McLaren should accept the call he has received, and be settled in Boston. These must be argued in their own place, but there are some facts which if generally known would at least do away with all prejudice against the Church in Boston.

In Mr. McLaren's letter in the December number of the *Record*, a statement is given of matters as they then were. It may not however be amiss to state shortly, that the congregation formed originally about five years ago, applied to the Free Church of Scotland, for a Minister, but was connected ecclesiastically with the Presbytery of Halifax. Mr. Muir who was sent out from Scotland by the colonial Committee of the Free Church, succeeded in gathering a congregation of about 500 souls. He however declined a call presented to him by the congregation and left again for Scotland. The Halifax Presbytery then sent Mr. Ross, to supply the Pulpit, a licentiate of the Halifax Presbytery. Of his Ministry, we can say but little, only that he was inefficient, and has since seen fit to turn his attention to another profession. During that period dissensions appeared. Owing to the distance from Halifax, the connexion of the congregation with the Free Church in Scotland, and the necessity of all correspondence between parties being conducted in writing, no remedy could be applied. Meanwhile the congregation dwindled away until the ordinary attendance did not exceed 50 or 60. Still that handful clung together for months. The maintenance of ordinances, including the salary of Mr. Ross, rent of the Church &c., became a very heavy tax on the parties, none of whom are wealthy, and by far the greater number, if not all, dependent on their own industry. In this state of matters, debt was incurred, though to a limited extent—and the congregation resolved on connecting itself with the Church of Canada looking to it for temporary supply, but still hoping to obtain a permanent pastor from Scotland. The Montreal Presbytery, in a generous and catholic spirit entertained their request, and immediately took steps to secure the services of various Ministers. Mr. McLaren from Amherstburg was the first who went. Under his efficient labours the congregation rapidly increased until it numbered about 300.

The Bible classes, and the Prayer meetings, were re-established, a Christian association of young men was formed, and a corresponding association among the females, resumed its operations which for a time had been suspended. The appearance of matters was in a few weeks so improved, that the congregation were encouraged, some who had left returned, and some who were on the very point of joining other Churches, cast in their lot, with the Presbyterian congregation. It was only natural in view of these things, for the congregation to wish Mr. McLaren, to become their pastor, and accordingly as soon as he could honourably free themselves from their relations with Scotland, they did so and called Mr. McLaren. Mr. Wardrop of Ottawa, succeeded Mr. McLaren, and by assiduous visiting was the means of greatly benefiting the congregation. On the last Sabbath which he spent in Boston, and when the communion was dispensed, the attendance was about 600. I went next. During my stay things continued to look well, and the Sabbath School, was re-established. Mr. Duncan from Perth, followed. Such is a sketch of the history of the congregation. From a fair beginning it sank very low, and has since revived. Many have left and joined other churches—meanwhile many are still absenting themselves, going nowhere on the Sabbath. Surely the Montreal Presbytery only acted in the spirit of the Gospel, when they received the application of a poor, distracted, isolated church, in a most important position, although they may thereby have laid themselves open to a charge of irregularity, and surely God has owned and blessed their action.

The population of Boston, including South and East Boston, Roxbury, Cambridge, Chelsea &c., is estimated at 250,000. For that population there are only three Presbyterian places of worship besides that now in connection with our church. There is a Reformed Presbyterian or Cameronian, a very small and exclusive body. The other two belong to the Associate Reformed. One in Boston, under the Rev. Dr. Baikie—is not a large congregation, and, from some cause or other, has failed to draw in many of the Presbyterians there. The other in East Boston, has just called a minister, and is not yet either large or flourishing. There are a very great number of Scotch and Irish and some American Presbyterians in Boston, but not having the opportunity of worshipping after the manner of their fathers, not a few are living in the neglect of ordinances, many united with the orthodox, Baptist, and Episcopal Churches, and many without any fixed purpose, go here and there, sometimes listening to error and again to truth, and others virtually losing all interest in religion. Many now connected with other churches, or who worship there occasionally would prefer the Presbyterian mode, but in absence of any such church they do the next best thing, that is, join the church which they think most for their edification.

It may be said let the American Presbyterian Churches attend to Boston. But the fact is, that they have not done so, and show no desire to do so yet. I do not know to what cause this neglect is to be attributed,—whether to the complicity of these Churches with slavery, or to the republican character of the new Englishers, or to an understanding formerly existing between the congregationalist and Presbyterian bodies. But whatever the cause may be, feared is there, and unless our Church in Canada step in and occupy the ground it is to be feared that no other Presbyterian body will do so.

It may again be said, let emigrants join the orthodox Churches which are flourishing. This is *perhaps* good advice. Yet there are many who feel so deep a repugnance to the