

At the Disruption he abandoned all connection with the Church of Scotland, as then established by law, and became a Free Church Minister. For about three years after the Disruption he and the three united congregations were left without any annoyance. Then a few individuals "of the baser sort," who had not much, if any at all, of the fear of God before their eyes, were induced by certain nameless parties to rise in opposition to the Free Church. This they did in the expectation that the money and much valuable property, belonging to the congregations, would be under their own management. This led to the Presbytery of Glengarry in connection with the Church of Scotland appointing a meeting of the congregations in the Church of Indian Lands, being the central church, on a certain day, which a committee of their number attended. The object of the meeting was to ascertain the relative strength of the Free Church and Establishment parties. Only ten stood forth for the Establishment, among whom there was not one Elder, Deacon, or Trustee. At a subsequent meeting only five or six stood forth, the leader of whom declared openly, that he still continued to have a great regard for the Free Church Minister, and in this the rest of the party appeared to concur. These facts were published, without contradiction, in the *Freeholder* and in the *Record*. In the *Record* of 1849, the late much lamented Dr. R. Burns, stated, after visiting Indian Land, "That the Free Church Minister had held up the banner of truth in Glengarry for years single-handed, and had borne the brunt of many a residuary onset." He was the only minister in the Presbytery that withdrew for conscience sake, from a Church which he considered no longer as the old established Church or Kirk of Scotland: but a new one established on an Erastian Basis. In taking this step he relinquished many reliable temporal advantages, which otherwise he might have enjoyed to the end of his days, "choosing rather to suffer affliction with the people of God." "For he had respect to the great recompense of reward." "Blessed is he that is faithful in a little,—for his Lord at his coming shall make him ruler over many things." With but one exception, we believe, his co-Presbyters have all gone to their account. We know not what may have been their death-bed feelings, in reference to their past history, and future prospects; but we know that he rejoiced in the testimony of a good conscience and in the hope of glory. "His latter end was peace." "The righteous hath hope in his death."

In many respects he was a sufferer, on account of the choice which he had made, like others of his Brethren in Canada, and in his native land, who had been faithful to Zion's King in the day of trial. A large amount of Government money due for time past was most unjustly and cruelly withheld, together with a liberal annuity for life. And threats were often put forth to the effect, that the Establishment party would soon have the Manse, Glebe, and Church. These threats, however, were never put in execution during his incumbency.

About nineteen years ago he demitted his charge, and cancelled a large amount of debt on the three congregations, having understood that it might prevent the peaceful harmonious settlement of his successors. While this action was highly honorable to him, who had not much to rely upon for his own support or that of his family, it fixed a lasting stigma on his late people, which no amount of liberality or kindness to his successors can wipe away. "For the labourer is worthy of his hire." It is a disgrace to any people not