

but owing to some difficulties in the Society, he left it and came to Canada in the year 1817. Almost immediately he settled in Markham, and for some years was the only Presbyterian Minister in Upper Canada. His sphere of labor was extensive, but with the true spirit of a christian apostle he considered no obstacle too great when called on to preach the gospel. For some years he was alone in his work, but when ministers came to settle in this part of the province, he connected himself with what was called the Synod of Upper Canada. When that Synod took the government grant of money, he felt that he could not sanction the act, (being in principle and practice a thorough voluntary,) and left that Synod. In 1837 he joined the United Secession.

During the early part of his ministry in this province it may be said that his missionary field extended from the Bay of Quinte to the Grand River, and from Ontario to Lake Simcoe. Where there are now many congregations, belonging both to the United Secession, and the Church of Scotland, we must say that he was the Apostle who planted, and that others came and watered. We will find in the list, Peterborough, Cobourg, Port Hope, Whitby, Scarborough, Markham, Toronto, New Market, West Gwillimsbury, congregations in Vaughan and Richmond Hill, to which he latterly confined himself, and many others. It is true that all these he did not form into congregations, but in these places he preached, and gave them the desire and pointed out the duty of getting ministers for themselves. In fact he was the Presbyterian pioneer of this region of Canada: and it may be doubted if there is one Presbyterian congregation within 50 miles, within whose bounds this venerable man was not the first of that denomination who preached the gospel. It may be said of him, as Paul did of himself,—“He was in labors abundant, in journeyings often, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in fastings often.” Besides those things that are without, also, “the care of all the churches.”

I will now advert to his character as a *man*. He was a man when he lived, and there is no propriety in saying now when he is gone, that he was an angel. He had his failings, and what man has not! but these all “lean to virtue’s side,” and those who knew him best, saw fewest of them. His failings arose from one great trait in his character,—his honesty. He spoke at all times what he thought—what other men would think, but keep to themselves. It may be said that he did not fear the face of man. I never knew a man who was more independent. This honesty and fearlessness led him to speak with apparent, and often with real severity, but notwithstanding, a better hearted man, a man in whom there was more sterling worth, and in whom the tide of the milk of human kindness ran in fuller flow, never breathed. His character may be summed up in a few words. He was a man of invincible integrity, you could not terrify him by threats, for he would laugh at them, you could not buy him with gold, for he would despise it.

As a *Minister*, he was a thorough Calvinist in his religious opinions, and these he always stated distinctly, and with urgent, and not unfrequently, with eloquent appeals, brought them home to the conscience. He was full of ministerial work, and many a time when he ought to have been in his bed, did he travel to fulfil his Sabbath duties. His talents were decidedly of a high order. He was an excellent scholar, and had he lived in more cultivated society in his earlier years, he might have died with his name on the lists of theological fame. There was united in him powerful talent, keen sarcasm, and the simplicity of a child.

Of his piety it is unnecessary to speak, notwithstanding all his peculiarities and buoyancy of spirit, no one could doubt that he was a good man.