

on some of the people who were attached to Presbyterian principles. From Bath I went to Fredericksburg, the scene of the honoured labours of that apostolic servant of Christ, the late Revd. Robert MacDowell. I was hospitably lodged by his widow, and morning and evening when I sojourned in that dwelling, no longer hallowed by the presence of him who now rests from his labours, only to know how blessed are the dead who die in the Lord, I read from the Bible which the Synod had intended to present, had the hand of death not been laid upon him, to the good minister himself, but which, the inscription bears, has been presented to the widow and family, as an affectionate memorial of their regard for the devoted services of him whose voice is now no longer heard in the sanctuary below, because God has removed him to the sanctuary above. There are many pleasant memories of the affections of this world, but none of them are so sacred as those which are sanctified by the ties and the feelings inseparably associated with the bonds of the gospel of peace. In my intercourse with the people in this neighbourhood, I heard them speak of various ministers, of whom they had some knowledge more or less. But of none was the remembrance so hallowed, and of none, in the words of the prophet, could it be said that their footsteps were so beautiful, as of this unostentatious and most devoted labourer in the vineyard of the Lord. There may be no tongue to speak, and no pen of genius to record the humble but glorious labours of those who never spoke their own praise, but altho' the imperishable names of Oberlin and Felix Neff had never been known to an admiring but unbelieving world, it is not the less true that their record is on high, and that they have been gathered with the harvest of the world, as shocks of corn which are fully ripe. Still, however sweet may be the flowers which the affection of survivors may strew above the ashes of the departed, Christianity cannot live on the mere remembrance of such things. The godly man is taken away, but there is none upon whom his mantle has fallen; and while the fathers mourn the loss, the children grow up, and there is no shepherd to feed the lambs of the Saviour's flock. The vineyard becomes rank, and noxious weeds abound where the rose of Sharon once blossomed in all its fragrance and heavenly gracefulness.—Reflections like these forced themselves upon my mind when many of the people who had come from the fatherland, and who knew the unspeakable advantage as the rest of the Sabbath returned, to go to the house of God in company, mournfully lamented, that while in the days of their youth they had relished the beauty, and tasted the fruits of a well watered garden, yet now their children, though their temporal advantages might be greater, had no pastor to guide them to the green pastures and the still waters of the word of life; and were growing up to manhood with no care and no love for Zion, in the wilderness. On the occasions on which I preached at Bath and Fredericksburg, I know not whether many of my audience were doers of the word, but I certainly know that all were attentive hearers of it. Both of the places of worship were full; the Presbyterian Church at Fredericksburg and the school-room at Bath; and I hope I did not receive it as an unmeaning compliment to the earthly and most unworthy instrument, so much as a tribute to the truth and the power of the Saviour's word, when some of my hearers told me that such visits of the wayfaring evangelist, to those who remembered the days of their youth, were as life from the dead. Very many of the people in this neighbourhood are deeply anxious to have a Presbyterian Minister among them. I believe it is more than a year since the people of Fredericksburg heard a sermon from a Minister of that communion, and I am sure there are not a few who would exert themselves even beyond their means, for the external support of the Gospel, if they had the prospect of a permanent labourer amongst them. I visited a number of them, and almost every body spoke in the

same strain; and on parting they requested me to represent their case to the Presbytery. From Bath and Fredericksburg I proceeded to Nanpess, and on Thursday evening preached in the Methodist Church, which was freely granted for that purpose. I had a fair congregation, and after the service gave the people a brief account of the disruption in Scotland. From Nanpess I next directed my steps to Belleville. This interesting town has been much neglected. It is nearly a year since their former excellent pastor went home to Scotland, and they have since been without the stated services of the Sanctuary. It is quite true that the Presbytery have given them all the attention which their numerous and pressing duties admit of. The Independents and Methodists have also done for them what they could. But such irregular efforts can never compensate for the want of a regular ministry; and all whom I met in private intercourse, appeared to be deeply sensible of this. I preached at Belleville on Sabbath, the 22d of December, forenoon and afternoon, in the Court House, to a numerous and interesting congregation. Before departing I held as much intercourse with the people as my time permitted. Great anxiety was expressed by all parties to have arrangements made for the stated enjoyment of Gospel ordinances, and various plans were proposed as to the necessary steps which ought to be taken. A proper place for the meeting of the congregation is much required, and if even temporary accommodation could have been got, no exertion would have been spared to secure it. I went round to inspect and make inquiries regarding various places which had been named, but found that it was impossible to procure a suitable place. There are objections to the occupation of the Town Hall, which render it extremely undesirable to make an arrangement for occupying it as a place of worship; and there seems no other way of accommodating the congregation, than by building such a Church as the circumstances of the people enable them to erect. I have no doubt that if this is set about with proper spirit, there are no fears for success; and I have as little doubt that there are ample resources from which a competent support may be expected in behalf of the Sustentation Fund. I feel convinced at any rate that the recommendation of the Synod in regard to the services of the female members of the Church might be very efficiently made use of at Belleville, and that if attended to, the result would be as gratifying as it has been in many places in Scotland.

On Tuesday, the 24th of December, I proceeded to Tayendanaaga, and on Wednesday, the 25th, I preached in the School-house at that place, to a crowded and highly interesting congregation; and had consultations with a few of the heads of families in regard to the course the people should follow in their present circumstances; for here too they are very earnest to procure the services of a regular Minister. Intimation had been given that I was to preach at Huntingdon on the following day, Thursday, 26th of December, and before I left Tayendanaaga, arrangements were made for a meeting of heads of families at Huntingdon, immediately after the service. On Thursday I preached at Huntingdon in the School-room, which was inconveniently full. The people by their own exertions have a good Church nearly completed, but the unfinished state in which it at present stands, prevented our meeting in it at this season of the year. At the meeting which took place after the service, I advised those present to send a deputation to the Presbytery at its first meeting at Kingston, but as this was deemed inconvenient, and as it was thought that a letter addressed to the Moderator, to be communicated, would serve all the purposes, it was agreed that the following letter should be sent, the insertion of which, in this report, will sufficiently explain the circumstances of the people in both Townships.

To the Rev. HENRY GORDON, Moderator of the

Presbytery of Kingston, in connection with the Synod of the Presbyterian Church of Canada.

(TO BE COMMUNICATED.)

Huntingdon, Dec. 26, 1843.

REV. AND DEAR SIR,—We, the Subscribers hereto, residing in the Townships of Tayendanaaga and Huntingdon, request you to bring our spiritual necessities under the notice of the Presbytery at the earliest possible opportunity. In order that you may possess proper information regarding our circumstances, we beg to state that there is a very considerable amount of the population attached to Presbyterian principles, and that it is in their name and behalf, as well as our own, we have taken this method of bringing our case under the notice of the Presbytery. The number of Presbyterians residing in Tayendanaaga is not less, probably more, than three hundred and fifty souls, and in Huntingdon about two hundred souls. We have never had the services of a regular pastor, and the two Townships are desirous of uniting together under the direction of your Presbytery, with the view of having an ordained Minister settled, to preach at Tayendanaaga and Huntingdon on alternate Sabbaths. We entertain a confident hope that we shall be able to raise at least the sum specified as the minimum on which congregations shall be placed on the list of the Synod's Sustentation Fund. We are the more encouraged to make this statement because on a recent occasion, when there was a desire to give a call to a Presbyterian preacher who travelled through the District, a sum upwards of a hundred pounds was subscribed. A good Church has also nearly been completed at Huntingdon, and it is intended to build another at Tayendanaaga, for which considerable subscriptions have already been received. As there exists a very anxious desire for the settlement of a minister, every exertion will be made to make such arrangements with this view as may be satisfactory to the Presbytery. We are wandering as sheep without a shepherd, and those of us who have come from a land of Sabbaths, and Bibles, and Gospel ordinances, mourn when we think that our children are growing up without the precious spiritual advantages which their parents enjoyed in the days of their youth. We earnestly entreat the kind attention of the Presbytery to our spiritual destitution. We are desirous of such ministerial supplies as the Presbytery may have it in their power to give, and we are anxious for their counsel and superintendence as to the proper steps to be taken in order that the two congregations may be properly organized into one ministerial charge under the direction of the Presbytery.

This letter has been hastily prepared in order that you may call the attention of the Presbytery to our wants at its first meeting; and if longer time had been taken it would have been signed by the entire Presbyterian population of both Townships. It is subscribed by us as their representatives, and from the well understood sentiments of all, we have the best grounds to assure the Presbytery, that although this is only signed by a few heads of families, it is a true expression of the universal desire of the Presbyterian inhabitants of Tayendanaaga and Huntingdon.

We are Rev. dear Sir,  
Your faithful servants,

(Signed)

WILLIAM CAMPBELL,  
ROBERT BATES,  
JAMES HUNTER,  
FRANCIS FARGY,  
THOMAS FARGY,  
ALEXANDER MASSON,  
ROBERT DUNCAN,  
JOHN CAMPBELL,

GEORGE DUNCAN,  
PETER MATHER,  
GEORGE EASTON,  
CHARLES ROBERTSON,  
JOHN McFARLANE,  
ROBERT LENNOX,  
THOMAS McKINNEY,  
ALEXANDER McLAREN.

These Townships present a very interesting and promising field of labour, and the people, in the midst of many discouragements, have steadfastly maintained their attachment to Presbyterian principles. They were loath to think of my departure, and more than one of them asked, as my hand was grasped, if they were to look upon my face no