

The debt on the Buxton Mission was next considered, when only a very small number of congregations were reported as having made any progress in raising funds for this purpose.

On the motion of Mr. McKenzie, the Presbytery resolved to call for the session records of the various congregations, and have them examined. A Committee was appointed for this purpose, who were directed to report at the first meeting in 1853.

The various members present reported that petitions are in progress of signature, and other measures being adopted in their respective localities, for the furtherance of the cause of *Temperance*, in accordance with the resolution of Synod.

The Clerk was directed to make immediate application to the Convener of the Home Mission Committee, for the services of a missionary until the meeting of the Committee in October.

The subject of the Revival of Religion was then brought before the Presbytery, and discussed at considerable length. The subject was felt by all present, to be one of vital importance to the Church, considering the indifference of many in relation to their eternal interests. Mr. McKenzie, especially, who has been turning his attention to this important subject, stated his views fully. The Rev. Mr. Fenner, a brother from the United States, being present, took part in the proceedings; shewing the necessity of following the leadings of the Holy Spirit in this, as in every other matter. And the Presbytery, feeling that much of the vitality of the Church depended on the piety and zeal of the ministry, agreed to meet together for private ministerial communion, and for prayer, looking to God for His blessing, as the commencement of more extensive and practical measures.

The next meeting of Presbytery was appointed to be held at Norwood, on the 7th September.

J. W. SMITH, *Pres. Clerk.*

METIS MISSION.

To the Editor of the Record.

Metis, August 17th, 1852.

DEAR SIR,—

Having been requested by the Secretary of our Students' Missionary Society, to send you a few lines for the September number of the *Record*—though I have little new to interest or gratify my fellow students, and others who feel interested in the evangelisation of our poor benighted fellow-countrymen, the French Canadians—yet it may be some satisfaction to the friends of the Students' Missionary Association, to see a few extracts from my Journal.

May 10th. Arrived in a schooner at Metis.

14th. Went up to see the school—heard the children say their lessons, and was pleased with their progress. The scholars were six French and one English.

16th. Sabbath. After the English service, held a meeting in the school house, in French, in the afternoon. Present, four French Canadians. I was a little surprised to see one of them. After the meeting I had an opportunity of speaking to others, who came in. Had occasion to see awful Sabbath desecration. Met several carts on their way down to the beach for herring from the fisheries; spoke to them as I passed.

17th. Visited a person who has been for some time reading the Bible, and has, I trust, been delivered from the soul-destroying power of Rome. May he now find Christ. He told me of another who was desirous to get a Bible; he gave him his own, and I told him to get another in its stead from the schoolmaster.

20th. Visited three houses—was not long in the last of the three which I visited, till three or four men came in and sat down, while I continued my conversation. Soon after several others came in. I now changed the subject to the simple Gospel. During the time I was reading the

53rd of Isaiah, part of the 3rd chapter of John, and a portion of the 2nd chapter of Paul's Epistle to the Ephesians, and expounding them briefly, I suppose upwards of twenty persons came in—most of them listened attentively. I left, and went on my way, rejoicing that the Lord had disposed so many to come to that house to hear his word.

21st. Visited the school to-day; seven French Canadian children present.

24th. Held a meeting yesterday (Sabbath) in the school house. Present, eight or ten French Canadians. Read Psalm 34th; expounded Matt. v. 20.

26th. Went up to the school to-day; found that the priest had been down amongst the parents, threatening them with excommunication if they did not take their children away from our school. In consequence of this, five or six children were taken away; two or three new ones having come, there are still five or six attending.

31st. Met yesterday, Sabbath, in the school house, as usual. The Romish Bishop having come down from Quebec, there were few present. I observed some intelligent French Canadians at our English service in the forenoon.

June 7th. Had meeting as usual yesterday, in the school house—six or seven French Canadians present. There came two French Canadians to the English service in the morning. One of them on entering the door, fell upon his knees and crossed himself, uttering a short prayer; they remained during the singing of the second psalm, and seeing that the sermon was to be in English, they left.

8th. Travelled to-day about fourteen or fifteen miles round the parish. Visited the house of the person mentioned on the 17th of May, as having left Popery—his mother, in great distress about him, had come to see if she could not reclaim him. Stopped at a person's house visited last year—seems now willing to hear—read and prayed. Looked in to see the school—four or five French children present—the teacher said he had a promise of others. Called at a house where I found one of the New Testaments which I brought down last year—read part of the fourth chapter of John—a poor soul listening, said: "O but it is good in it"—meaning, in the New Testament. Visited a man who, last year, seemed inclined to follow the word of God; but the Priest having put into his hands for a while, the Romish Testament with notes—making him believe that these notes, which so pervert the text, are to be received as the inspired word of God itself!!!—has apparently turned him aside from the truth—he still, however, reads the New Testament. Coming to a house which I had visited twice last year, the door was immediately shut—I knocked, but got no answer, so I went away.

21st. Held a meeting in the school house, yesterday, Sabbath. Seven or eight French Canadians, and one Irish Romish Catholic, present.

28th. Held a meeting in the lower end of the Parish, yesterday, Sabbath. Only three French Canadians present.

July 5th. No meeting in the school house on Sabbath, as the teacher was sick and on the point of death—read and prayed with him—there were a few French Canadians present. Mr. Page, the teacher, died this evening.

6th. Went to the house and gave short addresses in English and French, before Mr. Page's funeral. Spoke to the French of the false doctrine of Purgatory, and the necessity of being saved before death, and of the only way of salvation.

12th. Held a meeting in the lower station yesterday, Sabbath. Four French Canadians present. One poor woman had come over two miles carrying her child in her arms.

26th. Returned this evening from Matan, a place about twenty-five miles lower down the St. Lawrence—had service on Sabbath with the few Protestant inhabitants residing there—was told that the Priest, who is having a Bridge made across the river there, has had the people taking

out stones for it on the Sabbath, he, himself, acting as overseer!!! Met with a few French people on my way.

August 2nd. Held meeting at the lower station yesterday—four or five French Canadians present.

9th. Met below as usual on Sabbath—only two French Canadians present. The Rev. Mr. Fraser, of Montreal, being present, having come down to ordain elders in the Free Church here—closed our meeting with. Spent most of all last week in looking for a teacher for our school—drove about sixty-five miles up the river, and had an opportunity of making known the Saviour in four French house on my way.

16th. Have rented the school house from the late teacher's widow, in hopes that the Lord will soon provide for it a suitable teacher.

Thus the reader may see that, here and there, we are permitted to sow the precious seed of the Word amongst this benighted people. We cannot say much about its visible effects. We shall be happy should the Lord only give us the sowing to do, and send others to reap. May He enable the saints to remember his injunction, "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

SAMUEL KEDEY.

JOTS OF A JOURNEY TO LAKE SIMCOE.

BY THE REV. ROBERT IRVINE, OF THIS CITY.

ARTICLE II.

MY DEAR MR. BURNS:

Leaving Beaverton at sundown, I arrived at Barrie about half-past eleven on Saturday night. Brother Lowry (whose family had retired to rest, save his eldest son, who awaited my arrival at the wharf,) was delighted to see me.

The Sabbath morning was calm and clear.—From the bedroom window of a neat and handsome cottage at the base of a rising hill, on which stands the Free Church, I looked out on the morning of the Lord's day, to catch the first glimpse of the rising sun, breaking forth from amid the dense forest of majestic pines, that skirts the eastern border of the bay on which the town of Barrie stands. I gazed at the splendid phenomenon, until the reddening orb of day poured down his full flood of light, which became mirrored in the glassy lake, beneath the window at which I stood. At eight, a. m., Mr. Lowry collected his interesting family for domestic worship, and when they walked into the drawing room, one after another, the youngest child, a daughter, leading the way, and the procession, ending with the eldest, an interesting and comely daughter, quite a grown young lady, in her seventeenth year, I felt a kind of melancholy pass over me for the time, being scarcely able to realise the idea, that the eight years which had flown, since I left my own loved country, could have produced such a change on the youths, and the children whom I there left behind me. I felt for a moment inclined to ask myself, if the same period had produced a change as visible in myself. Such reflections are not without their moral. The growth of the young, and the decay of the old are types, and our Parent intends that we should read in them the symbolic lessons of a growth in grace and dying unto sin.

We met at prayers. The whole service was conducted just as I have been accustomed to see it done in the mother country—the rules and forms of domestic devotion being neither altered nor abridged, so that family religion, and the religion of the minister's family, are thus reproducing their own image in the Far West.

Mr. Lowry is the son and son-in-law of two very excellent ministers in Ulster. His father is now an active, devoted, and eminently pious man of more than threescore years and ten, the