

few of them were indoctrinated in the fundamental truths of the gospel which were therefore greatly opposed: but by preaching them clearly and distinctly, and by publishing courses on justification and God's sovereignty in nature and grace, those doctrines became more popular, and have been cordially received by some who were inimical to them.

Not a few Europeans who in the Fatherland went to the help of God and took sweet counsel with the great congregation, have emigrated into a vast wilderness which required years to clear away, and to prepare the soil for the necessary product, and also to make roads. Unacquainted with this kind of labor and often deficient of necessary funds to support their families, and to compensate others to perform the labor, they long continued to be unable to support the gospel and to remunerate good settlers and masters for instructing their children. They sometimes continued mourning like captive Jews, "How shall we sing the Lord's song in a strange land," till at last they were brought into despair of ever enjoying the gospel, and so into apathy respecting it: and their children were brought up without catechetical and sanctuary instruction. This lack of knowledge exposes them to be led into delusion by men entertaining sentiments subversive of the Gospel of Jesus Christ, entering among them, with much craftiness, disseminating pernicious errors, which soon spread through the surrounding country. I have, however, noticed one encouragement to cultivate such moral and spiritual wastes, that the descendants of Presbyterian parents, brought up without gospel ordinances and seemingly indifferent about them, would sometimes, when they were brought to them by a Presbyterian minister, waken to an apparent veneration for them as the religion of their fathers, which means they were more easily brought under the influence of the gospel. There are now ten ministers of the Church of Scotland, and seven other Presbyterian ministers within the 282 miles in which I labored 40 years ago. The extension of new settlements has uncovered the moral desolations. These are now so numerous in comparison with number of ministers that some of them have Presbyterian preaching not oftener than once or twice a year.

New settlements have generally the disadvantage of a scattered population, and newness and badness of the roads, which prevents them from going as far as they might otherwise do to hear the words of eternal life. Blessed be God who has inclined the hearts of a few approved shepherds who have removed to our moral wilderness to gather scattered sheep into the fold of Jesus. But this band is too small to accomplish the necessary labor in collecting them and death will soon end their labors. A larger supply must have or religion will decline. God will be with those who come with apostolic position to do them good. I have found it so. When I came to this country the settlements were small and far apart. The inhabitants were poor, merchandise high priced, farm produce low, and consequently they were greatly involved in debt, and could do little to support the gospel. But God, who multiplied the Widow's oil and fed the Prophet by ravens, has in ways more mysterious to me, abundantly supplied all my wants. My hand is not shortened. They who by faith put their trust in Him, shall not lack anything.

ROBERT McDOWALL.

Fredericksburgh, January 18, 1830.

FIRST SYNOD.

In 1818, the year after the union in Nova Scotia, four ministers, churches of the Associate Church in Scotland, met together as a Presbytery, with the hope of uniting all the Presbyterians of the Province into one church. The attempt failed, as the ministers in connection with the Established Church of Scotland refused to join the "Presbytery of the Canadas." The following year this Presbytery, whose very name foreshadowed events distant more than half a century, met in Glengarry and formed itself into "The United Synod of Upper Canada," with one Presbytery in the Lower Province and three Presbyteries (Cornwall, Perth, Niagara), in the Upper Province.

SECOND SYNOD.

In 1831 there met in Kingston the second Canadian Synod, attended by sixteen ministers and four elders. The Synod divided the church into five Presbyteries, viz., the Presbytery of Quebec, six ministers; Glengarry, five ministers; Bathurst, four ministers; and York (Toronto) five ministers. The