

North of Ireland, of the class designated "Irish with Scotch principles." The Presbytery of Hamilton have for the last twelve months been paying as much attention as is in their power to this important locality. We have some warm friends here, and there is much in this large and prosperous township to call for our zealous Christian efforts for the eternal good of those who are willing to receive the Word of Life from us. It may be mentioned that a new village is about being started at the distance of eight miles from the present one, and near the centre of the township.

Twenty-eight miles from Fergus we come to the incipient Village of "Mount Forest." It is situated a little to the north of the Maitland River, at a point, I think, where the Townships of Egremont and Arthur meet, while a part of Luther is on the right hand. There are said to be seven stores in this rising village. I did not discover more than four or five. There are two taverns at least in it. The place is pleasantly situated on the road. I understand that it is not more than two years since it was first surveyed and laid out by Government. The necessity of a centre and market for the surrounding and rapidly advancing country is the healthful occasion of the commencement and progress of many such villages in this prosperous Province. I saw portions of two families who were members with us at Fergus, and who have recently purchased village lots in "Mount Forest" and gone to settle there. I arranged with them, when I should be back from "The Sound," that we might have Divine Service, if any gathering of people could be obtained. I regret to have to say that on my arrival on the following Tuesday at 11 A. M. I found not even a little congregation of two or three gathered together. Those who had been spoken to were indisposed to meet at that hour on a day of busy work.

The next village on the "Owen Sound Road" is Durham, distant sixteen miles from Mount Forest. Its aspect is cheerful, its growth has been very rapid, and it appears to be steadily increasing. There are some ten or twelve stores and several hotels. Going and coming, I quartered for the night at Hunter's. His is a large building, something in the style of our city hotels. The sleeping accommodations, rooms and furniture are good. Two years ago the best hotel in the place, I was told, was a log shanty. The "United Presbyterian" Church has been paying good attention to its spiritual wants, and there is a Free Church Catechist at work here and in the neighbourhood. On my way back I preached in the house of "The Disciples" to a congregation of twenty-six attentive hearers. I do not know that there is any other place of worship in Durham than this, the private property of the county member, and which, I learned, serves for public meetings in general.

On Wednesday, the 29th, I proceeded on my way together with several gentlemen who left Durham that morning for "The Sound." From Smith's Tavern, three miles from Mount Forest to the California House, nine miles on this side of Sydenham, the road becomes much rougher, stonier, and more hilly. The corduroys or crossways are fearful. I was often in dread lest my buggy should receive such damage as would amount to "a break-down," whilst far off from the friendly smith whose brawny arm and sturdy hammer could repair the damage. However, as on a hundred previous journeys, so now no ill befel me; the same merciful paternal Providence, whose guidance and guardianship I had so oft experienced, led me in safety through. Surely it becomes me to adopt the expression of the Psalmist's "whole heart" to the Lord and say,—"I will praise Thy name for Thy loving-kindness and for Thy truth."

The country through which I traveled is very stony, yet the soil is good. There are many evidences of this. In a few years the stones, it is likely, will have been turned to good account in forming permanent dykes or walls. Even the humble log-house in which the settler now lives is associated with the idea of plenty. The Christian tiller of the ground in Canada is emphatically called upon this season to render the tribute of liveliest gratitude to the "Giver of all good." When he witnesses, participates in and hears of the unprecedented yield of this harvest, he will say unto God with adoring thanksgiving,—"Thou coverest the year with Thy goodness; and Thy paths drop fatness."

I arrived at Sydenham on Wednesday afternoon, and, though a perfect stranger, was well received by those who proved to me hospitable and kind friends. Immediate arrangements were made for the Lord's Day. The use of a carpenter's large loft was obtained for the morning, and our brethren of the United Presbyterian Church kindly offered the use of their place of worship for the evening. Hand-bills to this effect were out in various directions on Thursday. The intervening time I spent in visiting as many of the known members and adherents of the Church of Scotland as possible.

On Friday afternoon, the 31st, I went about seven miles from the town to "the 10th lot." I would counsel the traveler not needlessly to take a light vehicle through the rough ways of this road. Let him rather in summer assume the attitude of a pedestrian, or ride on horseback. In the school-house of the 10th lot I had worship, and ministered "the Word of Life" to a congregation of between thirty and forty intelligent-looking and well dressed persons, most of whom were Highlanders from Caithness. After the service I had a conversation on baptism with a number of them who remained. They wished that Sacrament for their children, but not that

themselves should participate in the Sacrament of the Supper. "They did not deem themselves fit." I endeavoured to show them that without fitness for "the Communion" they could not possibly have fitness for the other Sacrament, that vital Christianity or union to Christ is the only essential, while it is the indispensable, qualification for properly and acceptably receiving either. As to the obligations avowed, I stated my conviction that, if there was a difference as to their solemnity, the difference was in favor of baptism, inasmuch as there the parents engage both for themselves and their children, while in the Lord's Supper each communicant simply swears fidelity and love to the Captain of the host individually. My Caithness hearers, however, urged that what they desired had long been the practice in Caithness of the Rev. Mr. Cook and other esteemed ministers, including the late Dr. Macdonald, the Apostle of the North. From generation to generation the habit appears to have been that a parent, regular in attendance upon the ordinary Sabbath and Sanctuary exercises, and otherwise reputable in character, should have baptism conceded, but that, until good evidence was afforded of being "born of the Spirit," the Sacrament of the Supper was neither sought nor granted. This has been instilled into the popular mind, not only by the practice of the Ministry, but much more by the inculcations of "the Men,"—those Catechists who rank in the estimation of the people as almost if not altogether inspired. I farther replied that this mode of procedure was contrary both to Scripture and the rule of our Church, quoting the answer to the question: "To whom is baptism to be administered?" I said that on that ground I felt confident in our right and could defend the administering of baptism to infants. On the other hand that in their views I felt unable to stand before the anti-pedo-baptist; that indiscriminate baptism was a heathenising of the Christian Sacrament, and that the spirit of many who seek and obtain baptism for their children was idolatrous and tantamount to conformity to the world. Besides, I added, were I to do as you wish, I would be liable to censure by the Presbytery for departing from the rules of our Church. After all, I failed, I fear, for the time at least, to please or satisfy my Celtic friends. They appear to regard the matter in this light: Better men than you have done as we desire, and who are you that dare to refuse? The Minister of the Free Church, who is a Gaelic preacher, had also declined, I learned, to baptise the children of those who were not communicants. I am willing to hope that good will yet result from a steadfast and kindly adherence to the more excellent way.

In the morning of the first Lord's Day of the month, an animating congregation of from one hundred and fifty to two hundred persons met in the "upper room"