

survey involved much exposure and fatigue, as it had to be made chiefly on foot and over a large area. The means of grace enjoyed by Presbyterians in Upper and in Lower Canada were furnished by sixteen ministers of the Church of Scotland and fifteen of the United Synod of Canada. By the latter Mr. Proudfoot was cordially welcomed, invited to labour within their bounds, and to settle in any congregation that might call him. But as he could not properly do this without connecting himself with them, and as he was anxious not to interfere with them or the ministers of the Church of Scotland, he settled at London where he had an unoccupied and extending field as the tide of immigration was flowing into the London district and the Huron tract. From London as a centre, he extended his missionary labours over the whole peninsula west of Paris. He considered that his time and energies were due not exclusively to his own congregations, but mainly to the whole church. His most earnest desire was to see all the Presbyterians in Canada united, believing that as the occasions of separation were of Scottish origin and largely due to distinctions which could scarcely be discerned or appreciated in Canada, their ecclesiastical connection with Scotland might be severed and a new Church, independent of State connection and aid, erected.

In addition to ordinary work as a missionary, as clerk of Presbytery and Synod, and as official correspondent with the church in Scotland, Mr. Proudfoot was occupied in labours of a more general nature, which continued without interruption till his death on January 16th, 1851.

He contended long and strenuously for the secularization of the Clergy Reserves, and against the endeavours of Sir John Colborne and the Family Compact to establish the Church of

England in Canada. In public addresses, in conversations with leading men, and through the press, he showed the injustice of this to the country, and to other Churches, and the injury it was fitted to do to religion. He did much to diffuse sound views and feelings in reference to civil and religious liberty and thus to defeat the attempt which was made to divide the whole country into parishes, each having its rectory supported by revenue derived from the Clergy Reserves.

He was also anxious that his Mission and the United Synod should be united rather than that the latter should unite with the Church of Scotland; but the influence of the government and the prospect of pecuniary aid, when it was admitted that the "Protestant Clergy" for whom lands were reserved included the Church of Scotland, outweighed any arguments or inducements that he was in a position to present.

Mr. Proudfoot greatly exerted himself to procure an adequate supply of suitable missionaries. For the want of ministers, aggressive work was almost entirely suspended, at a time too when the possession of nearly the whole field might have been obtained. Very few came from Scotland owing to the want of a missionary spirit among probationers, and owing to the premature and enthusiastic commencement of a Mission to Jamaica. After years of reasoning and correspondence, Mr. Proudfoot succeeded in convincing his brethren and also the parent church that ministers could be successfully educated in Canada, and that a native ministry in full sympathy with the people and habituated to the peculiarities of Colonial life would prove much more acceptable and efficient than an imported ministry bringing with it old country opinions and prejudices, and causing the church to retain too