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e arrived in Can ky. Soon after gregation of Se ar he was appoin

chaplain to the 84th Regiment. On the return of peace he accompanied those of his people who had joined the Royal Standard to Canada, and held his first Presbyterian service in Montreal on the 12th March, 1786. In the following year he took up his residence at Williamstown, Glengarry, where he lived for some years, the first and only minister of the Scotch Church in Upper Canada. He organized the congregation of Cornwall, Lancaster, Martintown, Williamstown and Charlottenburg.

It is almost certain, though there are no written records of the fact, that Mr. Bethune, Mr. Spark of Quebec, who had first assisted and then succeeded Mr. Henry in that city, and Mr. Young of Montreal constituted in 1793 the Presbytery of Montreal, just one year before the meeting already referred to in Robert Marshall's barn. This Presbytery perished "by unfortunate circumstances," leaving no written record, but out of its ashes arose in 1803 another Presbytery of Montreal, consisting of two ministers, Rev. John Bethune, Glengarry, and Rev. Alexander Spark, Quebec, with three elders, which held its first meeting on the 17th September of that year. In 1808 arrived the Rev. William Smart, and commenced labours in Brockville in 1811, carrying to-day the honourable distinction of having formed in 1817 the first Bible Society in Canada, in 1818 the first Missionary Society, and in 1820 the first Religious Tract Society.

ROBERT MCDOWALL.

4. Just five years after the formation of the Presbytery at Montreal the Rev. Robert McDowall entered Western Canada by way of Niagara from Albany; but his story we can give in his own words, in a paper given by him at its request to the Presbytery of Kingston in 1839.

The first Protestant settlers of Upper Canada were American Loyalists, who joined the Royal Army during the Revolutionary War. Many of them had lived, while in their own country, destitute of gospel ordinances, and while in the royal service they enjoyed few or no gospel privileges. After the conclusion of the war they settled here in a vast unbroken wilderness, where they lived several years in great privation, and without a preacher of the gospel. They were of English, Scotch, Irish, German, Low Dutch and other origins, and professed to be of the German Reformed, Lutheran, Reformed Dutch Church, Presbyterian, Baptist, Episcopal an, and Scotch Seceders and other denominations. Some Presbyterians of different origins in the counties of Lennox and Addington, in the Midland District, sent a petition to the Church of Scotland for a minister, to which they received no answer. They then turned their attention to the United States for a supply of preaching; and in compliance with earnest solicitations sent from settlements both in Lower and Upper Canada to the Classes of the Reformed Dutch Church in the City of Albany, State of New York, I was sent by that Church on a Mission in the year 1798 to both Provinces. I received a call from the congregations which I organized in the townships of Ernestown, Fredericksburg, and Adolphstown, and settled among them. In these townships together with Richmond and Camden, I spent most of my time, I also occasionally travelled easterly 98 miles down the river St. Lawrence, till about the year 1811, when I received in that extremity of my labors a minister from a Missionary Society in England (I presume the Rev. Mr. Smart, late of Brockville.) I also travelled once a year 166 miles west to Toronto and New Market till about the year 1819, when a seceding minister from the United States settled in that distant part of the Lord's vineyard. The whole distance of my labors was 282 miles. In this extent of country there were then three ministers of the Church of England, two Lutheran and four Baptist ministers, besides several Methodist preachers laboring among the inhabitants. My observations of several townships where the inhabitants have long enjoyed the labors of any of our ministers, have increased on my mind the belief that had there been at that early period, a sufficient supply of ministers of our church, we should have greatly outnumbered any other denomination; very probably our country would have escaped the present troubles, lived in comparative peace and the government kept from great expense, (alluding to the troubles connected with the rebellion in 1837.)

Many of these people had long lived in their native country, afterward in the army, and in the early settlement of this country without the preached gospel, consequently but