

and the plentiful rain descend from the windows of Heaven to make the better end of such a people better and more numerous than the first? My conversations at Ramsay and Carlton Place were numerous, I was very attentive. The people of Carlton Place have lately built a fine stone Church. It has never been finished, and never occupied, a debt has not even been granted, yet there are objections that they are to be deprived of the accommodation they have provided for themselves. Before I left the neighbourhood I preached again to the people of Ramsay on Wednesday the 15th Jan., and held a meeting at Carlton Place on Thursday, at which I gave a lecture explanatory of the disruption in Scotland, and the present position of the Synod of the Presbyterian Church of Canada. My two partial hearers seemed not to have got a word of this subject, but made a very correct report, that I would print for their benefit the substance of the statements which I had laid before them.

My next appointment was at Goulbourn, where I had engaged to preach on Friday, the 17th of January. A small, but substantial stone Church has been erected here. It is still unfinished, although it is occupied by the congregation. The people have occasional preaching, but no regular minister, and propose to join with the people in a neighbouring settlement, to secure the services of a minister between them. My congregation on this occasion was small, but presented many of the interesting features which met my eye in visiting other portions of the Bathurst district. This district possesses peculiarly strong claims upon the Synod of the Presbyterian Church of Canada. It is full of Scottish character, and is decided, and indomitable in its Scottish partialities. It has seen and appreciated with wonderful shrewdness the character of its local residuaryism. It is ready to say farewell not merely to Egypt, but to all sympathy with Egypt's bondage, and to bid God speed to all, and go on with all who proclaim a free and triumphant, though suffering exodus. Of the entire of it I cannot speak with equal certainty, but of a great part I think I can. The casual visits of a missionary do not permit him to hold the whole of a national literature with numbers of the various congregations to all the extent that he might wish. It is only with a few that he can hold converse in such a widely scattered community as the rural districts of Canada present. That partial intercourse is almost invariably of great mutual interest both to the people and himself. But it is not the case in private with great numbers, though he can look up, on the faces of his fellow men, and he needs not deep skill to read their present meaning when they hear the Gospel from a missionary far from the far away land where their fathers were born.

In these missionary tours—at the solemn assemblies, grave and pathos, motions, young men and old, the silent but eloquent expressions of their hearts, the Scotch, becomes—their eyes—their ears—their attention and most becoming demeanour, present groups and persons, and every eye has been those which point to the great works of Adam, Wylie and Harvey, their imperishable charms, and have caused the men of taste and the men of the world to call them patriots.

From Goulbourn I went to Bytown, at which place on Sabbath, the 19th January, I preached to full congregations in the small Methodist Church in the Lower town, which our people have secured for their temporary accommodation. The people here enjoy a regular advantage in the regular and most efficient services of Mr. Thomas Wardrop, who has been appointed to Bytown, and had been in charge of the congregation. On the Sabbath's previous Mr. Wardrop took the afternoon, while I officiated in the morning and evening. There are few and grand symptoms of a rightly constituted congregation here, and there are warm hearts

and build the walls of a house of the Lord, which shall be holy within, and beautiful to the eyes of all observers without. I held a meeting of the congregation on a week day evening for the purpose of giving them a history of the Scottish disruption and an application of the principles of the Free Church to the circumstances of the Synod of the Presbyterian Church of Canada.

My visit to Bytown completed the arrangements of the missionary tour into the Bathurst district, which had been made for me previous to my going to Montreal.

Before proceeding to that city I had been requested to visit the townships of Bristol and Clarendon, situated somewhat about sixty miles above Bytown, on the picturesque and finely wooded banks of the dark and beautiful Ottawa. The deep waters of that fine river were frozen over, and presented a series of vast and level fields of snowy whiteness. Now and again as the sleigh dashed along over the dazzling plain, the scene expanded into broad and spacious lakes, fringed with forests, and called up to my remembrance a similitude to the peculiar landscapes of the magnificent prairie, and the oak groves of the forested and far West Illinois.

I preached at Clarendon and Bristol on Sabbath the 26th January in two log built school houses which were inconveniently full. I felt myself so much exhausted by my previous and lengthened missionary travels, that I was scarcely able to go through the necessary duties to the attentive congregations who assembled in these remote settlements on that day to hear the gospel. I hoped to be better on the following day, and announced a meeting for the purpose of explaining to the people the great principles which had agitated Scotland, and were now laying the foundations of a young and vigorous Presbyterian Church in Canada. On that occasion I found myself totally unable to accomplish my purpose, but went to the meeting and told the people of my inability. It is my belief that they suffered no loss, for they had heard of the deeds which were done in Scotland, and were thorough free churchmen already. I then returned to Bytown so much broken down that I felt it impossible to proceed to Montreal. A few days rest, however, enabled me to recruit a little, and I then went on my way. A severe snow-storm prevented me from reaching Montreal so early as I expected, but I arrived there on the evening of Friday, the 7th February, and on the evening of the following Sabbath preached in St. Gabriel Street Church, where I again preached on the evening of Tuesday the 11th. Thereafter I proceeded on a Missionary tour to the townships of Hinchinbrook and Godmanchester, and neighbouring districts on the South of the St. Lawrence. On Sabbath, the 16th February I preached in the forenoon in the Church of St. Michaels', and in the afternoon in the Scotch Church at Huntingdon.

On Monday evening the 17th, in the American Presbyterian Church, Huntingdon, I gave a lecture explanatory of the disruption in Scotland, and the principles which led to the formation of the Synod of the Presbyterian Church of Canada; and on Wednesday evening, the 17th, I held a meeting for a similar purpose in the Church at St. Michaels'. On Friday evening, the 21st, I preached in the Methodist Church, Huntingdon, and on the following Sabbath, the 23d, in the same place, and also in the church at St. Michaels'. The congregations on all these occasions were numerous if not crowded. The people had long been anxious to receive a visit from a minister or preacher of the Free Church. Considerable opposition I believe prevails against the principles of the Free Church, and as a proof of this I may mention that though I had the use of the Scotch Church at Huntingdon the first Sabbath, its doors were shut against me on the second. The American Presbyterians and the Methodists manifested a very friendly disposition, and if both these bodies had been fully afforded an opportunity, we would

have been without a place of meeting at Huntingdon. A large number of Presbyterians reside at and around Huntingdon and St. Michaels, but I am unable to speak of the comparative numbers who may adhere to the respective communions of the American, the Residuary or the Free Church. The active and intelligent Missionary Committee in Montreal have been making statistical inquiries, and the Moderator of the Presbytery of Montreal has visited the district since my departure.

On Tuesday, the 25th of February, I preached in the school room, St. La Guire, where the people have made more than one unsuccessful attempt to build a church. On Monday, the 27th, I preached at Portage; and on Friday, the 28th, I proceeded to Durham where in the ground floor of a large and unfinished house, a very numerous meeting assembled to listen to an exposition of the principles which led to the formation of the Free Church of Scotland, and the Synod of the Presbyterian Church of Canada.

At North Georgetown, in the forenoon of Sabbath, 2d March, I preached in a large unfinished church, and in the afternoon in a school room at the fourth concession, in the vicinity of Beauharis. Both of the congregations were large, and the school house particularly was crammed in every corner. The above church at N Georgetown is in a central situation; and is not under any feudal restrictions, and I have no doubt will speedily be organized and filled with a large and prosperous congregation adhering to the principles of the Free Church. The people seem more united, and are more independent of the petty opposition which exists in other quarters: and in this building they have a church nearly ready to their hands. On Monday, the 3d March, they assembled again to hear a lecture on the disruption in Scotland, and the present position of the Synod of the Presbyterian Church of Canada.

I left North Georgetown on Tuesday the 4th, for Chateauguay Basin, at which place in the evening I held a meeting for the same purpose. Thereafter I returned to Montreal, and on Thursday evening the 6th March, preached at Griffintown. On Friday evening the 7th, I held a prayer meeting in the Quebec Suburbs. On Sabbath the 9th, I conducted three services, in St. Gabriel Street Church, forenoon and evening to the usual congregations, and in the afternoon to the soldiers of the 93d regiment. On the evening of Tuesday the 11th, I again preached in St. Gabriel's St. Church. On the following day visited the military barracks, and held a meeting of the soldiers for prayer and exposition of the scriptures; and on the evenings of Thursday 13th and Friday the 14th, held similar meetings at Griffintown and the Quebec Suburbs. From Montreal I proceeded to St. Eustache and Grande Piniere, to both of which congregations I preached on Sabbath the 16th March. On Tuesday the 18th, a meeting was held at St. Eustache, when I gave the people an account of the disruption in Scotland and its connection with the position of the Synod of the Presbyterian Church of Canada, and on this occasion an urgent request was made me by numbers of the people, to publish the account I had given them, the expenses of which they offered to pay. The Presbyterian people at both these stations, are almost all Free Churchmen. They hold the church, the little Protestant church at St. Benoit, at Grande Piniere, but have been shut out at St. Eustache. This church I believe, for some time has been locked up, and if it might not be out of place, probably a graphic if not an amusing account might be given of the strength and the beauty of residuaryism at that place. It may be more generous to forbear. Grande Piniere and St. Eustache, are two interesting stations. The Presbyterian population is not numerous; but it is destitute and it is united. Unless they become residuaries, and into this peculiarly fascinating temptation, I am very certain they shall not fall, they have no nearer neighbours than the French Papists, and they shall not go to them. They think the dis-