

lead. I suggested to the few who were present the propriety of holding a meeting among themselves, with the view of making an application to the Presbytery of Toronto, should they be disposed; in which case they would receive a supply of preaching from any missionary who might visit Nottawauga or Owen's Sound. A strong desire was expressed that I should remain and preach on the Sabbath; but having stated to them that if I did so I should not have a Sabbath to spend in Nottawauga—which, much as I felt interested in them, I regarded as a still more important station—they acquiesced. On my way to Nottawauga I visited one or two Scotch families, who manifested much cordiality of feeling, and expressed a desire that I should visit them as soon as possible. I reached Nottawauga late in the evening of Friday the 23rd; after travelling that day a space of 30 miles, through dense woods, where the eye was relieved by only small clearings, ten miles apart—by far the most lonely and solitary road I ever travelled—and the tediousness of which was by no means relieved by the task of having to track the road the whole way through the snow, there being only a small foot-path from one end to the other. Slight as the time was, it was sufficient for giving notice to the people, which was the more easily done that a Mr. Mair, who has for some time performed among the people the part of a faithful catechist, had a regular appointment in the Church for that day. Mr. Mair's services are generally well attended; his efforts seem to have been considerably blessed by the Head of the Church, in promoting religion among the people. The Elders and others have told me, that since he commenced his labours among them there has been a decided improvement in their character and habits; that some have been brought under religious impressions, and others commenced the worship of God in their families. I called on him on Saturday, and from that time till I had nearly finished my tour, he accompanied me, attended almost all my appointments, usually repeating in Gaelic, where English was not well understood, my intimations and what I might say in any place in reference to our principles and the causes of the disruption.

The meeting in the Church on Sabbath the 23rd was very large, the passages as well the seats being filled. I intended to have preached two discourses in succession, but it was suggested to me, by Mr. Mair, that it would detain them rather long, on account of the crowded state of the Church and the uncomfortable position of many. I therefore only preached one sermon, which was followed by an address from Mr. Mair in Gaelic, a considerable number, after I had finished, having left the Church, so that there was more accommodation.

On Sabbath I gave out the following appointments:—On Tuesday next, the 25th, to preach in the chapel and hold a meeting for giving an exposition of our principles, and affording an opportunity to the people to take such steps as they might think fit for obtaining a more full supply of divine ordinances: the same evening at what is called the Curry Settlement; on Wednesday, 26th, at 11 o'clock in the forenoon, at what is called the 4th Line; on Thursday, the 27th, at the same hour, in Sunnisdale.

On Wednesday, as intimated, preached to a considerable audience, and after the sermon, gave a statement of the causes which led to the disruption both at home and in this country; though no resolutions were proposed, chiefly for want of time (there being another appointment in the evening), yet there was every reason to believe that the people were satisfied with the view of our principles, presented to them, and no opposition was made to the proposal to make application to the Presbytery of Toronto for a supply of ordinances.

I preached in the afternoon again, in the Curry Settlement, about six miles north west from the Church, to a large assembly of people; and though, owing principally to the number of baptisms, and the time spent in the examination of candidates both here and in the vicinity of the Church, nearly two hours had elapsed beyond the appointed time, none of the people went away. Owing to the same cause, the appointments in the 4th Line and Sunnisdale could not be fulfilled at the time intimated, and in these cases, also, the people manifested a laudable appreciation of a preached gos-

pel, by waiting for hours—some going home for refreshment and returning again; and, though neither of the appointments were fulfilled till the day after, the people readily collected again after we arrived. Though these disappointments indicated the people's thirst for ordinances, yet they were to be regretted, but could not be avoided, as the number of baptisms and the consequent examinations when the appointments were made, were scarcely expected, nor was it anticipated they would occupy so much time.

As it was rather late in the week to repair to Oro, the nearest place of importance, with the view of preaching on Sabbath, and a desire was expressed I should spend that day also among them, I consented, officiating in the forenoon in Sunnisdale, and in the afternoon at Nottawauga; after which, and spending some time among the people, I departed along with Mr. Mair (who, in zeal for the cause, volunteered to accompany me), with the view of fulfilling an appointment which I had authorized to be made for me at Barrie, on Thursday, 3rd of April. But my arrival being thought uncertain, chiefly on account of the state of the roads, and my having annulled an appointment the week before, no other had been made. After leaving one, therefore, for Wednesday, the 9th, I proceeded to Oro to preach there on Sabbath the 6th current. I found, on my arrival, that through a letter had been sent by mail a week previously, it had not arrived. No notice of preaching was given, therefore, until my arrival: such active means, however, were then used, that large audiences were collected in both places where I preached, viz., Mackay's school-house in the forenoon and Robertson's school-house, four miles further east, in the afternoon. After the sermon in the forenoon, an address was delivered by Mr. Mair in the Gaelic. After service, I announced that my friend and brother, Mr. Rintoul of Streetsville, who happened to be on a missionary tour in the same quarter, would preach the following Sabbath (the 13th) in the same places—intimating at the same time that a collection would be taken up for the mission fund.

On the evening of the following day I preached at the village of the Narrows, to a considerable audience. After the sermon, I was invited by James Dallas, Esq., Warden of the District, and his lady, who were present, to stay all night with them and was treated with much kindness and cordiality. I was given to understand by them that there was a favourable opening for our Church at the Narrows; and that if preaching was afforded, several who belong to other denominations would give their attendance and support. An earnest desire was expressed by them that the cause of our Church might prosper in Oro.

On Wednesday forenoon, (the 8th of April), preached at the 10th Line, to an audience which, notwithstanding the very unfavourable state of the roads, was crowded, affording symptoms of a strong desire on the part of the people for divine ordinances. I intimated that Mr. Rintoul would preach in the same place on Monday, the 14th, at two o'clock in the afternoon, and that a collection would be made for the mission fund. I also intimated that, if his other engagements permitted, he would preach in the centre of Madont, where there is a large body of Presbyterians, who have contributed liberally, and by whom a very great anxiety has been expressed for a supply of ordinances.

On Wednesday morning, 9th April, I preached at what is called the Campbell Settlement, in the south of the township. Mr. Mair having followed me in the Gaelic. In the evening of the same day I preached at Barrie, and intimated an appointment for Mr. Rintoul on the evening of Friday, the 11th, and a collection for the mission fund; and suggested to them that it would be well to embrace the opportunity of Mr. Rintoul's visit to take some steps for the promotion of their spiritual interests, and that it was fitting they should come at length to some understanding as to this matter; and that as the people of Oro were making active exertions for obtaining a gospel minister, their best course would be, if they were disposed to unite with the Presbyterian Church, to co-operate with them. Though there are not many Presbyterians in the village, there are several in the vicinity, and others, not Presbyterians, who are waiting for an opportunity of uniting with us, and so it is a place of considerable importance, being the county town,

and the Presbyterians have received a grant of land to build a Church, it is a position which should by no means be overlooked.

On Sabbath the 13th, preached at West Owillimbury and Innisfil; in the forenoon in the Scotch, in the afternoon in the Irish Settlement, and at Innisfil in the evening. The meetings were very encouraging, especially in the forenoon and evening. On the evening of Monday, the 14th, I preached at the village of Bradford, and on the forenoon of Wednesday, 16th, again at the Scotch Settlement, Mr. Mair having after addressed them at the latter place in Gaelic. I may say, that his services both there and at Oro were very acceptable to the people.

On Thursday forenoon, 17th current, preached at the Upper Corner of Vaughan to a large congregation, in the room of Mr. Rintoul; and as he was expected to give a statement in regard to Free Church principles, and the reasons of separation from the Establishment, I felt myself called upon, after the sermon, to afford them, at considerable length, such an explanation as I have been in the practice of giving. A desire having been expressed that I should preach on Sabbath the 20th, I made three appointments for that day; in the morning in the house of Mr. Cain, 7th Concession, in the afternoon at the Upper Corner, and in the evening at Beaton's school-house, 7th Concession. All these appointments I fulfilled, the audience being, on all the occasions, numerous. On a representation being made to me by some of the most intelligent, that it would be desirable and expedient, in order to remove prejudice and misconception, to a certain extent existing, in regard to our position as a Church, to give a statement respecting the grounds of the disruption, I intimated on Sabbath that I would preach and present such a statement on the following day at Mr. Cain's, and on Tuesday at Curry's school-house, 9th Concession. Meetings were accordingly held in both places. At Mr. Cain's, after the sermon and address, the people appointed a Committee to make contributions for the mission fund, and a considerable amount was subscribed on the spot, and a desire was expressed to have sermon as frequently as possible. At the 9th Concession, in consequence of most of the people being Highlanders, and but little acquainted with the English language, neither my sermon nor address were well understood. They expressed a desire, however, that some one might be sent to address them in the Gaelic language; and I was given to understand that it was their desire to unite with us. On the evening of Wednesday, the 23rd, I preached again at Beaton's school-house.

The time intervening between Monday, the 15th May, including three Sabbaths, I spent in Hogg's Hollow and neighbourhood, in various places in Markham, and at Oakville. My narrative, however, has already extended so far, and the latter places have since been so often visited, and the circumstances in which they are placed so well known, that I shall not, at least at present, enlarge my narrative by details respecting them; should you desire it, however, I can do so on a future occasion. I shall simply add, in regard to those places, that Hogg's Hollow and Brown's Corner united might form a good congregation; or, if it should be thought more expedient to join Brown's Corner with the 6th Concession of Markham and Reesorville, the Hollow might be united with some part of Vaughan, so as to afford an adequate support for a Gospel Ministry. Nothing, it appears manifest, is necessary but a supply of preachers to occupy the localities which I have visited in my recent tour, and firmly establish our Church throughout this extensive field; and these localities afford only a specimen of the Presbyterian population generally. Everywhere they seem ready to receive and unite themselves with us, and the utmost energy is required, both on our part and the Church at home, to improve so favourable a crisis—to reap so rich a harvest. Any measure of remissioners at such a time would entail incalculable loss. It was with much pleasure I perceived the following sentiments expressed by Dr. Burns, respecting Canada, in a recent letter—on extract of which appears in the *Scottish Guardian*, of 26th October—the force of which I could not but powerfully feel:—"A finer missionary field the world does not present. The delusion of the Churches of Great Britain in refusing to occupy it, while they spend their strength and their money on un-