

wise I was told that notwithstanding the distance they would have attended.

Sabbath 27, preached at Seneca in the morning, in the afternoon at York, and at Cayuga in the evening. Having seen reason to alter my previously announced appointments at Seneca and Cayuga, the intimation of preaching in these places was given out only on Saturday: still the attendance at both places was very good; in the afternoon at York, partly no doubt owing to the inclemency of the weather, the attendance was not so good as usual. There is apparently greater indifference about a gospel ministry connected with our Church in these parts now than formerly; there does not appear to be so favourable an opening now for the Church in consequence of the field (especially Cayuga) been taken up by a zealous Missionary of the Church of England, whose labours there and elsewhere we have reason to believe are calculated by the blessing of God to prove very beneficial. Some time ago an acceptable minister of our Church had been settled in this quarter would have united without any difficulty Presbyterians and Episcopalians into one congregation; but that time has now gone by. I am disposed to think, however, that with the aid of the two Scotch settlements in the neighbourhood of Seneca, a Presbyterian minister might still be supported on the field which lies between the last mentioned place and Cayuga. The Presbyterians in the neighbourhood of Seneca have it in contemplation at present, to join with Dunville for a minister to preach at each place one or two Sabbaths alternately.

Monday, 28th January, preached in the evening again at Cayuga to a very considerable audience. Finding it convenient to return home about this time, preached there on the 3d of February; and afterwards on Sabbath the 10th of February, preached at Paris, and Brantford in the South West of the Gore District. Brantford is situated at the head of the navigation of the Grand River: Paris is about six miles from Brantford. The last time I preached at Brantford, Mr. Lilly the independent minister in that place very kindly and liberally offered me the use of his meeting house; a very elegant and commodious edifice, an offer which I cheerfully accepted, and believing that I would obtain the same favour on this occasion, I did not make any appointment till I came there, not knowing at what hour of the day I could get the Church; and as I was to preach the same day at Paris, neither could I till I came, make any appointment there, and being later of arriving than I expected, the intimation was very short. In consequence of which the meeting at Paris where the Presbyterians are considerably scattered was smaller than at Brantford. At Paris I was kindly favoured, in consequence of the School-house being occupied, with the meeting-house belonging to the Secession Church there. Preached at Brantford also in the evening in the same place (the independ-

ent meeting house,) but the attendance was very small, as I was informed, it uniformly is when there is evening service, though Mr. Lilly the minister is much esteemed both for his example and ministrations: the attendance was more wretched I confess, than I ever witnessed in any respectable congregation, and such as would indicate a great indifference about divine ordinances. When gospel hearers reckon it too much trouble to attend a preached gospel twice a day (for there were only two services, Mr. Lilly being from home) when, from the near vicinity of the place of worship, they have to do little more than cross their threshold, they indicate a shameful torpor in regard to the concern of their souls, and are in danger of having their candlestick removed out of its place, of being deprived of privileges of which they shew such deplorable contempt. We witness the sad effects arising from the supineness of our church in this quarter; on the former occasion when I visited Paris I found the people considerably alive about obtaining a minister of the Church of Scotland. Now, however, their former interest owing to "hope long deferred" seems considerably to have abated, and the more respectable adherents of our Church have connected themselves either with the Episcopal Church or the Secession. A very considerable sum was collected in Scotland by a gentleman in the neighbourhood to assist in building a place of worship in connexion with our Church; but owing to the slight probability of obtaining a minister there seemed from the long abandonment of the field by us, the sum we were informed was consigned over to assist in building an Episcopal Church; thus it is that other denominations have anticipated and displaced us in some of the principal and most important stations in the country; while they are zealous and successful in proselytizing many who originally were adherents of other connexions, or belonged to none; we have not missionary zeal enough to preserve the adherents already connected with our body; but we find them every where uniting themselves to other churches from the neglect and supineness of their own. We cherish no aversion to those Churches which have outstript us in zeal; their efforts for the dissemination of their principles display consistency, and are to be commended; but I am not ashamed to say that I am mortified at seeing our Church come behind them in zealous exertions, and to find that she should be superseded by other churches in places where from the number and devotedness of her adherents, a little zeal would have rendered her predominant.

Sabbath, 17th February, preached at the village of London, which is nearly West of Brantford, in fulfilment of an appointment made for me by the Rev. D. McKenzie of Zorra, whom I authorized to fix upon any place in that quarter which he thought the most important. There being no sermon that day in the Secession meeting-house of the minister, the Rev. M. Proudfoot, we were favoured