

their fathers. Many severe difficulties had they to overcome in their first settlement in the wilderness; but God has befriended them when men were unkind, and they now present gratifying spectacles of successful colonization. Mr. Sutherland, the son of one of these hoary veteran Christians, studied at Edinburgh College, and is now the spiritual pastor of his kinsmen and his countrymen in the pilgrimage to Zion. Earlton was like many other places left long unoccupied by a regular minister, but the good men of the old land were the "holy seed" here, and by their powerful efforts here religion was kept not only alive, but in a healthful and thriving state, while not a few fields that had been occupied by licentiate churches were withered. In these colonies, we have found that the greatest opposition to the Free Church has shewn itself not at all in the districts where no occupant had been, but rather in those places where there had been for years a regular ministry, but blasted by the breath of moderatism.

At Truro—long highly favored by a succession of excellent Ministers of the Presbyterian Church and still enjoying many privileges—we had a successful meeting in the Baptist Chapel in the evening. It was the time of the sitting of the Assizes, and the respected Judge, with Crown Counsel and other official gentlemen closed the labours of their circuit, by attendance on the preaching of the gospel in the unassuming but comfortable meeting house.

It was on Sabbath the 14th, according to appointment, "Chalmers' Church" as the new edifice has been designated, was opened for public worship. At all the three meetings we had large and respectable audiences. The part of the services allotted to me embraced the morning and evening meetings; and Mr. Forrester, pastor of the church, officiated in the afternoon, delivering a most appropriate discourse on the character of the good Centurion, who had shewn his love to the nation of Israel by "building a Synagogue." The collections this day exceeded £100. Much praise is due to the members of this congregation for the liberality they have shewn in carrying on and completing the building. The Free Church has now taken up its right position in the centre of this populous city. St. John's Church, at Dutchtown, will however, be still kept up as a place of worship, and may the blessing of the Great Head rest on both.

It was interesting to find in Halifax, a well appointed literary and theological Seminary for the training of young men for the Ministry. As the classes had not met, I had not an opportunity of meeting with the Students as a body; but with five or six I had intercourse, and my impression of their abilities and piety was exceedingly favourable. I have learned since returning home that eighteen have enrolled in the preparatory and theological departments, and the able prelections of Professor King and his coadjutors will, by the blessing of God, tell favourably upon them. In Halifax as in Toronto, the same impediments will be found to arise from the defective state of elementary education in the province. Canada is decidedly in advance of Nova Scotia, both in Normal Schools, and in common ones; and I rather think in district Grammar Seminaries also. The friends of education in that province are perfectly aware of this, and the question of Academies and Schools will be a vital one in the Legislature. But whatever issues may be arrived at, assuredly the members of the Free Church at Halifax must keep their institution in vigorous operation. Perhaps there, as here, there may be some danger of aiming all at once at too perfect an organization. In the infancy of all Churches, one or two really effective instruments have been compelled to do the work, which may in a more matured state of a Church be spread over a number. Assuredly the very existence of Free Presbyterianism both in Canada and the other provinces, hangs upon rightly constituted and successfully conducted Seminaries in Toronto and in Halifax.

On Monday and Tuesday we had public ser-

vice in Halifax, and at Dartmouth on the opposite side of the Bay; and on Wednesday evening, a crowded audience assembled in Chalmers Church to listen to an exposition of the distinctive principles of the Free Church. On this occasion, Professor King acquitted himself with all his well known talent and tact; and the effect of the meeting on both friends and foes was unquestionably good.

After enjoying much agreeable fellow ship with kind friends, I bade adieu to them and to Halifax on Thursday, for Windsor, on my way to St. John, N. B. Whom should I find in the coach as my fellow-traveller but my respected friend the Rev. Henry Wilkes of Montreal, on his way from England, having left Liverpool by the steam packet on Saturday se'night. The details of his visits to England, Scotland, Switzerland, and France, were to me exceedingly interesting. We stopped together a night at Windsor, and next day set sail for St. John by the steam vessel that plies on the Bay of Fundy. We reached the city by the morning of Saturday, very early—between two and three, A.M.—and found Mr. Thomson, Dr. Miller, and other friends waiting for my arrival. From Saturday to Tuesday I had the gratification of enjoying in St. John much agreeable intercourse with our friends of the Free Church and others also like-minded in the essential matters of Christ's kingdom. On Sabbath we had three services: in the old Methodist Church, German Street; in the temporary Free Church, St. Stephen's Hall; and in the Centenary Church of the Wesleyan Methodists. To that body we are under great obligations for their readiness in accommodating us with the use of their places of worship. On Monday evening there was held what was announced as a meeting of "the Evangelical Alliance," in St. Stephen's Hall; when brethren of at least four different denominations met in fellowship, and when Mr. Wilkes favored the meeting with refreshing details of his visits to Britain and the Continent. Malan, Merle D'Aubigne, Gusein, and other eminent men of the Evangelical school of the Continent were brought visibly before us. Sketches of evangelistic effort were given, and many practical lessons inculcated. Nor did the St. John's friends listen with any appearance of indifference to the details which were given them regarding the progress of the Gospel among the Churches of Canada.

To my mind, St. John possesses a peculiar interest. In 1817, my brother, now at Conestogone, was settled as the first minister of St. Andrew's Scots Church in that city, then with a population of ten thousand—not one-third of its present magnitude. Those whom he baptized are the men and women of the present generation. A few of the more aged settlers, then on the active and busy scene, remain; and their reminiscences of other days were to them and to me very affecting. The Scots Church has had many occupants since the departure of its first pastor, and now it is presided over by a minister lately sent out by the Establishment. The Free Church, after overcoming many obstacles, has now for its pastor the Rev. John Thomson, formerly of Alwick, Northumberland, a faithful, talented, and acceptable minister of Christ. The foundation of the new Church had been laid about six weeks before my visit, and it has already been roofed. Its position is commanding, and when the elegant fabric is completed, it will accommodate at least a thousand hearers. The Sabbath schools and classes are in a flourishing state. On the whole the prospects of our brethren in St. John are exceedingly encouraging. It is proper to add, that in the city, there has been for five years past, another Presbyterian congregation in connection with us, under the ministry of an active and energetic clergyman, the Rev. Robert Irvine. My earnest prayer is, that both congregations may have entire fellowship with each other while they seek the glory of the common Lord.

It was on Tuesday, October 22d, I left the com-

mercial capital of New Brunswick, and came by steamer to Portland. The sail through the Bay of Fundy and the islands that lie between the British and American possessions, is exceedingly fine. Portland is a large and prosperous city of the state of Maine, and when the railway from Montreal to Portland is completed (probably in two years) this will become the great line of communication with Canada and the United States. I had spent some hours at Portland on my visit two years ago to New Brunswick, and part of that time I passed within the walls and in the pulpit of the Church which was for years honored in the ministry of Dr. Payson. I remembered Dr. Andrew Reed, and the expression of the worthy elder to him, when pointing to the pulpit he said, emphatically, "That is the place, Sir, where Payson prayed!" "I was struck," says Dr. R. "with this remark. It gave me Payson's peculiarity in an instant. I had thought that whatever might have been his power as a preacher, it was greatest in prayer. I was now sure of it." Our countryman, Dr. Carruthers, is now the successor of Dr. Payson, but as he was from home, I had not an opportunity of seeing him.

Boston is about 100 miles from Portland, but the railway car brought me up in the course of four hours. After stopping a night again at the Marlborough, I left the city next day by the Fitchburg line, and reached Burlington (partly by coach) at eleven, P.M. As we were too late for the steamer for St. John's, I was detained a day at Burlington, and did not reach Montreal till Saturday morning. Having supplied the pulpit of Coté Street on Sabbath, and visited and addressed the Sabbath schools, an opportunity was given me of examining the male and female Bible classes on Monday, and of meeting with the Home Mission Committee of the Presbytery.—Tuesday and Wednesday were nearly taken up in the sail from Lachine to Kingston, and after spending a day among our kind friends in the quondam capital of Canada, we reached Toronto safe and sound on the morning of Friday. In a journey of 3000 miles or upwards, one is exposed to many casualties; and our gratitude cannot be too ardent to Him who holdeth our going.

ENCOURAGEMENT TO MISSIONARY EFFORT.

The Substance of an Essay read at the Students' Missionary Meeting in Knox's College, Dec. 7, 1849.

There needs no argument to prove that it is the duty of the people of Christ, in their individual and collective capacities, to propagate the glorious Gospel of the Grace of God. The obligation is not optional, but positive. Christians, individually, are required to be lights in the world; and the Church, as a body, is bound to carry out to its triumphant consummation, this great commission, "Go ye into all the world, and preach the Gospel to every creature." The path of duty is plain, and the Divine command is simply this: that we "go forward;" and not halt or hesitate or loiter by the way. The only event which can release the Church from the active, earnest, urgent prosecution of this world-wide enterprise, is the arrival of the time, when "Messiah shall have dominion from sea to sea, and from the river to the ends of the earth."

Thus plain, palpable, positive, is the duty of the Church; but there are times, when in view of the awful magnitude of the work, and the complicated obstacles which present themselves, the heart is ready to faint, and a certain despondency dims even the Christian's cherished hopes, weakens his resolution, and weighs down the anxious soul, under the fear, that the energies of the Church are after all inadequate to grapple with so many difficulties, to overthrow so many enemies, and win a world for Christ. It is therefore of high moment, that we bear in mind the gracious encouragements to missionary effort, which God has afforded us—in