

years, is fast hastening to decay, but there is every prospect of its soon being replaced by one of stone.

Mr. Brunton's ministrations were chiefly confined to St. Therese, but he preached occasionally at St. Eustache, which is about eight miles distant, where there were a few old country settlers. During a period of seven years, from February 1824, to November 1831, did this faithful servant of God continue to labour among the Presbyterians of St. Therese. His salary varied from £70 to £75 a year. After having remained so long with them, a mutual attachment had grown up between him and his people, and it is almost unnecessary to add that he felt no inclination to leave them, neither would he have left them, had not one of those untoward circumstances which sometimes occur to the very best of men, led to his removal. It was enough for him to know that one of his hearers declined to attend divine ordinances, owing to some difference with one of his family, to induce him to bring his ministry to a close in the place. And accordingly he removed to La Chute, which is about twenty-five miles north west from St. Therese, where was, and is still, a very large number of old country settlers, chiefly Scotch and Presbyterians. Here he continued until his death, which took place on the 12th August, 1839.

After Mr. B.'s departure, an interval of two or three years succeeded, during which the people had occasional services of an Episcopalian minister, who was stationed at Terrebonne. At length, however, they obtained the services of the Rev. David Shanks, who, it was agreed, should supply the three different stations of St. Therese, St. Eustache, and Belle Riviere, which he accordingly did most faithfully. Mr. S. who, be it observed, also belonged to the Secession, continued to minister in holy things among the Presbyterians of these several stations, making St. Therese his head quarters. Subsequently, owing to certain circumstances, which it is unnecessary to specify, he removed to St. Eustache, where he remained for a period of ten or twelve years.

Again St. Therese was left vacant for some years, during which, as usual, they had occasional supplies from the Secession body, as also from the Quebec Presbytery.

At length Mr. Evans, of the Presbyterian Church in Ireland, became their pastor, and continued as such, for three years, after which he removed to Richmond, in Upper Canada. During Mr. E.'s incumbency the church was pewed and a manse built. About this period the French Canadian Missionary Society came to this quarter, and made it one of their principal stations, and the Presbyterians of St. Therese who were (most of them) acquainted with the French language availed themselves of the opportunities, which the faithful labours of these missionaries afforded them. The Missionaries also took some care of the Sunday School, and the distribution of the books of the Library belonging to it.

Notwithstanding, the people still felt a desire for a minister of their own persuasion, who might go in and out amongst them, and feed them with the bread of life. Accordingly, in the year 1842, they gave a call to the writer hereof, who was induced to accept of it. The time of his residence here has now extended to nine years.—Many changes have taken place in the congregation during that time, arising from various causes. Instances are not wanting of his ministry having been blessed to the souls of those over whom the Holy Ghost has made him overseer. At the time of the disruption in this Province, the congregation had an opportunity afforded them of declaring themselves, and they all, with one exception, expressed their willingness to become connected with the Presbyterian Church of Canada, and there is every reason to suppose that they will remain faithful to the choice they then made.—

But here we must draw this account to a close.— Hoping that this sketch may be interesting to your numerous readers,

I am, dear Sir,  
Yours, sincerely,  
DAVID BLACK.

#### NEW PRESBYTERIAN CHURCH, LACHUTE.

On Wednesday last, (13th August,) the corner stone of the New Presbyterian Church of Lachute, was laid in the presence of a numerous company of ladies and gentlemen, who, notwithstanding the very busy season of the year, assembled to witness the interesting ceremony. The services on this occasion were commenced by the pastor of the congregation, the Rev. Thomas Henry, by singing part of the 132nd Psalm, parts of the 22nd and 29th chapters of 1st Chronicles were then read, and after prayer, the 2d version of the 102nd Psalm, 13th verse, was sung. The whole service was concluded, by singing the 122nd Psalm, 6th verse, and the benediction.

John Meikle, Esq., Secretary and Treasurer, read a list of the documents enclosed in the bottle, viz.—The *Herald and Witness*, Montreal newspapers; the July number of the *Ecclesiastical and Missionary Record*, and a historical notice of the rise and progress of the settlement down to the present day. This document was drawn up for this special purpose, and seemed greatly to interest the assembled multitude. The bottle was then safely deposited in its place, and the stone formally placed upon it by Lieut. Colonel Baron, the oldest settler, and sen or magistrate in Lachute.

The congregation has for several years suffered great inconvenience, from the want of a suitable place wherein to worship the God of their fathers. There is now every prospect of suitable accommodation being provided. The new church is progressing rapidly, and promises, when completed, to be not only creditable to our people, but an ornament to our beautiful valley.

The design of the building is by John Hay, Esq., one of the elders, and as it is to have a spire, a number of the ladies have cheerfully undertaken to bear the expense of covering it with tin.

Will the writer of the above notice, or some other kind friend, favour us with a copy of the document referred to. We had rather make it a matter of history, as marking the progress of the Church, and thus benefit the present generation, than have it hid until the bottle be dug up in some future age.—En.

#### STRATFORD.

The new brick Church, though not yet finished was opened on Friday, the 25th July, being the sacrament week, when, after service, by the Rev. Thomas McPherson, who preached an appropriate sermon from 1 Kings, chap. ix. verse 3, there was presented to him, by the members of the Bible Class, through Mr. Jas. Redford, of Downe, an elegantly bound large quarto Bible, and a Psalm Book, with the following inscription handsomely lettered on each.—“This Bible is presented to the Rev. Thomas McPherson, late minister of the Presbyterian Church, Bellaghy, County of Londonderry, Ireland, now minister of the Presbyterian Congregation, Stratford, of the Presbyterian Church of Canada, by the Members of the Bible Class of said Congregation, as a Token of respect—June, 1851.” Mr. Redford, in presenting the Bible, addressed Mr. McPherson, who replied at some length, and with good effect, pointed out the advantages of Bible Classes and Sabbath Schools, for the training up of those who are to become members and communicants in the congregation. The Bible was obtained from

Mr. McLellan of Hamilton, and is an edition published by Mr. Collins of Glasgow, by the Rev. Messrs. Brown & Patterson, from Brown's Bible, with complete marginal references.

#### THE RED RIVER COUNTRY.

The attention of our traders and merchants is at this time turned, with a good deal of interest, towards the Northwest, more particularly the Red River or Selkirk settlement, and to Pembina, which is now merely a small trading post within the American line. Before the running of the line of division between the American and English territory, on the 49th parallel of latitude, Pembina was the head quarters of the Selkirk Settlement. Since that time it has steadily declined, until within a year or two. The Government has contracted with a Mr. Stevens of St. Paul, to run a regular monthly mail, twelve times in the year between St. Paul and Pembina, and hereafter communication may be considered as regularly established. He was to leave St. Paul on his first trip, July 1. The journey will have to be made in the summer on horseback, and in the winter with dog teams and snow-shoes. The more difficult season for performing the service will be during the high water months of May and June, for between Pembina and St. Paul there are fifteen or sixteen rivers, which have to be crossed otherwise than by fording—usually by rafts and buffalo canoes. The distance is between five and six hundred miles. We have taken pains to make many inquiries relative to several interesting particulars, of William Ross, Esq., a prominent citizen of Red River, now in this city, (Galena) and to whom we acknowledge ourselves largely indebted.

The Red River Settlement was originally projected by Lord Selkirk, a Scottish nobleman, largely interested in the Hudson's Bay Company. They held a vast extent of lands by charter from the British Crown. Of the Company he made an extensive purchase, and brought over his first colonists in 1812, and remained with them twelve months. Another accession was made in 1817, and another in 1823; and they now number, in Europeans, French Canadians, and half breeds, about 7,000 souls.

One half of the population are hunters, and the other half farmers. The main settlement, known as Red River, is about 60 miles north of Pembina, or down the river, and is on an extensive plain, which extends, somewhat broken and interspersed with timber, east to Lake Winnipeg, to the west a vast unbroken plain to the Rocky Mountains. The hunters, mostly half-breeds, do nothing but hunt buffalo. They make two grand excursions each year—one commencing on the 20th of June, and lasting two months, and the other on the 20th of September, and lasts till the 10th of November. They live wholly on buffalo meat, and are engaged only in preparing pemmican meat and fat—the one used only for meat, and the other for light. The regular price of it is four cents a pound, both fat and lean. The tongues and hides only of the buffalo are saved. The regular retail price of a tongue, dried, is 25 cents, and a good robe is two dollars. They lead a free, happy, wild, romantic life, and are represented as being when in the settlement, temperate and well-behaved.

The farmers raise wheat, oats, potatoes, barley, cattle and sheep. Oxen are worth from \$50 to \$60 a yoke, cows from \$12 to \$15; a good cart horse, \$40 or \$50, and a horse trained to hunt buffalo will bring \$125, and sometimes more.

Their wheat is equal to any in the world, weighing from 65 to 70 lbs to the bushel. Barley and oats are also heavy; and potatoes, and all kinds of garden vegetables grow luxuriantly. The land is never manured. From three and a half to four feet of snow falls in the winter, and rain is unknown from November to April. Corn is raised, but it is not relied on as a sure crop.—The Hudson Bay Company pay regularly, only