

kindly drove me th. next day, and I was kindly welcomed at the house of Mrs. McFurlane. The township is comparatively a new settlement, yet there are extensive clearances, and fine farms, with every appearance of prosperity. There are many Scotch Presbyterians, and some few Irish, almost unanimously attached to Free Church principles. They are most anxious for the settlement of a Minister, and along with the adjoining township of Huntingdon, would be able, without difficulty, to provide a suitable support. Great excitement had been caused throughout the neighbourhood, by a deliberate murder which had been committed that morning, under aggravating circumstances, within a mile or two of the place where I was; but notwithstanding, we had a good meeting in the school house. I addressed them at some length on the subject of baptism, there being four applications for the dispensing of that ordinance, and afterwards on the objects of my mission. The people were earnest that I should represent their situation, and in so far as possible have missionaries sent among them that they might be enabled to select and give a call to one who might be acceptable among them. There has never been a congregation organised here; it was merely an occasional preaching station connected with the Congregation at Belleville. They have had only occasional and very unfrequent service since Mr. Ketchan's departure. There are no ordained Elders among them—none who assemble themselves together for worship on the Lord's day, and they generally attend the preachers of all religious denominations who make their rounds through the country. Fine congregations might be gathered in this and the adjoining townships of Huntingdon, by a zealous and faithful Minister, who I am persuaded would meet with a warm reception, liberal support, and much Christian aid and co-operation. But the ground must be occupied speedily, else weeds will spring where the good seed might be favorably cultivated. These stations eminently demand the fostering care of the Presbytery, and I would say, as in all other such cases, that where they cannot be immediately provided with ministers they should be visited by the Presbytery, provided in so far as possible with suitable Elders and regularly organized as congregations. Next morning early, I set out on horseback for Shannonsville, attended by the son of my host, where I hoped to find a conveyance to Napanee, where I had appointed to meet Mr. Wightman at noon, and after preaching there, to proceed to Newburgh in the way, and meet the congregation there. On arriving, however, at Shannonsville, which is a small village, some time elapsed before I could procure a conveyance, and it was half-past two before I got to Napanee. I found, on inquiring, that Mr. Wightman had been there expecting me; but had made no appointment for preaching, (the number of Presbyterians in the place being, I understand, very small,) and had returned home. After a short delay I engaged the team which had brought me from Shannonsville to carry me on to Newburgh, which place, after traversing a beautiful undulating old settled and well cultivated country, when I had expected to find nothing but bush farms and log houses—were reached in safety. I learnt that Mr. Wightman had made an appointment for me to preach at a station 4 miles beyond Newburgh, and that he had gone to advertise them of my non-arrival. He returned shortly after my arrival, and I fulfilled my appointment for the evening, when a good many people were collected, but few of them, as I understood, Presbyterians. The Presbyterian population under Mr. Wightman's charge is scattered over a very wide district, and although considerable as a whole, there are not many members of our Church who can be congregated in one place. Indeed the field is altogether a Missionary one, and one also of more labor than one man could well occupy: and although our esteemed and indefatigable friend has accomplished much, he has felt, I believe, the exertion necessary suitably to overtake the work is more than he is able for. The population in this, as in most of the older settled portions of the Province, is of a very mixed character, the descendants of many who were originally Presbyterians, have connected themselves with other denominations, who in the days in which the Church of Scotland was dead to the spiritual well-being even of her expatriated members, as well as to the salvation of Heathen lands, occupied the ground by her left unprotected and uncared for.

Mr. Wightman kindly proposed to drive me to Fredericksburgh, my next station, and having taken leave of his family, we set out after an early breakfast, and passed through an interesting country to Bath, where I found that due notice had been given of my purpose of preaching there on Sabbath day: as we arrived the mud was just setting off for Fredericksburgh, and to save Mr. Wightman so long a drive, I proceeded forward by that conveyance, and I after a delightful drive along the bay, over an excellent road, arrived at the house of Mr. Anderson, to whom I had been previously introduced on my way from Kingston to Picton. I addressed a meeting in the evening, which was pretty well attended, considering the busy season of the year, and entered at some length into the causes for the disruption and the present position of our Church. I also on this, as on all suitable occasions elsewhere, endeavored to explain the principles of the Sustentation Fund scheme, and to enforce the great importance of it to the interests of our Church. I also took occasion, there and elsewhere, to recommend the circulation of the Missionary Record. On Sabbath forenoon I preached to a considerable congregation, the church being well filled with an attentive audience. I had much gratification in meeting the widow of the late venerated and beloved Pastor of this congregation, who for many years of a long life, at a time when Missionary labour was far more toilsome even than it now is, bore the labour and heat of the day in his Master's service, and was honored and approved in his work by many tokens of the Divine presence, and blessed in his end. The labours of this faithful Minister appear to have been more those of an Evangelist and Missionary than of the stated pastor of a congregation. They embraced a wide district, and there seems to have been no regularly organized Church at any station within the bounds which he visited. My time and means of information were too limited to obtain either extensive or accurate information; but I could not hear of a Kirk Session having been at any time constituted, or even of any Elders having been regularly ordained, or that the Sacrament of the Lord's Supper had been steadily dispensed at any of the stations—a Communion roll kept, or regular discipline exercised. There appeared to me to exist, in so far as I could judge from what I heard, and from what was reported to me, a general adherence among those who professed to be Presbyterians, to the great doctrines of our Church—original sin, the corruption of human nature, and salvation by free grace alone through Christ, along with the supreme headship of Christ in and over his Church; but there seemed also to be a deficiency in their knowledge and appreciation of the principles and of the spirit of true Presbyterianism. A faithful Minister of our Church would, however, I doubt not, find many to rally around him in this neighborhood, and to countenance him in promulgating the truth, and aid in carrying out the principles and the discipline of our Church. After service Mr. Anderson drove me to Bath, 10 miles distant, where I arrived just as the congregation were assembling for Divine service. The place of worship—a room, (I believe in the Mason's Hall,) though not large, was filled, but I believe that a considerable portion of the congregation were not Presbyterians—some Church of England, some Methodist, and others probably of that class but too common alike in the older and in the more recently settled portions of the country, who have been accustomed to attend the preaching of the ministers of various denominations who may visit these localities, and who have no very distinct knowledge or discriminating apprehension of their several doctrines, but who imagine that they fulfil their duty by attending meeting—the attending meeting on the Sabbath—the giving of their presence in the church or meeting house on the Lord's day, being too often the sum and substance of their religion, without thinking that they have much concern with the peculiar views or opinions or doctrines of the preachers. This latitudinarianism is, however, much diminished of late years throughout the country, and if in the apprehension of some there may be more exclusiveness, or even what they may style intolerance, there is decidedly more knowledge, more arguing and more decided principle than formerly. Although Mr. Wightman preaches at Bath once a fortnight, I believe the number of Presbyterians in the place is so small that it cannot be regarded as more than a Missionary station. By the kindness of Dr. Stuart, who

obtained for me a place in the carriage of a person going to Kingston, I was enabled to reach that place, 18 miles distant, the same day, being anxious to see Dr. B. before his departure for Bytown on the following morning. I wished much to have visited one or two places in the neighbourhood of Kingston, on Monday, but found that from the scattered nature of the population, as well as their being much occupied with their harvest operations, that I could not hope to obtain any useful interview even with a few individuals, far less to assemble any number of them together. I therefore abandoned the purpose; from the inquiries however, which I made from various individuals in Kingston, I learnt that there are a considerable number of Presbyterians and the descendants of Presbyterians settled over Wolf's or Long Island, and that they have appointed a committee to correspond with the committee at Kingston; I could not learn that there were any Sabbath Meetings for public worship, but I was informed that there are three Sabbath Schools in different parts of the Island: from this interesting fact I should infer that there must be meetings, although of a more private nature, for reading the word—for prayer and praise; and it is a lamentable fact, that with so many ordained Presbyterian Ministers residing in Kingston, as there have been for some years past—the Presbyterians on this Island, so easily accessible at all times from the city, have but very rarely indeed enjoyed the privilege of a visit from a minister of their own denomination. On Amherst Island, at the entrance of the Bay of Quinte, there is also a very considerable and interesting Presbyterian population, mostly I believe from the north of Ireland; Mr. McDowall late minister at Fredericksburgh visited them. I was told, frequently, and had dispensed the Sacrament of the Lord's Supper there: but since his death they have been utterly neglected. At Portland 10 miles, and Glenburne 8 miles from Kingston, there are also many Presbyterian families, scattered, destitute of the means of grace in connection with their own church, and over whom a minister of the congregation at Kingston might exercise a general oversight. Had time and circumstances permitted, I should have had much satisfaction in visiting these places, and in enquiring more minutely into the circumstances and spiritual condition of our Presbyterian brethren. I trust, however, Dr. Burns may have been enabled to visit this portion of the field.

On a review of my tour, I cannot but reflect with pain, on the great extent of spiritual destitution which exists among the members of our church scattered throughout the district I visited, and the apathy and deadness which, in consequence, is too generally manifest, and which is deeply felt by the really pious and godly persons among them, who know the value of souls. And in the want of missionaries and ministers under which our church labours, I can think of no means by which the spirit of religion can be kept up or revived, except by the regular organization of congregations where circumstances will warrant this, by the Presbytery, and the appointment of an Eldership, with expressly appointed duties, who shall report to the Presbytery, from time to time, along with the visits of a minister or ministers of the bounties deputed by the Presbytery, as need may be or occasion offer, to enquire into the state of the congregations. I have been impressed with the conviction, by my experience on this and a former occasion, that the annual visitation of congregations, by authorized deputies, is most important. This, however, I think, can only be effectually accomplished by Presbyteries within their respective bounds. The plan of Synodical visitation, appears to me to be too cautious, and too expensive, as well as subject to too many difficulties in regard to the details to be frequently repeated. And it seems to me with all deference, that it would be better for the Synod's visitors to be appointed to meet with the presbyteries themselves, and receive their reports, and deal with them on matters concerning the welfare of the church—they, in their turn, reporting to the Synod. I would humbly suggest, also, that the list of queries should be considerably extended, so as to embrace all matters bearing upon, or calculated to exhibit the actual condition of congregations.