

home to my consciousness the importance of the acknowledgment of religion by the civil power, than the failure which commonly marks the more private and partial appointments of this kind. A good deal may be done, no doubt, by the concurrence of various denominations, or by ads of parties, timely consulting together. Still, parties are now so numerous, that only a moiety of the community can be reached in this way, and the deference naturally paid on all sides to a recommendation from a central authority, recognised by the whole public, is, I think, just a good practical confirmation of the position we hold theoretically to be right, that the whole community should, by its appropriate organs, recognise God's ordinances and laws. The habit of our neighbours in the States in appointing annual thanksgivings, has much in it to be commended—the I regard it not as a natural result of the principle of social religion, but rather a good remnant of the old style of things, which their voluntary theory has not yet prevailed to efface.

Let us hope that the authorities in Canada will not be behind public opinion in this matter, which, as developed in various quarters, points so strongly to the duty of a very solemn united recognition of the mercy of God so bountifully manifested in the present—we may almost call it—the late harvest. It has pleased me much to hear from the lips of good religious volunteers, as well as others, so hearty an assent—"I hope he may"—"I am sure it should be"—to the proposal that the Province as such should move together in this matter at the call of the Governor General.

I connected my former reference to the above subject, with some notes of my journeyings—which, without the formality of any missionary appointment, far less any pretensions to anything like Episcopal jurisdiction—have resembled somewhat a Bishop's progress, or that of a superintendent of missions. I have held no confirmations, nor ordained any; but I have had the privilege of taking part in sacramental services, and once and again baptised as many (in one place I think 13) as Bishops have confirmed at a time. May these dear young ones be all baptised with the Spirit, and confirmed with grace. I gave no charge, but I addressed a Presbytery at Gower, the Moderator devolving on me the sermon of the day. And when I remember how many pulpits and manse were set open to me; how many warm hearts and hands greeted us in our tour, I feel as if I should be accounted more insensible than I am to so much kindness, were I not to record my pleasing remembrance of all this Christian fellowship, and such precious seasons of spiritual enjoyment, and I hope, usefulness.

I started from Kemptville, where a large congregation is now mustered daily under Mr. Quin's ministry, at a point which, for many years before, was but an occasional preaching station. A respectable number waited devoutly on the communion, and I was gratified by the success of an experiment which I made on the Tuesday evening following, being the 12th of July, a meeting in what is eminently an Irish district—an Orange one too. It was thought that a week day evening service, announced to be held near the spot of one of those celebrations, would have but a meagre attendance. But though it had been a day of processions, a good auditory came together, and listened with earnestness to the word of life. My visit to the Indian lands, and the Highland congregation, under Mr. Gordon, followed next, though, as I passed along, I preached according to agreement, in Mr. Melville's church, at Spencerville. I thought of the city in the wood as I entered my reverend friend's church and pulpit is a romantic, requested spot. I looked with interest on the graves of the dead in the cemetery around, and I was pleased, week

evening as it was, to see waggons on very brief notice, importing hearers over from distant farms, as well as a good attendance by the villagers near at hand. To the Indian lands I proceeded through the Glengarry district, brought on my way by a respectable farmer, who is quite a Gaius, dwelling on the march line, I believe, of Mr. Gordon's and Mr. McLean's pastoral fields. The Knox students are now so numerous, that I only regretted I could not diverge to see several of our own colleagues, the confines of whose pastorate I just touched in passing. I shall long remember the packed meeting at Indian Land, packed in the best sense which hung on the word day after day during long Gaelic and English services on Saturday, Sabbath, and Monday. While their own much loved pastor preached in Gaelic to a full house inside the church, I addressed a kind of action sermon also to, I think, twelve hundred persons or more in a secluded grassy spot in the bush. It amazed me how those Highland Christians held on continuously during so many hours of religious worship—and after so protracted a sermon on the Sabbath, returned with unabated ardour, and in full muster on Monday. It was there too I baptised so many children. I rather like the plan now gone into at home also, I saw it in Glasgow, of assembling the children born, say during several successful weeks, on one Sabbath, rather than administering the ordinance to one or two, day after day. It induces a minister to go more largely into the subject, and invests its dispensation with more solemnity. Of course no such rule should be pressed, to the exclusion of exceptional cases. I might suggest the query here, whether there is not room for improvement among us generally in the manner of dispensing the Sacrament? Not only baptism is often too perfunctorily administered, but perhaps the Lord's Supper, in certain respects also. I mean—though no advocate for lengthy services—that the more sacred business receives scarcely adequate attention, as compared with its accompaniments. I see some objection to the plan of all communicating at one time, though it is convenient in some respects. But whether one table or more, I would suggest more deliberation in the successive parts of the service than I have generally seen, whether in Scotland or in Canada. "After He had supped," implies that an interval of time should be allowed between the giving of the bread and the cup, sufficient to allow each part of the service to be kept distinct; and it seems proper, that as far as possible, each communicant shall have received the first of the Sacrament symbols before the latter is given to any. Some tact is necessary again, to prevent a total dissociation of the elements. A few words in season uttered solemnly and leisurely during the act of communicating may assist the worshippers better than total silence, though silence for a few moments, perhaps, after giving of both symbols, has an impressive effect. It may be a question, too, whether the lifting of the tokens should not be just as communicants pass to their seats, at any rate it is right it should be done at the moment when it may least distract attention. And elders would do well to see that the bread and cup be passed round without awkward delays, either in its presentation to individual communicants, or in renewing or supplementing the sacred materials.

But, above all, it should be impressed on communicants, that when seated at the Lord's Table, their business with God is so direct, that they should not only guard against the wandering thoughts which militate against edification in any religious services, but even beware of confounding the act of attention to the speaker with the act of worship. Though we protest against worshipping the elements

as Romanists do, yet, like prayer, communicating is worship. And I think every minister must feel disappointed when he perceives the eyes of the communicants fixed on him as becomes the attentive hearer of a sermon, instead of the very posture of the disciple giving token of his serious and spiritual engagement of soul, as one retiring within himself, communing with the Master of the feast, and while not shutting his ears to the words addressed to him by the exhorting pastor, yet only mentally availing himself of these, as an aid in the direct transaction of the soul with God.

As regards Baptism, when I am referring to Sacraments, I would suggest that though the profession is made by both parents, a good deal of consideration is due to the weaker vessel on such occasions. I like the plan, especially if the child be restless, of relieving the male parent of the charge of the little one almost as soon as presented, the mother meanwhile, who has given token of concurrence in presenting it by standing a single moment, then taking the infantile disciple in charge till the moment of administration, when it is fitly resumed by the natural head of both.

It may seem an unimportant observation, but I would like to add more in the remembrance of what I have seen in the old country than here, that while we, with good reason, sprinkle in preference to baptising by immersion, we should be careful not to appear to make less account of the outward sign than is due to it. The remembrance of a case known to me in which the child was scarcely touched with water has made me very particular on this point ever since.

Returning by Prescott Railway through the country, West of Glengarry, I reached Ottawa, and seeing the faces of the brethren at Ottawa and Aylmer, with whom I made appointments of week evening visits to be fulfilled after my Sabbath services at Renfrew and White Lake, I only halted to preach at Bristol, where I was expected by my esteemed pupil Mr. David Wardrope. He had announced me to his flock, and a fair congregation for a harvest day, waited on my ministrations. One of my most laborious, but far from wearisome days was at the places just mentioned, under the ministry of Mr. Simon Fraser, and prospectively (Ikenrow) of Mr. Lochhead. I shall long remember the Sabbath I spent with both, the one long known and valued among his brethren, and the other entering on his charge with many agreeable tokens of acceptance and confidence. Though it was after some interval of time, I shall just mention here my visit to the upper region of the Ottawa, and the scene of Mr. McMeekin's pastoral labours. My remark is common to all these stations, that nothing could well exceed the interest with which the various congregations listened to my sermons, and to the statements which I made touching the Revival in Ireland, Scotland, and Wales.

I join these places together, also, to take the opportunity of expressing my admiration of the scenery of the Ottawa river, whose picturesque character is, I find, but very partially known. It only requires to be known to be appreciated, and I found it the higher up, the more beautiful. Three miles above Pembroke, the river stretches into a noble expanse of water, justly called a lake, and with its islets richly studding it, and the mountains along and beyond the deep river coming thence into the prospect, I think the panorama equal as a whole to anything on the St. Lawrence. The latter river of course exceeds in the great variety of its banks, and the sights of clearances, and agricultural improvement which greet the eye; the Ottawa though finley wooded throughout, admitting less of cultivation on the immediate margin; of its