

29. We likewise miss poor William Snyder's name. He had discontinued travelling. Two reasons might be assigned for this:—First, he failed among the French, on whose conversion his heart was set, and to which work he had been specially designated; and his talents were not quite equal to the English work. Secondly, he began to give evidence of that aberration of mind, which issued in confirmed derangement. His want of success in his chosen work may have contributed to his malady. But he was never otherwise than blameless and pious. His ruling passion appeared in all his mental wanderings. His relatives and acquaintances in the Matilda Country assured the writer, that after he became a confirmed lunatic he used to take his French Bible in his hand, and wait in the coldest days in winter for the appearance of the brigades of *traineaux*, loaded with merchandize from Montreal for the western part of the Upper Province, driven by French Canadians, and when he met them followed them for miles, preaching and enforcing religion as well as his shattered faculties would allow. Such was his character and conduct till God in mercy took him from the evil to come, to enjoy, with an unclouded intellect, the glories of his celestial presence. Mrs. Jacob Ault, of Matilda, a truly pious and hospitable woman, whose husband was a class-leader when the writer labored on the Matilda Circuit, in 1834, was a sister of William Snyder.

30. We find in the catalogue of preachers stationed this year (1809-10) no less than six new names; namely, George McCracken, Joseph Samson, Joseph Scull, Joseph Lockwood, Lansford Whiting, and Squire Streeter, to each of whom we must present our salutations.

31. GEORGE MCCRACKEN, stationed in Quebec, we suspect, from his name, is a Scotchman. We see at once he is an elder.