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SUPPLEMENT
TO
THE FIRST ANNUAL REPORT
OF
THE SOCIETY IN GLASGOW
FOR
PROMOTING THE RELIGIOUS INTERESTS OF SCOTTISH SETTLERS
IN
British North America:
CONTAINING
A REPLY
TO
THE MEMORIAL OF DR. MACCULLOCH,
AND ACCOMPANYING PAPERS.

Price One Shilling.

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GLASGOW,

PRINTED BY ANDREW YOUNG,

AND SOLD BY M. OGLE, AND W. COLLINS, WILSON-STREET
AND W. WHYTE AND CO. EDINBURGH.

1826.

Price One Shilling.

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EXTRACTS FROM MINUTES.

RELIGIOUS INSTITUTION HOUSE,

GLASGOW, 31st August, 1826.

THE Committee of the Society for promoting the moral and religious interests of the Scottish Settlers in British North America, met this day.

Present—Rev. Mr. Clark, Matthew Montgomerie, Richard Kidston, Peter Brown, and Patrick Falconer, Esqrs.

PATRICK FALCONER, ESQ. in the Chair.

Mr. Clark having opened the meeting by prayer, the minutes of last meeting were read.

Read a letter from the Rev. Mr. Burns of Paisley, of yesterday's date, apologizing for his absence from the meeting to-day, and suggesting that the Committee ought, by way of supplement to the Report, to publish an explanation and reply to Dr. Macculloch's Memorial, and subsequent letters that have appeared in print.

The Meeting unanimously agreed with Mr. Burns in the propriety of this measure, and resolved that he (Mr. Burns) be requested to draw up such a statement, and submit the same to the Committee next week, at a special meeting to be called for the purpose of hearing it.

The meeting was closed with prayer by the Rev. Mr. Clark.

GLASGOW, 8th September, 1826.

A special meeting of Committee was this evening held, to hear read the Appendix to the Report, mentioned in the minutes of last meeting, as drawn up by the Rev. Mr. Burns.

Present—Rev. Mr. Burns, Rev. Mr. Smyth, Messrs. Patrick Falconer, Peter Brown, Richard Kidston, and Matthew Montgomerie, Esq.

PETER BROWN, ESQ. in the Chair.

The meeting was opened with prayer by the Rev. Mr. Smyth.

The minutes of the two former meetings were read by the Rev. Mr. Burns.

It was stated by Mr. Burns, that in compliance with the resolution of last meeting, he had drawn up the scroll of a Supplement to the published Report, including observations on the Memorial of Dr. Macculloch, and accompanying papers. The scroll was produced and read; and after some observations on it by the members present, and a few

alterations and additions, it was proposed to publish it under the sanction of the Committee, and in their name. It was also proposed to publish, in the form of an Appendix, the letters and other articles which had appeared at different times in the Newspapers, on both sides of the question, and particularly the correspondence between Dr. Macculloch and Mr. Burns on the subject. But before coming to a definite decision, it was resolved that another meeting of Committee should be called in the course of ten days, when the whole matter would be again submitted to consideration.

Several letters from the Colonies were read, and delayed for consideration to a future meeting.

The meeting was closed with prayer by the Rev. Mr. Burns.

GLASGOW, 18th September, 1826.

The Committee met in the Religious and Charitable Institution House to-day, at One o'clock.

Present—The Rev. Patrick M'Farlan of St. Enoch's, the Rev. John Muir of St. James', the Rev. Matthew Leishman of Govan, the Rev. Robert Burns of Paisley, the Rev. Alex. Beith of the Gaelic Chapel, Hope-street, Messrs. Patrick Falconer, Matthew Montgomerie, Richard Kidston, Allan Fullarton, David Ferguson, and Peter Brown.

PATRICK FALCONER, ESQ. in the Chair.

The meeting was opened with prayer by the Rev. Mr. Leishman.

Letters of apology for absence were read from the Rev. Messrs. Marshall and Clark.

The minutes of last meeting were read by the Rev. Mr. Burns. Thereafter the copy of the proposed Supplement to the Report was read at length, when, after deliberation, it was unanimously resolved in terms of the former minute;—and the Secretaries were instructed to superintend the publication—of which a thousand copies were ordered to be thrown off.

It was moved by the Rev. Mr. M'Farlan of St. Enoch's, and unanimously resolved, that the cordial thanks of the Directors be presented to the Rev. Mr. Burns, for the great attention he has paid to this important matter;—which was done accordingly.

The meeting was closed with prayer by the Rev. Mr. Muir.

Extracted from the Minutes, by

DAVID NASMITH.

SUPPLEMENT.

THE circumstance of the publication of a Memorial, addressed to the Society, by Dr. Macculloch, President of the Pictou Academy, Nova Scotia, renders it necessary for the Directors to lay before the public, a supplementary view of their principles and proceedings, in order that the statements of the first Report may be vindicated, and the charges brought against the Society in certain quarters, repelled.

It was the earnest wish of the Directors to obtain information, from every quarter, relative to the religious state of the Colonies; and with this view the address and regulations were extensively circulated. From several of the ministers of the Synod of Nova Scotia, they had received, as they have since received, communications of a friendly and encouraging character; and when Dr. Macculloch arrived in this country about the beginning of Spring last, they naturally expected from him some important information; and it would have given them great pleasure to have been favoured by him with an early interview. The Directors were not aware that he had brought with him a Memorial expressly inscribed to them, and bearing date so early as Aug. 1825, and subscribed by himself and four of his brethren, and that this Memorial was designed both to give information, and to guide the Society in its future proceedings. It would have been of the greatest importance to the Directors to have been put in possession of that paper so soon as it reached this country, and particularly previous to the general Meeting, and the publication of the Report. Dr. M. however, was of a different opinion. He kept at a distance

from all communication with the Committee, and did not lay before them the papers in question till after the general Meeting, when the interim Regulations of the Society having assumed the character of *standing laws*, any material change on the constitution and plan of the Society becomes far more difficult than it would have previously been. Had it been the design of Dr. M. to furnish the Directors with information, he would have sought an early opportunity of doing so, and, upon this principle, the delay in furnishing it is altogether unaccountable.

Still, it gave the Directors great pleasure to hold a conference with Dr. M.; and when, in the beginning of May, he called on one of the Directors, and expressed his wishes on this subject, a *special meeting* was immediately summoned. At this meeting the Memorial was for the first time produced, and read at length, and made the subject of discussion. An adjourned meeting was held on the 16th of May, when a Sub-committee of the Directors was chosen to examine the papers more fully, and to report their opinion to the Directors. The papers in question were minutely examined by the Sub-committee, and their opinion having been reported to the Directors on the 1st of June, was engrossed in their minutes in the following terms:—

“The Committee, having heard the Report of the Sub-committee appointed at the meeting held 16th May, and having fully deliberated on the Memorial presented to them by Dr. Macculloch, came unanimously to the resolution, that they see no reason why the original constitution of the Society should in any respect be altered. At the same time, the Committee unanimously resolved that it is not their wish to interfere in any way with those ministers who have already been settled by the Presbyterians in Nova Scotia, but simply to send Ministers to people who are destitute altogether of religious ordinances. They further agree, that the Rev. Mr. Beith be instructed to transmit to the Rev. Dr. Macculloch a copy of this resolution.”

From this short statement of the procedure which was held on the Memorial, it is plain that the Directors have

given to it a very patient attention—that they have treated it with every mark of respect which it could claim—and that they have adopted the only line of procedure in regard to it which they *could* adopt, consistently with the *existence* of the Society on its present constitution.

The Directors were all along at a loss to know what was the *specific object* of Dr. M. and of the Memorial which he laid before them; and they repeatedly urged him to state explicitly the plan which he proposed, or the suggestions which he would be pleased to make to them. This he declined doing; and when at last the question was put to him, whether it was his opinion that the Synod of Nova Scotia was competent to supply the spiritual wants, not of Nova Scotia alone, *but of the whole of the British Colonies in North America*, and whether this was their intention? he replied readily in the affirmative;—thus leaving it to the Committee to draw the necessary inference, that unless the Society became an Auxiliary, in regard to funds, to the Synod of Nova Scotia exclusively, it would be better for it to retire wholly from the field. This indeed is pretty evident from the following passage towards the close of the Memorial:—“It occurs to us, that if you were to effect a union of the Presbyterian clergymen of evangelical sentiments, who are already in these Colonies, and then to assist them in such measures as might enable the Church under their inspection to derive, from its own resources, a succession of instructors, you would concentrate, upon the propagation of the Gospel, that energy of its colonial friends, which, according to your present plan, will probably be wasted in unhallowed contentions.”

Another point which was strongly pressed on Dr. M. at the interviews which were held with him, was, that he would state fully and explicitly *any errors in point of fact*, which may have crept into the published report of the Society, in order that a supplement might be drawn up with the view of preventing any injury which might otherwise be done. This after repeated entreaty he agreed to do; but not one of the errata which are now noticed in the printed work, were *then* adverted to, although each of the cases was re-

viewed in order; and the whole force of his objections to the Report resolved itself into a sentiment of this kind,—that the tendency of such a Society as ours, is to lead the Colonists to seek other sources of supply than those furnished them already by the Synod of Nova Scotia and the College at Pictou; and that, in one or two instances, it had thus prevented them from obtaining faithful ministers from these quarters. The Directors did not consider the evidence brought forward on this topic at all satisfactory; and they are now more than ever convinced of the futility of the objection, from *two facts* condescended on in the published papers of Dr. Macculloch. The *first* is, that a Society has actually been formed, a few years ago, within the limits of the *Synod of Nova Scotia itself*, whose avowed object it is to supply the inhabitants with ministers, either “from Pictou, or from any denomination of Presbyterians in Scotland,” as circumstances may dictate.* The *second* is, that some years ago, Dr. Macgregor, the oldest minister at Pictou, and a man justly venerated for his piety and his truly apostolic labours among the Colonists, wrote to some ministers of the Church of Scotland in the North, entreating them to *send out preachers or ministers*, particularly to the emigrants from the Highlands and Islands.† These facts prove beyond doubt that in the opinion of members of the Synod of Nova Scotia itself, there is *necessity* for additional aid, and that no such evils were anticipated by them as likely to result from the measure of sending ministers *even from the Established Church of Scotland*. That the Colonists do in many instances *require help*, in order to provide themselves with pastors, is beyond all question; and that a Society may be usefully formed in this country to afford them that help, is surely as fair and reasonable, as that Societies should be formed amongst us to send ministers to the Highlands, or to Ireland, or to the Continent, or to the Heathen, or to the Jews. That the bounty of the public *may* be abused by the Colonists is true; but may it not be alike abused in one or in all of the other

* Memorial, p. 57.

† Ibid.

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* Memorial, p. 57.

† Ibid.

cases also? The fear of its being so abused is a very good reason for great caution and due inquiry in the Directors of all such Societies; but it is surely no argument in favour of their entire abolition. That institutions for training up *native preachers* in the Colonies, should be encouraged, is most readily granted; and on this principle all the Missionary Societies are acting; while it never occurred to *them*, that all supplies from the mother country should be *instantly withdrawn*; nor do the Missionaries already settled amongst the heathen complain that additional labourers are, from time to time, sent out from Great Britain, and that too by Societies of different denominations. It is just the reverse.

Never did our Society contemplate the idea of *superseding* or of *excluding* those labourers who are already stationed in the Colonial vineyard, and not a few of whom have, with patience and with great credit to themselves, as well as benefit to the Colonists, “borne the burden and heat of the day.” We felt grateful for their exertions, and we wished rather to strengthen their hands. Nor did it ever occur to us, that *they* again would assert an exclusive occupancy of the field, or would throw any obstacles in the way of *any denomination* exerting themselves a little in the culture of that field. We are not aware of any charter of monopoly that has been granted in favour of any one class of professing Christians in the Colonies more than another; and although the Synod of the United Secession Church in *this* country had formed, in connexion with their body, a *Mission Committee* for the Colonies, and had resolved to send out licentiates of their own exclusively, this would never have occasioned any umbrage on our part; nor could it have been held as any proof either of an illiberal or of an exclusive spirit. The Secession Church has formed such a Committee in regard to the *Highlands* and *Islands* of Scotland; and although the Established Clergy have certainly had the claim of long *preoccupancy* of that field, and have individually their *distinct parishes* constitutionally allotted to them, it would be held up as very bigotted and illiberal in *them* to attempt to rear a *barrier act* of exclusion against all others; and certainly *this Society* would be the last to harmonize with such

a measure. Our views and feelings regarding the extent of the field which the Colonies present, and the necessity of co-operation in it from all denominations of Christians will appear from the following statements, which form the concluding part of our first Report:—"We disavow all ideas of sectarianism, and the spirit of monopoly we cherish not. We desire to look with kind good-will on all the truly judicious and pious labourers in the vast field of Colonial territory. As yet we happen to be the only Institution in Scotland, which has publicly taken up the cause of the neglected emigrants, but we hope not long to possess the exclusive occupancy of the field; and to all other Associations for the same great purpose, whether affiliated strictly with us, or acting on independent principles, we would say, in the spirit of brotherly love—"Grace and peace be multiplied on them all!"

"The *grand difficulty* we anticipate will be, *the want of labourers* suitable for such a vast field. "The harvest truly is plenteous, but the labourers are few." "Lift up your eyes and see! the fields are already white unto the harvest." To the students and preachers of the Establishment, and particularly those having the Gaelic language, we look with peculiar interest. We invite their serious attention to the vast and truly interesting field which the Colonies present. Offers of service for a limited period we would most gladly invite; and to those who consecrate their talents to this cause, we promise, not perhaps the amplest remuneration in the gold and silver of this world, but a far higher recompense, in the blessings of thousands ready to perish.

"But the vast field will require a far greater number of labourers than the resources of any one Christian community will be able to furnish; and the different departments of the great community of *the Protestant Church, in its widest and most catholic sense*, must be put into requisition. Nor can your Committee look with any other feelings than those of reciprocal good-will, on the rising prosperity of the College at Fredericton, *the Academy at Pictou*, and the Canadian and Newfoundland schools. Nor should the useful labours of private individuals, such as those of Mr. Walter Johnston,

in Prince Edward's Island, be deemed unworthy of marked approbation. The scene of labour is vast, and between the herdsmen of Abraham and those of Lot there need be no cause of discord or animosity. "And Abraham said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Gen. xiii. 8, 9. The mere circumstance of separate fields of operation is not at variance with unity of spirit in the grand object which all aim at. The cause is one; nor indeed do we despair, that, sooner or later, *the distinction of names may be done away*, and one sacred band of concord unite together the whole family of the children of Zion. In the meantime, the duty of every member of the Christian Church is to pray for its prosperity, and to watch its progress. "Walk about Zion, and go round about, tell the towers thereof, consider ye her palaces, and mark her bulwarks; that ye may tell it to the generation following: for this God shall be our God for ever and ever, he will be our guide even unto death."*

But it is asked, How do these views and sentiments harmonize with the *restrictive character* under which we propose to act? The question, as to a *general* basis, or a *restrictive* one,—as to whether the Society should embrace all denominations of Christians, or limit itself to the members of the Established Church,—occupied a large portion of the serious thoughts of its founders; and it has from time to time come, in various shapes, under the notice of the Directors. The reasons which weighed ultimately in favour of a limited and more definite range, than that usually adopted by Societies of a religious character, were the following.

In the *first* place, a very large proportion of the Colonists, and more particularly of the *later emigrants* from the Highlands and Islands, belong to the Established Church, and from early habits, as well as from principle, feel a more

* Report, pp. 31, 32.

cordial attachment to it than to any other denomination of Christians. Dr. Macgregor was perfectly aware of this when he addressed letters to the ministers of the Establishment in the North, that licentiates of the Church might be sent out by them; and several of the petitions which have been transmitted to the Society expressly declare the decided sentiments of the petitioners on this head.

In the *second* place, there are in the Colonies a very considerable number of Congregations in connexion with the Church of Scotland, which are uniformly in the habit of sending to Scotland for their ministers. The Synod of Nova Scotia, although it wished most earnestly to comprehend *all* the Presbyterian ministers in Nova Scotia and New Brunswick within its range, has by no means accomplished this in point of fact. The church of St. Matthew's at Halifax; and the churches at Cornwallis, at St. John and St. Andrews, New Brunswick, never were connected with the Synod; and the second congregation at Halifax, presently under the ministry of Mr. Martin, was formerly in connexion with the Synod, but has lately broken off its connexion, and chosen a minister of the Established Church; and this too before our Society was heard of in Nova Scotia, or even contemplated at home. To this enumeration we might add, two congregations at least in Pictou; and if we are not misinformed, one at Antigonish, lately under the care of Mr. Munro. In the other Provinces, the number of Scottish churches on the same plan, is about *twelve*. Now, it did appear desirable that a Society in connexion with the Established Church should be formed, with which these congregations might, as they saw cause, correspond from time to time, for the purpose of obtaining Clergymen from the mother country. Hitherto such correspondences have been carried on by individuals in this country, acting without concert or co-operation; and the Colonists were frequently at a loss to know the proper quarter to which application might be made with the best prospect of success. That in the progress of things even *these* churches may come to be supplied with native clergymen from Pictou, or some other Colonial establishment, is not unlikely; but that time

is not yet come, and an attempt to *compel* their congregations to be, in all cases, satisfied with such, would certainly not tend either to promote union, or to advance the best interests of religion among the people.

In the *last* place, another reason which weighed with the friends of the Society was, the strong impression that *public aid* was more likely to be given to congregations in connexion with the Establishment. That such aid was highly necessary appeared from the incontrovertible fact, that emigrants in general are wholly unable to provide themselves with the means of public instruction, and that even after they have been resident in the country for years, their circumstances are seldom so affluent as to enable them to defray the whole expense of a church establishment. Had the Government at home been disposed to overlook the distinction between Presbyterians of the Establishment and of the Secession, and to extend its aid indiscriminately to both, this reason would have had less weight, but as that is far from being the case, and as public aid was not likely to be given *at all*, unless it was dispensed in this peculiar channel, it appeared desirable that such aid should flow through the medium of a publicly accredited Society, having the confidence of the Established Church, and acting under the patronage of the Governor-General of the Provinces.

Other reasons,—such, for instance, as a regard to *unity* of plan and operation,—no doubt had some influence in the formation of the Society on its present basis; but it is not necessary to give a more minute specification. *Certain it is*, that the wish to *set aside other duly accredited labourers*, or to interfere with them in any way, so as limit or injure their operations, was *not* one of the reasons, and such an idea was never thrown out by any one of the keenest adherents to the restrictive principle. Nor did we suppose that there would be any greater difficulty in Christians of different denominations “dwelling together in unity” *in the Colonies* than *at home*. The distinctions amongst them are substantially the same in the one case as in the other; and in exact proportion as these distinctions disappear, so will the desirable era of *complete union* be hastened on. Other denominations, whe-

ther Presbyterians or not, were perfectly at liberty to form associations for the supply of their members with the means of instruction, and it did not and does not appear a good reason for laying a prohibitory interdict upon this Society, that it belongs to the National Establishment of Scotland.

Such is a plain statement of the principles on which our Society was organized, and we claim for it the same candid and impartial judgment which we most willingly extend to the plans of procedure adopted by all other denominations of Christians. We do not understand that narrowness of mind which would appropriate to itself whole Continents and extensive Provinces, with their widely diversified inhabitants. Dr. Macculloch and his brethren seem to forget, that in the Canadas there is a Presbyterian church *totally distinct* from that of Nova Scotia, and equally well entitled to exclude *them* and *us*. Have *its* members attempted to do so? We apprehend too, that if priority of claim or of occupancy is to determine a question of this kind, the Roman Pontiff may very fairly remind us all, that long before either the Establishment or the Secession were heard of, *he* had made such liberal arrangements in favour of the New World, as would for ever have superseded all heretical interference.

HAVING made these remarks explanatory of the *principles* of our Society, the Directors would now offer a few observations on the charges which Dr. Macculloch has been pleased to bring publicly forward against the accuracy of our printed Report.

That a Society which has to do with objects at a great distance, and information relative to which can only be obtained through the medium of testimony, should, in the infancy of its course, be exposed to the danger of mistakes from partial or erroneous communications, is nothing more than what has often happened in the annals of religious Institutions, and it may naturally be expected in the ordinary course of human affairs. Had the author of the Memorial and Appendix been in the least degree anxious to befriend

the Institution, or to benefit it by his local information, he would have embraced an early opportunity of doing so. At all events, he would have acceded to the wishes of the Directors, and communicated to them, in the first instance, the observations which occurred to him on the reading of the Report, in place of bringing them at once, and without the *most distant hint* of his intention to do so, before the tribunal of the public. In this case, they would have felt grateful to him, as to a friend whose admonitions and reproofs would have been as an "excellent oil." The statements of the Report, nevertheless, are still open to review; and the Directors can have no other wish than to obtain, *from any quarter*, the most full and the most accurate intelligence.

The Memorial, with its accompanying papers, contains a great deal of important information, which the Directors highly prize, and of which they have resolved duly to avail themselves; but when Dr. M. brings forward his statements relative to the petitions which have been addressed to the Society, and gives to them what, in most cases, nearly amounts to a flat contradiction, we beg just to tell him that *his* averments and those of our correspondents stand exactly upon the same footing, and must be verified or disproved by evidence distinct from both. He treats with contempt the *small number* of applications, as if *fifteen* urgent appeals from the different Provinces, and one of these for *seven* ministers, did not present a very fair *specimen* at least of the state of our fellow-countrymen abroad, as deserving and demanding the sympathy of christians. Indeed, the apparent tendency of the Appendix to the Memorial is, to impress the public with a belief that there is *no need whatever* for any exertions in behalf of the Colonists; for if it be true that throughout the whole of Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton, there be not more than "fifty thousand Presbyterians, and these supplied with *forty* ministers,"* certainly a "*strong case*" has not been made out. But the *people themselves* give a very different account of

* Appendix to Memorial, p. 33.

their situation; and we see no reason as yet to charge them with falsehood. *They* had no other object in sending to us such appeals than to obtain some supply for their spiritual wants;—wants, which must have been known to others, but left unremedied by them.

The whole of the Canada cases are passed over by Dr. M. not because he holds them to be correct in their statements, but merely because he "*knows little of them.*" We know nothing more of them than appears in the petitions themselves, aided no doubt by the testimony of those ministers and laymen by whom they have been transmitted, or who have had it in their power from local knowledge to estimate their weight. The number has been considerably increased since the Report was published, and the Directors have to regret that the state of their funds puts it out of their power to offer any very effectual aid.

We shall now go over in order the cases which have been impugned by Dr. M. either as incorrect or as inapplicable. In regard to the *first* case—that of Richibucto—the Report states that "the settlers have begun to build a church, and expect very soon to be able to make offers of support for a minister." Dr. M. gives us the intelligence of their having actually chosen a minister from the Pictou Academy, with a salary of £200 a-year. Does he think that this information will disconcert and perplex us? He is most grievously mistaken. We rejoice that it is so. The statement of our Report is just confirmed by it the more; and *here* is one instance at least in which the interference of our Society, so far from preventing the people from obtaining a minister for themselves, seems rather to have hastened them on. Mr. M'Lean is now ordained at Richibucto, and he has our very best wishes for his comfort and ministerial usefulness.

The *second* case is that of Dartmouth, and the adjacent districts of Halifax; and this case Dr. M. has, in his Memorial, and in some of his later publications, treated with peculiar contempt. We can only say, by way of reply, first, that we had before us the letter which transmitted the petition, and which is signed by the Rev.

John Martin at Halifax, whose opportunities of information must be at least as good as those of Dr. M., and he calls the attention of the Committee to it "as a most urgent case, and *requiring immediate notice.*" Secondly, we have the testimony of the Rev. John Sprott of Windsor, N. S., and a member of Dr. M.'s own body, to whom, when in this country a few weeks ago, the Report was shewn, and his remark upon the margin is in these words, "*Correct, and entitled to affectionate regard.*" Thirdly, we had the local knowledge of *Mr. Richard Kidston*, one of the Directors, and to whom Dr. M. is pleased to refer us. Lastly, we have the concession of Dr. M. himself, who, after *attempting to throw discredit on the statement*, acknowledges that "still, a faithful Missionary might, in Dartmouth and Preston, be the means of incalculable good."* We need say no more; and after all that has been said to the contrary, we still hold to our opinion, that the appeal of these Settlers is "both eloquent and affecting." No man who has *read* it will question that it is both the one and the other. †

With regard to the *third* case—that of Horton—we are quite aware that there are *comparatively* few Presbyterians in that place, and that the great mass of the population are Baptists and Methodists. But does Dr. M. venture to deny that the Presbyterians, *whatever their number be*, have contrived to erect a neat and commodious church, capable of containing 500 sitters? that they have been supplied with sermon once in six weeks by Mr. Forsyth, Minister of the Scotch Church at Cornwallis? and that the sphere of usefulness in the district is represented by him and others as extensive and promising? We give credit to Mr. Forsyth, and will continue to do so notwithstanding all that Dr. M. may say to the contrary; and we have only to add, that

* Appendix to Memorial, p. 46.

† The greater part of it is inserted in the Report, pp. 18, 19; and the whole of it was published in the Edinburgh Christian Instructor of October 1825.

since the publication of the Report, the people of Horton have given a pretty fair evidence of their wishes on the subject by the transmission of a regular bond for £50 currency per annum.

The case of Mr. M'Kenzie at Pictou, which comes next in order, did not appear to the Committee to be one in which they could directly interfere in the way of pecuniary grant; and yet it seemed so important as to require notice. Accordingly, it was resolved to submit the whole circumstances of it to the local Governor, *that if he saw meet*, public aid might be extended to enable the Highlanders of that Congregation to liquidate the debt upon their church, and to support their minister. Although Pictou be literally the head quarters of the Presbyterians belonging to the Synod of Nova Scotia, we had no reason to think that there was not room also for at least *one* minister of the Established Church of Scotland; and we considered it as the safest plan of procedure to submit the matter to Sir James Kempt, who would make the requisite inquiries. If matters shall turn out to be as Dr. M. represents, the measures of Government will of course be regulated accordingly.—By an unfortunate typographical error, not discovered till the Report was thrown off, Mr. M'Kenzie is stated to have been "*ten*" years in the Province, in place of "*two*," as stated in the original manuscript copy.

The whole of the Pictou cases were submitted to a select Committee, consisting of *Mr. Montgomerie*, *Mr. Richard Kidston*, and *Mr. William Newcomb*, a gentleman who, although not a member of the Committee, was requested to give his assistance, as being well acquainted with the local circumstances of the district. To Mr. Kidston, Dr. M. has repeatedly directed us for information. Had he read the Report with the slightest attention, he would have found that we had taken this precaution long before it was suggested by him; and the resolutions in regard to the several cases were adopted in compliance with the report of the select Committee, which is contained in the following letter to one of the Secretaries:—

Copy letter, Mr. Montgomerie to the Rev. Mr. Burns, Paisley.

“GLASGOW, 24th Feb. 1826.—At the Monthly meeting yesterday, of the Canadian Society, the enclosed letters, amongst others, were read, and left with Mr. Richard Kidston, and myself, to get some information anent the parties, from a Mr. Newcomb, who is in town, from Pictou, and with whom Mr. Kidston is intimate.—We accordingly met to-day, with Mr. Newcomb, and from what passed, the Society are entitled to think favourably of the parties applying from Ramsheg and Lochaber, to the extent resolved upon by the Managers; *viz.* that if the parties severally complete places of worship, and are prepared with a satisfactory bond of caution, for the stipend respectively mentioned by them; and if the Government will make a yearly payment to each, that then the Society may with propriety interfere, for a limited period, and to a limited extent.

“The third case, that of Earleton, Mr. Newcomb does not otherwise know, except by believing that it is a settlement, usually known by the appellation, Dalhousie Mount. It is too poor, in his estimation, to support a Preacher; all that can be thought of is a Catechist. You will know how to speak of the views of the Society, on the subject of a Catechist.

“With this information, I was requested to forward these letters to you, that you might answer them. If any other information is wanted, which I can command, I will be glad to hear from you.”

“In adopting,” says the Report, page 26, “these resolutions, the Committee have been ably assisted by the local knowledge of Mr. Richard Kidston and Mr. Newcomb, who are well acquainted with most of the parties concerned, and whose opinion has been held by the Committee in deserved esteem.”

“The settlement of *Lochaber*,” says Mr. M’Kenzie, “consists almost entirely of Highlanders, who, since they first pitched their tents in the woods, *have never heard the word of*

truth preached in their own mountain tongue,—that only which they understand.” We believe upon his testimony also, that they are perfectly able to offer a respectable sum for the support of a Gaelic minister; and it was on this conviction, that the same offer was made to them, and to the people at Ramsheg, as in the case of Dartmouth and Preston. It has not yet been accepted; and in the meantime, we have learned, that the *Rev. Hugh Ross* has been lately ordained at Earlton, and the adjacent settlements, by the Presbytery of Nova Scotia. We take it for granted, that he understands the Gaelic language; and here again, we feel gratified, in finding another instance in which the offers of our Society have *not* prevented the Colonists from providing themselves with ministers from other quarters. The *third* Pictou case, needed not to occupy Dr. M. so long; seeing our report has expressly said of it, that “in all its circumstances, it has been considered” by the Directors “*as incompetent*,” p. 26.

The quotations from the *fourth*, or Ramsheg petition, relative to the efforts of “James Stevenson,” in bringing over the Highlanders of that place, to connect themselves with the Society, in the shape of petitioners; and upon which, Dr. M. has dwelt at great length, as illustrative of the state of sentiment and opinion, regarding the Pictou Academy;—we thought it very useless to publish in our report, because these statements go no farther than to prove, that among the Gaelic people at Ramsheg, there was one party who inclined to seek their supplies of ministers from Pictou, and who had spread reports unfavourable to the Established Church of Scotland, while the larger party were friendly to the Establishment; and, accordingly, sent over the petition, with the offer of £60 currency, per annum. We see no evil that can result from a competition of claims, and we do not wonder, that a settlement of Highlanders should give the preference to a minister from the mother country, who can speak to them in their mother tongue; if it be true, as is stated in a letter from the Rev. Donald Frazer of St. John’s, that “the Synod of Nova Scotia, have, in *two* instances,” (Merigomish and St. Mary’s, N. S.)

“fixed upon these poor unfortunate people, ministers of their own connexion, who understand not one word of Gaelic.”

The state of *Cape Breton*, and *Prince Edward's Island*, were fully set before the Committee, by Mr. M'Donell, by Mr. Walter Johnston, and Mr. M'Lennan; and the combined accounts of these Gentlemen, who all *spoke from local knowledge*, went to prove, beyond the possibility of doubt, that there was in these Islands, *great need* of additional exertion, and ample room for the operations of this Society, *along with* those of the Synod of Nova Scotia, even supposing them to have been far more extensive than they seem to have been. The testimony of the last of these Gentlemen, we have pretty fully detailed in his letter to the Edinburgh Bible Society, published in their last report, and which we think it of importance to insert:—

Extract of a Letter from the Rev. Mr. M'Lennan.

“In both provinces, a great proportion of the settlers are Roman Catholics. In Prince Edward's Island nearly the one-half; and in Cape Breton, in which I am not so well acquainted, I should think almost two-thirds; the number of the Protestants in the former, being, as the Attorney-General of the Island informed me, about 18,000 or 19,000.

“There are ten clergymen of various denominations, viz. 3 Antiburghers, 3 Methodists, 2 of the Church of England, (which alone is here supported by the Government,) 1 Baptist, and myself, being the only one of the Church of Scotland.

“In some places where clergymen are settled, a great part of the people can reap no benefit whatever from their ministrations, *all that I have mentioned having not a word of Gaelic except the Baptist preacher*; and the great bulk of the people being poor illiterate Highlanders, or their immediate descendants, and consequently almost entire strangers to the English language.

“In other places where the ordinances of religion are dispensed, the great majority of the people do not attend, even though they understand English; that is, where the

preacher does not happen to be of the same views, or to hold the same religious opinions with themselves.

“There are many places so scattered, and so thinly inhabited, as to be unable to support a clergyman of any description; and in such a case as this, which frequently occurs, the settlers are altogether destitute of religious instruction; so that although it might be supposed, that the number of ministers we have among us would be nearly adequate at an average to the population, yet the truth is, that the one-half of the people derive almost as little benefit from them as if there were none at all.

“In Cape Breton again, they are infinitely worse. In this unfortunate island, *there is no minister at all of any kind*, except some itinerant comes now and then in their way—and that happens very seldom—although the Protestant part of the population amounts at least to five or six thousand. These are divided from one another, here and there, in small settlements, by large lakes, mountains, forests. Here, in course of my travelling through the island, I met with many persons grown up to be men and women, who never saw the face of a *clergyman* before. Multitudes even of adults were unbaptized; and thousands, to whom the sacred rite had been administered, sunk in the most deplorable insensibility, and in the grossest ignorance. There are few here, generally speaking, who can read at all. The Bible in several sequestered spots in the woods is totally unknown, and the Sabbath day utterly forgotten. In the south east of the island, I visited a small settlement from the north of England; and the people there—that is those with whom I had any conversation—I found ten times more ignorant than the poor Highlanders themselves, and also more unconcerned about the things pertaining to their peace. It is truly affecting to any serious mind, to travel through many parts of this vast island on the Sabbath day, to witness so little even of outward respect paid to that sacred institution, but the great mass engaged in silly amusements, in their daily pursuits, or, what is worse, in open dissipation and profanity. Yet even in Cape Breton it was pleasing to see, that the Lord had not left himself without

a witness: for here my brother traveller and I met with some humble sincere inquirers after the truth. It is the practice of these to read the Scriptures on the Lord's day, to as many as choose to assemble to hear them, to sing the praises of their Maker, and to offer up their supplications together at the throne of mercy. We marked the greatest difference on those who were under the ministry of faithful and zealous men before leaving their native country. The impressions that were then produced, in many cases, remained unimpaired; and proved themselves genuine by the fruits which followed them: while those who were strangers to religion before leaving their native land, on their arrival in America, either throw off every restraint, and give full scope to their corrupt desires; or else, if they take any thought at all about their souls, become wild enthusiasts and fanatics.

“I trust that the Christian public will manifest a more lively interest in the spiritual welfare of the poor settlers of North America, who are perishing for lack of knowledge, than they have hitherto done, and use their utmost efforts, under the blessing of Divine Providence, to instruct, enlighten, and save them.”

“Would Horton,” asks Dr. Macculloch, “would Newport, would Ramsheg, would the settlements of Cape Breton, be now destitute of religious ordinances, but for the alluring prospects which your Committee have presented to the provinces?” We beg to know how it is that these places *were so long overlooked* by the Synod of Nova Scotia? what measures were in progress for their supply? and whence is it that the only ministers who seem to have been doing any thing for them, were ministers of the Church of Scotland? and what inducement can the Colonists have to apply to the Society, rather than to Pictou, when it is incontrovertible, that a minister *from this country*, will cost them a great deal more money than one born and brought up amongst themselves? Does this Society hold out encouragement to any of the Colonies to expect *gratuitous supply*? One of its standing regulations is the following: —“The design of this Society being to assist British Set-

tlers in the Colonies, to provide themselves with the means of religious improvement, the Society shall not grant pecuniary aid, except there shall be first an application from the Settlers themselves, or on their behalf, accompanied with an engagement on their part to such an extent as, in the peculiar circumstances of each case, may appear necessary to a majority of the Directors."

Surely it will not be said, that *in no case* should aid be given; and in no case as yet, have the Directors offered their assistance, except where the Settlers had previously shewn their willingness to co-operate in their own behalf, to the best of their ability. It is the intention of the Society to form Committees of correspondence, in different Stations in the provinces, for the purpose of obtaining accurate information as to the circumstances of the people, and this has been to a certain extent acted on. No Society can lay claim to infallibility; and if our correspondents can be convicted of having, *in any one instance*, imposed on us by imperfect or false information, good care shall be taken that they shall not do it a second time.

The Memorial and accompanying papers, are held *in rentis* by the Directors, and the statements which they contain, will become the subjects of future communication with the Colonies. In the meantime, we shall call the attention of the public, to one or two additional specimens of the kind of claims, which our colonized brethren in America are making upon our Christian and patriotic sympathy; and to some other documents which will go far to substantiate, beyond all doubt, the leading statements in our Report formerly published.

A P P E N D I X.

No. I.

*Petition from Botsford, N. B. opposite Prince Edward's
Island.*

To the Rev. DR. SCOTT of Greenock, and the Rev. ROBERT BURNS of Paisley,—The Petition of the Scottish Settlers and others, in the Township of Botsford, humbly sheweth,

THAT, as there never was any resident Minister here, and as your Petitioners are very desirous of having a Minister of the Gospel settled among them, but as their circumstances are such that they are not able to pay the full salary of a Minister, yet they rejoice to hear that there is a Society established in the mother Country for the express purpose of promoting the religious interests of the Scottish Settlers and others, in British North America; and as your petitioners are mostly emigrants, and of indigent circumstances, yet they are very willing to contribute as much as is in their power.

Therefore, may it please the Rev. Dr. Scott, and the Rev. Robert Burns, to honour them with your advice, and recommend your petitioners to the serious attention of your Society, that they may have a Minister of the Gospel, and your petitioners will ever pray.

Botsford, 15th Feb. 1826.

The above Petition is signed by 52 names, and attested by Thomas Wood and Andrew Murray, and accompanied also by the following letter to the Rev. Dr. Scott:—

Rev. Sir,—We were desired by the Meeting that framed and signed the enclosed Petition, to forward it to you and the Rev. Robert Burns of Paisley, and we likewise inform you of some particulars of the people and place. The women and children belonging to the signers of this Petition, exclusive of any whose names appear, amount to about 150. There still remain about 12 families, who seem to be a little inclined to either the Methodists, or New Light Baptists, but who have made no open profession to any. They are like ourselves wandering like lost sheep without a shepherd. There have been a few visits by ministers of the Secession, *but none for these two years.*—As for us, who wish nothing so much as the advancement of the kingdom of God through the Gospel of Jesus Christ, we rejoice in the progress of truth, and cease not to offer up fervent prayers that the tidings of salvation may be known through all the earth, and that those who propagate the means for this purpose may be blessed for ever. With these sentiments, we have the happiness to be, with respect and gratitude,

Rev. Sir,

Your very humble and obedient Servants,

THOMAS WOOD,
ANDREW MURRAY.

No. II.

Petition from Merigomish, N. S.

To the Honourable the Committee of Directors, and Society in connexion with the Established Church of Scotland, for Promoting the Religious Interests of Scottish Settlers in British North America, established at Glasgow, on the 15th April, 1825.—The Memorial and Petition of the Inhabitants of the East River of Merigomish, most humbly sheweth,

THAT your Honour's Memorialists, are inhabitants of the East River of Merigomish, District of Pictou, County of Halifax, Province of Nova Scotia, who labour under great disadvantages for the want of a Clergyman of the Established Church of Scotland, who would officiate in both Languages.

How true it is, that nothing tends more to refresh, to comfort, and strengthen the heart, than to hear of the progress of the glorious Gospel. In witnessing such examples of love, zeal, and generosity, as your Society exhibits to us, who live in this wilderness, Praise in the highest, Praise be to Jesus Christ, who hath bestowed the influence of his adorable grace upon you, that his name may be hallowed, that his Kingdom may come; from the ardent spirit of piety, of zeal and generosity, that breathes in your Society, proves to us, that you do evidence your faith by your works; considering yourselves but as stewards who must soon give an account of your stewardship, and be accepted of the Father, through the alone merits of the Son and sanctifying influence of the Holy Spirit.

These convictions encourage your Petitioners in making this our application to you for a Gospel minister,—you who feel the experience of its comforts,—you to whom Christ is precious, will long that the knowledge of a remedy so effectual, should be carried to us, poor ignorant people, in this dark corner, and put in the reach of the many number of poor Highlanders, who live in guilt, and who die in darkness, in this land of ignorance; for where there is no vision, the people perish; and again, my people are destroyed for lack of knowledge.

Our limited necessities of life, and the want of English, induces the most part of us to live destitute of religious worship; and, although our late emigrations reduced us to such poverty, that part of us cannot, as yet, contribute any assistance in paying stipends; still, in the space of a few years, when our number increase, and also our clearings, we hope to be able to contribute our mite to this institution.

The settlement is very promising, and fast increasing. There are adjoining your Petitioners, an extensive tract of unlocated lands of good quality, amply extensive to accommodate upwards of two hundred families; and if we would be blessed with a good minister, it would be a great inducement to emigrants to settle on the unlocated lands. A minister would receive 200 acres of this Government land, and perhaps three or four; but it would not be convenient for him to settle on it, as he could get none about the centre of his congregation, but he would get plenty to buy about the centre of your Petitioners for about 20s. per acre, and a considerable part of it fit for the plough; and he might depend upon work from the inhabitants, especially those that could pay nothing else.

The most knowing part of the community, considers the present state to have a tendency to accomplish heathenism in the rising

generation—we need a Minister who would have considerable abilities in the management of the public affairs of religion at large, as we are on the borders of the Roman Catholic Church and Anabaptists—one who would prefer the interest of the Redeemer's Kingdom to his own personal advantage—one that would do every thing in his power for the spreading of the glorious Gospel. If we were blessed with a Minister of eloquent talents, we would be the sooner able to support him ourselves, for there are a number of the lower settlers that did not join us yet, till such time as they would hear him, as they are going to hear one Mr. PATRICK,* but they are promising that they will join one of the Established Church of Scotland, if he is a good one;—now, without true piety, he will probably be a burden to both us and the Society, rather than a help.

School masters are fully as necessary in this new settlement, the want of which is greatly felt, as also books for the instruction of youth. Ourselves we cannot do much, but relying on the assistance of our good and generous friends. In order to have our grievances removed, our wants supplied, we individually engage to pay a good ordained Minister of the Church of Scotland, able to officiate in both Gaelic and English, the sums annexed to our respective names; the sum to be paid in merchantable produce, at the current price.

Your Petitioners most humbly pray, that your honourable Society would contribute to our spiritual wants, as much as would help us to support a Minister for a few years, till we are able to support him ourselves, or otherwise act as your honourable Society, in your wisdom and goodness may deem meet, and your Petitioners, as in duty bound, shall ever pray, &c. &c. &c.

December 12th, 1825.

Signed by 76 Heads of families,—whose members amount to 405.

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### No. III.

#### *Review of Dr. Macculloch's Memorial in the Edinburgh Star of June 23d, 1826.*

A Memorial from the Committee of Missions of the Presbyterian Church of Nova Scotia, to the Glasgow Society for Promoting the Religious Interests of the Scottish Settlers in British North America; with observations on the Constitution of that Society, and upon the Proceedings and First Annual Report of the Committee of Directors. By THOMAS MACCULLOCH, D. D. Honorary Member of the Wernerian Natural History Society of the University of Edinburgh, &c. 8vo. *Edinburgh*, 1826.

THE subject discussed in this interesting Pamphlet, is probably, in a great measure, new to most of our readers; and it may, therefore, be necessary for us to lay before them a short statement of the facts of the case, in order to enable them to understand even the title-page which we have transcribed.

The Presbyterian Church of Nova Scotia, then, from a Committee of whose members the Memorial which forms the principal part of the publication proceeds, consists at present of a regularly organised Synod

\* Mr. P. does not preach in Gaelic.

containing four Presbyteries, under the inspection of which are twenty-seven ministers, four preachers, and the great body of the Presbyterian population in that Colony, New Brunswick, Prince Edward's Island, and Cape Breton. Originally founded by Presbyterian Clergymen from Scotland, the oldest of whom belonged to the Established Church; the Society did not, however, deem it requisite to perpetuate in the distant land in which it was planted, the accidental divisions of the mother country; and from the very first, was in the habit of receiving into its bosom, individuals from every community of Christians without distinction, by whom Presbyterian principles were professed. The dissensions of opposing Churches were thus almost forgotten in the district under its superintendance; and Scotchmen who had left their homes, the members of congregations separated from each other by differences altogether unconnected with any of the essentials of religion, here found themselves united under a common creed and a common discipline, sitting, it may be, side by side, under the same roof, and listening to the instructions of the same pastor. It might surely have reasonably enough been hoped that there was nothing in such a state of things as this to excite the dissatisfaction of any body of Christians; but not so think, it would seem, the members of the Glasgow Society for promoting the Religious Interests of the Scottish Settlers in British North America. It is nothing to these Gentlemen that there exists already, in that country which they have chosen as the field of their activity, a Christian Church in every important sense of that phrase—it is nothing to them, who are themselves Presbyterians, that it, too, is both in doctrine and discipline rigidly and entirely Presbyterian;—its Presbyterianism, unfortunately, is not quite so bigotted and exclusive as their own, in reference to one or two of the merest formalities and inanities of sectarianism; and on this account alone, in spite of all the good it has done, and is doing, have they determined that, in as far as their interference can operate, its usefulness shall be impaired—its further extension opposed and impeded—and its every promise of future usefulness crushed or blighted in the bud. We do not say that this is exactly the form in which the probable consequences of their conduct appear to their own minds. They have of course, another end in view, for the attainment of which this result is to be looked upon as but an intermediate stepping-stone. And what is this ultimate object for the sake of which so much preliminary mischief is to be thus recklessly perpetrated? Why, neither more nor less than the establishment in these distant and tranquil Colonies of something similar to those frowning walls and gaping chasms of separation which have so long rent asunder the common Christianity and the common Presbyterianism of our native Scotland, and broken into so many unsocial patches, that soil whose sweeping amplitude might otherwise have been encircled by but one inclosure, and spread out in one undivided garden. Of a truth, these Glasgow Presbyterians must have a keen relish for the picturesque in moral scenery, that they thus insist upon introducing into a region of peace and unity the elements of hostility and disruption, for no other purpose apparently, than that of giving somewhat more of variety to the landscape by the contrast of intermingling sects, and the clash of conflicting churches.

For thus stands the case. The very thing which you want to do is either done already, or is in the course of being done without your assistance. You wish to provide a Christian Priesthood for the inhabitants of Nova Scotia, and the adjacent provinces. There is a Christian Priesthood already there. You wish that the particular form of Chris-

containing four Presbyteries, under the inspection of which are twenty-seven ministers, four preachers, and the great body of the Presbyterian population in that Colony, New Brunswick, Prince Edward's Island, and Cape Breton. Originally founded by Presbyterian Clergymen from Scotland, the oldest of whom belonged to the Established Church; the Society did not, however, deem it requisite to perpetuate in the distant land in which it was planted, the accidental divisions of the mother country; and from the very first, was in the habit of receiving into its bosom, individuals from every community of Christians without distinction, by whom Presbyterian principles were professed. The dissensions of opposing Churches were thus almost forgotten in the district under its superintendance; and Scotchmen who had left their homes, the members of congregations separated from each other by differences altogether unconnected with any of the essentials of religion, here found themselves united under a common creed and a common discipline, sitting, it may be, side by side, under the same roof, and listening to the instructions of the same pastor. It might surely have reasonably enough been hoped that there was nothing in such a state of things as this to excite the dissatisfaction of any body of Christians; but not so think, it would seem, the members of the Glasgow Society for promoting the Religious Interests of the Scottish Settlers in British North America. It is nothing to these Gentlemen that there exists already, in that country which they have chosen as the field of their activity, a Christian Church in every important sense of that phrase—it is nothing to them, who are themselves Presbyterians, that it, too, is both in doctrine and discipline rigidly and entirely Presbyterian;—its Presbyterianism, unfortunately, is not quite so bigotted and exclusive as their own, in reference to one or two of the merest formalities and inanities of sectarianism; and on this account alone, in spite of all the good it has done, and is doing, have they determined that, in as far as their interference can operate, its usefulness shall be impaired—its further extension opposed and impeded—and its every promise of future usefulness crushed or blighted in the bud. We do not say that this is exactly the form in which the probable consequences of their conduct appear to their own minds. They have of course, another end in view, for the attainment of which this result is to be looked upon as but an intermediate stepping-stone. And what is this ultimate object for the sake of which so much preliminary mischief is to be thus recklessly perpetrated? Why, neither more nor less than the establishment in these distant and tranquil Colonies of something similar to those frowning walls and gaping chasms of separation which have so long rent asunder the common Christianity and the common Presbyterianism of our native Scotland, and broken into so many unsocial patches, that soil whose sweeping amplitude might otherwise have been encircled by but one inclosure, and spread out in one undivided garden. Of a truth, these Glasgow Presbyterians must have a keen relish for the picturesque in moral scenery, that they thus insist upon introducing into a region of peace and unity the elements of hostility and disruption, for no other purpose apparently, than that of giving somewhat more of variety to the landscape by the contrast of intermingling sects, and the clash of conflicting churches.

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tianity to be adopted by the new Church should be that to which the ancestors of the settlers, or the settlers themselves, had been previously accustomed, and to which they may therefore be supposed to be most attached, the Presbyterianism, namely, of Scotland, the native country of most of them. The members of this very Priesthood of whom we spoke, are one and all of them Presbyterians, even in your own sense of the term,—holding your own religious faith,—exercising your own ecclesiastical discipline,—differing from you as to no one point whatever, which even you yourselves believe to be essential to Christianity. If they do not proceed upon the principle of excluding all from their communion who would be excluded at home from the communion of the Establishment, recollect that not one of the reasons, we care not whether you hold them good or bad, out of which the divisions in question originate among ourselves, can, by any stretch of ingenuity, be quoted as justifying the institution of similar divisions in Nova Scotia. There is, in that country, no paramount or privileged Presbyterian Church, whose peculiar powers and immunities might excite the jealousy of other Presbyterian Churches. There is no system of Government Patronage, for any portion of the people to complain of as obnoxious and oppressive. The single point as to which the Profession of Faith of the existing Synod differs from your own,—the right, namely, of the Civil Magistrate to determine whether or no any particular Ecclesiastical procedure be “agreeable to the mind of God,”—is one, which in Nova Scotia at least, never can be of even the slightest practical significance. Were it not infinitely better, then, that the wranglings to which circumstances have given rise at home, should be kept at home along with the causes which have excited them; and that, as for the people of this distant land, as they have happily been removed from the din and agitation of the combat, and have got out altogether from among those concerns in which it originated, so they should not be called upon, after they have thus met as brothers, again to separate into adverse ranks, but should be allowed to remain, undisturbed, in the one encampment to which they have already gathered themselves. By the steps which you are taking, you are only striving to rekindle, in America, a warfare which, even in Europe, is fast expiring, and which, in Europe only, could ever find any natural fuel for its support. Look for one moment to the state of the new country, to which your old exclusions are about to be transplanted,—and consider what will inevitably be the result of your most uncalled for interference. There is no spot in that country where the inhabitants are capable of supporting a Clergyman, where a Clergyman of your own persuasion is not already established. Even in places where the resources of the settlers are inadequate to the maintenance of a regular preacher, the ministrations of an occasional visitant gratuitously dispensed are rapidly exciting the desire, and by that very means creating the ability, to procure a permanent pastor. In the mean time, however, you step in with your offers, both of superior orthodoxy and cheaper services, and extinguish at its very birth, the resolution of the people to obtain the minister of their own choice by the independent exertion of their own hands. You talk of urgent and affecting appeals to your bounty. It would be strange, indeed, if there were no such appeals. The settlers have heard that you mean to offer them gratis, that very thing which they were just going to the market to purchase. No wonder that upon such a piece of information as this, they should transmit you their appeals in abundance. It is easier to write an urgent and affecting letter for a sum of money to Scotland, than to set about procuring the same sum, by hard working

or painful economy at home. But they who invite these appeals, ought to consider well what is likely to be the effect of them upon those to whom they are addressed. We say nothing of the destructive influence with which they must necessarily act upon the industrious habits, the honourable feelings, the independent spirit of the people. But we would earnestly call the attention of the Society, at least, to those other considerations which are so ably submitted to them in the pamphlet before us. Our readers, we are sure, will thank us for the following interesting extract from the Memorial of the Committee of Synod:—

“In Britain it is, we believe, a common opinion that the population of America, living upon land without rent, and subjected to few taxes, must be in the possession of ease and comfort. This, to a certain extent, is not a groundless notion. The man who redeems a farm from the forest, labours it with ordinary judgment, and manages with economy the fruits of his soil, is rewarded with the necessaries of life, and a reasonable share of its comforts. But the first step of this process, that a large proportion of settlers shrink from the task, long before their improvement of the soil can afford them any means of enjoyment. This we could not, without a tedious detail of particulars, explain to your satisfaction. We shall, therefore, merely remark, that, of the emigrants settled in these provinces, we have known few who did not at first feel themselves completely disappointed; and, in pondering upon the difficulties before them, earnestly wish themselves again in their native country. From such a struggle, it is not surprising that human nature should be eager to escape; and, accordingly, many settlers, as soon as they have secured a bare subsistence, relax their exertions.

“It may be also observed, that persons who are under no control, do not usually exemplify those habits of regular industry which characterise the labouring classes of the community in Britain. The settlers of the forest can acquire a subsistence without them, and like the older farmers in Scotland, they are content to exist; rather than make the exertions which are necessary to secure the comforts of life. Besides, many other causes contribute to prevent the inhabitants of a new country from acquiring industrious and economical habits. A settler's tracts dispositions which weaken his attachments to domestic life, and occasions to be from home are so numerous, that he unavoidably renders him averse from regular industry. The most trifling article which he needs, also, must be brought from a distance. As a saving of time and travel, therefore, he provides himself with a large supply, and abundance is succeeded by lavish expenditure. In the North American Colonies, the taxes of Government are comparatively small; but between loss of time, the fatigue and expense of travelling, and the want of economy, the community bear a heavy load of taxation. For these reasons, the circumstances of the greater part disqualify them from contributing much for the support of the Gospel.

“But farther, in Britain the character of Americans, we apprehend is, in general, as little understood as the nature of their circumstances. Whoever visits the northern part of this continent, imagining that its inhabitants resemble those who live in sequestered situations in Britain, will find himself completely mistaken. The very circumstances in which they are placed, force upon them a degree of activity and shrewdness, which comparatively few of the same class of society in older countries possess. The minute division of labour which, in Britain, has introduced excellence into the arts of life, has, at the same time, fettered the human mind. With you, every man has his particular occupation;

and he knows it well; but beyond it the energies of his mind are not called into action. An American in the woods, like one cast upon the world, is left to his own resources; and his difficulties both strengthen his thinking powers, and quicken his invention. Though he lives in the recesses of the forest, he is no stranger to persons and events around him; and when we state, that in the small community of Nova Scotia, there are seven newspapers published every week, you will perceive that its inhabitants in general are not likely to be ignorant of public events, nor of the other kinds of information which newspapers usually contain. We have already stated, that, for various reasons, the inhabitants of the forest, must be often from home; and you are aware, we presume, that the want of an inquisitive disposition, constitutes no trait in the character of an American. By these means, they acquire a considerable fund of general information, which, though perhaps not very profitable, places them much higher in the scale of intelligence, than the inhabitants of great Britain usually suppose. The greater part of emigrants imagine that they are about to associate with a people, who, because they live in the woods, must be simple, ignorant, and willing to be instructed. They themselves have proceeded from a country where knowledge abounds; and, perhaps, they know a few points well. They, therefore, land upon our shores with notions of their own superiority, which flatter them with expectation of respectful deference. But they find a people whom necessity has rendered acute; and whose knowledge and action, though probably not so perfect as their own, embrace a much more extensive range.

“It may be also observed, that the mind of an American is not apt to labour under a conviction of ignorance, nor under a persuasion that Clergymen from Britain are at all requisite for the instruction of the Colonies. From the circumstances in which he is placed, he acquires a versatility of mind, which renders a change of occupation easy; and his confidence in his own resources is not restricted to secular pursuits. That the same person should be a farmer to-day, and a preacher to-morrow, is an ordinary occurrence, and one of the principal causes which exclude from many of our settlements, the regular dispensation of Divine ordinances.”

The conclusion of the paper is in the following terms:—

“We would also suggest, that Missionaries to these provinces, require a higher degree of intellect than the inhabitants of Great Britain generally suppose. You, as a Society of religious men, may probably conclude, that those who are living without the Gospel, will, for the sake of enjoying its ordinances, overlook the inferior talents of its ministers. But here, the work of a Clergyman is not to instruct persons who are simple and eager to be taught. It is to fix the attention, and convince the judgment of men, shrewd from their circumstances, and by no means incapable of forming a just estimate of talent; and we can safely add, that the Clergyman who has not found acceptance in Scotland, will not, by removing to America, find his popularity and usefulness increased. Besides, since the Pictou seminary has become subservient to the propagation of the Gospel, the Presbyterian population evince an attachment to native preachers, which will render them less disposed to be satisfied with that class of clergy who are most apt to emigrate.

“It is, we believe, one of your fundamental rules, that those who receive your assistance must be in the communion of the Church of Scotland, and under the inspection of its ministers. At the same time, you express your respect for those who have already exerted themselves

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to provide for the spiritual necessities of the Presbyterian population of these parts. As these have neither been guided by the spirit of party, nor deviated from the standards of the Church of Scotland, perhaps your Society might be disposed to consider whether the formation of a party, which must unavoidably produce division, will ultimately promote religious knowledge in connexion with Presbyterian principles in the American provinces. In all of them, there are ministers who, by the rules of your Church, are excluded from communion, yet they profess the same principles, and preach them in purity. In Nova Scotia, also, the Presbyterian Church has become so far permanent as to derive the Gospel from its own resources. We would, therefore, respectfully suggest, that, perhaps, the interests of religion would be more extensively promoted, were the bounty of your Society dispersed in such ways as would neither discourage Clergymen, who are already the means of much good, nor, for the sake of connecting Presbyterians of these remote lands with the Scottish Establishment, impede the success of measures which are already in operation for the advancement of learning and religion. Could you place yourselves in our situation, and see Scotsmen and Presbyterians opposed and thwarted by an Episcopacy supported by the British Government and the wealth of the Church of England, you would not say,—Let them be split into parties, and become insignificant: you would cement their union, and patronise their combined exertions.

“That your present plan will, in various ways, injure the Presbyterian interests of British America, it is impossible for us to doubt. Were any Society to present, even to Scotland, the prospect of gratuitous support for Ministers, not a few parties would be formed to claim its patronage. In these provinces, yours has already been used for the purpose of dividing settlements capable of maintaining the Gospel by their conjunct exertions.

“That either the Church of Scotland, or any other section of British Presbyterians, can become extensive in the American Colonies, appears to us to be exceedingly doubtful. Above all others, your Church has the least prospect of success. Other Presbyterian clergy who emigrate from Britain, cannot look back to inviting prospects; but in your Church, every Minister of talent who goes abroad, views himself as a stranger and wayfaring man, and, if he can, he tarries only for a night. We would not be understood as insinuating, that Clergymen of the Church of Scotland have less zeal than others for the propagation of the Gospel; but in the Colonies so many contingencies affect the comfort of a Minister, that he cannot but turn with desire to the prospect of combined usefulness and permanent support which the Scottish Establishment presents. On this account, as well as for other reasons, we doubt that your proposed arrangement is not the best for promoting the interests of the Presbyterian Church in British America. The Episcopalian Church of these provinces, rests its hopes of success upon its native preachers; and, in our opinion, Presbyterian principles can be extensively disseminated only by the same means.

“It occurs to us, therefore, that if you were to effect a union of the Presbyterian Clergymen of evangelical sentiments, who are already in these Colonies, and then to assist them in such measures as might enable the Church under their inspection to derive from its own resources, a succession of instructors, you would concentrate, upon the propagation of the Gospel, that energy of its Colonial friends, which, according to your present plan, will probably be wasted in unhallowed contentions.

“ Christian Brethren, it is not for the respectability of Scotchmen abroad, it is not for the success of the Gospel among them, that the religious divisions of their native country should be propagated in the place of their pilgrimage. Far better it would be were the friends of religion in Scotland to unite, first in fellowship, and then in operation for the relief of their brethren in lands afar off. This would multiply abundantly the fruits of the Gospel both at home and abroad. By your means, those who have proceeded from you, would build up the old waste places, and you would raise up the foundations of many generations; you would be called the repairers of the breach, the restorers of the paths to dwell in. Glory would make her habitation with you; and we who dwell in the wilderness, would see the glory of the Lord, and the excellency of our God.

(Signed)

JAMES M'GREGOR, D. D.  
DUNCAN ROSS,  
THOMAS M'CULLOCH, D. D., &c.  
JAMES ROBSON,  
JOHN M'KINLAY, M. A.

The Memorial from which we have made these extracts, is accompanied by a few supplementary remarks by the Rev. Dr. Macculloch, one of the members of the Committee, who is at present in this country, and has hitherto conducted the communication between his brethren and the Glasgow Society. The observations of the Rev. Doctor, are chiefly devoted to a review of the Society's first report, which has been published since he arrived in Scotland; and are very valuable as illustrating and confirming the more general statements of the Memorial.

While speaking, by the by, of Dr. Macculloch, we have to regret that our limits do not permit us to notice at present the Academical Institution at Pictou, of which he is head, and with regard to which a great deal of interesting information is supplied by this publication. Did any space now remain to us, we could not, we believe, do better than present to our readers from the appendix the minute and comprehensive statements respecting its origin, advancement and character, which appear in the form of a report by a Committee of the Legislative Assembly of Nova Scotia. The account, which we shall endeavour to give in an early number, will be read, we are sure, with much gratification, by all friends to the diffusion of knowledge and civilization.

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No. IV.

Remarks on the above, by the Rev. Mr. Burns; in the Edinburgh Star of July 22d, 1826.

SIR,—In your paper of the 23d of last month, there is an article on the subject of Dr. Macculloch's Memorial, in favour of the Presbyterian Church of Nova Scotia, in which it is not only insinuated, but openly announced to the world, that the Glasgow Society was proposed and set on foot under the express design of counteracting the labours of our dissenting brethren in Nova Scotia, and of excluding them from the field. I am sure Dr. Macculloch could not say so, for he knows the contrary to be the fact; and the very first sentences of his Memorial

speak a very different language: "The formation of your Society," says he, "was scarcely announced in the North American Colonies, when its effects were felt. To the Presbyterian clergy in particular, with whom I am connected, it proved an excitement to exertion; and the result will, I trust, be favourable to the grace of the Gospel, and to Presbyterian principles. They could not but consider you as a pattern of well-doing; and esteeming you very highly in love for your work's sake, they were, by your example, encouraged to persevere in activity for the spiritual improvement of our provincial population." Now, Sir, it is undeniable that our Society possessed the same *exclusive* character, if you choose to call it so, *then as now*; and so far from looking with an evil eye on the labours of our precursors in the field, our first Circular, which conveyed to the Colonies information as to our establishment and plans, distinctly noticed the praise-worthy labours of our dissenting brethren; and our next publication—that, namely, of the Dartmouth and Horton petitions, in the Scottish Missionary Register, and Christian Instructor of October and November last—was accompanied by an official letter from me, in which the dissenting brethren are represented as almost the only body of Christians who had attempted any thing on an extensive scale in favour of the Scottish Settlers in the American colonies. Moreover, our first Report, which Dr. M. has so carefully and so critically examined, contains such passages as the following, from which it would surely be no easy task to extract any thing approaching to a *sectarian* or exclusive spirit of bigotry:—

"It may be objected to our Society, that it is too exclusive in its character; but let it be recollected, that, while reasons of a prudential nature dictated this part of the constitution, it is *not more exclusive* than are by far the greater proportion of those Christian Institutions, which have stood so prominently forward on the broad arena of modern enlightened benevolence. We allude to the Church of England Missionary Society, the Jews' Society, the Baptist, Moravian, and Methodist Societies; and yet Christians of all denominations have countenanced their labours. We disavow all ideas of sectarianism, and the spirit of monopoly we cherish not. We desire to look with kind good-will on all the truly judicious and pious labourers on the vast field of Colonial territory. As yet we happen to be the only institution in Scotland, which has publicly taken up the cause of the neglected emigrants, but we hope not long to possess the exclusive occupancy of the field; and to all other associations for the same great purpose, whether affiliated strictly with us, or acting on independent principles, we would say, in the spirit of brotherly love—"Grace and peace be multiplied on them all!"

"The *grand difficulty* we anticipate will be, *the want of labourers* suitable for such a vast field. 'The harvest truly is plenteous, but the labourers are few.' 'Lift up your eyes and see! the fields are already white unto the harvest.' To the students and preachers of the Establishment, and particularly those having the Gaelic language, we look with peculiar interest. We invite their serious attention to the vast and truly interesting field which the Colonies present. Offers of service for a limited period we would most gladly invite; and to those who consecrate their talents to this cause, we promise, not perhaps the amplest remuneration in the gold and silver of this world, but a far higher recompense, in the blessings of thousands ready to perish!

"But the vast field will require a far greater number of labourers than the resources of any one Christian community will be able to furnish; and the different departments of the great community of the Pro-

testant Church, in its widest and most catholic sense, must be put into requisition. Nor can your Committee look with any other feelings than those of reciprocal good-will, on the rising prosperity of the College at Fredericton, the Academy at Pictou, and the Canadian and Newfoundland Schools. Nor should the useful labours of private individuals, such as those of Mr. Walter Johnston, in Prince Edward's Island, be deemed unworthy of marked approbation. The scene of labour is vast, and between the herdsmen of Abraham and those of Lot there need be no cause of discord or animosity. 'And Abraham said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou depart to the right hand, then I will go to the left.' Gen. xiii. 8, 9. The mere circumstance of separate fields of operation is not at variance with unity of spirit in the grand object which all aim at. The cause is one; nor indeed do we despair, that, sooner or later, the distinctions of names may be done away, and one sacred band of concord unite together the whole family of the children of Zion. In the mean time, the duty of every member of the Christian Church is to pray for its prosperity, and to watch its progress. 'Walk about Zion, and go round about, tell the towers thereof, consider ye her palaces, and mark her bulwarks; that ye may tell it to the generation following: for this God shall be our God for ever and ever, he will be our guide even unto death.'"

In the simplicity of our hearts, Mr. Editor, we thought that there might be some room for the operations of our Society within the wide range of the North American provinces. Recollect, Sir, that we did not confine our views to *Nova Scotia*, but extended them to the whole of the provinces; and it did not occur to us, that "twenty-seven ministers and four preachers," which is the whole posse of the Nova Scotian Church, were competent to supply the spiritual wants of, at the lowest computation, half a million of Scottish or other *Presbyterians*; whose numbers too are swelled every year by emigrations from the mother country. We wished to follow our expatriated brethren across the ocean, and to help them a little in the supply of their spiritual wants, and the idea of a *perverse interference* with other labourers in the field never once occurred to us. We had been in habits of friendly intimacy with our dissenting brethren *at home*, and we saw no cause to fear a disruption of the ties of brotherhood abroad. It did not occur to us that the Nova Scotian Church had got a prescriptive or exclusive right to the field, and we never supposed they would have told us so broadly, that as they had got before us, and were able to do all that was needful, that as they had got before us, and were able to do all that was needful, *we might sheer off when we pleased*. I should like to know what our *Gaelic Missionary Societies* would say, or how they would look, were the *Synod of Argyle*—which consists of more than "twenty-seven ministers and four preachers"—to pass a "barrier act" against all *new comers*, on the ground that has been taken up by Dr. M. Nor do we *even yet* apprehend any real evil as likely to result from the existence of *two kinds* of Presbyterianism in the Colonies—the one, connected with an establishment at home, the other not—and our reasons are these: *First*, We find among ourselves not less than *seven* classes of Presbyterians, and all dwelling in tolerable harmony. *Secondly*, The Nova Scotians, Dr. M. tells us, are a very acute people, and are, therefore, perfectly capable of judging and determining for themselves among contending claims. And, *thirdly*, The very thing which is deprecated in the Memorial, has been in existence in *Nova Scotia*, and the other Colonies,

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for many years, and all the efforts of Dr. M. and the reviewer will not alter it. Are there not already six or seven ministers of the Established Church in Nova Scotia? two in New Brunswick? eight or ten in Canada? one in Cape Breton? one in Prince Edward's Island? and are not the congregations of several of these large and flourishing? and are we to be snarled at and black-balled, simply because we would wish to aid these congregations in obtaining ministers, when required, from the mother church? or to aid others in their desire to enjoy the same advantage? Moreover, we desire to know *the law*, which thus ventures to tie up the hands of the Settlers, and which, in effect, says to them, that they *must not* look for instruction from any other quarter than the College at Pictou? Are the people of Nova Scotia, described by Dr. M. as "most acute and discriminating," and as requiring men of the "first talents," to be *put down* per force because they venture to tell Dr. M. "We don't think much of your Pictou preachers, and we would like to see what the *older colleges* and the *older churches* of our good mother Scotland can give us." If *our Church* is not respectably represented in Nova Scotia, as Dr. M. says, is there not the *greater need* for such a Society as ours, to try to effect *a reform in the representation*? And if the people generally are so poor as to be able to give little or nothing, is there not the *greater need* for us doing something to help them? And if *all other churches*, Secession, Wesleyan, Baptist, Episcopalian, &c. are allowed to do something to help their poor members and churches abroad, *is the Established Church of Scotland, and she alone*, to be put under the ban of a Papal interdict? *Native preachers* are very good things; and we anticipate wholly with articles of home growth—not even to supply themselves—but we did not know that that time was the exclusion of preachers—*a few exotics* from the mother country may yet come. At all events, a few exotics from the mother country may not do any great mischief, when transplanted into the Colonial garden. Of the *College at Pictou*, we entertain a very favourable opinion, and our best wishes shall ever attend it; but it is still in its infancy, and we do not see how the introduction of a few well educated Clergymen from the mother country should do it any harm; but rather the opposite.

Dr M. questions the truth of our statements, as to the *real wants* of our petitioners. Why Sir, we have inserted the petitions just as they came to us, certified, too, by such men as Mr. Martin at Halifax, Mr. Forsyth at Cornwallis, Mr. Richard Kidston, to whom Dr. M. expressly sends us for information, and others equally respectable. Dr. M. may rest assured, that nothing will give us greater pleasure than to find that in any of the islands alluded to, our pecuniary aid will not be necessary; and he surely can take no offence at our fundamental rule—"in no instance to interfere with the labours of ministers already in the Colonies, or with congregations under the charge of ministers of a different denomination." We are only *feeling our way*, and it would have been but fair and kind in Dr. M. to have given us the information he has now given, at an earlier period, so as to have had it in our power to enlarge or to correct our statements, where imperfect or erroneous. He came to this country *nine months ago*, with the *memorial* addressed to us in his pocket; but instead of forwarding it without delay to those for whom it was expressly designed, and whose address it bore, he kept it back till the *beginning of May last*, by which time our first General Meeting had been held, and our first report published. The memorial was intended to give us *information*—and we are most happy to obtain it from such a respectable quarter—but we do regret that it was not given sooner, and

when it might have been of more essential service. A new Society is very liable to be imposed on in the accounts which it may receive from foreign parts. Fortunately, however, we have as yet *expended very little cash*, and I am sorry to say we have little to give. That little, however, Dr Macculloch may rest assured, will be very carefully husbanded. We are very sorry to think that our interference has prevented several places from obtaining ministers from Pictou; but we do not believe it. Our petitioners, with scarcely one exception, tell us, "*that no man was caring for their souls*,"—and we see no reason for suspecting their sincerity. Will Dr. Macculloch tell us what *measures were in progress* for their supply before we interfered; and why it was that his "four preachers" were so long without fixed places, and without any emolument from their itinerating tours? And are we in no instance to grant help to cases of *real necessity*, because, it may be, attempts have been made to abuse our bounty? My regret is that we can do so little; and I can only say, in conclusion, that if any society of settlers shall look to us for help while they are niggardly towards themselves, they may lay their account with a most grievous disappointment.

I am, Sir, your's truly,

ROBERT BURNS, Sec.

Paisley, July 1st, 1826.

No. V.

Reply to the above, by the Rev. Dr. Macculloch. Edin. Star, August 5, 1826.

To the Rev. ROBERT BURNS, Secretary of the Society for Promoting the Religious Interests of the Scottish Settlers in British North America.

REV. SIR,—When my brethren in Nova Scotia addressed their Memorial to your Society, they could not anticipate that its Secretary would reply to their statements with misrepresentation and insult. They viewed the Society's design as a ramification of that benevolence which induces the friends of religion in Britain to extend its blessings to less favoured parts of the earth; and, under a conviction that their own topical knowledge, communicated to you and the other members of the Committee of Directors, would be received with kindness, and used in subservience to the propagation of the Gospel, they resolved to transmit that abstract of the state of religion in some of the North American Colonies, which has incurred your displeasure. Why it has done so, I cannot perceive; for it contains not one expression inconsistent with candour and kindly feeling; and I am sure that, when my brethren learn with what bitter and unchristian spirit you have answered their communication, they will feel disappointed and grieved. I am not satisfied with the view of them which you have given to the public; for I am not sure that, in these days, putting clay upon people's eyes is the best remedy for enabling them to see. Daubing with untempered mortar is not fit work for a minister of Christ. I shall, therefore, bring the business fairly before the public, by stating the cause of your letter, and then giving it a review.

For many years, the poverty of Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton, had prevented the Presbyterians of

those parts from obtaining the public ordinances of religion. At last, by their earnest solicitations, a few clergymen, partly from the Church of Scotland, and partly from different branches of the Secession, were induced to settle among them, and share of feelings of sympathy, increased their number; but, their hardships. Success attended the labours of these worthy men; and, subsequently, additional missionaries increased their number; but, as they had proceeded from different religious parties, they, for many years, remained without common connexion. Knowing, however, that they themselves differed in nothing, and at last convinced that their conjunct exertions would more effectually promote the interests of religion, they formed themselves into one society, which, overlooking the party distinctions of Scotland, adopted the standards of its national church: and this union, with a single exception, included the whole Presbyterian clergy of the above-mentioned provinces. As subservient to the design of their general connexion, also, they immediately exerted themselves to extend the knowledge and power of the Gospel: and, having been convinced by experience, that dependence on foreign churches impedes the progress of religion, they founded a seminary which might enable them to derive the gospel from their own resources; and just when its students had become respectable preachers and ministers, and the Secession in Britain had been advertised that missionaries from them were not needed in the provinces, and could not be received, the Society at Glasgow was formed, to mission and support clergy for the Colonies, on condition of connecting themselves with the Church of Scotland.

In such circumstances, my brethren could not but perceive, that, however benevolent the intentions of the Society might be, its operations, by cherishing the disunion of christians, would impede the success of the Gospel in connexion with Presbyterian principles: that, in America, where, in general, the want of ministers does not proceed from inability, but from disinclination to support the Gospel, the charitable offers of the Society, operating as a bounty on division, would frustrate the good which had been done, and ultimately leave the Presbyterian population with fewer resources and less efficiency: and, accordingly, by the return of their preachers from places where the inhabitants had expressed their willingness to support them in their ministrations, they very soon learned that individuals had been there, telling what the Glasgow Society would give, and enabling the Colonists to discover how little they could do for themselves. My brethren, therefore, conceiving the Society to be influenced by a desire to promote the religion of the provinces, but not well acquainted with their state, resolved to communicate by Memorial what they themselves had done for the Gospel; and farther to suggest, that among Presbyterians, the interests of religion would be best promoted, not by cherishing division, but by harmonizing brethren, and concentrating their exertions.

Now, Sir, in all this there was nothing to excite irritation. Yet, with a bustling and consequential assumption of ill-put-on dignity, you have blackguarded my brethren, as a *posse* who arrogate an exclusive right to the Colonies, dictate the law to your Society, and tell them to *sheer off when they please*. Some of my brethren, Sir, amidst painful privations, are toiling for the propagation of the Gospel; and it ill becomes you, sitting at your ease, and surrounded with comforts, to treat them otherwise than as men who have done much, and suffered much, for the sake of that religion which you so ill exemplify. If present, they would, I think, make to you the following remarks:—

Our Memorial originated in a sincere desire for the success of the

Gospel. It was addressed to a Society whose design was benevolent, and some of whose members we had long revered as ornaments of the Christian name; and, did it contain one sentiment or expression inconsistent with kindly affection, we would have reason to be ashamed. If any such there be, have the goodness to show it. If our brother, to whom the Memorial was entrusted, have, without cause, done aught to offend you, we will censure him for his faults: but let us first hear him.' With this permission, I shall speak for myself.

The Committee of your Society had, like others, resolved to publish an annual report; when you, as their Secretary, I believe, undertook the task of preparing it for the public; and, I am sure, that nobody can blame you for want of zeal in the cause, or want of bustling diligence to make a good thing of it. You boasted of being ably assisted by the local knowledge of individuals, who really had themselves little information to give. Thus ably assisted, you proceeded to convert barren parts into most interesting and promising stations, and then filled them with thousands of Scotchmen and Presbyterians, whom you had created expressly for the purpose. Nothing less than half a million would please you. Then you told how this host had sent you *a host of applications of the most urgent and affecting nature*, and how the man of Macedonia had been crying *again and again for help*, and how *there never, perhaps, was a stronger and more moving appeal to the Christian and patriotic feelings of Scotchmen*, than the Report which you had made for them. Never mountain underwent such portentous labour. Yet, after all, the production turned out to be mice. The very first case of distressing want of the Gospel which you submitted to the public, was the case of Richibucto, where the inhabitants, instead of wishing to receive your proffered assistance, had chosen a minister for themselves, and tendered him a salary of £200 a year. Others within sound of the bell which summons them to two congregations connected with your Church, said to you *we still live in a moral wilderness, without instruction, without religious discipline, without christian fellowship and consolation. We are not reminded of the return of the Lord's day, by the stated ordinances of the Christian Sabbath; and our tender offspring are deprived of the friendly ministrations of an affectionate and pious pastor: and you, Sir, praising their appeal as eloquent and affecting*, gave it to the public as a case of distress. Scarcely any of your cases were a bit better. From their ignorance of the countries for which you wish to be a dispenser of the gospel, you overlooked those who really needed assistance; but I must add, that, where the gospel was preached, you were very ready to put in your oar. You have very gravely told me, *that it is not your wish to interfere, in any way, with those ministers who have been settled by the Presbyterians in Nova Scotia, but simply to send ministers to people destitute altogether of religious ordinances: And have you not introduced to the public a clergyman who has not yet been three years in America; and told them that, for ten years, he has been toiling there for the Gospel; and, when he is struggling to build up a congregation in the midst of another where you knew the Gospel to be preached, have you not given him your patronage?* I would just ask if you did not know that the Gospel had been long preached in the town of Picton. If I cannot prove to you that you did, I am sure that I can do it to the satisfaction of others.

Such a Report as yours, justice to my brethren who had transmitted the Memorial forced me to review; and surely such an exposure required a reply. But you, Sir, instead of controverting, only got very angry; and, in the *Star* of the 18th, published the letter at which I shall now take a look.

"It did not occur to you," you say, "that twenty-seven Ministers and four preachers, which is the whole *posse* of the Nova Scotian Church, were competent to supply the spiritual wants of, at the lowest computation, half a million of Scottish and other Presbyterians."

Now, Sir, the Memorial of my brethren referred only to Nova Scotia, New Brunswick, Prince Edward's Island, and Cape Breton, which do not contain more than two hundred and twenty, or two and thirty thousand inhabitants. Over these, there are usually an English and two Catholic Bishops, a Baptist Association, and a Methodist Conference. In my remarks upon your Report, also, I have already stated, that, for the Presbyterian population, who, I believe, do not exceed fifty thousand, there are more than forty Ministers. Yet you have created *half a million of people*, and all Presbyterians too, to be placed under the inspection of twenty-seven Ministers and four preachers. Baron Munchausen himself would have boggled at venturing upon an assertion which required so much gullibility.

"Our petitioners," you add, "with scarcely one exception, tell us, that no man was caring for their souls; and we see no reason for suspecting their sincerity. Will Dr. Macculloch tell us what measures were in progress for their supply before we interfered?"

I know very well, Sir, that some of your correspondents about a mile distant from two congregations connected with the Church of Scotland, have said to you, *We still live in a moral wilderness, without instruction, without religious discipline, without Christian fellowship and consolation. We are not reminded of the return of the Lord's Day, by the stated ordinances of the Christian Sabbath*—And it is equally plain to me, that, after telling you in my former remarks, that Mr. Richard Kidston, a member of your Committee, knew their statement to be false; and after expecting that you would consult him, and ascertain the truth, instead of meeting me with contradiction, you tell me that you see no reason for suspecting their sincerity. With exactly the same truth, also, another of your correspondents, the Rev. Mr. McKenzie, has told you, and you have believed, that many settlements throughout Nova Scotia, have never had a sermon preached to them. If you really wish to know *what measures were in progress for their supply*, you have only to look into the remarks upon your Report. You will there find preachers returning from settlements, once willing to support them, but now telling you, or perhaps others telling you for them, that *no man cared for their souls*. At this part of my observations, I see, you have already been looking a little; for you have made them the subject of the following sage remark:—*We are very sorry to think that our interference has prevented several places from obtaining Ministers from Pictou; but we do not believe it.* But really, Sir, the man who is very sorry for what he does not believe, must be thinking very little. His unbelief, too, is a deplorable case. I do not see any way by which it can be helped.

"Moreover," you say, "we desire to know the *law* which thus ventures to tie up the hands of the settlers; and, which, in effect, says to them, that they must not look for instruction from any other quarter than the college at Pictou."

Now Sir, to what does all this folly tend? Have you not already received satisfactory proof, that the Presbyterian Church of Nova Scotia, cherishes a friendly affection for every division of Presbyterians in this country? Have you not been also told that its members applied to one of your brethren for preachers? Is there not, in the possession of your Committee, a copy of the rules of a Society, maintained by the Ministers and other members of our Church, for providing the Gospel from

any section of Presbyterians in Scotland? And have not my brethren assured you, that, if you send out preachers who can be usefully employed, they will receive them with kindness, and bid them God speed. They would no more think of tying up any man's hands, than I would think of saying, as you have said for me, that the Church of Scotland in Nova Scotia is not respectably represented.

You think that you have as good a right as Episcopalians and others, to form for the provinces an exclusive Society; but for very plain reasons, I maintain that you have no right at all. If the law of Christ be the standard of rectitude, no man has a right to introduce, or to assist others in supporting among Christians, division without differences. No man has a right, under a pretence of want of the Gospel, to solicit the public for funds to maintain preachers in a country where there are already clergymen who would be received and supported, but for such a bounty on division; And, let me tell you farther, that, though the religion of the provinces might be greatly bettered by your funds, if you expend them in any other way than in uniting those who profess the same principles, and then assisting them in their conjunct exertions, you will, under the guise of a temporary good, communicate to the provinces a permanent evil: You will unhinge Presbyterian energy, and blow up the flame of unhallowed contentions.

In your opinion, two churches professing exactly the same principles, may live very comfortably together; because, in Scotland, you find seven classes of Presbyterians, and all dwelling in tolerable harmony. But the cases are not parallel: no two classes of Presbyterians in Scotland are exactly similar; and, of course, your illustration is useless. Besides, your opinion is not true. An Apostle has classed divisions with envyings and strife; and I shall give you an *argumentum ad hominem* to prove to you, that he knew human nature. I judged that I had formerly given you satisfactory reasons for retaining the memorial so long in my possession; but, as you are not yet contented, I shall now give you another, which will set the business at rest. I had scarcely landed in Scotland when you yourselves supplied me with a hint of the comfortable communion of the Presbyterians. Thinking, I suppose, that meals are for the conscience, and not for the belly, you had most manfully resisted the enticing allurements of some schismatical brethren to tempt you into fellowship, and refused to eat with them for conscience' sake.

Such a specimen of *tolerable harmony* could not fail to make me marvel; and, had it not been for the mighty puffs about your charity, and other misrepresentations embodied in your Report, I do not know that I would have parted with the Memorial at all; not ranking with you in the same caste of Presbyterians, I had little reason to expect a share of that good will which you had put so largely upon paper; and I must do you the justice to say, that, when we at last met in your Committee, you did swell out amazingly with a sort of hop-o'-my-thumb dignity. I had most heinously doubted the truth of your Report, and if it was not drilled into me that the like of you was not every day to be meddled with, it was not your fault.

I have yet many things to say to you; but I believe we must part for the present. To the intentions of your Society I most cheerfully give my esteem: their motives are benevolent and pure. Of yourself I believe only what I have seen. In your letter, Sir, you have not been sparing in the use of my name. I shall only employ yours once, for the purpose of saying, that, when the Rev. Robert Burns,

after such a Report as he has composed, affects to look big and say, *are we to be snarled at*; I do think he should be well snarled at, and bit to the bargain. Many a one has been worried for less.

Rev. Sir, I have the honour to be, &c.

THOMAS M'COLLOCH.

To the above letter, a reply was, in the course of a few days, transmitted to the Editor of the *Star*, who declined inserting it, in consequence of Dr. M. having intimated his design to claim the privilege of a second reply. The substance of the article has been incorporated with the Supplement, and its insertion here is farther superseded by the letters which follow, and which exhibit at length, the view of persons upon the spot, and consequently most competent to judge, both of the general constitution of the Society, and the accuracy of the details in its published Report.

No. VI.

Letter from the Rev. John Sprott, Windsor, N. S. to the Rev. Dr. Scott.

MUSQUEDABOT, Jan. 12th, 1826.

Rev. and Dear Sir, — In July last, I was favoured with a letter from the Rev. Robert Burns, giving me an account of the Society for sending Missions to this country, and stating, that the operations of the Society were confined to the Establishment, yet the Secretaries wished to correspond with other labourers whom they regarded as brethren. It gives me much pleasure to learn, that the waste places of our transatlantic Zion are to be enclosed and cultivated by labourers from the North British Church. I sincerely hope, that this infant Society will form a bright pillar in the temple of benevolence, and be an important means of staying the religious indifference which ignorance has engendered in our young settlements. The souls of men are as precious in Nova Scotia, and in Canada, as in Africa or in Asia. The Gospel can be sent to them at little expense, and the happiest results may be speedily expected from the labours of good Ministers. Men of knowledge, piety, and prudence, under the fostering care of Heaven, shall soon be able to form new Societies which shall be able to maintain their own teachers.

It is true, indeed, that some Ministers have crossed the western main, who, like Noah's dove, could find no resting-place for the sole of their feet; but it is also true, that many of them could not obtain situations in their own country.

The cause of Missions requires men of iron constitutions, the first order of intellect and piety, and an easy accommodation of manners suited to all varieties of characters. It is comparatively an easy task to be a Minister in an old Established congregation, held together by many ties, but new Societies are often held together by a rope of sand, and it requires high mental energies, good pulpit talents, and great prudence to form new Churches, and lay the foundations of society. It

is devoutly to be wished, that all the Presbyterians in this Colony were united in one body; the people born here, cannot comprehend any difference in doctrine and discipline, and they cannot see the shadow of a reason why there should be any distinction. Such a union would have many advantages; it is practicable, and I hope in due time, it shall be accomplished. It is not improbable, that jealous sectarians, and rival religionists, will, at first, look rather shy at your Missionaries; but I trust, that good men, and good Ministers, of all denominations, will give them a hearty welcome to our rugged shores, and afford them every facility in their power. Wide is the dominion of sin in this country, and there is work enough for us all; there are yet many dark and dreary settlements without religious instruction and Christian ordinances. I am glad to learn from Mr. Martin, that the people of Porter's Lake, Preston, &c. are to obtain a Minister in the spring; he will be within 30 miles of me. I shall be glad to have him for a neighbour. In the fall, I visited Sheel harbour, and preached a sermon over the ashes of the late Rev. John Young, originally from the Presbytery of Irvine; his death was much lamented by that infant settlement. I visited Cape Spray, Pope's Harbour, and Jedoun. There is an 100 miles between St. Mary's River and Halifax; the Harbour is full of people, and not a single Minister of any denomination, except a Catholic Priest at Chishom Coop. It would be a fine field for Missionary labours. I advised them to apply to your Society,—I remained among them eight days, and preached eight times,—I visited them again, and preached daily to attentive congregations. The work of the Lord prospers in this country, and the time is come, when every man, and every Minister, ought to task all his powers, to promote the good cause of the Presbyterians.

Dear SIR,

I am your humble Servant and affectionate Friend,

JOHN SPROTT.*

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No. VII.

*Letter from the Rev. John Martin of Halifax, N. S. to the Rev. Alexander Beith.*

HALIFAX, 11th August, 1826.

Rev. and Dear Sir,—I received your letter of the 5th May, with a parcel containing 30 copies of the First Annual Report of your Society, for which I beg leave to tender my most hearty thanks. The Report is drawn up in a very excellent style, embraces a great number of highly interesting topics, and contains very few inaccuracies: and these only of minor importance. I may here mention, that the Reports for Mr. M'Kenzie of Pictou, and Mr. M'Donnel of Cape Breton, came by the same vessel, and have been forwarded to their respective destinations. I lost no time in circulating the copies I received, requesting them to be sent round amongst as many families as possible. I sent copies to my Lord Dalhousie, the worthy Patron of your Society; to Sir James Kempt, to Sir Howard Douglas, and to Mr. Wallace, and to a number of our friends in town. I have also sent copies to Dartmouth, Preston, Porter's Lake, Horton, Cornwallis, Pictou, and St. John's, Newfoundland; and my supply is completely exhausted, with-

\* Mr. Sprott is a member of the Synod of Nova Scotia.

out being able to provide for one half of our friends. As the Report is so highly interesting—as it has already proved useful to our cause—and as we cannot visit in person many of the remote settlements in the Province, Mr. M'Kenzie, and myself, have ordered the printing of 300 copies in Halifax, which will be ready for distribution next week. In places where new publications are almost unknown, you can scarcely conceive with what avidity they read such intelligence as is thus conveyed; for the description of one neglected settlement, is the description of all. We have not procured the funds necessary for defraying the expense of publication; but we are labouring in a good cause,—and a cause that will assuredly prosper; for we are determined to do something more than write out petitions. I am accordingly happy to inform you, that a respectable meeting was held in Doctor Gray's Church, on Monday last, for the express purpose of forming an Auxiliary to your Society; and we only wait the arrival of the Ministers from Scotland, to carry our plans into operation. There was an excellent feeling displayed by all the members present. Mr. Wallace has consented to become President, when the Society goes into operation; and we have the expectation that Sir James Kempt will become Patron. I think we could easily raise £100, perhaps £150 annually, in support of this good cause. I shall give the Society the earliest notice of the events which take place, and use my utmost efforts to procure subscribers to your funds. I think the publication of your Report, ought to have a very powerful influence upon the minds of the religious public, particularly the members of our Church through Scotland; surely they will not suffer such an excellent Institution to languish for want of funds. Branch Societies will, I trust, soon be formed in all the principal towns throughout the Kingdom, and liberal sums collected. It is really and truly painful to think, that so many of our countrymen are perishing for lack of knowledge. You have not heard the one half of the wants that require to be supplied. Surely your Society will not fail to send us out, if not stated Pastors, at least, one or two travelling Missionaries, to afford, if not a regular dispensation of Gospel ordinances, at least, a scanty supply. I have looked long for their appearance, and I am often grieved to think, that so many young Preachers in Scotland, scarcely know where to find employment, whilst we have calls from a dozen settlements. Before I close my letter, I have a small favour to ask from your Society. I observe that a Depositary is to be opened for Bibles, Testaments, Catechisms, and other good books. Should this letter reach you before the sailing of the Halifax vessels from Grenock, perhaps it would not be asking too much to request a small supply of Catechisms for gratuitous distribution. I was informed this week, that Shorter Catechisms could not be obtained in any store in Halifax.

A short time ago, I had several hundred copies, but they are all gone, and I am compelled to refuse persons, coming from a distance of thirty and forty miles for a supply. I think I have hinted already, that a donation to each of your Missionaries when sent out, would be the means both of increasing their respectability, and extending their usefulness. May your exertions, for the spiritual and immortal welfare of our neglected countrymen, be attended with a blessing from heaven.

I remain,

Rev. and Dear Sir,

Your's faithfully,

JOHN MARTIN.

ANDREW YOUNG, PRINTER,  
96, Trongate, Glasgow.

## SUBSCRIPTIONS AND DONATIONS,

*Paid or Collected since the Annual Report was Published.*

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|                                                                                        |     |    |   |
|----------------------------------------------------------------------------------------|-----|----|---|
| Nicol Brown, Esq. of Waterhaughs .....                                                 | £10 | 10 | 0 |
| The Wick and Pulteney Missionary Society .....                                         | 5   | 0  | 0 |
| Rev. Mr. Leishman, Govan .....                                                         | 2   | 2  | 0 |
| Do. Do. ....                                                                           | 1   | 1  | 0 |
| The Irvine Female Auxiliary Bible Society .....                                        | 10  | 0  | 0 |
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