

ships was lost on the voyage; a number of the men died in the others. What remained arrived in a sickly state; and were dispirited at the fate of their predecessors. "Added to the misfortune of the first colony," says an elegant writer,* "the second had a misfortune peculiar to itself." The General Assembly of the Church of Scotland sent out four ministers, with orders "to take charge of the souls of the colony, and to erect a presbytery, with a moderator, clerk, and record of proceedings; to appoint ruling elders, deacons, overseers of the manners of the people, and assistants in the exercise of church discipline and government; and to hold regular kirk sessions. When they arrived, the officers and gentlemen were occupied in building houses for themselves with their own hands, because there was no help to be got from others; yet the four ministers complained grievously that the Council did not order houses to be immediately built for their accommodation. They had not had the precaution to bring with them letters of recommendation from the Directors, at home to the Council abroad. On these accounts, not meeting with all the attention they expected from the higher, they paid court to the inferior ranks of the colonists, and by that means threw divisions into the colony. They exhausted the spirits of the people, by requiring their attendance at sermon four or five hours at a stretch, relieving each other by preaching alternately, but allowing no relief to their hearers. The employment of one of the days set aside for religious exercise, which was a Wednesday, they divided into three parts, thanksgiving, humiliation, and supplication, in which three ministers followed each other, and as the service of the Church of Scotland consists of a lecture with a comment, a sermon, two prayers, three psalms and a blessing, the work of that day, upon an average of the length of the service of that age, could not take up less than 12 hours: during which space of time the colony was collected and kept close together in the guardroom, which was used as a Church, in a tropical climate and in a sickly season. They presented a paper to the Council and made it public, requiring them to set aside a day for a solemn fasting and humiliation, and containing their reasons for the requisition, in which, under pretence of enumerating the sins of the people, they poured abuse upon their rulers.† They damped the courage of the people, by continually presenting hell to them as the termination of life to most men, because most men are sinners. Carrying the presbyterian doctrine of predestination to extremes, they stopped all exertions, by showing that the consequences of them depended not

* Sir John Dalrymple.

† One passage of the paper is, "First, it is too evident that many, both at home and abroad, engaged in the prosecution of this great enterprise, have been more influenced by their own selfish and worldly interests than by a zealous concern either for the glory of God or for the public honour and advantage of our nation. Secondly, that in the choice of instruments for promoting this noble design, there hath not been that tenderness and caution exercised which the case required; to admit or entertain none but such as were of known integrity, and fit to advance the religious as well as the civil design of this settlement; on the contrary, too many have been admitted into this service that are men of flagitious lives, and some of pernicious principles."