

How then, it may be asked, are churches to be formed? And what is to be done to meet the wants of the country? In answer to the first question, as a church must consist of spiritual persons, and people, by nature, are not spiritual, a minister must come abroad, not to a church already formed, but to form one. In every new quarter, whatever may be the ability of the people to support a minister, his work should be that of a Missionary, and he should come to Canada with much the same feelings that he would visit the South Seas. I cannot help thinking that there has been a great mistake in our procedure in this respect. In planting a church we have looked more to the temporal circumstances of the people, than to their religious characters, and hence our want of success. But on a foundation so sandy what could be expected? Henceforth let us send out missionaries, and let us wait a manifest blessing on their labour, before we plant churches.

The next enquiry is with regard to laborers. How are they to be obtained? And from whence are we to derive funds for their support? Without a College in the Province, our missionaries must necessarily be had at home. But in Scotland young men are backward to declare in favour of missionary enterprise abroad. They are deterred by the idea that he who enters upon it, devotes himself to perpetual exile from his native land and all its dear associations. And another reason may be mentioned as operating to a great extent with many. They know not whether the sphere abroad is one for which they are suited, and whilst they would willingly try the field, they shrink from the stigma which a return from it would fix on them, should they, on a trial, find themselves better fitted for labour at home. These reasons I am persuaded weigh powerfully with many, and could they be obviated, the difficulty of finding missionaries would be greatly diminished. And why should things remain on this footing? Is there any good reason why the church of Scotland should require of her sons who go abroad, that they should expatriate themselves for ever? On the contrary would it not be better to point them to her Colonies as a field of training for Pastoral usefulness at home? The utility of home missions in training for the ministry is admitted, and why should not missionary work abroad serve the same purpose? Four or five years passed by a young man as a foreign missionary, would be of important benefit afterwards, both to the church and to himself; and were the church to characterise it as an honorable commencement of the ministerial career, I have no doubt that many would begin their course as foreign missionaries. Let the young Licentiates then, come out on the perfect understanding that their work here is preparatory to parish usefulness at home. Let them neither look for a settlement here, nor accept of one when offered; at least, not until they have made out their missionary term in the country. Then, let them accept if they see fit, and that many of them would see fit to remain. I have no doubt. The settlements then

made would, we might hope, be of the right kind. ~~Then~~ the missionary would indeed have a call from a church in the true sense, and one of peculiar interest to him, he having been, under God, the instrument of forming it. He would have office bearers of the right kind, and he would know what the people could afford for his support. Disappointment would thus be prevented. And of those missionaries who should return to Scotland we might expect that every one would feel a lively interest in the scene of his early labours. He would often speak of Canada, and with an intimate knowledge of its condition, he would stimulate the young men around him to do as he himself had done. With a number of such Ministers at home, the wants of the Colony would be made familiar to our parishes—to our Licentiates—and to our General Assembly. At present, Canada is little better than a terra incognita to the people in Scotland. Every minister who comes out, is absorbed by the Province, and none returns to tell the tale of her destitution; and yet how clamant is her case! With a population already of 400,000 souls, and which will probably be trebled in twenty years, her call for religious instruction is most urgent. The circumstances of her population too, increase the urgency of her claim. Her people, are, for the most part, a poor people. Thinly scattered over an immense geographical surface, they live amidst the solitude of the forest and the distances which separate them from each other, are aggravated by roads, of the worst description. Their case is truly a sad, I had almost said, a hopeless one. Yet they are not only of one common kindred as men, but they are our fellow countrymen, and have therefore a peculiar claim upon our sympathies and our exertions. And as for our church at home, would she not be rewarded by devoting her sons to such a field? Would she not be greatly benefited by the ministers she might receive back from it? With such men in her councils, missionary enterprise would no longer be an ideal speculation: on the contrary it would be an affair of practice and experience. These men, speaking of what they know, and testifying of what they had seen, would speak, not uncertainly, but with practical wisdom, and while enabled to instruct her in her duty to her children abroad, they would at the same time afford her the benefit of an enlarged experience in promoting her plans of usefulness at home.

With respect to funds, I may remark that a moderate sum of money, applied with a wise economy, would not only go a great way, in the first instance, but would serve as seed to produce more. Sojourning as the missionary would do, with those among whom it was his lot to labor, his maintenance would cost him little and a hundred pounds might suffice for all his expenditure. The missionary life, it is to be remembered, is one of self denial, and having food and raiment, a true servant of his master will be content. The status of a minister is a different affair, and I do not speak of it at present. He, besides, is at charge for house rent, servants and table, of all which the missionary is free.