

After the union of the Burgher and Antiburgher Churches in Scotland, in 1820, for twelve years nothing was done for foreign missions. Not a missionary was sent by the Church to any foreign land. The mission spirit—if it was so, and not the spirit of rivalry, to send men to blow the trumpet of sectional fame—that animated the Burgher and Antiburgher Churches when separated, seemed to have utterly died when they became one; and one cannot help asking why was this? If it really was genuine in each before. It is true that some ministers or probationers came from the United Secession between 1820 and 1830 both to Canada and the United States, but with, we think, one exception, they were not under the auspices either of the Church or of any congregation in Scotland. The one exception was the Rev. Mr. Ferguson, (now minister of the Church of Scotland in Requeing) who received a small annual amount from friends of Missions in Briston Street congregation, Edinburgh, through a Mr. Simpson, who took a warm interest in the spiritual condition of his "kinmen according to the flesh," in this country.

Hitherto, in making these notes, we have been, like the ancient mariners, guided by the shore and by the stars, when these could be seen, and doing the best we could in a fog—but now we have chart and compass. We are arrived at the year 1832, and it may be interesting to some to have authentic records of the purposes and resolutions of the Church, in regard to the re-organizing this mission, or indeed we may call it a new one, as it was undertaken by the United Churches, and entirely unconnected with those ministers who had been previously sent, but who had broken their ecclesiastical relation.

In 1829, the United Secession Synod appointed a Committee on Missions, but, they, only with regard to Church extension in Scotland. In 1831, their views of duty were enlarged, and their attention called to the Foreign Field by the presence, at the Synod of that year, of two missionaries, Rev. George Blyth, of Jamaica, then in connection with the Scottish Missionary Society, and Rev. Mr. Crawford, from the East Indies, in connection with the London Missionary Society. The addresses of these missionaries had a good effect in animating the Synod, amid fears, and doubts, and apathy, to resolve to do something. "The expediency of immediately engaging in a Foreign Mission and the scene of operation, (if the Synod should now resolve on a foreign mission) were the subjects of lengthened and serious discussion." Then, as now, there, as among ourselves, there were the timid brethren, or those who were capital at preaching obligation, but who were the Dolt's or Do-nothing's, and who could stare off work under the plea of scruples of conscience, and work to do at home, &c.,—and thus it was, after long reasoning, that one party sagaciously resolved to "express the deep sense which they entertain of the obligations under which the churches of Christ in general, and the churches of the Secession in particular, lie, to take part in diffusing the knowledge of the Gospel in foreign countries; and at the same time to state, that it does not appear expedient, at this time, to come to the resolution immediately to engage in a Foreign Mission, but shall resolve to keep this object in view, and to engage in this good work as soon as circumstances shall permit," &c., &c. Thus the duty very near got the go-by by a relief of conscience in a Synod minute; and a fair specimen that is, of the drag the wheels of the gospel chariot have had to contend with. But another motion to the following effect was preferred. "That the Synod, while they are determined cordially to support their Home Mission, shall resolve to enter on a Foreign Mission, and to appoint the Mission Committee to ascertain what they shall deem the most eligible field of labour, and also to enquire after fit missionaries, and to give all such details as they shall think proper, to be laid before the Synod, and to report at next meeting; and that the Synod shall give information of this resolution to all our congregations, that we may be aided in this great work by their fervent prayers and liberal contributions."

In the Synod of April, 1832, the report of the Committee was made, and the Synod proceeded to carry out the recommendations—"That Canada, and the adjoining provinces of British America, shall be the first scene of the missionary operations of this Synod: that the Committee on Missions shall be instructed to proceed as soon as possible in providing and sending three or four missionaries to that country, one of them to be employed in the work of evangelizing the heathen natives."

In a few weeks afterwards, the Rev. Mr. Christie, of Holme in Orkney, (now of West Plamora) the Rev. Mr. Proudfoot, of Pittodrie in Caithness, (our late esteemed Professor) and the Rev. Mr. Robertson, of Cupar Bife, (who settled in Montreal, and died of cholera about six weeks after landing) offered themselves for this work; were at once accepted, and sent out as fully qualified for this service, and arrived in Canada in the fall of the same year. Three more came in 1833, and two in 1834, when, seven in all, they were, by order of the Synod, organized under the name of "the Missionary Presbytery of the Canadas, in connection with the Associate Synod of the United Secession Church in Scotland."

From that period, for nearly ten years, the increase of ministers was very small; the spring tides of our Church was in a great measure lost, and the brethren already here were left to struggle on, with the hope deferred that truly made the heart sick. The Church in Scotland had taken up the West India Mission, and thus the interest and funds were divided, and what ought to have been the strong right arm of the Parent, was paralysed the moment it was shaken and had life. The true policy of the Parent Church was then to have done one thing at a time, and done it well; to have thrown all her utmost energies into this field when begun; and had that been done, our Presbyterianism would, ten years ago, have been dominant in Canada; and this we shall assert before all gainers. Our Church in Scotland has blundered often in her missionary policy, and is blundering still; and as regards Canada it was a great, and costly, and irremediable blunder. The Mission Boards, like the Imperial Cabinet, have never understood the real state and proper management of the colonies. The Church of Scotland Colonial Committee, was not, and is not yet, a whit in advance.—The Free Church, however, took the wiser course—that which was open to us ten years before that Church existed—and by pouring in strength at first, and by even great outlay, has not only now been a pecuniary gainer but has quadrupled herself in this colony in nine years, and has done this, notwithstanding that her principles are disavowed by a good portion of her membership, and adherents.

However, we need not continue our lamentation. The Parent Church did for the best: and though there is not that hold on the country which should have been, yet we grow, and increase in strength; and if denominational ambition to have been the largest body of Presbyterians be not gratified, yet we believe that the effect of this Church on the Province has been in every respect most wholesome; and perhaps its moral influence on our social condition as a people, has at least been equal to that of any other denomination. We have now one Synod; seven Presbyteries; eighty-three Churches and Stations; and forty-nine Ministers and Preachers; and for all this, let us thank God and take courage. There is much land yet to be possessed; and in view of this, and of christian duty and obligation, the motto of the *Magazine* is very applicable—"Speak unto the children of Israel, that they go forward."

Self-reliance can accomplish wonders. It has made our heroes and our men of fame. Self-reliance is what ought to be enjoined on, and encouraged in every Church; and let this spirit animate the congregations, and then, as a Church, we will be amazed at our own strength. We ask God's blessing—and vain are our efforts without it—but God blesses in the use of means; and till the Church shall have more of the spirit of self-reliance, we believe, according to the usual orderings of Providence, that the Great Blessing, to make our Church greatly blessed, and a great blessing, will not come.

We shall speak a parable:

A certain father named Pater, had a son whom he called Filius, who had arrived at the age of twenty years; and he one day said to him, Son, you have been long under my care and under my roof, but there is a lot I have, which I desire chopped, and cultivated, and I give it you, and will send you there, that you may improve it. But as you will have many difficulties to encounter for the first few years, I shall give you oxen and agricultural implements, and food and raiment, and I shall send also some of my servants to assist you. But every year after the first, you must require less and less, till you require nothing; and while you may depend on my aid as long as you actually require it, yet you must learn to rely on yourself.

So the son went and worked, and the father helped him, and the servants came and labored, and he hired others also, and he paid them all a