

stronger claims on our christian sympathy, than any other people with whose condition we were acquainted. By numberless letters sent from all points of these vast provinces, and by the testimony of persons who had themselves visited them, and were eye-witnesses of what they related, we had learned that the religious necessities of that land were very great, and that the increase of population outruns the supply of religious instruction, in a degree that cannot easily be computed. We knew that there were vast tracts containing an ever-growing population, that were seldom visited by any gospel minister; that there were multitudes of rising settlements, that would gladly welcome a teacher, who would shew to them the way of salvation: and that there were others of still longer standing, whose inhabitants had sunk into supineness and apathy, from which it was no easy task to awaken them; whose Sabbaths were spent in unprofitable social intercourse; in reading Newspapers, or other writings which afford no spiritual benefit to the soul; or even in vain amusements. In addition to these things, we were, from time to time, receiving letters from individuals formerly known to ourselves, containing affecting complaints about their religious privations, and renewing the Macedonian call, "Come over and help us." We were moved when they took up David's complaint, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar:" "when I remember these things, I pour out my soul in me,—for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise; with a multitude that kept holy day." It were difficult to say which cry was the loudest,—that of those who knew the misery of their condition and implored assistance, or the appeal made to christian benevolence by the destitution of others, who were living without warning, at a distance from God, and wholly insensible to their danger.

We have not been inattentive to the strenuous exertions that have been made, for a few years past, by some benevolent christians on this side of the Atlantic, to send you some relief; especially by a society in connection with the Church of Scotland. We rejoice in the good which that society has already effected; and in the prospect of still more extensive good, which we trust it will yet accomplish. Although not in the fellowship of that church ourselves, from which our reforming ancestors felt constrained to stand aloof at the revolution settlement, nearly 150 years ago, on grounds which we still believe to be valid grounds of separation; yet we are glad when we see her sons stirring themselves up to holy christian enterprizes, worthy of the fathers who composed the Church of Scotland in a purer and better age than our own. Knowing, as we do, the eminent worth of some of the young men recently sent out by the society just mentioned, and hoping, in the judgment of charity, that others unknown to us are of a similar character, we are happy to express our belief that they come to you "in the fulness of the blessing of the gospel of Christ," and in that view cordially wish them God speed. Had our means at all corresponded to our wishes, we should have been in the field of labour as soon as any of our christian brethren of other denominations; not as *rivals*, but as *friendly fellow-labourers* in cultivating so vast a wilderness,—happy to have the honour of bearing the humblest part in so excellent a work.

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