

Holland, were supplied with ministers from this country; and in the year 1641, the church at Campvere was formally incorporated with the Church of Scotland, and its kirk-session instructed to send representatives to the General Assembly. A still more distinct proof of this is to be found in the efforts that were made about the same time for providing with the ministry of the gospel, the Scotchmen who had been induced by James VI. to emigrate to the north of Ireland. In answer to an earnest supplication from them, the Assembly of 1642 commissioned some of the ablest and most experienced ministers to visit them, and labour among them for a season. 'They dare not be wanting,' it is said, in the Act of Assembly, 'to the enlargement of Christ's kingdom, where so loud a cry of so extensive Christian necessity could not but stir up the bowels of Christian compassion.' What is interesting to remark that our Colonial Scheme is an adoption of the very principles and plans on which the Church acted in former times, it is also a strong encouragement to prosecute this Scheme, and an instructive illustration of its importance, that the fruits of the Church's early care for the Scotch colony in Ireland, remain to the present day, and are to be found in the Presbyterianism of Ulster, and in the social peace and prosperity, as well as the religious character, by which that province is distinguished from other parts of the sister isle.

But Scotchmen had by this time emigrated in considerable numbers to other countries of Europe; and Scotch merchants had established themselves in the most important commercial cities. The Church was not unobservant of the fact, nor unconcerned about the spiritual state of her scattered children. In the year 1647, she addressed to them a pastoral letter, faithfully warning them of the dangers by which they were surrounded, stirring them up to the duties which, in their adopted countries, they owed to the religion which they professed, and proffering all needful aid in maintaining the ordinances of religion.

The provision made for the religious interests of the ill-fated colony of Darien, about the year 1698, may be instanced as a later illustration of the obligation under which the Church considered herself laid, to care for the souls of her people in all countries. Ministers accompanied the emigrants from this country; so that, from the moment after landing on the American shore, they might be favored with the ordinances of the gospel as fully as in their native land. Although, owing to the hostility of the Spaniards, the insubordination of some of the colonists, the want of union and energy among the local authorities, and other causes, the scheme failed; yet this does not affect the illustration which it affords of the Church's care for her emigrant people. And, besides, it is interesting to know, that in the only attempt at colonization which Scotland as a nation ever made, the religious interests of the settlement were distinctly and primarily provided for.\*

While the United States remained a colony of Britain, a regular correspondence was maintained with the Synods and Presbyteries that had been formed there, contributions were raised in their behalf, and ministers sent to them. But besides this, we can discern, throughout the whole of last century, very few indications of the Church's lively interest in the spiritual welfare of expatriated Scotchmen.

Notwithstanding the increasing number of emigrants, it was not till about the year 1825 that a movement was made by any Church Court in their favour. At that time the Synod of Glasgow and Ayr distinguished itself, by giving its countenance to the establishment of an association, the object of which was to promote the spiritual good of the provinces in British North America. The commercial relations of the city

of Glasgow naturally attracted attention to the religious destitution that prevailed; and the spirit of the ancient Covenanters, which has so long manifested itself in the Presbyteries of the west, prepared the Synod to give their sanction to a scheme, from which so much religious benefit was to be anticipated.

Dr. Burns of Paisley, now of Toronto, acted as secretary to this Glasgow North American Colonial Society. For a time the labours of this Society attracted but little of the attention of the General Assembly. By degrees, however, partly owing to the increasing magnitude of the operations of the Society, and partly owing to the change that was going on in the composition of that Court, an increasing interest was manifested in the colonial cause.

In 1832 the Assembly sanctioned the carrying out of the principle of Presbyterian Church Government in the Colonies, by the erection of presbyteries and synods, and by placing ministers and congregations under the control of the Presbyteries in the Colonies, instead of keeping them, as they had previously been, dependent on the Church courts of this country. The Glasgow society had meanwhile been instrumental in sending out ministers to various districts, in forming and aiding congregations, and in awakening throughout this country an increasing interest in the spiritual state of the colonies, and at last the society itself was merged in a committee of the Assembly.

At the period of the disruption fears were entertained that the various schemes of the Church would be endangered, if not necessarily abandoned. The consequence, however, was, that the disestablished Church prosecuted with livelier zeal, greater liberality, and more abundant success, all her objects of christian philanthropy that the united Church had ever done.

In the language of the explanatory statement of the Editors of the *Record*—

"The Free Church is conducting all sorts of scriptural movements in her proper character, with the whole weight of her authority, and with the whole force of her organization, *as a church*. She has her Church, School, and Manse building Schemes, covering Scotland with churches, schools, and manse. She has her Sustentation Fund, furnishing the main support of the pastors of her seven hundred flocks, her fund for those that are disabled through age and infirmity, and her funds for the widows and orphans that her departed ministers have left behind them. She has her Collegiate Institutions for thoroughly training hundreds of students for the ministry, and her plan for endowing, and placing on a footing of permanent safety, efficiency and comfort, an adequate system of theological education. She has her Education Scheme, for training in her admirable normal schools, and supplying and assisting to support, hundreds of the best and most efficient teachers which the country contains; while her Scheme is ready to be wrought in unison with, or as a part of, any other Scheme or Schemes that are likely to further the Christian education of all the children of the land. She has also her Sabbath-schools, with their thousands of teachers, and greatly more than one hundred thousand scholars. She has her Home Mission and Church-extension Scheme—planting preaching stations, and fostering them into ministerial charges; and ready, as means and opportunity are furnished, to penetrate with evangelistic labours the mass of heathenism at our doors. She has also her Committee for exposing prevailing errors, for checking intemperance, for promoting the sanctification of the Sabbath, and for improving the Psalmody of her congregations. She has her Scheme for providing gospel privileges for the Highlands, whose interesting people cleave to her in crowds for the ordinances of grace. She has her plans for assisting in the evangelisation of Ireland, and for keeping up correspondence and

intercourse with other Churches. She has her Colonial and Continental Scheme for providing the ordinances of the gospel for our countrymen in all the British Colonies, and for sending the light of salvation to darkened districts of the Continent of Europe and adjoining islands, in which more or fewer of our countrymen dwell. She has her Jewish Mission, so replete in its past history with tokens of God's wonderfully favouring providence, and effectual, enriching blessing. And to crown all, besides her interesting Mission to Africa, she has her noble India Mission, training thousands of gifted Hindoos in such secular and scriptural knowledge as is serving to subvert in their minds the false religion of their country, to plant conviction of the truth of Christianity, and, in the care of not a few, to make them, through Divine mercy, partakers of regenerating grace; so that already the mighty fabric of idolatry in that land begins to shake to its foundations, its adherents are forced to feel that its doom is sealed, and the prospect is not an imaginary or a distant one, of seeing it laid prostrate before the ark of the living God. All these and other Christian enterprises are conducted, not by private associations of her ministers and members, but by committees and agencies, appointed, authorized, directed, and controlled by her *as a Church*. No other Church has, so far as we know, such a complete system of organized and effective Schemes and plans in operation, for fulfilling all the purposes for which the Church of Christ exists. It is therefore due to herself and to her members, due to her Head, to His truth and grace, and due to the other Churches of Christendom, that the Free Church present, from time to time, in our *Record*, a combined view of her whole proceedings.

#### THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

This well conducted periodical has reached the ninth number, and is sustained with increasing interest. It is a complete Record of the doings of the four Boards, viz:—Domestic Missions, Education, Foreign Missions, and Publication. The circumstances of the Presbyterian Church in the United States, and the Presbyterian Church of Canada, are so nearly identical, that what applies to the one is almost equally applicable to the other, excepting only in the comparative extent of the two Churches, and the field of their operations. Perhaps no people contribute with greater liberality to the support of objects of Christian benevolence, than the Presbyterians of the United States. In attending to the external arrangements of any of the Church's undertakings, they bring to bear, with excellent effect, that business tact which characterizes them. In their *Record* for September, we are informed that a month previously the treasury of the Board of Domestic Missions was empty, this being made known, it has been replenished so as to meet immediate demands. The liabilities of the Board are increasing, but so also are the liberality of the Church, and the means and appliances for calling it forth. The two following short communications on the subject of Domestic Missions, are so appropriate to the case of our own Home Missions, that we make no apology for reproducing them in full; hoping, as we do, that the perusal of them may stir us all up to a better sense of the value and importance of our Home Mission, and to more befitting exertions to sustain it, and more earnest prayer, that

\* For an account of the Darien expedition, see Dr. McCre's Memoirs of Veitch and Bryson, pp. 222-249.