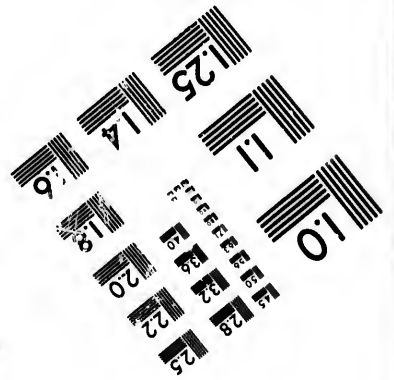
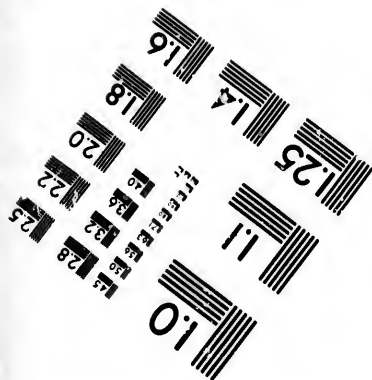
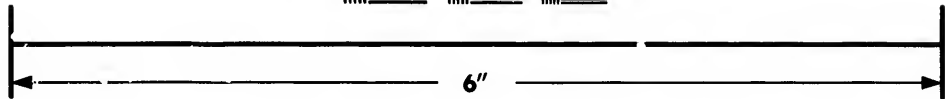
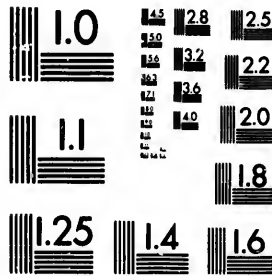


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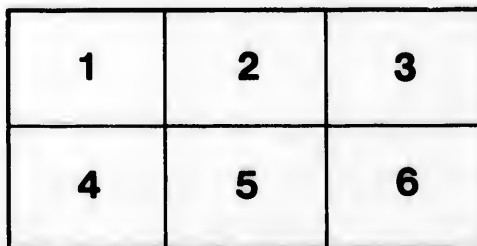
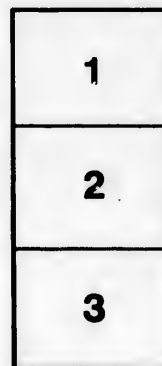
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**A REVIEW**  
OF THE  
**SUPPLEMENT**  
TO THE  
**FIRST ANNUAL REPORT**  
OF THE  
**SOCIETY FOR PROMOTING THE RELIGIOUS INTERESTS OF**  
**SCOTTISH SETTLERS IN BRITISH NORTH AMERICA;**  
IN  
**A Series of Letters**  
TO  
**THE REV. ROBERT BURNS.**

*Originally published in the Acadian Recorder, Halifax, Nova Scotia.*

---

BY  
**THOMAS M'CULLOCH, D. D.**

HONORARY MEMBER OF THE WERNERIAN NATURAL HISTORY SOCIETY OF THE  
UNIVERSITY OF EDINBURGH, AND OF THE LITERARY AND PHILOSOPHICAL  
AND THE ANTIQUARIAN SOCIETIES OF NEWCASTLE.

---

"He that is first in his own cause, seemeth just; but his neighbour cometh,  
and searcheth him out."  
*PROVERB.*

**GLASGOW:**  
PRINTED BY ANDREW YOUNG, 96, TRONGATE.

*And Sold by all the Booksellers.*

1828.

THE following Letters were occasioned by a Supplement to the First Report of the Glasgow Colonial Society, which was published soon after Dr. M'Culloch's departure from this country in the beginning of Oct. 1826. The industrious circulation of this document in Nova Scotia, together with the operations of the Society on that scene, excited sufficient attention to call for immediate explanation and reply on the part of Dr. M'Culloch. Accordingly, these Letters were inserted in the Acadian Recorder, a Halifax Newspaper; and having been widely circulated in the Colonies, without receiving the slightest answer, where the facts are known, and where those reside whose character was interested in confuting or explaining them, had it been possible, they are now submitted to the British Public as containing an exposure of the misstatements and misrepresentations propagated by the Glasgow Colonial Society.

*November, 1827.*

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# A REVIEW,

&c.

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*To the Editor of the Acadian Recorder.*

PICTOU, *February 27th*, 1827.

SIR,

You are aware, that, in Glasgow, there was some time ago a Society formed, for the purpose of promoting the religious improvement of the Scottish settlers in the northern colonies of British America. The design is benevolent; and did the Directors of the Society found their proceedings upon correct views of the state of these provinces, the application of their funds, however small, would, doubtless, contribute to the propagation of the gospel. But, by giving their confidence to correspondents, inaccurate from want of capacity or candour, they have allowed themselves to be egregiously deceived; and, till they exemplify greater circumspection, their usefulness, I doubt, will not correspond with the benevolence of their intentions. Their first Annual Report contained such extravagant details of the want of religious instruction in these parts, that, when lately in Britain, I judged it due to the exertions of our Colonial clergy, to meet the Society's statements with explicit denial. This the Rev. Robert Burns, the framer of the Report, has laid very sorely to heart; and, with the concurrence of his friends in the direction of the Society, published a Supplement; not for the purpose of informing the public that they had paused till the truth could be ascertained; but, of expressing their confidence in the veracity of their correspondents, and adding to the amount of their own misstatements.

That these gentlemen have rejected my evidence, is merely a personal point, and of trivial consequence: but it is of general importance, that the benevolent exertions of the British public should not be expended in fostering dissension among Scotchmen



abroad, and in destroying that Gospel which the colonies, with much toil and privation to its ministers, have already acquired. I shall, therefore, review their proceedings; and connect my assertions with such proof as will excite some doubt, even in their own minds, whether their Supplement has increased their claim to the confidence of the public. This, before publication in Britain, I shall do through the medium of your paper; and I invite such of the Glasgow Society's correspondents as may be charged with misrepresentation, to meet me with contradiction and proof; not by private letters to the Rev. Robert Burns and his coadjutors in Scotland, but in the presence of the inhabitants of these provinces, where facts are known.

Yours, &c.

THOMAS McCULLOCH.

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*To the REV. ROBERT BURNS, Secretary of the Society for promoting the Religious Interests of the Scottish Settlers in British North America.*

REVEREND SIR,

My remarks upon your Society's First Annual Report, have drawn from you a Supplement, in which you attempt to vindicate your own inaccuracies, and the misrepresentations of your various correspondents. It, however, contains no evidence which should satisfy the public, that the proceedings of your Society's Committee have been at all calculated to promote the interests of religion. The Supplement, it is true, has obtained the sanction of a few members of the Committee: but, as I intend to prove, that, in giving it, they have acted without due consideration, their authority, in the mean time, must not be viewed as the test of accuracy. Where the eternal welfare of human beings is concerned, not names but truth should be the guide of public opinion; and it does appear to me very strange, that any member of your Committee should have lent his sanction to a Supplement in which the plainest principles of reasoning are disregarded, and the mere assertion of their Secretary,

exhibited to the public as the standard of truth. The following illustration of their proceedings, I believe, they will not dispute.

In my remarks, I had charged the Rev. Mr. M'Lennan of Prince Edward Island, with attempting to destroy the success of the Gospel where it was faithfully preached, and with inducing settlements, for the sake of your Society's bounty; to relinquish clergymen whom they had been willing to maintain. At that time, Mr. M'Lennan was in Scotland: but your Committee, instead of bringing him forward with a refutation of the charge, let him quietly away; and now tell the public, that their confidence in him and similar correspondents, remains unshaken.

Had the Supplement been published before my departure from Britain, it would have received a more early review. The delay, however, has its uses. By your industrious circulation of the Supplement here, the community will more extensively know that your Committee have been guided by misrepresentation; and, in showing that you yourself have persisted in pressing deception upon the religious public in Britain, I shall be better qualified to connect assertion with proof. In the mean time, as neither your Report nor Supplement affords a just view of the real state of the Colonies, nor of the ground of dispute, I shall, by a few preliminary observations, supply this defect.

Of the early settlers of Nova Scotia, and the adjacent provinces, by far the majority professed either Presbyterian or Independent principles. But, though, in the revolted colonies, many of them had fought the battles of their country; and then, from attachment to their sovereign, forsaken their homes, they were, by his Majesty's ministers of those days, excluded from a participation of that bounty which Great Britain annually expends upon the religious improvement of her Colonial possessions. The same system of favoritism in religion, which had, with other causes, contributed to undermine the loyalty of the United States, was transferred to Nova Scotia. For a few Episcopalians, therefore, a bishop and his clergy were provided, and amply endowed; but Presbyterians and Independents were left without public instruction, till foreign sympathy afforded them relief. In this good work, both Baptists and Methodists have abundantly laboured; and that part of the community who continued to profess

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Presbyterian principles, were gradually supplied with clergymen from Scotland. But, as these had proceeded from different sections of Scottish Presbyterians, they remained long without common connexion and co-operation. At last, however, persuaded that union would enlarge their usefulness, they formed themselves into one church, in which, as the rule of faith and practice, the standards of the Church of Scotland were adopted; and this religious communion, with a single exception, included the whole presbyterian clergy of Nova Scotia and the adjacent provinces. As soon, also, as the preceding union was effected, the office-bearers of the church, by various useful regulations, endeavoured to promote the religion of its members; by missionary labours, to enlarge its bounds; and by founding the Pictou Academy, to advance the interests of learning and evangelical truth: and just when their persevering exertions had qualified the students of that seminary to become acceptable preachers and ministers, your Society stepped in to assist the colonists, upon condition of their receiving clergymen from the church of Scotland.

Now, Sir, your Report contains a lengthened detail of the propagation of the Gospel among the Presbyterians of this continent; but of the preceding particulars it contains none. If you knew them, why were they omitted? If you did not know them, how did you presume to report upon the state of religion in countries of which you were ignorant? Plain common sense says that there must be something wrong.

In vindication of your Report, you have referred me to those complaints of the want of the Gospel which you received from the provinces; "The establishment of the Society," you say, "was no sooner known in the provinces, than a *host* of applications, of the most urgent and affecting nature, were forwarded to your Committee, for ministers of the Gospel to be sent out. The inviting voice of the man of Macedonia, to the great apostle of the Gentiles, has been sounded *again, and again, and again*, in our ears, *Come over and help us.*"

All this looks very well upon paper; and, in public meetings where Reports are read, and where friends convene, not to discuss statements by receiving evidence, but to applaud what is

stated, it may appear both urgent and affecting. But, in religion, truth only should affect the feelings: to this test, therefore, I shall bring your Report.

By your own showing it appears, that, from the vast territories of Upper and Lower Canada, Nova Scotia, New Brunswick, Prince Edward Island, Cape Breton, Newfoundland, and Labrador, the man of Macedonia had cried to your Society, only fifteen times. The numbering of such a host does not show it to be a very formidable array. It is true, that, to supply its deficiency, you have told the public of hundreds of thousands of Presbyterians residing in the colonies; and, not satisfied with that amount, you afterward increased them to half a million. But you may assure the members of your Society, that, in Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, the Presbyterian population do not, perhaps, exceed fifty thousand. For the spiritual improvement of these, at least forty ministers are at present employed; and to this number, several young men who are passing through a preparatory course of instruction, will soon be added. Some of your correspondents in this province have drawn largely upon your credulity; but none of them, I conjecture, will, in the face of the public here, either controvert the preceding statements, or help you to half a million of presbyterians. Till they do so, I shall just quote your own admission in the Supplement: "If it be true, that, throughout the whole of Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, there be not more than fifty thousand presbyterians, and these supplied with forty ministers, certainly, a strong case has not been made out." p. 15.

Considering the use which your brethren here have made of your Society, to turn the population from the Gospel which they were willing to support, it is not surprising that the applications to you should amount to a host of fifteen. But, really, I do think that your Society should wonder a good deal, why only a few hundreds of individuals, out of half a million as you say, should apply to you for relief. Were a Society formed in the colonies, to assist parishes in Scotland to maintain their clergy, how many applications would such a Society receive? Would there be only fifteen? I shall not anticipate your reply: I shall merely request, that, when you again number the host, you will

state the extent of territory from which they have been collected; and say, that, though you had blown the trumpet of discord to all that were discontented, and to all that were in debt, only fifteen had resorted to the cave.

By these remarks, I do not mean to insinuate that the colonies do not need your assistance. Though your correspondents have been able to procure for you but few applications for relief, the co-operation of your Society is greatly needed. Many of whom you have not heard, are living without God in the world, without the ordinances of religion, without the Bible, or any human means to guide them to the knowledge of the truth. You, Sir, affirm that the Presbyterian Church of Nova Scotia have told your Society, that they had got before them, and were able to do all that was needful; and, that your Society *might sheer off when they pleased*. You have also stated, that the apparent tendency of my remarks, is to depress the public with a belief, that there is *no need whatever*, for any exertion in behalf of the colonists. Now, Sir, here is what my brethren, in their memorial, declared to your Committee: "In Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, though there are comparatively few of the inhabitants, who are not steadily attached to some form of the Christian religion, many are exceedingly destitute of the means of instruction; and, were it practicable for your Society, to provide for them evangelical clergymen and respectable teachers, you would, doubtless, contribute to both their temporal and eternal welfare. p. 2. . . . Should you, however, still judge missionaries from you to be requisite, we beg leave to assure you, that both our brethren and we will receive them with kindness; and, as far as their labours, without interfering with our congregations, are subservient to the increase of religious knowledge, we will bid them God speed." p. 24. In my remarks, too, I expressly affirmed "that many parts of the British provinces need your assistance." p. 63. Yet, you have boldly made the preceding assertions. What am I to think of you? and what is the public to think? Is it that you have no regard for truth? or, that you are misled by a bustling disposition, which mistakes consequence for correctness; and which, while it affects to regulate the religion of remote countries, cannot attend to the plainest statement?

In these provinces there is need, great need of religious instruction; and, had the operations of your Committee been regulated by the catholic spirit of the Gospel, and by correct views of the state of those countries for which they wish to provide it, much religious knowledge and practical godliness might have been the result. But you and your friends, from want of information, and for the sake of showing a little of that dignity which established clergy are apt to assume, have adopted a plan which, in the scene of its operation, is introducing, not the success of the Gospel, but discord and malevolent feeling.

I do not say that the plan of your Society accords ill with the state of the provinces: I say that its very formation was an act of injustice, for which all the good that it will do, can never compensate. You speak of it, as invested with a right, like episcopalians and others, to be exclusive in its measures. But the question is not, What do human laws permit? It is, What does the law of Christ sanction? and whoever observes this distinction, will tell you, that you have no right at all. When your Society was formed, was it the Church of Scotland, or only the Gospel, that the Colonies needed? In your publications you detailed the want of the latter, and called upon its friends to supply the deficiency. Yet, when informed that both the Gospel and the means of its permanence are here, your Committee persist in patronising the very places for which it was provided. Does your right consist in entering upon other men's labours? In these colonies there existed no opposition to the Church of Scotland. Her standards had been adopted by the colonial church; and her ministers and people received into communion. Into these parts, therefore, you could introduce no religious principle, which colonial arrangements had not previously provided. Is division without difference in the Christian church founded in right? Those who have planted the Gospel in these provinces, have endured, and are still enduring, such privation and toil, as no clergyman in Scotland experiences; and, in the mean time, you, by a plan which disorganises their congregations, are impeding their success, and increasing their privations and toil. Yet you desire to know the law which forbids your operations. What is the law of Christ?

Your Committee have, indeed, declared "that it is not their

wish to interfere in any way with those ministers who have already been settled by the presbyterians in Nova Scotia, but simply to send ministers to people who are destitute altogether of religious ordinances." Your Report, too, contains the following sentiments:—"But the vast field will require a far greater number of labourers than the resources of any one Christian community will be able to furnish; and the different departments of the great community of the protestant church, in its widest and most catholic sense, must be put into requisition. . . . .

The mere circumstance of separate fields of operation, is not at variance with unity of spirit in the grand object which all aim at." But, with all this show of catholicism and separate fields of operation, do your arrangements exhibit neither sectarian spirit nor interference with the fields of other men's labours? You, surely, have not yet forgotten, that, when the clergy and laity of *different departments of the great community of the protestant church* in Glasgow, were first convened to devise measures for evangelizing the colonies, the founders of your Society evinced, that, in such a business, churchmen and dissenters could have as little dealing as Jew and Samaritan. On this account, the meeting was broken up; and the next notice which those different departments received, was, that you had formed a Society, which, in accepting cash, would be perfectly catholic; but, in its expenditure, rigidly sectarian. If emigrants be satisfied with the church which they have found in the colonies, however depressed by poverty, they are not objects of your regard. In these provinces, there are emigrants from every party of dissenters in Scotland; but for these you have neither bowels of mercy nor help. If emigrants say, and many there are who say, We can have no confidence in a minister till we hear and know him: we can provide the Gospel; but we cannot maintain it, you are no dispensers of relief: you only look at their necessities, and pass by on the other side. But if any part of the community place themselves under your control, whether they be Scotchmen or any other men, natives or foreigners, it matters not: you view them with kindness; and, in the mean time, assure the public, that poor emigrants from Scotland are the objects of your care. Of what does all this savour? Is it of a sectarian spirit or of the spirit of the Gospel?

Of separate fields of operation you speak, as if your Committee had never entered upon other men's labours. Yet the very parts to which your principal attention is directed, are either those which possess the Gospel; or, but for your colonial brethren and you, would have now been in the possession of its ordinances. Of this, I believe, the members of your Committee in general were not aware. But you, Sir, knew it; and promoted their interference with eagerness. You have not forgotten, I perceive, that this charge was formerly made against you; nor do you attempt to deny its truth. You only produce the following defence:—"Although Pictou be literally the head quarters of the presbyterians belonging to the Synod of Nova Scotia, we had no reason to think there was not room also for at least one minister of the Established Church of Scotland!" And so, Sir, the design of your Society, it seems, is not to send ministers to people who are altogether destitute of religious ordinances, but to send the Church of Scotland where the Gospel is preached; and your *seperate field of operation* turns out to be, *literally the head quarters of the presbyterians belonging to the Synod of Nova Scotia*. With this remark I shall leave you to the judgment of the public, who will contrast your declarations and doings. To those members of your Committee who have thanked you for composing the Supplement, I would merely observe, that the sanction of their names ought not to be found in connexion with the avowed violation of their Society's rules; a violation, too, which evinces the spirit of party to be paramount to the propagation of the Gospel. It was natural for them to wish their Secretary out of his scrapes; but it would have been wise to consider what they owed to the public, to themselves, and to the Gospel of Christ; and, really, it does not look very well, to begin with declaring that they wish *simply to send ministers to people who are destitute altogether of religious ordinances*, and then boldly to avow that they have commenced their operations, by beating up the very head quarters of the Nova Scotian Synod.

video meliora proboque;  
deteriora sequor.

Rev. Sir,

I have the honour to be, &c.

B



REVEREND SIR, It has somehow happened, that, in an age characterised by exertion for the propagation of the Gospel, the conversion of one heathen has, in Britain, excited more interest than the state of a whole British colony, who are, perhaps, perishing for lack of knowledge. From this absurd leaning to the pagan world, there are, indeed, honourable exceptions; and, among others, your Society deserve the praise of commencing these operations among a people who have the strongest claim, and, at the same time, present the best prospect of success: and, doubtless, though they have not entered upon their labours till the eleventh hour of the day, they will receive every man his penny.

In the propagation of the Gospel, however, the station of overseer requires qualifications higher than a mere disposition to work. It belonged to your Committee to ascertain what labourers were in the field before them, what these had done, what arrangements they had made, and how your Committee's surplus exertions could be expended to the best advantage. But your brethren and you seem to have supposed, that only notices of the want of the Gospel were requisite; and, when these amounted to fifteen, you made them a *host*, all Macedonians, crying in the *most urgent and affecting manner*, Come over and help us: and then, without inquiring why they were in such a state, and whether the colonies possessed no source of relief, you interfered with parts where the Gospel is preached; and with your brethren here, combined to destroy colonial arrangements for diffusing that very Gospel which you profess to communicate.

In vindication of your proceedings you quote the statements of your colonial brethren, and assure the public of your perfect confidence in their veracity. They have, it is true, supplied you with doleful accounts of the want of the Gospel. But, when they were crying to you so bitterly for help, they ought to have stated, that they had exerted themselves to exclude the ordinances of religion, from the very parts recommended to your favourable regard. As they may not be very frank at confession, I shall farther add and prove, that they have practised upon your Society deception, which, but for your heedlessness, might have been easily detected. To you my evidence may not prove very satisfactory; but it will, I believe, be sufficiently convincing.

The Rev. Mr. McLennan, in his letter quoted in the Supplement, says, "In Cape Breton again they are infinitely worse. In this unfortunate island *there is no minister at all of any kind.*" p. 22. Now, Sir, let me just ask you, if, in giving that statement to the public, it did not stare you in the face, that you yourself had repeatedly referred to the Rev. Mr. McDonnell, as a minister of the church of Scotland, and one of your valuable correspondents in that island. Will you say whether you or Mr. McLennan are best entitled to the faith of the public? For my own part, I am inclined to think that your veracity is at least equal to his; for, when he made the preceding assertion, he could not be ignorant, that, beside Mr. McDonnell, a clergyman of the Presbyterian Church of Nova Scotia was then residing in Cape Breton; and had, for a number of years, laboured for the propagation of the Gospel among its inhabitants. Still, it is, as Mr. McLennan says, an unfortunate island; and not the less unfortunate, for his interference: for, in consequence of his informing the population of your Society, and what it would do for them, two Gaelic ministers who had been preaching among them, and whom they had professed themselves able and willing to support, were, for want of encouragement, necessitated to leave them to his protection. If he question the accuracy of the preceding statements, I shall take care to furnish him and your Society with ample vouchers.

Where such a spirit exemplifies itself, the success of the Gospel occupies a subordinate place in ministerial measures. On this account, the Committee of Missions of the Presbyterian Church of Nova Scotia were induced to address to the Directors of your Society a memorial upon the state of religion in these provinces. My brethren conceived that you were influenced solely by a desire to promote the true interests of the Scottish settlers; and aware that your good intentions might, by inaccurate statements from the colonies, be perverted to the worst of purposes, they embodied in their memorial, such information as appeared to them best calculated to afford you correct views of the scene of your operations. Of this document no church on earth would have cause to be ashamed. There is in it neither reference nor allusion to the unchristian conduct of any of your colonial brethren. Even you yourself, though ex-

ceedingly willing to catch at straws, admit that it "contains a great deal of valuable information, which the Directors highly prize." According to your account, however, they have found in it one material defect: "The Directors," you say, "were all along at a loss to know what was the specific object of Dr. M'Culloch and of the memorial which he laid before them, and they repeatedly urged him to state explicitly the plan which he proposed . . . this he declined doing." Sup. p. 7.

What occurred in my intercourse with your Committee I shall by and by consider. At present, I shall merely repeat my statement to the Directors, that my brethren had, without verbal instructions, intrusted to me the memorial; and that individually I should propose no plan. It could not, therefore, puzzle the Directors very much, to perceive that my specific object was, to present the document in my possession. If they were at any loss to know its specific object, it must have been because they did not consider its contents. It, certainly, contained much matter of thinking to the Directors, as religious men; and much which should have induced them, as the friends of Evangelical truth, to reconsider their Society's constitution: and though they might not find in it a plan more to their liking, it presents to every reader the following specific object: "It occurs to us, therefore, that if you were to effect a union of the Presbyterian clergymen of Evangelical sentiments, who are already in the Colonies, and then to assist them in such measures as might enable the Church under their inspection to derive from its own resources a succession of instructors, you would concentrate upon the propagation of the Gospel, that energy of its Colonial friends, which, according to your present plan, will probably be wasted in unhallowed contentions." p. 30. With these and similar sentiments before the Directors, were they really at a loss to know the specific object of the memorial? Or, have you only said for them what you wish the public to believe?

Had the Glasgow Society proposed to promote the spiritual improvement of a people among whom there existed no Church professing exactly their own views of religion, their exclusive plan would have been liable to fewer objections. But, for more than half a century, there have been in these Colonies Presbyterian Clergy, by whose exertions the Church under their inspec-

tion is now provided, not only with the ordinances of religion, but with resources for their permanence. Whence proceeded this success for the benefit of those whom you denominate *neglected emigrants*? You have told the public that as yet your Society "happened to be the only institution in Scotland which has publicly taken up the cause of the neglected emigrants." Were you ignorant, Sir, that in former times, when these emigrants applied to the Church of Scotland, not one of its preachers would cast in his lot with the destitute? The emigrants, therefore, were turned over to the Secession; who *publicly* sustained the character of a Missionary Church, *publicly* made extensive collections for their benefit, and as *publicly* missioned for their improvement, those clergymen, who, with a few others, have brought the Colonial Church to its present state of order and permanence. All this the Secession have done, without attempting to introduce among emigrants either party feeling or sectarian plan; and now, your Society claiming to themselves the merit of being the only Public Institution in behalf of Emigrants, are introducing into the scene of other men's labours, a scheme which recognises the party distinctions of Scotland, and sows the seeds of contention among Scotchmen abroad.

As a reason for adopting your exclusive system, you say, "That there are in the Colonies a very considerable number of congregations in connexion with the Church of Scotland, which are uniformly in the habit of sending to Scotland for their ministers. The Synod of Nova Scotia, although it wished most earnestly to comprehend *all* the Presbyterian ministers in Nova Scotia, and New Brunswick, within its range, has by no means accomplished this in point of fact. The Church of St. Matthews at Halifax; and the Churches at Cornwallis, at St. Johns, and St. Andrews, never were connected with the Synod; and the second congregation at Halifax, presently under the ministry of Mr. Martin, was formerly in connexion with the Synod, but has lately broken off its connexion, and chosen a minister of the Established Church; and this, too, before our Society was ever heard of in Nova Scotia, or even contemplated at home. To this enumeration we might add two congregations at least in Pictou; and if we are not misinformed, one at Antigonish, lately under the care of Mr. Munro." Sup. p. 12.

When the Synod of Nova Scotia was formed, there was, in all the Provinces to which the Memorial refers, only one Presbyterian minister, who did not place himself under its inspection. Since that time, indeed, the number has increased; and I must do you the justice to say, that lest the amount should, in your Supplement, appear to little advantage, you have exercised the gift of discovering congregations, and ministers in connexion with the Church of Scotland, where they do not exist. Were I to tell you that the Rev. Mr. Forsyth, whom you repeatedly term the minister of the Scotch Church at Cornwallis, is not one of your brethren, you would not believe. In your Supplement, however, you say, "We give credit to Mr. Forsyth, and will continue to do so;" and, therefore, trusting that you will keep your promise, I shall quote to you his own words, which, I do think, are worthy of credit."—"I received my ordination from the Presbytery of Grafton, Vermont, of which the President of Dartmouth College was one of the number, who had got his education at Edinburgh, and had got the greater part of the College Library from thence, by way of donation. There were fourteen ministers at my ordination: they were pleased to grant me the ordination of an Evangelist, with ample power to execute all the offices of the ministry wherever I went, to establish Churches, &c. This was without any request of mine. But I now see that they were directed by a Divine wisdom in it; for, owing to the lot assigned me, I could not have been tied to the rules of any Presbytery."

Though Mr. Forsyth cannot be tied to the rules of any Presbytery, he is, I believe, a good man, and a zealous minister. I suspect, however, that the fourteen ministers who made him an Evangelist, could not make him a Clergyman of the Church of Scotland: nor does it help the business a bit, that the President of Dartmouth College was one of the number, and had got his education at Edinburgh, and had got the greater part of the College-Library from thence, by way of donation.

Of the Rev. Mr. Munro, and the congregation of Antigonish, I shall merely remark, that he himself, though a minister of the Church of Scotland, was the father of the Provincial Synod; and the people among whom he laboured, are now under the inspection of one of its members.

"The second congregation at Halifax," you say, "presently under the ministry of Mr. Martin, was formerly in connexion with the Synod, but has lately broken off its connexion, and chosen a minister of the Established Church."

That Mr. Martin has told you so, I can easily believe; for, having all at once leaped from the Reformed Presbytery to the Church of Scotland, he is very zealous for his new connexion; and like all new converts, not less zealous against those who have not broken off from the guides of their youth. But, to your Society, exemplifications of zeal are of less value than correct information. I would, therefore, request Mr. Martin to inform you, in his next communication, that the few individuals who built the Church in which he presides, had separated from another congregation, before the Synod of Nova Scotia was formed. They did not, however, like him, get from the one extreme of Presbytery to the other at once. Having still some qualms about breaking off, they took the Synod of Relief in their way, from which they obtained two clergymen in succession; and when they did declare for the Church of Scotland, and received Mr. Martin, it was upon no other ground that I know, than the expectation of making inroads upon the congregation of St. Matthews, and extricating themselves from a debt, which has placed their Church in the hands of the Sheriff. This, then, is not one of the *very considerable number of congregations in connexion with the Church of Scotland*, which, you say, *are uniformly in the habit of sending to Scotland for their ministers*; and it may be added, that in all the Colonies to which the Memorial refers, St. Matthews alone has received more than one minister from that quarter; so that your *very considerable number* amounts exactly to *one*.

To this account of the commencement and progress of Mr. Martin's church, I shall add a few notes upon the origin of the other congregations with which you claim kindred. My remarks may not illustrate the reputability of business in which you have embarked the Society; but they will show its nature and fruits.

In speaking of the Reverend Dr. M'Gregor, you term him, *a man justly venerated for his piety and truly apostolic labours among the Colonists*. To this character he is richly entitled. No presbyterian acquainted with the former state of these provinces, is ig-

norant of his privations and almost superhuman toils in behalf of the gospel. With active enterprise and patient continuance in well-doing, he has persevered in his work, till, by his means, more than twenty ministers of the gospel are now fixed within the sphere of his labours. You will concur with me in saying, that whoever would destroy his success, and rob him of his best comfort, must be ill advised, and cannot have the approbation of Christ. Not one of your Society, I am sure, would intentionally act in such a manner. Yet these are their very measures; and those who are thwarting his arrangements, are the very individuals upon whom you have lavished your confidence and praise.

At the time that Dr. M'Gregor was eagerly pressing onward in his career of benevolence, his own congregation and several others around him, were visited with an inundation of Highlanders, under the spiritual guidance of some of those pests of the Highlands, who contrive to earn a subsistence, not by honest industry, but by travelling from house to house and retailing their trash, as the devout saws of this good minister and that pious old woman. Finding their ghostly instructions neither prized nor productive in Pictou, they contrived to infuse into their followers a spirit of dissatisfaction with Dr. M'Gregor and other clergymen around him. These complained that the ministers of Pictou neither preached the gospel nor would prosecute the witches, by whom some of them were grievously tormented; and, what was a greater stumbling-block still, they found that, in Pictou, those who wish the gospel, must support its ministers. As the safest and cheapest course, therefore, they withdrew from the public ordinances of religion; at one time, edifying each other in their folly, and at another, receiving the ministrations of any strolling vagabond who chanced to visit them; till, from a belief that a minister from the Church of Scotland would be paid by the king, they obtained from the isle of Mull your correspondent, the Reverend Donald Fraser, to preach to them true gospel, and give the witches their due.

Such is the origin of that party in Pictou with whom you claim kindred; and it is due to the clergy whom they have been the means of importing into the province, to state that, with the exception of the Reverend Hugh M'Leod, they have most eagerly accorded with the wish of their employers, to blast the labours of



a man justly venerated for his piety and truly apostolic labours among the Colonists. In illustration of this point, and as a specimen of what I am prepared to authenticate, I shall again refer you to the missionary exertions of your correspondent, the Reverend Mr. M'Lennan. After effecting the object of his tour to Cape Breton, by preventing the inhabitants of that *unfortunate Island* from securing to themselves the labours of two Gaelic ministers, he hastened to Pictou; and, in the midst of a people whom Dr. M'Gregor had instructed from their youth, and who, with his cordial concurrence, had just received a clergyman of the Colonial church; though he knew neither this clergyman's character nor his ministerial endowments, he assured them that they had received an instructor, who, in Britain, would not be allowed to enter a Secession pulpit. Yet you quote him, and laud him. Was your Society founded for the patronage of such proceedings? When Mr. M'Lennan returns to you complaining of the want of the Gospel, and telling you about *unfortunate Islands*, you will, I trust, say to him, that, before he receive your patronage, he must vindicate himself in the community in which he has been charged with such unchristian conduct. And now, Sir, let me say a few words to yourself, as the Secretary of the Glasgow Society and the composer of their Report.

The members of such a Society as yours, are usually men who give their subscription from a desire to do good, without knowing more of the merits of the case than is contained in the Directors' statements. For the purpose of eclat, too, the Directors are generally selected from that class of society, who are either deeply immersed in secular pursuits, or characterised by their patronage of plans of benevolence. Their numerous avocations, therefore, prevent them from devoting to their Directorial office, that time and attention which the due discharge of its duties requires. For these reasons, their Secretary should be a painstaking man; one who has leisure and talent sufficient to prepare a correct statement of the various topics to be brought under their review: and, particularly, in cases where the wisdom of the Society's measures is questioned, he should, in his preparatory arrangements, exemplify the importance of a clear head and a candid temper. For these qualifications, the Directors of the Glasgow Society, I presume, must have given you credit, when they thanked you for



the Supplement, and gave it their sanction. Yet it is evident, that, in the course of a few pages, you have supplied them with contradictory statements; and, for the sake of maintaining the accuracy of your authorship in the Report, have induced them to defend and prosecute measures, which subvert the grand object of Dr. M'Gregor's whole life and labours. But, as far as concerns his arrangements, you have engaged them in a business in which they cannot succeed. The end is bad; and the means, unholy. You have made them the patrons of strife, which has not the propagation of the gospel for its aim; and who will bless it? You may impede Dr. M'Gregor's success, and grieve his mind; but the pleasure of the Lord will prosper in his hand.

Reverend Sir, I have the honour to be, &c.

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REVEREND SIR,

INTERFERENCE with the religion of a community where the gospel is preached, particularly when it brings with it a bounty for the encouragement of those who are given to change, should be the result of careful consideration: and if, at any time, those who profess the same faith, do interfere, their operations should tend to the improvement of the church, to heal existing divisions, and to cherish that unity and peace, which are alike the comfort and ornament of the christian life. From the constitution of your Society, however, it is evident that its members, in their plan of evangelizing the Colonies, have overlooked the union of the Presbyterian population. Still their motives were benevolent and pure; and I firmly believe, that, from the restriction of their bounty to a particular class, they anticipated no deleterious results. Whatever evil has occurred, therefore, though originating in their plan, should be principally ascribed to their Directors' haste to do good, without correct views of the religious state of the Colonies, and, consequently, without the ability of taking into account the variety of human passions, which the expectation of pecuniary aid might induce to assume the guise of poverty burning with zeal for the Church of Scotland.

But the character of the Society under the direction of a few members of its Committee, now presents to the public a different aspect. These, with full information, that neither the Society's

constitution, nor the Directors' proceedings, accord with the true interest of Presbyterians in these parts, have, in the Supplement, stood forward with a defence of both. This defence, therefore, I shall now review.

"The Synod of Nova Scotia," you say, "although it wished most earnestly to comprehend *all* the Presbyterian ministers in Nova Scotia and New Brunswick within its range, has by no means accomplished this in point of fact . . . . Now it did appear desirable that a Society in connexion with the Established Church should be formed, with which these congregations might, as they saw cause, correspond from time to time, for the purpose of obtaining clergymen from the mother country." Sup. p. 12.

You do not, I hope, account it a discredit to the provincial church, that its ministers wished to harmonize and unite presbyterians within the range of their operations. They did most earnestly wish it; and they wished not in vain; for when their union was formed, the congregation of St. Matthews alone remained unconnected with them. But though circumstances might induce its ministers, the Reverend Dr. Gray and the Reverend Robert Knox, to stand by themselves, it never occurred to them to thwart the measures of their brethren, and impede their success. They knew the importance of cordiality among Presbyterians; and their enlightened liberality accorded with the high station which they occupied. Unlike those whom you patronize, they were never found scouring the provinces, for the purpose of sowing discord among brethren; and then transmitting to Scotland doleful ditties about the want of the gospel. Both have now ceased from their labours; and it is due to their memory to state, that, with the clergy of the provincial church, they cultivated the habit of friendship; and wherever the general interests of presbyterians were concerned, at no time withheld their cordial co-operation.

"It did appear desirable," you say, "that a Society in connexion with the Established Church should be formed, with which these congregations might, as they saw cause, correspond from time to time, for the purpose of obtaining clergymen from the mother country." But what connexion has your Society with the Established Church? It is neither recognized by its courts, nor supported by its funds; and sure I am, that, in the Church of

Scotland, there are hundreds of clergymen, who, knowing the real state of the colonies, would say to you, Be no patrons of division there: In Scotland there are Paul, and Apollos, and Cephas; but, among Scotsmen abroad, let there be only Christ.

In your printed documents you told the public, that your Society was formed for the relief of poor emigrants; but now you have added to your plan the patronage of congregations abroad. It would seem, however, that your patronage is more frankly offered than gratefully received; for the only congregation in these provinces, which has been in the habit of sending to Scotland for its ministers, has, since the formation of your Society, provided itself with a clergyman without your assistance. The experience of the Episcopal church in the provinces has sufficiently taught the population, that, where a Society has patronage, its members have hungry hangers-on to be provided for, whose talents could never render them the object of choice. Congregations, therefore, who can maintain their own clergy, if they wish them from Scotland, will take care to entrust their commission to confidential friends.

"That in progress of time," you add, "even these congregations may come to be supplied with native clergymen from Pietou, or some other colonial establishment, is not unlikely; but that time is not yet come, and an attempt to *compel* their congregations to be, in all cases, satisfied with such, would certainly not tend either to promote union, or to advance the best interests of religion among the people," p. 13.

By using Italics in the term *compel*, you mean to insinuate, I presume, that the Synod of Nova Scotia wish to force upon the presbyterian population clergymen of the colonial church. The insinuation, Sir, does little credit to your character, either as a logician or as a candid antagonist; and I shall add, that, with the information in your possession, which you admit to be correct, there is in it something positively base. You knew that there is in our church a Missionary Society, whose fundamental principle it is, to assist presbyterians to obtain the gospel even from the Church of Scotland. You knew, also, that the Reverend Dr. M<sup>c</sup>Gregor had, with the concurrence of his brethren, repeatedly solicited his clerical correspondents in the North of Scotland, to procure for Nova Scotia clergymen of your own church. Yet with

these premises in your possession, you wish the public to believe that the Synod of Nova Scotia would intrude their preachers upon the people by compulsory measures. In support of this point you even attempt to produce evidence. Speaking of the Highlanders, you say that it is "stated in a letter from the Reverend Donald Fraser of St. John's, that the Synod of Nova Scotia have in *two instances* (Merigomish and St. Mary's, N. S.) *fixed upon these poor unfortunate people* ministers of their own connexion, *who understand not one word of Gaelic.*"

To your Committee it must be gratifying to find the Reverend Donald Fraser of St. John's so much alive to the injuries and spiritual interests of *poor unfortunate Highlanders*. But before you give him credit for all this affectionate feeling, it would be proper to ascertain in what channel his compassion flowed, when, for the sake of effecting a lodgement in the congregation of St. John's, he left his own Highland flock in Pictou, to be devoured by the wolves. It may, however, be advisable to deal with him gently; for being, after his fruitless attempt, no longer the Reverend Donald Fraser of St. John's, but again the Reverend Donald Fraser of Pictou, his mortifications may, at present, be as great as he is well able to bear; and, doubtless, when necessity has again forced him to take up with the Highlanders, he will feel for them exactly the same affection, which formerly induced him to forsake them, and then to inform you that the Synod of Nova Scotia had *fixed upon them ministers who understand not one word of Gaelic.*

To yourself, Sir, I would observe, that, were your own Synod to appoint you to fix a minister upon a resisting parish, you would not dare to refuse. As the minister of a church, therefore, where forcing clergymen upon the people is an ordinary occurrence, your exposure of the Synod of Nova Scotia must be vastly edifying. But, really, after all, it must puzzle the Synod to please both you and your brethren here; for you find fault with the Synod for fixing ministers upon the people, and your correspondent, the Reverend Mr. McLennan, in his missionary ministrations in Pictou, has been teaching them, that patronage is a blessing, and has always been a blessing to the church.

If the Reverend Donald Fraser made to you the preceding statement, I shall only say that he has told you what every inha-

bitant of this province will perceive to be false. In a country where a clergyman must derive his subsistence from the voluntary contributions of his hearers, is it possible to fix him upon them? Did the ministers of Merigomish and St. Mary's possess a knowledge of the Gaelic language, their usefulness would be doubtless increased. But, where this qualification cannot be obtained, should an English population, capable of maintaining the gospel, be excluded from its ordinances, merely because others cannot share the benefit? To show you how the Synod of Nova Scotia *fixed a minister upon the poor unfortunate people* of St. Mary's, let the Rev. Donald Fraser only repeat his assertion here; and I pledge myself to prove, that, in the settlement of the ministers of that place, the Gaelic part of the inhabitants unanimously concurred. With respect to Merigomish, I shall make to you and him remarks of a different kind.

The copy of the petition from Merigomish, which you have appended to the Supplement, contains not the least hint that a clergyman has been fixed upon your petitioners without their consent; but it contains the following words: "Our limited necessities of life, and the want of English, induce the most part of us to live destitute of religious worship; and, though our *late emigrations* reduced us to such poverty that part of us cannot as yet contribute any assistance in paying stipends; still, in the space of a few years, when our numbers increase, and also our clearings, we hope to be able to contribute our mite to this institution."

Now, Sir, the clergyman of Merigomish has been for twelve years *fixed* upon his congregation; and here are your petitioners pleading their *late emigrations*, as the cause of their poverty and want of a minister. Will the Reverend Donald Fraser explain how the Synod of Nova Scotia contrived to *fix* a clergyman upon these *poor unfortunate people* before they arrived in the province? When he does this to the satisfaction of the public, I shall meet him with a detail of particulars which will convince him, that, instead of travelling about the country to stir up strife among presbyterians, he should have contented himself with the lodgement which he had effected among a *poor unfortunate people*, who had cast off the Reverend Dr. M'Gregor for his want of the gospel. In the mean time, we may take another look at the petition from Merigomish.

“ You to whom Christ is precious, will long that the knowledge of a remedy so effectual, should be carried to us, poor ignorant people, in this dark corner, and put in the reach of the many numbers of poor Highlanders, who live in guilt, and who die in darkness, in this land of ignorance; . . . . . The most knowing part of the community, considers the present state to have a tendency to accomplish heathenism in the rising generation.”

It must, doubtless, excite the sympathy of the readers of your Supplement, that Merigomish in the District of Pictou should be a *dark corner, a land of ignorance, and tending to heathenism*. But, in the preceding statement, there is not one word of truth; except that your petitioners are poor, ignorant people, who live in guilt, and who, not from inability, but from want of spirit to provide the gospel, are just as likely to die in darkness. In the District of Pictou, which does not exceed forty miles in extent, there are nine congregations, supplied with Presbyterian clergymen. Of these ministers, five understand the Gaelic; and not one of their congregations would grudge the occasional loan of their pastor to a poor Highland settlement tending to heathenism; but the truth is, that, where the people will do nothing for themselves, the supply of their necessities becomes an irksome task.

By the preceding remarks you will perceive, that your illustrations of the ill conduct of the Synod of Nova Scotia, afford no vindication of your Society's plan. To establish the point, however, you produce two *facts*, which, you say, have been condescended on in the published papers of Dr. McCulloch: “ The first is, that a Society has actually been formed, within the limits of the *Synod of Nova Scotia itself*, whose avowed object it is to supply the inhabitants with ministers, either from Pictou, or *from any denomination of presbyterians in Scotland*. The second is, that some years ago, Dr. McGregor, the oldest minister at Pictou, and a man justly venerated for his piety and his truly apostolic labours among the colcists, wrote to some ministers of the Church of Scotland in the North, entreating them to *send out preachers or ministers*, particularly to the emigrants from the Highlands and Islands. These facts prove beyond doubt that in the opinion of the members of the Synod of Nova Scotia itself, there is *necessity* for additional aid, and that no such evils were anticipated by them

as likely to result from the measure of sending ministers *even from the Established Church of Scotland*. That the colonists do in many instances *require help*, in order to provide themselves with pastors, is beyond all question; and that a Society may be usefully formed in this country to afford them that help, is surely as fair and reasonable, as that Societies should be formed amongst us to send ministers to the High-lands, or to Ireland, or to the Continent, or to the Heathen, or to the Jews." Sup. p. 8.

In discussing the preceding quotation, we shall keep in view, if you please, that opposition to your Society's plan and proceedings is not opposition to assistance in behalf of emigrants. Both my brethren and myself have publicly assured the members of your Society, that their aid is needed; so that, if you wish to mislead them, you must try some other point. But, though additional assistance be requisite, it does not follow that its dispensers should be a Society whose constitution divides the exiled children of Scotland into favourites and outcasts: and whose operations must, in existing circumstances, tend, not to soothe them with the peace of the gospel, but to excite in their minds every angry passion: And, though it be admitted, that, in the colonies, ministers of the Scottish Establishment are desired, and that a Society for sending them should be formed in Scotland, it proves nothing in favour of the *fairness* and *reasonableness* of yours. Does it authorize the formation of a Society, to perpetuate division in the church where no difference of religious principle exists? a Society, too, who first exemplify a reckless interference with other men's labours, and then openly avow the violation of their rules.

It was, Sir, the very anticipation of evils that you say were not anticipated, which produced the Colonial missionary Society, and also Dr. McGregor's correspondence with Scotland. My brethren were aware of the partiality of many emigrants for the Scottish Establishment. They knew, also, their poverty, and were disposed to help them. But my brethren were not willing that they should fall into hands, who, for the sake of founding a party, might overlook the union and peace of religion. On this account, their case was submitted to respectable clergymen in the North of Scotland; and never did correspondence more affectionately breathe the spirit of the gospel. It was naturally conceived, that preachers coming from such men, and coming to those who had

sent for them and were prepared to receive them with open arms, would prove the means of soothing dislikes, and uniting presbyterians in Christian fellowship. But, unfortunately, those Northern clergy were necessitated to state to their correspondent, that, though they could furnish him with preachers, they knew none whom they could cordially recommend. In the mean time, the Highlanders have been in part supplied with others, who have fully realised anticipated fears; and you are not satisfied with giving them your patronage: you must also twist Dr. M'Gregor's correspondence, to prove the propriety of your Society's plan. But, you see, it is all to no purpose: the longer you wash the Ethiopian; the blacker he appears.

The propagation of the Scottish distinction of sects, Sir, constitutes no part of the apostolic commission; nor can it subserve one end for which our Lord enjoined his doctrines to be preached to all nations. It is neither Church of Scotland nor Secession, it is the Gospel that the provinces need, and those who add to it local peculiarities, heap coals of juniper upon the peace of religion. It was not the wish of the members of your Society to do evil, but good to the Colonies; and why should you, for the sake of vindicating what they ought to correct, render them the partisans of Colonial dissension? There is within their grasp a more dignified character, and a more honourable career. Let them be the father and friend, not of party, but of Scotchmen abroad. Let them heal their divisions; and then through the medium of their union, sympathise with their necessities, and promote their improvement. In present circumstances no other plan can give your Society that exalted name which it ought to possess; and any other will only increase the disrepute and inefficiency, which the quarrels of Presbyterians here have already occasioned.

Reverend Sir, I have the honour to be, &c.

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REVEREND SIR,

In your Supplement, the account of my intercourse with the Society's Committee constitutes a prominent feature. Of this, however, I am not sure that you are the best qualified to be the historian; for, at our first interview, you were not present;

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and, at the last, you attended but a part of the time. In such circumstances, the most of folks, from fear of getting into scrapes, would have hesitated about undertaking the office of recorder; but you do not seem to have apprehended either difficulty or danger: and I must do you the justice to say that you are a ready scribe; for, with exactly the same ease, you can set down what did, and what did not occur. To illustrate this point, I shall review your statements; premising a few remarks upon a collateral subject.

“When Dr. M’Culloch,” you say, “arrived in this country about the beginning of spring last, the Directors naturally expected from him some important information; . . . . It would have been of the greatest importance to the Directors to have been put in possession of that paper (*the Memorial*) so soon as it reached this country, and particularly previous to the general Meeting, and the publication of the Report. Dr. M., however, was of a different opinion. He kept at a distance from all communication with the Committee, and did not lay before them the papers in question till after the general Meeting, when the *interim* Regulations of the Society, having assumed the character of *standing laws*, any material change in the constitution and plan of the Society becomes far more difficult than it would have previously been.” Sup. p. 5.

If your Committee *naturally* expected from me important information, asking, I should think, was the natural way of obtaining. They are respectable gentlemen, and as such entitled to every reasonable deference; but to complain to the public that a stranger did not call upon them, and give them information which they had not even expressed a wish to obtain, is a stretch of dignity which the ordinary forms of intercourse do not authorise.

You are still, I perceive, very anxious to find me blame-worthy for retaining the Memorial. For doing so, I had reasons which I may by and by produce. In the mean time, as far as you have any cause of complaint, I shall give the point a little additional discussion.

“It would,” you say, “have been of the greatest importance to the Directors to have been put in possession of that paper so soon as it reached this country, and particularly previous to the general Meeting, and the publication of the Report.” And be-

cause this was not done, you wish it to be believed that the *interim* Regulations of your Society have assumed the character of *standing laws*. The amount of your complaint, then, appears to be, that, had the Directors received the Memorial sooner, both the *standing laws* of the Society and your Report of their proceedings, might have assumed a different aspect. Do you not perceive, Sir, that, on your part, there is here an admission of something wrong both in the Society's constitution and in the Directors' statements: yet strange to tell, the grand object of the Supplement is the vindication of both. According to your statement, what are now *standing laws* of the Society, were, before the general meeting, *interim* regulations. Have you forgotten that your Society originated in this very point, that its founders would have nothing to do with gospel, or minister, or people, where the Church of Scotland was not recognised? Do you call this an *interim* regulation? Will the religious public in Glasgow, will your correspondents in the Colonies, will the Earl of Dalhousie, your patron, believe you? Can you yourself believe your assertion? The Memorial itself, Sir, was caused by your extensive circulation in the American provinces, of that very constitution which you would now represent as *interim* regulations. But, let us suppose the Memorial delivered before the general Meeting, what would have been the result? I shall not allow you to reply. I shall quote for you the language of your Committee, copied by yourself in the very page of the Supplement in which you have given the history of *interim* regulations, and *standing laws*: "The Committee . . . having fully deliberated on the Memorial presented to them by Dr. McCulloch, came unanimously to the resolution, that they see no reason why the original constitution of the Society should in any respect be altered." Here, Sir, is an open avowal of the very point which you would dodge by a discreditable shift. Do you wish any thing farther about the detention of the Memorial?

"The Directors," you say, "have given the Memorial a very patient attention, and treated it with every mark of respect that it could claim." Sup. p. 6. Under this observation there is something which requires to be explained. When the Memorial was submitted to your Committee, it was received with as much respect as those who sent it could desire. The christian deport-

ment exemplified by those who were present, could not fail to produce a conviction, that to promote the interests of evangelical doctrine in the Colonies, was their earnest desire. But farther than a few desultory remarks, the Memorial was not made the subject of discussion. My presence was requested at a subsequent meeting, expressly for the purpose that you might not be absent when it was brought under consideration; and I must admit that then it received attention; for you yourself, with some desperate attempts at dignity, mixed up with a good deal of fidgeting, asked me, "Where was the Memorial *fabricated*? Was it in this country? Was it in America? Or where was it?" Though you had never seen the Memorial, and knew nothing of its contents, you expressed not the least wish to receive information. You were so completely engrossed by a hint which I had given of the inaccuracy of your Report, that, like other parents of ill-made children, you could perceive neither beauty nor utility in any thing else; and, therefore, you concluded that he who meddled with your Report, when he presented a Memorial, must be an imposter. While I was present, this was the whole discussion which the Memorial received. From the time that it was laid upon the Society's table till I carried it away, it was neither lifted nor looked at. Of the patient attention and respect which it received from your Committee, I shall say nothing; but to yourself I would observe, that, during the short period of our interview, your whole conduct was marked, not by a patient attention and respect, but by an indignant feeling, that any one from the woods of America, should meddle with a production of which you were the author. Even your own brethren, I believe, were scandalized at your conduct; for after you had left the meeting, they judged it necessary to tell me, that such was your usual way, and that I must not mind it. To those who know and submit to your way, the apology would doubtless appear satisfactory; but to me it did not seem to correspond exactly with the apostolic direction about entertaining strangers; and I do think, that, in your way, you are much more likely to catch Tartars, than to entertain angels unawares.

Though my brethren's Memorial referred only to Nova Scotia and the adjacent provinces; and though it explicitly stated, that, even in these, the Synod of Nova Scotia claimed no exclusive

occupancy, your Supplement represents them as appropriating to themselves a much more extensive range; "We do not understand that narrowness of mind which would appropriate to itself whole continents, and extensive provinces, with their widely diversified inhabitants. Dr. McCulloch and his brethren seem to forget, that in the Canadas there is a Presbyterian Church *totally distinct* from that of Nova Scotia, and equally well entitled to exclude them and us:" p. 14. And, farther, in your account of my intercourse with your Committee, you say that, "when the question was put to Dr. McCulloch, whether it was his opinion that the Synod of Nova Scotia was competent to supply the spiritual wants, not of Nova Scotia alone, *but of the whole of the British colonies in North America*, and whether this was their intention, he replied readily in the affirmative." p. 7.

Respecting the appropriating disposition and intentions of my brethren, their own Memorial, I apprehend, will afford evidence at least as satisfactory as any declaration which you have made for them. It was written for the express purpose of affording your Committee correct views of the state of religion in Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton; but, beyond these limits, it contains no account of either *whole continents, or extensive provinces, or their widely diversified inhabitants*. How far the narrow mind of my brethren proposed to appropriate even the preceding provinces, the Memorial informed you; but your memory, I perceive, needs to be refreshed with the following part of it: "Should you, however, still judge missionaries from you to be requisite, we beg leave to assure you that both our brethren and we will receive them with kindness." It was thus that my brethren shewed the narrowness of their mind; and you in return, exemplified the liberality of yours, by exalting them into a *posse*, and beating up their head quarters. My brethren, Sir, instead of pretending to provide the gospel for the Canadas, have, in their Memorial, supplied you with evidence which will enable you, with the utmost safety, to assure the public, that your own assertions are not supported by a shadow of proof. When you again affirm that the Synod of Nova Scotia professes to supply whole continents with the gospel, I ask you to expound the following words of the Memorial: "The success of our measures enables us to state, that, as far as we know, there

is not, in Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, a collection of presbyterians capable of supporting the gospel, and willing to receive it, who do not look to our church, and will not be, in a short time, supplied with the ordinances of religion." p. 18.

To the preceding account of my brethren's intentions it may be added, that the declaration which you have ascribed to me, is purely a fabrication of your own. All the members of your Committee cannot yet have forgotten, that, when you enumerated the cases of the want of the gospel which you had received from the Canadas, I explicitly stated that respecting those provinces I could give them no information. Even you yourself have said, "The whole of the Canada cases are passed over by Dr. McCulloch, not because he holds them to be correct, but merely because he knows little of them." Sup. p. 16. Had I, in the presence of your Committee, made the declaration which you have made for me, the natural reply would have been, How do you pretend to provide for the spiritual wants of extensive territories with which you have just declared yourself totally unacquainted? and, surely, in your Committee, there must be at least ordinary acuteness. But such a reply was not requisite; for the question put to me was, whether the Synod of Nova Scotia judged themselves competent to provide the gospel for the presbyterian population of those provinces to which the Memorial referred. To this, as you say, I readily replied in the affirmative; and, in doing so, I merely repeated what my brethren, in their communication to your Committee, had previously affirmed: "For your information we would state, that our Synod, from a conviction that their arrangements would soon enable the presbyterian population to derive the gospel from their own resources, have already refused to receive clergymen from those churches in Scotland, by whom they had been previously supplied." p. 24.

"Another point," you say, "which was strongly pressed upon Dr. McCulloch at the interviews which were held with him, was, that he should state fully and explicitly *any errors in point of fact*, which may have crept into the published Report of the Society, in order that a Supplement might be drawn up with the view of preventing any injury which might otherwise be done. This after repeated entreaty he agreed to do; but not one of the

errata which are now noticed in the printed work, were then adverted to, although each of the cases was reviewed in order:” Sup. p. 7. And again, “at all events, he would have acceded to the wishes of the Directors, and communicated to them, in the first instance, the observations which occurred to him on the reading of the Report, in place of bringing them at once, and without *the most distant hint* of his intention to do so, before the tribunal of the public.” p. 15.

Have you forgotten, Sir, that the case of Ramsheg was discussed in your presence, and that you yourself took notes upon the subject? This itself is sufficient to shew the incorrectness of your assertion. But your readers, I dare say, will stare when I tell them, that the principal part of the objections to your Report, were not published, till, at the very meeting to which you refer, they had been read to your Committee; and a copy left upon their table. For your ignorance of these facts I can easily account: Though the meeting had been called expressly that you might be present, you did not wait for its conclusion; and your brethren, I apprehend, being accustomed to your way, and aware that you could make just as good a Supplement without information as with it, did not conceive any notices requisite. Their own conduct, however, I am not so well prepared to excuse. That any of them should have been present, and heard this document read, and then sanctioned your assertion, needs explanation. This I have a right to demand. At your next meeting, therefore, you will, I trust, inquire if the Reverend Dr. Mitchell of Anderston did not read it in their presence; and when they assure you that he did, I hope you will deal out to them a goodly allowance of your way, for getting you, as well as themselves, into such a terrible scrape.

If, Sir, the preceding parts of your Supplement be the result of heedless inaccuracy, it bodes ill for the management of your Committee, and ill for those provinces which you profess to patronise. But, if you imagined that my departure from Britain would screen you from detection, it was a dishonourable shift, and utterly inconsistent with the godly sincerity which religion enjoins: and I must say to you, that such means for upholding your Society’s plan, cannot be attended with a blessing from above. The Gospel sanctions not the crooked policy of the world; and if

you employ it for its propagation, you will spend your strength for nought and in vain. Where a straight-forward course would have raised you to honour; with your present measures you will be sure to meet shame.

Reverend Sir, I have the honour to be, &c.

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REVEREND SIR,

You who have written upon the state of the poor, are, as an author, aware, that, where charity is provided, applicants in abundance provide themselves. But, as the most noisy are not always the most needy, the dispensers of charity should keep in view the hazard of imposition; and to the best of their ability, distinguish between the precious and the vile. As Secretary to the Glasgow Society, however, you seem to have supposed that no distinction was requisite: if any body applied to you, though he lived where the gospel was preached, you immediately presented him to the public as an object of sympathy. This may indicate the benevolence of the man; but as an evidence of wisdom in the manager of public funds, it is liable to objections. The charity which begets beggars, adds to the amount of human debasement, and ultimately to the very misery which it was designed to relieve. I shall not say that your Society intended their bounty to produce such results; but your Supplement, unquestionably, indicates, that, when any of your petitioners are charged with deception, they are more likely to be defended than questioned; and he who gives you the information, may account himself very well off, if he get away with the appellation of rogue.

When the Memorial and subjoined remarks were published, the most of men in your situation would have said, Here is an inhabitant of the provinces, who has accused a number of our correspondents of gross misrepresentation; and some of them of conduct which subverts the success of the Gospel: our Committee may have been deceived: let us at least inquire. You, however, very charitably judge your petitioners themselves to be the best evidence; and though you had been advertising a bounty upon applications, you do not perceive the least reason for believing that any

of them have attempted to deceive you: "When Dr. McCulloch," you say, "brings forward his statements relative to the petitions which have been addressed to the Society, and gives them what, in most cases, nearly amounts to a flat contradiction, we beg just to tell him that *his* averments and those of our correspondents stand exactly upon the same footing, and must be verified or disapproved by evidence distinct from both. He treats with contempt the *small number* of applications, as if *fifteen* urgent appeals from the different provinces, and one of these for *seven* ministers, did not present a very fair *specimen* at least of the state of our fellow-countrymen abroad, as deserving and demanding the sympathy of Christians. Indeed the apparent tendency of the Appendix to the Memorial is, to impress the public with a belief that there is *no need whatever* of any exertions in behalf of the colonists; for if it be true that throughout the whole of Nova Scotia, New Brunswick, Prince Edward Island, and Cape Breton, there be not more than *fifty thousand presbyterians*, and these supplied with *forty ministers*, certainly a *strong case* has not been made out. But the *people themselves* give us a very different account of their situation; and we see no reason as yet to charge them with falsehood." Sup. p. 15.

The preceding quotation begins with telling me that my averments and those of your correspondents stand exactly upon the same footing; and it concludes with telling me again, that mine are no evidence, but theirs command your belief, just because they give you a different account. If they, really, have given you a different account, they have done what, I conjecture, they will not avow through the medium of this paper;\* and till they do so, I shall merely remark that your willingness to be deceived, must administer to them and all succeeding petitioners much refreshing encouragement. In the mean time I would observe, that your logic does not tack premises and conclusion very closely together. In the Appendix it was stated, that, in Nova Scotia and the adjacent provinces, there are not more than fifty thousand presbyterians, who are provided with forty ministers; and from this you deduce that "its apparent tendency is, to impress the public with a belief that there is *no need whatever* of any exertion on be-

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\* Acadian Recorder, Nova Scotia.



half of the Colonies." Does the mere existence of ministers preclude the necessity of exertion? Or does the existence of ministers in those parts to which the Memorial refers, afford the public the least ground for believing that exertions are not requisite in behalf of the Canadas, Newfoundland, and Labrador? The cause, Sir, which must be supported by such reasoning is either bad or badly advocated. Whether you have no reason to charge any of your correspondents with falsehood, I shall now consider. In the Society's Report you stated, that "the second appeal is from Dartmouth, Preston, and the adjacent districts in the county of Halifax, Nova Scotia, who have been long eagerly desirous of a minister, and have actually erected two or three places of worship, where divine service is occasionally performed, as ministers of different denominations happen to pay them a visit. *We still live, say they, in their most eloquent and truly affecting appeal, we still live in a moral wilderness, without instruction, without religious discipline, without christian fellowship and consolation. We are not reminded of the return of the Lord's day, by the stated ordinances of the christian sabbath; and our tender offspring are deprived of the friendly ministrations of an affectionate and pious pastor.*" And this appeal, you add, has proceeded from one of the stations, the most interesting and promising in the Colony, and where a man of truly missionary spirit may be the instrument of incalculable benefit to hundreds, and even to thousands of his countrymen. Report, p. 18, 19.

In receiving the Report, I considered the preceding account as a fair sample of the religious puff, and added such remarks as appeared to me consistent with truth; and here is your reply: "This case Dr. McCulloch has, in the Memorial, and in some of his later publications, treated with peculiar contempt. We can only say, by way of reply, *first*, that we had before us the letter which transmitted the petition, and which is signed by the Rev. John Martin at Halifax, whose opportunities of information must be at least as good as those of Dr. McCulloch, and he calls the attention of the Committee to it as *a most urgent case, and requiring immediate notice. Secondly*, we have the testimony of the Rev. John Sprott of Windsor, N. S., and a member of Dr. McCulloch's own body, to whom, when in this country a few weeks ago, the Report was shown, and his remark upon the mar-

gin is in these words, *Correct, and entitled to affectionate regard.* Thirdly, we had the local knowledge of *Mr. Richard Kidston*, one of the Directors, and to whom Dr. M. is pleased to refer us. Lastly, we have the concession of Dr. M. himself, who, after attempting to throw discredit on the statement, acknowledges that *still a faithful missionary might, in Dartmouth and Preston, be the means of incalculable good.* We need say no more; and after all that has been said to the contrary, we still hold to our opinion, that the appeal of these settlers is *both eloquent and affecting.*" Sup. p. 16, 17.

Whether this appeal be eloquent and affecting, is a point about which we shall not dispute. It was transmitted to you neither as an oration nor a novel, but as a plain statement of facts. I shall, therefore, make its truth alone the subject of discussion.

It appears, then, that your Society received a petition, not from sixty families; but from sixty persons; and you have assured the public, that, where these reside, there are hundreds and thousands of Scotchmen. It appears, too, that these hundreds and thousands had planted themselves in one of the most interesting and promising situations in the Colony; and, doubtless, they must have been corrupted by the wealth of the world; for, out of thousands, only sixty had been long and eagerly desirous of the gospel. The good deeds of these sixty, however, had corresponded with their eager desires: they had built two or three Churches; and, when Mr. Martin told them of your Society, they came to you saying, "We are not reminded of the return of the Lord's day, by the stated ordinances of the Christian sabbath," &c. In proof of all these particulars, you refer to the letter of your correspondent the Rev. Mr. Martin, "whose opportunities of information must be at least as good as those of Dr. M." But you will please to observe that belief should rest, not upon opportunities of information, but upon truth of statement; and, therefore, I shall apply to Mr. Martin to make his opportunities of information bear upon the point.

*To the Rev. John Martin, Halifax.*

REV. SIR,

"IN soliciting the expenditure of a public charity for sending Missionaries abroad, every principle both moral and re-

religious, requires that the truth should be stated. Where colouring is introduced into the picture, there is deception practised upon the dispensers of charity; and perhaps, too, he who is in-sinistered, forming expectations which cannot be realized, may find himself not only disappointed, but involved in mortification and misery. Doing therefore, every justice to your zeal, I would ask upon what grounds you made to the Secretary of the Glasgow Society the preceding statements. You have been in those parts from which the petition was sent; and know them to be in general, a country of bare rocks and barrenness. How does it happen to flourish in the Society's Report, as one of the most interesting and promising stations in the Colony? You know too, that its population are Catholics, Episcopalians, Baptists, and Methodists, interspersed with a few Presbyterians. Where are the hundreds and thousands of Scotchmen upon whom a missionary is to confer incalculable benefit? I do not ask you where are the two or three churches which the Presbyterians have built, but, where is there one? And, when you look at your own church and St. Matthews, and then across the harbour of Halifax to Dartmouth and Preston, how do you account for the following words of the petition, to which you have given your recommendation: "We are not reminded of the return of the Lord's day, by the stated ordinances of the Christian sabbath?" Had you told the Society, that their petitioners, instead of long and eagerly desiring the gospel, were only in great need of its ordinances to arouse them to a feeling of its worth; and that the missionary who might be sent to labour among them, would begin his ministrations with disappointment, and continue them with great toil and privation, you would have told the truth; and you yourself could then have met your neighbours, without perceiving them laughing at your expense.

Rev. Sir, I have the honour to be, &c.

THOMAS M'COLLOCH."

Till Mr. Martin reply to the preceding note, you will, I trust, consider the weight of his evidence as at least moderately balanced. But you have other proof, "the testimony of the Rev. John Sprott of Windsor, N. S. and a member of Dr. M.'s own body, to whom, when in this country few weeks ago; the Report

was shown, and his remark upon the margin is in these words, *Correct, and entitled to affectionate regard.*"

To have the testimony of the Rev. John Sprott is something; to have the testimony of a member of Dr. M'Culloch's own body, is a great deal more. But, by a document in my possession, I am authorised to state, that Mr. Sprott never wrote a syllable upon the margin of your Report. How much does this add to the value of your proof? When Mr. Sprott was in Scotland, you were employed in maintaining the accuracy of your Report; and, as a little help from a member of Dr. M'Culloch's own body, would be a great lift to you, tottering beneath a heavy burden of difficulties, a brother undertook for you the honourable employment of lying in wait to catch him in his words; and when he happened to say that the situation of a few poor people at Porter's Lake was *entitled to affectionate regard*, your scribe conceived that it would do just as well to apply his expression to all Mr. Martin's assertions and yours. Being, also, a ready writer, and not willing to bury a talent where usury might be gained, he resolved, in noting Mr. Sprott's evidence, to try his hand at a preface; and, therefore, added the term *Correct*, which, with all convenient speed, you hastened to transfer from the poor people of Porter's Lake to the vindication of your Report. You will not, I dare say, believe me; but you have great faith in Mr. Sprott's testimony, and here it is:—

"Mr. Sprott saw the Memorial of Dr. M'Culloch in the house of Mr. Robertson (Stranraer);—read a part of it;—said it was correct; particularly the part of it that referred to the manners of the Nova Scotians. On the eve of his departure, was in company with the Rev. Robert Burns; and saw for the first time the Report of the Society. But they parted before Mr. Sprott had an opportunity of reading it. He did not see Mr. Burns again, and had no farther correspondence. He read the Report in company with another clergyman, at another house. He gave it as his opinion that some of the statements were true, some of them he could not vouch for, and some of them were incorrect. He mentioned the petition from Porter's Lake as entitled to affectionate regard; as also one from Digby; but did not go into particulars. The gentleman noted down the conversation with a pencil. Mr. Sprott wishes well to every effort to promote the

cause of truth; but took no part in the bitter controversy between Dr. McCulloch and the Rev. Robert Burns: and if the latter has used his name without his knowledge, he has exceeded the bounds of propriety and discretion."

With the amount of your propriety and discretion I shall not interfere. Your knowledge of the principles of sound reasoning, and the candid use of them, are the only points which need to be ascertained; and I must observe that, when you place the testimony of one of Dr. McCulloch's own body as premises, and your own statements as conclusion, you appear to me to be much better acquainted with the rule of contraries, than with the rules of logic.

But though Mr. Sprott's testimony has failed you, there is still other evidence of weighty import: "We had the local knowledge of Mr. Richard Kidston, one of the Directors, and to whom Dr. M. is pleased to direct us."

Mr. Kidston, I presume, is a very respectable gentleman; and it will, I doubt not, gratify me exceedingly, to see the amount of his local knowledge publicly stated. It will prove, among other things, that you have boasted of able assistance from the knowledge of individuals who had little information to give. Because Mr. Kidston had been in Halifax, and could not but perceive the nature of the adjacent country, I did refer you to him upon this point; and you have repeatedly returned to me, quoting him, as if he had confirmed your assertions. This I am satisfied he will never venture to undertake; but to vindicate yourself, I ask you to bring him to the test. You have told the public, that Dartmouth, Preston, and the adjacent districts, constitute one of the most interesting and promising stations in Nova Scotia; that it contains sixty presbyterians who are not reminded of the return of the Lord's day by the stated ordinances of the Christian sabbath; that these have been long and eagerly desirous of a minister, and have built two or three churches; and that, in those bounds, there are thousands of Scotchmen, whom a Missionary may profit by his labours. Before, therefore, you again quote Mr. Kidston, get his signature to these statements, or to any one of them; and then this part of your proof will, at least, appear to have some weight. When this occurs, you will not find me without a convincing reply.

But, by the want of Mr. Kidston's assistance, you are not to be beat off; for, "*Lastly,*" you say, "we have the concession of Dr.

M. himself; who, after *attempting to throw discredit upon the statement*, acknowledges that *still a faithful Missionary might, in Dartmouth and Preston, be the means of incalculable good.*"

Could you detect Dr. McCulloch contradicting himself, it would be well to expose him, and perfectly fair to turn his weapons against himself. But, as this might be more pat than pleasant, I shall put it off as long as possible. In the mean time, we may take a look at Dr. McCulloch's concession, and the uses to which you have applied it.

"A harbour of a mile broad, and with regular ferries, separates Dartmouth and Preston from the town of Halifax, in which there are two congregations with clergymen from your Church; and, if bells can remind your petitioners of the return of the Lord's day, they are regularly warned. A part of them may be more remote; but not I apprehend, farther than multitudes in the British provinces travel, every Lord's day, for the sake of the gospel. I would ask your Committee, if it be credible that hundreds and thousands of Scotchmen, long and eagerly desiring the gospel, and, all the while, living in the vicinity of the capital, with all its advantages, and occupying, according to your Report, one of the most interesting and promising stations in the Colony, could afford only forty-five pounds sterling for the support of a minister; when settlements in remote parts, not containing one thousand Presbyterians, have, for a long series of years, maintained the gospel for themselves. Still, a faithful Missionary might, in Dartmouth and Preston, be the means of incalculable good; and, if you can provide for his support, he will have the fewer difficulties." Remarks, p. 45, 46.

In Dartmouth and Preston, Sir, there is much need of evangelical doctrine; and, if the Missionary who would preach it there, could prove the means of saving a single soul, he would do incalculable good. But how does this prove the extravagant representations contained in your Report? The very reasoning to which you resort, indicates that you have found your cause to be untenable; and, therefore, I shall conclude with your own words, *We need say no more.*

Rev. Sir,

I have the honour to be, &c.

REVEREND SIR,

WHEN your Society commenced its operations, you appealed to the generosity of the public in behalf of poor emigrants from Scotland, who were destitute of the gospel. By and by, you added to your plan the patronage of organized congregations: And, lastly, it occurred to you, that, if you could do a little additional business at the head quarters of the Nova Scotian Synod; your interference would produce so much clear gain to religion; for even there your Committee found a case so urgent "that they immediately submitted it to Sir James Kempt the Governor." Report, p. 24.

The petition to you, it would appear, "states very strongly the difficulties into which the poor Highland settlers of that place (Pictou) have been plunged by the erection of a place of worship and the support of their minister." But when your petitioners, a short period before, submitted their case to the present Lord Bishop of Nova Scotia, it stood as follows; "They frankly state that they were brought up in the Kirk of Scotland; but, not being able to support a minister of their own, they will prefer an union with the Church of England to a connexion with seceders from the Kirk, whose doctrines and discipline they consider harsh and severe." At that time, the Highlanders of Pictou were neither fewer nor richer than at present; but nobody thought of telling his Lordship of their need of a Gaelic clergyman; one from the Church of England would do very well. The plan of conversion to Episcopacy, however, was not likely to multiply adherents among Scotchmen: and, therefore, the founders of Mr. M'Kenzie's congregation, meeting with him by accident, engaged him for their minister: and, when your Society published their bountiful design in behalf of poor emigrants, a sufficient quantity of Highlanders are produced, as poor as need be, and plunged in difficulties. Mr. M'Kenzie, too, very naturally says, "We fondly hope and pray that the all-good and beneficent God will influence the hearts of our countrymen to commiserate our situation and supply our wants:" and you, in return, praising the spiritual-mindedness of your petitioners, observe, that "they had no other object in sending to you such appeals than to obtain some supply for their *spiritual wants*." Sup. p. 16.

To your Committee it must prove an encouraging circumstance, that, when other Societies having the disposal of funds, are an-



noyed with applicants whose gross and carnal desires are concentrated upon earthly things, yours have met only with men who hunger and thirst after righteousness. From the sentiments which your petitioners in the present case, expressed to the Lord Bishop of Nova Scotia, it is sufficiently apparent that they need some supply for their spiritual wants; for, really, persons who declare their attachment to the Church of Scotland, and in the same breath affirm that the doctrine and discipline of the Presbyterian Synod of Nova Scotia are harsh and severe, are afflicted with a spiritual blindness which precludes them from the knowledge of their own principles. Still, I question whether granting them the commiseration which Mr. M'Kenzie suggests, would most effectually tend to supply their *spiritual* wants. Living, as they do, in the midst of a congregation in which your own views of the christian system are faithfully preached, they would be more likely to have their wants removed, by uniting with their neighbours, than by receiving funds to maintain a warfare with that purity of principle and practice which the standards of the Church of Scotland enjoin.

But the application to your Committee was made in behalf of poor Highlanders. That Highlanders in the town of Pictou and around it, should, after a residence of perhaps twenty years, be poorer than others who support their own clergyman, is a point which needs explanation. Your petitioners, too, might be asked how they proposed to help poor Highlanders to the gospel, by preferring a union with the Church of England to a connexion with Seceders. But the nature of the case and the extent of the *difficulties into which the poor Highland settlers have been plunged* by the erection of a place of worship, and the support of their minister, will be sufficiently apparent, when I state, that Mr. M'Kenzie is the minister of a congregation, in which divine service is twice every Lord's day performed in the English language; and that, to prevent division in the mean time, an extra discourse is preached to the Highlanders.

Your Committee, you say, feel greatly indebted to Mr. M'Kenzie for the promptitude and zeal with which he has taken up the cause of the Society. But whether he feel as deeply indebted to you for the publication of his praise, is considerably doubtful. Zeal not according to knowledge begets a sort of promptitude, which separates haste from good speed, and fre-



quently makes the subject of premature praise feel as if he would rather be excused from the honour of any public attentions. This kind of reluctance to be brought into notice, however, should not prevent any person from obtaining every iota of notoriety to which he is fairly entitled; and, therefore, in addition to the preceding account of the difficulties into which the poor Highlanders of Pictou have been plunged, I shall bring under your observation another sample of Mr. M'Kenzie's promptitude and zeal.

You will recollect, then, that one of Mr. M'Kenzie's cases of the want of the gospel, was "from Lochaber, and in name of two hundred and seventeen Highlanders who have begun to build a Church, . . . . . but are as yet unable to make any offer in the way of pecuniary support of a minister." Report, p. 25. In the Supplement, again, you have added, "*The settlement of Lochaber,*" says Mr. M'Kenzie, "consists almost entirely of Highlanders, who, since they first pitched their tents in the woods, have never heard the word of truth *preached in their mountain tongue—that only which they understand.* We believe upon his testimony also, that they are perfectly able to offer a respectable sum for the support of a Gaelic minister." p. 19, 20.

Now, here is yourself affirming that the settlers of Lochaber "are as yet unable to make any offer in the way of pecuniary support of a minister;" and here is Mr. M'Kenzie testifying "that they are perfectly able to offer a respectable sum." Here, again, are you, declaring that you believe Mr. M'Kenzie. How will you contrive to believe yourself? and how are the public to believe your Report and Supplement, when you cannot give credit to your own narrations. The publication of an additional Supplement appears to me to be the only way in which you can manage the business. You can there state, that your correspondent, in the heat of his promptitude and zeal, forgot to carry truth along with him: and lest your readers should hesitate about changing their belief, I shall supply you with the following evidence.

In the first place, the petition which Mr. M'Kenzie has transmitted to your Committee, *is in name of 217 Highlanders.* But, in the settlement of Lochaber, there are only eight families who

profess the Protestant religion; and one of these is from the Lowlands of Scotland. Besides, in the adjacent settlements there are not more than thirty families, who could be connected with them as one congregation.

Secondly, Mr. M'Kenzie has reported, and you believe, that the settlers of Lochaber *are perfectly able to offer a respectable sum in support of a Gaelic minister.* Had he stated that they are themselves struggling with poverty, he would have exactly expressed their ability to give. The extent of their resources, I apprehend, may be very fairly calculated by the amount of their exertions in behalf of the gospel which has, for many years, been within their reach. At present, they are under bond for eight pounds a year to a respectable clergyman; and, if you please, I will hand you his certificate, that he has never found it worth one.

Thirdly, Mr. M'Kenzie has assured you, that these settlers understand only *their mountain tongue.* Yet, in Lochaber, there are only one adult male and four females so ill acquainted with the English language, as to be incapable of profiting by the ministrations of their present clergyman.

Fourthly, your correspondent has affirmed that these people, "since they first pitched their tents in the woods, *have never heard the word of truth* preached in their own mountain tongue." Had Mr. M'Kenzie told you, that neither he nor his brethren, had ever preached to these poor Highlanders, his assertions, I believe, would have been consistent with truth. The Rev. Donald Fraser, whose sympathy for *poor unfortunate Highlanders* you have put upon record, passed and repassed Lochaber without opening his mouth. The Rev. Mr. M'Lennan, too, trode in the same path, as one that is dumb: and, when the Rev. Mr. M'Kenzie did speak, it was only to detail to you the preceding statements, in which one word of truth is not to be found; for, before these events occurred, the ordinances of religion had been repeatedly dispensed to the settlers of Lochaber. In speaking of Cape Breton and some other places from which the preceding clergy had contrived to expel the gospel, you have said, "We beg to know how it is that these places *were so long overlooked* by the Synod of Nova Scotia? what measures were in progress for their supply? and whence is it that the only ministers who

seem to have been doing any thing for them were ministers of the Church of Scotland?" Sup. p. 23. These questions, therefore, with respect to Lochaber, I shall fairly answer. When your brethren were doing for the settlers of that place exactly what I have stated, the Rev. Dr. M'Gregor and the Rev. Hugh Dunbar, both of the Nova Scotian Synod, had gone to them, and preached the gospel in Gaelic. Besides in the congregation of Dorchester, to which they belong, the preceding clergymen, the Rev. Hugh Ross, and the Rev. Angus M'Gilvray, both preached and dispensed to them the Lord's Supper in their own mountain tongue.

But, perhaps, you still feel inclined rather to believe Mr. M'Kenzie's account than either your own statement or mine. In this case, I shall only add, that my remarks are made where the facts are known, and where Mr. M'Kenzie is present to contradict. Should he do so, I will supply him with documents of which he will feel as little proud as of your praises for his promptitude and zeal. In the mean time, I shall only ask you to fulfil your promise: "If our correspondents can be convicted of having in any one instance imposed on us by imperfect or false information, good care shall be taken that they shall not do it a second time." Sup. p. 24. This will preclude the necessity of any immediate remarks upon Mr. M'Kenzie's other extravagant relations of the want of the gospel in this province, and of the eagerness of emigrants to obtain its ordinances.

Having thus far reviewed your Supplement, I shall, for the present, leave your correspondents; not for want of abundant materials, but because it has already been sufficiently shown, that your labours in their behalf, have not cleared them of the charge of misrepresentation and unscriptural conduct. To yourself, however, as Secretary of the Glasgow Society, a few additional observations are requisite.

In your official capacity, it is your duty to employ every rational means to supply the public with correct statements. On this account, in the event of such charges as were made against your correspondents, their vindication should have rested upon additional information received from the provinces. But you, Sir, as if a Supplement sanctioned by your Committee were the test of truth, resorted to the extraordinary measure of imme-

mediate defence, not merely of yourself and your Directorial brethren, but of all your correspondents and all their details. Is this the operation of Christian candour? Or, does a Supplement so written authorize the public to believe that you who composed it, and those who sanctioned it, were as careful to ascertain the truth as the dispensers of a public charity ought certainly to be? It is characterized by an eager disposition to conceal it, and by a talent for misrepresentation, in which you have not been excelled by any of your correspondents. This I have already shown by a reference to repeated examples: I shall now produce an additional proof.

In my former publication I had stated, that the Synod of Nova Scotia had continued to send their preachers to Cape Breton, till your brethren, by the alluring offer of your Society's bounty, had weaned that *unfortunate Island* from the gospel which they had been willing to support. I had also shown that, in Ramsheg, the very same events had occurred: and as you had corresponded with the Rev. John Sprott, when minister of Newport and Windsor, you could not be ignorant of what the Nova Scotian Synod had done in those parts. Yet, as if nothing had happened, and as if no information respecting Cape Breton, Ramsheg, or Newport, were in your possession, you have thus Supplemented: "*Would Newport,*" asks Dr. McCulloch, "*would Ramsheg, would the settlements of Cape Breton, be now destitute of the ordinances of religion, but for the alluring prospects which your Committee have presented to the provinces?*" We beg to know how it is that these places *were so long overlooked* by the Synod of Nova Scotia? what measures were in progress for their supply? and whence it is that the only ministers who seem to have been doing any thing for them were ministers of the Church of Scotland?" The very publication of the Supplement sufficiently indicates your promptitude to write without a knowledge of truth. In its texture, too, there are abundant proofs of pretensions to knowledge, combined with heedless inaccuracy. But neither zealous promptitude nor heedless inaccuracy can account for the preceding quotation. It is an attempt to pervert the truth, discreditable to yourself as a Christian minister, unpardonable in the Secretary of a Society whose funds are collected, not for party purposes, but for the propagation of the gospel, and sufficient to convince the public, that, for

the sake of maintaining the accuracy of your Report, you have unjustly reproached the Synod of Nova Scotia, and sacrificed the truth. Your Society contemplated only the spiritual improvement of the provinces: the means which you have used can never be blessed. Where judicious measures would have harmonised the friends of evangelical doctrine, and concentrated their energy upon its propagation; by patronising the spirit of party, you have enfeebled the Presbyterian cause in the American provinces, and diminished the efficiency of means which had been there employed to secure its stability: And for such a sacrifice, what can you promise in return? You will give to the provinces the Church of Scotland: Does the gospel of your church differ from that which they already possess? You will give them ministers, strangers to the privations and fatigues of a new country: Will these be more useful than native preachers? You will give them ministers whom a presentation from Scotland will immediately prove to be wayfaring men: Will these care for the Colonies like those who have no other home? You will give them clergymen whom Scotland would not employ: Are these preferable to native talent? In the present state of these provinces your plan is irrational; and I will venture to predict that a few years' experience will convince you that it must be relinquished.

Rev. Sir, I have the honour to be, &c.

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REV. SIR,

THOUGH a considerable time has elapsed since the publication of the preceding letters, none of your correspondents have attempted to reply. Should you, therefore, again praise their veracity, you will, I trust, at the same time, account for their silence.

Rev. Sir,

I have the honour to be, &c.

THOMAS M'COLLOCH.

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