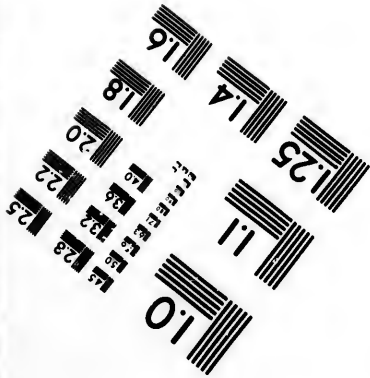
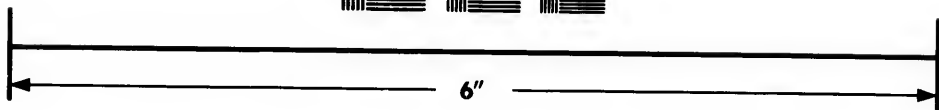
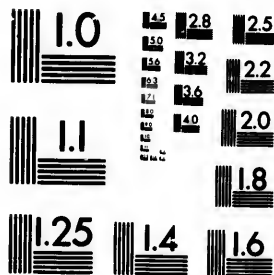


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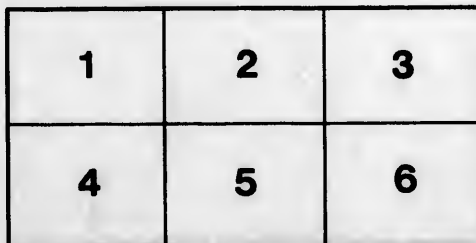
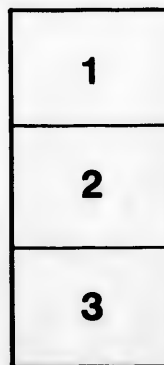
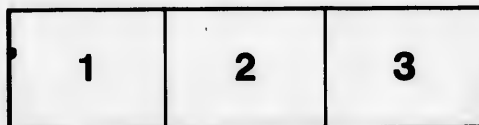
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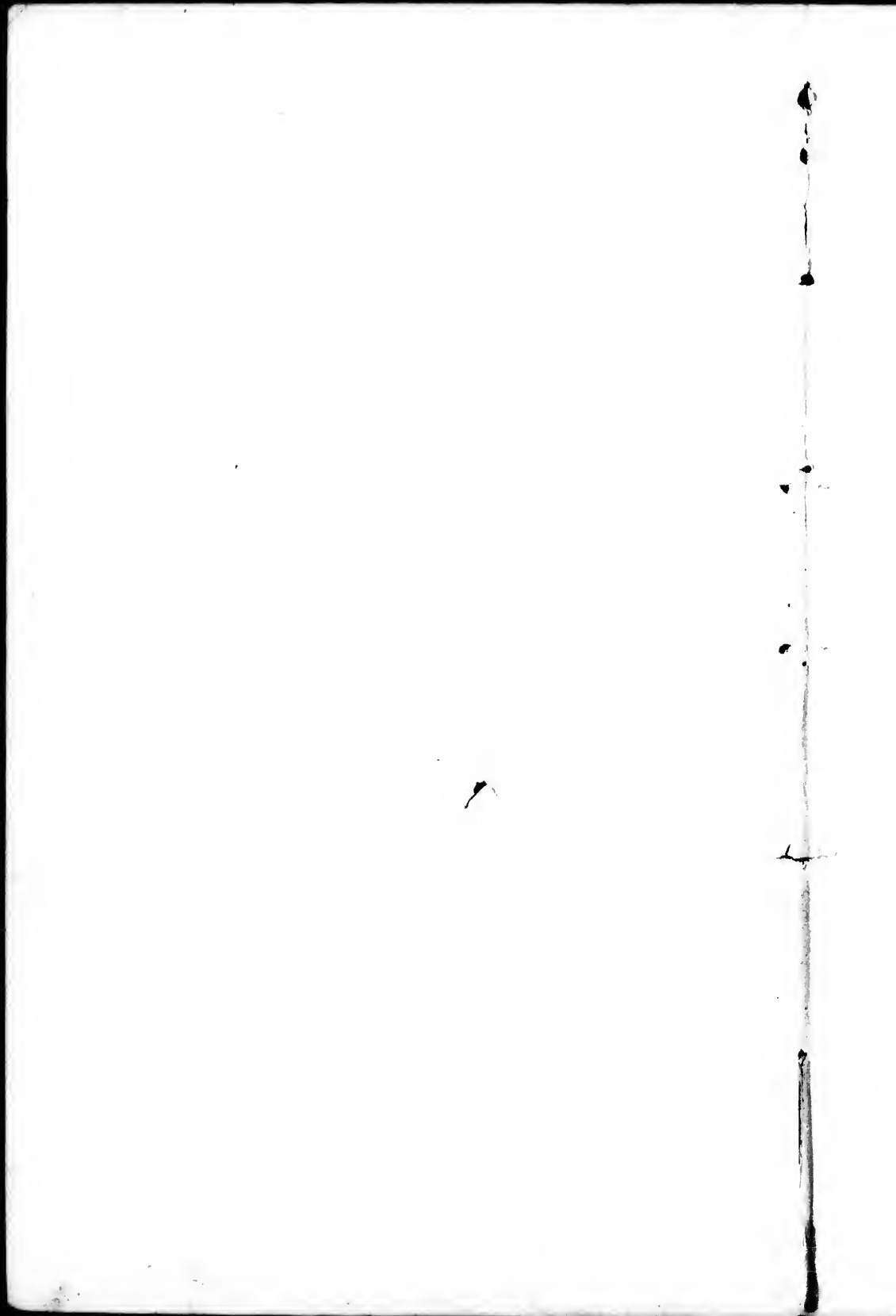
REMARKS
ON THE
CLAIMS
OF
SCOTSMEN ABROAD,
ON THE
CHRISTIAN SYMPATHY AND EXERTIONS
OF THEIR
COUNTRYMEN AT HOME.

BY WILLIAM RINTOUL, A. M.
MINISTER OF THE SCOTCH CHURCH, MARYPORT, CUMBERLAND.

“Go rather to the lost sheep of the House of Israel.”

EDINBURGH:
PRINTED FOR WAUGH & INNES;
M. OGLE, GLASGOW; AND JAMES DUNCAN,
LONDON.

1826.



UNTO THE RIGHT HONOURABLE
GEORGE, EARL OF DALHOUSIE, G. C. B.

CAPTAIN-GENERAL AND GOVERNOR OF THE BRITISH PROVINCES
IN NORTH AMERICA, &c. &c. &c.

PATRON ;

AND THE HONOURABLE, RIGHT HONOURABLE, AND REVEREND,
THE PRESIDENT, VICE-PRESIDENTS, AND DIRECTORS,

OF THE

GLASGOW SOCIETY

FOR PROMOTING THE RELIGIOUS INTERESTS OF THE
SCOTTISH SETTLERS IN BRITISH NORTH AMERICA,

THESE PAGES,

AS A MEMORIAL OF THE AUTHOR'S ESTEEM,

FOR THE CHRISTIAN AND PATRIOTIC PRINCIPLES OF
THEIR SOCIETY,

AND OF THE DESIRES WHICH HE CHERISHES FOR THE DIVINE
BLESSING TO REST UPON IT,

ARE BY HIM,

MOST HUMBLY AND RESPECTFULLY

INSCRIBED.

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ADVERTISEMENT.

It was only lately that the writer of these pages received the first annual Report of THE GLASGOW SOCIETY FOR PROMOTING THE RELIGIOUS INTERESTS OF THE SCOTTISH SETTLERS IN BRITISH NORTH AMERICA, and not before he had almost finished them for the press: and after perusing it, he felt some hesitation as to whether he should prosecute his first design of publishing them, as that report contained a very powerful appeal to the Scottish public partly coincident with that here attempted to be made. Yet, as he is desirous that the expediency of a Society more comprehensive in its object than what either the Glasgow Society, or the Society of a similar kind lately formed in Edinburgh is, should be seriously considered: and as he knows that no particular case of Christian benevolence can be injured by repeated advocacy, he hazards these remarks, such as they are, before the public.

It may be thought that he has indulged in a style too discursive for a mere religious appeal, and in this he may be faulty; but the train of reflection which he prescribed for himself was something like the following: Some general views of emigration—the propensity of

Scotsmen to emigrate—the character of Scottish emigrants—an estimate of the religious exertions made in their behalf—the importance of a Colonial Missionary Society—encouragements to the formation of such a society—the character of suitable missionaries.

He commends these pages to the candid judgment of the Christian Public, and the blessing of his Master.

* * * The eventual profits of this pamphlet will be appropriated to the funds of a Scottish Chapel, which have been greatly dilapidated by a suit in which the Managers of the Chapel are defendants, against an attempt to wrest the Chapel from them, and appropriate it to a connexion, different from that in which it was founded, and yet remains.

REMARKS, &c.

There are numerous causes in constant operation, which prompt men to emigrate from the soil on which they have been reared ; but the chief of these undoubtedly is, the tendency of population to increase beyond the capability of the district in which they are located for providing for their sustenance. There are many providential checks to this tendency ; and these, with the moral and physical hinderances to emigration, have alone prevented the globe from being thickly peopled with inhabitants, in the advanced age which it has now reached. Of moral hinderances to emigration, the most powerful appear to be, the jealousies of states of each other, and their ambitious pretensions, which lead to wars, and otherwise directly prevent their subjects from settling in vacant territory. While the difficulties of communication and intercourse between different parts of the earth, are obviously the greatest physical hinderances.

The Goths, Huns, and other nations, that, like a flood, burst in upon the Roman empire, might perhaps, long before the period of its declension and fall, have gradually poured out their superabundant population into the thinly peopled regions of the empire, had they been pacifically inclined, or had the Romans been disposed to welcome such visitors. But when the power and virtue of Rome became enervated together, the mass of population, which had long been accumulating in northern Europe and in the west of Asia, broke through the restraints by which it had been pent up, sweeping down all opposition, and flowing into the heart and even the remotest extremities of the empire. And doubtless the islands on the coast of America, and that vast continent itself, would, at an earlier period than the end of the fifteenth century, have begun to receive the superabundant population of Europe, had a Columbus sooner arisen ; and would at this day receive a greater portion of that population, were any less serious obstacle interposed, than a voyage across the Atlantic.

It can hardly be expected, that in the future history of the world, the emigration of communities, on so large a scale as those just alluded to, will again occur. The surface of the earth is now distributed amongst a greater number of states than it ever was before; and one nation is therefore less likely to be permitted to dispossess another of its territory; and the spirit of the Gospel, it is hoped, is now beginning to pervade more extensively the councils of nations—to place political economy on its true basis, or rather to evolve a new economy for the regulation of society. To affirm that those nations are destined to the highest and most durable pitch of greatness, whose laws and policy, foreign and domestic, shall be most thoroughly imbued with Christianity, and regulated by it, is no prediction; for an inspired king hath declared, that “righteousness exalteth a nation.” And while the most powerful nations must ever possess the greatest resources for sending forth colonies, nations governed by sound and enlightened principles will never send forth emigrants under leaders like Attila or Cortez, the latter of whom, as appropriately as the former, might be called the “scourge of God.”

Emigration and colonization have been important means of civilizing the world; and they are equally important means for promoting an end still higher, and inclusive of this—the evangelization of it.

Fugitives of the Phœnicians, who, with the other inhabitants of Canaan, were devoted to destruction for their crimes, seem to have been the first colonists of the north of Africa.*

Asia Minor received the arts and sciences of Greece from Grecian colonists. The central regions of America, and the whole of its vast southern peninsula, received Christianity, though, alas, greatly alloyed, from its Spanish and Portuguese conquerors. North America received a pure Gospel from the men whom ecclesiastical and civil tyranny had driven out of England; and the north of Ireland is indebted for its peaceful, industrious, and religious population, to emigrants from Scotland, many of whom the same ruthless oppression had expatriated. It were sound wisdom in every nation to encourage emigration. It is, in general, those

* The historians of Carthage seem to allow, that Dido did not lead the first Phœnician colony to Africa. Selden, in his interesting treatise *De Diis Syris*, proves, that the Punic language was a dialect of the Hebrew, and quotes from Procopius on the affairs of the Vandals, the following Greek inscription, said to have been found in the Phœnician tongue on two pillars in Tingitana.

Ἡμεῖς ἐσμεν οἱ φυγοντες
 Ἀπο προσωπου Ἰησου
 Του ληστου υιου Ναυη.

The Canaanites could scarcely be expected to apply any other epithet to Joshua; and this origin of the Carthaginians readily accounts for the term Obea, (see 1 Sam. xxviii. 7. Heb.) signifying witchcraft, passing into the language of the tribes in central Africa, and thence, with the negroes, into our West Indian colonies.

who are poor, or of unsettled and idle habits, who will embrace the opportunity of removing to a new country. There, a competence is certain to the industrious; and there, in fancy at least, adventurers see more than a competence awaiting them. All countries, and thickly peopled countries more especially, are subject to occasional scarcity of provisions, and, to what is in many cases equivalent to this, scarcity of employment to the labouring population: and either of these evils, when the population has far outgrown the instrumentality for their sound moral and religious instruction, as is confessedly the present case of all the large cities and manufacturing districts of the United Kingdom, must always be attended with imminent danger to the peace of the community. Our government, it is presumed, might diminish the danger to which it is exposed, by encouraging emigration; and might perhaps save itself the expenditure necessary to form new colonies, or that might be incurred in conveying emigrants to the old ones, out of a diminished military police at home. But as our present colonies are not retained on the score of profit to the government, so emigration ought not to be discouraged, merely, because it might not bring an equivalent pecuniary return to the Exchequer.

And while governments, by encouraging emigration, would rid themselves of that portion of the population that had impaired the general vigour, they would, at the same time, by the foundation of new communities in other lands, even though these were independent states, and not mere provinces, augment their moral strength, from the strong attachment which such affiliated communities would bear towards them. The citizens of the United States, much as they have been alienated from Great Britain by her reluctance to acknowledge their independence, by the hard sacrifices which that independence cost them, and by the bitter scorn with which too many public writers and speakers have treated them, are, nevertheless, more attached to Britain than any one of those European nations, whose independence she has again and again purchased for them, with her gold and her blood.

But if emigration is interesting to the politician, it is not less so to the Christian. If the former should encourage it, and allow the redundant population to flow readily over the mounds that enclose the community, lest these should be violently torn away, to the ruin of the community itself; the latter ought to watch over the stream of emigration, and throw into it those seeds of Christian principles and institutions, which may spring up and flourish in the moral and natural wilderness in which they may be deposited.

The Scotch have long been famous for their emigrations. A rugged mountainous country, and ungenial climate, compel multitudes of every successive generation to seek a subsistence, or to pursue their ambitious schemes, in countries possessing more na-

tural or acquired resources. And yet, how singular is it, that the rugged scenery of Scotland, which repels many of her children from her bosom, acts with so attractive power on their affections. If there is any reality in national characteristics, the Scotch are devotedly attached to their country, and even vain-glorious of it; and he is an anomaly amongst his countrymen, who, on quitting her border or her shores, to settle in some other country, has no longing wish to revisit her, and there terminate his earthly pilgrimage. It is true, that the inhabitants of the southern division of the island—who are disposed to be merry at our national propensity to emigrate, say, that when we leave Scotland, we seldom find our way back to it: and it may be so; for an emigrant soon acquires a new country, and becomes bound to it by numerous ties; and these in general are strong in proportion to his prosperity in his adopted country. Naomi thought of Bethlehem of Judah, and returned to it from Moab, only after she had become widowed, and childless. And it must be acknowledged, that the English have often had reason for the bitterest animosities at the *immigrations* of the Scotch; for, from the days of the Roman conquest of South Britain, down to the period of the Reformation from popery in Scotland, the visits of the inhabitants of the north to the south were of a predatory kind. But the Reformation at once Christianized and civilized all the parts of Scotland that came under the full influence of it. Then, through the instrumentality of faithful and intrepid ministers of the Gospel, the spirit of Christianity was largely infused into the whole framework of Scottish society.

Schools were established throughout the whole country, and in one generation Scotsmen became comparatively culightened. And from the time of the Reformation downwards, till within these twenty years, if not until this very day, they have maintained a pre-eminence in religious and general knowledge, as well as moral habits, over their southern neighbours. And thus, in modern times, the character of the people has conspired with the general circumstances of the country, to lead them to emigrate.

Their information renders them enterprising, and their moral habits, for which they have in general obtained full credit, render them crust-worthy.* And the prosperity which the natives of Scotland have attained in other parts of the United Kingdom, as well as in foreign lands, has operated, and still operates, to allure multitudes to quit their home and their country. Nor, in adverting to the causes which lead Scotsmen to emigrate, should the writer omit to mention the law of primogeniture, and the

* The writer of these remarks, in viewing an extensive public work in England, of which the superintendent, as well as several subordinate overseers, were Scotsmen, and many of the labourers Irish, thought he had before him a striking illustration of the different results of the very opposite systems of civil and ecclesiastical discipline, to which Scotland and Ireland have been respectively subjected.

number, and rigid nature of Scotch entails, from the operation of which, the younger sons of landed proprietors are generally compelled to quit the mansion, and the fields in which they have been reared; and until lately, civil or commercial pursuits at home afforded but a small opening for those, who were impelled forward in pursuit of honours and emoluments. The army and navy, the civil administration of the colonies, and foreign commerce, or the armies of Foreign states, received a greater number of such aspiring Scotsmen. The same effect has likewise been produced upon the peasantry of the Highlands, by the abrogation of the system of vassalage. For upwards of half a century the Highland lords having no occasion for the military service of their tenants, and being at the same time incapacitated by law from availing themselves of it, have been dispossessing the faithful clansmen of their cots, and their fields, to make way for the more profitable tenants—sheep and cattle graziers. Many a glen has under this system been depopulated; and thousands of families, with the mournful strains of the pibroch, have embarked on ship-board for the wilds of North America.

It would be an interesting point in Scottish statistics, if a computation could be made of the numbers of Scotsmen who have successively emigrated, and are now settled in other parts of the United Kingdom, and in Foreign lands. At best, only an approximation to the truth could be made, and the writer regrets that he has no means of making it.* From a statement made by the under Colonial Secretary of State, on a recent occasion, in the House of Commons, it appears, that Britain has not less than thirty-four colonies. These, it is believed, are exclusive of the dominions of the Honourable East India Company. Now it may be presumed, that the greater part of the European population in these Foreign possessions is originally from the British islands; and of the British population, the Scotch will be allowed to hold a proportion to the whole, considerably more than what the inhabitants of Scotland bear to those of England and Ireland.

Since the disjunction of the United States of America from the mother country, the stream of emigration from the British islands has flowed strong and full towards Canada, and the adjacent provinces; so that the British settlers in these, are said to amount to 1,200,000, a very large proportion of whom are Scotch. Of the cluster of British colonies in the West Indies, Jamaica is the oldest, and first in importance. The white population has been estimated at upwards of 30,000 souls; and from the intimate connexion between it and the west of Scotland, a great proportion of its planters, overseers, merchants, and arti-ans, are Scotch. And though there may not be so large a proportion of Scottish

* In the address of the minister and elders of the Caledonian Church, London—which should receive a kind and cordial reception in Scotland, it is stated that Scotsmen and their descendants in London amount to 100,000.

settlers in the other West India islands, still, it may safely be stated, that in them all, they bear a fair proportion to the Irish and English. The Cape of Good Hope, another important colony, has received a considerable number of emigrants from Scotland; and then it must be recollected that the Dutch settlers are like ourselves, Presbyterians. New South Wales and Van Dieman's Land are receiving large additions to their civilized and free population, from Scotland; a company in Leith having now, for several years, been actively engaged in forwarding emigrants, as well as goods, to that remote region of the world. In the East Indies a wide field extends for British enterprise and ambition; and many of those who direct the councils of Britain there, who lead or compose her armies, or are engaged in commerce, have been reared in the glens and mountains of Scotland. And so too, the armies and navies of Britain have received a full proportion of Scotsmen. Nor is it only in the colonies of Britain, that Scottish emigrants are to be found; they are also collected in considerable numbers in many foreign cities, in which British commerce has established agencies. This is particularly the case in Petersburg, Hamburgh, Alexandria, Buenos Ayres, and Rio Janeiro.

In adverting to the distribution of his countrymen throughout the world, and their success in all the paths of human ambition, the Scotsman may feel a momentary gratification to national vanity. Yet the Christian, with all permitted partiality to his country, must know and feel that the glory of mere wealth and power, or of the arts and sciences, which terminate only in time, is utterly empty and vain: forming his estimate of men and things according to the light of divine truth, the only true national glory which he knows, is that, which flows from a nation's energies being consecrated to the advancement of truth, holiness, and peace, throughout the world: and the enlightened Scottish Christian, in considering the spiritual condition of his emigrant countrymen, will find much to humble and sadden him. They have left their native land, and most of them have left it for ever, in quest of a more genial climate, and richer fields, and higher rewards of industry and ambition. Comparatively few of them, it is to be feared, are decidedly Christian characters; few of them are men, who practically regard the salvation of the soul as the one thing needful, or a possession of the covenanted mercies of Jehovah—their best riches. Some of them have been unsuccessful in their pursuits at home through improvidence—some are men of unsettled habits, and of ardent and speculative minds; not a few, it is willingly believed, are men of good moral habits, and of a calculating worldly prudence, which is found singularly to temper, and harmonise with the sanguineness of Scotsmen,—the "*per-fervidum ingenium Scotorum.*" And some too, it is as willingly believed, are true pilgrims—men who, while they seek a better

country on earth, have their aims directed to one still better in the heavens. Yet still the writer fears that the great multitude of his countrymen in emigrating, lose sight of their spiritual interests, and greatly injure and endanger them. Scotland of old was looked to as a Goshen among the nations;* and the writer is unwilling to think of it otherwise than as a "land of vision." It is a land of schools and of Bibles. Her national church, from which at one time dissent was almost unknown, and which abounded with ministers, zealous and powerful in pleading their Master's message of reconciliation, and with elders tenderly alive to the extension of Christ's Church, and with saints who were her glory, has still a large body of faithful office-bearers, and embraces within her pale multitudes of the excellent of the earth. The churches which have grown up in her image, amongst those who have seceded from her, afford excellent and widely diffused spiritual privileges; and religious habits have still a strong hold of the Scottish population. How deep must have been the impression made on the character of the people at the Reformation, when, even yet, amongst the country population, where the spirit of godliness may have departed, family worship is very generally observed, and the Sabbath evening fireside, as Scottish ministers were wont to urge, presents the aspect of a domestic Sabbath school. The Scottish emigrant, however, separates himself from all his country's religious privileges. He goes forth to spend a considerable portion, or the whole of his life, in countries in which Romish superstition spreads a spiritual darkness, and fosters the grossest profligacy. Or he goes to heathen countries, where sin and crime flourish rank and strong under the unmitigated influence of the Prince of Darkness. And there, unless his lot be cast in those places, in which his countrymen are to be found in large bodies—as in the capitals of the different presidencies of Hindostan, he is either entirely without the public ordinances of the Gospel, or he must receive them from the casual visits of the missionaries, whom his countrymen have compassionately sent to the heathen. Or the emigrant goes to the West India Islands—so fertile in all the most luxuriant fruits of the earth, and so lovely in their external scenery, that in them the fabled islands of the west might seem to be realized; but in which, nevertheless, the primeval

* Cotton Mather of New England, in the Preface to his excellent "Essays to do Good," has the following passage, the predictions contained in which, some may perhaps think, are yet after more than a century very partially fulfilled. "In the meantime, North Britain will be distinguished, (pardon me, if I use the term Goshenised,) by irradiations from heaven of such a tendency. There will be found a set of excellent men in that reformed and renowned church of Scotland, with whom the most refined and extensive Essays to do Good will become so natural, that the whole world will fare the better for them. To these this book is humbly presented, by a great admirer of the good things daily doing among them, as knowing that if no where else, yet among them it will find some reception; they will "not be forgetful to entertain such a stranger." See page 16th of Preface.

curse is strikingly seen, in a climate baneful to health, and in those devastating storms and tornadoes to which they are exposed. To these islands, many Scotsmen repair, to wring a fortune out of the sweat and groans of their enslaved negro brethren, or to be artisans, and negro drivers, or overseers, in the hope of ultimately becoming negro owners. What a change! from the Scottish village, where youthful purity has many a fence, to the West Indian Plantation, where the white man is absolute lord and owner of the bodies of his fellow creatures. What a change! from the town or city at home, where the ministry of a pure gospel had been, or at least might have been enjoyed, to the West Indian villa or city, in which, if credible witnesses may be trusted, virtue is laughed out of countenance—and where the labours of ministers of the gospel have been by some thought to be useless, for the same reason, that the utility of chaplains in our men-of-war has been denied, viz. the prevalence of the grossest profligacy. Or Scottish emigrants settle in the land of convicts, or in the midst of North American forests, where population is as yet scattered and scanty, and where few ministers are to be found dispensing the life-giving word and ordinances of the gospel. And what can be expected of our countrymen in circumstances such as these? Not, that they should retain their morals uncorrupted—not, that they should retain the forms of godliness, and through these realize its power—not, that they should grow in the fear and knowledge of God, and in a meetness for death, to which in manifold forms they are exposed. Alas! sooner might we expect that the flower transplanted from the cold, mossy side of a Highland mountain would flourish under a scorching tropical sun—or that the majestic trees of an American savannah would grow amongst the rocks and stones, to which our pines can attach themselves.

Our Scottish emigrants, it is to be feared, very generally leave their religion, with their country. Religious persons from England have often expressed their disappointment in the character and conduct of Scotsmen in foreign lands. They have wondered to find them, notwithstanding the boasted religious character of Scotland, nothing better than their own countrymen; and often, perhaps, worse, just because they were sinning against greater knowledge. And the writer is too well acquainted with the character of his emigrant countrymen in England, to believe that in foreign lands they will be greatly distinguished for true worth, above English emigrants. Often has he noticed and deplored, how readily the Scotsman assimilates himself to those amongst whom he settles, in parting with the creditable characteristics of his nation. It is seldom that in England he retains the frugal and economical habits of his native home, or sets the same value on the education of his children, or on spiritual privileges for himself and them that his countrymen generally do. If his habita-

tion be even a few miles remote from a Scotch chapel, (and there are very few of such in England) or from any English dissenting chapel, whose doctrines and mode of worship are in general substantially the same with those of the Church of Scotland, he thinks the journey on Sabbath more formidable than he had thought the same distance at home, and he settles down, perhaps, into an entire indifference about religious ordinances. Or he may attend the established church, but cherishing the prevailing aversion of his country to its liturgy, and hearing, it may be, discourses but partially imbued with the spirit of the gospel, he is not likely, in these circumstances, to be greatly benefited. And not a few of our Scottish emigrants, who had been professedly good Presbyterians before they had left their country, are unwilling to bear the reproach of dissent, that attaches to their denomination in England, and join themselves to the Episcopal church, even where they might have had access to a ministry of their country's communion. It is willingly conceded, that there are many honourable exceptions to the above description of the emigrant Scotch in England—that many of them, retaining in their adopted country the religious principles with which their minds had been early imbued, have become ornaments to their Christian profession, and, in many instances, the founders of Christian churches. And it is a happy combination, not unfrequently realized, when the knowledge of the Scottish religious professor is animated and warmed with the fervour of English piety. And it is due to such Scotsmen to state, that in general, they are very liberal in their religious sentiments, and when there is no Scottish Presbyterian church in their neighbourhood, they may be found under an evangelical ministry in the church, or amongst the dissenters: and the annals of modern religious biography record not a few names of Scotsmen, who, like Buchanan and Bogue, have been bright ornaments to both of these denominations. And, while the fact that many of our countrymen retain and improve their religious character in England, may lead to the inference that many of them will retain it also, even under more unfavourable influences in foreign lands; the fact first adverted to—that more of them shake off when in England the religious habits, which custom and example had imposed upon them at home, warrants an unfavourable conclusion as to the moral and religious character of the greater number of them abroad. If at home, their reverence to the Sabbath, displayed itself only in external services, and was merely the result of education and of public opinion, can it be expected that they will consecrate that day to spiritual exercises, when residing amongst the heathen, to whom the Sabbath is unknown; or in Roman Catholic countries, in which it is a day of unhallowed festivity? And if at home, they felt nothing of the importance of divine truth, or of the solemn concerns of eternity, can it either be expected that they

should make any spiritual improvement abroad, where they have few opportunities of hearing the message of reconciliation proclaimed, and the precepts of the divine law inculcated, and where they are almost entirely shut out from private Christian intercourse, as well as from church communion? Under these religious privations, we can only expect that the natural darkness of the emigrant's mind should thicken, and the enmity of his heart to God increase, and with it a general laxity of morals. And powerful are the positive influences to which he is exposed, that directly tend to produce profaneness and immorality. Sensuality in many a form allures him; and he may wallow deep in its mire, without becoming a reproach to his fellows. In pursuing riches and honours he may, in many foreign settlements, be guilty of oppression and cruelty without offending against the laws, or public opinion, while, from the sacrifices which he has made for these objects, they become identified with the chief end of his existence, and all the heaven he seeks, is a prosperous settlement in his adopted country, or a return, with wealth and honour, to the country of his birth.

But the deteriorated character of emigrants abroad, as constituting a case for the sympathy and benevolent exertions of their countrymen at home, must be proved in a more direct and affecting way, than by analogical reasoning. And such proof we have in the testimony of competent observers. The Rev. John West, late a chaplain of the Hudson's Bay Company, and agent of the Church Missionary Society, who has just published a journal of his residence at the Red River Colony, where the late Earl of Selkirk had located many of our countrymen, thus speaks of the settlers: "The blasphemy of the men, in the difficulties they had to encounter, was truly painful to me. I had hoped better things of the Scotch, from their known moral and enlightened education; but their horrid imprecations proved a degeneracy of character in an Indian country. This I lamented to find was too generally the case with Europeans, particularly so in their barbarous treatment of women; they do not admit them as their companions, nor do they allow them to eat at their tables, but degrade them merely as slaves to their arbitrary inclinations; while the children grow up wild and uncultivated as the heathen." (See Mr. West's Journal, p. 15.) "The Indians have been greatly corrupted in their simple and barbarous manners, by their intercourse with Europeans, many of whom have borne scarcely any other mark of the Christian character than the name; and who have not only fallen into the habits of an Indian life, but have frequently exceeded the savage in their savage customs. When a female is taken by them, it does not appear that her wishes are at all consulted, but she is obtained from the lodge as an inmate at the Fort, for the prime of her days, generally, through that irresistible bribe to Indians, rum." (Ib. p. 53.) The Rev. Wil-

liam Bell, minister of the Presbyterian congregation, Perth, Upper Canada, in a small volume lately published in Edinburgh, under the title of "Hints to Emigrants," draws a similar picture of the state of religion amongst the Canadian settlers. "It is true," says he, "there are few new colonies in which some persons are not to be found, who feel the power of religion, but even they discover how soon evil communications corrupt good manners. Professing Christians themselves, when they are placed where no Sabbaths are observed, and no religious ordinances administered, soon become lamentably deficient in the discharge of Christian duties. Though religion in Canada is at a low ebb, it is evidently upon the advance; and when the want of faithful labourers in different parts of the country is supplied, by the blessing of God we may expect a great reformation to take place. The people are not so destitute of speculative knowledge as of moral habits and religious principle. I have met with many of the old settlers, who have lived from twenty to forty years in the country, and who could talk fluently and even correctly, in praise of religion, and yet they would drink, swear, profane the Sabbath, and neglect the duties of religion, as much as the most ignorant of their neighbours. Occasional instruction will not suffice, there must be line upon line and precept upon precept before we can expect to see vice wither and religion flourish. Professing Christians must be collected into congregations, and superintended by pious, active, and faithful ministers. But how is this to be effected? The people are neither able nor willing to support ministers at their own expense; and there is no provision of a general nature made for them, either by public authority or private exertions. The few ministers that are here are making every effort to disseminate the good seed of the word, but what are they in such an extensive country?" (See Hints, &c. pp. 89, 90.) The same author thus describes the moral aspect which Perth, the field of his own labour, presented to him on his first visit to it: "On looking round me, I saw a moral as well as a natural wilderness, requiring cultivation. With regard to a great majority of the settlers, religion seemed to occupy no part of their attention. The Sabbath was awfully profaned, and drunkenness, swearing, and other vices, were thought matters of course. The number of those inclined to attend public worship was small, and of those possessing real piety, still smaller. As soon as I could obtain a little leisure, I paid a pastoral visit to the families in the Scotch settlement, from whom I received a welcome reception." (P. 103.)

Many similar testimonies to the irreligious character of the settlers in the North American provinces, may be found in the correspondence of the excellent society in Glasgow for promoting the religious interests of Scottish settlers in North America. The Rev. Dr. Burns of St. John's, New Brunswick, thus writes:

“The great body of the people of this province are emigrants from Scotland, and naturally attached to the institutions and forms of their native country, but, in consequence of their peculiar circumstances, are prevented, in a great measure, from enjoying those religious privileges to which they had been accustomed in their native land; and there is reason to fear, that in consequence of the continued want of the means of religious improvement, many of them have been tempted to lay aside the profession of religion, and are gradually sinking into a state bordering upon heathenism. There are various large settlements entirely Scotch, which are utterly destitute of all religious worship or instruction.” And in a similar strain the Rev. John Sprott, Windsor, Nova Scotia, writes, “It is long since the banners of the cross were unfurled on the rugged shores of Nova Scotia, and compared to the regions to the west of it, it may be regarded as a moral and religious country, but compared with our dear native land, it is a moral wilderness. Many new settlements have scarcely yet been visited with the divine light of Christianity, and the settlers are sunk in ignorance and depravity, without Christian Sabbaths or Christian ordinances of any kind. You have many ministers in Scotland who are friendly to missions; I wish we could enlist their sympathies, and procure their friendly regards in favour of Nova Scotia.” The Rev. James Thomson of Miramichi, New Brunswick, represents the settlers there as “greatly in need of both moral and religious instruction,” and his statement has been fully confirmed to the writer of these remarks, by the oral testimony of several pious seamen who have frequently visited that port, and were there during the late terrific conflagration—a calamity which, according to them, was very generally attributed by the survivors to the just vengeance of Heaven, for the profaneness, and crimes of the settlers. The following most affecting account is from the Highland settlers at Three Rivers, Prince Edward’s Island: “If we may be allowed to state the truth concerning the greater part of the inhabitants of this isle—how little knowledge they possess—how few their religious privileges are—how small their pecuniary means of having these enlarged—the immoral habits they have contracted, and their deadness and insensibility, notwithstanding they are in such a deplorable condition—we may say, although they cannot absolutely be called heathens, yet their situation is so destitute in all these respects, as certainly to render our isle an object of Christian commiseration and Missionary effort.” See *Scottish Missionary Register*, vol. vi. p. 167.8.

A darker picture of the irreligion and vice of the colonists in the West India Islands might be furnished from the testimonies of various writers. We shall only quote that of the Rev. Thomas Cooper, a Unitarian minister, who spent three years instructing

the slaves on a plantation in Jamaica.* "The state of morals and religion" he affirms "is as bad as can well be imagined, both among whites and blacks. With scarcely any exceptions, all of the former description, whether residing on the plantations or otherwise, live in a state of open and avowed concubinage with black and coloured women. The general profligacy in this respect is perfectly notorious and undisguised."

"It is well known that the morals of nineteen out of twenty men are ruined before they have been a month in the island. They get into habits of debauchery, and every idea of religion vanishes." In an appendix, Mr. Cooper writes in regard to the passage of which the above is an extract, "What I have published on this head has given much offence to certain individuals in this country, interested in West India affairs. My language is undoubtedly strong, yet I see not how I can soften it. Why should not the truth be known? And what I have said, is the truth, and nothing but the truth; and those who have reported on the same subject, have gone quite as far, if not farther, than I have done. Mr. Stewart, who resided very many years in Jamaica, and who is certainly no enemy to the planters, declares, in his view of the past and present state of Jamaica, p. 173, that if slavery and its attendant abuses did not exist there, no great additional improvement in the state of society, could be expected, while the most gross and open licentiousness continues, as at present, to prevail among all ranks of the whites." P. 8, 35, 36.

It would have been unreasonable to have expected that the emigrant population of New South Wales and Van Dieman's Land should present a more favourable moral aspect; and so we find that the published accounts of these settlements generally concur in representing the colonists as greatly depraved. The following extract is taken from a letter of an emigrant to his friends in Scotland, dated Hobart Town, September 4th, 1825, and signed W. that appeared in the Scotsman of the 22d April, 1826. "The first and greatest curse of this country is the vast number of convicts. Of a population of fourteen thousand souls they constitute about two-thirds. Unluckily, they not only predominate in numbers, but give the tone to the manners, the morals, and even the language of the colony. Thieving, drinking, and debauchery, prevail here in a frightful degree; and those who arrive with good dispositions and honest intentions, are ultimately compelled to assume the habits of sharpers, in self-

* See a pamphlet entitled "Facts illustrative of the condition of Negro Slaves in Jamaica, by Thomas Cooper." The religious system of this missionary will be to most persons a satisfactory reason for the complete failure of his endeavours to enlighten the negroes, which he himself acknowledges, although neither this nor the attempts that have been made by some of the advocates of slavery, both in Jamaica and in London, to blacken his character, constitute sufficient grounds to doubt the truth of his testimony to the moral state of the inhabitants of Jamaica.

defence. Hence, it is a common saying, that no man brings his conscience across the line. The habit of excessive drinking is lamentably common. This, however, is a much less evil to sober-disposed emigrants, than the sharper-like practices of every one he deals with. The colony is ruled by military law, or something very analogous to it. Indeed, it is difficult to see how it could subsist, under a less rigorous regimen."

It is not insinuated by any of the foregoing remarks or quotations, that there is any peculiar depravity in British colonists. In the deepest moral and spiritual debasement into which any portions of them have sunk, we see the genuine issues of the tendencies of the natural heart unsubdued, and almost unchecked by any exhibition of divine truth. Many nominal professors in christian communities, have no inward principle of holiness, to correct their own depraved affections; but a restraint is laid upon these, by the gracious influence, which emanates from the conduct of holy men, and from the christian ordinances, observed amongst them; but the ungodly emigrant frequently places himself beyond these restraints, and thus arrives at an almost heathenish pitch of wickedness.

Our countrymen, in foreign lands, have surely strong claims on the commiseration and exertions of the churches at home. Their spiritual necessities are, in many cases, as urgent as those of the heathen, in whose lands they have settled. We may say of them in the words of the Prophet, "My people are destroyed for lack of knowledge." And we may take up the same complaint of them, in reference to the heathen, which he made of Ephraim, "He hath mixed himself among the people." And they have, on many other accounts, stronger claims upon us than what the heathen possess. They are not merely our fellow subjects, but our countrymen, it may be, kinsmen; and they have encountered all the dangers and privations of emigration, in some respects for the common benefit. And as the eminent Butler has well observed in a sermon, in which he pleads the claims of the colonies, for religious instructors from the mother country: "Incidental circumstances of this kind appropriate all the general obligations of charity to particular persons, and make such and such instances of it, the duty of one man rather than another."

Besides, our emigrant countrymen have a special claim upon the church at home, in this respect, that their conversion would be a most important step towards the evangelization of the heathen, amongst whom many of them are settled. The first propagation of the gospel amongst the Gentiles was greatly promoted by the general dispersion of the Jews throughout the Roman empire. It is evident, from various allusions in the New Testament, that in the apostolic age, they were to be found in considerable numbers in every province between Rome and the Euphrates; and they seem to have been the foundation of almost all the primitive

churches. And were our countrymen abroad, more generally Christians in reality, rather than in name, then, undoubtedly, the gospel would sound out from them, to the heathen around them. They are, however, to use the Saviour's similitude, "Salt that has lost its savour," and they exert no purifying, nor even corrective influence, on the heathenish corruptions with which they come in contact.

About thirty years ago true religion appears to have been all but extinguished amongst the British residents in India. About the year 1793, Mr. Thomas, previously to his connexion with the Baptist Missionary society, advertised in one of the Calcutta newspapers for a Christian. "It had for some time previous to the appearance of this advertisement," says the late excellent William Ward, in his Farewell Letters, "become a jocose remark, that every European in his way to India, left his conscience at the Cape of Good Hope." "And," adds he, "amongst all the Europeans at Calcutta at the time Mr. Thomas advertised, not more than three or four persons could be found, who could be persuaded to meet together for social prayer, and the whole country around them was one continued interminable moral desert." The late Dr. Claudius Buchanan, in a letter written in the year 1798, and preserved in the Memoirs of his life, affords a striking confirmation of the justness of the views of Mr. Thomas, regarding European society in Calcutta. "Mr. Obeck in Calcutta, is like Lot in Sodom. I asked him one day if he could produce ten righteous to save the city? He said he was not sure he could produce ten, but thought he could produce five."* Now, allowing concerning Mr. Thomas, and Dr. Buchanan, and Mr. Obeck, what the writer of the Memoirs suggests of the two latter, that all these excellent persons "partook too largely of the spirit of the prophet, who thought that he was the only true worshipper of Jehovah in a corrupt and degenerate age;" it must yet be admitted, that Christianity was very generally practically renounced by the British residing in Calcutta at the aforesaid period. And there is no reason to suppose, that it was then in a more prosperous state, in any other part of the British dominions in India. It would have been utterly unreasonable, to have expected any favourable impression on the Hindoos, in behalf of Christianity, from the conduct of those who then nominally professed it. The religion of Christ would hold the same place in the estimation of the Hindoos with that of Mahomet, as exhibited by their former conquerors.

And while British residents in Heathen lands have, in most cases, been doing nothing to diffuse around them the knowledge of Christ, the dishonour which their conduct has cast on His precious name, has greatly counteracted the exertions of Missionaries. The history

* Memoirs of Claudius Buchanan, D. D. p. 166.

of every Missionary station in any of the dependancies of the British empire, would furnish many instances of obstacles thrown in the way of Missionary labours, by the wicked example of the settlers, similar to that mentioned by Mr. West. Speaking of an interview with the chief of the Red River Indians, and of the instructions he gave him, he says, "I added, that it was the will of the Great Spirit, which he had declared in his book, that a man should have but one wife, and a woman but one husband. He smiled at this information, and said, that he thought there was no more harm in Indians having two wives, than one of the settlers whom he named." See Journal, p. 104.

Of the causes which have hitherto retarded the diffusion of the gospel in India, doubtless, the immoral and unchristian conduct of the European residents there, is not the least powerful; and now when Christian missions to that country begin to assume a more promising aspect, it is important to notice, that a great improvement has first been made in European society there. The Missionaries there, and in other British possessions, deserve well of the government and the country, if it were only for the spiritual benefits they have conferred on our emigrant countrymen. But much of the improvement in India is undoubtedly attributable to the instrumentality of the English chaplains of the Honourable East India Company.

The spiritual necessities of our countrymen abroad have not, however, been altogether neglected. Some exertions have been made in their behalf by various societies and churches in Britain. Not a few ministers have gone forth to them under the impulse of their own zeal, or in the mere spirit of worldly adventure. And emigrants have, in many instances, either carried out ministers with them, or sent for them, after settling in foreign lands. Government has done much for the Church of England in the ecclesiastical establishments, which it has provided for the East and West Indies, and for the army and navy, disposed in almost every latitude, between the arctic and antarctic circles. Yet even these establishments are scanty, compared with the civil establishments of the colonies, and with the great numbers of our soldiers and sailors. And as to the Presbyterian establishment provided for Scotsmen abroad, it seems to be confined to the support of three ministers, with one or two assistants, for Bengal, Bombay, and Fort St. George in the East Indies:—an establishment not more adequate for the Scotsmen in the public service, than the church establishments in Edinburgh, Glasgow, and Aberdeen, would be for the whole of Scotland.

The Society in London Incorporated for the Propagation of the Gospel in Foreign parts, appears to be the principal Religious body that has directed its attention to the foreign possessions of Britain. And the North American provinces form an ample, and seemingly the chief field for its exertions. According to a late

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report of that Society, its Missionaries were as follows: In Newfoundland, six for fourteen stations; in Nova Scotia, twenty for thirty-four stations, with one visiting Missionary; in New Brunswick, fourteen Missionaries for eighteen stations; at Cape Breton, one Missionary for two stations; in Prince Edward's Island, two Missionaries; in Upper Canada, seventeen, and in Lower Canada fifteen Missionaries to as many stations in each department, being a total of seventy Missionaries to 102 stations. The average salary of each Missionary seems to be £211. And the Society assists a proportionate number of schoolmasters. These Missionaries are under the jurisdiction of the Bishop of Quebec.

The different bodies of Scotch Seceders have not been altogether inattentive to the spiritual wants of British North America. They have sent out a number of preachers to it at different times, judiciously shortening the period of study for those destined to this service. It appears that there is a synod of the Secession church in Nova Scotia, which in June 1821 consisted of the presbyteries of Truro and Pictou, to which that of Prince Edward's Island was then about to be added. In Lower Canada, there appears from the letters of the Rev. William Bell already quoted, to be eight Presbyterian congregations, and in Upper Canada thirty, twelve of them being either, through poverty or the scarcity of ministers, at the time Mr. Bell writes, without ministers. The ministers of these Canadian churches seem to have gone forth from the different Presbyterian bodies in Scotland established or seceding, some of them from Ireland, and are now united in four Presbyteries.

Respectable as the number of Episcopal Missionaries, and Presbyterian Ministers appears to be, they are utterly inadequate for the amount, and still more so for the dispersed state of the population in those extensive regions. Mr. Bell says, "A hundred, or even two hundred ministers might find ample employment in Upper Canada, had they the means of support," (Letters from Upper Canada, p. 90.)

In the West Indies, where Scotsmen are so numerous, there appear to be only two churches in connexion with the Church of Scotland, one in Demerara, and the other in Kingston, Jamaica, which was founded in the year 1814. Mr. Blyth, a Missionary from the Scottish Missionary Society thus writes: "It is of importance to know that the greater part of the respectable people in the country are Scotsmen, who almost universally favour the Presbyterian form of religion." (See Scottish Missionary Register, vol. vi. p. 483.) And the presence of that individual, and a visit from the Rev. Dr. Nicol of New York, seemed to have been eminently useful, in awakening some spiritual concern amongst our countrymen there. In a former part of the communication, which has just been quoted, he thus writes: "Having business in the island, he (Dr. Nicol) has employed himself in promoting

the objects of the Scottish Missionary Society, and has been very successful. He explains the objects and plans of the Society in every part of the island where he has been, and has succeeded so well in the parish of St. Thomas in the East, that the inhabitants have subscribed £1500 in the course of a few days; and expect to raise a fund of £6000 for building three churches in populous parts of the parish, and for assisting in the support of a missionary from your society. They would accept of a seceder, but would prefer a minister of the Church of Scotland." And after the paragraph before quoted, he thus proceeds: "The whole island, therefore, appears to be open before you; you have only to send a number of missionaries, principally of the Church of Scotland, to take possession of it. Perhaps you will think the language strong, but surely if you do not exert yourselves immediately to procure proper missionaries for this island, you will bring upon your heads the blood of thousands. The inhabitants of the parish of St. Thomas are already calling for help, and are willing, not only to build the churches, but also to assist in supporting their minister, and others will show the same disposition as they become better acquainted with you."

For the Presbyterians in New South Wales and its dependencies, the whole provision seems to be a church in Sydney in connexion with the Church of Scotland. And another in Hobart Town, the minister of which was ordained as a missionary to Van Dieman's Land, by the Secession Presbytery of Edinburgh.

In the colony of the Cape of Good Hope, our church has obtained a kind of establishment; more, it may be presumed, from the attachment of the Dutch settlers to Presbytery, than from any preference given to it by the colonial government, or the zeal of the Church of Scotland at home. And the few Scotch ministers, who are there with the others, who have just been enumerated, seem to comprise the whole of those who are labouring for the spiritual and eternal interests of their countrymen in foreign lands. The consideration is deeply affecting and humbling. Thousands and tens of thousands of our countrymen go abroad in quest of the riches and honours of this world; and a great proportion of them are speedily cut down, but they have had none to care for their souls, and in their vain and costly pursuit of temporal good, they have lost these for ever. And how have the energies of Christians at home been employed, while so many of our countrymen abroad have been left to perish, and such ample opportunities for improving the world have been neglected? What spell has bound our numerous preachers in Scotland, that they have not followed their countrymen into foreign lands? All of them, when ordained to the ministry, avow themselves to be under the constraining influence of the purest and highest emotions that can glow in human bosoms,—love to Jesus Christ, and compassion for lost souls. And why are so few of those to

whom a door is shut at home impelled by that influence into the openings for usefulness amongst their countrymen abroad, or the heathen, where harvests of souls to the glory of the Redeemer are ready to be reaped? Our divinity schools are crowded with students, and it might be well that they should be often reminded that the field into which the precious seed of divine truth is to be sown, is the world; and that the necessities of our countrymen abroad seem to plead with them in the language of the Macedonian, "Come over and help us."

In the early days of the Scottish Presbyterian Church, her assemblies performed the part of missionary societies. We find, from the records of the General Assembly, that they took a lively interest in the diffusion of the Gospel in Ireland, sending ministers to 'visit, comfort, instruct, and encourage the scattered flock of Christ there, and to plant and water according to the direction of Christ.'

In the year 1698, when the whole energies of Scotland were put forth in planting the ill-fated colony of Caledonia in the Isthmus of Darien, the church breathing a pure spiritual affection to those who were going forth from her, sent ministers and elders to constitute a Presbytery in that remote land. Nor were the spiritual wants of the Scottish army overlooked, ministers appear to have been sent to it for limited service, and by one act of Assembly, "Colonels were obliged to find caution for maintaining a minister, and keeping a session in their regiments." This act is of date 1642; the prudence of reviving it, supposing the power to exist, would be more than questionable, but the spirit of it was worthy of the church in her purest days. And the fact that in this day Scottish regiments have no Presbyterian chaplains, may well suggest some melancholy reflections. Have the primitive zeal of our church and her influence on the councils of the nation, departed together? The Roman Catholics, in their early disputes with the Protestants, claimed it as one of the many characteristics of the true church, which their church possessed, that she sent out missionaries to the heathen. And, this is indeed one of the many features, in which that antichristian body has assimilated itself to the one universal church of Christ. For in the diffusion over the earth of the form of Christianity, she has far outstripped every other body of professing Christians. To say nothing of her missions in Asia; the number, extent, and success of those in America, are more than those of all the other Christian bodies in the world. America, from the remotest settlements of the Spaniards in what has been called the Siberia of Mexico to the most southern missions of Chili and Patagonia, has more religious teachers and churches in proportion to its thin and widely diffus-

ed population, perhaps, than any Protestant country, and certainly more than the colony of any Protestant country.*

It is not perhaps difficult to find reasons for the greater success of the Church of Rome in making proselytes, than that of any Protestant church in diffusing a purer form of Christianity. There is much in her doctrines to induce a spirit of proselytism in her members; and these doctrines, in very many respects, commend themselves to the natural mind. Hers is a kingdom which is of this world, and, like Mahomet and his followers, she has not scrupled to employ in America carnal weapons for her extension, as she has been everywhere ready to do, for maintaining the dominion she has acquired. And in the celibacy of her clergy, and her doctrine of indulgences, or of penances for sin by liberality to the church, and of the divine right of tithes, there are many principles combined which tend to promote her perpetuity, as well as aggrandizement. Yet, who would deny to the Jesuits in South America the credit of great self-denial, and of having been extensively useful in civilizing its barbarous or cannibal inhabitants? Now, if it be a reproach to the children of light, that they are more unwise in their generation than the children of this world, every Protestant body, and our own purely reformed church more especially, may take shame to herself that her exertions, in providing for the spiritual wants of her children abroad, and in extending the reign of Christ in the world, have been so small in comparison of those of foreign Roman Catholic Churches. Happily there are some unequivocal indications that the Church of Scotland is about to take a part becoming her own high character and privileges, in diffusing divine truth throughout the world. A society, already alluded to, has been formed in Glasgow, for promoting the religious interests of Scottish settlers in North America. This society is in connexion with the Church of Scotland, and is patronised by the distinguished Scottish nobleman, who is captain general and governor of the British provinces in North America, and its directors are men whose zeal and prudence will secure them the confidence of the public. The writer of these remarks has been rejoiced to observe, since he turned his attention to this subject, that another society for the same object has been formed in Edinburgh. Nor would he refrain from blessing the Great Head of the church, that the General Assembly, according to the apostolical pattern after which it is professedly framed, is coming forth to devise and execute mea-

* In the wilds of Brazil, where population is very scattered, the want of churches is supplied by travelling priests, licensed by the bishop, who carry altars and the necessary paraphernalia on horseback, and erect them wherever the call of superstition requires. These itinerant ecclesiastics are said to make between £150 and £200 annually. (See Koster's Travels in Brazil.)

asures for propagating the Gospel in foreign parts. The two societies just mentioned will, through the divine blessing, be useful, first of all, in discovering the spiritual wants of Scotch emigrants, and in directing the attention of the religious public of Scotland towards them, and eventually also in sending forth preachers and ministers of the Gospel.

And were British North America the only resort of Scottish emigrants, the existence of these societies would have superseded the propriety of the appeal here attempted to be made to the religious public in Scotland. But this is only one of the numerous foreign possessions of Britain whither Scotsmen emigrate; and hence amongst our numerous religious associations in Scotland there seems to be an obvious want of one for promoting the spiritual interests of emigrants in every region of the world. A Colonial Missionary Society appears to be yet a desideratum.

The Highlanders at home have long engrossed the care of the Society in Scotland for Propagating Christian Knowledge, and have been richly benefited by it: they have had missionaries and teachers supported amongst them. But why should Highlanders in the wilds of America have been until lately almost entirely neglected? They have been led forth by hundreds to colonize the dismal regions about Hudson's Bay; but it is not known to the writer that any one spiritual guide from Scotland has ever accompanied them thither.*

Scotland has not been slow to recognise the claims of the heathen, but why should our own countrymen in many parts of the world be allowed to relapse into a state of heathenism? And while a society that would send forth religious instructors to our colonies, would confer the most precious blessings on our emigrant countrymen, and on the native inhabitants of those colonies; it would also confer the most important benefits on the country and the church in which it should be formed. Such, indeed, is the constitution of the Redeemer's Kingdom, that every portion of it, that is successfully engaged in extending its limits, is in that very instrumentality richly blessed. "He that reapeth," said the Lord, "*receiveth wages.*" While His people water others, they are themselves watered; they have not merely the pleasure

* And yet the attachment of Highlanders to the Presbyterian Church seems to equal their love of country, as the following facts may prove. About the year 1812, many Highlanders in Upper Canada travelled 500 miles to Quebec to hear a minister preach in their native Gaelic, and receive the sacrament at his hands; this is mentioned in the Edinburgh Christian Instructor for April 1812, vol. iv. p. 484, as well as in other religious Magazines of the day.

Mr. West in his journal already quoted, says, "I became anxious to see such a building (a church) arise as a protestant land-mark of Christianity in a vast field of heathenism and general depravity of manners, and cheerfully gave my hand and my heart to perfect the work. I expected a willing co-operation from the Scotch settlers, but was disappointed in my sanguine hopes of their cheerful and persevering assistance, through their prejudices against the English Liturgy, and the simple rites of our communion."

that accompanies the consciousness of well-doing, but they receive an increased measure of that spiritual influence which they convey to others. They are made to drink more largely of the water of life, while they are opening channels to direct its streams to their perishing fellow men.

There are two direct benefits which the Church of Scotland would receive from a colonial Missionary Society. First, it would tend to promote a missionary spirit amongst its numerous preachers. It would not only afford openings for those who so appreciated their office as to prefer going forth into foreign lands, and there preaching the unsearchable riches of Christ to remaining dumb and inactive at home—it would also tend to produce such a devoted spirit amongst the whole order of preachers, and thus increase the number of those who would make faithful and useful ministers at home.

Secondly, Many who return to their beloved Caledonia from foreign lands, might, through the missions of such a society, be brought under the power of the truth, or at least preserved from the immorality, and infidelity, or indifference to religion, which too generally characterises those who have lived long abroad. Several of the richer inhabitants and heritors of almost every parish in Scotland have passed a part of their lives in the colonies or other foreign lands. And would it be a light evil to the church if such individuals had merely contracted a partiality for an ecclesiastical establishment, the genius of which is repugnant to that of Presbytery? And is it not a sore injury to the church if they have returned with corrupted morals, and a cold heartless unconcern about the Sabbath and its ordinances, and all that is divine? Unquestionably the interests of vital godliness suffer from such individuals: the church is wounded if they are received into her communion, and wounded to the very vitals if they are admitted to a seat in her courts of judicature. And as the church of Scotland would be a gainer by the formation of a colonial Missionary Society amongst its members, so there are many circumstances which would favour its operations. Unemployed preachers are numerous; and the facilities for educating men of a right spirit are very great. The missionaries of such a society would, it might be presumed, be kindly looked upon by the Colonial Governments; and would present, in many instances, a fair claim upon them for pecuniary support. The spirit that has manifested itself in the parish of St. Thomas, Jamaica,* is a kind of challenge to the formation of such a society. And the very love of country, the attachment of Scotsmen to each other, and to their country's institutions, for which they are distinguished, are principles which might be brought to bear on the support of the society proposed.

* See the communication of Mr. Blyth quoted, p. 17.

Many in Scotland, who are as yet ignorant, of the claims of missions to the heathen, on the prayers and liberality of Christians; or are but partially alive to these, would welcome a society that sent out missionaries and teachers to their countrymen in the Canadas and the Indies.

Let the sad statement be circulated throughout all the length and breadth of the land, that there are Highlanders on the shores of Hudson's Bay, and in many other parts of the North American provinces, who only understand their native Gaelic, but have none to publish to them in it the gospel of salvation; and that there are in these regions, as well as in many other parts of the world, thousands and tens of thousands of Scotsmen almost altogether without Christian instructors, and yet clinging in their affections to the simple forms of their own church, and a responsive movement in the sympathy and the active benevolence of the inhabitants must follow it.

The General Assembly has just made a noble experiment on the liberality of the church, for promoting education in the Highlands and islands, and the people "have offered willingly."

The proposed Society would present a strong claim on the support of the Government at home, as well as that of the Colonial Governments. Government, it has been said, is about to aid an Episcopal Floating Church Society; and a Scottish Presbyterian Colonial Missionary Society would not be less deserving of their aid. A respectable body of directors, backed by the General Assembly, might obtain assistance for the support of ministers, and the erection of churches in the colonies, and might procure the appointment of additional Scottish Chaplaincies for the public service.

The writer of these remarks can scarcely anticipate as an objection, that the proposed Society would interfere with the Scottish Missionary Society, and encroach upon its resources. The objects of the benevolent exertions of the two Societies are entirely distinct, those of the latter being the benighted heathen, and those of the former, our own countrymen abroad, who are liable to sink into heathenish immorality and ignorance. And so far from any clashing in their operations, the proposed Society might be expected to give directors or agents to the Scottish Missionary Society, such as Buchanan and Martyn were, and some English Chaplains of a kindred spirit, now are to the Church Missionary Society. Nor would the proposed Society lend this aid to the Scottish Missionary Society at the expense of a diminution of its funds. Scotland's offerings to the building of Christ's temple, the Church in the world, are yet small to what they will be under a wider diffusion of evangelical truth, and a more "plentiful rain" of spiritual influence. When all the pastors and people of her churches enjoy more of the "righteousness, peace, and joy in the Holy Ghost," which are the characteristic blessings of

the Redeemer's reign, then may we be assured, that "for their offerings of brass, there will be gold; and for iron, silver; and for wood, brass; and for stone, iron." The proposed Society would, it is believed, promote the interests of vital godliness at home, and whatever does so, aids the Missionary cause, for it has an indefeasible claim on all Christians. The writer conceives that it would be desirable on many grounds, that the Society which he has recommended should be in connexion with the Church of Scotland. Not that he is so bigoted to his own religious denomination, as to refuse a mutual co-operation with Christians of other denominations, in any undertaking for the diffusion of the gospel throughout the world. He has been taught, he trusts, by the Word of God, as well as by intercourse with true Christians of various denominations, to regard all those as brethren who love the Lord Jesus Christ in sincerity. And he should rejoice to see this principle universally recognised as the term of all Christian communion. Yet, he is well aware, that very many in every denomination do not hold this principle; and that too many of those who do hold it, are, as the case may be with himself, but imperfectly under its influence. We may be willing to receive and treat as Christian brethren professors of other denominations who give evident proofs that Christ has received them; yet still are we apt to feel a closer attachment to those of His members who are in our own particular communion. There are fewer minor points on which our own feelings and sentiments jar with theirs; and we are thus capable of a more perfect sympathy, as well as union with them in councils and labours.

This partiality has been called "The Infirmity of the Visible Church of Christ."* It is an infirmity, however, from which, with her growing purity and enlargement, she will be delivered. For the Millennial like the Apostolic Church, shall yet be "of one heart and of one soul." Meanwhile, in her present imperfect state, the cause of charity is not impaired, but rather promoted by the exertions of every body in the Catholic Church for extending her limits, being put forth separately. Their exertions are in this way, at least, more in amount than if all these bodies constituted one society, both because they are now acting in some respects on the local principle, which seems only a modification of that principle which applies to the distribution of labour; and, because sectarian zeal and ambition, to some extent, in the absence of purer motives, supply the means for conducting Missionary enterprises.

The writer ventures on this statement, from two classes of facts, which he has observed. The first is, that Bible Societies in many towns, receive feebler support than the Missionary Societies, of the different religionists in those towns; not it is appre-

* See Dr. C. Buchanan's Sermon on the Light of the World.

hended because it is considered of less importance than a Missionary Society; but because it is neither the Churchman's nor the Dissenter's Society; because it is not the honour of any one body, whether Episcopalian, Presbyterian, Independent, Baptist, or Wesleyan, that is advanced by its triumphs.

And the second is, that Missionary Associations which are tributary to two or more parent societies, do not raise so great sums for the general cause, as those associations which are severally tributary to some one or other parent society.* And it deserves to be noticed that the societies which have been most successful in evangelizing the heathen are Sectarian Societies. The Church Missionary Society, which has conferred as important benefits on England as on the heathen, is exclusively directed by Churchmen, and almost exclusively supported by them, although it receives Missionaries from Lutheran Churches. The Baptist Missionary Society, whose labours in India are well known, is equally exclusive; as well as the Moravian and Wesleyan Societies. The London Missionary Society, it is true, is founded on a broad Catholic basis; yet is it governed chiefly by Independents; though the writer is far from insinuating that its management is at variance with its principles. It may hence be inferred, that in the present state of the church, the efficiency of the different Missionary Societies is promoted by their sectarian character, while, from the immense field of labour, that is open before them, and the supreme importance of the object in which they all unite, no practical evil results from it.

There are other particular circumstances which seem equally to recommend the connexion of the proposed Society with the Church of Scotland. Emigrants carry with them their religious party feelings and predilections. Even in England, where it might be supposed that Scottish Presbyterians of the different bodies, established and seceding, would coalesce together; both because the chief points in which they differ are obliterated with their departure from Scotland, and because they are equally held dissenters from the English establishment, and equally differ from English dissenters; they are yet, in general, found to adhere tenaciously to their particular churches.

The members of the Scottish establishment is still apt to retain a tincture of what the dissenter would call high church feelings; and the Seceder's antipathy to the Kirk in England, appears in some cases to be increased seemingly because she is there poorer in externals, and destitute of the adventitious support which a state endowment affords her at home.

* In England there is scarcely any general Missionary Associations like the Bible and Missionary institutions of our Scottish Parishes, and provincial towns. The principle of those in Scotland may appear more Catholic, but that of those in England is undoubtedly more effective.

And Scotsmen carry these same feelings with them across the Atlantic to Canada, and to the West Indies. The Rev. William Bell, in his Letters from Upper Canada, already quoted, mentions an attempt, (from his account, not very creditable to the agitators,) that had been made to dispossess him of his church, on the ground that he had not been a minister of the Established Church of Scotland. And after describing a visit which he had made to Kingston, he adds, "In such a country as this, one would expect to find nothing like party-spirit in religious matters; but the case is quite otherwise. The inhabitants are emigrants from all the religious denominations, and all zealous for their own sect or party," p. 132.

And while emigrants retain the party predilections of their native land, it may fairly be presumed, that the greater number of Scottish emigrants have belonged to the Established Church. Mr. Blyth candidly acknowledges, that in Jamaica a preference would be given to missionaries of that communion. Besides, it is apprehended, that the administration at home, and the local Governments abroad, would be disposed to favour a society in connexion with the Established Church, rather than another not in that connexion. But the formation of the society recommended, would not preclude other bodies of Christians from uniting in the same work. The language of the Lord to the veteran Joshua is strictly applicable to the colonies as fields of spiritual labour, "There remaineth yet very much land to be possessed;" so that all the tribes of our British Israel may arise and march under their several standards to the occupancy of it, and each may find territory and work sufficient for itself, without occasion for jealousy of another. Great Britain, as becomes a mother country, is now sedulously fostering the civil and temporal interests of her many affiliated provinces; and let her also affectionately cherish their religious and eternal interests, and then undoubtedly the ties by which they are bound to her will be strengthened an hundred fold. Let her communicate to their inhabitants spiritual privileges, in the same ample measure that they are enjoyed by her own inhabitants, and we may be assured, that, through the blessing of the King of kings, hers will be an old age that will not know the usual decay and dissolution of nations; and thus, as her children will never lose a mother, they will never cease to venerate and respect her as such, even when they have grown up to an independence of her protection and support.

The writer is well aware that he could have made out a much stronger case in behalf of his emigrant countrymen, had he possessed access to more documents on the moral state of the colonies. But scanty as the facts are which he has gleaned, he is confident that they warrant a much deeper interest in the religious public of Great Britain, for the spiritual necessities of the colonies, than what has yet been entertained. And whether such a society

as he has ventured to recommend should be formed or not, he is not less confident, that the excellent, though limited, societies in Edinburgh and Glasgow, will be profited by a discussion of the subject, to which the attention of British, and more especially of Scottish Christians, is here invited. These societies well deserve to have tributary associations in every town and parish in Scotland; and it is conceived that they only require agents to traverse the country, and explain their objects, to obtain extensive and permanent support.

If the writer may be indulged with a remark concerning the character of the ministers whom the colonists require, he would say, that they ought to be men of a missionary spirit—men who are themselves conscious debtors to the redeeming love of a covenant God, and whose whole sympathies and desires have been refined and exalted by the influence of it—men, in short, partaking largely of the spirit and mind that were in Jesus, and who, burning with something of his love to the souls of men, and with zeal for the honour of the Father, are, as it were, “thrust forth into the Gospel harvest.”* The minister who, at his ordination, can avouch, with an enlightened and good conscience, that “zeal for the honour of God, love to Jesus Christ, and desire of saving souls, are his great motives and chief inducements to enter into the function of the holy ministry, and not worldly designs and interest,”† possesses all the elements of a missionary spirit. The following observations of a distinguished writer on Christian Economics contain important, and, to preachers and ministers, awakening truths: “While the belief of truth impels to the communication of truth, we shall never want preachers. ‘I believed, and therefore I have spoken.’ Here is a measure derived from heaven to judge of the sincerity of belief. The laws of the human mind are not circumscribed within degrees and parallels. He who has no desire to proclaim the Gospel abroad, has none to proclaim it at home, and has no belief in it himself; whatever professions he may make are hollow and hypocritical. Bodies of Christians who make no efforts to christianize others, are Christians but in name; and the ages in which no attempts are made to send the glad tidings to heathen countries, are the dark ages of Christianity, however they may suppose themselves enlightened and guided by philosophy and moderation.”‡

In marking the triumphs which the cause of missions has for a quarter of a century been gaining, and which it is yet rapidly

* Matthew ix. 38, here alluded to, is in the translation from the Syriac by Tremellius—“ut extrudat operarios in Messem suam;” and in that of the Genevese French, “qu’il pousse des ouvriers en sa moisson.”

† This declaration every minister of the Church of Scotland, at his ordination, makes before the Presbytery, and the church over which he is ordained.

‡ See Hints on Missions, by James Douglas, Esq of Cavers, p. 105—6.

gaining, over the spirit of infidelity, which has too long been lurking under the form of a rational Christianity—falsely so called, it is delightful to observe that the students of Divinity in our four Scottish universities have avowed themselves to be its supporters, by the formation amongst themselves of Missionary Associations. This is a circumstance hopeful to the church in the coming years in which these students shall become ministers. And some may perhaps see in it a promise that our Divinity Halls shall yet become nurseries of Missionaries. At least it is not expecting too much, from the power of divine truth, that, when the moral and spiritual wretchedness of the heathen, and necessities of our own countrymen in heathen lands, and the means of alleviating these, are discussed in essays and debates by ardent and pious youths, some should catch a holy missionary zeal, and resolve to consecrate themselves to the honourable service of Christ in Foreign lands. Students have often had awakened within them, in the debating society, the ambition for mere rhetorical eminence, or for distinction in the contentions of ecclesiastical politics. And now too, in their Missionary Associations, may we hope that there will be imparted or fanned into energy, in some bosoms, the same heavenly flame that burned in Whitfield, and Brainerd, and Martyn, and a host of others whose names are precious to the whole Christian Church.

It is melancholy to think of the number of those admitted by the Church of Scotland to be preachers, who are yet only very casually employed in preaching; and are very generally secularized in pursuits extraneous to their own profession. They have passed through a long course of preparatory study, and they have been solemnly invested with the office of preachers of the everlasting gospel, and yet they settle down into teachers of children in the veriest elements of the knowledge of this passing world.

That so many should professedly direct their views and studies to the ministry, on which they are never perhaps to enter, could only be a subject of regret, from the misdirected studies of such individuals—if indeed studies in divine revelation ever could be misdirected—and from the bitter, often heart-breaking disappointments thereby occasioned, were there no lack of ministers in other countries. But when we consider that many hundred millions of the heathen are sinking under sin into the second death, from the want of the gospel, and that tens of thousands of our own countrymen abroad are ready to perish, with more knowledge than the heathen to enhance their condemnation; how deplorable is it, that the love of ease or wealth, or home or country, should stay the accredited heralds of the gospel from rushing forth on the embassy of infinite mercy!

But the question of the Apostle recurs, “How shall they preach except they be sent?” Before preachers can go out

as Missionaries they must have a Commission from the church. Since the formation of societies for evangelizing the heathen, preachers have had no excuse for wanting a commission for this service. Yet until the recent formation of the societies in Edinburgh and Glasgow, there has no body in our church taken an active part for sending them forth to the colonies. And these societies, it is believed, do not yet consider themselves possessed of resources adequate for the support of Missionaries. It is true that presbyteries in Scotland have readily ordained ministers for England and the colonies, when they have appeared with calls from congregations there; but as we must send forth Missionaries to the heathen without waiting till they actually come to request them of us, so a necessity similar in kind lies upon us for sending forth ministers to our countrymen abroad, who have either settled down into a state of religious indifference, or are tending towards it.

Not a few of the Scottish ministers in England are labouring there in services somewhat akin to those of Missionaries, and even for scantier emoluments than theirs. The writer has conversed with several of these, and he never heard any of them express a regret, that for the service on which they had entered, they had forgone some considerable temporal advantages both present and prospective at home. And so to the greater privations, and the peculiar dangers and hardships, which the colonial minister may expect, he must be able to oppose the excellency of his work; he must feel that all his trials are honourable, as being incurred in the service of his Redeemer and Lord. And Oh! how pleasurable will be the feelings of the faithful minister in such circumstances; poor in this world he may be, and poor as well as rude may be his flock; but He who, with "eyes like a flame of fire walketh among the churches," will account his poverty riches. Far too from his kindred, and the beloved land of his birth, he may be; and separated from that refined society which once, perhaps, when enamoured with academical pursuits, he had counted so necessary to enjoyment; and secluded in some wilderness very different from the cultivated retreat of his native land, in which he might often in fancy have anticipated to spend his days; but his Master will not leave him destitute of even a present reward. For in the temporal comforts which He will provide, through some or other of the varied instrumentality which He can command, and in the inward peace, and joy which He will inspire, He will leave His servant no room to lament even the greatest sacrifices which he may have made, in leaving for Him all that is endearing in home and country.

