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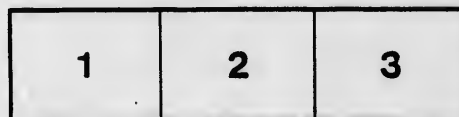
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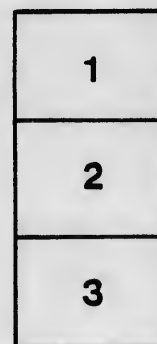
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REPORT

PRESENTED TO THE

COLONIAL COMMITTEE OF THE FREE CHURCH OF SCOTLAND,

ON

CANADA AND NOVA SCOTIA.

BY THE

REV. DR. BURNS,
PAISLEY,

ONE OF THE DEPUTIES OF THE FREE CHURCH TO AMERICA.

(ORDERED TO BE PRINTED, JULY 9, 1844.)

PAISLEY:

PRINTED BY ALEX. GARDNER,
FOR THE COLONIAL COMMITTEE.

1844.

REPORT.

A VISIT to Canada on the part of the Deputies of the Free Church, was earnestly besought by many ardent friends in that country, so soon as it was known that Dr. Cunningham had arrived in the States. The Rev. Mr. Smart of Brockville, and the Rev. Mr. Boyd of Prescott, had previously joined the Church, along with their Congregations; and to them, the prospect of a visit was peculiarly gratifying. The Congregation at Cobourg also, with their much-esteemed pastor, the Rev. Thomas Alexander, had already manifested their attachment to our cause, by a handsome donation to the Building Fund; and they now followed this up by an affectionate invitation to Dr. Cunningham to pay them a visit. At Montreal, a movement of a very important kind had been made, in favour of the principles of the Free Church. An intelligent and active Committee had been formed, for the purpose of circulating information, and adopting measures for setting up the standard of the Free Church, in that great and rising city. Several excellent tracts had been printed by them, and extensively circulated. A most cordial invitation was sent by them to the Deputies, and this was accompanied with similar expressions of warm attachment, on the part of the ministers and office-bearers of nearly all the Protestant denominations in the city. Of the Scots Presbyterian ministers in connexion with the Church of Scotland,

three in number, one, the Rev. Henry Esson, minister of the oldest Congregation, cheerfully went along with the friends of the Free Church in Montreal, and aided this application, by a very pressing letter from himself. He has ever since manifested the warmest interest in our cause.

My entrance into Canada was on the 7th of April, by the city of Buffalo, and the Falls of Niagara. The Rev. Mr. Macgill of Niagara city, had shewn his good-will to the Deputation by coming to Buffalo, a distance of 40 miles, to welcome me into the province. Unfortunately the movements of the Railway train on the great western line from Albany, turned out, contrary to expectation, to be such as precluded the possibility of my being forward at Buffalo, as I had expected, on the morning of Tuesday, in time for the Niagara Railway train; and thus I was deprived of the pleasure of meeting Mr. Macgill there, he having left it at nine o'clock of the morning of that day, in hopes that I might have found my way to Niagara by another route. I got to Buffalo by two o'clock of the same day on which he left it, but found no conveyance farther; and the distance, and the state of the roads, rendered any other mode of conveyance than the Railway, altogether impracticable. I was thus reluctantly compelled to stay all the rest of the day at Buffalo, receiving much kindness from the Presbyterian ministers of the place, and preaching in the evening in one of their Churches.

According to the arrangement previously announced, I ought to have been preaching at Niagara on the evening of Tuesday, in place of Buffalo; and thus the friends of our cause in that place have, as yet, had no opportunity given them of testifying their response to our appeal,—a response which I had reason to know afterwards, would have been a very effective one. But my determination not to break in upon the announced arrangements for other places, put it out of my power to make up for an omission, which, although occasioned by circumstances which I could not control, was to me matter of deep regret.

In connexion with that part of Canada which lies between Ontario on the West, and the upper end of Lake Erie, I may state, that some years ago, when rebellion broke out in Canada, seven American Presbyterian churches, situated in that part of the Province, were broken up, and their pastors and members dispersed, chiefly in the States. Since the restoration of peace, these churches have been re-organized; and accustomed as their members had for a long time been to the advantages enjoyed under the British sway, they have resolved, in place of connecting themselves with a Synod or Presbytery in the States, rather to open a correspondence with the Free Protestant Church of Scotland. This they have done through the medium of one of the ministers of the Synod of Canada, who has lately joined the Free Church. I have made some inquiries regarding these Presbyterians; but as I had not been made aware of their existence till after I had left the Western district of Canada, it is not in my power to report on them with any certainty. The subject, however, deserves the notice of the Colonial Committee of the Assembly. The visit of the Deputies to the United States may be expected to issue in a closer fellowship with the American Churches, and the remark will apply still more strongly in the case of evangelical Churches in British and North America.

On my arrival at Niagara on the afternoon of Wednesday, I found the Rev. Messrs. Gale of Hamilton, and Macgill of Niagara, waiting the arrival of the Steamer, on her way to Toronto. They came on board, and accompanied me to Toronto, a distance of 50 miles, across the Lake Ontario. In that city, I was received with great courtesy and kindness, by many friends who were waiting my arrival. A meeting was immediately held in St. Andrew's Church, and after an address on the subject of the mission, arrangements were made for a public meeting in the same place on Friday; another on Saturday, in one of the Methodist Churches; and three services in so many Churches of the city, on Sabbath.

All these plans were punctually followed out. The attendance on all these occasions was most encouraging; and handsome collections, as well as donations, were received. Thursday had been arranged for Hamilton, a very thriving town at the head of the Lake, and beautifully situated on Burlington Bay. On our way thither, the vessel stopped to take in passengers at the mouth of the River Credit; and there, the address from the Christian Indians of the village adjoining, along with the donation which accompanied it, were put into my hands by a Chief, who is brother of Peter Jones, the well-known pastor of that interesting Congregation of native Christians. It was the first token of sympathy that had been presented in Canada, and the original address is now laid upon the table of the Assembly's Committee.*

At Hamilton, we had two large and effective meetings; one at 3 o'clock, specially for those friends who had come from some distance, and who required to return home in the after part of the day; and another at 7 in the evening, for the ordinary residents. At the former of these, the chair was taken by the Honourable James Crooks, a highly respectable office-bearer of the Presbyterian Church, and one of the members of Her Majesty's Council. In the evening, the Honourable Adam Ferguson of Woodhill, so well known to our friends in Edinburgh, and so justly esteemed by all who know him, acted as chairman; and on both these occasions, the duties were discharged in the most satisfactory manner. One of the most interesting features of the earlier meeting, was the presentation by deputies, in regular succession, of affectionate congratulatory addresses from the Presbyterian congregations of Woodstock, Hamilton, Galt, Guelph, Dundas, and London, and from the Methodist, and Baptist, and Independent congregations of Hamilton and Brentford. These addresses, in every instance, breathed the spirit of decided

* See Appendix.

sympathy with our principles, and they were generally accompanied with donations to the fund. I shall not soon forget the kindness of our friends at Hamilton, among whom, in addition to all the ministers, I may notice the names of Mr. Kerr of Paisley, and of Mr. Campbell, the son-in-law of the late lamented Dr. Andrew Thomson, who holds a situation there in the Crown Land office. I may also mention, that in all my engagements both at Toronto and at Hamilton, I was ably assisted by the Rev. William Rintoul of Streetsville, who, with his congregation, have since declared their cordial adherence to the Free Church. At Toronto, as at Hamilton, addresses were presented in name of the Congregational Union in Canada West, and other bodies. These documents are all before the Committee.* Since my visit to Toronto, a meeting of the congregation of St. Andrew's Church has been held, when fourteen resolutions were adopted by a very large majority of the members, to the effect of a separation from all official connexion with the Established Church of Scotland, and an undisguised adoption of the leading principles of the Free Church. This important measure may, in all probability, be followed by the erection of a second place of worship, and the call of a minister of the Free Protestant Church. I would earnestly press on the Committee, the importance of Toronto as one of the seats of the Free Church in Canada. Though no longer the capital of the Upper Province, it is a place of great and growing wealth and population. The country north and west of it presents a vast field of excellent soil and of exhaustless resources, and it is gradually filling up with settlers. In Toronto, the cause of Presbyterianism has been much weakened by the ineffective ministrations of the former incumbent of St. Andrew's Church, who has lately joined the Episcopal Communion, and is settled at Montreal. Under a pastor whom they could esteem, and around whom they could rally, the

* See Appendix.

number of sound-hearted Presbyterians would be found to be very large. They are at present scattered as sheep without a shepherd. Toronto is a city of 20,000 inhabitants, and from their comparative position, in point of wealth and numbers, the Presbyterians ought to be at the head of the religious community. This remark, indeed, will apply to most of the provinces of British North America. How striking the contrast between what *is* and what *ought to be*! I have no fears regarding the establishment of a flourishing branch of the Church in this central place, provided a suitable pastor is immediately sent out.

From the flourishing town of *Whitby*, a pressing invitation was sent by the minister in name of the congregation; and it was matter of regret that want of time and previous arrangements put it out of my power to listen to overtures from that place, for a visit. I would strongly recommend this town of *Whitby* to the notice of any of the deputies of the Free Church, who may be commissioned this season or the next, to occupy the ground which has not yet been visited.

Cobourg, half-way to Kingston on the Lake Ontario, may be considered the head quarters of Free Church principles in Canada West. It is a stirring little town, the capital of the district, and the seat of the Courts. The land adjoining, and for a long way west, is exceedingly favourable to the growth of wheat; and the port of *Cobourg* is the chief emporium for the export of flour to this country. The Rev. Thomas Alexander of *Cobourg* is one of our warmest adherents, and in all the district of *Cobourg*, I do not think we have a single opponent. We had four meetings in this place during the three days of my stay amongst these most interesting friends; and the contributions of *Cobourg* and its vicinity are large, while they were bestowed with the most hearty good-will to the great cause in which the Free Church is embarked. Here the Rev. Mr. Rogers of *Peterborough* came to meet me a distance of thirty miles, bringing a handsome contribution from his people to the Building Fund, and to

two of the Missionary Schemes of the Church. Here also, I was met in the same way by the Rev. Mr. Reid of Grafton, the Rev. Mr. Douglas of South Cavan, and the Rev. Mr. Jennings of the United Secession Church. Dr. Ryerson, president of Victoria College, also testified his hearty good-will, and gave me an opportunity of addressing the students in the handsome seminary over which he presides; and they presented me with £5 to the fund. The young people too, forming the Sabbath School in connection with Mr. Alexander's congregation, presented an address, accompanied with a donation of £3 10s.

The congregation of Cobourg have, since my visit, held a meeting to declare still more palpably their preference of the Free Church, and their determination to adhere to it. The prospects of the congregation are, in a worldly view, exceedingly good. A letter just received from Mr. Alexander will be read to the Committee, and it will give them unfeigned satisfaction. In my visit to Cobourg, I was accompanied by several friends from Toronto, and by the Rev. Angus M'Intosh of Thorold, Canada West.

My next place of visitation was *Kingston*, at the eastern terminus of the Lake; a place which, although no longer the capital of United Canada, must ever possess importance both as a military station and from its relative position for purposes of trade. Here, a bar was thrown in my way by the resolution of the trustees of the Scots Church, with the approbation of the minister and his associates, the Principal and Professors in Queen's College, to exclude me from the Church, except on a condition with which I could not consistently comply, namely, a pledge not to touch on the points in controversy betwixt the Establishment and the Free Church. Although this resolution was to me very painful, it had the effect of bringing out only the more effectively, the zealous co-operation of the ministers of other evangelical denominations; and the kind offers of their pulpits by Messrs. Ryerson and Richey of the two Methodist connexions were very gratifying. An-

other result of the opposition to our cause in Kingston has been, the resolution to commence immediately the erection of a new Church in that city, on the principles of the Free Church as held in common by us and our brethren in England and in Ireland. We had five meetings in this city, and as many collections. The attendance on these meetings was beyond any thing that had ever been witnessed in the place before, and the friends of our cause there are numerous, united, and persevering.

In the visit to Kingston, I was accompanied and assisted by the Rev. Mr. Gordon of Gananoque, and the Rev. Thos. Alexander of Cobourg. They parted with me after our proceedings at Kingston were closed, and the greetings of these and other excellent friends at separation, can never fade from my remembrance. Among these friends I cannot but count Sergeant Major Henderson, of the 93d Highlanders, whose letter I will have much pleasure in laying before the Committee, and who, on taking leave on board the Steamer at Kingston, put into my hands three crown pieces, as a small donation from himself, to the Library of the Free Church. This fine body of men, the 93d Highlanders, have since left Kingston, and are located in Montreal. While in Toronto, they regularly attended St. Andrew's Church in the afternoon. On the Sabbath, when the deputy from the Free Church preached there in the forenoon, they craved liberty of the commanding officer to attend on that diet, but this small favour was refused.

Having sailed in the Steamer, and, as on Lake Ontario, "free," through that magnificent and lovely part of the St. Lawrence, commonly known by the name of "The Lake of the 1000 Islands," I reached *Brockville*. It is simply a village, but it possesses considerable wealth, and a number of rich stores. The principal proprietors are Messrs. Morris, who have been long known as the steady patrons of the Established Church, and I was sorry to find, had seen as yet no cause to change their position. Here, notwithstanding

the small population, there are two Presbyterian Churches, both till lately in connexion with the Synod. The worthy minister of the oldest of these Churches, the Rev. William Smart, has, within these few months, given in his resignation as a member of the Synod, and is in connection with the Free Church. We had an excellent meeting in his place of worship, presided over very ably, by the Sheriff of the district, and attended by a numerous body, partly from the town itself, and partly from the neighbourhood, which is pretty well settled. Mr. Smart has long laboured in this township, as a faithful minister of Christ; and he has, in common with some others of the members of Synod, enjoyed a share of the Clergy reserves, as did Mr. Boyd his neighbour. An order has, I understand, been issued, to stop any farther payments, and thus these worthy men, simply because of their adherence to the Free Church, have been deprived of that portion of the public fund, which, in fact, they had enjoyed long before their connexion with the Church of Scotland had commenced. I failed not to represent, in the proper quarter, the hardship of their case, and its unreasonableness; and had we only *lay* influence to contend with, I would not at all be afraid of a favourable issue.

Mr. Boyd of Prescott having come to meet me at Brockville, we came together in a car to Prescott, 12 miles below. Prescott is a neat little town, where a great deal of business is done; and as the country to the back of it is excellent, and already most respectably peopled, its importance in every way may be expected to increase rapidly. At the distance of 3 miles, we were met by a cavalcade of about fifty horsemen, and others, in carriages of different descriptions, who welcomed me to Prescott, and conducted us to the place of assembly in the open air, where a very suitable address was read to me, expressive of warm attachment to the principles of the Free Church, and a determination to abide by them. This, and all the other documents relative to the mission, are in possession of the Committee. A public meeting was

thereafter held, at which Mr. Crane, the Member of Parliament for the Township, presided, and though an Episcopalian, declared his decided attachment to the Free Church of Scotland. Deputations appeared with addresses, from not less than *seven* different Churches, at greater or less distance from Prescott, and all at present under the inspection of Mr. Boyd. A subscription had been going on in this place and vicinity, prior to my visit, and including the collection at the meeting, it amounted to more than £90. In the afternoon, we crossed over to Ogdensburgh, a flourishing town in the State of New York, where we assembled in the Presbyterian Church, delivered a discourse, and took up a collection of 35 dollars.

I would specially recommend to the attention of the Committee, the cases of Brockville and Prescott, where the demand for additional labourers is peculiarly great. The excellent men who are labouring at these places, Messrs. Smart and Boyd, must inevitably sink under their heavy load, unless speedily relieved by the accession of at least two fellow-labourers. Here, as in some other places, the itinerant or alternate plan must be adopted as the best; and a little help from the friends at home in the meantime, may lead very soon to the independence of these stations, as to support; whereas the neglect of them would issue in consequences most calamitous. Nowhere did I meet with more hearty and unequivocal symptoms of good-will to the cause, than from the healthy, intelligent, and truly Scottish yeomen of Prescott and its vicinity.

On the following day, after partaking, as usual at all the places, of a substantial public breakfast, (at the comfortable Hotel of Mr. Lambert, from the Parish of Neilston, and a warm friend to the Free Church,) I left for Cornwall. On my way down the rapids of the St. Lawrence, I passed the beautiful Island where Mr. Croil of Glasgow, the proprietor, resides in truly patriarchal style, the father and the friend of a thriving colony of tenants, whose interests and his are identified. I regretted that it was out of my power to pay

my respects to this Christian gentleman, as the vessel did not stop till it reached Osnabruck, a German settlement, where we disembarked by reason of the rapids, and came by coach 12 miles, to Cornwall, where the Rev. Hugh Urquhart, was eagerly waiting my arrival. We had a respectable turn out of people at Sermon, and collected £17 17s. After staying a night in the hospitable house of Mr. Urquhart, I was conveyed in safety along with him to Lancaster, in a Canadian car, by one of the worthy elders, a thriving farmer on the Indian lands belonging to the native residents at St. Regis, on the opposite side of the River St. Lawrence, and very near the termination of the boundary line, which separates that part of the United States, from the British possessions. We reached Lancaster after a very lengthened ride, through some of the finest parts of the district of Glengary, and found a considerable congregation assembled from the district, eager to hear a minister of their native Church. I preached, and afterwards explained the principles of the Free Church to a very interesting audience, in a wooden Church, the first that was erected in the province, and which a very small sum of money would have easily made not only respectable in appearance, but complete in the interior. There was no collection; but Mr. M'Pherson the minister, promised to obtain a private subscription for us. One elderly Highlander who, with his wife, had rode 40 miles to meet me, gave *his* collection of 10s. 6d. and a crown piece more, the mite of a widow whose heart was with us, while age and infirmities kept her from undertaking the long journey. The attendance at Lancaster would have been much larger, had it not been prevented by a melancholy occurrence, of which I knew nothing till the service was over. One of the travelling waggons, containing 6 persons, when on its way to the place of meeting, was precipitated over the bank of a deep stream running into the St. Lawrence, when one fine young woman was drowned, the rest of the people with great difficulty rescued, while both of the horses perished.

The district of *Glengary*, comprising three counties, and pretty thickly peopled by farmers and lumberers from the Highlands, presents a most interesting field for the labours of the Free Church. The original settlers were Royalists, who had fought in the ranks of the British soldiery in the first American War, and who, in 1783, were with their leader, Col. M'Donald of the Glengary family, located in these parts. They have been woefully neglected by the Church of Scotland, and although there are nominally at present *four* ordained ministers of that Church labouring among them, the interests of spiritual religion are very low. I regretted that circumstances put it out of my power to visit Mr. M^c-Isaac at Locheil, from whom I expected important information. He had come down at the time originally announced in our circular, but the want of conveyance by steam upon the river had prevented my getting forward at the time fixed, and when I arrived there a few days after, he had left for home, and the distance and state of the roads put it out of his power to return, while similar causes prevented my going to Locheil. There are few places in Canada where active and evangelical pastors would be more acceptable and useful than in the thriving district of Glengary. It is to be regretted that the Gaelic language is so pertinaciously adhered to, and the same remark will apply to not a few of the British Provinces of America. But we cannot control this matter, and the experiment of rooting out a language has already been tried unsuccessfully. Under a wise and enlightened administration of provincial affairs, with the settlement of respectable emigrants from the Lowlands, and above all, with properly educated schoolmasters and an efficient clergy, much might be done. There is no want of ability to support a minister, and the eagerness of the people to flock to the standard of the Gospel, is as palpable in Glengary, as it is in Ross-shire or Sutherland at home. A visit from one of our apostles of the Highlands, if followed up by the settlement of some men of the same spirit, among these interesting

sons of the Gael, would be incalculably valuable in every view.

Not many miles after leaving the district of Glengary, we come to the boundary line betwixt Upper and Lower Canada; or as they are now termed, Canada West and Canada East. The difference is soon marked to the eye of the traveller by the appearance of the lands, and houses, and fences of the French habitans; a simple and light-hearted race of men who have lived on their little patrimonial inheritances from generation to generation without any perceptible change, exhibiting substantially, yea literally, the same aspect every way, as they did two centuries ago and more. Popery here reigns in undisturbed sway. The religious establishment is a perfect one. It is wealthy; it has adapted its supply of Churches to the wants of each locality with admirable precision; its ministers or curés are, generally speaking, sober and well-behaved men, who reside among a people that are much attached to them; and the very apathy which is characteristic of the habitans tends to perpetuate the hold which Popery with its delusions has taken of their minds. The Protestantism of Britain and of the United States has done almost nothing for them, and a late visit from the eloquent Bishop of Nancy, as legate from the Pope, has most effectually restored the influence of their priests, which had been somewhat shaken by the late rebellion. An interesting mission at the Grande Ligne, conducted by the Evangelical Society of New York, in connection with that at Geneva; and the Canadian Missionary Society of Montreal, conducted by Protestant ministers of different denominations, are the only efforts worth notice in behalf of the Roman Catholics of this Province; and these efforts have been to an encouraging extent successful. Some young men, natives, are in the course of training for the ministry, and a variety of pious men have been employed as Colporteurs in distributing Bibles and tracts. There is a mission to the French, under the charge of the Synod of Canada, who employ one mission-

ary; but I notice this just to say, that I had evidence of the most palpable kind, that this mission is not entitled to your patronage; and as it is very likely that its agent may be sent to this country for help, I enter my caveat against his receiving that countenance to which the French Canadian Mission, and the efforts of the Evangelical Societies of Geneva and New York, unquestionably entitle them.

The *City of Montreal*, now the capital of the British Canadian Empire, is already a stronghold of Free Church principles; and as the befitting position of a properly selected representative of these principles, it would soon extend a most powerful influence over the province at large. Hitherto, Presbyterianism, which ought on every account to be the strongest of all the Protestant denominations here, is at the bottom of the scale, and the standard of doctrine and of practical religion among the professed adherents to the Established Church of Scotland, has been hitherto lamentably low. The greater part of the more pious men who loved that Church, and who love its principles and forms still, have been compelled from conscientious motives, to scatter themselves among other denominations, where they find a style of instruction and of pastoral fidelity, which they prefer as more edifying to themselves and their families. Still their affections would attach them strongly to the Free Church, and from all that I saw or heard, I have no doubt whatever, that an overflowing audience would attach itself to the ministry of an acceptable and faithful minister of the Free Church in Montreal; and so far from there being any jealousy on the part of other denominations, there was unequivocally expressed on their part a most earnest desire to see, as soon as possible, such a fellow-labourer amongst them. The addresses and letters on your table will shew powerfully what is the feeling of the pious people at Montreal.

There are two additional views of Montreal, as the seat of a Free Presbyterian Church in Canada. Were a *Theological Institution* set up there, under the charge of the min-

isters of our Church, in the chief cities of that Province, it would not only receive nearly all the young men at present under the charge of the Queen's College, Kingston, but large accessions from the districts around, and even from the United States, its proximity to which would give it a decided advantage over any existing seminary. The unhealthy state of American theology for a long time past, renders it highly desirable that the Free Church of Scotland should make an attempt at least, to return in kind the valuable benefits conferred on us nearly a century ago, by the theological writings of Edwards and Dickinson. A circumstance, of which I was not previously aware, demonstrates the facility with which theological seminaries may be instituted, and even kept in efficient operation. At Toronto, at Cobourg, and at Montreal, I found institutions of this class belonging to Methodists, Independents, and Baptists; maintained not on the plan of expensive and imposing buildings, to meet the eye and nothing more, but on the plan of an able, a learned, and a truly humble and pious agency, adapted to the wants of a young country, and kept up at a moderate cost; while numbers of young men, suitably qualified, are sent forth from year to year, either as missionaries, or as regularly-settled pastors. The scheme is no doubt in its infancy, but so far as it has gone, it has wrought wonderfully well. The plan of our Indian Mission Scheme for rearing native preachers and catechists, comes as near the idea as any thing that occurs to me. One thing is certain, that the want of regularly-organised plans of theological training adopted at an early period of the settlements in North America, was an evil whose consequences are developing themselves even to the present day; and the friends of religion in the British Provinces ought to take warning from the experiment then made. Presbyterianism, moreover, is of all others the system best adapted to popular institutions in the Colonies, while it holds a due medium betwixt the proud aristocratic hierarchy of England, and the democratic laymanism and anarchy of the United States.

The second matter to which I referred is, the present position of Canada as to schools and education. The want of fit teachers and a proper system of common elementary education has long been felt, and the Legislature have made some important movements in that direction, as will appear from the act of the Provincial Parliament on that subject, which will be laid before the Committee. But all legislative proceedings are null and void, so long as no proper supply of teachers is forthcoming. *There is not one training Normal seminary in all British America.* There are hundreds of teachers in constant demand, with liberal prospects of remuneration, and they cannot be had. If the Free Church would take a step in advance, and commission a few of her best teachers from the Normal Seminary in Edinburgh, under the care of Mr. Oliphant, she would confer on Canada a benefit worthy of national gratitude; but much more were she to plant at Montreal a pupil of Mr. Oliphant's, who would introduce a befitting model of elementary instruction. I must confess, that I am jealous of the Canadian Government endowing a Normal Seminary, because I would tremble for its Christianity. At present, there is little likelihood of such a thing being attempted, and though it were, the case of Dr. Duff and his Christian institutions, as a set-off against the cold latitudinarianism of a worldly expediency, ought to be a stimulus to us in the parallel case of Canada. A Free Church Normal Seminary in Montreal, under a man of ability and genuine piety, would beyond question carry the day against all competitors.

The Protestantism involved in the matter cannot be overlooked. You have, no doubt, heard of the *Freres Chretiens* of the Popish hierarchy of Lower Canada. They were part of the results of the Bishop of Nancy's visit, and their design is, to monopolize the youth of the province. They are learned men from the colleges of Europe. They are better skilled in the modern languages than any known teachers in any of the British provinces. Their manners are

fashionable and imposing; and no imputation exists against their morals. Protestants in and around Montreal, employ them as the instructors of their sons and daughters, *solely* because they cannot get Protestant teachers who are at all qualified. I may add, that many of the Popish priests who swarm in the province, are highly educated men. One of them whom I visited, in company with some friends, is the son of a wealthy merchant in the city, and he possesses fascinating manners. I am not aware of a single Protestant clergyman, of any of the regular sects of Evangelical professors, who can with adequate knowledge of the language, cope with any of these men, either in the pulpit or out of it.

The views which have been thrown out regarding Montreal, will apply, with some modifications, in the parallel case of Quebec. In that city, I spent a few days, chiefly in the company of Dr. Cook and Mr. Clugston, receiving much kindness from them, and from Messrs. Gibb and Munn, and others of their congregations, who contributed liberally to the Building Fund. The ministers of the Congregational and Methodist churches in that city, also lent me their pulpits, and the public meetings on behalf of the Free Church were effective. The Protestant population of Quebec is small, compared with that of Montreal, or with the vast masses of Roman Catholics in the city, and more especially in the suburbs. These form a large city of probably twenty thousand souls, amongst whom there is scarcely a single Protestant. In any arrangements for organizing churches and schools in Canada, in connexion with the Free Church, Quebec ought not to be overlooked. In point of religion, it is better than it was years ago; but it still stands greatly in need of all our efforts, and it will richly repay them. Our excellent friend there, Mr. Gibb, in his anxious desire to have a succession of effective visits from the Free Church, has undertaken to pay all the expenses of a mission to the States and to Canada, of one or other of two ministers whom he named, —the Rev. Thomas Guthrie, or the Rev. James Begg. I

may here add,—though it does not belong to Quebec,—that Mr. Carter, Bookseller in New York, has come under the same obligation, in regard to our venerable friend Dr. Chalmers. Would I could have assured *him*, as I assured the other friend, that it was not at all unlikely that his handsome offer would be accepted, and with many thanks on the part of my constituents.

On a review of what has been said regarding Canada, I would remark, that there does not exist in this country any thing at all approaching to an adequate conception of the immense resources of that province of the Empire, or of its rapidly rising value, as one of the dependencies of the British Crown. Twelve hundred miles in length, with an indefinite and varying breadth; possessing an unmeasured extent of the finest corn-growing land in any country, while its agriculture has been but scantily attended to; with the stupendous advantages of its inland navigation, the noblest commercial river in the world, and a great stretch of coast bordering on the vast Pacific; with healthful climate, public burdens far lower than in the United States, and freedom guarded against licentiousness; the Mother Country has done any thing but justice to this her august daughter. With regard to Presbyterian Scotland and the Presbyterian Churches, established and non-established, *their* treatment of Canada has been trifling, and something worse. Any thing, it was thought, would do for Canada: and the consequences have been fatal to the literature, and the Presbyterianism of the province. In such a colony, whose institutions and laws must be essentially free, it is Presbyterianism that accords best with popular feeling; and had the Presbyterianism of Scotland been represented in Canada as it has been in India by our noble-minded missionaries, the state and prospects of the Free Church in that land, would have been different from what they are, while the affectionate gratulations of tens of thousands would have been wafted in one gale of grateful feeling along the ocean. Our capabilities of doing good to Can-

ada are still great, but they must be put in action without one moment's delay; and they must be applied in common with those other evangelical fellow-labourers of other communions, who were awake while we slept, and whose efforts on the magnificent field of Canada entitle them to our meed of praise.

The real good which has been effected by those ministers and teachers of the Presbyterian Church of Canada, who are really spiritually-minded men, and who have proved themselves worthy of all honour, establishes beyond doubt the truth of our position, that Canada is the finest field of missionary operation to the Churches in Scotland. The field is of easy access. The expenses of outfit are comparatively small. The climate is healthful. No strange language needs to be learned. Ample security for life and property is enjoyed. There is abundance of every worldly comfort. The attachment to Scottish institutions is, if possible, far stronger than at home, while a far higher estimate is formed of the value of able and pious pastoral ministrations. Many of the young men of our country, and of its best families, are located there, and through them, a reflex influence must, from time to time, be borne in upon ourselves. These are views which cannot be pressed too strongly on the churches of Scotland.

In my visit to *Nova Scotia*, I was ably assisted by the Rev. Mr. Robb, who was the first minister of the Free Church that set his foot on the American shores, having arrived in Nova Scotia in July, 1843. His settlement, as minister of St. John's, Halifax, has been a signal blessing to that city, and to the interests of the province. In a large and comfortable Church, which he found literally empty, he has succeeded in assembling a respectable congregation, which is weekly on the increase. His people have nearly finished the erection of Schools for male and female education, adjoining the Church; and the Colonial Committee will be appealed to for teachers. In Nova Scotia, as in

Canada, the want of properly-qualified Schoolmasters and Schoolmistresses is severely felt, and this proves one of the greatest obstacles to the improvement of these valuable colonies. I cannot press this matter too forcibly on the notice of the Colonial Committee of the Free Church.

My residence in Halifax extended over two Sabbaths; and collection sermons were preached, in St. Matthew's, the oldest Scots Church; in St. John's; in Dartmouth, on the opposite side of the harbour; in the Baptist Church; and in the Old and New Methodist Chapels. Public meetings were also held; resolutions passed in favour of the Free Church; addresses delivered; and collections made. The ministers of the two older Scots Churches did not encourage the Deputation from the Free Church, although many of their people subscribed to our funds, and took an interest in our cause. The Church of St. John's happening to be at the *east* end of the city, does not suit the inhabitants of the *west*; the city extending to nearly two miles along the edge of the harbour; and moreover, St. John's is already nearly all let. On this ground, the propriety of a second Free Church in the city of Halifax was strongly pressed upon me; and if the Colonial Committee will give our friends there the assurance of obtaining an able and effective clergyman to fill it, the building will go on forthwith; and I do not think there will be any want of funds. The city has not much short of 20,000 inhabitants, and it is on the increase. Presbyterianism is the dominant feature of the city in its religious aspect. The number of young men in the city, settled in business, or preparing for business, is great, and there is a fine spirit of attachment to the Free Church prevailing among them. To strengthen Mr. Robb's hands is a matter of high importance; and in the view of a training Seminary for a supply of Colonial ministers and teachers, I would strongly recommend the immediate selection of an experienced minister and professor, to be associated with him, as the accredited leader of the rising Free Church in Nova Scotia.

Of the ministers who form the Presbytery of Halifax, there are in addition to Mr. Robb, four who may be considered as adherents to the Free Church. These are, the Rev. Mr. Duff, at Lunenburg; the Rev. George Struthers, at Cornwallis; the Rev. Alexander Romans, at Dartmouth; and the Rev. James Morrison, at Bermuda. The Presbytery of Halifax have already, by a majority, decided on the erection of an independent Presbyterian Church in the province, based on Free Church principles; and there is reason to hope, that the Synod of the Province will come to a similar decision. These measures will, in all probability, be followed up by proposals for an union with the members of the Presbyterian Synod which was organized prior to the Establishment of the one in connexion with the Church of Scotland; and I think I can thus congratulate the Committee, on the prospect of a valuable branch of the Free Church of Scotland being planted in Nova Scotia. The position just assumed by the Presbyterian Church in England, was recommended by me as a model on which the Presbyterian Church of Nova Scotia may be organized.

When in Halifax, my attention was called to the destitute state of Laurencetown, Lake Porter, Musquedabat Harbour and Grant settlement, on the eastern shore of Nova Scotia, and adjoining the entrance to the harbour of the city. A more important missionary station there cannot be; and I deeply regretted the departure for Canada of Mr. Steel, who has been itinerating in those parts for the last six months, and whose departure leaves those populous places destitute. They are cut off from all regular supply, and had it not been that Mr. Robb has occasionally paid them a visit at great personal inconvenience, they would not have heard almost at all, the tidings of salvation. I would not recommend the union of Dartmouth, as formerly attempted, with these places. Mr. Romans has at present the charge of Dartmouth, while he resides in or near Halifax. This of course, has its inconveniences; but I am not prepared at

present to propose any alteration. I beg to lay on the table a letter from Mr. Steel, late missionary, on his leaving the charge of the district. Its statements are too important to escape the notice of the members of the Colonial Committee of the Free Church.*

The importance of the district of *Pictou*, and its destination in a religious view, may be estimated from the following Statistics. The congregation of the town of Pictou, lately under Mr. Williamson's ministry, and now vacant, amounted at the census taken of them in 1841, to 2300 souls, the greater part of them speaking the Gaelic language. A minister who can preach in that language is absolutely necessary, even independently of the fact, that the Presbyterian minister connected with the United Presbyterian body, an able and excellent pastor, does not possess that qualification. The place of worship accommodates with ease 800 sitters; it is a neat and commodious building, and in very good repair. The debt upon it is only £150 currency, and a subscription has been already obtained for its complete liquidation. The stipend regularly paid to the late incumbent, was £175 currency. An addition might very easily be made to this by the people, and a faithful minister shewing an inclination to remain among them, would soon be furnished with a manse. From circumstances which it is unnecessary to mention, this congregation has never been regularly organized, but its resources are excellent, and a more important central station there cannot be. The trustees—a few gentlemen in the town and the accredited leaders of a political party—are hostile to the Free Church; but the elders, and the great mass of the people, both in the town and neighbourhood, are with us; and there was but one voice as to the desirableness, and the duty, of our immediately sending out a proper person to take possession of the place. Our dissenting friends, in whose church I preached, and who gave us a handsome collection,

* See Appendix.

were as hearty in recommending this, as the members of the congregation itself. If a permanent appointment cannot be made at present, I would recommend that a minister of some standing, of popular gifts, and having Gaelic, should be stationed here for a limited period, to organise the congregation, and prepare them for the permanent settlement of a pastor. Were he accompanied with a young and active missionary, to carry the message of salvation to the surrounding stations, which are numerous, and densely peopled, an auspicious commencement would be made; and of this I am sure, that the Free Church of Scotland is the only existing Church which has the power of taking possession of a position so important as this. I may also add, that without possession of the town of Pictou, all our other efforts in behalf of the district will be crippled. The town itself, though not so flourishing as it once was, has every prospect of improving; and it embraces a highly-intelligent and agreeable society of four or five thousand resident inhabitants. Hitherto it has been torn to pieces by political strife, in which the main element is religious differences, and the Presbyterianism of the Establishment of Scotland has, for twenty years, been little else than the badge of a particular party, and any opposition to the Free Church was from this quarter exclusively. One melancholy result of this strife has been the utter prostration of a valuable literary institution, the academy of Pictou, which, with proper management, in the spirit of love, might become the means of great good both in a literary and theological view. We felt a strong impression, that the Free Church of Scotland was specially called to this quarter, in the character of an angel of peace, to heal divisions, and to unite the Presbyterian body into one firm phalanx.

The town of Pictou is surrounded, at different distances, of from 7 to 30 miles, by a variety of thriving Settlements, embracing a population of more than twenty thousand, who require instruction in the Gaelic language. The children, however, generally speak English; the schools are mostly in

that language; and were three or four ministers having Gaelic, to be settled in the district at suitable locations, that qualification might be dispensed with in the others, provided that evangelical fervour and pious zeal characterized their labours. I shall give a short sketch of the principal settlements.

New Glasgow is 8 miles from Pictou, across the harbour, and on the East River. The village may embrace a population of 700, and the township 500 more. In the immediate neighbourhood of the town, are the extensive coal mines of Messrs. Rundell and Bridge, of London; and the place altogether is a very important one. Here, our excellent friend, the Rev. John Stewart, has been settled for a number of years; and I would strongly recommend, that he should not be removed to any other station, but that he should occasionally receive assistance from the Colonial Fund, as his congregation have been of late crippled in their means, owing to a sad depression in the coal trade, and his continuance in such a district is of very great importance to the cause. As a Gaelic missionary also, his services in the other districts not provided with ministers, are extremely valuable. His nearness to the town of Pictou, renders intercourse with the minister there very easy; and two able and efficient fellow-labourers in these two places would, by their combined and harmonious efforts, be the means of incalculable good to the province. Mr. Stewart's place of worship is neat, well-situated, and in good condition. It will hold 600 sitters. It is all let, and always crowded. On the fourth Sabbath of May, I preached in the forenoon at Pictou; in the afternoon at New Glasgow; and in the evening, at Pictou again; with perfect ease. There had been a great fall of snow, and the weather was otherwise very unfavourable; but two hundred at least, were clinging by the doors and windows, eager to hear a minister from Scotland, even although not possessed of the essential qualification of a Gaelic tongue. Mr. Stewart, however, had given them a sermon in that language in the morning. There is an excellent manse and school-house,

lately erected by the people. I have a commission to procure a teacher, capable of instructing in Latin, Greek, Mathematics, Land Surveying, and the ordinary branches. The situation is worth £120 currency, per annum. The greatest blessing at present for this locality, would be an effective and pious teacher; and I would respectfully, but earnestly implore the Committee, to make a selection without delay. One who is acquainted with the excellent plan of the Edinburgh Normal School, would be specially preferred. Particular reasons lead me to add, that no one should be named, whose habits of *strict temperance* will not bear the severest scrutiny. There are here not less than 4 Sabbath schools, attended by 200 pupils, and on the whole well supplied with pious teachers.

The congregation of *Middle and West Rivers*, lately vacated by the departure of the Rev. Donald M'Intosh, comprises 2300 individuals. Two churches are built and in good order; seated for 600 each, and nine miles apart. Each is supplied on alternate days, and the attendance on each is good, never less than 500. There is here a sad lack of schools and of teachers, and there have hitherto been no regularly conducted Sabbath schools, and the older people can scarcely read. Gaelic is indispensable. The sum of £150 currency, was regularly paid to the late minister, and the situation, in a temporal view, is progressively improving. Indeed, this remark may generally apply to nearly all the settlements around Pictou. The attention of the people has, of late, been more steadily applied to agriculture than heretofore, and with very fair prospects. A minister of the Free Church ought, without delay, to be planted in this locality. I saw the Rev. Mr. Ross, of the United Presbyterian Synod, who is settled on the West River, and whose neat church with its spire attracts the notice of the traveller, on his way from Truro to Pictou; and he assures me, that so far from apprehending any interference with his pastoral charge, he would most joyfully welcome a right-hearted fellow-labourer

in the district, as there is ample room and more for them both.

Rogers Hill, and *River John*, form a united charge for one minister; and *Cape John* might perhaps be adjoined, though with more difficulty. Each of these has a church, regularly built and seated, and in good order. At least 2000 persons are within the range. One half of the minister's services might be given to Rogers Hill; and the other half divided betwixt the other two. The Rev. Donald M'Conechy was settled here, but he has lately gone home on residuary principles. Mr. Finlay Campbell has been here stationed as a teacher, and Mr. Stewart assures me that he was the means of doing much good in the district.

The settlers at *Earlton*, and *New Annan*, comprise about 1000 inhabitants, and they have erected a good church. Although they made very early application to the Glasgow Colonial Society, they have never got a pastor, but a few pious people from Sutherland meet on Sabbaths, for reading sermons, and conducting public worship. The population is on the increase. They are all Highlanders, and would require Gaelic. The place is 28 miles from New Glasgow, and 36 from Pictou; and yet a deputation came to us at the latter of these places—two venerable and intelligent Highlanders—who implored the interference of the Free Church.

At *Tatmagouche*, and *Wallace*, the Rev. Hugh Mackenzie, latterly of St. Mary's, was for years settled over a congregation of more than 1200, with two churches, which one man may manage with ease. He has, like some others like-minded, left his flock without any notice of his intentions, or any valedictory address, and has gone home to Scotland for reasons known to himself. There is a *third* settlement called the *Gulph Shore*, 14 miles distant from the nearest of the other two, and containing rather a mixed population. In these three settlements we found the leaning to be rather in favour of the Established Church; but a few Gaelic appeals from a Free Church minister would tell. The

truth is, the spiritual interests of the people in this, and in some of the other districts, have been made rather matters of secondary consideration; and a cold apathy has been superinduced. Where the people have had occasional visits from pious evangelical ministers, the result has been very different indeed.

Lochaber, and *St. Mary's*, are out-and-out *free*, and on the very best principles. The people here amount to more than 900, and are on the increase. They had come out *prior* to our visit, and had sent a Deputation to Mr. Robb, with an appeal for a minister. They have two churches, in tolerable order, and one man might with ease occupy both. There is a Mr. Campbell here, a worthy minister of the United Presbyterian Synod, who, if his Gaelic were a little better, might supply the vacancy. This will be a matter of after consideration.

Barney's River, a settlement of 800, with two churches, is about equally divided in sentiment, one half having declared for the Free Church. Had Mr. M'Kichan kept steady in his professions of adherence to the Free Church, or had he kept aloof of politics, the whole would have been with us. As it is, things are not in a good state; and the sooner that Mr. M'K. leaves the district and the colony, the better. He is the cleverest of all the ministers there, but he has been among the least useful.

East River, West Branch, has two churches, under the Rev. Mr. Macrae, and large congregations. Mr. M. was just about leaving for Scotland, and in his new capacity of a residuary minister, made a violent attack on the Free Church, at our public meeting, in the church of New Glasgow. Other ministers of these Gaelic settlements are nearly in the same predicament. A little circumstance occurred shortly before our visit, in regard to one of these gentlemen. The Rev. John Martin of Halifax, Agent for the Established Church of Scotland, had made him offer of £50 as a *douceur*, and he greedily swallowed the bait. His people

met, and with one voice declared that they would have nothing to do with such unhallowed doings; and ordered restitution. When I left the province, the £50 was still a part of Mr. Martin's floating capital. East River, M'Lennan's Mount, and Merigomish, may be considered as vacant, and the serious attention of the Committee is solicited in their behalf.

The East River of Pictou was the scene of the apostolic labours of the late Dr. James M'Gregor, who for half a century preached the Gospel to his countrymen there in their own language. Twenty years prior to his arrival, the inhabitants of *Truro*, the oldest Scots settlement in Nova Scotia, had applied to the Burgher Secession Church of Scotland, through Col. Macnutt, the founder of the settlement, for a minister. This was in 1762, and from that period to the present, the ordinances of God have been regularly kept up in the Presbyterian Church of this beautiful place, embracing as it does the settlers on both sides of the Salmon River; a situation which was selected by the settlers on the *eighth* day after their arrival in their adopted country. It was in 1784, the people on the East River met and resolved to have a minister of their own, voting £80 currency as stipend for the first year; £90 for the second; and £100 for the third—rather liberal offers for the time, and considering the poverty of the people. Dr. M'Gregor arrived in the Colony in 1786: and from that period down to a comparatively recent date, he was permitted to go in and out among the people, as their faithful pastor and experienced guide. Others of the same denomination have followed at different periods, and it is our deliberately formed opinion, that the wisdom of the Free Church in her Colonial proceedings will lie in amalgamating the labours of all evangelical Presbyterians as a set-off against all the foes of civil and religious freedom.

We would also remark, that incalculable evils have resulted from the conduct of Presbyterian clergymen, in becoming professed political leaders of parties. Up to the present

moment, the principal use that has been made of the established Presbyterianism of Scotland's Kirk, has been to keep up the ascendancy of a party whose enmity to the principles of the Free Church was marked, both in Halifax and Pictou, by the most unequivocal symptoms. We would recommend that ministers and teachers sent out should be prohibited from taking any part in the squabbles of mere political strife; and that no mere differences amongst them or their people, as to political opinions or parties, ought to interrupt the flow of ecclesiastical union and Christian fellowship.

I did not visit *Cape Breton*, partly from want of time and partly from want of Gaelic. It is a fine field for stated and missionary labour. The loss of Mr. M'Lean has been severely felt; but he has been singularly honoured in another field, and therefore I cannot think of urging his return. An awakening has taken place in this locality; and one blessed effect of it was, that 300 adults learned to read the Scriptures in their own language. On the whole, this island is the best watered of all the provinces of British America. Its schools, and its churches, with its worthy Ministers, Messrs. Wilson, Farquharson, Stewart, Fraser, and Gunn, are gratifying memorials of the zeal of its friends at home, particularly of that excellent christian lady of your city, and her associated sisters in this labour of love, whose hearts must be cheered by the reflection that they have been the means of incalculable good to an Island whose capabilities are far more valuable than has hitherto been supposed.

The staunch friends of Presbyterianism in *Prince Edward Island*, hearing of our arrival at Pictou, engaged the St. George steamer, to proceed from Charlottetown to Pictou, 40 miles, to bring us to the Island, just as the bishop of Nova Scotia had a few weeks before been conveyed by his friends when on his diocesan visitation. There were four of us engaged in this visit, Mr. Robb, Mr. Stewart, Mr. Farquharson,

and myself. Our reception at Charlotte Town, the capital of the Island, was most cheering. Except from the existing Presbyterian incumbent, who was on the eve of his departure for Scotland, there was not even the shadow of opposition to the Free Church. St. James' and the Methodist Churches were placed at our service. From Monday to Thursday mornings, three public meetings were held for sermons and addresses; and two Gaelic services were conducted by Messrs. Stewart and Farquharson in different districts of the country. The attendance and the amount of collections indicated much interest taken in the cause of the Free Church; and the congregation of St. James', which was requested to declare its sentiments, seemed not to have a discordant voice. On the question of dispensing with Gaelic, however, there was a difference of opinion, and I am not at all prepared to recommend that any other than a Gaelic minister should be sent to Charlotte town. The place is a most important one; and the Free Church has only to go in and take possession. The church is large and handsome; and as to finances, there need be no fear. The congregation has hitherto been scattered, but this has arisen wholly from circumstances which ought not to occur again. We have only to depute a man of piety, prudence, and pulpit gifts to occupy that station, and all will go well. Our excellent friend, Mr. M'Lennan, from Belfast, 20 miles distant, met with us in the capital, and presided at the meeting of the congregation of St. James. In the face of most tempting offers from home, he has stood by the interests of the Free Church, and his tried character and respectability renders his help very valuable. At present he stands alone. There are indeed three or four Presbyterian ministers of the United body in the Island, but the want of Gaelic is severely felt by them, and they were found as anxious as we, that a proper settlement of Charlotte town should be speedily made: and there remains not a doubt that by union among the Presbyterians, a powerful and effective Presbytery of Prince Edward Island will be the result. In-

deed, in every view, Presbyterianism, if properly managed, ought long ago to have had the ascendancy of all other denominations in that beautiful Island.

I regretted that the want of time prevented me from visiting any part of *New Brunswick*. I can, however, report with perfect accuracy on its present position as a Synod. Some years ago, a Bill passed the Provincial Parliament, and received the Royal assent, by which all the churches and glebes of the Presbyterian clergy in the Province were formally and irredeemably placed in connection with the Established Church of Scotland. In this they differed most essentially from the case of their brethren in Canada and Nova Scotia, whose connection was entirely of a voluntary character, and therefore susceptible of alteration. Little doubt, indeed, can be entertained that if the majority of the Synod of New Brunswick had resolved on declaring themselves independent, a change in the Bill might have been obtained. But unfortunately, the moral heroism of the Synod seems to have failed them, and the principles which its members were understood to hold prior to the Disruption, they have, in nearly every instance, abandoned for the sake of keeping up their connection with the erastianized Establishment.

Like causes produce similar effects every where; and while New Brunswick in the north was thirling itself voluntarily to the Established Church, the Synod of *British Guiana* has been doing the same thing in the south. There, I cannot hear of more than one minister, Mr. Young, who has stood manfully by his avowed principles; and I learned from two gentlemen who had come from that province, that the Presbytery of the bounds had lost no time in warning him of the hazard he incurred, and in calling him to account as a suspected sympathizer with the Free Church.

In taking a conjunct view of the particulars in this report, a few general remarks occur with which I shall conclude. The vast importance of these rising Colonies of Britain has

by no means been duly estimated by any class of religious professors, and least of all, by the Church of Scotland. A fearful responsibility rests on our heads for the neglect of our brethren, our kinsmen according to the flesh, who with imploring looks and melting petitions, have been from year to year entreating us to come over to their help. Nor is it the neglect of sending ministers and teachers altogether, that constitutes the main element of this responsibility. With a few honourable exceptions, the men whom we commissioned to represent us there, have not been adapted to the end in view. A stiff, dry, formal, and worldly-minded ministry will do no good any where, but the injury it has done in the Provinces is incalculable. There, scriptural and highly practical views of divine truth, brought out in a simple unaffected style, and addressed in season and out of season with affectionate warm-heartedness to immortal beings, many of whom travel great distances to hear the Word of Life, are the very soul of the ministry; and no minister will do any good among the settlers, unless he is not only bland in his manners, but self-denied in his whole habits. In surveying the scenes of the ministry of Father Ralè, the celebrated Jesuit of a century ago, whose communications as printed in the *Lettres edifiantes et curieuses*, are so intensely interesting, I could not help drawing an affecting contrast betwixt the singular devotedness of that apostle of error, who for half a century endured unparalleled privations and sufferings in zealous efforts to convert the Indians of Canada, with the selfishness and the worldly policy of the great mass of professedly Protestant ministers or missionaries in the same field. A higher standard of pastoral qualification and of duty must be realized before we can reasonably look for the blessing of the great Head of the Church on our evangelistic schemes.

There cannot be a doubt that the great mass of the piously-disposed Presbyterians of all the Provinces, are heartily with the Free Church, and that the grounds and reasons of this are to be found in a right appreciation of our principles,

as essential to the real efficiency of a Church which calls herself Protestant and evangelical. On the other hand, it is a painful fact, that a large proportion of the Scots Presbyterian clergymen in all the Provinces are against us. Of the grounds and reasons of *their* hostility, no reasonable man can entertain the shadow of a doubt. There is something in the name and in the general respectability of a Church Establishment which attracts superficial members; and even where, as in the Colonies, the benefits of an establishment can scarcely be said to be enjoyed at all, the ideal influence of a "connexion" with the national establishment of the mother country, carries something of a charm along with it. And then, the fear of losing the paltry *regium donum*, or clergy reserve, has had a blinding effect on many. All this proceeds on a lamentable ignorance of the great spiritual principles which lie at the foundation of all churches of Christ. The notion that the question of spiritual independence is a local or a Scottish one exclusively, is a fatal delusion. If the Colonial churches shall fraternize with the Establishment, and hold out to her the right hand of fellowship, they will necessarily adopt her principles, and by the very act of affiliation, approve of her proceedings. Thus will they *invite* the civil authorities to interfere with their spiritual proceedings, and no long time may elapse before the most painfully-distressing results of such interference may be realized. A Church which receives alimant from the State, may perhaps preserve her spiritual independence, if she makes it distinctly known that she accepts the boon on the express condition of non-interference with her proper domain. But how she can do so, if she adopts a principle directly in the teeth of this, or if she unites herself irredeemably with those who do so, it would require the hair-splitting metaphysics of the school of Loyola to explain.

I do not think it at all likely, that a decided declaration for Free Church principles, and consequently of independence on the Scottish Establishment, on the part of the churches in the Colonies, would, as a matter of course, issue

in the pecuniary losses apprehended. An Establishment at home without a people is bad enough; but an endowed Church in the Colonies without those whom the endowment was meant to help, is an absolute monstrosity. If the British Government *will* act on such a principle, let the offers of Mammon go. They have hitherto done little beyond stirring up strife; and their factitious value has induced not a few inefficient men to come out to the Colonies, and to remain long after a pretty significant hint had been given by their people, that their removal would break no hearts. But if such an issue shall be realized, the affections of the Colonists will, as in our own case at home, gather more strongly around self-denying and suffering pastors; and God, even their own God, shall bless them.

Of the results of the Synodical meetings in the provinces, no doubt need to be entertained. The Synod of Nova Scotia, it is almost certain, will, by a majority, declare its independence, and then open a correspondence with the Free Church, and with the other churches of England, Scotland, and Ireland, holding similar principles. Of the Synod of Canada, two-thirds will probably adhere to the residuary Establishment; but these will consist partly of out-and-out moderates and erastians, and partly of the medium party, who vainly attempt to reconcile Free Church principles with a practical recognition of the Establishment in its essentially altered form. I cannot doubt that the Colonial Committee of the Free Church will, in these circumstances, come forth effectivly to the help of our friends in that province; and if they do so promptly, by gifts of suitably qualified men, and by such grants of money as may be in their power, they will lay the foundation of a church, in that vast and growing country, whose blessings shall extend to distant generations.

The resources of British America are immense; and the liberal sums which our brethren in these provinces have already, through your Deputy, thrown into your treasury, amounting to a large proportion of all that the Church of

Scotland ever bestowed, afford a guarantee of cheerful and ample support to a preached gospel. Only let Montreal, Kingston, Toronto, and Halifax, have each an able and pious representative of the Free Church, and let each of the ministers appointed to these important localities occupy a place in a Seminary or College for theological training of young aspirants born in the provinces, and no fears need be entertained of the happy result. All the "well-springs" of Zion are in the hands of the great Head, whose honour we seek to vindicate; and when HE opens, no man can shut them. Foreign shores will smile with the blessings of British beneficence. A sound and scriptural Presbyterianism will shed its plastic influence over the scattered families of the provinces, and a blessed re-action on the Church at home, will be one of the smallest of the rewards which will crown your labours.

Since the above Report was drawn up and submitted, a disruption has taken place in the Synods of Canada and Nova Scotia. In the former, 39 ministers have voted for retaining the connexion with the Establishment, and 21 have voted for its abandonment. In Nova Scotia, two-thirds of the ministers have relinquished their connexion with the Establishment, and resolved to form an independent Presbyterian Synod, holding fellowship with the Free Church, and with others holding the same principles. Our brethren in both provinces, will require the prompt and liberal aid of the Free Church, in a supply of pious and effective labourers.

APPENDIX.

No. I.

Address of Christian Indians.

"Credit Mission, 11th April, 1844.

"GENTLEMEN,

"We welcome you to our shores, to this distant Territory of our great mother the Queen, the land of our forefathers; and we shake hands with you in our hearts as ambassadors of our Lord Jesus Christ.

"The white man has brought us the Words of the Great Spirit, and taught us the Christian Religion, and our hearts have been made very glad in believing on the Saviour: truly we have been made to sit together in heavenly places in Christ Jesus our Lord. We have heard of the many sacrifices you have made in order to enjoy, unshackled, the pure doctrines of the Holy Bible, and that your ardent desire is to keep yourselves unspotted from the world.

"Your tender appeals for aid have reached our ears, and our hearts; and our hearts have been much moved while we have thought of your sufferings; and permit us now of our scanty means to present you with a small testimonial of our Christian regards with our fervent prayers for your prosperity. May your sky be clear as the noon day, and may your council fire never be extinguished, but may the smoke of it ascend undisturbed till rolling years shall cease to move.

"This is all we have to say.

"TYENTENNEGEN, *War Chief.*

"Rev. Drs. CUNNINGHAM and BURNS, }
Deputies to Canada, from the Free }
Protesting Church of Scotland. }

"P. S. The Head Chief of this place is away at present, but I have his sanction for the above address. "T."

No. II.

Congregational Union of Canada West.

"Toronto, Canada West, April 13th, 1844.

"To the Rev. Dr. BURNS, Representative of the Free Protesting Church of Scotland. }

"REV. AND RESPECTED SIR,

"Allow me to place in your hands for transmission to the Free Protesting Church of Scotland, the following resolution of the Congre-

gational Union of Canada West, at their last Annual Meeting, held at Brentford on the sixth of July, 1843:—

“Resolved,—That the noble stand made in North Britain for the maintenance of Christ’s supremacy in his Church, lays such meetings as the present, under a solemn responsibility; in the fulfilment of which, we beg most cordially and fraternally, to express our sympathy with our brethren of the Free Protestant Church of Scotland, in their self-denying efforts to free themselves from a yoke, which neither they, nor our forefathers were able to bear.”

In the Report read at the Meeting which passed the above Resolution, the following passage occurred, in relation to the event which called it forth,—“In this connection, your Committee would deem themselves guilty of a crime, did they fail to notice the large Secession which has so lately taken place in the Church of Scotland. Since the retirement of the two thousand holy men whom the act of Uniformity drove from the English Establishment, no event of greater, if of equal importance, has in our opinion occurred in the history of the Church of Christ. It is an omen, we trust, of happy days at hand. Though between these brethren and ourselves, there exist differences, to which both conscientiously attach importance, we recognize with joy the high principle they have manifested in relinquishing, when they felt their Master’s rights to be violated and the Church’s spirituality endangered, a connexion to which they have been so long and so firmly bound, by affection, association, desire for usefulness, and conviction of duty; and most sincerely wish them God speed in their efforts to bless their native land, on which, and on the Christian Church at large, they have thus shed a fresh lustre.”

I congratulate myself, Sir, on the privilege which I thus enjoy of being the medium through which the feelings of my brethren and their churches are conveyed to yourself and your companions in a struggle so elevated and glorious. To the body with which we are identified, whether in the Old World or the New, the *grand principles* in favour of which you have borne a testimony so imposing, so heroic, so prompt, and so triumphant, have always been dear, as their sufferings for them have witnessed. It was, therefore, with a peculiar interest we watched the contest in which you were engaged so long, and with a peculiar satisfaction we beheld the splendid proof afforded by you, both of the conscientiousness and of the depth of your convictions. To him whose grace has helped you so wondrously, the *one source* of whatever is good, be all the praise; and may he sustain you in every trial you may have to endure for his sake, carry you forward and perfect you in the knowledge and practice of his will, crown your efforts for his glory with an abundant and a lasting success, and give you among the churches of his saints, a position which shall correspond with the best periods of the church of your fathers, whose spirit we rejoice to see manifesting itself so strongly in you, and to whose honoured name, around which your country’s best and holiest associations cluster, we hold you to be more than ever entitled, notwithstanding the disruption of your connection with the State. The dissolution of that connection we hail as your disenthralment, your introduction to the glorious freedom with which Christ makes free, and therefore, we congratulate you upon it. For all that a Church of Christ should specially value, the means of honouring their Lord through the salvation of those for whom he shed his precious blood, it has placed you on a vantage ground which we are persuaded you will feel to be more than

an adequate compensation for the sacrifices you have made, confessedly large as they are. Though your own loved country, your own people, and your own souls, will first realize the benefits of your enlightened zeal, and magnanimous self-denial, we believe its happy influence will be felt through the world, and to the close of time, and pray that it may be so. It is further, our firm persuasion, that the warm sympathy you have met with on the part of Christians of other denominations, and which will be continued to you so long as your circumstances call for it, and you maintain the principles for which you are now suffering, will contribute, in connection with the generous liberality of your own people, to make you feel and proclaim that the Church's kind Head has made, in the unconstrained support of its members, a provision adequate to all its wants, and that such is the provision on which he would have it rely.

In conclusion, we congratulate the church of which you have been so long a useful and valued member, on having found an expounder of its principles and pleader of its cause so able, and a representative so imbued with its holy, free, and vigorous spirit, as you have proven yourself to be. We also congratulate you on the high honour which their committal to you of a trust involving so much that is dear to them reflects upon you, and which will, in generations to come, connect your name in an association close and hallowed, with names already long fragrant, and with others, yet destined to be had in everlasting remembrance, as the benefactors of their race.

In name, and on behalf of the Congregational Union of Canada West, I subscribe myself,

"Yours in the work and hope of the gospel,

"ADAM LILLIE, *Secretary.*

No. III.

Congregational Union of Eastern Canada.

Montreal, 6th May, 1844.

To the Rev. R. Burns, D. D. }
Deputy to Canada, from }
the Free Protestant Church }
of Scotland.

REV. AND DEAR SIR,

The Congregational Union of Eastern Canada, desirous to express its sympathy with, and its affection for the Free Protestant Church of Scotland, unanimously passed a Resolution at its last Annual Meeting, and instructed the undersigned Pastors at Montreal, and members of the Union, to act as a Committee for the purpose of conveying its sentiments through an appropriate channel, to the General Assembly of said Church.

The presence, in the City, of a beloved and much honoured Deputation from that Church affords us very happily the desired opportunity; we, therefore, beg respectfully to lay before you the Resolution adverted to, and request you to present it to the Free Protestant Church of Scotland in whatever manner you may deem appropriate.

"RESOLVED,—That this Union of Pastors and Churches in Eastern Canada, while they solemnly avow their conviction that all State Establishments of Religion are wrong in principle, and stand in the way of the diffusion of divine truth; nevertheless most cordially sympathize with the honoured brethren who have seceded from the Established Church of Scotland, and have formed themselves into the Free Protestant Church, in sacrificing their comfort and convenience, rather than violate the dictates of an enlightened conscience; and moreover, do hereby accord our admiration of that high-toned principle, which prompted upwards of four hundred ministers of the gospel, to resign their livings in the Establishment, on grounds which afford their unequivocal testimony to the legislative authority of the Lord Jesus Christ, as King and Head of his Church; while at the same time they express their devout gratitude to God for this renewed evidence of the power of Christian principle, and fervently pray that the influences of the Holy Spirit may be abundantly shed forth, to increase the light, comfort, and usefulness of that Church."

Permit us to avail ourselves of the opportunity now afforded, to express our unfeigned esteem and affection towards yourself, and to subscribe ourselves,

Rev. and Dear Sir,

Yours in the bonds of Christian love,

HENRY WILKES, A. M.,

JOHN J. CARRUTHERS, D. D.

No IV.

Address from Prescott, Canada West.

"To the Rev. Dr. ROBERT BURNS, }
Deputy to Canada, from the Free }
Protesting Church of Scotland. }

"REV. AND DEAR SIR,

"We, the Presbyterians, and other Christian brethren, of Prescott and its vicinity, cannot allow the present favourable opportunity to pass, without expressing our sincere esteem and unqualified sympathy for the Free Protestant Church of Scotland, of which you have the honour to be a distinguished member, and a deputy from her to Canada, to furnish information regarding her position, principles, and prospects; and we, therefore, with the hearts of men from various countries united to your cause, bid you welcome among us, and assure you, Rev. Sir, that the reception is cordial and unfeigned.

"Your cause is our cause; your king, is our king; and when we promote the best interests of the Free Protestant Church of Scotland, we only promote our own.

"We would be happy, if some of your brethren of the distinguished Deputation, now in the United States of America, would come to honour us with a visit, as you have done; and that others, now in Scotland, would not only come to visit, but remain among us. 'The harvest is ripe; the press is full; the fats overflow; the wickedness of the land is great;' and therefore, we invite the Free Protestant Church

of Scotland, to put in the sickle and reap. We have 'land enough, and to spare,' and we will give a goodly portion of it to any number of reapers you may be pleased to send into the field.

"We tender our warmest gratitude and Christian respects to yourself personally; and may the God of all grace and providence give you health, and success in your arduous labours; carry you home to your dear family and brethren, in peace and safety; spare you long to be a blessing to them, your flock, and the Church of God; and after you have finished your labours of love, may He receive you into His eternal mansions of rest and glory.

(Signed)

"JOHN HOLDEN, Chairman.
T. FREEL, Secretary.

"*Prescott, April the 22d, 1844.*"

No. V.

From Ministers, &c. at Montreal.

"To the Rev. Dr. BURNS, Delegate
of the Free Protestant Church of
Scotland.

"REV. AND DEAR SIR,

"We, the undersigned Ministers, Office-bearers, and Members of Churches in Montreal, cannot permit you to leave the city, without assuring you of the sentiments of warm personal regard, and sincere respect, with which we have been impressed by your intercourse with us; and, at the same time, we desire, through you, to inform the Free Church of Scotland, that her cause has been strongly commended to our confidence, by your able and candid manner of presenting it, as well as by your clear, forcible, and evangelical exposition of scripture truth from the pulpit.

"We trust that your visit, short as it has been, will be followed by highly beneficial results; and we assure you of our best wishes for your future welfare and success.

"Commending you to the care of our mutual Father in heaven, we are,

"Dear Sir,

"Your very obedient Servants,

Ministers.

H. Esson.
W. Taylor.
Matthew Lang.
Caleb Strong.

Robert Cooney.
John Girdwood.
T. T. Howard, Metho-
dist new connexion.

H. O. Crofts, Methodist
new connexion.
R. A. Fyfe.
Henry Wilkes.

Office-bearers and Members.

J. Ferrier.
J. Redpath.
Henry Vennor.
James Court.
Samuel S. Wener.
John Dougall.
A. Wallace.
John Wenham.

James R. Orr.
John Davidson, C. Ba-
sin.
Archd. M'Goun.
John Smith.
J. Leslie.
Archd. Ferguson.
G. Jones Lyman.
John C. Becket.

Benjamin Lyman.
Wm. Muir.
Alfred Savage.
Evan Mac Iver.
David Ferguson.
Joseph Mackay.
Alexander Fraser.
William Hutchison."

No. VI.

Appeal from Montreal for a Minister.

" To the Convener of the Colonial
Committee of the Free Protestant-
ing Church of Scotland. }

" REVEREND SIR,

" We take the liberty of calling your attention, and through you, that of the Colonial Committee, to the following statements, which we are anxious to commit to your consideration. Recognising as we do, in the Free Protestant Church of Scotland, the veritable Church of our fathers, the Church of the martyrs and confessors of former days, now disestablished indeed, but free, we tender our heartfelt sympathy with you in your joys and sorrows. Holding such sentiments, it was with very great pleasure that we received a visit from the Rev. Dr. Burns of Paisley, the Deputy to Canada, on behalf of the Free Church of Scotland; and while we deeply regret that Dr. Cunningham was unable to fulfil his expected engagements in Canada, we bless God, and we congratulate the Free Church, on the cordial and enthusiastic manner in which your representative has been received in this province.

" The visit of Dr. Burns has, we trust, been productive of great good, and has awakened a deep interest in favour of the Free Church. It has been the cementing bond between Christians of many evangelical denominations, who vied with one another in their cordial reception of the esteemed Deputy of a witnessing, no less than of a suffering Church; and amongst our Scottish Presbyterians, a spirit of inquiry has been excited, which, we trust, will be productive of the happiest results. Dr. Burns has acquired in his tour an insight into the spiritual destitution and wants of Canada, and we venture to solicit the special attention of the Colonial Committee to the Report, which it is his intention to lay before you on his return to Scotland.

" This is eminently a growing country; and year by year is receiving accessions of Presbyterians to its population, whilst the provision for their spiritual instruction remains totally inadequate to their wants.

" In many parts, indeed, they are as sheep without a shepherd, yet long for the arrival of some active working ministers among them.

" Canada thus presents an inviting and open field for missionary exertions throughout its length and breadth, and we think, special reasons may be adduced, why the Free Church should occupy it as her most important Colonial station.

" At one time, we entertained the hope, that at the next meeting of Synod, decisive steps would be taken to secure the independence of the Colonial Church, and to sever all connection, nominal or real, with the Scottish Establishment, and views in accordance with this expectation were expressed in a letter from the Committee of this city, to the Rev. Dr. Cunningham. Now, however, after viewing the various lines of conduct pursued by the different Presbyteries in this country, and the discordant elements of which they are composed, and learning at the same time, that many ministers hitherto professing free church principles, are prepared to give their support to a measure less stringent than, in our opinion, a regard to either consistency or principle demands, we are led to record our belief, that from the existing Synod of Canada as a body, nothing satisfactory to the adherents of the Free Church can be expected; and in the event of a disruption, whether

the number of ministers who adhere to your cause be small or great, of one thing we are assured, that we must at the outset, endeavour to establish a cordial and intimate alliance with the Free Protestant Church, ere we can expect to see the standard of religion elevated in the Presbyterian Church, or procure faithful and evangelical ministers to supply the wants of the colony, for many years to come.

"We are satisfied that the time has arrived when the Free Church of Scotland should make an effort to extend her influence throughout this great colony : and the most efficient step towards the accomplishment of this object, would undoubtedly be, the settlement of an able Free Church minister in Montreal, from whence, as the capital of the province, all those important movements which affect its spiritual interests should emanate.

"We are consequently most anxious, that here, the Free Church should at once take up her stand, and rally around her the piety and zealous activity of the Scottish Presbyterians.

"In earnestly soliciting, as we now do, that a minister of the Free Protestant Church should, as soon as possible, be settled among us ; we beg to state, that in our opinion, it would be essential to the prosperity of the Free Church in Canada, that he be a man of experience, energy, and eloquence. This we consider of the highest importance.

"One of the chief advantages which we anticipate from the accession of such a minister, would be, the raising of the tone of ministerial excellence, both with respect to pulpit ministrations, and the performance of pastoral duties. There can be no one, at all acquainted with Canada, who is not cognisant of the great deficiency at present existing throughout the province, in both these respects, amongst Scottish Presbyterians.

"Another prominent object to be kept in view is, the exercise of a strict discipline with respect to the admission of members, and the election of office-bearers in the Church ; on this point, we would wish to lay particular stress. Having witnessed in our churches the lamentable consequences which have arisen from laxity in both these respects, where worldly men have been admitted as members, and even as office-bearers, without any title on religious ground to such privileges, it would be our especial desire, to see our infant Free Church formed on pure and scriptural principles, and the evidences of renewing grace exhibited in the daily walk and conversation of the Christian made the test of admission to its communion.

"The sphere of usefulness of such a minister stationed here, would by no means be confined to this city ; his influence would be felt over the whole province.

"We are also of opinion, that until some permanent provision can be made for the purpose, he should undertake the task of superintending the Theological Students who adhere to the Free Church. This is the more necessary, as of the seven Students who last Session attended Kingston Theological Hall, six, we understand, are favourable to the Free Church : and it is most desirable, that a competent instructor should, without delay, be provided for them ; one who will at the same time, be an example in pastoral activity and efficiency. From these considerations, as well as others that might be adduced, we deem it very important that a minister of standing be appointed to this station, and we would respectfully suggest the names of two or three clergymen, whom we would consider eminently qualified for such a situation : the Rev. Dr. Burns, Paisley ; Rev. W. K. Tweedie of Edinburgh ;

Rev. R. McDonald of Blairgowrie. The above names seem types of the class of ministers which we so much require.

"Acting then independently of any steps which may be taken by the Synod of Canada, inasmuch as the necessity of our case can in no degree be relieved by any future determination which it may see fit to adopt; and deeply impressed with the importance of the object for which we at present petition,

"We, the undersigned, subscribers to the memorial, do hereby give a call to any of the above-mentioned clergymen, or to any other minister whom the Colonial Committee may consider adequate to the charge, to be our pastor: and we further agree, to guarantee to him for two or three years, such remuneration as your Committee shall deem just and right, after taking our situation into consideration; and which remuneration shall be satisfactory to the incumbent himself.

"In making this application, we do not overlook the pressing and important calls on the ministers of the Free Church, from the destitute locations of Scotland and England. We sympathize with your ministers in their multiplied labours, and you may rest assured, that we would have been backward in pressing our claims on your attention, were it not for their imperative nature. It is not the cause of a destitute locality we plead, it is the cause of a vast and growing country. We fear, however, that in the present embarrassed position of the Free Church, we cannot in the meantime, secure permanently, such a minister as one of those whose names we have taken the liberty to suggest.

"Could the Free Church spare such a minister as any of those above named, say for two years, to plant and organize the Church, and by that time we would hope the Assembly might be able to provide a successor competent for a station, of the importance of which they would then be fully aware. We beg leave to suggest the idea, and would be happy were it put in execution. The almost heathenism of many of our professedly Christian settlements in the country, presents a noble field for the exertions of an evangelist; and to Scotland have we looked also for the supply of this desideratum. Many Christian friends here are most anxious that the Rev. W. C. Burns should visit Canada, in the capacity of an evangelist. No one, in our opinion, is so well qualified for the work, and no field could be more suitable than Canada for the labours of Mr. Burns.

"We leave these considerations in your hands, trusting that in moving in this matter, we have been actuated by no party spirit or hope of party triumph, but by a regard for the spread of vital godliness, and the salvation of the souls of men. While we rejoice to witness the progress of the Free Protestant Church, and pray for her prosperity, we seek in turn your prayers and your assistance, that the dark places of this land may be enlightened, and the gospel of the grace of God preached in its fulness, its freeness, and its purity.

"We pray earnestly that God may impart to you largely of that wisdom which is from above; that he may incline your hearts to comply with our request; and finally, that both as individuals and as a Church, He may abide with you to bless you, and to do you good."

(Signed by 12 Gentlemen of Montreal, in name of the friends of the Free Church in that place.)

Appeal from Montreal for a Travelling Missionary.

To the Convener of the Colonial
Committee of the Free Protestant
Church of Scotland. }

"REV. SIR,

"Since the apostolic age the importance of an Evangelistic or itinerant Christian ministry has probably been grievously underrated, for whilst in other Christian enterprizes, such as the abolition of slavery, the suppression of intemperance, &c., the travelling lecturer is acknowledged to be an element of primary importance, the preaching of the gospel alone, the greatest of all the trusts committed by Christ to his Church, is left in a great measure to stagnate for want of the healthful circulation of which the apostles set the example and shewed the surpassing utility.

"If however such a ministry would be highly beneficial even in a country filled with pious and accomplished pastors, how incalculably important must it be to a country like Canada, where the widely scattered and heterogeneous population increases and extends with a rapidity which has a constant tendency to leave religious ordinances behind. In such a country the journeys of even one suitable evangelist would prove like paths of light, as his labours would doubtless, by the blessing of God, convert many souls, implant or foster the desire for instruction, raise the standard of religious profession and practice, and prepare the way for the introduction and maintenance of pastors, after the heart of the great Head of the church. More especially still would we deem it desirable, that such an evangelist should come from the Free Church of Scotland, because a large and influential portion of the population of this colony are Scotch Presbyterians, who, however destitute they may in many cases be, are generally disinclined to receive the bread of life at the hands of ministers of other denominations, however able and laborious.

"It would be indelicate in us to speak of the efficiency of ministerial labours, and the standard of piety in the Scotch Presbyterian churches of Canada generally, but for an accurate view of the whole matter, we beg leave to refer to your much-respected deputy, the Rev. Dr. Burns, who had excellent opportunities of arriving at correct conclusions on the subject.

"Finally, we think that the individual who is most likely to be extensively and eminently useful as an evangelist in this country, is the nephew of the above-named gentleman, the Rev. Wm. C. Burns, whose widely-spread reputation would secure him a most affectionate reception, and whose talents and zeal would enable him to improve this great advantage to the utmost.

"The beneficial results of such a mission as we have indicated are likely to be so stupendous, that we would not even attempt to imagine them all, but amongst them would doubtless be the conversion of many souls, the establishment of many churches, sabbath schools, missionary associations, &c., and the general elevation of the standard of religious profession and practice, amongst ministers and people throughout the province.

"In view of these momentous results, and for the purpose of dis-

charging before God and this Country, the portion of the duty which we believe devolves on us, we hereby solemnly call the Rev. Wm. C. Burns to be an evangelist, or travelling preacher of the gospel, more especially to the Scotch and Irish Presbyterians of Canada, for such a period of time as you and he shall see fit, and we hereby pledge ourselves to provide as you shall direct, for his support during his said ministry.

(Signed by all the names appended to the other.)

No. VIII.

French Canadian Society.

"To the Rev. Robert Burns, D. D. }
 Minister of the Free Church of }
 Scotland in Paisley.

"DEAR SIR,

"The Committee of the French Canadian Missionary Society, cherishing a grateful recollection of your particular kindness to those gentlemen, who, in the year 1839, went from this country as a Deputation, to visit England, Scotland, Switzerland, and France, for the purpose of presenting their cause to the consideration of a christian community, avail themselves of the present, as a most favourable opportunity, to assure you personally, that they have ever felt themselves greatly indebted to you, for the generous attention manifested on that occasion. They are satisfied, that the same earnest desire to advance the interests of the Redeemer's kingdom, has directed your steps to this country, and trust that you may realise a full measure of success in all your endeavours to promote the cause of pure and undefiled religion. It will, therefore, afford them much pleasure, to learn that your visit has been the means of awakening Christians of every denomination, to a more just conception of their individual obligations, that a measure of zeal hitherto unknown among them may be produced, a degree of liberality more commensurate with their profession may be displayed, and an energy called forth which shall not cease in its career of advancement, until the triumphs of the gospel are complete.

"Our Society, you are aware, comprehends among its members those of every evangelical denomination, united by the one desire of promoting the spiritual interests of the community by which we are surrounded. Merging every other consideration in the one fervent hope, that by a combined effort, we may prove to those whose welfare we seek, the power, the spirit, and the genuine effect of that faith which we hold. The cause of holy truth in which you have embarked, is that in which we are united; and we sincerely wish, that having served your generation according to the will of God, it may be your unspeakable happiness to receive as your final award, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"We cannot conclude this address, without expressing our earnest hope that your arrival in this province may have the effect of awakening a more decided conviction in favour of that object which, as a Society, we are endeavouring to effect; and we trust, that while your

presence among us will be long remembered, so you will never cease to feel a deep interest in our operations and success.

"Trusting that your valuable life may yet be spared for many years of future usefulness; that you may, after a speedy voyage, reach your home, your family, and your friends, in safety; and that you may enjoy the light of God's countenance, and the direction of his Spirit, in all the yet untrodden steps of your future life, we remain, with much respect, your's affectionately in the bonds of the gospel,

"E. P. WILGRESS, President. J. FERRIER, B. JOHN WENHAM, Vice-Presidents; by order, and on behalf of the Committee. CALEB STRONG, and JAMES COURT, Secretaries.

"*Montreal, 1st May, 1844.*"

No. IX.

Address of St. John's Church Congregation, Quebec, to the Rev. Dr. Burns, Deputy from the Free Church of Scotland.

"REV. AND DEAR SIR,

"We, the congregation of St. John's Church, Quebec, beg leave, through our representatives, to welcome you as a deputy of the Free Church of Scotland, on your arrival in Quebec; and heartily to wish you every success in the object of your visit. We, with many in this Province of the British dominions, have lamented over the late disruption of the Church of Scotland, and over the causes which have rendered such a disruption necessary. The firm adherence of the Free Church to the standards of the Church of Scotland, has commanded our respect, and the sacrifices which so many of her ministers have made of pecuniary interests and endeared associations, rather than compromise these standards, and violate their consciences, have commanded our admiration. Our pleasure in thus addressing you is enhanced by the remembrance of the deep interest which you have ever taken in the Presbyterian Church of Canada, and the efficient service which you, as Secretary of the late Glasgow Colonial Society, for promoting the interests of Scottish settlers in British North America, rendered her in providing ministers to various destitute settlements, and in securing, in many instances, pecuniary aid. To you personally, we feel that the members of the Presbyterian Church of Canada owe a debt of respect and gratitude.

"DAVID DOUGLAS, *Chairman.*
"M. MOODIE, *Secretary.*"

NOVA SCOTIA.

No. X.

Report by Mr. Steele, Travelling Missionary.

Porter's Lake, Halifax Harbour, May 18, 1844.

REV. AND DEAR SIR,

The period during which I agreed to remain in this Province, being about expired, I must now comply with the request of the Presbytery of Halifax, transmitted to me in your letter of the 3d ult.

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The three districts allotted me, for missionary labour, by the Presbytery are, Musquodoboit Harbour, Porter's Lake, and Lawrencetown. In one or other of these places, I preached regularly every Sabbath since about the middle of September last, taking them in succession. The congregations in the two last-mentioned places have been, during winter, small, but larger indeed than could have been expected, when the severity of the season and the quality of the roads are taken into account. In Musquodoboit, neither cold nor distance from the place of worship could keep the people at home on the Sabbath, and the place of worship there was well filled, even throughout the dead of winter. In the other two places, the congregations have, since the inclemency of the season has passed away, increased so much, that a stranger looking upon the country around would be astonished, and wonder wherefrom the people could come; and I am happy to say, that I never witnessed in any of the congregations, when assembled, any thing like carelessness, indifference, or inattention during the services of religion, but the reverse. There appears to be something in the aspect of these congregations indicative of the interest they feel in religion, and of their desire to profit by what is addressed to them from the Word of God; and the distances some of them come, and the difficulties they surmount, in order to be in the house of God on the Sabbath, are an evidence of the value they put upon religious ordinances, and some of them appear to have received real and lasting benefit to their souls. I cannot speak more positively; presumptive proof in such cases is the utmost that we can obtain. We must leave it to Him who searcheth the heart and knoweth what is in man—to Him who easily distinguisheth between the name and the power of godliness—between the semblance and the reality of religion, and whom no form of godliness, nor fair show in the flesh can deceive, to pronounce concerning their real condition. I trust, however, that matters are not worse than appearance, and that the field over which the seed of the Word has been sown in much weakness and imperfection, will not be without its fruit against the appointed harvest.

In Musquodoboit, as several families lived near the place of worship, we held a prayer-meeting every Sabbath evening, which was uncommonly well attended. The school-house in which we generally met was sometimes crowded to suffocation, persons of all ages from six to sixty attended; and persons, who, to say the least of it, had not been known to engage in prayer in public before, have taken part in the exercises of the evening; and others who had lived in utter neglect of family worship, have now turned their attention to that important duty, and are setting a good example before their house at home, and I trust their steadfastness and perseverance will evince to all, that they have not received the grace of God in vain.

I have several months since, opened a Sabbath class in connection with each of the congregations in which I officiate. In Lawrencetown, however, little or nothing has been done in this respect, owing chiefly to my being called away in the afternoon of the two last days in which I preached there. The young and old seem alive to the importance of this part of the work, and feel a deep interest in it. The two last days I preached at Porter's Lake, between thirty and forty of the youth of the congregation attended the Sabbath class, which is taught immediately after divine service, owing to the distance of the place of worship from the houses of the people, rendering it impracticable for those in attendance to return after an interval.

The people here assemble about Eleven o'clock for divine worship, and after it is over, the Sabbath class occupies the time till about Three in the afternoon ; and I was agreeably surprised to find the greater part of the congregation remain to hear the young at their lessons. This circumstance, on the part of the people, proves beyond contradiction, that they appreciate the religious advantages which many others possess, but the improvement of which too many neglect.

I have preached lately at Coal Harbour and at Three Fathom Harbour, at both of which places, I had a good congregation. I have visited a considerable portion of the people in their houses, and were it not for the wide extent of the district, and the impassable nature of the roads during a great portion of the last winter, I would have visited more, perhaps the whole of them—one of the greatest difficulties a clergyman meets with here, is the visitation of his people. Wherever he may be situated in the district, a great proportion of them lie at a considerable distance from him, and the state of the roads for a great portion of the year, renders some of them almost inaccessible to him, or at least prevents him from visiting them so often as he would otherwise be inclined to do. But some of the people may be apt to forget this circumstance, and to imagine, if they see not the clergyman as often as they wish or expect, that he is careless or indifferent about them.

The people in this place, so far as I have ever witnessed or could learn, sustain as good a moral character in general, as many in other places do, that are more highly favoured with means of instruction, secular and religious. And so far as they have the means of improvement within themselves, they are anxious to turn these to account. The people at Musquodoboit Harbour, without any assistance from others, have lately formed for themselves a Temperance Society, which is prospering and promises to do good in the place. In these districts, the great body of the people are Presbyterians, and those of other denominations among them come to our places of worship, to hear sermon without any scruple or prejudice.

There are in these places, not a few of old, middle-aged, and young people—persons possessed not only of good sense, but also of a considerable degree of intelligence, who can neither read nor write. Schools had not in their time been planted in this district, and the benefits of education had not, in their younger years, been planted within their reach : a better day has, however, dawned now upon the young and rising generation here. There are at present four schools in operation in the district with which I have been for some time connected—one at Musquodoboit Harbour, one at Porter's Lake, one at Three Fathom Harbour, and one at Lawrencetown. Now, while all these are conferring a certain amount of benefit upon the localities in which they are placed, I must bear particular testimony to the usefulness and efficiency of the one at Musquodoboit Harbour, which I have lately examined. Mr. Farquhar, the teacher, is full of animation and zeal, and takes a lively interest in his pupils, and the present state of his school is an evidence of the success with which he has cultivated their intellects, and imparted to them religious instruction. The people of that place cannot too much appreciate his services. Were such schools planted throughout the country, they would form a valuable nursery to the Church.

The people there speak with pleasure of the services with which they were favoured, when you dispensed the sacrament of the Lord's Supper among them, and those at Porter's Lake are wishful to have it dis-

pensed among them in the course of the summer. It would tend to keep them together, and attached to the Church to which they belong, till one come to labour stately among them, or at least for a time.

It is due to the people from me that I should state, that in all the districts, I have invariably met with the greatest attention and kindness. Indeed, amongst more friendly and interesting people I would never wish my lot cast. Were a stranger passing through the place to judge of the character of the people, from the aspect of the country which they inhabit, he would much mistake. Kind nature has not been lavish of her beauties in this part of Nova Scotia, either of the class which pleases the eye, or of that which ministers to the welfare of man. The country here is rugged, but not romantic; portions of it are cultivated, but the best of it is sterile. Providence, however, seems to have placed the inhabitants in circumstances favourable to religion, had they the means of grace within their reach. They have neither poverty nor riches. There is none of them wealthy, and there are few of them destitute. They occupy that middle position in life, which of all the situations in which man can be placed, is least exposed to temptation from the world. But in regard to spiritual things they labour under great disadvantages, not having the stated ministration of the Word of life among them. At present, they deprecate the idea of having the doors of their little sanctuaries shut for a time. I trust their own prayers, and the prayers of all of us, will ascend in their behalf to Him who builds the wastes of Zion—with whom is the residue of the Spirit, and who waters and refreshes as with plenteous rain his heritage when it is weary, that he may send forth one to publish the gospel of his salvation, in this dark and neglected corner of his vineyard.

I am, Rev. and dear Sir,

Your's faithfully,

(Signed) ALEX. STEELE.

Rev. R. Robb, Presbytery Clerk, }
Halifax.

No. XI.

Theological Seminary for British North America.

In the Report, notice is taken (Page 17) of the case of native preachers and teachers, in connexion with the Mission of the Free Church in India. I see no reason why a similar plan of literary and theological training may not be adopted by us, for behoof of the British settlers in the North American Provinces. Let the native resources of those vast Provinces be called into action, and there cannot be a doubt, that under the charge of proper men, youths of promising talents and piety may be trained for the service of the Church. And why should we not have a Duff or a Wilson in the West, as we have them in the East? and what are the mighty reasons why an Anderson, and a Macdonald, and a Ewart, and a Nesbit, and a Braidwood, and a Johnston, and a Hislop, *may* be found as missionaries to the children of India; while our own kinsmen, and our own Presbyterian Free Church men in British North America, *must* be content with representatives of a very different type?

I have been favoured, by Christian friends in Greenock, with original letters from the young men in the "schools of the prophets" in India; and I have selected a few extracts, as illustrative of the spirit of these promising aspirants, and my most ardent wish for the Colonies is, that *they too* may have their Venkataramiahs, their Rajahgopauls, and their Etteragooloos, to go forth among them as young evangelists, to carry to them the bread of life.

Says the first of these interesting young men:—"You made our souls leap for joy, by your good report of Jehovah's marvellous works on our behalf. Permit me to relate the story of the great things which he did for his servants here, whereof we are glad, and I doubt not, you also will joy and rejoice with us. The Lord Jesus our exalted King and Head, of late, drew near and strengthened us to have the honour of doing great things. We went up into the country after the examination in January last, to visit two of our branch schools at Conserveeram and Chingliput. In our way to these places of darkness and desolation, we began to publish the unsearchable riches of Christ to the perishing idolators; yea, we declared to our *country men and women* the wonderful works of God, in our own tongue. We visited these schools, examined them, and declared with all our might and with great delight, not only to the scholars but to as many strangers as were present, the abundant riches of Emmanuel's grace and salvation. The Prince of the kings of the earth was of a truth in the midst of us, giving us strength and tongues to declare unto the kingdom of idolators, the fulness and the all-sufficiency of His redemption." "My dear brothers, Rajahgopaul and Etteragooloo, and myself have had the high privilege of instructing our young countrymen in the knowledge and love of that same wonderful and compassionate Saviour, who "brought us up out of a horrible pit, out of the miry clay; and set our feet upon a rock, and established our goings." In our attempts to lead these souls committed to our care, to "the Lamb of God which taketh away the sins of the world," the Father of lights looked upon us with a smile, and for his Son's sake, gifted us with wisdom, hearts, and tongues that we may be skilful, joyful, and bold in proclaiming the good tidings of salvation. Some of our happiest and most delightful hours were spent in setting before these youths, the riches of the grace and glory of Jesus Christ, who loved us and gave himself for us."

Says Rajahgopaul, of date, Madras, July 10, 1843: "You cannot conceive with what our mouths have been filled toward our great beloved Shepherd, when we read your letter, of Him who is 'fairer than the children of men,' Psal. xlv. 2; 'and the chiefest among ten thousand,' Cant. v. 10. Every word of divine inspiration therein contained, did impress my mind not a little, since they have been words of resignation and sweetness, a source of comfort and consolation, and the staff of my strength and life amidst my manifold falls and shortcomings, sore trials and temptations, desertion of friends, and the hatred of the slaves of sin, and willing captives of Satan. In all these changes, and prospects of a good Providence, I am enabled to say, by the mighty power of God, (1 Pet. i. 5.) and the influence of the blessed gospel of Jesus Christ, after having past two full happy years of my life, from 20th June, 1841, to 10th July, 1843, 'The Lord is still my light, and salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?' Psal. xxvii. 1. 'O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds: For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.' Psal. cxvi. 6, 8.

Of date, "Free Church Mission-House, Madras, April 24, 1844," Etteragooloo thus writes: "I spoke to Govindoo on his leaving us, about Christ. He was very much moved, and when he parted with me, his shaking hands with me made such an impression upon my mind, that I still remember how unwillingly he parted. Oh may the Lord of love save him, and keep his tender soul safe amidst the ravenous wolves. Whenever I thought of these souls that are scattered away, and are no longer under the influence of the gospel, and prayed to God for these dispersed souls, this text of Scripture came into my mind, 'Can a woman forget the sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.' Is there not one Rachel and one Israel to prevail with God in all Scotland? and I am sure, if Scotland pray for us and for these youths, they will be brought back if it be God's will, for 'the effectual fervent prayer of a righteous man availeth much.' As the new convert, Viswanathan, is clinging to Christ, Satan is very busy. Oh, may the Lord keep him! He stood wonderfully the trial, and resisted the devil when he came with his fiery darts, and seems to love the bible, and to grow in the knowledge and love of Christ, and we cast him on your prayers. I and my brothers are all well. We are preparing ourselves for the ministry. May God prepare us, and give us his Holy Spirit that we may be taught of him. Pray for our perseverance in the faith, and for the redemption of these young ones that are in the camp of the enemy. 'Arise for our help, O Lord, and redeem us for thy mercy's sake.' 'Shall the prey be taken from the mighty, and the lawful captive delivered?' May Christ keep you, and all that are dear to you, from all Satan's wiles, and perfect you by his grace!"

Of these hopeful young men, Mr. Anderson, the excellent Missionary, thus writes: "Venkataramia is in his 21st year—sagacious and judicious. God has been pleased to bless him with the spirit of love, and of power, and of a sound mind." "My John, my tenderest Rajahgopaul, is weeping like Rachel, for souls, and refusing to be comforted because they are not. He is at present away from us, but I feel assured that he will yet return, bringing his sheaves with him." "The spirit of my dear Benjamin, (Etteragooloo) is also bruised, but though cast down, he is not forsaken. His tears over souls perishing, are precious in Jesus' sight. He will yet, I doubt not, bring with him his two lost tender ones, Argunum and Govindoo. We feel the 'burden' of souls cut off from our influence, it may be, many of them for ever."

I have quoted these passages for two reasons. The one is, that they exhibit beautifully the kind of sentiment and of spirit which ought ever to characterize candidates for the holy ministry. The other is, that in calculating on the use of native agency in the work of God, the probabilities are all in favour of such an agency in Colonies more or less enlightened, than in such as are still shrouded in pagan darkness. Indeed, I am inclined to think, that genuine religion will never prosper so well in the American Colonies, as when they are taught to look to themselves for supplies of pastors and teachers. An occasional importation from abroad is, no doubt, highly desirable; but still, it is much to be wished, that adequate provision should be promptly made for raising up a vigorous and healthful native agency. In the establishment of a Theological seminary for the Colonies, there is nothing to prevent hopeful young men from spending part of the time of their preparatory studies at one of the older and larger institutions of the

mother country. Great advantages may be obtained in this way, and the connexion betwixt the mother country and her daughters will thus be profitably kept up, and applied to great and beneficial ends.

No. XII.

Extracts from Mr. Esson's Address to the Clergy, on the Prospects and Duties of the Church.

The following passages, from a very able pamphlet lately published at Montreal, by the Rev. Henry Esson, of Gabriel Street Church there, will richly repay an attentive perusal.

"THE course which we regard as the only one which can preserve the peace and unity of the Canadian Church, while it is the only one that is at all consistent with the glory of God and the plainest obligations of conscience, is, at the same time, the safest, the one in which, if we are unanimous, we shall incur the least hazard of the forfeiture of temporalities and endowments. We believe, in maintaining the absolute independence of our church, we do no more than assert a right which can be clearly ascertained and demonstrated; and while we hold that we actually possess this independence, in the most absolute and unlimited sense of the term, even our antagonists do not, and cannot deny, that practically and substantially we have always enjoyed and exercised to the uttermost the rights and liberties of an independent Church. In holding fast, with this independence, faith and a good conscience, in the full and steadfast recognition of the principles of the resolutions to which we have set our seal as a Synod, all that we require is fully absolved; and who dare say that less will satisfy the righteous demands of principle? Indeed I cannot sufficiently express my astonishment to find some, of whom I would have hoped better things, who will not, cannot deny, that they have been silent until the moment, when the Synod was called to encounter peril, for the principles to which *they*, not less than *we*, had set their seal, now presuming to inveigh against us, as if we were the troublers of Israel—as if we were men not sinned against but sinning, because we will not now consent to a dishonourable retreat. They contributed to bring the vessel of the Church into the midst of storm and peril, and would have us now concur with them in throwing principle and honour overboard, to save the freight from shipwreck.

"But we come now to the most important and interesting view in which this question can be contemplated, and one in which, if we can arrive at any clear and well-ascertained conclusion, no room will be left for future hesitation or discussion. Let us inquire what effect the connection proposed will have upon the spiritual interests of the Church—upon her character, progress, and prosperity. And since the spiritual interests of the Church cannot long be separated from her external and secular well-being, the argument will be like a two-edged sword, taking hold of those who reason on the ground of expediency, as well as those who look to the higher consideration of principle. In order to prepare the way for a satisfactory determination of this enquiry, I shall premise a few observations on the great requisites which are implied in the spiritual prosperity of our Colonial Church. The work of an Evangelist, in this land, it cannot be denied, is one which de-

mands the most exalted qualifications, and endowments of the most devoted missionary. The minister who fulfils all the quiet and regular routine of pastoral functions and parochial services among a population previously leavened and trained under a faithful ministry, it is easy to understand, may be found altogether unequal to the efficient discharge of labours, and the patient endurance of hardships, privations, and sacrifices, incident to the Missionary, and which none are capable of enduring but those who, like the apostle, "count all things but loss for the excellency of the knowledge of Christ Jesus, who count not their lives dear to them, if so be they may win souls to Christ." The ministers of that Church,—which would prove an efficient organ for the evangelization of the scattered population of this vast wilderness, where religion will be found, to a lamentable extent, to be half deadened in the case of the fathers and first settlers, and almost extinct in the minds of their children, destitute as the latter are of all education, and both of them shut out from gospel ordinances—ought to have in them the spirit of the most self-denied and devoted missionaries that go out to preach the gospel in heathen lands—ought to combine the fervour of the saint with the heroism of the martyr.

"We have only to appeal to our familiar knowledge and experience of the comparative success of the various religious denominations in this land, in their several missions, to determine, with all the resistless evidence of fact, the truth of this position. The missionaries and evangelists who have been crowned with the most signal and uniform success—who have been most forward in pressing into the depths of the forest, to make the wilderness and its solitary and spiritually destitute inhabitants to be glad for them, have been sent forth, just as might have been expected, from the bosom of those sects and churches, which are most distinguished by a missionary spirit, such as the Methodists, Baptists, Congregationalists. And how is their success to be accounted for? Is it in any measure the fruit of State connection, or of the possession of clergy lands and Church endowments? No, none of these. I am fully persuaded that nothing has more tended to paralyze the spiritual energies, and to retard the progress of our Church, than the undue stress which I fear has been laid by too many of our clergymen on those very endowments and emoluments which are derived from clergy lands, or from the bounty of Government. These have operated with a double influence, adverse both to the spiritual and temporal interests of our Church; first, in leading the clergy to look away to these foreign sources of support, when it would have been better in every respect that they had cast more their burden on the Lord, and under him on the people; and, striving to entrench themselves in their hearts and affections, had thereby secured far better and nobler resources, more appropriate to the spirit and character of a Christian Church. The same cause has operated to make the people cold and listless; and in the opinion that their minister, in this enjoyment of State patronage and provision, was made nearly independent of their sympathy and support, they had nothing to quicken their attachment to him, or their interest in the cause of the Church at large. The natural and melancholy result has been a prevailing and growing indifference, extremely unpropitious both to its temporal and spiritual prosperity. However paradoxical it may seem to those who do not reflect, it is certain, that money which has so potent an influence and agency in the concerns and among the votaries of the world, has a very limited power in the service of the Church, and

in the furtherance of its peculiar and most important interests. I have no doubt, therefore, that were all other sources and means of provision for our Church taken away, or dried up, and the people cast wholly upon their unaided energies and resources, the effect would be, in the first place, to drive away out of the field altogether those whom the purity and strength of Christian love and missionary zeal did not inspire, but in constraining the people, and the better part of their pastors, to throw themselves and the cause of divine truth more entirely upon God, and in quickening, uniting, purifying, and invigorating all the better elements of a church's spiritual life and expansiveness, to lay the broad, and deep, and enduring foundations of a growing prosperity, external and internal. I have no doubt, without intending to depreciate the value and importance of temporal endowments, that the world and its spirit and influence have encrusted and deadened in some degree our Church in time past—have weighed down and oppressed her spiritual strength and energies, hindering at once their full development and free exercise; and I look forward without any fear or dismay to the prospect of that impending revolution, which threatens our Church in this land, assured that,—should it please Providence to sweep away all other sources of our hope and confidence, save those which never fail and never make ashamed—the loss of ‘the hundred talents of silver’ will be more than compensated, if we are thereby led to take faster hold of Him who hath promised to be with his Church always to the end of the world, relying with full assurance of faith on his word, ‘the Lord is able to give thee much more than this.’

“If we look back to the history of the Parent Church, in those periods when she was most pure and flourishing, we shall find that they were, without exception, those in which she was cast into the furnace of adversity and persecution; she was never more mighty, more triumphant in all that constitutes the real power and glory of a Church, than when she was deserted by earth, impoverished and oppressed by the principalities and powers of this world, and driven from every other hope and confidence, save those of faith, prayer, and patience, manifesting their divine power and efficacy, in the abundance of her works and labours of love, and sufferings and fiery trials, proving and perfecting the martyr spirit. If we partake in any measure of this spirit, and would emulate the zeal, energy, and enterprize of those missionary sects, whose exertions have been crowned with most signal success in this land, we will begin by sympathising with, and seeking the communion and co-operation of those religious bodies, from whom we can derive such men as Duff and Wilson, such men as are now reviving Religion in the waste and desolate places of Scotland's Church, and recalling the purest and palmiest days of her past history. What hope is there for the future if we adhere to the Established Church, destitute as she appears to be of the missionary spirit? An exclusive connection with her (and exclusive it must be, if it exist at all,) while it could impart no new infusion of spiritual life, vigour, or expansiveness, would, as we have already seen, divide us from the communion of all other evangelical denominations, and would inevitably deprive us of the sympathy and patronage of the Free Church, without which, judging of the future by the past, we should be like a stream cut off from the fountain, a branch lopped from its parent tree. For it cannot be denied, that to this section of the Church, we owe nearly all that we now are—all that we have won in this land; they planted, watered, and nourished us, and taking us up, when we were helpless and ne-

glected—have watched over us with paternal and fostering care, and have reared us up to the magnitude and maturity of a National Church. Our best missionaries and ministers have come forth from them, and if there be too much of the elements of Erastianism, I fear that they have been derived from the nether spring of that luke-warm Laodicean party from which they have separated, and with which some amongst us are blindly and perversely seeking an exclusive connection, which would cut us off from all communication with the upper spring of the evangelical and missionary portion of the Church of our Fathers. If we separate our cause from that of the Free Church, we take away our vital influence and commit a suicidal act. The day that we conclude our union with the Establishment, will sound our death knell. It is almost certain, that the Church in this land without any sufficient spring, internal or external, of renovation and expansion, would soon wither and die—lingering and languishing through a few years of decline; she might live on dyingly, through the present generation, when her place would know her no more for ever. The Free Church, and Protestants of other Evangelical denominations would grow by her decrease, would strengthen by her decay, until they filled the whole sphere which she now occupies; 'The House of David waxing stronger and stronger,' and 'the house of Saul weaker and weaker.'

The following facts prove how vain is any hope of spiritual benefit from such connection. Not fewer than forty clergymen were withdrawn from the Presbyterian Church of England to supply the vacant pulpits of Scotland after the disruption. All the Colonial Churches have been robbed or relieved of ministers, who have returned to Scotland, allured by the prospect of livings within the Establishment. Three have already been withdrawn from the single district of Montreal, and long, long may their deserted flocks look to the Church which has taken from them what she never gave, to replace the loss. For she has not one missionary, at this moment, either among Jews or Gentiles. Tell us not that this is no indication of her spiritual condition. She has buildings, funds, every thing in her hands, at the present moment, but men. She only lacks the spirit, the quickening spirit. The very mould and leaven of which missionaries are formed seem wanting to her; for with all the wealth of an Establishment, and the patronage of the State, she cannot, after a whole year's suspension of her missions—a whole year's search—find one man to take up one of those posts which have, for conscience sake, been relinquished by those who renounced, with the Connection, all their temporal provision, all their worldly prospects."

No. XIII.

List of the Ministers and Elders in the Synod of Canada, who voted on the 6th July, FOR and AGAINST the maintenance of Union with the Erastian Establishment of Scotland.

For Dr. Cook's Motion, maintaining the Connection.

Ministers—John Clugston, John Cook, D. D., John MacMorine, J. Cruikshank, A. M., John Smith, George Romanes, A. M., William Bell, Jos. Anderson, A. M., Alex. Mann, A. M., Alex. M'Kidd, George Bell, John Machar, A. M., Robert Neill, Thos. Liddel, D. D., P. C.

Campbell, A. M., Andrew Bell, Peter Ferguson, James George, P. McNaughton, A. M., John Tawse, A. M., James Lambie, A. M., John McMurphy, John Barclay, A. M., A. Mathieson, D. D., Edward Black, D. D., William Mair, Walter Roach, James C. Muir, John Marlin, Emile LaFayette, John McKenzie, A. M., H. Urquhart, A. M., John McLaurin, Isaac Purkis, T. McPherson, A. M., Donald Sinclair, Robt. Macgill, Alexander Ross, Thomas Scott.—39.

Elders—John Thomson, William Rutherford, Honourable Thomas Mackay, Archibald Petrie, John Mowat, Robert Cleugh, George Miller, Donald Cameron, James Daniels, Archibald McFadyen, Honourable J. Macgillivray, Honourable Justice McLean, Alexander McMartin, John Macpherson, George Dawson, Dr. William Craigie, John Robson.—17.

For Mr. Bayne's Motion, to do away with the Connection.

Ministers—John M. Roger, A. M., T. Alexander, A. M., Henry Gordon, William Reid, A. M., James Douglas, Alex. McLean, William Rintoul, A. M., Henry Esson, A. M., David Black, Alex. Gale, A. M., Donald McKenzie, John Bayne, Angus McIntosh, Daniel Allan, Duncan McMillan, William Meldrum, George Cheyne, Robert Lindsay, George Smellie, Robert Peden.—20.

Elders—John Rutherford, Ralph Smith, Robert Thomson, Andrew Milne, Alex. Lindsay, Wm. Lister, Robert Turnbull, Francis Anderson, Isaac Wylie, George Davidson, Wm. Clark, James F. Westland, James Webster, John Mathieson, Allan Henderson, Peter Drummond, Donald Fraser, P. McNaughton, James Noble, John Burns.—20.

The Moderator could not, by the rule of the Court, vote, or he would have done so for Mr. Bayne's Resolutions. In addition to these, Messrs. James Rogers and McAllister, ministers, who attended the Synod, were unable to be present from sickness, but signified their adherence to the protest. There are besides, Messrs. Boyd and Smart, who have joined, and Messrs. Wightman and Ketchan, who are expected to join the "Presbyterian Church of Canada" immediately,—thus making the number of seceding ministers already ascertained, 27.

Mr. Bayne protested against the decision, for reasons to be given in next day, and took instruments, the other members of the minority adhering.

On Wednesday morning the majority of the Synod met apart, and after much discussion resolved not to proceed to business, but to adjourn till the third Wednesday of September,—the Meeting to be held at Montreal. The Free Church minority met also for the purpose of drawing up reasons of protest, which were engrossed on parchment. At seven o'clock the whole body proceeded to the church, headed by the Moderator, and presented their reasons of protest. Mr. Starke had previously resigned his office of Moderator, and the chair was filled by Dr. Cook. Mr. Rintoul after reading the protest, resigned his clerkship. The minority then left the house, and proceeded to Rev. Mr. Richey's (Wesleyan) Church, where they organized themselves under the title of

"THE PRESBYTERIAN CHURCH OF CANADA."

No XIV.

Synod of Nova Scotia.

Extract of a letter, dated Pictou, 12th July, 1844. "There are 12 ministers for the Free Church, and 8 still clinging to the Establishment. May the Lord himself cause some of our brethren in Scotland to come to our help. Oh, be earnest in prayer to God, that we may be soon supplied with earnest and devoted men; that our destitute vineyard may be watered and refreshed."

No. XV.

State of Cape Breton.

It may be proper to remind the Free Church of Scotland that, notwithstanding the zealous and successful efforts which have been made during the last fifteen years in behalf of this Island, there are large settlements entirely Scottish and Presbyterian, where the labours of a settled pastor have hitherto been unknown, or which are at present destitute of a pastor. For instance: there are three localities, the Gut of Canso, River Inhabitants, and River Benny, comprising altogether a population of 199 families, and 1250 souls—forming together, a suitable charge for one laborious and active minister. There are Wycockama and Meligowatch, lately under the charge of Mr. Patrick Maclean, now of the Island of Mull; embracing together 341 families, and 2197 souls; with three places of worship, capable of holding from 4 to 500 each. There are great and little Bedeque, with 51 families, and 300 souls; and two churches. There is the north point of the Island, with about sixty families, where no minister has ever been settled, and where the frame of a church only has been reared. There is the rear settlement on the north-west arm of Sydney Bay, comprising 40 families, all Gaelic. There are Myra and Gaberoose Lake, a large settlement of 223 families, and 1280 souls, who never had a minister; and contiguous to this, is another large settlement, Catalase and Co-Bay, 198 families, with 1198 souls. One minister might take charge of the three settlements, and there are already three places of worship reared, though not seated. There is the Grand River and Lakes, 1200 souls, where no minister was ever settled; and at Areshat there are 50 Presbyterian families. Other settlements might be noticed, but these may suffice to shew the destitution. The Gaelic language would be needed for all these settlements, as well as for the greater part of Prince Edward Island.

It is worthy of notice, that the only Normal School for ordinary training in Nova Scotia, is in this island of Cape Breton. The teacher, Mr. Munro, has sent out a number of excellent young teachers. Mr. Lauchlan McDonald, also at St. George's Channel, has been for several years a most useful instructor of youth; and as a female teacher, Miss Gordon has been very successful.

All that has been done for the evangelizing of this Island by ministers and schools, is the result of the persevering efforts of a pious lady in Edinburgh; and her success, while it must be very pleasing to her own mind, presents an encouraging example to others. It is Christian education which is to raise the British Colonies to eminence, and the Free Church of Scotland is now loudly called on to impart to them a boon so valuable.

