

STATISTICS OF THE U. P. CHURCH IN SCOTLAND AND ENGLAND FOR 1853.

The United Presbyterian Church consists of 504 congregations, under the inspection of 31 Presbyteries; 4 of these Presbyteries are located in England, all the others are in Scotland.

The number of members in full communion is set down at 151,300. After deducting the removals by death and otherwise, the increase of members during the last year is 4000.

The following is the amount of the various sums raised by the members and adherents during the last year, for the maintenance of gospel ordinances among themselves, and also for missionary and benevolent objects at home and abroad:—

Seat Rents	£51,000
Collections at church doors	48,000
Subscriptions	13,000
Legacies, Rents of Houses and Lands, &c.....	3,000
Synod Schemes	17,000
Sums paid to other Missionary Societies	2,500
Given to poor Members	4,500
Other Benevolent Purposes.....	5,000
Building of Churches.....	9,000

Amount last year £156,000

This amounts to an average sum of 21s. to each member, or 17s. to each member and adherent in the course of the year.

The stipends paid to the ministers range from £90 to £500; but the Synod has this year resolved that the lowest stipends shall be augmented to £120 per annum, and afterwards to £150.

There are 174 manse belonging to the body, of the annual value of £2436 3s. averaging £14.

Of the remaining cost of the erection of the various places of worship; £9000 has been paid this year. The returns for 1850, 1851, and 1852, shows that £36,000 had been paid during these years, which, added to the return for this year, forms an amount of fully £15,000 of debt cancelled in four years.

In 349 congregations there are 572 Sabbath schools, 4933 teachers, and 40,676 children attending. The advancing classes in these congregations are 430. In 35 congregations there are 51 other schools.

The libraries belonging to 259 congregations contain 104,565 volumes.

LETTER TO THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

[The following letter, on being read at last meeting of Synod, by the Committee on Correspondence, was sustained, and ordered to be sent for publication in the Magazine. Owing to a press of Synod matter, room could not be found for it in either of the last two numbers, without encroaching too much on the proportions assigned for general religious and miscellaneous matter:]

TORONTO, May 27, 1853.

To the Moderator and other Members of the Synod of the Presbyterian Church of Nova Scotia.

REVEREND AND DEAR BRETHREN,—

As long ago as June, 1848, we received a letter from the Corresponding Secretary of your Board of Foreign Missions, inviting our co-operation in aid of your Missionary enterprise in the Islands of the Southern Pacific Ocean: and at the meeting of our Synod held in Toronto in the month of June last we received a letter from your Committee of Correspondence with Evangelical Churches, expressing your fraternal regards; giving us information of your affairs at home, and again calling our attention to your Mission on the Island of Anticosti.

So long a time has been allowed to elapse since the receipt of the first of those letters, without any acknowledgment on our part, that we much fear apology will not avail to exonerate us from the imputation of remissness and neglect. It may, however, be permitted us to say that the object was not lost sight of. The committee appointed to draw up and transmit a reply, were, at successive meetings of Synod, required to report their action in the matter; but for reasons, which were once and again sustained, they failed to perform the duty assigned them, and at the last meeting of Synod, owing to severe domestic and personal affliction of the member of Committee, especially entrusted with the direction of their movements, the report was again not forthcoming. It is needless to dwell upon every circumstance which has led to this seemingly unreasonable delay. Suffice it to say, that we deeply regret its occurrence, and hope, that in any future correspondence, we may be enabled to give more prompt attention to any communication with which we may be favored.

Your last letter was received by our Synod in the most cordial manner, and elicited the warmest expressions of interest and affection; and the undersigned were appointed to convey to you the high estimation in which we hold our brethren in Nova Scotia, and our appreciation of their laudable exertions to promote the cause of "pure and undefiled religion" within their own province, and to send the "Gospel of the Grace of God" far hence unto the Gentiles."

In performing the duty assigned us, we deem it right, in the outset, to

quote the exact words, in which our Synod expressed their sentiments and feelings, and which they caused to be placed upon their records. They are as follows:—"The Synod were highly gratified with the intelligence which the letter contained. Regarding the Church there as participating in a common origin; and as holding the same doctrines and order, they cannot but rejoice in her prosperity. Considering the raising up of a native ministry as of primary importance, if not of essential necessity to the advancement of the Church in any country, they are much pleased to be informed of the efficiency of the Theological Seminary of the Church in that province, and of the encouraging measure of success with which it has been crowned. The Synod further desire to join with their brethren in gratitude to the Head of the Church, for the extension and success of their missionary operations at home, and, while they lament the difficulties which have occurred in their foreign field, rejoice with them in the favourable aspects, in many respects, presented by their Mission to the Island of Anticosti; and lastly they desire most cordially to reciprocate the sympathies and fraternal regards of the Church in Nova Scotia."

We have much pleasure in being authorized, in accordance with this declaration, in which the Synod unanimously and most cordially concurred, to extend to you the right hand of fellowship and to your Christian Stations. May it be well with your own souls. May it be well with the people over whom "the Holy Ghost hath made you overseers." May much success, in winning souls, attend your exercise of the "ministry of reconciliation." May he who was "given for a light to the Gentiles," that he might be for salvation to the ends of the earth," smile upon your endeavours to "enlarge the place of his tent." "The Lord direct your work in truth"—"lift upon you the light of his countenance"—"give you peace,"—and "walking in the fear of the Lord and in the comfort of the Holy Ghost, may you be multiplied."

In claiming with us a common heritage, you touch upon a chord which must always vibrate in union with our cherished historical reminiscences and our best affections. When we call back the circumstances in which our church originated,—the ecclesiastical defections and tyranny of the times,—the concert of state control and church subversion to sacrifice the truth and the right at the shrine of an unhallowed ambition; when we look at the discouragements and obstacles thrown in the way of those who sought to arrest this downward course,—at the restraints imposed upon the maintenance of a good conscience and the persecution involved in the assertion of the pure doctrines of the Gospel, and of the liberty wherewith Christ makes his people free—we cannot sufficiently admire the Christian heroism of those devoted men who, under the deep consciousness of the justice of their cause, in humble dependence upon God, and disregarding worldly advantages, as good soldiers of Christ, "displayed" their "banner because of the truth"—stood boldly for the "defence of the Gospel," and proved their readiness to assume the responsibilities and risks of the Apostle before the Jewish Council, in declaring their determination to "obey God rather than men." When we look at the early times of our Church,—at the smallness of her numbers, and the total absence of all worldly influence;—when we consider the numbers and power of her adversaries, and the means employed to cripple her movements, or to entice her from her steadfastness,—and when we consider that many of those influences have been continuously in operation, and that, notwithstanding, now, after the lapse of little more than a century, she has without any adventitious aids so largely increased at home, and has planted her standards on the shores of distant lands, we recognize the sovereignty of truth; and we may adopt, at least in a qualified sense, the prophetic language, "a little one shall become a thousand and a small one a strong nation;" and we may well exclaim "what hath God wrought?" "The Lord hath done great things for us, wherof we are glad." It is true that we cannot boast of the progress of Apostolic times. For many years the advance of our church was slow. Yet, if the principle be true that a late arrival at maturity indicates, or ensures a protracted term of health and vigour, may we not reasonably anticipate, that from the present stage of increase and strength, and resting on the broad basis of truth and holiness on which our Fathers took their stand, she will go out to further conquests and triumphs—that her "how will long abide in strength," and that "the arms" of her "hands shall be made strong by the hand of the mighty God of Jacob." We regard the position which she occupies as highly important. We know that her influence has been largely beneficial even on those who have been unwilling to acknowledge, and that that influence is now more than ever prevalent. Of the direct exertions which she is making to diffuse the knowledge of divine truth, we need not speak. They are "known and read of all men", and we believe that she is destined to take a prominent place in that progress of emancipation which will ultimately unsettle the church universal—when purified from superstition, and will-worship, and idolatry, and delusion, she shall stand in all the beauty and loveliness of the Bride of the Lamb; and when, apart from the corrupting alliances of earth, she shall fully acknowledge the sovereignty of Christ in his own house—when she shall lean only on her beloved, and rest solely "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

We are admonished that the limits of a letter forbid us, however pleasing it might be, to expatiate on this theme. It is our privilege, dear brethren, as it is yours, to form branches in those distant colonies, of that honoured family. Shall we be unmindful of our relationship? Shall we forget that we are brethren? Is it not meet that we should cultivate brotherly love? Shall we not strive, in our different spheres,