

McKay, only 9. And the same argument applies with still greater force to New Brunswick. Our Synod there was never shattered as in Nova Scotia; it has had a continuous existence; it has had ministers sent from Scotland: and yet, we are told that it now numbers only four self-sustaining congregations. Oh, brothers, ought we not to be impatient at such a state of stagnation; ought we not to learn by experience! Now, when we have a Faculty of Arts in operation, such as no Church in this Province could ever before have availed itself of, and when New Brunswick is ready to join with us heart and hand, are we, with a willing and homogeneous people, and a ministry that has been considered the best educated in the Province, unable to grapple with the smaller half of that work which every other denomination has undertaken? It has been said that we can get men from Scotland, if we only offer inducements sufficient. Why, there is no Church in the Lower Provinces that has offered half the inducement that ours has, that has expended half so much on Home Missions, in proportion to its numbers, or that has been so continually disheartened by desertions. It is not men only that we need, but men adapted for the work to be done, men who will cast in their lot with us and take what the country can give. During the last 7 years, in which the other body has so much increased, 12 or 13 ministers have left us. The outfit and passage monies alone, of those, came to more than £1,000,—for one of them was sent out twice, some of them brought wives, and the return passage of some was paid. They each and all received, while here, £187 10s. per annum; and where now are to be seen the fruits of their labour? On our Home Missions, last year, the Colonial Committee expended over £700 stg., and there was raised, for the same purpose, in the Province, over £200,—that is, in all, double of what the united body, with its 94 congregations, expends. Can these facts be scoffed away? I do not mean to disparage the ministers that came to us from Scotland. As a class, they were very able men. Some of them worked nobly; one of them has been promoted to be Principal of Queen's University; although an "ecclesiastic," who does not know half of our ministers in these Provinces, volunteers the impertinence that he does not think that we have now one man who could teach Divinity: others have had the offers of excellent appointments in Scotland and Canada; but the system has been bad in itself, and has therefore worked badly. Men received the old country training for old country appointments. They came here, believing in an Establishment Church, and had to work Voluntaryism of the extreme type; they were repelled by the alien sympathies, tones of thought and habits they encountered; climate, the extent of country, and the nature of the work, all told against them.

To their honour be it recorded that many persevered, and at length triumphed over all difficulties, winning the confidence of the people, and being regarded as fathers in every tribe of Israel. But, where one remained, two went away—some disgusted, others wearied, and others—not because they loved us little, but because they loved their own country more—bidding a sorrowful good-bye. Under such a system, can the Church ever take root in the land? Will not every year make the difficulty greater, for the coming generation will be more Nova Scotian and less Scottish than the preceding; and they, who will not meet the sympathies of the people, will enter the race heavily weighted, and will be obliged to give up the contest, to which they ought not to have been summoned. Not that I consider that Scottish born or Scottish educated ministers will not be required in the future. They will always be welcome. If our thoroughly organized congregations prefer them, as we often see to be the case in the sister Church, and in our own Church in Canada, they will contribute a valuable element to our strength, and help to keep up the kindly ties that, I trust, will ever link us to the Mother Church. Thus, the fact that they could have had native ministers did not prevent Chalmers's Church, Halifax, or St. Andrew's, Montreal, from sending to Scotland for pastors. But, though city congregations could do that, will not every one acknowledge that our Church in Canada would be a mere fragment, were it not for Queen's College? and that the Church of the Lower Provinces would not possess half its present strength, had it not been for their Theological Hall? Those who heard the late Dr. Leitch, when he visited us two years ago, must remember with what earnestness he sought to inculcate these sentiments, and how he repeatedly stated that they had been indebted, for the formation of almost every new charge in Canada, to the students of Queen's College.

Those views as to the necessity of a native ministry are confirmed by the experience of every other denomination, Roman Catholic and Protestant. That I may not be tedious, I will only refer to the case of the Methodists now. According to the census of 1851, we had nearly as many adherents as they; indeed, if we include Prince Edward Island, we had more. But they were wise enough to give their strength to the educating of their young men; and they not only were enabled to do that, but they also drew to their Seminaries many of the youth of other denominations, our own among the rest. In 1861, it was found that they had increased about 50 per cent., while we had remained as we were.

But this necessity for a native ministry is not confined to the Lower Provinces. The same truth holds good of every country. Why, even in establishing its Foreign Mis-