

THE
CHRISTIAN INSTRUCTOR.

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" THAT THE SOUL BE WITHOUT KNOWLEDGE, IT IS NOT GOOD."—Prov. xix. 2.  
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UNION OF PRESBYTERIANS IN NOVA SCOTIA.

NO. I.

EARLY HISTORY OF THE QUESTION.

IN directing the attention of our readers to this subject we shall in the present article consider the early history of the question in the Province. This will afford us an opportunity of bringing before our readers some historical incidents not generally known, and also of bringing out more prominently the principles upon which our Church was originally constituted.

The early Presbyterians of Nova Scotia were of various origin. Perhaps the first considerable body that arrived in the Province were among the Germans, who settled in Halifax and Lunenburg about the year 1750. What proportion of them were Presbyterians we are not informed, but there is little doubt but a considerable number were of that persuasion. The next body of Presbyterian emigrants which we may notice were the Scotch Irish, who settled in Truro and Londonderry in 1761 and subsequent years. The first settlers of Londonderry came direct from Ireland, while the first settlers of Truro came from New Hampshire, but were of Irish origin and part of a great wave of emigration which broke upon the American shore during the preceding years. A few of the same class from Pennsylvania also made the first settlement in Pictou in the year 1765. Doubtless there were Presbyterians in the Province previously, but these were the first that we know of who settled in *bodies*. In the year 1778 the first band of Scottish Presbyterians arrived in Pictou, and from that time the steady influx of immigrants from that country has impressed the Scottish character upon a large portion of the Province, and rendered the Scottish element the prevailing characteristic of our Presbyterianism. At the close of the American Revolutionary War large bodies of emigrants from the United States settled the Western parts of the Province. Many of these were Presbyterians, but, from want of Presbyterian preaching, the larger proportion of their descendants have become amalgamated with other bodies.

Such being the origin of the Presbyterians of this Province we may next advert to their early ecclesiastical connexions, more particularly as the question of a "connexion" with bodies in other countries is really one, if not the