

to imitate the devotedness and zeal of those who have gone before us! Shall we not provoke one another to love and to good works? Shall we not stimulate each other to keep constantly before us the great object of our ministry—to make known “in every place the savour of the knowledge of Christ?” Nay, rather, in all these respects, we wish to put these negative interrogatories in an affirmative form—to give a warm and hearty response to your proposals of intercourse, and, in as much as in us lies, “to strengthen your hands and encourage your hearts.”

As an “elder sister,” we cheerfully recognize the first place which you occupy in the field of evangelical effort in British America. The history of your Church dates from a period when Upper Canada (the principal scene of our operations,) was in a great measure a wilderness. We are aware, that at that period your own province was comparatively new: and in this lies your great distinction, that your apostolic pioneers, took, as it were, their life in their hand—were content to sacrifice the love of country—to forget all the comforts of home and all the endearments of early association, and to cast in their lot with those who, amidst much privation were still struggling with the difficulties of a recent settlement in the woods—to point them to “a better country even a heavenly.” We can but very inadequately appreciate the labours and hardships of your first missionaries, when, as we are apprized, the trail came along your rivers and coasts, the forest blaze and the snow-shoe, were the path and the means of conveyance which they were obliged often to use, in conveying the message of salvation to those who “saw only solitarily in the woods.” We know that those devoted men have gone to their reward—“Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” “The memory of the just is blessed,” and we have little question that the children who have taken the place of the fathers, and in whom we trace a strong family resemblance, will cherish their remembrance with deep veneration, and will be stirred up to increased diligence and zeal by the recollection of their example.

There is one point of view in which the Presbyterian Church of Nova Scotia must be regarded as the “elder sister” of the parent United Presbyterian Church, or rather as herself the parent. To you belongs the honour of making the first successful efforts to repair the breaches which, at an early period of her history, unhappily, divided our Church into opposing and hostile parties. The founders of your Church were the first to give practical effect to what ought to be the christian’s motto—union. “We are all one in Christ Jesus.” What effect the relinquishment of party names and party distinctions and differences, on this side of the ocean, may have had in the fatherland, it is perhaps not easy exactly to estimate. We have high authority, however, to believe that great results sometimes arise from causes that to human calculation would appear very inadequate. “Behold how great a matter a little fire kindleth;” and there is little room to doubt, that, in a better sense, the example of christian forbearance and love, rising superior to the prejudices of education, prosecuted in effecting that union, exerted no small influence in softening and smoothing down old acerbities and asperities, and in leading to the consummation in which we have all, now, so much occasion to rejoice.

We receive with some concern the intelligence that you have made so little progress during the last twenty years. In a spiritual as well as in a natural sense, the vineyard must go to waste when the labourers are absent: and the cause which you assign for your want of extension and your losses accords but too well with our own mournful experience for many years, to allow us to regard your complaints with indifference, or to withhold our heart-felt sympathy. We are glad, however, to be assured that the dawn of a brighter morning is rising upon you, that your prospects are becoming more cheering, and your way beginning to open up before you.

In accounting for the comparatively limited bounds which you occupy, you must have enjoyed a happy exemption from some of the hindrances which we have experienced, if you have not felt the prevalence and the power of principles or prejudices which, in our opinion, it would have been greatly to the interests of christ—charity, had they been allowed to perish in the country which gave them birth. The name of an Established Church, which could have no real existence in the Colonies, with us, has acted as a talisman on multitudes, to lead them to the maintenance of distinctions which could be of no other use than to ensure Presbyterian disunion and weakness. And, at a later period, the eclat of a great Secession, (which claimed to be no Secession at all,) whose sacrifices and privations were paraded before the world, presented superior attractions, apart from the great principles of evangelical christianity to many to whom an existing Establishment had become a by word and an execration. We had anticipated that this movement would have tended to the furtherance of the Gospel, leading soon to near unions. We have not yet had the happiness to realize this desirable result, though we are not willing finally to abandon the hope, that, by the progress of liberal and enlarged views of the basis which the New Testament lays down, as the foundation of the Church, in regard to doctrine and polity, we may yet see Evangelical Presbyterians a great, united and harmonious army, bearing aloft the great standard of Truth, and valiantly contending for the “faith once delivered to the Saints.”

There is another element in our ecclesiastico-political condition, from which we believe you are happily exempt, and which, perhaps, more than any other cause, has operated in the most injurious manner on the interests of true religion and against the advancement of our views of the true independence of the Church. The British world, at least, has

heard of the Canadian Clergy Reserves. We cannot enter into the history of the vexed question. Let it be enough just now to say that this of all others has been the most fruitful source of all the alienations, and heartburnings and contentions with which the country has been afflicted for the last thirty years. We will say no more upon the subject just now, than to present you with the subjoined extract from a despatch of the Governor General, recently published, and which will enable you to see at a glance the present working of the system, and to conjecture the feelings which such unjust and unscriptural proceedings are likely to produce in those who repel the corrupting influence of State Endowments.

Appropriation of the Clergy Reserve Funds in 1851.

Church of England, Upper Canada	£10,291 5 11
Church of England, Lower Canada	1,786 15 0
Church of Scotland, Upper Canada	5,817 16 7
Church of Scotland, Lower Canada	893 7 5
United Synod of the Presbyterian Church, Upper Canada	464 18 4
Roman Catholic Church, Upper Canada	1,269 17 3
Wesleyan Methodist, Upper Canada	639 5 0

We regret to learn that circumstances have arisen to destroy your confidence in the Pitou Academy, and to render it necessary for you to create an Institution of Classic and Philosophic learning under the immediate control of the church. We are aware that the Institution at Pitou gave early promise of proving a most efficient auxiliary in the advancement of sound learning and in promoting the interests of your church in particular. We know that the affections of your people were long centered upon it, and their efforts were strongly directed to its support; and we believe that a very considerable number of your present ministry are alumni of that seminary; and to be obliged, through adverse influences, which no doubt were employed to damage the interests of your church, now to abandon an Institution which owed its existence to the energy and enterprise of your ministers and members, is certainly no little hardship. At an age, too, in the world’s progress, when such vast strides are making in the knowledge of science and its applications—when mind is more than ever active, and when, unhappily, the highest intellectual culture is not infrequently arrayed against “the truth as it is Jesus”—when it is most desirable that the minister of the Gospel should be prepared, by varied and extensive learning, as well as to unravel the often ingenious, subtleties of a pretended Philosophy, as to present in its true aspects the harmony of the Book of Nature and the Book of God, we regard it as a peculiar hardship that the labour of years should be lost, and that you should be compelled to impose the additional burden on the resources of the church of supporting a Literary Institution, which must, for some time at least, labour under disadvantages. In relation to this matter also we can appreciate, to some extent, your difficulties. We felt ourselves at one time compelled to adopt a similar line of action. But since the Toronto University has been relieved from the exclusively Episcopalian control, under which it was long held, we do not consider it necessary any longer to continue, as a church, to give instruction in those branches of learning, which, it may be presumed, will be more successfully prosecuted in an Institution affording facilities which we could not furnish. We are not of course sufficiently acquainted with your Seminaries of learning to qualify us to say anything definite on this subject, but we have every confidence in the wisdom which dictated the measures which you deemed the best to afford you the means, of bringing up under your immediate inspection, in every department, men fitted to be “able ministers of the New Testament.” We are most happy to hear of your prospects of success, and hope that the results will fully justify your expectations.

It is time that we should say something definite of ourselves. Our history may be briefly told. It is but twenty years since our Mission in Canada commenced. In the autumn of 1832 three ministers arrived from Scotland. When our first Presbytery was organized in December, 1834, we had but eight ministers. At the formation of our Synod in 1843, there were but eighteen on the Roll. At last meeting of Synod there were on the list the names of forty-two ministers. The Statistical Table, which we shall send under a separate cover, will furnish you with the latest official statement of our condition and resources. Some of the principal facts which it contains are—that we have 62 congregations, 55 houses of worship and 5,389 church members—that the average attendance on divine ordinances in the year 1851, was 10,558—and that there are 9,404 volumes in congregational libraries—understood to be chiefly, if not altogether, religious books. We require a yearly return from all our congregations, to be reported to the Synod at its annual meeting, by our Committee on Missions. The Table which we send is not by any means complete. From several congregations no returns were received in sufficient time to enter into the printed report, and hence the results which are presented are not so full as could be desired. You will see from these statements, that we are doing something to further the cause of the Gospel in this country; and we hope that sinners are converted and saints edified by our ministrations. Like you we had long to struggle against adverse influences, with a most inade-

* This Synod existed prior to the commencement of our mission, and was long ago merged in the Church of Scotland. The individual ministers of whom it was composed, (some of whom are now in the Free Church,) obtain their allowances under their former designation.