

among the young. The Sabbath is not now spent, as in former days within my own recollection, in hunting, fishing, and agricultural labor, but in rest and retirement—frequently in reading the Scriptures, singing the praises of God, and other devotional exercises. Not a few heads of families lament the disadvantages which they experienced in the days of their youth, when there were neither schools nor churches in many places throughout this infant country, and they are most desirous that their children should enjoy greater facilities for religion than in early life were within their own reach. From long and intimate acquaintance with the people of this colony, I firmly believe that they are as susceptible and as much inclined to religious instruction and devotional feelings as persons placed in their comparatively destitute circumstances could expect to be found; and he is neither a friend to his Church nor our race who would not wish to see the means of grace and the ordinance of religion more and more extended throughout the length and breadth of the land. I have met with much encouragement during the past year, even amidst the infirmities of age, in visiting the families, and preaching at the stations in Lawrencetown, Sackville, Lake Thomas, and the Hall Settlement; the districts to which my ministrations have been almost entirely confined. I have preached at Bedford eleven times, at the Hall Settlement ten times, at Lawrencetown, eight times, and at Lake Thomas six times. I have also spent two Sabbaths in Musquodoboit, and have officiated on one Lord's day for the Rev. Dr. McGillivray at McLennan's Mountain, Pictou. Every member of this Presbytery must see at a single glance that my missionary services have been performed on a very limited scale, and some persons may think that the most accessible and not the most necessitous stations have been selected and occupied. A little reflection will convince every impartial person that this has arisen from circumstances over which I had no great control. I have, it is true, received, and am still receiving, pressing and urgent invitations to visit different and distant parts of the country, and I believe there are few places in Nova Scotia where the ministers of the Church of Scotland would not meet with a most cordial welcome, and their public services prove profitable and edifying. But I am now much less inclined to undertake long journeys than in the years that are past, and I am sorry to say that there is no public fund to defray the travelling expenses of those ministers who might be able and willing to perform missionary duties in distant parts of the country. As there can be no doubt that every living and prosperous Church ought to be not only conservative of its rights and privileges, but to a certain extent aggressive, our ecclesiastical courts ought, undoubtedly to be prepared to occupy new

fields of usefulness, and more especially to appoint and sustain missionaries among those who still adhere to our Church in the remotest districts, and who are still anxiously longing for the ordinances of religion under our ministrations. But such a desirable state of things as this would require a greater number of laborers and a larger amount of funds than we at present can command, although it is a duty we owe to our much neglected brethren throughout this colony to long and pray for the arrival of still brighter and happier days. Since I presented my last report to the Presbytery, a census has been taken of the population of Nova Scotia, containing according to the returns of the enumerators, the numbers belonging to the different religious denominations in this Province. It is believed by many that this census is in not a few instances very inaccurate, and from what I know of the population of this city, where only 953 individuals are found in the lists connected with the Church of Scotland, and 1933 persons more than double the number are considered as belonging to the other Presbyterian denomination, there must be a strange and unaccountable oversight somewhere. If those who took the census intended to include all the Presbyterians in Nova Scotia amongst the adherents of the Presbyterian Church of the Lower Colonies, it is very evident they were bound to include the whole of the members of the Church of Scotland who are Presbyterians as well as themselves, as they have included those who still cling to the Free Church. But as my intention in introducing the subject at present is not to encourage or prolong controversy, but to gain practicable knowledge, I am willing to take the census as it is, and see what information it affords to the office-bearers and members of our Church. We learn, then, from the lists as they have been published, that there are still, after a great length of time and after repeated and most painful bereavements, adherents of the Church of Scotland in every County of Nova Scotia and Cape Breton; whilst the ministers of our church are only to be found stationed in four or five out of the eighteen counties into which the Province is subdivided. Other denominations have acted on a more patriotic spirit, since the Church of England, the Methodists the Baptists, and other religious bodies have their ministers and missionaries scattered over every county and in almost every settlement, throughout the Province. Nothing can show more clearly or more forcibly the utter helplessness and threatened extinction of the remaining portions of the Church of Scotland amongst other religious denominations than a simple statement of facts. We have still according to the census 220 persons in Sydney county, but no minister, 81 in Guysboro, 997 in Inverness, 777 in Richmond, 1074 in Victoria, 484 in Cape Breton, 117 in Hants, and