

gland." At the same time the churchwardens and vestry were authorized to assess the faithful for the support of ordinances, and justices of the peace were empowered to grant warrants of distress against such as refused to pay their dues after one month's notice.

A long-standing grievance among the dissenters seems to have been the exclusive privileges claimed by the Church of England to marry by license, and, what made matters worse, in parishes where there was no Minister of the Church of England, not only were the "Dissenters" ignored, but insult was added to injury, it was alleged, by the government conferring on certain laymen commissioned for that purpose, the power of celebrating the rite of marriage. In spite of continued remonstrances the practice was continued, and indeed was still in force at the date of Mr. Haliburton's writing (1828), and, if we are not misinformed, is in force to this day in some parts of Newfoundland.

Then, the Church of England was clearly in the ascendancy in Nova Scotia. But time wrought changes; for, in 1827, the Presbyterians claimed 37,225 of the inhabitants, and the Church of England 28,000, the Church of Rome at the same time numbering 20,401. The Methodists 9,408, and the Baptists 19,790. The comparative progress of the several bodies since that time appears from the numbers credited to each by the census of 1871, as follows: Presbyterians, 103,517; Roman Catholics, 102,001; Baptists 73,430; Church of England, 55,124; Methodists, 40,871. Of the classes of Presbyterians enumerated, the census gives the *Free Church*, 75,427; *Church of Scotland*, 21,539; *Reformed Presbyterian*, 3,722; *Presbyterians*, not specially designated, 2851.

In explanation of the preponderance of the first named, it is sufficient to state that at the time of the division which took place in 1844, most of the ministers belonging to the Church of Scotland returned to their native country; the remainder, with three exceptions, joined the seceding party; and so it came about that for several years the minister of McLennan's Mountain, and Messrs. Martin and Scott, in Halifax, were the sole representatives of the Church of Scotland in Nova Scotia. There were

no "Clergy Reserves," and consequently no Commutation Fund; and while it is true that the Colonial Committee have all along responded most generously to the calls made upon them from time to time, both for men and money, these churches labouring, as compared with the Church in Canada, at a disadvantage in a pecuniary sense, have nevertheless done their duty faithfully and well and in a spirit of earnestness, which accounts for the satisfactory progress that has been made and their present prosperity.

The Synod of the Church of the Maritime Provinces in connection with the Church of Scotland had, at the time of the Union, forty-one Congregations, of which fifteen are in New Brunswick, leaving twenty-six for Nova Scotia, Prince Edward Island and Newfoundland.

#### ST. MATTHEW'S, HALIFAX.

This oldest congregation in connection with the Church of Scotland was organized at the time of the first settlement of the place, and was originally called "Mather's Church," in honour of the distinguished New England divine, Cotton Mather. The name St. Matthew's was probably suggested by the similarity of sound, as being more in accordance with the fitness of things. It had been originally designated as the "Protestant Dissenting Congregation" in contradistinction to the Anglican Church, and continued to be known by that name till 1790, when Dr. Brown was pastor. The original founders of the congregation were settlers from New England, which accounts for the name at first assumed. But, gradually, as the Scotch element prevailed, two parties became formed, the one New England and Dissenting, the other "Scotch and National." Eventually the latter seems to have prevailed in so far that application was made by them to the University of Edinburgh to supply the vacancy in 1786. On the other hand the "Dissenting" element prevailed to the extent of securing the use of Watt's Hymns, and these continued in use till within the last few years.

The Church Records having been destroyed by fire, there remain no official documents from which to trace with accuracy the details of its early history.