

SUMMARY VIEW OF PROTESTANT MISSIONARIES.

<i>Congregational</i> —	
American Board,	97
London Missionary Society,	130*
American Baptist, North,	56
“ “ South,	30
“ “ Free-Will,	3
English Baptist,	43
“ General Baptist,	7
	— 366
<i>Episcopal</i> —	
American,	19
English,	275
	— 294
<i>Methodist</i> —	
American, North,	32
“ South,	20
English Wesleyan,	107
	— 159
<i>Moravian</i> ,	158
<i>Presbyterian</i> —	
Old School, Presbyterian Board,	53
“ “ American Board,	12
“ “ Amer. Christian Union,	2
New School, American Board,	41
Reformed Dutch, “ “	7
German Reformed, “ “	1
Reformed, Presbyterian Board,	3
Associate Reformed,	2
Presbyterian Church, Nova Scotia,	2
English,	2
French,	15
German,	155
Irish,	7
Scotch, Free Church,	27
Established Church,	7
United Secession,	29
	— 365
<i>Unknown</i> —	
American Association, &c.,	27

SUMMARY.

Congregational,	566
Episcopalian,	294
Methodist,	159
Moravian,	158
Presbyterian,	365
Unknown,	27
	— 1369

*The whole number, but some of these are Presbyterians.

THE CHURCH IN NOVA SCOTIA AND ADJOINING PROVINCES.

(For the “Monthly Record.”)

Gleanings from the Early Records of the Church of Scotland in Nova Scotia.

NUMBER FOUR.

We have been unfortunate enough to have received no light whatever on the doings of our Church during the time mentioned in last number, in which the Presbytery was defunct. No doubt there is a vivid history of the Church written on the memories of many of those hoary-headed members still to be seen amongst us, who struggled for their beloved Zion in these troublous times, and who now rejoice that the Lord has heard their prayers, and is beginning to show favor. These memorials they have bought too dearly to part with easily; and they cherish them, we trust, that in deeper gratitude they may exclaim: “Lo, this

is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad and rejoice in salvation.”

Had we the imaginative power of a MacAulay, the knowledge of Nova Scotia and Nova Scotians of a Sam Slick, we might make years of poverty the most prolific of our year's gleanings. As it is, we can imagine the various congregations ever in activity, gathered in the house of Zion to their weekly prayer meeting, or their Sabbath-day service—meeting now and again congregationally to discuss a bond and call for some expected clergyman—or to devise means for raising stipends, rebuilding or repairing churches—sometimes separating with fainting heart and feeble strength as the day of joy seemed distant—sometimes departing with cheerful eye and lightened tread as success seemed to crown their efforts. While the few devoted clergymen who labor in word and doctrine among the people, were compelled, we imagine, even as now, to travel far more patiently amid backwoods and mountains, in snow drifts and in mud—in journeyings often, in perils of waters, in perils of snow, in perils in the way, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, and in cold. At distant intervals, no labor would allow an evening to be spent in social converse with a brother minister, the affairs of the church no doubt underwent review, and resolutions formed for some undertaking or another; difficulties would be thrown aside and talked away, until another attempt at bettering their position was made, and then again would these show themselves as formidable as ever; and all the schemes concocted would, like the “best laid scheme of mice and men, gang aft agley.” Sometimes we hear of them having taken a tilt in the field of political warfare, but as the Church of Scotland in this Province, as a church, has happily got herself disunited from this manner of proceeding as it is in heartburnings and in strife, and as we trust she will ever continue so, shall not follow those her leaders in their political vagaries. In this manner, we doubt, did the congregations and pastors of the church plod through these four desponding years, until on the first day of December, 1829, at McNan's Mountain, they met and constituted the “Presbytery of Pictou.” Ominous, is it not, of future events—this first meeting of the “Presbytery of Pictou,” now the largest and most active Presbytery in connection with the Synod; that it should have met on the mountain where sat the able helmsman and daunted sailor, who stood by the wrecking vessel, and sailed her safely through the stormy billows of the tempest that followed 1828, where still he sits enjoying the highest honors that have ever been conferred on a clergyman of our church in Nova Scotia. Long may he worthily wear them, as by devoted labor he worthily gained them.