

down as monies raised in the year 1861-2. I have no doubt that all who subscribed intend to pay, and will pay when called upon. Still, there is a great difference between what any congregation will pay some other year and what they actually did raise this year. I only call attention to this fact, because while I will be no party to underrating what our people do, it would be equally unjust to give them credit for more than they really do. On the other side, we have no notice taken in the tables of what various congregations raised for the Jewish Scheme, and for the Widows' Fund, though several contributed certainly to the latter, if not to the former. Again, in the sums raised for the Young Men's Scheme, St. James's, Charlottetown, and St. Andrew's, Halifax, take rather more credit to themselves than they are entitled to; for though it is true that £45, Island currency, was raised by the Island Presbytery for the scheme, yet not one-third of the sum was from members of St. James's Church; and though £65 was contributed by Halifax, yet St. Andrew's Church had certainly nothing to do with the collecting of it, except that the members of St. Andrew's who were called on did contribute readily, and I suppose that their contributions would amount to one-fourth of the sum total. Still, confining our attention to financial matters, it is gratifying to see not only that the stipends promised to our ministers are up to or over the average of what is generally thought sufficient for colonial ministers, but that in most cases they are paid as well as promised. I wonder, however, if they are really as well paid as those tables would indicate; or whether the minister's delicacy has not in some cases prevented him from exposing his congregation as a defaulter, although he is aware that it would be none the worse for a little of the pillory. I notice some congregations in arrears that ought to be perfectly ashamed of themselves. I will not give names, but look for yourselves, my readers, and I know where your eyes will rest and your fingers will point. The minister of St. John's, Newfoundland, receives the largest stipend of any member of Synod, £230, (and at the same time he frankly avows that his congregation supports none of the Schemes of the Church), while the minister of Wallace River and Polly Mountain is at the bottom of the list, for he receives in all only £50. Here we have a great inequality, certainly; it looks as if there were some need of a Sustentation Fund; but I suppose that Presbyterian parity does not apply to purses. I do not see much else worth noticing in money matters, except that St. Matthew's, Halifax, can boast of the largest debt, and Mr. Sinclair's congregation of having raised the largest sums for "miscellaneous purposes." The new manse and glebe at Roger's Hill, and the new Church at River John, will explain this last fact. And as to debt, there is not a Church within the bounds of the Pres-

bytery of Halifax—new or old—that is not sadly in debt. They seem to approve of the modern Yankee adage, that "everybody despises a man or a nation that is not in debt." In fact, all the debt that there is on Churches subject to the jurisdiction of our Synod,—with the exception of £150,—is to be found in the Presbytery of Halifax. What an Atlas that Presbytery must be to support such a load! Prince Edward's Island shows brightest in this matter; and in the same question it shows well too. It is most creditable to our congregations, as a whole, that manse should be as general as we find here declared. I trust that all congregations that have hitherto neglected their duty in this respect, will attend to it at the earliest possible moment; for it is most important, both for the comfort of the minister and the prosperity of the congregation, that there should be a manse, and, if possible, a glebe or garden also. The Wesleyans, in general, are more anxious to have a Mission House erected in any district in which they intend to break ground, than to have even a Church. They know well that if there is a Mission House and minister, the Church will soon follow.

Besides the above financial matters, there are one or two other items worth noticing. There is Church accommodation provided, I find, for 13,700; and if we take into account the buildings not included in the tabular view, we may set down the total amount of Church accommodation as fully 16,000; and that is sufficient for a population of 35,000. We have not as many Churches in proportion to our numbers as other sects; but the average size of our Churches is greater. The largest building is Garloch Church; the smallest noticed in the tables is St. Columba's, St. Peter's Road. Again, our 16 ministers minister to 2470 families,—an average of 155 to each. And, strange to say, there are not so many communicants as families; only 2175 of the former; though we know that there may be four or five communicants in one family. In some congregations the number of communicants is strikingly disproportioned to the size of the Church and congregation. Thus, the Rev. Mr. McMillan can only count 70 communicants, though he is the minister of 180 families; and the Rev. Mr. McKay, who is the minister of nearly 400 families, has only 163 communicants. Facts like these require no comment. Of course we are well aware, and bitterly do we mourn that there are many who communicate unworthily; but there must also be mistaken views of the ordinance when so many who profess the Christian name, and doubtless receive baptism for their children, refuse to sit down at the table of the Lord.

During the past year, 329 were received into the Church by baptism. Of those, Mr. McKay baptized the largest number, 69, or more than one-eighth of the whole. But none of the brethren can come near Mr. Duncan