

mentioned, I think it must be evident to the Presbytery that steps should soon be taken to consolidate and strengthen these missions by extending to them the privileges and advantages of new congregations. Thirty years ago a session was regularly constituted under the ministry of Rev. James Morrison, at Lawrencetown, and the Lord's Supper annually to a respectable number of communicants in that township. Several of these communicants are still living in that place in connection with our Church, who would esteem it a high privilege to have renewed opportunities of dedicating themselves and the youthful members of their families to the cause of God in the observance of one of the most solemn ordinances of religion. Several heads of the families were also communicants in our churches in Halifax before their removal to Sackville, and they would no doubt soon be joined by others in that district if elders were appointed and ordained, and the Sacrament of the Lord's Supper annually dispensed there. I think some of the office-bearers of the Church who are accustomed to minister to crowded assemblages of hearers, labor under a misconception if they believe that religious privileges, and more especially the solemn ordinances of the New Testament, ought to be confined only to large and regularly organized congregations. We all know that the Sacrament of the Lord's Supper was first dispensed by the Saviour himself to only twelve persons, his own chosen Apostles, and we believe it has since been dispensed at different times to a still smaller number of members. To facilitate the formation and growth of fruitful branches of the infant Church of Christ, the Apostles ordained elders in every Church which they planted, and Titus was left by the Apostle Paul in Crete, that he might set in order the things that were wanting, and ordain elders in every city, as he had been appointed. If we consult the history of other Churches at the present day on these and other matters of order and discipline, we find that their proceedings appear to be more in conformity with primitive observance and usage than the practices which have obtained among ourselves, and much more conducive to the important work of Church extension and Christian edification. I am at a loss to know whether it is expected that I, as Superintendent of Missions, should furnish the Presbytery with an extended view of the missionary stations under my own immediate charge. This, in present circumstances, would be no easy task. However desirable it might be to have a public register based upon accurate statistical information of the exact number of members and adherents of the Church scattered among the general population over the different counties and settlements of the Province, we have not in the meantime sufficient materials collected for filling up such a document. We may, however, expect much useful information on

this and kindred topics from the returns made at the census to be taken throughout Nova Scotia in the ensuing spring. We know enough, however, of the condition of the country to be enabled to state that the wants of our people in many places are but inadequately supplied. For it would be a grievous mistake were you to believe that your missionary, Mr. Stewart, and I can extend our ministrations to all the adherents of the Church in the eight or ten western counties of the Province, where there is still much land to be possessed. In days long gone by I frequently preached and assisted at the dispensation of the Lord's Supper at Cornwallis, at Lunenburg, at Shelburne, at Yarmouth, and other places, and enjoyed much delightful religious intercourse with such eminent and devoted ministers as the late Rev. W. Forsythe of Cornwallis, the late Mr. Fraser of Lunenburg, Mr. Lang of Shelburne, now of Glassford, and their congregations. Now, although a wonderful change has since taken place in the structure of society, and although new arrangements and connections among the Presbyterians in these districts have since been formed, and although the Church of Scotland appears at present to be entirely ignored in more than one-half of the Province. I have reason to believe that she has still in many places as warm and steadfast friends as ever, who can scarcely tell why or for what reason they have left her communion; more, it is to be feared, from neglect on the part of the Church than from disaffection on the part of the people. I had an excellent opportunity of testing the truth of these remarks during a visit which I paid last summer to a number of intimate friends at Chester, Lunenburg and Liverpool. Old attachments in these places were instantly revived, friendly greetings exchanged, and brotherly kindness manifested. I received a greater number of invitations to preach than I could comply with. I found several Protestant districts but occasionally and imperfectly supplied with the ordinances of religion, and I have no doubt that if I had had leisure to extend my missionary journey, I would have met with additional spiritual destitution in many other places, and numerous openings for missionary labors amongst the rapidly increasing population of these western counties. It is sufficient for me at present to have brought this highly interesting subject under your notice, leaving the Presbytery, as in their wisdom they may see meet, to adopt whatever course may be deemed proper for advancing the interests of the Redeemer's kingdom in all parts of the Province.

JOHN MARTIN,
Superintendent of Missions,
Halifax, 5th February, 1861.