

ality of his own church as a reason why he should help the scheme of a different Christian denomination. Naturally, he is deeply affected, and, admitting that at any rate co-operation is pleasant, he gives. But when he seeks a like favor, he is told to go and use his endeavors to wipe away the alledged stain of illiberality from his church. Our poor friend gets smitten on both cheeks.

If the connection between the civil establishment of religion and penuriousness to the cause of Christ were *necessary and inevitable*, then we would say of such institutions, "Overturn them by all means." It is to be remembered, however, that the religion of God's ancient people was in externals a civil establishment. The expensiveness of that worship rendered liberality necessary to its very existence. The Church of England puts forth voluntary efforts for the support and spread of the Gospel, which are second to those of no church. The efforts of the Church of Scotland are far more considerable than is generally known. Voluntary churches are organized for and exist by the free-will offerings of the people, and must therefore exhibit all and embody all financial efforts in these reports for the encouragement of the well-doers, the shame and discomfiture of the ill-doers, their own satisfaction, and, we must add, the gratification of a little vain-glory. This is as necessary for such bodies, as it is for a merchant to examine his books and exhibit without any omissions every item of revenue and disbursement. Established churches are not organized with this object in view, and it is not with them the *peculiarity* in their system, or a question of existence. Dr. Norman Macleod's parish of the Barony is the wealthiest and best endowed in Scotland, and there is not a parish nor congregation that raises as much money for educational and religious purposes from John o' Groats to the Land's End. Lethargy and penuriousness are incidental evils of establishments, we admit, and (we think) there are other evils of a worse kind incidental (only) to voluntary churches. Every human system has its own peculiar defect, and every body of Christians has its own peculiar difficulties, and every church is entitled to a respect, graduated not so much by the excellence of its system as its working of it and remedying its evils. At the great day the inquiry will not be, What tool did you work with? but, What did you do with it?—not to what body did you belong, but with what success did you employ its means and ordinances for the advancement of human happiness and your own salvation.

We purpose to inquire into the truth of the charge of illiberality sometimes made against us. We shall not compare ourselves with ourselves, but with others. The work from which the figures are taken is that noble monument of industry, Wilson's Presbyterian Almanac, which ought to be in the hands of every Presbyterian who can afford it. The

statistics are furnished by the several religious bodies themselves. In this imperfect way we need the stimulus of competition, but trust it is the competition of love, respect, and good works.

The Presbyterian Church of Nova Scotia possesses 75 churches, and the congregations meeting in these edifices are ministered to by 38 pastors. The stipends paid during the year amount to \$18,236. The principal contributions are as follows:—Foreign Missions, \$2468; Home Mission, \$1164; Synod Fund, \$648; Seminary Fund, \$2328; Miscellaneous items, \$11,568: total, \$37,240. If these sums be compared with the contributions of our Synod. Then we put the comparison as follows:—If 17 settled congregations belonging to our Synod pay \$8256 stipends, then 38 settled congregations of the Presbyterian Church ought to pay \$18,454, but they lack \$218 of that sum. The Synod appears to collect more than our Synod for the Home Mission, but it is to be remembered that our Home Mission Scheme includes the Home Mission Society in Halifax and the Lay Association in Pictou. Our Synod, with this explanation for Home Mission purposes, raises \$1336, and at the same rate their 75 churches ought to raise \$4175, but \$3011 are wanted of that sum. Again, if our 24 congregations raise for miscellaneous purposes \$5804, then 75 ought to raise \$18,137, but \$11,568 is all that is set down. The most satisfactory point of comparison is the sum total of revenue, which with us is \$15,824, and with them \$37,240. At the same rate, it ought to be with them \$49,456, thus 12,210 of that sum are wanting.

Let us now attempt a brief comparison of our own contributions with those of the Free Church, as reported in Wilson's Almanac. If 17 congregations of our Synod raise for stipends \$8,256 then their 32 ought to raise \$15,540; but their stipends amount to \$11,070 only, a difference of £1,116 cur. Again, if for miscellaneous purposes, 24 churches raise \$5,804, then 66 Free Churches ought to raise \$15,961, but only \$3,380 are raised by them, thus wanting £3,145 cur. of the sum in proportion. Once more, if 24 churches of our Synod contribute a total revenue of \$15,824 then 66 Free Church congregations ought to contribute \$43,516; but they raise only \$16,748, being a difference of £6,692 cur.

From this comparison, it appears that as a whole, we give more for the support of the Christian religion in proportion to our numbers than any other Presbyterian body in this Province. These things are not said in a way intended to be odious or in a spirit of self-satisfaction. They are said partly in our own defence and partly for ascertaining the minuteness of inquiry our true position. In many respects, we are fearfully deficient. For much of our conduct, for our listlessness, for our want of organization, for our want of oneness of view in our denominational policy