

one of each side,—being absent. Dr. Cook of Quebec was appointed Chairman of the Conference, and Dr. Topp of Toronto, Secretary. Reports have been sent us only of the first two days' sittings, and from these we have reason to believe that as much agreement of sentiment as could possibly have been expected prevailed throughout. No difference existed as to a suitable doctrinal basis. It is to be simply "the Scriptures as the only supreme standard of faith and manners, and the Confession of Faith as the subordinate standard, with the interpretation of the sections on the civil magistrate left open." The name suggested as the most suitable was "The Presbyterian Church of British North America." The subject that occupied the Conference longest was that of Theological Education, or how many Halls for the education of young men for the ministry should the united church maintain. Some thought one good central Hall sufficient, others were for keeping one in Halifax and a second in old Canada, others for having three, and others for leaving the five that now exist undisturbed until the Union, when the church should attempt to consolidate them as far as could be done. The meetings have been very pleasant and brotherly, and the greatest harmony and cordiality exist between all the delegates. It would be quite impossible for an outsider to tell who are Kirk, who are Freekirkmen, and who are United Presbyterians. In every discussion, the old dividing lines have been crossed, and the debaters must be often amazed to see both who are opposing and who are supporting them.

ONE WHO WAS PRESENT.

A DAY'S WORK IN TRURO.

Mr. Editor,—ON Saturday, the 17th of last month, I arrived at Truro by train from the city, having made arrangements for an exchange with the minister of St. Paul's. I need not say that I went fully anticipating a quiet day's work, and inwardly congratulating myself on having made the better part of the bargain as to the exchange for the day. In this state of mind I remained all night, but next morning caused me to doubt the correctness of my convictions. Slowly the true state of the case crept upon me, and ere I shall have finished I hope to be able to show my readers that our "quiet country charges" involve a vast amount of labour, exposure, and fatigue. Sunday morning came in dark and lowering. But as I was a country minister for the day, I had to bid defiance to the elements and every other opposing power. At the hour of half-past nine, my steed and driver were ready for the road. My Sabbath-day's journey was certainly a longer one than would be permitted under the Levitic code; but, though rather long, it is a very pleasant drive on a fine day. The former part of this day being very fine, and having for once a sensible driver, who answered politely when addressed, and who knew how to be silent when his conversation was not desired, the drive was therefore very pleasant. But where am I going, do you ask? I reply, to North River, to give a service in the little church at that place. The road is very good, and the surrounding country delightful, though in some instances the cultivation gives evidence of the indolent habits of our landed proprietors, and one is often forced to ask himself the question: When will Nova Scotians cease to use hats or shingles for window-panes? and when shall the possessions of our farmers cease to remind one of the vineyard of the sluggard? With the exception of such unpleasant things, the journey to North River church is pleasing in the extreme. As you approach, you see a small building in the distance; as you proceed, you pass a neat little church (Baptist, my driver said it was) beside a deep pool in the beautiful river. From the door of our own church, on your arrival, you get a view of quietly beautiful country scenery that is very pleasing indeed. But as we are at the church door, let us look round. One thing I saw which pleased me was