

the whole Dominion of Canada. Now were the brethren forming the first Presbytery to come down from their seats of glory instead of finding themselves three in close communion and five others standing outside, they would be welcomed by 15 ministers in the Truro Presbytery (who would not ask whether they were Burghers, Antiburghers, or Kirkmen,) by 16 in Pictou, where Dr. MacGregor was then a solitary laborer, besides ten not in the union; by 32 in the Presbytery of Halifax, and by 117 in the other Presbyteries of the church where there was then not a single Presbyterian minister, or 170 in all. And in the whole church they would see 748 ministers with names upon the rolls of Presbytery, and 68 others whose names are not, making a total of 816, besides probationers and student catechists. To which we have to add one Presbytery not reporting, and if we would also add those brethren who have not gone into the union, the whole would number not less than 850 Presbyterian ministers.

Let us next look at the number of pastoral charges, the number of preaching places belonging to them, and the number of mission stations. It is difficult to ascertain exactly the number of places of preaching a hundred years ago, but if we suppose that each of these eight ministers supplied two places regularly and one mission station occasionally, this would be 24 places supplied more or less regularly, which in my opinion would be over the mark.

Now we have reported in the Lower Provinces, 178 pastoral charges with 432 preaching places, besides 40 mission fields, in which there were 130 preaching places supplied last year, a total of say 562. In the Presbytery of Truro alone there are 36 places of preaching in connection with congregations, and 13 in mission fields; in Pictou 39 in all; in Halifax 86 in all; in the Maritime Provinces as just said 562. In the whole church there were reported 773 pastoral charges with 1648 preaching places, and 319 mission stations with 780 preaching places, or a total of 2427, to which if we add for a whole Presbytery and 55 other congregations which made no return, the whole number of places where our ministers proclaim the gospel with more or less regularity will be considerably over 2500.

Then as to communicants we can only

make a guess at the number in 1786. The sacrament of the Lord's Supper had never been dispensed in Pictou, and probably some of the other places where ministers were stationed were not in much better condition. I question if there would be over 600 in all the congregations. But now in the Presbytery of Truro alone there were last year admitted to communion, on a profession of faith, 626; while the whole number of communicants in that Presbytery was 3615; in the Lower Provinces 27,601, and in the whole Church 127,611.

The number of Presbyterians in these Provinces in 1786 cannot be ascertained with even an approach to accuracy, but at the census of 1881 the number in the Maritime Provinces without Newfoundland, was 189,211, and in the Dominion 676,165.

Such is the progress of the Church outwardly. But intelligent Christians will say, and our fathers, could they come into our midst, would say: what about its internal condition? The strength of a church is not in its numbers, but in its conformity to the image of the risen Saviour, and thus in its capacity to do the work of the Lord. How is it with us in this respect? Is there proportionally to the numbers in the church more of vital godliness now than there was in the days of our fathers? Is the tone of piety higher than it was or is it lowering? These are questions very difficult to decide. To determine them accurately would require us to examine the subject in various aspects, and carefully to weigh a variety of considerations, but I can only touch on a few points, from which I think it will appear that, if there are some respects in which our fathers excelled, yet on the whole in every thing that concerns the real character and object of a church, ours has made notable advances.

"By their fruits ye shall know them," says our Saviour, and applying this test, let us consider the means, which she is employing to advance the cause of God. I have already referred to the 180 ministers preaching the gospel in the Lower Provinces, over 800 at work in the whole church. But consider in addition the congregational machinery. Take Sabbath Schools for example. Now I do not say that there were no Sabbath-schools in those days. I believe that such institutions, as they are now conducted, are more after the form of old Puritan times than