

where have been here, but have gained little or no footing. In fact, it is no easy matter to make a genuine Presbyterian anything else. There is a native simplicity, beauty and solemnity about his form of worship which he vainly seeks to find in any other Church. Our Calvinism is sometimes assailed or unfavorably represented by such parties; still it is a beautiful summary of Christian doctrine and practice, and can afford to be criticised without much risk.

But I am diverging too far from my immediate subject. I may say in one word that I for one am disposed to quarrel with no evangelical denomination of Christians, though I may not approve of all their dogmas. Let them go on and prosper, "Up with every man's church, but up with mine too," is the motto of every Kirk here as elsewhere, and let truth prevail and conquer at last, as it must and will. But soul destroying error must be denounced wherever it is found.

Here then, in these rising settlements, we have it still in our power to rebuild the waste places of our beloved Zion. Here, there is ample room for at least one industrious and faithful missionary of our church. Even two such might find employment enough here. The people are kind and hospitable, pious and intelligent, and would cordially welcome a suitable ordained labourer. They are both able and willing to contribute for services rendered. As I mentioned to you before, I have recently obtained and accepted another appointment. But I rejoice to think that there are now so many fresh men in the field, and that more are expected out soon. For the sake of our adherents, I sincerely trust that every one of our vacancies, now fast diminishing in number by the settlement of fixed pastors, will soon be supplied, and I do hope that among the rest, the claims of Musquodoboit will not be overlooked. By special application to the Colonial committee, I have little fear but the wants of this, or any other district, would now soon be attended to.

Allow me to conclude this somewhat lengthy result, by quoting from an interesting document now before me, representing the wishes of the Musquodoboit people, a good many years ago. In a great measure, the same appeal (though in a fair way of being at length responded to,) is still applicable to their circumstances. "We believe that if the good people of Scotland, who are doing so very much for religion, were only made fully acquainted with the spiritual destitution of their kindred here, their compassion would burst forth like Rachel weeping for her offspring, and refusing to be comforted, because her children were separated from the church of their fathers, and weeping when they thought upon Zion, their useless sages hanging upon the willows, while they were unable to maintain the Lord's song in a foreign land! Ours is a similar case. Can anything be done for us? Can the pious fathers of old Scotland ever forget the children whom they bear? Can they hear their cries without moving their compassion, and disposing them to send relief? We are assured that there is in the land of our fathers bread enough to spare, and we famishing and perishing in a far country. Can any of our Ministers in Scotland forget the compassion of the Apostle, the great heaviness and continual sorrow that he had in his heart for his brethren, his kindness according to the flesh, that he might save some of them." This forcible appeal speaks for itself and requires no comment.

Letter from the Rev. A. Mackay, of P. E. Island, dated 26th Nov., 1856.

"I would, in compliance with the instructions of Presbytery, beg to tender to the Committee the warmest expressions of cordial gratitude for the two missionaries sent out to the Island, as well as for those sent out to the Synod generally. The two sent out to the Island have proved very acceptable to our people, and, as an evidence of this, they received calls to respective charges in less than two months after their arrival. (We are glad to learn similar favourable accounts regarding the other missionaries sent out to the Synod.) The Rev. Mr. Duncan was called by the Charlotte Town congregation, and the Rev. Mr. Lochhead by that of George Town; and they were respectively ordained and inducted on the 23d and 24th of last month. I may say for myself, that never, perhaps, did I feel more grateful to the Great Head of the Church, than on the occasion of their being sent so opportunely to our assistance.

The Charlotte Town congregation was well organized under Mr. Duncan's two immediate predecessors, and became self sustaining under Mr. Snodgrass. After the latter left for another sphere of labour, and while the congregation had no settled pastor, the opportunity was at once embraced by a branch of the seceders, to pre-occupy the field, and weaken our cause. It is, however, very gratifying to be able to say, that almost to an individual our people continued steadfast, and that as a congregation, their ability to support the ordinances of religion is not in the least affected. This surely says much for the attachment of our people to our Church, especially when it is well known that for more than twelve years they were without a pastor. The congregation entered into obligations from the 1st of October, to relieve the Committee of their obligations to Mr. Duncan, and also into contract for the erection of a very commodious manse, which is to be completed next summer. This will place the present incumbent in more favourable circumstances than any of his predecessors, and it is expected, that in the course of a short time, as the congregation continues to enlarge, they will be able to augment the salary.

The George Town congregation cannot pledge themselves to refund more than the sum of £50 yearly to the Committee. It is hoped, however, that under the active and energetic ministrations of the Rev. Mr. Lochhead, they will be able to advance over that sum, if not this, at least next year. The Presbytery will refund to the Committee whatever we can raise from the congregation, as it is thought advisable. In the meantime, that the minister should rely on the Committee's guarantee. The Presbytery desire to be as little burdensome on the Committee as possible. Were the past history of this congregation given in detail, the marvel would not be, that they are so weak, and able to do so little for themselves, but rather that there is a shred of a congregation in existence. Had they had a fixed pastor from the period of their organization, it would have been one of our most flourishing and respectable congregations. During the last sixteen years or more, they very rarely had services from a minister of our Church, and several years passed, I believe, without their receiving one diet. Consequently, several have been induced to connect themselves with other bodies; many of whom, it is hoped, will find their way back. It was only during the twelve months previous to the arrival of our new missionaries that they received any fixed ser-

vices from our Church, a period during which Mr. Snodgrass and I endeavoured to keep up monthly services there. There is no other Presbyterian Church within ten miles of George Town.

The Belfast congregation is very large, and still growing. In fact the several districts here are sufficiently extensive, and the labour arduous enough for the services of two clergymen; and were all that are professedly connected with this charge as zealous and spirited as many of our members and adherents, another would soon be required. But considering that the congregation was so long destitute of the stated services of any clergyman, it is truly surprising to find in the prosperous state in which it now is. There is not, perhaps, another congregation within the bounds of the Synod that has been less dependent upon, and received so little aid from the resources of our Church at home, as the congregation of Belfast. During the past year and nearly four months, they have paid off the first year's stipulated stipends, besides contributing liberal sums for repairing our house of worship, and for missionary purposes. They have also erected a new commodious and well-finished manse within the last eight months. All this is now paid for with the exception of about £80. These things, it may well be supposed, have not been accomplished without much spirit and activity on the part of those who have taken the lead.

Such is a brief sketch of the history of the people, more immediately under the care of our Presbytery. The section of the island which we thus occupy as a Church is situated on the side of the island most contiguous to the Presbyterian portion of the mainland of Nova Scotia.

There is also a large body of Presbyterians some thousands (I am not prepared to say how many)—adhering most tenaciously to the standards of our Church in this island, under the pastoral charge of the Rev. Mr. M' Donald who was sent out to this colony about thirty years ago. He has not been in connexion with our Church courts since a short time after his arrival. The cause of this I cannot enter into nor explain. None appear more attached to the Westminster Standards than he, or more strongly to recommend to his people strict adherence to them. The main difference I can discover between those under his superintendence and those under the Presbytery, is that they seem to cleave to him and their pastor more than to the Kirk to which they belong. And certainly if any pastor has merited devoted attachment from his people, Mr. M' Donald undoubtedly has. Without disparagement to others, I think it may safely be said, that no other minister within the wide range of the colonies has more unflinchingly devoted himself to incessant labour among his people. I know no other who has more closely followed the apostolic example of visiting from house to house, without providing any fixed abode, no rest nor dwelling place for himself,—sharing in whatever fare might fall to his lot, without murmur or complaint. He has eleven churches in several parts of the island,—all, I believe, secured to our Church, and none but a minister of our Church is allowed to occupy them. He takes a round of these usually once in the quarter, frequently preaching in private houses in districts more remote from his places of worship. He is now in the seventy-ninth year of his age, yet he pursues his wonted duties with remarkable vigour and seemingly renewing ardour. His devotion to his work and his attachment to the standards of our Church, were there nothing