

have not sittings, and who do not contribute to the support of the Church. Only 26 Records taken.

The Elders next came forward. They are thirteen in number; have districts assigned to them, on the state of which they report to the minister. The majority of the people conduct family worship, and the attendance at diets of Catechizing has improved. There are seven Sabbath Schools; a monthly prayer meeting in the Church, and three weekly ones in districts; four preaching places; 230 communicants, though there are many heads of families who are not communicants. The Church-door collections are for incidental expenses and for the poor.

The examination having been ended, Mr. Thompson addressed the congregation with respect to the finances of the Church. Mr. Grant brought the claims of the *Record*, and the duty of attending prayer-meetings before them. The Moderator summed up, and addressed both Elders and Trustees. The Presbytery adjourned to meet at the Manse.

At the adjourned meeting, Mr. Duncan reported anent Dog River, and was appointed to give it supply on the second Sabbath of May, afternoon and evening. Mr. Duncan and Mr. Thompson were appointed a committee to arrange definitely about the Dog River Church.

Mr. Grant reported that circumstances compelled him to avail himself of the Presbytery's permission to transfer himself to the Halifax Presbytery sooner than he had anticipated; and that from May 4th, Georgetown and St. Peter's road would be without supply. The Presbytery appointed Mr. McLean to Georgetown and Cardigan on the 4th Sabbath of May; and Mr. Duncan to give as much of his time to St. Peter's Road as he possibly could.

The Presbytery regretting the fact that members of Court attended so irregularly, instruct the Clerk to write to those now absent, respectfully requesting an explanation.

Mr. Grant resigned the office of Clerk.—Mr. McLean, on motion of Mr. Thompson, was appointed in his stead.

The Presbytery adjourned, to meet at Georgetown for examination of the congregation on the third Wednesday of June, at 11 o'clock, Rev. Mr. McLean to conduct public worship. Closed with prayer.

G. M. GRANT, Pres. Clerk.

Notes of the Assemblies in Scotland of 1863.

FROM AN OCCASIONAL CORRESPONDENT.

Writing, as I do, immediately after the closing of the General Assemblies of the Church of Scotland and the Free Church, it

will not be thought strange if I dwell chiefly, in my present communication, on some of the proceedings which occupied the attention of those very reverend courts. I write, moreover, as an eye-witness of *the most* of those proceedings, and, consequently, am able to speak with a little more authority than many who only comment on what they have seen chronicled in newspapers or Missionary Records. The truth is, even the best report read at a distance, of any event, cannot possibly convey a correct impression of the influence which that event is calculated to exercise on those persons or that cause with whom or which it is more especially identified. And this remark holds good with regard to Church courts as much as to any other interest in the land. Until we stand, as it were, on the very theatre of action, and become, by close inspection, initiated into the different springs and motives which are moving the individual or collective life there congregated, it is obvious that the doings and legislation of, above all, Ecclesiastical assemblies, will frequently be, to a large extent, unintelligible. Thus, I cannot help thinking, arises that utter want of concern manifested by so many in the deliberations and decisions of our "Senator Divines." People who are able to go to Edinburgh don't go in such numbers as they should during the sittings of the Assemblies, and see and hear for themselves. This ought not to be, of all places in the world, in Scotland, the country *par excellence* of Church politicians. Methinks if those who bawl and brawl so much about Erastianism or Voluntarism, would but come more into contact with "men and manners" both in the Church, and in dissenting bodies, their views would undergo material alteration, and there would be less talk about "principles," and more about the great essentials. It is possible, however, to overdo this as well as all other things. The Free Church, for instance, draw large crowds into their Assembly for no other purpose than, "through their much speaking," to impress both their own adherents and any strangers who may be present, with the vastness of their pretensions and the justice of those endless and exceedingly wearisome principles about which society has been most grievously bored since 1843. I can hardly give your readers a better idea of the character of this gathering of "Protesting-Seceders" than that conveyed in a *sobriquet* which I have heard often applied to it, viz.: "The Sensation Assembly." Picture a building constructed to hold about 2000 people, with its acoustics so arranged as to admit of every one hearing any kind of voice, be it steened in Highland, Welsh, Cockney-English, Gallo-densian, Huguenot-French, or any other dialect prevailing anywhere under the sun. This place is packed all day long with an eager assemblage, composed, for the most part, of women,—many of whom are said to be "improving each shining hour" by knitting or