

Highland immigrants to this colony came with the Bible and the Shorter Catechism, and, in most instances, the Confession of Faith in their hand, and hence their sound knowledge of the truth and their attachment to the Church of their fathers.

In worldly circumstances they are not generally poor; neither are they wealthy. The land is pretty equally divided into farms, containing, some one hundred, some two hundred, and some three hundred acres, two-thirds of which is generally cleared. The produce of their farms is their only source of income, and this cannot be great, especially when it is considered that the winter consumption is necessarily large, all the cattle being housed for five or six months in the year, and that the supply of timber for exportation is almost exhausted; still there is no want—the land is their own, and they pay no rent; and, for the truly industrious, it is a land of great independence and comfort. I state these facts in order to show how far they can pay for Gospel ordinances. Many being farmers, and that on a limited scale, and few being artisans, the supply is greater than the demand, particularly in the fall, when the market is glutted and the price very low; and yet the supply is not so ample as to lead to distant exportation. Nevertheless the congregations in the County of Pictou provided with ministers, pay punctually; and as for the vacant congregations, the inducements and encouragements to contribute are, as might be expected from their disorganised state, less strongly felt, and their statistics are not so satisfactory; but I believe that, in the event of their being supplied regularly, they will not be behind those now in full operation. In the landward districts, with which only I am acquainted, the people are most exemplary in their conduct. They say they are very willing to pay suitably for my services, and I am bound to believe them.

Having been appointed to assist at the communion in Charlottetown, Prince Edwards, I embraced the opportunity of visiting an interesting settlement of Highlanders at De Sable, where there is a large congregation and a handsome church. This is one of the many congregations under the charge of the Rev. Mr. McDonald. I was most cordially welcomed. Though information of my coming had hardly preceded me, the people cheerfully ceased from busy work, and hurried to church. At the close of the service they paid my carriage hire, and evinced other marks of appreciation of my visit. Had time permitted I would have made the tour of the island, as I understood that there was a large population of Highlanders there, and only one Gaelic minister, in connexion with our Church.

Barney's River, Pictou, is now also vacant, and is in the meantime an addition to my charge. It is due to this congregation that I should state, that they have made ex-

traordinary efforts to build a place of worship, which, with the aid of the Colonial Committee, and contributions throughout the country, they have accomplished. They regret the translation of their minister to Canada; and indeed to every real lover of the Church, it is a source of pain to have our numbers diminished. Eight congregations without pastoral superintendence, except what one poor missionary could afford—and he not confined, as this shews, even to them—was surely distribution enough.

It is gratifying to observe, amidst every change that has occurred here, two esteemed fathers of the Church labouring with almost youthful vigour in the cause of their divine Master, unaltered and unalterable in their attachment to their Church and the land of their adoption, viz., the Rev. Dr. McGilvray and the Rev. Mr. Martin, who have the happiness to see that the Church of Scotland and Nova Scotia recognise their claims to respect and confidence.—I am, &c.,

JOHN SINCLAIR.

RELIGIOUS INTELLIGENCE

The Rev. Mr. Jardine of St. Matthew's Halifax, delivered an interesting and able lecture on "the temporal and spiritual advantages of the Sabbath," before the Young Men's Christian Association, Pictou. The audience was large and respectable, and our only regret was that a large number of those who required and might have profited by the important truths it contained were not present to hear it. The style was animated and vigorous, the reasoning lucid and convincing, and the delivery earnest and forcible, and doubtless afforded pleasure to the hundreds who like ourselves were privileged to hear it. But what of the many, the very many, who frequent neither Church nor lecture room, "who care for none of these things," and whose number is increasing to a frightful extent. Pictou now possesses five or six resident clergymen, and we believe there is at present, without any very marked increase in the population, a very great increase indeed in the amount of depravity and wickedness. There is a large and growing class who never go near a church, who know nothing and care nothing about religious knowledge, and who appear to be almost if not altogether without the pale of ministerial visitation. They are a kind of adult Arabs, and the swarm of young Arabs about the corners of our streets is lamentably great, who care for nobody and nobody cares for them. Lectures will never reach these unfortunates, and if reformation is ever to be attained, it must be by personal visitation, by going to them instead of calling to them at a distance which they cannot hear. It was a saying of Dr. Chalmers that he waited for the rich to