

and freedom from sectarianism, coupled with inflexible adherence to the standards and practice of the Church of Scotland, as characterize all her office-bearers.

Secondly. The congregations still vacant, notwithstanding their discouragements and deferred hopes, cherish the strongest attachment to the Church of their fathers. They know that necessity, from paucity of laborers at home, prevented, for many years, the realization of their hopes; and they bore their loss with Christian resignation. They opposed to the aggressions and inroads of others, whose only aim appeared to be proselytism, a calm unflinching resolve to wait for the more prosperous days of the Parent Church. They seem now to have suffered, even in the midst of the dawn of a brighter day, a disappointment from a quarter least to be apprehended. They expected several young men of their own, who left this Province to complete their education in Canada, to return and break to them the bread of life. It is said they refuse. I would not notice this circumstance unless I dreaded its evil consequences. Others will be influenced by a repugnance to this country if her own sons have set the example. They know its climate; they know its exigencies; they know all about it, and yet they will not come. Last—and this is my object in alluding to this subject—young men ignorant of the colony, and ambitious to do good in the missionary field, be deferred from coming here by anything derogatory to its climate or amenities in general, I declare that I have seen here the loveliest summer I ever witnessed in Scotland, and experienced as much kindness as it was possible to experience in such a short period. I am told the winters are cold, but at the same time pure and bracing; and in proof of the general salubrity of the climate, I have met with old men and women of upwards of eighty years of age, enjoying wonderful health and vigor.

Lastly. I was forcibly struck with the amount of scriptural knowledge possessed by not a few, as shown on the Friday preceding the dispensation of the Sacrament. On that day a religious question is started, and any one of the laity who feels himself equal to the solution of it, replies. The whole is under the presidency of one or more of the clergy; and so far as I have seen, is conducted with the utmost decorum. I confess that when I was made aware of the existence of the practice in this country, a strong feeling of indifference regarding it raised some doubts in my mind of the propriety of countenancing it, because I knew it was much abused in other quarters, and converted to a kind of gladiatorship unbecoming the spirit of our holy religion, as expressed in the divine precept, "Let each esteem others better than himself:" but when I witnessed the conduct of the exercise in question, I was satisfied that here was the most minute knowledge of the sacred word, a confidence and meekness for which I was not prepared. And so long as it is so conducted,

without occupying unreasonable time, I hesitate not to say that it is a powerful agent for stirring up attention to the truths of the Bible, and provoking one another to love and good works.

I have now extracted from my journal these few observations, which some may be apt to call a reference only to the fair side of the case. I admit that the bright side of anything is more attractive to me, and so cheering have I found that side from the standpoints of fact and hope that I could expatiate upon it: but I must conclude with an expression of gratitude to Him who disposes all things, in having disposed the people to receive me with cordiality, and to appreciate my humble, but earnest, endeavors to proclaim the gospel of peace in their native tongue.

I am, Rev. Dear Sir,

Yours very sincerely,

J. SINCLAIR.

The Rev. A. Pollok, New Glasgow.

INDUCTION AT BELFAST, P. F. I.

According to appointment, the Presbytery of the Church of Scotland met at Belfast on Wednesday, the 31st August, for the induction of the Rev. Mr. McLean. After some preliminary business, the Rev. J. Christie, of Wallace, N. S., preached a most appropriate and instructive discourse from Ephs. 2: 11, 12.

After the discourse, the usual questions were put to the Rev. Mr. McLean, and answered satisfactorily, when in the name of the Great Head of the Church, the Lord Jesus Christ, he was appointed minister of the congregation, and, as such, received the right hand of fellowship from the members of Presbytery, and his name was added to the roll.

The Rev. Mr. Duncan then ascended the pulpit, and addressed the pastor on the duties required of him, and the aids promised him in the right performance of duty, the text being in 1 Tim., iv: 5. He then exhorted the congregation on their duties to their minister and to themselves.

After benediction the congregation welcomed their newly-settled pastor right heartily. The attendance in the church on the occasion was very large, notwithstanding the pressing state of the harvest. After welcoming Mr. McLean, the congregation re-assembled, when the affairs of the Church were discussed, and found to be in a most satisfactory condition.

PRESBYTERY OF PICTOU.

At St. Andrew's Church, Pictou, Sept. 7th, 1859. Which day the Presbytery of Pictou met according to adjournment and was constituted. Sederunt, etc.

The minutes of former regular meeting, also of meetings by leave of the Synod, and of