

our Gaelic-speaking ministers say for six or eight sabbaths during summer, to enable such minister to labour among the vacant congregations in the island of C. Breton.

Closed with the Benediction.

ROBT. MCCUNN,
Pres. Clerk.

We extract the following from the Report of The Church of Scotland's Col. Com. and which will show many of our readers, what they wish to be assured of, viz., that the Church of Scotland still regards with undiminished attachment, and will continue to aid with her wonted liberality, those who continue to call themselves by her name in this and other of her colonies.

FUNDS.

The Committee's income from all sources during the year ending 31st December 1876, was £6581, 16s. 4d., upwards of £1800 being derived from legacies. The expenditure for the same period, though no new field was entered on, was £8182, 7s. 9d.—the excess of expenditure over income being £1600, 11s. 5d. In these circumstances, the Committee have reason to be thankful for balances at their bankers and in the hands of their Treasurer, amounting to £2458, 13s. 10d, which enable them to await with hope the return of the opportunity for a renewal of the liberal support which the congregations of the Church of Scotland have ever afforded to the Colonial Missions of the General Assembly.

For that liberal support the Committee renew their cordial thanks; and they appeal, in justification of their hopes for its continuance, to the wide field and the great work they have on hand, as indicated by the Report they now lay before the General Assembly, with the documents in illustration of it contained by the Appendix.

The claims of CANADA alone are ample proof that in the great Colonies of the Empire the work of the Church in caring for the spiritual welfare of emigrants from Scotland is by no means at an end. It may be that by recent ecclesiastical changes in Canada the relation of the Church of Scotland to *one part* of the field is modified. To this extent it is so modified, that in aiding the recently united Church in Canada (as in other colonies where similar churches exist), the General Assembly stands side by side with all the Presbyterian churches at home, to co-operate with them in supporting a work which, *for a time at least*, must be aided. And *that* is co-operation in which the General Assembly of the National Church will certainly desire to be creditably forward. Unless all co-operation everywhere in Christian work is to cease till everybody sees eye to eye about everything, there seems to the Colonial Committee no reason why it should cease in Canada. Strict neutrality as to the question which has divided our brethren there does not seem to the Committee to necessarily involve any impossibility in the way of co-operation in the work,—*as to which they are as one*—of promoting the religious interests of Canadian immigrants who are our Presbyterian fellow-country-men. Ever since 1871, when the General Assembly first declared itself as to threatened ecclesiastical divisions in Canada, *non-intervention in the differences* which divide the colony has always been associated in the Assembly's resolutions on the subject with a declared propose to *co-operate in the spiritual work* of our brethren there. The Assembly has persistently declined the right to dictate to colonial churches as to what in regard to incorporating unions ought to be their course; and now that their several courses are determined, the Assembly will not visit either side, or both sides, with what would practically be a penalty for having acted on the dictates of their