

were not only received with apparent thankfulness but excited an interest that led parties afterward to apply for some.

Sabbath dawned clear and beautiful, and with the wind favorable. We had service early in the forenoon, and as soon as I could afterward I started for Grosseisle, where I held service in the afternoon, leaving Bryon Island probably for ever, but with a feeling of interest in the place, which will long remain, and profound sympathy for the condition of its inhabitants. They are separated by from eight to ten miles of water from the nearest island, and in winter this is filled like Northumberland Strait with moving ice, which can only be crossed with difficulty. They have no Post office, the nearest being at Grand Entry, to reach which they require to go ten miles to Grosseisle, to cross that island, and then take a boat for five miles more. They have no school, and from the smallness of their number, cannot have one. Of books or newspapers I saw extremely few, and of public religious ordinances, they are almost entirely destitute. Rarely has a minister of religion visited them, and as I said, none for over two years. And they have not been trained to hold meetings among themselves. In these circumstances I felt thankful to be the means of sowing the good seed of the word among them, and trust that the Lord of the Harvest will cause it to be a fruit to his glory.

A short account of my labors on the other islands will form the subject of a concluding article.

"A WARNING TO KIRKMEN."

An article under the above heading, by Rev. P. Melville, appears in the June number of the "*Monthly Record* of the Church of Scotland in N. S., N. B., and the adjoining Provinces." From it we give the following extract:

"I regret to record the following facts. I tried to get Unionist Committees to rectify them by a most easy and simple act of fairness. But still they refuse; after a whole year's trial; so I must publish the facts to warn others. I have abundant proof for all I say, and much more if required.

After I had paid into the Aged Ministers' Fund as a regular member for seven years, I was notified in Jan. 1855, that, as Pastor of a Kirk congregation not in

the Union, I must pay more than thrice the usual premium every year, or be cut off. I remonstrated; but I was cut off in July 1855 by an order offering to repay me out of said Fund a part of what I had paid into it. I had never asked this, and I have not taken it. It was a cruel disappointment. For I had paid into that Fund and had received its acknowledgments without any demur for several years after my Induction into the Kirk of St. Columba. Trusting to this as a practical pledge of equal rights, I had meanwhile paid \$60 into the Widows' and Orphans' Fund. But now they cut me off from the one Fund, and might soon cut me off from the other also.

I then wrote to Rev. Geo. Patterson, (who, as Agent of both the Funds, had urged me to join both,) showing how I had been deceived as above in paying the said \$60; asking also that it be returned to me, that I might retire peacefully from both the Funds.

But this was flatly refused. He wrote me in May 1856 that the committee would not repay anything out of the Fund! He threatened me with a fine every month if I would not continue to pay! He promised that they would not cut me off; (But the promise was of no value, as they go out of office in twelve months.) He asserted that the two Funds had no connection whatever; (although he himself had been so long in the Committees of both, that they surely should not use "diverse weights;" one Committee trying to cut me off by repaying me a little 'out of the Fund'; the other Committee trying to keep me in by the fiction that they cannot repay anything 'out of the Fund'.)* * *

Would publicans or pagan lawyers do worse? Would you (reader) like to leave a widow to be so 'protected'? I myself have summarily 'protected' out of the Aged Ministers' Fund; and now they demand with threats that I pay them year by year to 'protect' somebody else after I am dead! Have they lost their reason, as well as their conscience?

It is a mere fiction that they cannot repay aught out of the Fund. Where is the rule to forbid it?

It is to be presumed that when Mr. Melville joined the Aged and Infirm Ministers' Fund and the Widows' and Orphans' Fund, he knew the regulations under which they were managed. If not, it was