

this subject. He thought there was rather, if anything, an improvement in the matter. The general formation of Young Men's Christian Associations throughout the country had, he thought, done great good. These associations seemed to have the effect of encouraging morality and religion in young men just at the time when they were apt to be led astray; and wherever the young men were well conducted, there was no fear of the young women. There was still in a great many parts of the country a very bad system of feeding farm servants. He thought there was too much of farmers in hiring servants looking too little to the moral character of individuals, and too much to their aptitude for labor. He thought also that farmers and farmer's wives did not sufficiently consider the obligation upon them of taking a fatherly and motherly charge of their servants.

The Assembly approved of the report, and re-appointed the committee.

After disposing of several other matters of minor importance, the Assembly adjourned till the evening.

#### EVENING SEDERUNT.

The Assembly resumed at half-past eight, when, after a number of items of business still remaining on the programme had been disposed of, the members were addressed by the Moderator and by the Lord High Commissioner, and the proceedings of the Assembly were brought to a close.

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#### Report of Missionary Services,

PERFORMED BY THE REV. N. BRODIE, FROM  
APRIL 1865 TO APRIL 1866.

FROM the time of my last report, my services were of the same continuous nature, varied only by distances and congregational changes. After the return of the deputation so kindly sent by the Presbytery last year, I continued laboring in the different stations of this wide mission-field. I was glad that the deputation were able to visit our warm friends at Loch Lomond. In accordance with the arrangements of Synod, the Presbytery of Halifax sent the Rev. Mr. McMillan to labor for three months around Cow Bay, and other mining districts. I travelled a very considerable distance so as to meet Mr. McMillan on that occasion. After he left, an application was made for his services on that side of the island. I was disappointed in learning, that, in present circumstances, this could not be granted. The Rev. Mr. Grant, who himself took part in our communion services at Middle River, must have seen the extent of the districts over which our friends are scattered on this island. I had hoped that the Colonial Committee could have ere

this helped to supply the spiritual destitution of our expatriated Highland people in this part of the world.

The Presbytery is aware that my services are limited to one side of the island, extending from the Strait of Canso to Boularderie. This includes a tract of country of over a hundred miles in length, divided by glens, barrens, and arms of the sea, making it to a missionary very laborious. Necessarily, the services, in any one locality, must be few, and were it not for week-day services would be very few indeed. At Middle River and Lake Anslie, there are more of our adherents residing, and they have, on that account, had more of my time, and have organized themselves more perfectly than in the other districts, though they do not receive more services in proportion to numbers than the other districts. There are Churches in several of these separate districts built and owned by our people, but they have been and still are open to every other Christian denomination.

At Middle River and Lake Anslie, our Trustees attend to all Church arrangements; but at the former place we still are troubled with sad manifestations of that strange spirit which division has engendered and human passion has intensified. I have sorrowfully to chronicle, that, even when apparent peace has been kept among fellow worshippers, we are still assailed with railing accusations, hurled at us even on the Lord's day, mixed with the teachings of His Word, and baptised with the name of zeal. The Presbytery is aware that at Lake Anslie, where the adherents of the other Presbyterian body worship in the same Church, we have been and still are perplexed with the spirit referred to, and, though permitted to worship there, it is only after the religious services of the day are ended. At the same time, let it be observed, that our rights in that Church have never been disputed. This treatment has often called forth the just indignation of our people. However, it is somewhat consoling to be so treated by others, rather than that they should have similar cause to complain of us. Our attached adherents often assure me, that they would much rather be so treated than treat others in this manner.

At Middle River, the troubles that began in Jan. 1864, are not yet ended. That these may be understood, I shall narrate the circumstances from the beginning. In November, 1860, I was sent to the Island of Cape Breton, and ordered to preach in a number of stations. I went over every separate station till I reached Middle River, where I preached, and then passed on northwards. On my return I preached again at Middle River, and, as I had many duties to attend to, I was detained there for some little time and divided the services of the Church with the clergyman of the other body; that is to say, that at his own request, he took one part of