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Monthly ^{FOR THE} ARCHIVES of ^{the} Province

THE RECORD

OF THE

CHURCH OF SCOTLAND

In Nova Scotia and the adjoining Provinces.

VOL. VII.

MARCH 16, 1861.

No. 6.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CUNNING."—Ps. 137, v. 5.

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THE YOUNG MEN'S SCHEME.

We have always regarded this scheme with the deepest interest, and shall continue to wish it every manner of success. Indeed, we speak our conviction when we plainly declare that just in proportion to the zeal and vigor with which it is carried out, must be the prosperity and successfulness of our Church in this Province. This conviction is the result of mature thought. The connection between the prosperity of our Church and the energy with which this scheme is carried out is to us very apparent. Let us glance for a moment at the past history of our church in this Province. Long and earnestly have the friends of the Church of our Fathers been asking the question—how are the walls of our Zion to be repaired; and how are our vacant churches to be filled with ministers? Long and wistfully did they look across the Atlantic to catch a glimpse of the object of their hopes and their prayers—ministers coming from the Parent Church to break among them the bread of life. Yet

long were they forced to look in vain. Weary, anxious years must pass on and still the sanctuary remain silent. Their urgent appeals were met with kind answers, expressing sympathy but lamenting the impossibility of sending aid. Their most sanguine hopes were often crushed in the very bud—still they continued to look—hoping even against hope—never doubting the love and care of the old Church of Scotland for her expatriated children. And it now becomes an interesting question whether or not this confidence had been misplaced—whether she was or was not worthy of this simple reliance? It is true, expected ministers did not arrive on our shores—churches petitioning for clergymen did not receive the object of their petition. Yet let us consider what was the cause of these disappointments. Was it owing to the lukewarmness of our friends at Home—was it because the Colonial Committee did not exert itself to secure the services of Gaelic speaking ministers? Assuredly not—never did any church feel more deeply for our want

and never did any Committee exert itself more fully to secure to us the object of our petitions. And certainly we do not envy that man whose enthusiasm does not glow more brightly, and whose attachment to the Church of his Fathers does not become more firmly rooted as he thinks of her wonderful care of us in this Colony. Yes she did all that could be done by any Church, but there has been that which she could not do, and let us consider the fact she—*could not send us a supply of Gaelic speaking ministers.* This inability may be traced to two causes, First, it is a well known fact that the number of Highland Students attending the Scottish Universities is considerably less than usual and diminishing year by year. Those who are acquainted with the social state and history of the Highlands of Scotland for the last twenty or thirty years, will be prepared to understand the cause of this diminution. The Highlanders are no longer as of old, the sole occupants of "the land of the mountain and the flood." They have gone—some from necessity, some from choice to seek new homes and greater prosperity across the seas—to the most distant Colonies. Thousands have emigrated to Australia, New Zealand, Canada, and the other Provinces. The "holdings" of many such have been joined together so as to form large "sheep walks." Thus in large tracts of country once inhabited by brave men living in comparative comfort—some of them able to send "the most promising" of their sons to college, no other signs of life remain than the yelping of the shepherds' dogs and the bleating of his sheep. Indeed so sadly has this circumstance told upon the number of Highland students at our Universities that thoughtful and intelligent men have frequently expressed to us their belief, that if the present social system in the Highlands of Scotland would not speedily be changed, they must have the pulpits supplied by young Highlanders from the Colonies.

But a second cause of our past destitution may be mentioned—a cause indeed which we ought carefully to consider. A certain number of students are licensed yearly. At the same time vacancies are annually recurring in the Parent Church; the supply does not much exceed the demand. Now, supposing a young man, a native of that country around

which all his associations cluster, the land of his childhood, the home of his youth, the country to which he is bound by birth, education, tradition, relationship of friends, supposing we say that such an one should get a call to labor in this the land of his nativity, is it at all reasonable to expect that he would cast it aside for the sake of a strange country—a land which he has never seen—where he shall be separated from his friends and from many of the comforts and advantages of home? Is it to be expected that he shall cast aside the whole of the advantages possessed by ministers in the Church at Home, to cast his lot along with brethren in the Colonial Church—to share their greater trials, their colder climate, and in some respects their smaller rewards? But we would not be mistaken. We do not draw a comparison between a great field of usefulness in the cause of our Divine Master and one where the opportunities of laboring in that cause are restricted and meagre. We have already endeavored to show that owing to the diminished number of Gaelic speaking Licentiate the greater number can find employment at home, and the only question is, can we under these circumstances expect to see them resign the Home field for the Colonial? We answer without the slightest hesitation, as a general rule, certainly not. True, indeed, it is that we have natives of the old country laboring among us—gentlemen whose learning, talent and piety would secure them a field of usefulness and a place of honor in any church. Yet such men are exceptions to the general rule—they have cast aside many advantages at home to relieve us in our great destitution, and we trust they shall never regret the sacrifice. And sure we are that we here express the universal feelings of all our Highland congregations throughout this country, when we say that we owe to them a debt of gratitude which we can scarcely ever discharge. Yet as a general thing, we cannot expect a continuance of this, we must act for ourselves by supporting "the Young Men's Scheme."

(To be Continued.)

PRESENT POSITION OF THE FREE CHURCH ON THE CARDROSS CASE.

A large public meeting, intended as the first of a series to be held in all the chief

towns of Scotland, took place a few weeks ago in Edinburgh, for the purpose of hearing ministers of various Dissenting Churches upon "the hearings of the late decision of the Court of Session on the Cardross Case." The propriety of such meetings is very questionable. Any intention of consussing the Courts is disclaimed, and well it may, for such an aim would be simply ridiculous. *Why then hold them! Are they the right tribunals before which to review legal decisions of the judges of the land.* Is a promiscuous and it may be prejudiced audience, "comprising a goodly proportion of ladies," and addressed by speakers all on one side, a promising jury-box when a calm examination and a dispassionate verdict are required? But there is need, it is said, of informing public opinion on the subject. Doubtless: and public opinion having become somewhat enlightened since 1843, does not run and cannot be made to run with the Free Church now as it did then. Still, we think that such meetings are unnecessary for such a purpose; and as their necessary tendency is to lower the dignity and authority of our law Courts, we think that truly patriotic and Christian men should hesitate before working such aids.

But our chief reason for noticing this public meeting is to point out that the Free Church has abandoned its old lines of defence and fallen back on new positions. They are now willing to concede to the Civil Courts the right of *reviewing all their ecclesiastical procedure, in order that they may judge whether any civil wrong has been done to Mr. McMillan, either by the mode of procedure or by the sentences adopted, and that they may award pecuniary damages for any wrong done him.* This however is all that has been ever demanded. What then prevents the speedy settlement of the question? Simply this;—that they are making this concession to the public, but not to the Court of Session. In the Court, they are still fighting for the old pleas that the whole case must be dismissed because the sentences were spiritual acts." And how will their present admission that "the Civil Court may take the whole ecclesiastical proceedings under consideration, and not only get them for consideration, but for judgment" (for such is Principal Cunningham's language) please those of their friends

in this Province who have been contending for them on their old grounds; and how will it agree with that clause in the late "basis of union" which forbids all such "review" to the Civil Courts? We leave these questions to be answered by each one for himself; but to prove that we are not exaggerating nor setting down aught in malice, we append the following article from the *North British Daily Mail*, the leading Liberal paper in the West of Scotland;—for the first time its tone on the question is bitterly severe, for it believes that the Free Church leaders do really now see the absurdity of their old views of "Spiritual Independence," but that they have not the honesty to confess their error. It is indeed most interesting to study how slowly but how necessarily the Free Church is being taught in the school of experience "the length of its tether" and at the same time, "the power of the law:"

A contemporary, whose imaginative is considerably in excess of his argumentative power, has been levelling the thunder; of his indignation against the leading journals in Scotland and England, on account of their consentaneous condemnation of the sentiments expressed at the recent meeting on the Cardross case. For the structure of his mind he is not responsible, and we have neither the right nor the fancy to complain of the poverty of his reasoning faculty. We do, however, complain of his disingenuous suppression of the arguments of his contemporaries upon those very points he rates them for disregarding, and of facts it is essential his readers should know, in order that they may be able to form for themselves an opinion on the bearing of the case. Our readers are aware that we have examined the subject from every point of view in which it has been presented by the defenders, and that we, very recently, in criticising the vagaries of Dr. Candlish, made it apparent, by extract from their printed pleading in Court, that they were maintaining one thing there through the medium of counsel, and quite another thing themselves in their addresses to the country. What are the pleas they have, at this moment, under appeal to the Inner House to sustain? On the one hand, that their "sentences being spiritual acts, it is not competent for the Civil Court to reduce them, and the action should therefore be dismissed;" on the other hand, that as these "sentences were pronounced in the exercise of the authority belonging to the Courts of the Free Church, no decree for damages can be pronounced." Language could not be more plain. They deny, at this moment, unconditionally, the right of the Court, in any circumstances, to interfere with their proceed-

ings, and, on that ground, separately and specially, demand that the action shall be dismissed. They never once hint that the Court should disregard the demand for reduction of these sentences, and allow the case to proceed on the element of damage alone. On the contrary, they explicitly assert, as matter of law, that "no decree for damages can be pronounced" against them by the Civil Court. The exclusion is exhaustive. The Court, say they, cannot reduce, neither can it give damages; the whole case "should therefore be dismissed." In complete accordance with this pleading, Drs. Cunningham, Cairns, and Alexander are lauded by our contemporary as the greatest logicians of the age for maintaining that to their consciences must be given, in the language of Dr. Cunningham, "the authority of God." Men who are notoriously wide as the poles asunder upon many questions of Church government and doctrine, request the tribunals of justice to allow them complete exemption in such matters, even when they affect the most important civil interests of members of the community, from every species of control. Such is now the position, both in and out of Court.

Our unhappy contemporary has got completely bemuddled by the last bugbear "Reduction." The point, he assures us, is "whether the Civil Court should proceed by an action of reduction or damages," whether it should merely redress the civil wrong, or, "constituting itself a Court of ecclesiastical review, annul the sentence of the Church judicatory, and restore him (Mr. M'Millan to his ecclesiastical office, on due cause, according to its notions, being shown." It is somewhat strange that our contemporary should put such a question after the repeated assurances he has received that Mr. M'Millan has never asked the Court to replace him in his pulpit. His counsel, Mr. Macfarlane, assured the Court that no such thing was demanded. To quote the language of his written pleading (Minute of Debate) "the summons contains no conclusion for reinstating him in the spiritual office from which he was deposed." Nevertheless, disregarding these verbal and printed statements, of which our contemporary should, and of which the Assembly must be aware, they gravely proceed to assure the public that he is asking the Court "to restore him to his ecclesiastical office."

But our contemporary proceeds to ask us to consider "whether the action of damages does not answer our purpose, and cover the whole ground we consider, it desirable the Civil Courts should occupy." We answer, decidedly not. And we are abundantly borne out in this view, not merely on grounds stated in our former articles on this point, but also by the course adopted by the defenders when the case was first brought into Court. On reference to their original defen-

ces we find them urging, as their first plea that Mr. M'Millan had "no title to sue." What did they mean by this plea? They could not mean that he had no right to pursue any action whatever, and must therefore, have meant that he had not the character of a Free Church minister—having been deposed—and had no right to pursue them. And hence an imperative necessity for the interposition of a conclusion that the Court should declare that deposition as being illegal and unwarrantable, and in excess of the power of the Assembly as Church officers, utterly null and void. Without this he could not have got the question of damages. But in so doing, the Court are not interfering with the legitimate management of the Assembly. The Assembly may begin again and depose Mr. M'Millan legally, if they can find sufficient ground for so doing, after their past illegal procedure has been declared null. Meanwhile, if it is found they have acted illegally, oppressively, or maliciously (and an offer is made to prove all the three), surely it cannot be pretended that the element which opened the door to the redress of this conduct would have been better absent than present. We must be excused for doubting the good faith of all who maintain so absurd a proposition. The acts of the Assembly, past and present, belie its honesty. The plea is purely technical. Neither can any one be so simple as for a moment to suppose that in a mere action of damages the defenders would not have raised precisely the same questions. Dr. Cunningham's statements are contradictory. But when he appears to hint that such an action would not have been met with like opposition, we refuse to give him credit for a faithful exposition of the views of the party with which he acts. It is patent to the country that their objections were unqualified by any admission whatever of the competency of civil interference, on the expressed grounds of the spirituality alike of their sentences and persons. That was, and still is, and, we believe, ever will be the plea of these men, whatever may be the kind of action by which they are brought into a Court of Justice. Their original plea of "no title," is a sufficient answer to their last juggling and disingenuous pretence. It meant, and only could mean, when stated as preliminary, that, even though the relevancy of the atrocities alleged were admitted, the pursuer had no power to bring them into Court, and means of connecting himself with the damage narrated.

We have now answered, explicitly or by implication, all the objections of our contemporary. Let him never again deceive his readers by alleging either that the demand for reduction was uncalled for, or that Mr. Macmillan has asked the Court to replace him in his pulpit at Cardross. Let him never again say that the civil authorities, in acting as they have done, claim to "prescribe

creeds, establish churches, or dictate forms of worship." The civil authorities most carefully protect the right of all men in this country to do these things for themselves, and only require that, having done them and bound themselves by a civil contract to adhere to them, they shall not, in breach of their sacred obligations, do violence to the civil rights which have thereby been created. As regards the subordinate topics on which he incidentally touches, we shall doubtless have an early opportunity of giving him all the enlightenment he needs.

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(For the "Record"
TEMPTATION.

Genesis III. Matthew IV.

Light! the great Father's new-born gift to earth
Touched the soft greenery of Eden's land,
Where blossom s, perfumed from their dewy birth,
Blushed into beauty by Divine command.
A glorious firmament of living blue
Drooped its deep radiance joyous seas within,
White nature sang in hallelujahs new,
A world dimmed by tears, uncursed by sin;
Here our first parents in God's image stood,
Like all Creation's finished glory, "good."

Man in his pride, and woman in her love,
Heirs of all time, the youngest born of heaven,
No marvel that the wily tempter strove [driven
To steal the prize from Him whose voice had
That fierce rebellious spirit from his throne,
He came, and whispered in our mother's ear,
The subt'le demon spake with seraph's tone,
Love was forgotten in extinguished fear:
Let man's dark history the sequel tell—
The tempter triumphed and the tempted fell.

The scene is changed: a dreary wilderness
Looms thro' the darkness, desolate, and wild,
Where howling beasts in savage hunger press
Under huge rocks in rugged masses piled.
Who wanders here? A pale and weary man,
Worn with his vigil, faint and hungering here,
That pallid brow no softening breezes fan,
No earthly help, no heavenly succour near:
Dark time of human weakness—Satan's hour—
To tempt and triumph, lo! he seeks the scene,
And now our daysman feels the subtle power
That tries earth's children in their conflict keen,
Appealing first with demon eloquence
To mortal want, and nature's hungering sense.

Then in his pride, Prince of the power of air,
On yon high pinnacle he bids him stand;
With subtle touch daguerre's typing there
On the still atmosphere around the land, [thine,
The vast world's kingdoms—"These shall all be
"Only do thou fall down and worship me."
Oh! son of man put on thy strength divine,
And bid the daring, rash blasphemer flee.
Shall not his pride by heaven's fierce bolts be
smitten!
Hark the meek Saviour answers, "It is written."

No stern reply, no prayer for angels' aid
To crush the tempter. Fainting and alone
He met the fiery trial undismayed,
And by God's written word his victory won.
Each human passion—want—ambition—pride—
Far mightier wiles than erst to Eden came.
Our Saviour's human nature sorely tried,
As thus he bore for us temptation's flame:
But he was conqueror, and the tempter fled;
The promis'd seed had bruise'd the serpent's head.

Children of wrath, our curse by Adam's fall,
Children of promise, through Messiah made;
If we may Christ our mediator call,
Why should life's wilderness make us afraid?
We know the tempter ever haunts us here,
Snaring our footsteps as we stumble on,
But ours the victory, and his the fear:
Strong in the triumph which our Lord hath won,
We through his strength shall more than conquerors be,
God's written word our pledge of victory.
Halifax, March, 1860. M. J. K.

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CAMPSIE—WELCOME HOME SOIREE.

A grand demonstration was made on Thursday last, by the parishioners of Campsie, to welcome their minister, the Rev. T. Munro, A. M., on his return from British Guiana, to which he had been sent by the General Assembly of the Church of Scotland as one of their two Commissioners, to settle certain important matters connected with the branch of the Church of Scotland established in that colony. The Lennox Rifle Volunteers, in full uniform, with their fine military band, met the Rev. Mr. Munro, Mrs. Munro, and some other members of his family, at Whitefield, in the evening; and forming a guard of honor round his carriage, conducted him to the Parish Church, where a brilliant and most interesting soiree was held. The church was crowded in every part; 1,500 tickets were sold, and a vast number of applications for tickets had to be refused. The church was beautifully lighted with candles, placed in silver candelabra, kindly furnished by the neighboring gentry. The Right Honorable Viscountess Strangford, Miss Lennox, and Miss Pitcairn, — Ellis, Esq.; Mrs. and Miss King, of Levern Holm; Mr. and Mrs. Campbell, of Kincaid House; Misses Campbell; Robert Campbell, Esq., of Viewfield; Robert Thomson, Esq.; Gordon Wilson, Esq.; Dr. Wilson; and most of the other principal persons in the parish, occupied the front seats of the area. On the platform we observed the Rev. Dr. M Taggart, Rev. Dr. Runciman, Rev. Wm. Wood, Rev. Thomas Buchanan, Rev. William Mair, Rev. Alex. Bayne, and the elders of the congregation.

The Rev. T. Munro, amid prolonged cheering and warm demonstrations of welcome, rose and said—Mr. Chairman and dear Christian friends, I am heartily glad and very thankful to the Almighty that I am once again in Campsie, in the midst of you. I am almost overwhelmed by this vast assembly, gathered together to greet me on my return home. I am deeply touched by the warmth of your welcome. If it be true, as I fear it is on such occasions as this, that the tongue is least fluent when the heart is most moved, then I have but little hope of being able to express myself this evening as perspicuously as I could wish; and therefore I must crave your indulgence. It is, indeed, a high gratification to me to be permitted once again to

behold the pleasant valley where so large a portion of my life has been spent; and although, during my absence, I have visited many a lovely spot, and seen much of those sunny lands

"Where the flower of the orange blows,
And the fire-flies glance through the myrtle boughs;

Where, 'midst the green islands of glittering seas,
Fragrant forests perfume the breeze,"

yet I do not know that I have seen any valley more lovely than the valley of Campsie, or any place of which I could say more truly, with Horace, "He is content to live, and here content to die." (Loud cheers.) I am delighted and very thankful to be permitted once again to see the friendly countenances of so many with whom I have so often and under such varied circumstances taken sweet counsel together. I had always a sort of confidence that I should be permitted to return safely from my long journey. I knew that I was engaged on my Master's errand. I knew that, in accepting of the commission of the General Assembly, I was actuated mainly by a desire to promote my Master's cause, and to maintain the purity and efficiency of the Church of my fathers. Above all, I know that, by my dear friends and parishioners, many prayers and supplications would be presented in my behalf, and that the prayer of the righteous man availeth much. Often, in the dark tempestuous night, when the wild winds were howling over the broad Atlantic, and the great billows were raging, and our disabled bark reeling to and fro like a drunken man, I was cheered by the thought that there was many a prayer offered up for me in Campsie. I greatly prize human friendship, sir, in every shape and in every form, not only because God has given me by nature a sensitive and sympathizing heart, but also because, unless I have the kindly feeling of my fellow-men, I can have but little power to influence them for good. As a minister of the Gospel, next to the approbation of my God, and of my own conscience, I prize the approbation and kindly feeling of my people, because without these I could have but little hope of winning them to Christ, or feeding them on the green pastures of his love. When I was first called to the office of the ministry, I was led by peculiar circumstances to be deeply impressed with the truth that "love is the fulfilling of the law," and to resolve, by every means in my power, consistent with purity and honesty, to avoid all contention and quarrels in my parish; for there is nothing more calculated to make the infidel sneer and the Romanist rejoice, than strife among those who have one faith, one Lord, and one baptism. This is one of the few resolutions to which, by the goodness of God, I have been enabled steadfastly to adhere. There has been much peace and harmony amongst us as a community for many a long year. There is not a single individual within the bounds

of this parish, in so far as I know, with whom I cannot heartily reciprocate the friendly nod or the kindly salutation; and I fondly hope that this will be my happy lot to the very close of my ministerial career. In the course of my travels, sir, I met with men of many different lands—English, French, Spaniards, Chilians, Mexicans, Cubans, and West Indians of almost every island—and with men of many different Churches—the Church of Rome, the Church of England, the Dutch Reformed Church, the French Reformed Church, the Danish Church, the Wesleyan, and the Moravian Churches. I made it a rule to endeavor to enter into conversation with every one I met, and to pick up what I could about everything, especially about the constitution and working of the various Reformed Churches; and the conclusion to which I have come is this, that I am deeply thankful to God that I am a citizen of Britain, and that I am a member of one of the pure evangelical Churches of Scotland. (Cheers.) In my travels, sir, I found that Campsie is not unknown in foreign parts, and the manner in which I obtained this information is somewhat remarkable. I officiated one Sabbath in the Dutch Reformed Church, in the Danish Island of St. Thomas, and after sermon, one of the congregation came up to Mr. Allan, the respected pastor of that church, and inquired whether I was the minister who thrashed the miller? I think, sir, I must have been looking stronger and more brawny than now, otherwise such a question would not have been asked. Perhaps some of my younger friends here present, even though they are in Campsie, do not fully understand the allusion. It is said that one of my predecessors—the Rev. James Lapsley—quarrelled with the miller of Campsie, who told him that he was a coward and would not fight, thinking himself safe because he was a minister. Mr. Lapsley was much offended at this observation, and in a moment of irritation, doffed his black coat, threw it on the sward, and said, "lie down: there minister; and squaring his fists, he cried "here is James Lapsley, now miller come on." (Prolonged laughter and cheering.) It is said that the minister gave a sound thrashing to the miller. (Cheers.) In the course of my travels I saw many wonderful things. I saw, for instance, in Barbadoes, flying fishes, and, at St. Thomas, oysters growing upon trees. Some of you may begin to suspect I am romancing. It is said that a Scotchman who had been long in the West Indies, returned home and related to his mother some of the many marvellous things which he had seen in foreign parts. He told her that at Barbadoes there are mountains of sugar and fountains of rum, and fishes that fly. "Ah, my son," cried she, "I can well believe that there are mountains of sugar and fountains of rum, but beware of exaggeration, for it is against nature, and I cannot believe that fishes should fly." I

shall never cease gratefully to remember the magnificent welcome home which you have given me; and during the remainder of my ministry, I shall not cease to seek for grace, that I may be more and more diligent, and more and successful in the great work which the Lord has given me to do. (Prolonged cheering.)—*Glasgow Courier*.

GENERAL INTELLIGENCE.

ZEAL FOR THE BIBLE.—On the day when it was announced that the custom duties on articles passing between Tuscany and the Marches would be removed, the Bible colporteur at Florence tramped his way to Perugia for the sake of introducing the Bible, which had heretofore been altogether prohibited. Though he reached the Custom-house before the accustomed hour, he found all kinds of produce in carts and wagons before him, waiting for the opening of the gates. When he had taken his place in the line, he saw to his surprise, at three carts' length ahead of him, another colporteur who had anticipated him, and he pointed to another, who was not only nearer the gate, but who was the first in the train of those waiting; so that the Bible was the first thing to enter the Pope's dominions as soon as it was true that there the "word of God was not bound."

PLAIN AND BOLD TALK.—In an address that Garibaldi made to the people of Naples, he stated to them some facts which they were unaccustomed to hear, in forcible language, that must have made a deep impression. Referring to the foreign enemies of Italy, he said, "But before fighting against this enemy outside, you have internal enemies to beat down, and I will tell you that the chief of them is the Pope. If I have acquired any merit with you, I have acquired that of telling you the truth frankly, and without a veil. In using this privilege, I tell you that your chief enemy is the Pope. I am a Christian as you are; yes, I am of that religion which has broken the bonds of slavery and has proclaimed the freedom of men. The Pope, who oppresses his subjects, and is an enemy of Italian independence, is no Christian; he denies the very principles of Christianity; he is the Antichrist. This truth you must spread among all those who are near you, for it is only when all Italians shall be thoroughly convinced of this truth that Italy will be really free and united."

DISASTERS IN SYRIA.—Here is a list of these disasters:

1. Schools destroyed, twenty-eight.
2. Scholars in these schools, eighteen hundred and thirty.
3. Churches torn down, five hundred and sixty.
4. Convents burned, forty-two.

5. Villages destroyed, with the loss of animals, three hundred and sixty.

6. Religious establishments belonging to Europeans, nine.

7. Harvests lost. All the cereals, silk, mulberry trees, &c., which Mount Lebanon produces, from the district of Meten to the plains of Nazareth, an extent of country one hundred and twenty kilometres in length, and about fifty in breadth.

All the harvest of the gardens of the plain of Coelo Syria, that is to say, an extent of country one hundred kilometres by sixteen.

Also all the products of anti-Lebanon, from the town of Hamah to Hauran, which embraces two hundred and twenty kilometres in length, by more than eighty in breadth.

All the harvest of Hauran, the richest part of all Syria, one hundred and twenty kilometres by eighty, which makes a total of one hundred and sixteen thousand three hundred and sixty square kilometres, where all kinds of produce and buildings have been utterly destroyed.

[The French kilometre is about three-fifths of a mile.]—*Miss. Adv.*

CHURCH AT HOME.

MY FIRST MISSIONARY TOUR THROUGH THE VACANT CONGREGATIONS IN THE PRESBYTERY OF PICTOU.

This field of labor has been visited by many and is pretty well known by all in our church. Our present vacancies are chiefly in the back settlements, where the people do not consider themselves so wealthy as the older emigrants of the front lands; yet their land is increasing in value every year, and they themselves are better off than they acknowledge or seem to think. When they give all their time to their farms instead of half of it to lumbering, they may expect a rich harvest. They all require Gaelic preachers, and for sixteen years they have been sending forth weary cries for such. But working would have been much better than wishing. What have they done to help themselves? Almost nothing. What was the use of making appeals to the Church in Scotland when its own necessity was so great that it drained from us every Gaelic minister save Dr. McGillivray? For ten years they did nothing, and during all that time no young man who wished to study for the Church could get the slightest encouragement from ministers or people; they would call upon Hercules, but they would not put their own shoulders to the wheel. And it is not much better yet. I think that I saw in a late number of the *Record* that the collection to the Young Men's Scheme from a large Gaelic congregation amounted to 19s. Were they not ashamed to hand it to the Treasurer?

How can we believe in the reality of their prayer for ministers, when this is the nature of the proof they give. I say at once that £19 would have been more like what the sum ought to have been. The Free Church in this Province though not so wealthy as we, could raise £10,000 for a College to educate ministers for themselves. Our people, who have been praised so much, will not give the Presbytery funds to carry on energetically the one little Scheme on which we depend for all our future supply of ministers.

Almost all our vacant congregations have now good churches. At Lochaber, where we have only between 20 and 30 families—but where ten years ago we had only 5, there is need of a new church; and perhaps at the other extremity of the Presbytery—at Earltown also. Our people at St. Mary's have put up a neat new church; but if they do not get a stove for it *instantly*, I trust no minister will ever be sent to it in the winter. At River John, where our people are scattered, and not more numerous than at Lochaber, they have put up the frame of a new church, and they intend to work brick; at it when the spring opens. Will not some of our wealthier congregations give them a helping hand? They have received a little from Halifax and Pictou congregations, but from none of the others. There are a few families at the Garden of Eden in connection with our church, and they united with the other inhabitants of the district in putting up a church, on the understanding that it was not to belong to any denomination in particular, but it is now in the name of the Free Church; so that our people there must go to St. Mary's when they wish to hear a minister of their own. The distance they have thus to travel does not in any case exceed 12 miles. But taking a view of the whole Presbytery, and contrasting its present with its past state even in this one respect of church building, we cannot help feeling profound gratitude for the improvement that has been effected.

But when we build churches, I wish that we would also build comfortable Session houses at the same time. At present many of our churches have no such rooms connected with them at all; and the minister must take off his overcoat, gloves, &c., at the foot of the pulpit, and arrange his outer man under the gaze of the whole congregation. Others of our churches have wretched comfortless little places, more like condemned cells than anything else; so that between the services, the clergyman prefers remaining in the pulpit to seeking their cheerless shelter; and the elders seem to dread them so much that they prefer meeting in a little knot outside, and there communicating anything they have to say to the minister. How much better to have a warm pleasant room where the minister could meet his session and talk over any matter that concerned them or the congregation; where he could take off his wrap-

pings and compose his mind by silent meditation for a brief space; where he could robe and unrobe,—but here I have stumbled upon another want, viz., that few or none of our ministers or congregations are provided with "canonicals." Now, the Church of Scotland is surely bare and bald enough of all forms to satisfy the most scrupulous claimants for spiritual service. The Geneva ministerial costume has ever been considered simple and unpretending enough. But to have no uniform at all! that is a thorough-going radicalism indeed. In the name of all that is fitting and decent, do let us enable our ministers always to appear in their pulpits clad in gowns and bands. Such is the ministerial official garb; what right have we to dispense with it? Only one or two of our churches have anything like comfortable session houses, I have said, and the want of such is especially felt by missionaries. Here is the case of a man who has travelled a considerable distance; he goes into the pulpit chilled in his bones, and with cold feet; and then conducts services that are generally prolonged for four hours, and preaches energetically too,—for our people like a man who is "hard on himself." He has had no place whither he could resort during the interval of worship, for rest or refreshment; he is now covered with perspiration from head to heel, but there is no little snuggerly where he can change a single article of under clothing. The sleigh is at the door and the driver impatient to be off after the rest; the door-keeper looks all eagerness to lock the church and be off to dinner. And so into his conveyance the over-heated tired missionary must get, whether it be freezing or thawing, snowing or raining, and no wonder if at the end of his perhaps three or four miles drive he feels that there have been sowed in him the seeds of "a bad cold." I trust that the Pictou congregation in building their new church will attend in this particular to the ministers' comfort as well as to their own, and have a cheerful retreat such as I have indicated, with a little stove in it, or some stove-pipe at least.

The vacancies within the bounds of the Pictou Presbytery, constitute an interesting field of labor; but the missionary must be prepared to "rough it" a little." Not that he will not meet with every kindness and respect from the people. They will be attentive to him and his horse. But the long distances to be gone over almost every week and in all weathers (the roads too, often very bad, and the conveyance sometimes rough enough) make heavy demands upon his strength. Then he has no right to expect, and he will not meet with the same comforts and conveniences in the back settlements that he may have been accustomed to before; and so if he has ever coddled himself, he will now suffer for it. Change of diet, irregularity of hours, cold draughts, and such like

things—all tell heavily against him, unless his constitution be thoroughly good, and his zeal ever fresh and burning. But yet there is much to cheer him. The people as a general rule, come eagerly to church; let a sermon be announced and a crowd is sure to gather; and when in the house of God, their attention to every word is most marked and gratifying to every preacher who is in earnest. He at once sees that there are hungering souls present, and that his preaching is not locked upon us a mere form. There are members present who are weighing every word that he utters: many longing for light; many sorrowing ones, because dwelling in Mesech, which signifies prolonging, and in Kedar, which signifies darkness. He feels that he is in very deed called upon to feed living human souls; dare he offer husks to them, or dry-as-dust commonplaces? Perhaps for the first time he preaches

“As never sure to preach again,
And as a dying man to dying men.”

But the missionary field of which we are speaking presents another feature that is not so beautiful. I refer to the unwillingness of vacant congregations to pay for missionary services. They declare themselves willing to pay for settled ministers; but their consciences seem quite easy about accepting work from a missionary without remuneration. If the Colonial Committee, or the Lay Association, or any other body, pay for them, they think it is quite proper; but whether any payment is given or not, seldom troubles them, I think. And yet the missionary does all the work that the settled minister can do in the same time. He preaches, holds prayer meetings, and visits the sick, and is willing to do anything else that is asked. The people are grateful, but their gratitude alone will not enable missionaries to remain long in the field. But it is often urged that no member of the congregation is willing to take upon himself the responsibility of calling meetings to raise any funds that may be required. But no such procedure is needed. There is a very natural and easy plan which I trust will be adopted by every vacant congregation that desires missionary services. Let a paper be sent round to all the members of the congregation, and let them subscribe and pay on the spot to the managing committee or the elders, a certain sum,—say half as much as they would subscribe for a minister's stipend, and then out of the sum so raised, let £3 be sent to the Treasurer of the Church in Pictou for every Sunday's supply that is given to the congregation. And let this be done by every congregation that is in arrears for missionary services. The way is easy, and it is nothing but simple honesty to act according to it; and if such action be not taken, depend upon it, that very soon they need not ask for such services at all. There are more destitute localities to which missions may be sent;

and to such places they must all go, if congregations that are able to pay act as they have been doing.

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REPORT OF THE SUPERINTENDENT OF MISSIONS TO THE PRESBYTERY OF HALIFAX, N. S. FOR THE YEAR 1860.

I gladly avail myself of the favorable opportunity now afforded for bringing the claims of the different Missionary stations where I have officiated during the past year under the notice of the Presbytery, and I believe it to be one of the most efficient means for strengthening the ties which bind the different branches of our Church to each other. My services during the year have been almost entirely confined to four stations in the neighborhood of Halifax, and have been subdivided, as last year, in nearly equal proportions between Lawrencetown, Sackville, Lake Thomas, and the Hall Settlement. I have preached ten times at Lawrencetown, eleven times at Sackville, nine times at Lake Thomas, twelve times at the Hall Settlement, and seven times at other parts of the Province—forty-nine services in all—to attentive but not numerous audiences. I have also visited during the year among such families as I could find leisure to see at their own houses, and have baptized a number of their children. As the members of the Presbytery must now be familiar with all the places where I labor it will be unnecessary for me to repeat at length the statements which I furnished in a former Report respecting the different localities. It is due, however, to the people in all the districts to record their continued attachment to the Church, their anxious desire for the ordinances of religion, their kindness and attention to your missionary, and their liberality in supporting the gospel according to their limited ability. In confirmation of the truth of these observations I may state that several persons have offered to increase to a considerable amount their annual subscriptions could they obtain regular service once a fortnight instead of once a month, as at present. Indeed, I am fully convinced that if the people had public worship twice a day every fortnight, the contributions for the support of religion would, in some of the districts, be increased two, or perhaps three or four fold. This could very easily be effected in several of the stations by uniting two places into one mission, with divine service alternately in each. Twenty years ago I might have carried out fully and successfully these arrangements, but when my pastoral labors are now confined to one service every Sabbath, your missions under my charge can be only very imperfectly supplied by public ministrations.

From the encouraging circumstances now

mentioned, I think it must be evident to the Presbytery that steps should soon be taken to consolidate and strengthen these missions by extending to them the privileges and advantages of new congregations. Thirty years ago a session was regularly constituted under the ministry of Rev. James Morrison, at Lawrencetown, and the Lord's Supper annually to a respectable number of communicants in that township. Several of these communicants are still living in that place in connection with our Church, who would esteem it a high privilege to have renewed opportunities of dedicating themselves and the youthful members of their families to the cause of God in the observance of one of the most solemn ordinances of religion. Several heads of the families were also communicants in our churches in Halifax before their removal to Sackville, and they would no doubt soon be joined by others in that district if elders were appointed and ordained, and the Sacrament of the Lord's Supper annually dispensed there. I think some of the office-bearers of the Church who are accustomed to minister to crowded assemblages of hearers, labor under a misconception if they believe that religious privileges, and more especially the solemn ordinances of the New Testament, ought to be confined only to large and regularly organized congregations. We all know that the Sacrament of the Lord's Supper was first dispensed by the Saviour himself to only twelve persons, his own chosen Apostles, and we believe it has since been dispensed at different times to a still smaller number of members. To facilitate the formation and growth of fruitful branches of the infant Church of Christ, the Apostles ordained elders in every Church which they planted, and Titus was left by the Apostle Paul in Crete, that he might set in order the things that were wanting, and ordain elders in every city, as he had been appointed. If we consult the history of other Churches at the present day on these and other matters of order and discipline, we find that their proceedings appear to be more in conformity with primitive observance and usage than the practices which have obtained among ourselves, and much more conducive to the important work of Church extension and Christian edification. I am at a loss to know whether it is expected that I, as Superintendent of Missions, should furnish the Presbytery with an extended view of the missionary stations under my own immediate charge. This, in present circumstances, would be no easy task. However desirable it might be to have a public register based upon accurate statistical information of the exact number of members and adherents of the Church scattered among the general population over the different counties and settlements of the Province, we have not in the meantime sufficient materials collected for filling up such a document. We may, however, expect much useful information on

this and kindred topics from the returns made at the census to be taken throughout Nova Scotia in the ensuing spring. We know enough, however, of the condition of the country to be enabled to state that the wants of our people in many places are but inadequately supplied. For it would be a grievous mistake were you to believe that your missionary, Mr. Stewart, and I can extend our ministrations to all the adherents of the Church in the eight or ten western counties of the Province, where there is still much land to be possessed. In days long gone by I frequently preached and assisted at the dispensation of the Lord's Supper at Cornwallis, at Lunenburg, at Shelburne, at Yarmouth, and other places, and enjoyed much delightful religious intercourse with such eminent and devoted ministers as the late Rev. W. Forsythe of Cornwallis, the late Mr. Fraser of Lunenburg, Mr. Lang of Shelburne, now of Glassford, and their congregations. Now, although a wonderful change has since taken place in the structure of society, and although new arrangements and connections among the Presbyterians in these districts have since been formed, and although the Church of Scotland appears at present to be entirely ignored in more than one-half of the Province. I have reason to believe that she has still in many places as warm and steadfast friends as ever, who can scarcely tell why or for what reason they have left her communion; more, it is to be feared, from neglect on the part of the Church than from disaffection on the part of the people. I had an excellent opportunity of testing the truth of these remarks during a visit which I paid last summer to a number of intimate friends at Chester, Lunenburg and Liverpool. Old attachments in these places were instantly revived, friendly greetings exchanged, and brotherly kindness manifested. I received a greater number of invitations to preach than I could comply with. I found several Protestant districts but occasionally and imperfectly supplied with the ordinances of religion, and I have no doubt that if I had had leisure to extend my missionary journey, I would have met with additional spiritual destitution in many other places, and numerous openings for missionary labors amongst the rapidly increasing population of these western counties. It is sufficient for me at present to have brought this highly interesting subject under your notice, leaving the Presbytery, as in their wisdom they may see meet, to adopt whatever course may be deemed proper for advancing the interests of the Redeemer's kingdom in all parts of the Province.

JOHN MARTIN,
Superintendent of Missions,
Halifax, 5th February, 1861.

MEETING OF THE PRESBYTERY OF PICTOU.
St. Andrew's Church, Pictou, March 6, 1861. The Presbytery of Pictou met according to adjournment, and was constituted. Soderunt, &c.

Inter Alia.

Minutes of last regular meeting and of *pro re nata* meeting were read, and sustained as correct, with the exception of the word "*unanimously*" in minute of last regular meeting with respect to application from congregation of Pugwash for supplement.

Invitation from Barney's River and Lochaber to either Mr. Cameron or Mr. Macmillan to become their minister was taken. Declined by Mr. Cameron, as he considers he shall be more useful as a missionary. Mr. Macmillan requested time to consider.

There was also tabled an invitation from East and West Branches E. R. to Mr. Macgregor, who stated that he was not in a position in the meantime to give a definite answer, but that he hoped to be able to do so by next meeting.

Bonds from Roger's Hill and Cape John for salary of £200 a year to Mr. Sinclair were produced. Mr. Sinclair being questioned with regard to invitation formerly presented to him, and declined for reasons then given, stated that he adhered to his former resolution, but that he would undertake the charge of these congregations for one year after July first, so as to relieve the Colonial Committee and Lay Association.

The following sums have been received for missionary services since last meeting, viz.: Earltown, £13 0s. 1-2d.; East River, St. Mary's, £3 17s. 6d.; W. B. East River, £7 10s.; River John Village, £7; Roger's Hill, £12; West Branch River John, £5; Cape John, £4; total, £51 17s. 7-12d.

The Committee appointed to meet the Committee on Young Men's Scheme on the subject of application of Allan Ross for admission into our Church as a student, reported that Mr. Ross neither appeared personally nor forwarded any documents. They therefore considered the application fallen from.

Messrs. Sinclair and Cameron were appointed a deputation to visit the Island of Cape Breton, to remain for such time as they may see fit.

Missionaries were instructed to call a meeting for the purpose of nominating and electing elders for St. Mary's and Garden of Eden, and report.*

Missionaries received the following appointments, viz.: Mr. Sinclair, March 10, Roger's Hill; March 17, West Branch River John. Mr. Grant, March 10; River John Village; do. 17, River John Village; do. 24, Cape John; do. 31, East Branch East River; April 7, Barney's River; do. 14, St. Mary's. Mr. Macgregor, March 10, Barney's River; do. 17, Lochaber; do. 24, West Branch East River; April 7, Barney's River; do. 14, St. Mary's. Mr. Cameron, Mar. 10, West Branch

East River; do. 17, East Branch East River. Mr. Macmillan, March 10, St. Mary's; do. 17, Barney's River; do. 24, West Branch River John; do. 31, Earltown; April 7, W. Branch East River; do. 14, East Branch East River.

Adjourned to meet in Pictou on Wednesday the tenth day of April, at 11 o'clock A. M.
 JAMES CHRISTIE, *Pres. Clerk.*

MINUTE OF THE PRESBYTERY OF HALIFAX.

St. Matthew's Church Session Room, Halifax, Feb'y 7th, 1861

Which day the Presbytery of Halifax in connection with the Church of Scotland met according to appointment, and was constituted with prayer by the Moderator.

Sederunt. Rev. John Scott, Moderator. Rev. John Martin, George Boyd and Thomas Jardine, Ministers, and Wm. P. Thomson, Elder.

Wm. J. B. Bremner handed in his commission as representative elder from St. Matthew's Church, which was read and sustained and his name was ordered to be added to the roll.

The minutes of last ordinary meeting were read, sustained, and ordered to be engrossed.

The Rev. Mr. Stewart reported verbally that he had implemented the injunctions of the Presbytery in preaching in Musquodoboit and Truro on the days appointed, and also gave an account of the state of the mission field, which was held to be satisfactory.

Mr. Stewart having presented a medical certificate stating the necessity of being relieved for some time from public duty, was allowed to remain in Truro till after the second Sabbath of March, and after that period he was appointed to preach in Musquodoboit and Truro as formerly, till the next meeting of Presbytery.

The Rev. John Martin having presented and read a report of his missionary labors for the year 1860, it was agreed that the Presbytery in receiving said report, record their sense of Mr. Martin's ministerial faithfulness and diligence as therein indicated.

On the suggestion of Mr. Martin, that the sacrament of the Lord's Supper should be dispensed in Laurencetown and Sackville, the Presbytery direct him to ascertain as near as possible the probable number of communicants in these places, and report their names in writing to next meeting of Presbytery.

The Session Books of St. Matthew's and St. Andrew's Churches and of St. Andrew's Church, Musquodoboit, were ordered to be produced and laid before next meeting of Presbytery.

The Rev. Mr. Stewart was appointed to preach the next Presbytery sermon.

The next meeting of Presbytery was ap-

pointed to be held in this place on the first Thursday of May next, at eleven o'clock.

The meeting was closed with prayer.

THOMAS JARDINE, *Pres. Clerk.*

INDUCTION OF THE REV. MR. OGG.

The Rev. Charles S. Ogg, who was sent out by the General Assembly Colonial Committee to the charge of St. Andrew's Church, Chatham, arrived here in the beginning of November last, and commenced his labors in his new charge. A unanimous call to him to become the permanent pastor of that congregation being laid before the Presbytery, and Mr. Ogg having expressed his acceptance of it, the Presbytery sustained the same, and appointed the Rev. James Steven, of Campbelltown, Restigouche, to preach and preside at his induction.

The Presbytery of Miramichi met accordingly in St. Andrew's Church, Chatham, on Thursday, the 14th February, when the Rev. Mr. Steven preached an eloquent and appropriate sermon from Romans I. 16, "For I am not ashamed of the gospel of Christ, &c." After sermon, the Rev. Mr. Steven, having put to Mr. Ogg the questions appointed to be put to all ministers previous to their induction, and having received satisfactory answers thereto, did in the name of the Lord Jesus, and by the authority of the Presbytery of Miramichi, admit him as minister of St. Andrew's Church, Chatham, he having been ordained by the Presbytery of Cairston in Scotland. The Rev. Mr. Steven thereafter delivered a very beautiful and appropriate address to the newly inducted pastor, and to the congregation over whom he was placed in the Lord.

Though the roads were in a very bad state for travelling, so that few could come from any great distance, there was a very good attendance, and at the conclusion of the services they gave their pastor a hearty welcome.

Previous to the dismissal of the congregation, Mr. James Miller, master of the Grammar School, Chatham, and one of the elders of St. Andrew's Church, in the name of the ladies of the congregation, read an address to Mr. Ogg, and presented him with a handsome pulpit gown and cassock, and a purse, as a testimony of the esteem which his labors among them have already called forth.

THE RECORD.

We hope that by April we will be able to gratify our readers by returning to our old monthly form. We were not really aware that our little periodical was so highly prized. From every quarter we have heard nothing but regret at the change, and assurance how entire was the satisfaction with it in its previous form. We hope that in returning to

our old shape, we will have not only all our old but a host of new friends and supporters. There is no better token of a prosperous Church than a prospering periodical in connection with it.

We may mention that we continue to receive lists without the money. The great majority of these lists are probably as good as the money, and we are exceedingly unwilling to put aside a single subscriber, but having adopted the prepayment system we would respectfully urge our friends to support us in it. The other system has more than once placed us *in extremis*.

MONIES RECEIVED.

James McNab, Pugwash, 3s. 1 1-2d.; Alex. McFarlane, do., 3s. 1 1-2d.; Alex. Matheson, do., 3s. 1 1-2d.; Chas. Oulten, do., 3s. 1 1-2d.; Thomas Fraser, do., 3s. 1 1-2.; Wm. Moodie, do., 3s. 1 1-2d.; — McLean, Londonderry, 10s.; D. B. Munro, Wallace, 15s. 7 1-2d.; Donald McAulay, F. H., 4s. 5d.; Mrs. McIntosh, N. G., 3s. 1 1-2d.; J. Fraser, Culloden, 1860, 2s. 6d.; Wm. McDonald, Elder Brook, 5s. 7 1-2d.; Dr. McGillivray, 3s 1 1-2.; D. Murray, Earltown, 1860, 5s.; Wm. McNab, Wallace, 1860, 15s. 7 1-2d.; do. do. 1861, 6s. 3d.; Wm. McDougall, B. R., 1860, 5s.; do. do. 1861, 21s. 10 1-2d.

WM. JACK,
Secy & Treasurer.

MINISTERS' WIDOWS' SCHEME.

1861
March. Col. St. James' Church,
Charlottetown, - - - - £3 0 0

MISSIONARY SERVICES.

1861
Feb'y. West B. E. River, Congre-
gation, - - - - £7 10 0
March. River John Congregation 7 0 0
" Earltown Congregation, 8 2 0
" West B. R. John Congre-
gation, - - - - 5 0 0
" Rogers Hill Congregation, 12 0 0
" Cape John Congregation, 4 0 0
£43 12 0

HOME MISSION SCHEME.

1860
Sept. Col. St. Andrew's Church
Congregation, N. Glasgow, £3 3 0

YOUNG MENS' SCHEME.

1861
Feb'y. Salt Springs Cong., £5 6 5
March. Earltown Congregation, 2 7 3
" Lochaber Congregation, 1 17 4½
" N. Glasgow Cong., 4 10 2
£14 1 3½

W. GORDON, *Treasurer.*
Pictou, March 8th, 1861.