

PIONEER WORK IN CAPE BRETON.

MR. EDITOR:—I read with interest the article in your last number on "Pioneer work in Cape Breton." Will you allow me, however, space for a few additions and corrections.

First. In regard to the first visit of Dr. McGregor to Cape Breton, after the memoir was published, I obtained more correct information regarding the circumstances in which it was made. It was made on the solicitation of Mr. George Sutherland, grandfather of the Rev. George Sutherland, of Sydney. N. S. W. and of the late George Sutherland of Trenton. He had come from Aberdeen to Halifax, where he had been employed in the Government works, and thence removed to Sydney to be employed in the same way. He re-ided opposite Coxheath about four miles from Sydney. The trip cost the Dr. ten pounds which Mr. Sutherland paid. He died there and his widow and family removed to Pictou, where they settled below New Glasgow, just by Trenton.

Secondly. I think it due that in a notice of "Pioneer work in Cape Breton" Dr. McGregor's second visit should receive notice. It was in the year 1818, and was so far as I can learn the first Presbyterian ministerial service after the Highland immigration to Cape Breton had commenced, and it extended to every Protestant Gaelic settlement on the Island.

Thirdly. Your correspondent is in error in stating that "from the Church of Scotland the first regular supply was received." The first Presbyterian minister who labored statelly in Cape Breton was the Rev. Wm. Millar. He was a native of Ayrshire and had studied Theology under Dr. Lawson, of Selkirk. He was ordained by the Presbytery of Pictou at West River, in the fall of 1821, as minister of Mahon and Port Hood. He immediately commenced his labors there, in which charge he continued for thirty years. He was not a man of much energy or great powers, but he was a good man, and we believe his labors were not in vain. The congregation, of which he so long had charge, has ever since been noticed, as for its numbers unsurpassed if equalled by any on the Island for liberality and Christian public spirit. I may add that the Presbyterian Church of Nova Scotia, having in the year 1824 licensed their first band of native preachers trained at the Pictou Institution, of whom, the Revs. Angus McGillivray, Hugh Ross and Hugh Dunbar, spoke Gaelic, all three were sent on a mission to Capé Breton, and two of them spent a winter there, I think that of 1825. This was before a visit from any minister of the Church of Scotland in good standing. For I must notice

Fourthly. That Rev. Mr. McKiehan arrived not in 1823, as stated by your correspondent, but in 1820, and the visit of the Revs. D. A. Fraser and John McLennan to which your correspondent refers took place in the fall of 1827. Both these facts appear from their correspondence, copies of which are in my possession.

GEORGE PATTERSON.

INCIDENTS OF EXTRA-PASTORAL WORK.

BY AN OLD NOVA SCOTIA PASTOR.

I.

The main portion of a pastor's labours must be among his own flock, and among them he must expect to reap the richest and most abundant fruit. But I suppose that every minister is called to do work outside his congregation, which may be productive of very important results. There was, perhaps, more of this in former years when labourers were few, and when a minister's holiday was a mission to some destitute district, from which he returned blessed in spirit as well as invigorated in body. I suppose, however, that ministers from time to time do some outside work, and, perhaps, may meet with very interesting manifestations of the working of the Lord's hand. A few incidents of this kind in my own ministry may interest your readers.

Shortly after my ordination I was sent by Presbytery, along with a co-presbyter now in glory, as a deputation to visit part of Cape Breton. During our mission we arranged to dispense the sacrament of the Lord's supper in one of our congregations which was done with preaching on all days of the week then customary. On the morning of one of these, a beautiful summer morning it was, we were sitting chatting in front of our host's residence, when the conversation turned upon personally addressing individuals on the subject of religion. Reference was made to the injudicious and even offensive manner in which this was sometimes done by a certain class of religionists, but I remarked that perhaps while we were finding fault with the improper ways in which others did it, we were not attending to the duty as we should. "Well," responded my companion, "suppose we make a beginning. What do you say to our going down and having a talk with this old man," pointing to one who was engaged hoeing in our host's garden. He presented rather a shabby appearance. His clothes were rough and worn. He was bowed and stooped, and while his appearance presented nothing repulsive, it was rather rude. I