

valley of the Margaree, which might, perhaps, be justly styled "the Garden of Cape Breton." Seldom have we witnessed a more lovely or richer valley. In the evening we arrived at Ross River, where we remained for the night, and on Friday morning drove through that truly magnificent lake and mountain country known to the inhabitants by the somewhat singular designation of the "Lake of Law." The scenery along the lake (or, rather, succession of lakes) bore, we thought, a very striking resemblance to that around Loch Ness in Scotland, and, as we drove along in the early morning, we certainly considered that the former excelled even the latter in rude and picturesque magnificence. But we may refer to this on another occasion; but, in the meantime, would strongly recommend any of our friends who would visit Inverness or Victoria, not to return to Nova Scotia without paying a visit to the "Lake of Law."

The ordinary Sacramental services were held at Middle River. Mr. McKay preached on the Sacramental Fast, and in both languages. On Friday was held the usual "Ceist" and prayer meeting. On Saturday the services were conducted in both languages, and so also on Sabbath and Monday. Here the number of communicants was smaller even than at Broad Cove,—the number at the tables not exceeding 40 or 45 individuals. The attendance, however, both on week-days and on Sabbath, was considerably larger than we had been led to expect. People came to the communion from different and remote parts of the Island, and all were most anxious that we should preach in those places before our return to Nova Scotia. Our time in the Island being limited to three Sabbaths, we were reluctantly obliged to refuse many an earnest appeal, assuring them, however, that they would not be forgotten by the Presbytery of Pictou—that they would be visited by our zealous missionary, Mr. Brodie, and their old friend Mr. Gunn, and possibly by another deputation during the course of autumn or winter. They long for the arrival of some more Gaelic missionaries among them; and should the Colonial Committee send them two such laborers, they would indeed be an unspeakable gain to the Church in this interesting field; and the people of Cape Breton, after a little organization is effected, will have no difficulty in sustaining them without any aid either from the Parent Church or the Synod of Nova Scotia. "The harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that He would send forth laborers into His harvest."

On Monday after communion, a meeting of the congregation of Middle River and surrounding districts was held in the Church. The meeting was a very large and enthusiastic one. The people expressed a wish to secure the services of Mr. Brodie in that portion of the Island, and a subscription list having been opened preparatory to the usual

bond and call, the sum of about £70 was subscribed by the section of Middle River alone with the surrounding district. It is not intended that his services should in any way be confined to this district, but that Lake Ainslie, Baddeck, and several other neighboring districts shall share the services with Middle River. Copies of the subscription list will in due time be forwarded to each of those, and we trust to hear very shortly that our friends in that quarter have succeeded in securing the services of an able and zealous minister of the Gospel.

Those Communion Services in Cape Breton were to all of us very pleasing and refreshing, as well as very important occasions. Ministers and people felt that it was a reliving of the old standard which has fallen, not indeed from want of attached followers, but partly from want of ministers to carry it onward. For about 20 years no communion services were held in the Island wholly in connection with the Church of Scotland. Many "had fallen asleep" during that period who would have rejoiced to have witnessed such an occasion as that at Broad Cove or Middle River. Many were still left who thanked God and took courage. They witnessed "the goodly house in which their fathers worshipped," being rebuilt,—they had an opportunity of again partaking of the fruit of the vine at those tables where their fathers and friends had often sat ere they were called to taste it anew in the Upper Sanctuary. Old men expressed themselves thus in our hearing. They had heard of the Synod's intention, and were glad. Bearing the weight of many years, they found their way to the place where the "Feast" was held and where the Master of the Feast had promised his presence. For years after the Secession of '43, they had neither seen nor heard any minister of the Church of Scotland. There had been a period in their history when they might have been excused for doubting whether they should ever again see the communion dispensed in the Island by ministers of their own Church. They now saw that the clouds were beginning to break over them, and that the darkness was slowly passing away. We heard them quote the beautiful words of the 126th Psalm with peculiar energy—

"When Zion's bondage God turned back,
As men that dreamed were we:
Then filled with laughter was our mouth,
Our tongues with melody."

As ministers of the Church of Scotland, we felt, after our labours in the Island were over, that the Synod had done wisely and well in granting this opportunity to our friends in Cape Breton. We remembered that in that Island there were upwards of three thousand souls who still adhered to our Church. We felt that to the Church of Scotland they looked for a supply of Gospel ordinances. We could not hide from ourselves the fact that in