

great work of establishing the kingdom of our common Redeemer. We are well aware that at Middle River the difficulty originated rather with the feudal antipathy of two Scottish clans—a curious relic of a past age—than in anything ecclesiastical; but what we regret is that so outrageous a state of things should be looked upon with approbation by christian gentlemen—the “Missionaries” of a christian church.—Surely this cannot last many years, or months even. Meanwhile, our friends in Middle River demand our active sympathy. They have suffered much and are still suffering.

A few miles westward from Middle River is the large congregation of the Narrows and Whyccomagh. This charge is at present vacant. Still farther west, about sixteen miles is

MAHOU, a small but compact, united, peaceful and public spirited congregation. Here the Rev. Mr. Sinclair is soon to be settled. Eight or nine miles northward is Broad Cove where the Rev. John Gunn's home is. This gentleman belonged to the Free Church and approved of the Union, but within a few years saw cause to change his mind; and he is now a Missionary of the Scottish Establishment. Our church should not lose sight of this beautiful and fertile region. Margaree, still farther north, is a district of much importance which we trust will yet form the centre of a large Presbyterian congregation. We have now briefly noticed the congregations in the northern part of the island. Let us review with like brevity those that are more southerly.

PLASTER COVE, under the charge of Rev. W. G. Forbes, is nearest to the mainland. The place of worship here was recently destroyed by fire. It is desirable that the new church should be worthy of the prominent place it must hold in a magnificent landscape. Overlooking the strait of Canso, let it be a moral “light house” to the whole of this region. Besides Plaster Cove, Mr. Forbes has under his charge the fertile and prosperous districts of River Inhabitants and River Dennis. There is room enough and work enough for two

ministers in this extensive section of country, but the people, as is too often the case, are not fully alive to the duty of contributing liberally for the support of gospel ordinances, and thus securing their regular administration.

At River Inhabitants the Sacrament of the Lord's Supper was lately dispensed by ministers connected with the Scottish Establishment, although they have no congregation there—no session—and but very few adherents.

Rev. Mr. Forbes is at present under call to Whyccomagh.

WEST BAY, an extensive and beautiful settlement, is the scene of Rev. Mr. Stewart's ministrations. The people have been singularly remiss in contributing to the minister's support. This is alas not the only congregation that holds lightly by promises made in matters ecclesiastical and religious. A fair stipend is promised; the people are well able to pay it; but they neglect till the minister is more than half starved. He makes a movement to better himself; they take the alarm and promise better and louder than ever. They fail again. The process is repeated with shameful frequency. Mr. Stewart has placed his demission on the table of the Presbytery. The people are putting forth praiseworthy efforts to retain his services, but it is extremely doubtful if they can succeed.

Southward from the parishes of Messrs. Forbes and Stewart lies the large and scattered flock of Rev. James Ross, who is bravely and successfully doing the work of a pioneer in very trying circumstances.—His charge is extensive and they are but ill-trained to give of their substance for the cause of religion. Here and elsewhere a demoralizing influence is exerted by ministers who go to the people offering ministerial services gratis, their own stipend being paid in the mean time by the people of Scotland.

Rev. Isaac McKay is settled over the Gabarus congregation, a young and very promising charge. Mr. McKay is, we believe, about thirty miles from the nearest brother minister. His charge formed til