

the late Rev. A. Farquharson, labored for many years. There are about 85 families in connection with our Church in this parish. Within the last three years the people here have bought a few acres of land for a glebe and put up a comfortable manse. They have fenced their glebe, they have finished their manse inside and outside, they have dug a well near it, and they have built a nicely-finished barn. It is a pity to see such a good manse vacant; who will go and occupy it, and carry on the Lord's Work?

On my way from Middle River, around by Whycoromah, to Lake Ainslie, I preached at the Little Narrows. In this congregation there are 154 families. There is a fine large church, but the inside is not finished. As the people are not now paying a minister it is a good time for them to finish their church.

I preached at Lake Ainslie on the 3rd Sabbath of March. Here we have 82 families. A few of these are poor, but some of them are very well off. There are several of them who are quite able to pay £5 a year for the support of the Gospel. They have bought a farm for a glebe, and are going to put up a manse. On the following Tuesday I preached at Margaree Harbor in the morning and at Ross' River, the East Branch of the Margaree, in the evening. From Lake Ainslie to Margaree Harbor is 25 miles, from the Harbor to Ross' River, 17 miles, and from Ross' River to Lake Ainslie church, 30 miles. There are 25 families at Margaree Harbor. They are in comfortable circumstances, and are quite willing to pay £50 a year for a share of a minister's services. At present it is very seldom they hear a sermon. I don't suppose they have received from our Church more than one sermon a year on an average since the union. At Ross' River we have 35 families. They had no church hitherto, but they are now building one. They expect to have it finished by the first of Aug. It is 40 feet by 26. On my return to Ross' River I preached again to the Lake Ainslie people.

I preached at Mabou on the last Sabbath of March. This is a small but active congregation. I hope that the people of this place may soon have some clever working man laboring among them. It is a desirable situation. There are only about 40 families, and these are good payers.

I found all the people of Cape Breton exceedingly kind,—all given to hospitality. They went readily with me from place to place, and did everything in their power to make my stay among them pleasant.—They came out to hear in good numbers, and listened attentively.

The harvest is great in Cape Breton, but the laborers are few. The places I visited

are truly in a destitute condition. The Presbytery of Victoria and Richmond is so small, there being in it only three ministers, that it can give scarcely any supply to the destitute places; and congregations are so far apart that if people have no preaching in their own church they cannot go to another church. Souls are perishing for lack of knowledge. Old people are dying in their sins, and young people are growing up in ignorance of the doctrines of the Bible, and in carelessness respecting the salvation of their souls. It is right to send missionaries to the heathen, but we must not allow those who are Christianized at home to sink again into heathenism.

The places I have visited could be formed into four good congregations. West Bay, St. Peters, and Malagawatch, would make one congregation. These three places with their 260 families could easily pay £200 a year. Middle River and the Narrows would make an excellent congregation.—These two places with their 240 families would never disgrace themselves by offering their minister less than £180 a year with a manse and glebe. I urged upon them in both places to unite and give a decent stipend to the one they would call. Lake Ainslie, Margaree Harbour, and Ross' River might be formed into a congregation. These places with their 142 families could give at least £160 a year with a manse and glebe. The fourth congregation would be Mabou and Port Hood.

But would these congregations actually pay their ministers? Are not the people of Cape Breton poor? They are quite able to support their ministers. Are not the Highlanders bad payers? The people of Pictou are Highlanders, and there is not a congregation in the Presbytery of Pictou which is one sixpence in arrears. Send to either of the four congregations I have named a young man of good ability, piety, and energy, and let him labour among the people as he should and they would support him. If a minister is to be of use in Cape Breton or anywhere else he must carry Baxter's Reformed Pastor into practice. Whoever goes to Cape Breton must first of all preach the gospel faithfully, intelligibly, and earnestly. He must, secondly, catechize every family by itself one year and hold diets of examination the next. If a minister never asks the young of his flock at their own fireside such questions as, What portion of your Bible are you reading now? What religious books have you been reading of late? Do you attend to secret prayer? Do you see yourself lost? Do you strive to enter in at the strait gate? When do you intend to commemorate the death of Christ, &c.,—he cannot be expected to be doing the good that he might. He must, in the third place, get the parents to