

With help from St. John, procured by the untiring effort of Mr. Forbes, they succeeded in erecting a neat and comfortable church. Had not the work been undertaken then, they would probably have been without a suitable place of worship to the present day, as the depression of the "lumber" business has diminished their numbers, and lightened many of their pockets. Should trade revive and their circumstances improve, they would probably make an effort to secure a share of the services of a settled pastor. In the meantime, they must be somewhat dependent.

Black River lies about fifty miles to the north of Buctouche. There are here, I am informed, upwards of one hundred families having some connection with Presbyterianism, and for fourteen months previous to my visit, only four sermons had been preached in the settlement. I need not say they were eager to hear the Word.

The early settlers were from the Highlands of Scotland. Thirty years ago, they had a settled pastor—Rev. Mr. Fraser—who, after laboring for a few years among his fellow-countrymen, in New Brunswick, returned to his native land. Their next minister was the Rev. A. McMaster, now of New Mills, Restigouche. In 1844, Mr. McMaster was translated to his present charge. Fourteen or fifteen years afterwards, Rev. James Fowler, now of Bass River, was settled among them. But in one or two years the pastoral tie was again broken. Supply has since been given from time to time by missionaries from the Church of Scotland.

It is to be regretted that there has long been a sad want of harmony among the Presbyterians of this almost exclusively Presbyterian settlement. The "Disruption" in Scotland divided the congregation of Black River. The Church which had been erected by the congregation in its individual state, now became "a bone of contention." No good would be done by entering into particulars. Probably, neither party was altogether blameless. It is gratifying to be able to state that, matters are assuming a more agreeable form. There is reason to hope, and it is greatly to be desired, that all will be ready to waive denominational preferences, and encourage and support to the utmost of their ability, any godly missionary, that either branch of the Church may send. It is only thus that ordinances can be regularly sustained amongst them, until the treasures of our Churches are in a much more satisfactory condition than they are at the present time. None of the Presbyterians of Black River, are rich. Not a few of them are very poor. Still, they can do a good deal to help themselves if they pull heartily, and pull together; and when they have done

their best, others will cheerfully assist them. Evidence is not wanting of their readiness to do something.

The size of the congregation on the Sabbath day, assembled from all parts of the settlement, which is twelve or fourteen miles in length, is proof that they value the gospel, and if some system of collecting were only established, I have reason to believe, many of them would give tangible evidence, that they are ready to do something to support it. On Sabbath mornings the Church was well filled with most attentive hearers, and each afternoon, members followed for five or six miles, to be present at the service held at one or other of the schoolhouses, in different parts of the congregation. The week evening services were also well attended.

A large part of my time during the week, was spent in visiting from house to house. I was invariably received with kindness.

I trust that seed sown may yet bear fruit, so that my visit north, pleasant and refreshing to myself, may not be without profit to others.

Yours, &c.,

A. GLENDINNING.

Kennetcook, Maitland, March 17.

Letter from Mr. Wm. Grant.

PRINCETON, NEW JERSEY,
March 6th, 1869.

Rev. and Dear Sir,—Your letter arrived a few days ago, with the Rev. K. McKenzie's also. My reply to your letter will be as definite as I can state, under the circumstances. I intend to return home immediately after the close of our Session, which will take place on the last Wednesday of April. As to my field of labour, I do not intend to consult flesh and blood, but seek as I have done, wisdom and direction from above, to guide in this important step. From your letter, I would be inclined to believe Cape Breton, is the most suitable field for me to labor. If it is so, I should not hesitate for a moment. My intention all along, was to preach the gospel in the Gaelic language, and this is my intention still. I am ready and willing to go wherever the Board may send me, and if to a Gaelic congregation, all the better. I know that C. B. is very destitute at present, and if I can through the grace of God, advance the cause of our blessed Redeemer, there I shall not only consider it my duty to go, but also a great honor. Our minds have been turned frequently and solemnly to this very subject, this winter. I feel, therefore, that I am in duty bound to weigh this subject carefully, as momentous results may depend upon it. I hope I have been partially cured, of what is very injuri-