

1. River Denis and Malagawatch, two contiguous settlements, with about 60 families, and two places of worship at the distance of about 10 miles from each other—These together would form a compact charge for one minister, and, were the people to unite and do their duty, they could support a minister.

2. Whycomagh may be mentioned, tho' perhaps in the centre of the island. Here there is a population of, I believe, upwards of 500 families, all Presbyterians and adherents of the Free Church, with two places of worship. They enjoyed for 5 years the services of an able and devoted minister, the fruit of whose labours is still to be seen, but he left them 9 years ago, and hitherto they have failed in procuring another Pastor. They are most anxious to have one, and are able and willing to support him, and I have no doubt they would do it.

3. Grand River, Lochlmond, Flamboise, &c., between the South side of the Bras d'Or Lake and the Atlantic. This is a cluster of settlements, containing together considerably above 200 families, all Presbyterians, and with a very trifling exception, all professed adherents of the Free Church. They have 2 places of worship, one on Grand River, the other on Lochlmond, distant from one another, 9 or 10 miles. Flamboise is at a considerable distance from both these places of worship, being 20 miles from the one at Grand River—not so far from the other were a road opened up between them, but at present the track, marked out by a blaze, (*i. e.*, marks made with an axe on trees here and there within sight of each other,) is often impassable. With the view of applying for a minister, the people in these settlements have lately been trying what they could make up among them for his support. They subscribed within a fraction of £150 currency, and when it is considered that this was subscribed for some *unknown* and *unseen* minister, there is no doubt that the £150 would be fully made up were the minister to make his appearance and to prove acceptable.

The greater number of these settlements possess a recommendation as fields of ministerial labour, not often found in other parts of the colonies, viz., their being almost or entirely free from the inter-mixture of other denominations. At the Strait of Causo indeed, besides Roman Catholics, there are a few families of various Protestant denominations—Baptists, Methodists, Congregationalists and Episcopalians—but no one Protestant denomination able to support a clergyman of their own, unless it be the adherents of the Free Church, who are by far the most numerous party, indeed more so than all the others put together. Were the Presbyterians on River Inhabitants to join with them, the support of a minister would be no heavy burden on them. About half

of River Inhabitants are Roman Catholic—the Presbyterian families are about 50, and these, after trusting for a considerable time to great promises made them by the only deputation from the Established Church that paid a short visit to the island—that a minister would be sent them from that church, are now, I understand, willing to join with the people of the Strait of Causo in receiving and supporting a Free Church minister.

A few Roman Catholic families are within the settlement of River Denis, and a very few of the heads of families express a preference for the Established Church, but they would as readily do their part in supporting a Free Church minister as the others. In Malagawatch, they are all Free Church—the same in Whycomagh. There may be a Popish family or two, but they are *lost in the crowd*. In Grand River and adjacent settlements, there is not a single family of any other denomination than Presbyterian, and though a few might prefer a minister from the Establishment, none will decline the services of a Free Churchman or withhold his share of his support.

In some of these settlements, or in parts of them, religious meetings are kept up on the Sabbath, and Prayer meetings on week days, presided over either by Catechists or other pious and earnest men. Notwithstanding their disadvantages, a sprinkling of Godly men, and some of whom it may at least be said that they appear to be anxious Inquirers, will be found here and there. Still, considering the spiritual destitution that has existed so long in all those places, it cannot be wondered at that upon the whole, religion should be in a languid state, and that a very general *coldness* should be met with, very discouraging to one accustomed to the warmth and zeal to be found in some parts of Scotland. It is to be remembered that many among us, who are now heads of families, were either born in this country, or came hither when very young, and grew up from childhood to manhood without ever being accustomed to church-going habits, or to the regular observance of Christian ordinances, so that in visiting some of those vacant settlements, a stranger might witness with surprise and even discouragement, not a few violations of the outward decency and propriety due to public worship. It is undeniable that many evils have already resulted from the want of ministers, and therefore of stated ordinances, and if the want continue much longer unsupplied, it is to be feared that these evils will greatly increase. And yet there is the probability that much or any thing can be done to supply the destitution, till young men, trained in our own Institution, be ready to receive calls? Surely this should stir up all to do their utmost in contributing towards the rearing and establishing of that Institution, and lead all who deplore the