

quired so great and painful a sacrifice. It seemed at first as if nearly all the adherents of the Church of Scotland in Nova Scotia would follow, but a few months of serious reflection brought a change. The delegates from the Free Church brought with them the bitter feelings which prevailed in Scotland and did not sufficiently repress them, when addressing our congregations. The delegates from the Established Church, while they justified the part they acted, spoke respectfully of their brethren who had parted from them. The result was that the Pictou congregations remained in their old connection. While the Free Church had a number of adherents in some localities the Kirk was not weakened by the loss of one whole congregation. In Cape Breton things were different; nearly all preferred and followed the Free Church movement.

The ministers from the Scotch Kirk left to occupy churches at home, rendered vacant by the Disruption. To this desertion there was one worthy exception,—Rev. Alexander Macgillivray, D. D. He remained and faithfully laboured among the destitute congregations. He claimed no credit for the choice he made, for he intended to follow his brethren across the sea, and had arranged to go by a certain steamer, but instead of going he was laid on a sick bed, and before the next opportunity found reason to change his mind. Two other ministers in Halifax kept their places, but they were aged and feeble and could not do much to help Dr. Macgillivray in his charge of many congregations.

There were no Clergy Reserves as in Ontario and consequently no Commutation Fund, and while the Colonial Committee responded generously to the many calls for help, in men and money, the Church laboured under a pecuniary disadvantage. Its adherents, however, did not lose courage. Ministers began to arrive from Scotland, the Committee guaranteeing their salary for one year. The progress made in a few years was far beyond what the most sanguine friend could have anticipated.