

time exempt, and on their successors in the ministry of the Free Church of Scotland, trusting that they will ever be animated with the same spirit." Under the influence of these sentiments, Mrs. Mackay gave herself in every way she could devise to the relief of those ministers and schoolmasters who suffered by the Disruption, the manner of relief being adapted to the particular circumstances of each case. To many a family, the help was most seasonable, and was received by them as the bounty of a gracious God who has all hearts in his hands, and who will not forsake those who are faithful to him.

A suffering clergyman, who knew not from whence the assistance came, and who to this hour is unknown, except to the individual thro' whom a large gift was transmitted, thus expresses himself,—“A minister of the Free Church, deeply indebted to the unknown friend into whose hands this note will be delivered, begs briefly to express his feelings, under the very peculiar circumstances in which, by her kindness, he has been placed. He desires, with gratitude to the Father of lights, from whom ultimately cometh down every good gift, and with gratitude also to the individual, who has so spontaneously, humbly, and delicately acted as the immediate giver, to accept the large sum sent for the supply of his necessities. He would seek to recognise in this most singular, opportune, and unlooked-for providence—singular in itself, but still more so, when taken in connection with a series of dispensations, and a track of spiritual exercises, alike strongly marked, and known only to himself—the faithfulness and power of Jehovah, who, in these latter days, can still provide for his people in ways as marvellous, and as well fitted to arrest the soul, and bring it to feel that it has to do with him, and that he is dealing immediately with it, as were his people of old with manna from heaven, or supporting his prophet by the ministry of a raven.” And it was not her own benefactions only; she was indefatigable and successful in awakening the sympathies of others, in behalf of distressed ministers and schoolmasters.

While individual cases excited her feelings, and called forth all her energies, her benevolence was not restricted to them.—Her benefactions, for the benefit of the church in general, were large; and in the ultimate disposal of what remained of her property, in the view of her death, she did not forget the rule of conduct which she had prescribed for herself, as the result of deliberate judgment and conscientious conviction.

It may be said, with respect to her pecuniary givings generally, that they were not only with consideration and delicacy, but with an enthusiastic warmth of feeling characteristic of herself; for she had previously entered with deepest sympathy into all

the circumstances of the case which had prompted her benevolence—so that when she bestowed the gift, it was a relief to her own feelings. This intense interest in the cause of distress also accounts for the largeness of her bounties.

It would be unsuitable to enter here into the details of what she did for the Highlanders and Islanders, whose interests, temporal and spiritual (always comprehending those of them in Cape Breton), deeply engrossed her mind during the closing years of her life. She herself had all the warm feelings of her countrymen, and these were sorely tried by the calamity which overtook them in the failure of the potato crop. She always felt that, to the condition of the people, justice had not been done—that adequate provision had not been made for even a common education—that the land had never been so managed and cultivated as to give them employment, and form them to industrial habits, and, above all, that their spiritual state had been neglected (into some parts the light of the Reformation having scarcely ever penetrated,) or the means of grace had been supplied to them most scantily and insufficiently—that they were a loyal, peaceable, and enduring race, and, as a part of the great common-wealth, deserved better treatment.

While unceasing in her efforts to procure food and clothing during the temporal destitution (which unhappily still continues), she always kept steadily in view their elevation in the scale of society, by means of religious and intellectual cultivation, and was ever most anxious to bring forward, and ready to aid young men possessors of the Gaelic language intending for the ministry, or to become schoolmasters to the Gaelic population.

Such occupations left little time for those studies and pursuits in which, otherwise, an acute mind and literary taste would have found gratification; and so employed, the Lord found her when he called her to himself. It was only within a few days of her death that she wrote to four of the ministers in Cape Breton.

Some months previous to her death, the probability of her removal from the world at no distant date was impressed on her mind; and to a friend she said,—“I trust you and my other friends will pray much for me, that as the old casket is breaking up, the precious jewel within may be polished and prepared, and made meet for glory.”

At an early period of her illness, she believed that the hand of death was upon her; and the messenger did not seem to be unwelcome. She spoke of the sin of her nature, and of the sin that entered into every spring and motive of conduct. She loathed herself on account of it, and desired to depart that she might be delivered from its power, and be with Christ. For a time anxious, on account of indwelling corruption,