

protecting arm, because of their long remissness in responding to the cries sent home to come to the help of their expatriated ministers and people. And how broad and lasting is the lesson taught both Churches at home as to how much more they might have done in their united strength for these far off isles of the sea, seeing that in one year they could spare more ministers from the Mother Church, and raise more funds to perpetuate disunion, than they had done for centuries to provide for their own spiritually destitute children scattered abroad.

Full soon did that instrument of dissension and strife—the *Edinburgh Witness*, come to our shores, to disseminate the same bitter feelings in the colonies, which it had occasioned, more than all other agencies throughout the once devout adherents of our Church in Scotland. Up to the year 1844, our good people in Cape Breton, as also all these Lower Provinces, had enjoyed comparative repose, and had been but very partially disturbed with those questions which have inflamed the minds, and separated those at home, who had formerly lived in the bonds of Christian love and fellowship. But now some ministers in this colony, who had received, without qualification, the one-sided representations of the *Edinburgh messenger* of evil, came up to the Synod in Pictou, resolved to make a breach in our weak but united Church; having already, by promises and by representations, done their utmost to induce the Cape Breton brethren to come up in order to secure a majority. The Synod being convened, instead of proceeding, in brotherly love and Christian charity, to devise the best means to secure peace and harmony, as well as to extend the boundaries of our Zion, an overture was introduced, which was designed to sever our connection from the Scottish Church. This resulted in separation; and from that day onwards to the present, the agents of that disunion, and too many of their sympathizers, with hard sayings and most uncharitable imputations, have not ceased to excite bitter feelings, and thus to widen the breach made on that unhappy day. It ought, however, never to be forgotten that those who continued steadfast to the Church of Scotland, at that Synod, used their best efforts to prevent separation. They urged delay, and pointed out the sad consequences which must ensue to the interests of our Church in these colonies, and to the cause of religion, should division be pressed—that the minds of our people would be disturbed, their worst passions inflamed, and their congregations rent and disorganized. In the zeal and anxiety of these fathers of our Church for the maintenance of union, they eventually offered those who preferred division, that they would agree to drop connection with the Churches in Scotland, and gladly receive godly ministers, on due trial, from either of the Scottish Churches. This or any

other overture for conciliation could not suffice. It served to show, however, and must prove in all time coming, that the fathers of our Church were willing to sacrifice their own attachments and connections, for the peace and welfare of the Church in these colonies. “Blessed are the peace-makers.”

Being present on the occasion of the division in that Synod, sad indeed were our thoughts, on seeing the separation, and most indignant, too, when we saw the Rev. Mr. Robb, then of Halifax, a prominent leader on that eventful day, but who soon left for a “fatter living,” going out of the Church leading the van, and *laughing* over the breach that had been made. But it ought to be a source of deep and lasting satisfaction, as well as an encouragement to our Church, to know that the long train of evils which followed, cannot be traced to the adherents of our Church in these Colonies; and we think it should be matter for the deepest humiliation and sorrow to those who occasioned the division, and sowed the seeds of strife and schism among those who had hitherto lived in sweet Christian fellowship. And as surely as there is guilt resting on those who create schism in the Body, of which Christ is the Head,—and whoever credits the testimony of the inspired Apostle, and adopts the lessons of the Head of His Church, must believe this.—this guilt rests on the head of the Separatists. And, moreover, just as there is schism created without any feasible cause or seeming good, so much greater must be the guilt. Taking themselves as the judges, how often do we hear them say, that (whatever opinions may be entertained as to causes at home) “we are all free in this country, and there is no cause for disunion here.” Well for them, and for all, had they acted in accordance with this well-attested fact. But we shall presently see whether,—in consequence of the bitter sentiments sown, and the spirit indulged in by the divisionists, as well as the divergent lines which they are pursuing away from us,—separation in the existing state of matters be not a necessary evil. In a future paper we may consider these points in their effects more especially in regard to the injuries inflicted on the good people of Cape Breton; also, some of the misrepresentations so freely indulged in regarding the Church of Scotland, &c., &c. A. McK.

#### Cape John Young Men's Christian Association.

THIS Association completed the sixth year of its existence on the 1st of September; on the evening of which day, a public meeting was held at its usual place of meeting, for the purpose of celebrating its sixth anniversary. D. Grey, Esq., President of the Association, occupied the Chair.

The meeting being opened with singing and