

Christ, and to dispense the sacraments according to the simple but impressive form of the Church of Scotland. Being deprived of these for several years served to deepen their longings of soul for religious ordinances, while others naturally became callous and indifferent. But it were difficult to point out, in the history of nations, any other people who had been so long destitute of the instruction of their religious teachers, who gave such clear evidences of true piety and reverence for the God of their fathers—all of which must afford the highest practical testimony to the sound training of the Parent Church, when her people had depended almost entirely on the instruction of their pastors. Everywhere they lived in unity and in the practice of brotherly-kindness and charity. Integrity and sterling honesty were the distinguishing features of their character.

The first regularly ordained minister of the Scottish Church who visited our attached people there, was the Rev. John McLennan, then minister of Belfast, P. E. Island. He first went to Cape Breton some time in 1824-5. This devout minister, undergoing much labor and fatigue, visited the remotest settlements, and cheered many desponding hearts. Immediately after he returned, a scheme was devised, by the few clergymen in these Colonies, to extend their labors as much as possible to the remote and scattered districts which were destitute of the means of religious instruction. Accordingly, the Rev. John McLennan again, in company with the Rev. Donald Allan Fraser, visited the Islanders in the year 1827, and reached their remotest homes, often traversing almost pathless forests. What an enduring proof this of the glowing zeal of these able heralds of the Cross! What but the most earnest desire to break the Bread of Life to their expatriated countrymen, could have induced them to undertake these tedious and wearisome journeys for hundreds of miles? Had these self-denying labors been given in heathen lands, should there be no account of one conversion or of one soul being nourished with spiritual food, honor and rewards would be heaped upon them. To this day there are many old settlers in this Island who will speak of them with much fondness and warmth of feeling. But they have gone to their rest, and their works do follow them.

The most strenuous efforts were made on their return to secure the permanent services of ministers from Home. At length in the year 1831-2, the Rev. Dougald McKiehan came and settled on the western side of the Island, and took charge of several settlements. His name is yet highly revered by many throughout the island. From the representations made by these first pioneers of the Gospel and their brethren on the mainland, a society was formed in Edinburgh about this time to provide for the wants of Cape Breton; and under the auspices of this society, the

Rev. Mr. Farquarson came out in 1833, and other five ordained clergymen followed shortly thereafter. It is but due to the memory of those who first preached the gospel there, and who did so much to secure the stated ordinances of religion to these people, that they lived and died in connection with the Church of their fathers.

Within a few years, under the fostering care of the Parent Church, congregations were formed, churches erected, schools opened, and Bibles and religious books were freely distributed for the benefit of old and young. These devoted ministers, who promoted this good work on the island, having been trained to sober thoughts, and to cherish the most unbounded attachment to the parent Church, naturally disseminated similar sentiments among their people, and gave themselves wholly to the preaching of the Gospel of peace and good will wherever they went. For some years this happy and blessed state of matters continued. No sound of alarm was heard, no doubt was uttered as to the security of the old foundations: no harsh speeches were delivered to shake the confidence of any in that Church which they had so dearly loved. Their peace flowed like a tranquil river,—so that unity and happiness reigned throughout all their borders. Their deep-toned religion had not yet been disturbed with doubtful questions regarding Church and State. They had learned to "render unto Caesar the things that are Caesar's, and unto God the things that are God's." In proportion as they could secure the provisions and guardian care of Church and State they believed their cup of blessings would rise to overflowing. Hitherto they cheerfully believed that those lessons taught their fathers were sufficient to guide them safely to the inheritance of the saints in light—that they had enjoyed all the privileges that pilgrims in the Church militant could reasonably hope to realize. The questions which weighed most heavily in their hearts, were whether they sufficiently prized their privileges; whether they had really embraced those great lessons taught them from generation to generation; and whether they walked worthily of their high privileges, once forsaken but now restored.

They were not, however, destined long to enjoy the existing state of repose and growing prosperity. Their minds were soon agitated and harassed with questions far beyond their comprehension; and which, though agitated at home, could not in any way affect their higher interests in this colony. At first the spiritual guides, and then their flocks, were sorely disturbed with these knotty questions, regarding the respective rights of Church and State,—questions which the Supreme Ruler of both allowed to shake the Home Zion to her very foundations,—perhaps as a sore chastisement on those who remained within her pale, as also on those who left her