

was in 1826, Tatmagouche and New Annan, were formed into a separate Congregation.

We have given the above facts as we have received them. There is no doubt but the affair of the graveyard entered largely into the cause of separation. At the same time we are free to confess that the rising importance of Tatmagouche as a village, and its increasing population, together with the distance of the "Willow-tree Meeting-House," made it advisable that there should be two separate congregations. Whether the division was brought about in as wise and politic and christian manner as it should have been we cannot say; but certainly we do think that God has overruled all circumstances for the benefit of the Church and the good of his people.

#### VIII. HIS DEATH.

We have received considerable information respecting Mr Mitchell's labours from the time of the division of the congregation till his death; and a few anecdotes which tend to illustrate the peculiarities of his disposition and modes of thinking. But we must pass over these and some other things, and draw as speedily as possible to a close. Mr Mitchell was a man, who, for the most part, enjoyed the very best of health. We have heard one of the family say, he was scarcely, if ever known to, complain of real and severe sickness. His mode of living, and the regularity of his habits, contributed not a little, no doubt, to produce this state of health. But sickness *will* come to the healthiest, and death to the strongest. For some time before he died, Mr M. was subject to attacks of gravel. He was want to trace the origin of this disease, to various causes. Sometimes he thought it was occasioned by severe colds to which he had been exposed, particularly after first coming to this country; and at other times to heats and sweats in his missionary tours. About a fortnight before he died he went from home on duty, and one night had to sleep in a cold room and a cold bed. This brought on the disease more violent than ever, and it became, from that night, worse and worse, till it effected his dissolution on May 8th, 1841, in the 76th year of his age. One who saw him on his death-bed says, the subject of his conversation, for the most part, was the love of Christ.

#### IX. HIS MANUSCRIPT AND CHARACTER AS A PREACHER.

The manuscripts Mr Mitchell left behind him are not few. His journal is written in a large folio, and occupy sixty-eight pages, penned in a small, close, and neat hand. His letters to his relations—evidently copied carefully from those sent by post,—occupy one hundred and three pages of the same volume, and are thirty-eight in number. In the same volume, he has an essay on a "Plan for Christian Reform"; "Rules for regulating Prayer-Meetings"; and a tract or treatise, the title of which is: "Why are you not an Arminian?" This last is written in the form of a dialogue. In another volume of the same size and written out in the same style, he has twenty-six Meditations on various passages of scripture, filling up one hundred and eighty pages. Besides these a host of small volumes come up in the rear, containing sermons and lectures in full, and syllabuses. If we are correctly informed, he prepared a volume or two for the press, but these we have not seen, unless his Meditations be considered one of them. The writing of these prove that Mr M. was diligent, so far as he had opportunity, in the work assigned him by his Lord and Master. We have mentioned these manuscripts particularly because some have thought Mr M. was not given to the habit of composition; and because it will enable any one looking into the literary labours of the Fathers of the Church, to know what they are, and