

any part of Scotland. In one house was an old man, bedridden for two years, with just one tattered rag over him, the snow then drifting in between the logs of which the house consisted; his son-in-law, a poor creature, occupied most of his time in preparing firewood to prevent his freezing. The scarcity of blankets is a great evil—families covered with a few rags stretch themselves at night round the fireplace, and one starts up every other hour to throw a log on the fire."

No sooner was the suggestion made, than with a view to relieve the *spiritual destitution* a missionary should be sent out than Mrs. Mackay eagerly adopted it. Mr Farquharson was sent in 1833, and soon followed by others, as missionaries, or catechists, or teachers, till, in 1837, or in the course of four years, the poor and spiritually destitute settlers in Cape Breton were through the Christian perseverance and energy of one individual, supplied with four ministers, three catechists, and three teachers.* The Scriptures in the Gaelic language were also sent; nor was the improvement of their temporal condition overlooked—hemp, cordage, and tackle, for their use in fishing, being occasionally furnished them.

It was thought best to send forth the preacher of the gospel, in the first instance, as a missionary to the whole Island, who, as soon as another was found to succeed him in that character, should be at liberty to become the settled pastor of a congregation. In this way a desire for religious instruction was awakened among the people, and the spirits of the godly were revived and quickened to more ardent desire for the bread of life; and so great did this desire become, that in the expectation of a continuous supply of ministers, fifteen wooden churches were in a short time erected, or in a state of forwardness.—To all was imparted a desire for knowledge; so that, as in a natural course of things, the catechist and teacher followed in the train of the preacher of the Word. A gleam of spiritual and temporal prosperity broke in upon the gloom and darkness which had so long overspread the people.

The blessing of God seemed to rest on the undertaking. So viewing it, Mrs. Mackay felt more strongly the obligation to go forward in the work.

We have said, that the supply of the means of grace to the poor settlers in Cape Breton, was mainly through the instrumentality of Mrs. Mackay, because it was the fact, and because it shows what may be accomplished by an individual Christian faith—

* The ministers were—

Mr. Farquharson, Middle River and Margaree.

Mr. Stewart, St. George's Channel. [now at New Glasgow].

Mr. Fraser, Boularderie.

Mr. McLean, Ilogamie, in St. Peter's Bay.

fully employing talents and opportunities with a view to a specific object. The pecuniary means, indeed, were at first, to a small extent only, her own (her own income being then of very limited amount,) and were chiefly supplied by those, who, like herself, felt that the gospel of Christ was the grand remedy for fallen and degraded man; but it was the same mind which had devised and prosecuted the scheme, which also called forth the sympathy, and secured the aid of those Christian friends.

It will be readily admitted, that the amount of labour in bringing the state of Cape Breton under the notice of acquaintances, and those whom she could reach thro' their means—in selecting and obtaining suitable men to go there—in raising and collecting funds—in transmitting these—in the extensive correspondence which these doings occasioned—must have been great. But this was mainly undergone by Mrs. Mackay herself.

The mission continued to prosper under the able and energetic superintendence of Mrs. Mackay, and abundant testimonies might be given to the success with which the Lord was pleased to bless her labours—in an awakening of those who had been in a state of spiritual torpor to a sense of guilt and danger—in a hungering and thirsting after the bread and water of life—in an appreciation of the blessing of education—and in a striking improvement of the external manners of the people. A traveller said—“When I compare what I have seen in the island with what I have heard of its former condition, I feel called upon to bear a willing testimony to the gratifying results of those labours of love; and am convinced, that could the benevolent friends of the poor islanders in Scotland have participated with me in the emotions awakened by what I saw, as well as what I felt, during my first Sabbath in Cape Breton; and could they have witnessed, as I did, the beneficial influence of the daily and Sabbath schools which they have been the means of establishing in many districts of the island, and of the libraries which have been founded through their instrumentality, they would not only consider themselves amply rewarded for all they have done, but would thank God, and take courage to increase their exertions in their truly noble course of Christian benevolence and philanthropy.”

These exertions were continued by Mrs. Mackay to the end of life with an untiring zeal and energy. Her last successful endeavour, in behalf of Cape Breton, gave her much satisfaction—the prevailing on the Rev. Hugh Macleod late of Logie-Easter, in Scotland, to remove to, and settle as a minister in, the island. Mr. Macleod had known Cape Breton, in consequence of his having visited it formerly, and took a deep interest in the people. The hope of his coming to reside among them became this warm-