

missions from their respective Kirk-sessions, and took their seats as members of court.

The Rev. John Stewart, New Glasgow, and Rev. D. B. Blair, Barney's River, who had, a few days previously, returned from Scotland, received a cordial welcome from the members present. Mr. Stewart has been honoured above most men; inasmuch as it was mainly through his exertions that the Free Church College was founded in this Province; and, in his late visit to Scotland, he collected a large sum of money to carry on this noble undertaking.

The Presbytery entered into a lengthened discussion as to the most suitable locality in which to erect the College—whether at Halifax, Pictou, New Glasgow, or some other place. It was ultimately agreed that the Presbytery memorialize the Moderator of Synod to call a pro re nata meeting of Synod, not later than six weeks from that date, in order to have this matter settled.

The Moderator, having left the chair, dissented from this Resolution on the ground that six weeks was too short a time within which the Church was to make up its mind as to the most suitable locality for the College—that the difficulty of travelling in November, to say nothing of the expense, was a strong reason against such a proposal; and that the College Board had no authority, even if they had the intention, as some of the members argued, to settle so important a matter without the concurrence of the Synod.

A call was then laid on the table in favour of the Rev. Alexander Campbell, Lochaber, from the congregation of Scotch Settlement and New London, P. E. Island. The call having been sustained, Mr. Campbell craved delay before giving an answer. The Presbytery therefore resolved to meet at Lochaber on the 29th inst., in order that the call might be disposed of before the navigation to the Island close for the season.

After some business of a routine character was disposed of, Thursday, the 6th of November, was appointed to be observed, in all the congregations of the bounds, as a day of thanksgiving to God for the bounties of the season.

(The following Brief Sketch was printed in Edinburgh for private circulation. We gladly avail ourselves of the opportunity of making it known here.)

CAPE BRETON MISSION.

In bringing this Mission under the notice of the Contributors to its support,—the Ladies, on whom the duty of doing so has, in the meantime, devolved, cannot but, in the first place, advert to the very solemn circumstances in which they are placed. She, with whom it originated, and who for eighteen years gave to its management the zeal and

energy of her heart and head, has been removed from among us. The Lord has, in his holy providence, called her to himself, and devolved upon other labourers, apparently less qualified, the responsibility of carrying on the work; and they can enter on it with confidence and hope only because they are assured that no undertaking, however wisely devised, can succeed without the blessing of the Lord, but that, with that blessing, the weakest instrumentality may be crowned with success. "Not by might nor by power, but by my Spirit, saith the Lord."

Mrs. Mackay—herself connected by birth and family, and afterwards by marriage, with the North of Scotland—had always taken a deep interest in the Celtic population of the Highlands and Islands. She was well acquainted with their poverty, and the distressing circumstances in which they were obliged to leave their native land. When, in 1826, a society was formed in Glasgow, for relieving the spiritual destitution of settlers from Scotland in the British North American Provinces, her attention was particularly drawn to those from the Islands of Lewis and Harris, Uist, Skye, Isla, &c., as well as Lochalsh on the mainland, who had gone to Cape Breton. Beginning with sending the people small collections of books, as circulating libraries, she came to be better acquainted with their wants. She found that though Cape Breton had great natural capabilities, and would have been a most beneficial change to those possessed of capital and a knowledge of farming, it was not so, or only in a small degree, to a people who came there, generally speaking, without capital, uneducated, untaught in the art of agriculture, and whose industrial energies had never been called forth by employment in the country which they had left. She found them unprovided with a single minister of the Presbyterian communion; and from no others did they, or could they, on account of their language being Gaelic, receive spiritual instruction. Many of them had never seen a minister; their marriages were without his blessing, and they had no baptism. Any knowledge or savour of divine things among them was preserved by means of a few pious men, here and there, who had been brought to the knowledge of the gospel in their fatherland—a knowledge by many of them attained through the instrumentality of the Gaelic School Society. The generality, from the disuse of ordinances, or from never having known them, had fallen into a state of utter indifference or ignorance, accompanied by those vices which spring from the unchecked tendencies of corrupt nature—so that the Bible had become a sealed book, and the Sabbath had ceased to be remembered.

Their poverty was often extreme. A person who visited some parts of the Island said, "I never witnessed such destitution in