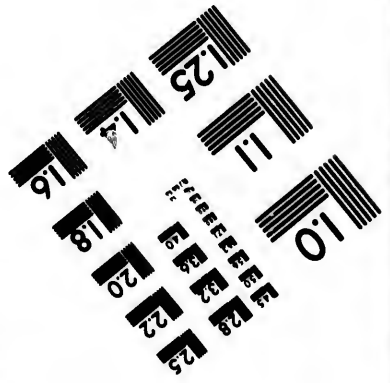
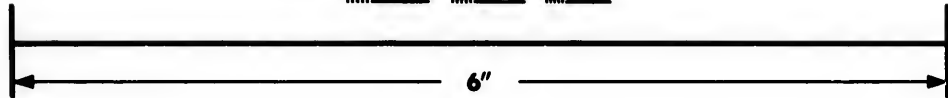
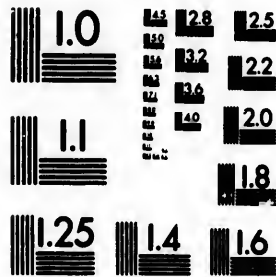


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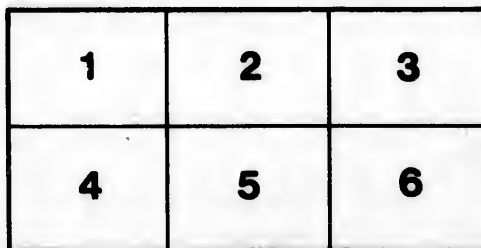
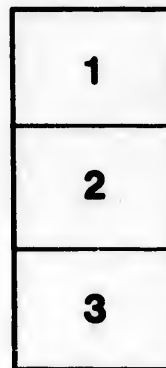
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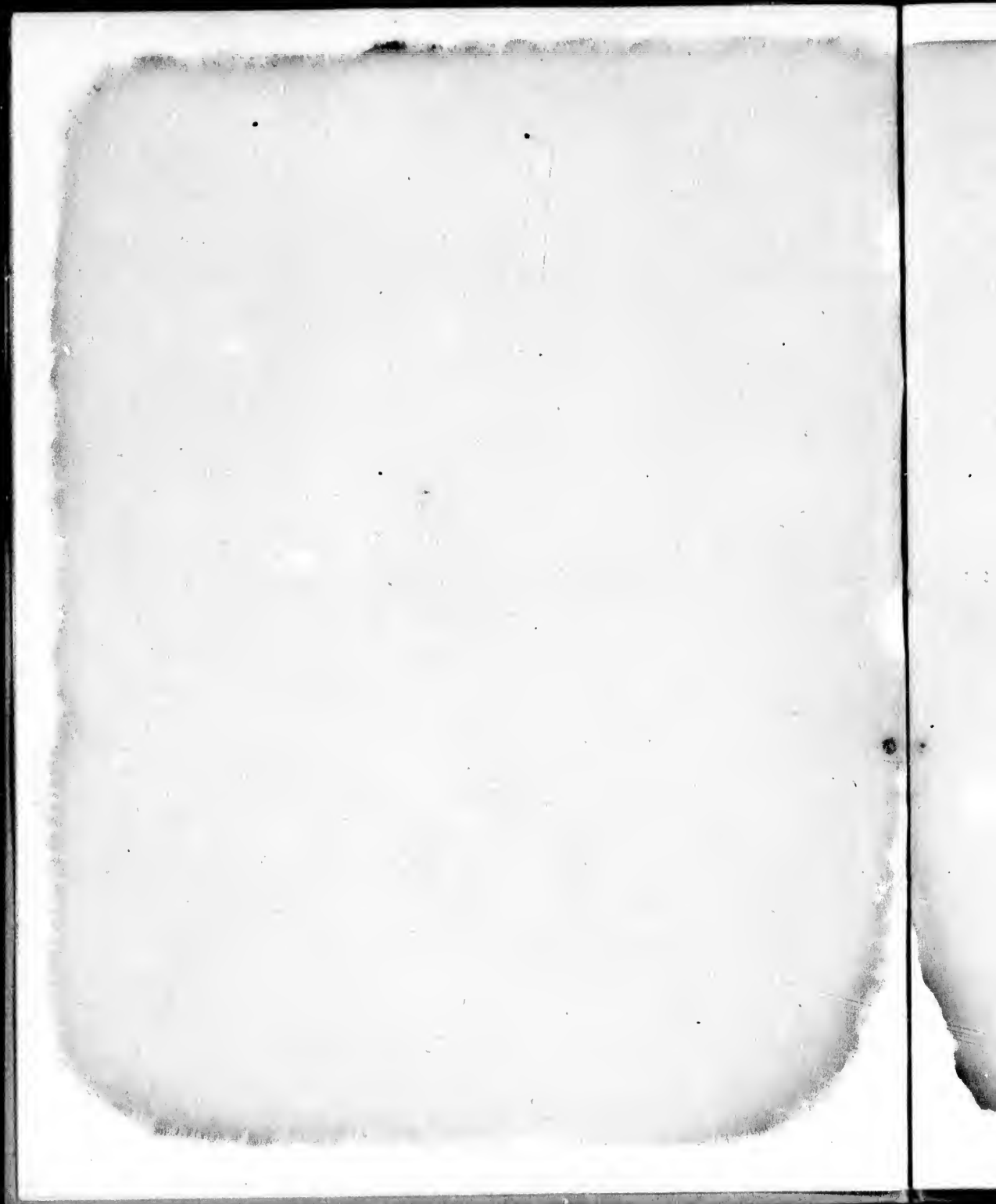
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CAPE BRETON MISSION.

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A
BRIEF SKETCH
OF
THE CAPE BRETON MISSION;

WITH A NOTICE

OF THE

LATE MRS MACKAY

OF ROCKFIELD,

WHO WAS THE MAIN INSTRUMENT IN ESTABLISHING THE MISSION, AND
BY WHOM ITS AFFAIRS WERE ALMOST SOLELY CONDUCTED.

FOR PRIVATE CIRCULATION.

M.DCCC.LI.

1851
(13)

EDINBURGH:
PRINTED BY JOHNSTONE & HUNTER,
104 HIGH STREET.

88515

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 mean time, 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 after-

wards 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 often 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 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, that, 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 ministers were—

Mr Farquharson,.....	Middle River and Margaree.
Mr Stewart,.....	St George's Channel.
Mr Fraser,.....	Boularderie.
Mr M'Lean,.....	Hogamie, in St Peter's Bay.

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 to 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 a 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 faithfully 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 these 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 through 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 these 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 the warmest desire of the people, and we have now the satisfaction of saying, that his arrival was hailed with the liveliest expressions of joy and gratitude, both by them and his brethren in the ministry.

The following extracts from a letter from Mr Macleod, on his arrival, give the most recent information from Cape Breton:—

"Last Sabbath the sacrament of the Supper was dispensed at Boularderie. The attendance was unusually large on all the days, but increasing daily till Monday, when it was calculated that not fewer than 4000 were present. The weather was all along most favourable, except the Sabbath-day, when it poured down rain in torrents. In a very short time every rivulet was swollen, and, were I to judge from appearances, I would say that

scarcely fifty people could venture out. Mr Fraser's house is about four miles from the place of meeting at 'Man of War Point.' We proceeded on horseback at half-past ten in the forenoon, under heavy rain, and found the roads literally covered with groups of people, who, although drenched to the skin, were hastening to the place. Every opening in the wood poured out hundreds. The Brasd'or was covered with boats, some from West Bay, some from Malagawatch and Hogmah, some from Badeque, &c., distances varying from forty to ten miles. As I passed along, I thought with myself what would the people of Edinburgh, who consider it an intolerable hardship to walk a quarter of a mile to church in such a day—what would they say, were they to witness the scene? Drenched as they were, nearly 4000 sat down on the shore of the Great Brasd'or to listen to the words of eternal life, and to commemorate the dying love of the glorious Redeemer. Surely it was not mere curiosity that induced them to come out on such a morning. We no sooner began than the rain ceased; the clouds were stopped, and the great congregation had to acknowledge openly, that God, indeed, regarded their prayers, for when we concluded the solemn work about five o'clock, the rain again began. I observed very many deeply impressed and broken-hearted apparently. On Monday a still greater number attended—at least 4000. I do trust it was a time of refreshing to many, and a time of quickening to not a few."

Notwithstanding what has been done in the way of education, Mr Macleod says much remains yet to be done.

"Education is far behind every where, and sadly neglected.

It won't do. We must bestir ourselves. Our friends at home will, I trust, help us on. We can make little progress without their assistance. The sinews of war are wanting. I would require at the least a catechist, an additional schoolmaster, and some Bibles, both Gaelic and English, for the breaking up, by the blessing of God, of this wide uncultivated field. No part of the colonies has been more neglected, and at present none is more interesting. Next Sabbath I intend going to Catalone—a distance of seventeen miles at least."

Another encouraging circumstance, and as the result of a preached gospel, has been the desire of some promising young men to be educated for the ministry. This is a most gratifying result, as it affords the prospect of such a state of things being realized in the island, as can alone secure the permanency of the ministry of the Word among an increasing population.

The present mission staff is as follows:—

PLACES.	MINISTERS.	CATECHISTS.	SCHOOLMASTERS.	STUDENTS.
Middle-river. Margaree.	Rev. A. Farquharson.	John Mackenzie. Donald Ross.		
Boularderie. Malagawatch. St Ann's. N.W. Arm	Rev. James Fraser.	Duncan Macdonald. Donald Mackay. Donald Macleod. Angus Macdonald.	A. Munro.	
St George's Chan- nel. Lochmond.	Rev. M. Stewart.	Malcolm Macleod. Angus Bethune.	William Mackenzie. — Strachan.	Abraham M'Intosh.
Broad-cove.	Rev. John Gunn.			
South Sydney— Myra—Catalone.	Rev. Hugh M'Leod.			Alexander Smith. John Macdonald.

In addition to the above, there is Mrs M'Quarrie, who, besides the common education of girls, teaches them sewing.

Though the Rev. Matthew Wilson, at Sydney Mines, does not now receive from the funds of the mission (being provided for by his people, the miners), his settlement there was mainly accomplished by Mrs Mackay. It is to be hoped that, in the course of time, the people of Cape Breton generally may be able to support their ministers, as the miners do—a class of people, whose respectability is to be attributed to a faithful ministry among them—but there is this great difference, in the mean time, between them and others, that the miners receive good wages, while the rest of the population are in very depressed circumstances, and their poverty has of late been aggravated by successive years of failure of the potato and other crops.

The *Funds* of the mission (owing probably to the multiplied demands on the Christian public at home) have not, for some years past, been what they used to be; and Mrs Mackay was, in consequence, obliged to reduce the salaries of ministers, catechists, and teachers, one-half. But it is hoped that this statement will be sufficient to satisfy the friends of the mission of the necessity of an undiminished amount of support—so that the work of the ministry may not be *hindered* by ministers being obliged, in order to maintain their families, to betake themselves, as they have, in some instances, done of late, to the ploughing of the land with their own hands.

The objects which the ladies would aim at, in the prosecution of the mission, are to impress on the people the duty of contributing, according to their ability, to the maintenance, both of the ordinances of religion, and of schools for education,

2, As there is much poverty in the island, and the salaries of

ministers, catechists, and teachers are very inadequate, to give, according to the amount of funds put into their hands, supplemental salaries or occasional aid, especially in those cases where the people themselves show a willingness to do the duty incumbent on them,

3, As in many parts of the island the means of grace are altogether wanting, or the visits of a minister are at long intervals, to mitigate this deplorable state of things, by employing a salaried missionary to itinerate,

4, To enable promising young men, from Cape Breton, who intend to devote themselves to the ministry, to attend the College at Halifax,

5, To encourage and foster a Normal or Model School—which would lead to the improvement of education through the island generally—such Normal School adopting all the improvements practised in this country, and, among others, training both boys and girls in the knowledge and practice of those trades and occupations which will qualify them for earning their bread in after life—the training having, in an especial manner, a reference to the art of agriculture,

6, To continue such a supply of books as may be needful in schools, and for furnishing useful and improving reading to all.

Mrs Mackay having long expressed her desire that, in the event of her removal, Mrs Tennent (who was from the beginning connected with her in the operations of the mission) should carry it on, and having also of late suggested Mrs Bonar as a fellow-worker—these ladies are, in compliance with the wishes of their

deceased friend, desirous to prosecute the mission, relying on the assistance and co-operation of those ladies and other friends who so liberally and kindly sustained her who is gone, in her benevolent schemes.

This short review of the Cape Breton Mission having been called for in consequence of the lamented death of Mrs Mackay, who had the principal management of it—the sketch might be considered incomplete without some notice of her personal history and character, especially as such a notice has been generally looked for and desired by those who so long loved or esteemed her.

Mrs Isabella Mackay was the third daughter of John Gordon, Esq. of Carrol, in the county of Sutherland, and Isabella M'Leod of Geanies, in the county of Ross. In 1803, she was married to John Mackay, Esq. of the parish of Lairg, in the county of Sutherland, where his father and grandfather had been ministers—a gentleman of cultivated mind, extensive information, and agreeable manners, who, but for the misfortune of blindness which befell him in the prime of life, would undoubtedly, by his abilities, have risen in the service of the East India Company, where his career commenced. He was a man of warm and generous feelings, and in every way of congenial principles and taste. Both Mr and Mrs Mackay took

a deep interest in the young persons with whom they were connected, especially those who had been early deprived of their natural guardians, and acted towards them with a parental affection and concern, educating them, and unwearied in their endeavours to promote their advancement in the world. Nor were their assiduities confined to relatives—they were ever ready to befriend the friendless. By nature philanthropic and ardent, and living during a period when social improvement was sought by means of political reform, they were enthusiastic admirers and strenuous advocates of the principles of civil and religious liberty.*

Thus connected with the north of Scotland, Mrs Mackay had, at an early period of her life, taken a deep interest in the Celtic population of the Highlands and Islands. It was a warm and enthusiastic attachment which led her to make so great efforts in behalf of her fellow-countrymen who had been compelled by poverty and distress to leave their native land—to which was added, in after life, the impulse of a higher motive—a concern for their spiritual welfare.

Her mind was naturally powerful and active, as well as benevolent. It was a large and enlightened benevolence, which

* Late in life, Mr Mackay became author of a "Life of Lieut.-General Hugh Mackay of Scoury (his distinguished and pious ancestral kinsman), who was Commander-in-Chief of the Forces in Scotland, 1689 and 1690, Colonel Commandant of the Scottish Brigade in the service of the States-General, and a Privy Councillor in Scotland." To a revised edition of this work after the death of Mr Mackay, Mrs Mackay prefixed a memoir of her husband, very interesting in itself, and very creditable to her talents and literary taste.

sought the best and permanent interests of her fellow-creatures. Endued with no common buoyancy and vivacity of spirit, and an ardent temperament, she was not to be discouraged by difficulties in any work she undertook. The kindliness of her nature, and that power which an ardent spirit exercises over the feelings of others with whom it comes in contact, generally enabled to remove them all;—above all, her own soul had been touched by the Spirit of all grace, and she felt constrained to go on in her course. But this grace, at the same time, led her to see much defect and sin in the motives of her conduct, and to complain that, in what she did for the good of others, she was more actuated by a mere *instinctive* compassion, than by a single regard to the glory of God. Her reception of the doctrines of the gospel had been gradual—these doctrines having in her to contend with the scepticism of an understanding, not immediately brought to a conviction of its own weakness. But as, by the grace of God, she came to a more full reception of them, her whole character underwent a corresponding change. Her natural ardour was brought under a softening, subduing, and restraining influence; and in her latter days, love to men, and the salvation of their souls, became more and more the predominating principle of her conduct. The discipline of a deathbed sickness (as will be seen afterwards), opened her eyes to see more than she had ever seen before, that human actions cannot stand the scrutiny of a holy God—that there is no righteousness but Christ's righteousness—and that there could be no salvation, had not God declared his willingness to save the guiltiest for Christ's sake.

In illustration of her character, and the Christian principle which guided her, two events of some importance in her life may be stated. The first of these was in 1837, when she received a considerable and very unexpected accession of private fortune, by the bequest of one of those whom she and her husband had befriended in early life, and who had ever felt himself bound to his parental benefactors, by a warm and affectionate gratitude; but the accession gave rise in her mind to no idea of self-indulgence, or large expenditure on her own account. On the contrary, she avoided such expenditure, while she entered upon a more enlarged sphere of benevolence, and seemed to be resolved upon a more entire consecration of her substance to the Lord. No doubt, a naturally humane and generous disposition rendered such a sacrifice, in her case, more easy; but we have, at the same time, her own recorded conviction, that "a grateful recognition of God the giver was a bounden duty in disposing of the bounties with which he favoured us;"—"that there was too often a sinful omission in the distribution of property;" and that she felt bound to allot a portion of her means "to the furtherance of the eternal interests of a very destitute portion of our countrymen,—that God, having singularly prospered an effort made to this end, had thereby strengthened the claim on the instrument he had so honoured, to spare no means likely to advance it."

The second occurrence deserving of notice, was the deep impression made on her mind by the Disruption of the Church of Scotland, and the line of conduct which it led her, thereafter, to pursue. The principles on which so many ministers seceded from the Establishment she thoroughly appreciated; they ap-

proved themselves to her mind and conscience, and never ceased to influence and direct her in the future distribution of her means. "While (she said) as a Christian and a patriot, I hold myself indebted to the protesters and founders of the Free Church of Scotland, of which I am a member, in an amount of obligation to which money can bear no proportion, I feel that, in the circumstances in which I am placed, it is my privilege as well as my duty, to bestow my property on the men, who by a sacrifice as noble as the reasons for it were imperative, cast themselves and their families on the bounty, or rather on the justice and gratitude of those who participate in the valuable results of the sacrifice, from the sufferings of which they are at the same time exempt, and on their successors in the ministry of the Free Church of Scotland, trusting that they will ever be animated with the same spirit." Under the influence of these sentiments, Mrs Mackay gave herself in every way she could devise to the relief of those ministers and schoolmasters who suffered by the Disruption, the manner of relief being adapted to the particular circumstances of each case. To many a family, the help was most seasonable, and was received by them as the bounty of a gracious God who has all hearts in his hands, and who will not forsake those who are faithful to him.

A suffering clergyman, who knew not from whence the assistance came, and who to this hour is unknown, except to the individual through whom a large gift was transmitted, thus expresses himself,—“A minister of the Free Church, deeply indebted to the unknown friend into whose hands this note will be delivered, begs briefly to express his feelings, under the very

peculiar circumstances in which, by her kindness, he has been placed. He desires, with gratitude to the Father of lights, from whom ultimately cometh down every good gift, and with gratitude also to the individual, who has so spontaneously, humbly, and delicately acted as the immediate giver, to accept the large sum sent for the supply of his necessities. He would seek to recognise in this most singular, opportune, and unlooked-for providence—singular in itself, but still more so, when taken in connection with a series of dispensations, and a track of spiritual exercises, alike strongly marked, and known only to himself—the faithfulness and power of Jehovah, who, in these latter days, can still provide for his people in ways as marvellous, and as well fitted to arrest the soul, and bring it to feel that it has to do with him, and that he is dealing immediately with it, as were his people of old with manna from heaven, or supporting his prophet by the ministry of a raven." And it was not her own benefactions only; she was indefatigable and successful in awakening the sympathies of others, in behalf of distressed ministers and schoolmasters.

While individual cases excited her feelings, and called forth all her energies, her benevolence was not restricted to them. Her benefactions, for the benefit of the church in general, were large; and in the ultimate disposal of what remained of her property, in the view of her death, she did not forget the rule of conduct which she had prescribed for herself, as the result of deliberate judgment and conscientious conviction.

It may be said, with respect to her pecuniary givings generally, that they were not only with consideration and delicacy.

but with an enthusiastic warmth of feeling characteristic of herself; for she had previously entered with deepest sympathy into all the circumstances of the case which had prompted her benevolence—so that when she bestowed the gift, it was a relief to her own feelings. This intense interest in the cause of distress also accounts for the largeness of her bounties.

It would be unsuitable to enter here into the details of what she did for the Highlanders and Islanders, whose interests, temporal and spiritual (always comprehending those of them in Cape Breton), deeply engrossed her mind during the closing years of her life. She herself had all the warm feelings of her countrymen, and these were sorely tried by the calamity which overtook them in the failure of the potato crop. She always felt that, to the condition of the people, justice had not been done—that adequate provision had not been made for even a common education—that the land had never been so managed and cultivated as to give them employment, and form them to industrial habits; and, above all, that their spiritual state had been neglected (into some parts the light of the Reformation having scarcely ever penetrated), or the means of grace had been supplied to them most scantily and insufficiently—that they were a loyal, peaceable, and enduring race, and, as a part of the great commonwealth, deserved better treatment.

While unceasing in her efforts to procure food and clothing during the *temporal* destitution (which unhappily still continues), she always kept steadily in view their elevation in the scale of society, by means of religious and intellectual cultivation, and was ever most anxious to bring forward, and ready

to aid young men possessed of the Gaelic language intending for the ministry, or to become schoolmasters to the Gaelic population.

Such occupations left little time for those studies and pursuits in which, otherwise, an acute mind and literary taste would have found gratification; and so employed, the Lord found her when he called her to himself. It was only within a few days of her death that she wrote to four of the ministers in Cape Breton.

Some months previous to her death, the probability of her removal from the world at no distant date was impressed on her mind; and to a friend she said,—“I trust you and my other friends will pray much for me, that as the old casket is breaking up, the precious jewel within may be polished and prepared, and made meet for glory.”

At an early period of her illness, she believed that the hand of death was upon her; and the messenger did not seem to be unwelcome. She spoke of the sin of her nature, and of the sin that entered into every spring and motive of conduct. She loathed herself on account of it, and desired to depart that she might be delivered from its power, and be with Christ. For a time anxious, on account of indwelling corruption, and the want of evidence of sanctification (her views of the only ground of a sinner's acceptance being for a season obscured), she at length took refuge, and found peace, in the atoning blood and perfect righteousness of Christ her Redeemer.

These views of the grounds of a sinner's acceptance were not new to her, but had been long ago adopted by her in the view

of eternity. "I desire to commend my soul to God," she wrote, "hoping for his mercy through the merits of our Lord and Saviour Jesus Christ. 'I know that my Redeemer liveth,' was the sufficient consolation of righteous Job, under multiplied temporal sufferings. Blessed be God, a brighter light and surer word of promise now irradiates the darkness and suffering of the death-bed and the grave. The fountain is open to all who feel and loathe their load of pollution. The glorious robe of a Redeemer's righteousness is prepared for all who mourn under a sense of their unfitness to appear before the God who hateth iniquity, in the filthy rags of their own righteousness. I desire to rest on these promises, trusting that my innumerable transgressions are laid on One mighty to save."

An experimental conviction of these truths was manifested on her deathbed, and ultimately became the stay of her soul, as appears from what is related by a friend who visited her repeatedly:—"When I first saw her in her sickroom, I found her much cast down on account of the darkness that had overspread her soul. She said one day, she had not a shadow of an assured hope. When the fulness and freeness of the offered salvation was pointed to—the open fountain opened for sin and uncleanness, supplying *all* our need, whether that was pardon and acceptance with God, or whether it was the cleansing and renewing influences of the Holy Spirit, as shown forth in the *blood* and *water*, her general reply was, 'I know all that; have we not been hearing these doctrines faithfully preached from Sabbath to Sabbath these many years. I believe Him to be all that he is said to be—a *complete* Saviour; but what interest have I

in Him; what assurance that he is my Saviour?' On something further being mentioned, she said, 'Do not argue, I cannot bear it; God alone can do this work of faith in my soul—none else. I now see that all the works I have been engaged in, which others thought so much of, were *all sin*—self-pleasing, self-seeking—not seeking the glory of God, and what is not done for his glory, God *cannot* accept—impossible, he *cannot*—no, I am a miserable sinner.' It was here suggested, that when the Spirit shines into the soul, all believers see themselves to be utterly vile, but we must come to Jesus just as we are, that is what he invites us to do. Two verses of Miss Elliot's hymn were repeated to her—

'Just as I am—without a plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee;
O Lamb of God, I come,' &c.

When I next saw her, I found that the hymn (the whole of which had then been read to her), together with parts of the Word of God, had been blessed to her heart with the Spirit's comforting power. She said to me, 'I see I was trying to bring something of my own to God, and I could find nothing, and so, I have come now to the Saviour on this simple ground: God holds forth Jesus Christ, his Son, God in our nature, as an all-sufficient Saviour—he is able to save me, and God commands me to believe in him and receive him; and I think I cannot be wrong in doing so, that is, obeying and trusting in him, and resting simply on his mercy. I have no other ground of hope, but I find *rest* here.' In all the subsequent visits she was full of

love and praise—her heart and eyes overflowing at the thought of her Saviour's love to her. The last time I saw her (the day before her death), I thought her much changed in appearance, but calm and composed, and quite clear in mind. On leaving her, she said, 'Tell every one to pray for me, a poor sinner, and there is One who will not forget to intercede for me—the Advocate within the veil—he will not forget—I think he will not forget me.' I said, Oh! no—he cannot forget, for his people's names are written on his heart as they were of old on the breast-plate of the high priest. 'Aye, that is it,' she added. I, in common with many others, loved her much; her clear and powerful intellect, her wit, her kindness, and the lively interest she took in my dear boys, and all other young persons in her circle, were very attaching qualities, and drew many hearts to her."

To others she said, "If I am saved at all, it must be by the atonement of Christ, and his righteousness, and that a free gift."—"The robe of Christ's righteousness is enough for me." On the passage from 1 Peter (ch. i. verse 12), "Which things the angels desire to look into," she remarked emphatically, "And no wonder." Under a painful attack of illness, her words were, "It is all right—it is just a part of the rod—it is just as it should be."

From the commencement of her illness, she expressed a desire to depart, and, while resigned to the will of God, requested that no prayer be made for the prolongation of life. Her conflict with the last enemy was neither long nor severe—and grace was given according to her need. There was no

gloom in the deathbed—it was rather a spectacle of hope and humble confidence.

She died at Edinburgh, on the 15th November 1850, in the 73d year of her age.

THE END.

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