

Synod; but were there appeared in the Report of the Board of Home Missions for 1848-9, page 226, this announcement.

In addition to the commencement of a course of philosophical and Classical instruction, by placing again within the reach of the youth of our Church, the means of preparatory study, affords the strongest ground to hope that it maintained its efficiency, our Institutions even upon their present limited scale, will afford an unfailling supply of well educated ministers, as well as a safeguard against the danger arising from the absolute necessity heretofore existing, of seeking instruction beyond the control of the Church. It may also be anticipated, that eventually the facilities thus presented may be embraced by others, whose object is not the Holy Ministry.

There could be no longer a doubt that the Theological Seminary, West River, instead of being a friendly auxiliary was to be the ungenerous Rival of Pictou Academy.

But still, the Trustees have made no attack on the Seminary at West River; when they were most unjustly and ungenerously attacked by the Rev. Wm. McCulloch, they contented themselves by appealing temperately to their constituents, by whose unanimous verdict they have been upheld. But I again demand, by what clause of the Academy Act, is the Presbyterian Church or Nova Scotia, excused from any direct interest in the Institution? Or how are they "prevented by what is due to themselves from desiring any such interest"? At the Meeting of the 30th October the Rev. Mr. Ross made no attempt to defend Mr. McCulloch for the publication of his first letter—but asked the Trustees to point out anything of the sort which he had written in his public capacity as the recognized Agent of the Synod. The enmity displayed by certain parties against the

Pictou Academy, was occasioned not by its failure, but by its too great success. In conclusion I recommend to the serious perusal of these persons, the following:

"It is a miserable game which they and too many others, in their professions—a miserable, a mischievous, (and we venture to say,) a losing game. That the Clergy should watch with eagle eye, and guard with jealous care the divine trust of which they are the accredited, but not the only, guardians, is what no man controverts. That they should manifest a burning zeal for every good work, and devote the religious education of the young, the best hope of the coming age, will gain for them the honor and respect of every good man."

"But that they may do evil, that good may ensue, and such to advance the kingdom of righteousness, by bearing false witness against their neighbours, is what every true man will emphatically deny, and most strenuously resist. That they should set the pulpit in antagonism to freedom of thought, and the right of private judgement—should seek to make the very essence of Popery, an active power in the secular affairs of the time, is a delusion and a folly, which their best friends lament and deplore. That they should raise the cry of infidelity, against men, who may be as deeply impregnated with the truth and spirituality of Christianity as themselves, is proof positive that they have still a great deal to learn, as to what spirit they are of. Conduct such as this will not make infidels of those who have known the power and joy of true religion, but it will lead them to doubt, whether such a visible Church is the highest or best exponent of Christianity; and to look upon it, as inferior to the world, in culture, in gentlemanly feeling, in Christians charity."

I remain faithfully, yours

WM. JAS. ANDERSON.

Pictou, Nova-Scotia, 29th April 1850.