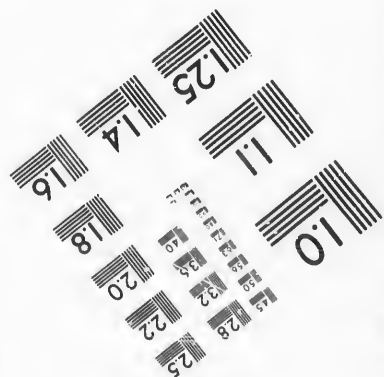
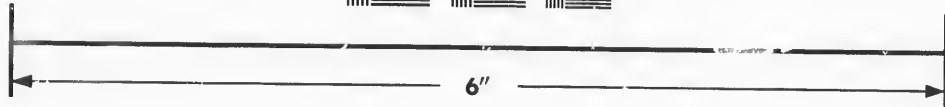
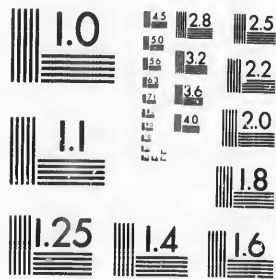


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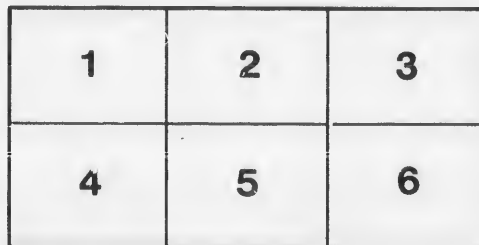
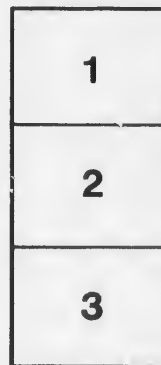
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**PROCEEDINGS**

**IN THE FORMATION**

**OF THE**

**GLASGOW SOCIETY**

**FOR PROMOTING**

**THE INTERESTS OF RELIGION AND OF LIBERAL EDUCATION,**

**AMONG**

**THE SETTLERS**

**IN THE**

**North American Provinces**

**WITH AN**

**ADDRESS**

**BY THE COMMITTEE.**



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**GLASGOW,**

**PRINTED BY ANDREW YOUNG, 96, TRONGATE.**

**1827.**

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## PROCEEDINGS,

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*At a Meeting held in the Session-house of Greyfriar's Chapel,  
Glasgow, on Friday the Twenty-ninth day of September,  
One thousand eight hundred and twenty years.*

The Rev. Dr. FERRIER, of Paisley, was called to the Chair; who opened the Meeting by Prayer.

An Extract from the Minutes of the United Secession Church, relative to the formation of a Society in aid of the Pictou Academical Institution, and of the Presbyterian Church of Nova Scotia, was then read by the Rev. WILLIAM KIDSTON, of Glasgow; and, after some observations from Mr. Kidston, and from Dr. MACCULLOCH,

It was Resolved unanimously, on the Motion of the Rev. HUGH HEUGH of Glasgow, seconded by WILLIAM M'GAVIN, Esq. Banker, That a Society be formed in Glasgow, according to the recommendation of Synod.

A Draught of a Set of Regulations for the Society was then read; when it was moved by Mr. Kidston, seconded by the Rev. ROBERT MUTER of Glasgow, and Resolved unanimously, That these should form a Basis for the Laws and Regulations of the Society, but should be referred to the Committee of Management of the Society after nominated, to revise, and approve, after such alterations as might appear to them proper.

The following Board of Direction was then read and approved of; and it was agreed that the persons named should form the Directors and Managers of the Society for the first year.



**Presidents,**

ROBERT HOOD, Esq. Merchant.  
 WILLIAM SNELL, Esq. Manufacturer.  
 WILLIAM M'GAVIN, Esq. Banker.  
 WILLIAM LIDDELL, Esq. Merchant.  
 ANDREW MITCHELL, Esq. Writer.

**Committee of Management,**

Rev. Drs. Dick,	Messrs. John M'Gavin,
Ewing,	Andrew Brockct.
Wardlaw;	William Fleming
Rev. Messrs. Muter,	Matthew Anderson,
Campbell,	Thomas Hart,
Macfarlane,	Thomas Mitchell,
Brodie,	Robert M'Lellan,
Barr,	Robert Thomson,
Thomson,	William Nelson,
Heugh,	John M'Innes,
Brash,	Malcolm M'Callum,
Beattie,	Robert Moncrieff,
John [redacted]	William Gilfillan,
Str [redacted]	John Gibson.
Turnbull.	

**Secretaries,**

Rev. WILLIAM KIDSTON, JOHN MITCHELL, D. D.

**Treasurer,**

WILLIAM LIDDELL, JUN. Esq.

**Clerk,**

JOHN MITCHELL.

The Meeting then nominated the Chairman, and the Rev. Mr. ELLES, of Saltcoats, (a Clergyman present,) to become corresponding Members of the Society.

A Committee was appointed to furnish the Rev. Dr. MacCulloch with an authentic Extract of this Minute.

On the Motion of Mr. Heugh, it was unanimously and cordially agreed, that this Meeting express their high esteem and regard for their visitor, Dr. MacCulloch,—unite in wishing him a safe and prosperous return to the scene of his usefulness,—and in earnestly desiring the advancement of religion and literature throughout Nova Scotia, and the other British Provinces of North America,—which was accordingly done from the Chair.

The Chairmain was then asked to leave the Chair, which was taken by William M'Gavin, Esq.; when, on the Motion of Mr. Muter, the Meeting expressed their cordial thanks to Dr. Ferrier, for his excellent conduct in the Chair, so much in accordance with the object of the Meeting, and with the happy spirit of all present.

The Meeting closed with Prayer by Mr. M'Gavin.

*Within the Greyfriar's Session-house, on Friday the twenty-seventh day of October, eighteen hundred and twenty-six.*

MET several of the Members of Committee, called by Circular.

The Rev. Mr. BRODIE in the Chair.

The Minutes of last Meeting were read over.

The Committee appointed at last Meeting reported that Dr. MacCulloch had been furnished with an authentic Extract of the procedure, regularly subscribed.

The Meeting, considering that it would be proper, for the purpose of having the Regulations proposed at last Meeting, more fully before the Members of Committee, ere they were called upon to sanction them, that this Meeting be adjourned for a short time,—Therefore they agreed to adjourn the same accordingly, until Monday the thirteenth day of November next, at two o'clock, P. M. And the Secretaries are instructed, in the interim, to get 50 copies of the Draught of the Laws thrown off by the Lithographic Press, and to circulate these among the Members of Committee, in order that they may, each for himself, go over these, and come prepared, at next Meeting, with what may occur to them by way of addition or amendment.

With these copies, the Secretaries are instructed to intimate the adjournment to the Members, and request a full attendance on the above day.

*Within the Greyfriar's Session-house, on Monday the thirteenth of November 1826.*

MET the following Members of Committee—Rev. Dr. Dick, Rev. Messrs. Macfarlane, Heugh, Johnston, Struthers; and Messrs. Wm. Fleming, Matthew Anderson, Lauchlan Muchart, Robert Thomson, John M'Innes, Malcolm M'Callum, and John Gibson,—with the Secretaries and Clerk.

The Rev. Mr. Ewing (Partick) was also present, and took a part in the proceedings.

The Rev. Mr. MACFARLANE in the Chair.

The previous Minutes of Meetings were read over by the Clerk.

The Meeting then proceeded to the consideration of the Regulations of the Society, for the purpose of revising and approving which they had been called together,—when, after observations from several Members, and some discussion, it was unanimously agreed that the Laws and Regulations of the Society should stand as follow; and that, in conformity to them, the business of the Society should be carried on, at least till the first Public Meeting—viz.

I. This Society shall be called “THE GLASGOW SOCIETY FOR PROMOTING THE INTERESTS OF RELIGION AND LIBERAL EDUCATION AMONG THE SETTLERS IN THE NORTH AMERICAN PROVINCES.”

II. The special object of the Society, in the mean time, shall be to countenance and assist the Missionary labours of the Presbyterian Church in Nova Scotia, and the Academical Institution of Pictou, in their endeavours to promote the best interests of the British Settlers of the North American Provinces, by supplying them with Native Preachers, and the means of liberal and religious instruction.

III. These objects shall be accomplished by correspondence and intercourse with the Church in those parts, and with the Trustees of the Pictou Academy; by sending grants of Bibles, as well as books on religion and general education; by pecuniary contributions; and by such other means as to the Society shall seem proper.

IV. The Society shall hereafter have at least one President, and two Vice-Presidents, who, with not less than five Clergymen, and five from the laity,—Secretary, or Secretaries,—Treasurer and Clerk, shall form the Committee of Management,—Five of their number being a quorum. The Committee to meet on the second Monday of January, April, July, and October.

V. The Design of the Society being to promote the interests of all classes of Christians in the Provinces, the Society shall be open to the friends of religion and Liberal Education of all denominations; and the Grants of the Society shall be communicated through the Committee of Missions of the Nova Scotian Church, and the Trustees of the Pictou Academy.

VI. Every Subscriber of Ten Shillings and Sixpence annually to this Society, and every Donor of Books of the value of One Guinea annually, shall be a member of the Society; and a Subscriber of Two Guineas annually, or of Ten Guineas at one time, shall be an Honorary Member of the Committee of Management.

VII. The existing Committee of Management shall summon a General Meeting of all friendly to the objects of the Society, as soon as this shall seem proper; and, thereafter, such a General Meeting shall be held annually, (or as often as circumstances may seem to require,) called by the Secretary or Secretaries; at which a Report of the Society's procedure for the past year shall be exhibited, and Office-bearers chosen for the following year by vote of the members present.

VIII. Ministers of Congregations, whether Members or Office-bearers of the Society or not, shall be requested, so far as may seem to them practicable and expedient, to make occasional Collections in aid of the Society, and the Ministers who do so shall be accounted Members of Committee for the years in which such Collections are made; and both Ministers and laymen shall be solicited to aid the Society, and extend the sphere of its operations, by procuring Subscriptions and Donations of Money or Books, and by endeavouring to form local corresponding Societies, or to procure grants of Money or Books from Religious and Educational Associations already existing.

The Meeting then Resolved, and order that the foregoing Laws and Regulations, as now amended and approved, be printed and prefixed to Subscription Papers, one copy of each to be given to every member of Committee, with an earnest request that he would use his best exertions to procure Subscribers, or Donors of Money or Books, in aid of the Society.

The Meeting, farther, considering that it might promote the general objects of the Society, and was in accordance with its Rules, that the procedure at these Meetings should be, as far as possible, rendered public,—not only as an example and encouragement to the friends of the cause in other places, to organize similar Societies, either auxiliary to, or independent of, this Society; but for the purpose of procuring Grants of money or books from Associations already existing,—recommend to and instruct the Secretaries to get copies of the foregoing Laws and Regulations printed, which should be circulated among the various Ministers and Congregations throughout the Colonies, and interested in the cause of Religion and liberal Education among the Colonists of North America, —coupled with a short Address, explanatory of the objects and design of the Society.

The Secretaries are appointed to draw up such Address, which they undertake to do.

The Meeting was closed with prayer by Mr. Heugh.

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## ADDRESS.

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THERE are some considerations, which, it would seem, are almost self-evident, and will come home, at once, to the common sense, and to the common feelings of mankind.

One of these is, that those "who have borne the burden and heat of the day," in any useful work, particularly in any great and holy enterprise, should be the first to experience the favour of their friends, and of the public.—Another is, that they who have laboured long in any country, especially in any newly-settled Colony, where the state of society is peculiar and perpetually shifting, are the most competent judges of what is best adapted to promote the interests of its inhabitants; and that their opinion, being the fruit of matured experience, ought to have the greatest weight in deciding upon any measures, which may be intended to ameliorate the condition of the inhabitants.—A third position of this character is, that liberal education is of inestimable advantage to any community; and, in order that all classes may enjoy the benefit of it, it is desirable, that it be entirely unfettered by religious tests, or by civil and political restrictions.—And the last of them is, that Missionaries born and trained up in any country, especially in any new settlement which may have been formed under a climate of particular temperature, are best fitted for that scene,—for meeting the exigencies of that community, and for evangelizing its members.

Of these maxims hardly any one, we believe, will be questioned, for a moment, by any candid or reflecting mind. The first is a dictate of justice and equity. The second is a rule of wisdom and prudence. The third is founded upon sound policy, and all experience; for learning, as the heathen poet says, liberalizes the mind, and polishes the manners;—learning led the way to the blessed Reformation, and followed in its train;—learning exalts the character of man, opens new sources of the most refined gratification

to the mind, accelerates the career of improvement in civil society, ministers to the propagation of the gospel, and enlarges the prospects of the human being to an indefinite extent. Nor is the fourth principle less obvious, or incontrovertible. By adopting this rule, the cost of the Mission is, in every case, greatly diminished; many of the contingencies, which deeply affect its interests, are avoided; the waste of human health and life is spared; and an agency is obtained, which,—being founded upon an intimate knowledge of the localities of the country, as well as of the manners and customs, the tempers and habits, the opinions, arrangements and associations of the people,—is both more appropriate, and promises to be more efficient.

On these views this Society is founded, and on these it rests its claim to the support of liberal men, and of the christian public of all denominations. Nor will it be necessary to say much, in order to illustrate their application to its scene, and to its objects.

It has, we think, been justly remarked concerning Nova Scotia, in the latest account of that country which is now before us, that, of all the foreign dependencies of the British Empire, it is the one of which we know least. Situated between the 43 and 46 degree of northern latitude, it is necessarily subjected to great rigour of cold in winter; and, like countries which have been recently occupied, and are but partially cleared and cultivated, it is also liable to extreme heats in summer. No accurate enumeration of the inhabitants of the whole Province has yet been taken; but, from the census of one portion made by Government, we may conjecture, on probable grounds, that the population amounts to betwixt 3 and 400,000. And, as happens in all new settlements where the means of subsistence are easily obtained, it is augmenting in a ratio of which we have no example in the old countries of Europe; and that, not chiefly by the influx of emigrants, but by the extraordinary increase of the native inhabitants. The Established religion is Episcopacy. All the inhabitants who do not conform to its rites, although they constitute by far the majority of the community, are regarded, (not excepting even those who profess to belong to the Church of Scotland,) as dissenters, and made to feel that they are less favoured. Beside ample funds for their own ecclesiastical institutions, the adherents of the dominant party are possessed of the only Collegiate Seminary in the Province which is permanently endowed, and which,

while it commands a large revenue, is, at the same time, exclusive in its statutes, and of course, *must be comparatively circumscribed in its operations and benefits.* For it is not to be expected, that honourable and conscientious parents will consent that their children, in the very beginning of their literary course, shall, openly and solemnly, renounce their religious profession and connections for a privilege, which ought not to be so restricted; which may perhaps be had elsewhere, though with less tempting prospects of preferment; and which, at any rate, can be wanted. The Head of the favoured Church and Seminary, however, if we may judge from *a casting vote*, which he is reported to have lately given, in the presiding Council of the province, against the Pictou Institution, seems determined to maintain the ascendancy which both have acquired, and to oppose the establishment of a system of unfettered education. The legislative assembly, indeed, whose members are chosen by the suffrages of the public, as well as many of the leading civilians, are both liberal and impartial, and disposed to befriend the free system of the College of Pictou; but they have found themselves opposed, in all their decisions of this sort, by party feeling, and the prejudices or partialities of the few have thwarted the liberal designs and the enlightened policy of the many, while they have also counteracted the wishes of the great majority of the inhabitants.

Canada, as every one knows, is a much larger Province; and as the stream of emigration, from this country as well as from the United States, has, of late years, been almost entirely directed to this quarter, it is filling up faster. Of the amount of its population, we dare not hazard even a conjecture, although there can be no question, that it far exceeds the other. The greater portion of its inhabitants is Roman Catholic; but here, as in the other Colony, Episcopacy is the religion of the State, though its adherents, we believe, are also comparatively few.

That the minds of Britons, and of christians, should have been powerfully turned to the improvement of the condition of their countrymen in these distant regions, and particularly to the propagation of the gospel among them, is not surprising. But this enterprise, while it is benevolent and patriotic in a high degree, is attended with considerable difficulties, arising from the nature of the climate, from the character of the society, and from the state of the population, dispersed as it is in cottages, in hamlets,



and in villages, far remote from each other, situated amid dense woods and trackless wilds.

In conducting this labour of love and of mercy in Nova Scotia, *many* have deserved well of their country, and of the church of God. But, while every idea of invidious distinction is disclaimed, it may be useful to select *one or two* examples for illustration. The Rev. Dr. M'Gregor, a native of the north of Scotland, who, with the concurrence of persons of different denominations in this country, went forth, at an early period of the history of the Colony, to carry the glad tidings of salvation to his countrymen, particularly to the Highlanders settled there, and has been labouring among them for about forty years,—may be regarded as, in some respects, the Apostle of the Province. Few can realize distinctly, and perhaps none can fully estimate, the hardships with which he has struggled, as well as the christian heroism and patience he has displayed, in traversing the forests of that distant and then uncultivated land; in visiting the scattered habitations of those “who dwell solitary in the woods;” in drawing, by the exercise of an holy ingenuity, into religious conversation, or alluring to the sound of the gospel, those who had been long unaccustomed to the former, and of whom not a few, we may presume, had ceased to take interest in the latter. But he persevered, amid discouragements which would have overcome almost every other man; he has seen of the fruit of his “sore travail;” and though “the beginnings were small, yet the latter end has greatly increased.” And, by the consent of all enlightened and impartial men, of all denominations in the Province, Dr. M'Culloch, who at an early period of his residence there, successfully pled the cause of the Protestant faith, and has since benefited the Colony in various ways, both by his writings, and by his efforts in the cause of liberal education and evangelical truth,—is accounted one of its best benefactors; while, in point of learning and of worth, he is, doubtless, also one of its brightest ornaments. The College of Pictou is the offspring of the united wisdom, and the object of the ardent wishes of both these eminent characters; and we may add, (as appears from the documents which have been lately laid before the British public,) of the friends of unrestricted education, and of liberal policy, among all classes of the community in that Province. Nor is this wonderful. For, formed upon the model of the UNIVERSITY OF GLASGOW, which is so justly regard-

ed by our citizens with partiality, it opens to all, without distinction or exception, the paths of science; and presents to men of all persuasions in religion, the means of obtaining a complete classical and philosophical education, uncircumscribed by religious disabilities, and untainted by the spirit of party. The theological class, connected with this institution, may be regarded as a *Home-Missionary Society*, in which those who are about to be sent forth to preach the gospel to their countrymen, receive an appropriate, and an evangelical education. The Presbyterian Church of Nova Scotia, to which both the above estimable men belong, and which consists of about 30 settled congregations, with a more than proportional number of stations and of vacancies, holds the public standards, and of course the constitutional principles of the Church of Scotland, both in point of order and of doctrine, excluding those unhappy causes, which have produced such wide and lasting division in this our native country. Founded upon a broad scriptural basis, it was formed to bring into happy concord evangelical Presbyterians of all denominations, without compromising any principle, or wounding any conscience; and, in point of fact, it embraces ministers who formerly belonged to the Church of Scotland, as well as to different dissenting Associations in this country. Indeed, at first, so extensive and almost entire was the harmony, that it included all the Ministers of our national Church in the province except one; and still comprehends all, except a few. And to this Church there is attached a Mission-Committee, which is expressly designed to provide, by domestic supplies, for domestic wants; and to arrange the means of evangelizing the province. So liberal, it may also be remarked, is the spirit of this Committee, that provision has been made by them, several years ago, for assisting even those Presbyterians, whose scruples may not allow them immediately to join the communion of the Nova Scotian Church, in obtaining ministers from their own connections in the mother country.—an arrangement founded, no doubt, upon the wise principle, and the affectionate hope, that they who may thus be engaged to go over, will enter the province with kindly feelings towards those who are already there; and may be induced, upon seeing the state of matters, either to join their brethren who so liberally aided their mission, or at least to carry on their evangelical work in the spirit of holy amity, without that bitterness of party feeling and that animosity, which are usually connected with the prosecu-

tion of religious division upon the scene where it originated, even when the views of persons, or of societies, greatly approximate. We shall only add, that, as Nova Scotia lies contiguous to Canada, and as the transition from the one country to the other by sea is easy and expeditious; this Mission-Committee and the Church to which it belongs enjoy the best facilities for diffusing the gospel among the inhabitants of that province also; and doubtless, were liberal support afforded from this country, they would soon aid mightily in this good work also, while to advance it, we are assured, would be their joy and their glory. Bidding "God speed" to all others who carry the gospel of salvation thither, they would seek, by concurring in the holy enterprise, to share, themselves, in the happiness, and the honour, which belong to its successful execution.

Such briefly are the history, and the character, and the hopes, of those Institutions, on behalf of which this Society has been formed. Of the capability of the Pictou College to give a liberal education to those who attend its various classes, and especially to fit its Theological Students for the work of Evangelists, the literary honours, and the public acceptance, which several of its licentiates obtained lately in this country, are satisfactory proofs;—and to shew the importance of employing native preachers in that country, as well as their peculiar adaptation to the state of society, to the severity of the climate, to the fatigues, and occasionally to the dangers attendant upon the diffusion of the gospel in that settlement, we shall, in conclusion, quote a passage from the authentic journal of one of these interesting, able, and devoted young Heralds of the cross, addressed to a friend in this country,—and, beside other inferences, which the perusal will suggest to the reflecting reader, we are assured, it will convince him of the propriety of encouraging such Missions, and supporting such Missionaries.

" On the 12th October 1825, sailed from Pictou, in a small schooner deeply loaded with fish. After getting on a ledge of rocks at the N. W. Cape of Prince Edward's Island, in a heavy gale of wind, at midnight, and being almost miraculously saved by Providence from being dashed to pieces by a heavy surf on a lee shore, arrived on the 24th at Carlile, a small settlement near the mouth of the bay on the Canadian side. Mr. Hough, here, an Episcopalian, is the only Protestant Clergyman of any description in the bay, from Gaspe, the extreme point of land on the

Canadian side, to Point Miscore, on the New Brunswick side, a circuit little short of 300 miles. *In that distance, however, there are 7 or 8 Catholic Priests, and perhaps nearly double that number of Chapels.* The greater part of the English settlers in the Bay call themselves *P. esbyterians*; but, except Mr. Rodgson, formerly of our Synod, who had been wandering for some time around part of its coasts, I was the first preacher, calling himself Presbyterian, that had visited them, since Mr. Dripps was there, upwards of 20 years ago."—"Preached during the Mission 3 weeks, Sabbaths and Wednesdays, at Carlile, to an audience of from 70 to 90 persons. One Sabbath, and one week-day, at New Richmond, 10 leagues farther up the same side of the bay, to a most attentive audience of 60 or 70 persons, principally emigrants from the West of Scotland." "Preached 3 weeks, Sabbaths and Wednesdays, at Restijouche, 50 miles farther up than Richmond, and at the head of the Bay, to an audience of nearly 100 of most attentive hearers. One day at Eel river, 30 miles down the New Brunswick side, to about 14 persons. Three sabbaths, and a number of other days, at Bathurst, or Nipissighit, to 50 or 60 hearers, 50 miles below Eel river. One sabbath at Rocheshaw, or new Banden, 20 miles farther down, to about 40 persons—baptized 25 children.—*Travelled on the coasts of the Bay, chiefly on foot, with a man hired for the double purpose of carrying my luggage, and conducting me through the woods, about 200 miles; and on my return to Pictou, in the end of January, about 350 more—in all, after my landing in the Bay, between 5 and 600 miles, all either on foot, or on horseback.* On one part of my route, viz. from the bay to Miriamichi, *I travelled through the forest, with the snow about 14 inches deep, from Monday morning till Wednesday afternoon, without seeing a house, and camping in the woods at night.* In these days, we travelled 80 miles. With all its difficulties, however, I never performed a Mission with more true satisfaction. My labours were most gratefully received; and I never before saw so many persons listening *with tears in their eyes*, to the precious proclamations of the gospel of Christ, as I repeatedly saw at Chaleur bay. The private conversations, likewise, which I had with many, particularly with those who applied for baptism, *were such as I trust I shall remember, with much interest and gratitude to God, while my recollection lasts.* The Mission has, I think, been blest to myself, and I hope it has been to them also. May the Lord

of the vineyard multiply the number, the endowments, and success of his labourers, till the wilderness and these solitary places be all made *glad*; and till our *American*, as well as other deserts, 'rejoice and blossom as the rose.'

WILLIAM KIDSTON, }  
JOHN MITCHELL, } *Secretaries.*

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*In a few days, you will be waited on for a Subscription.*

