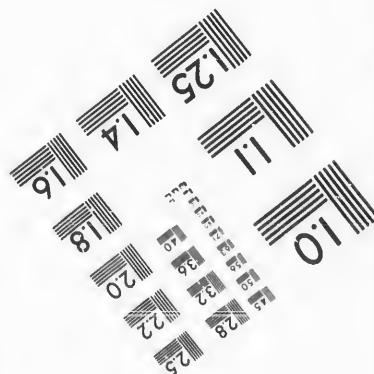
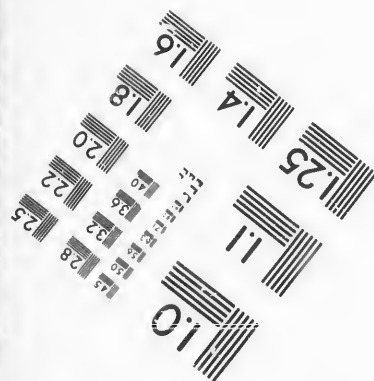
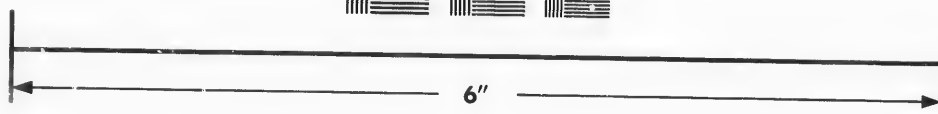
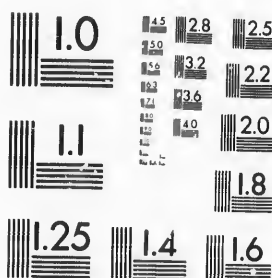


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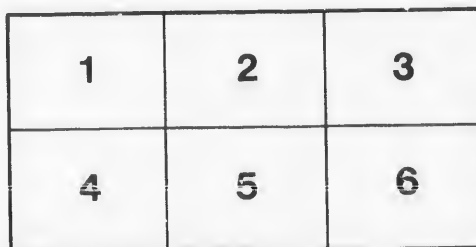
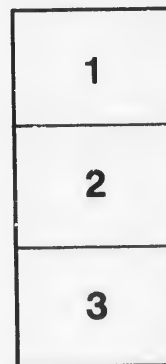
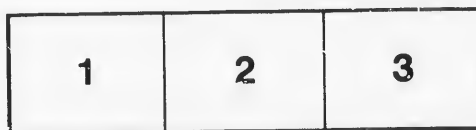
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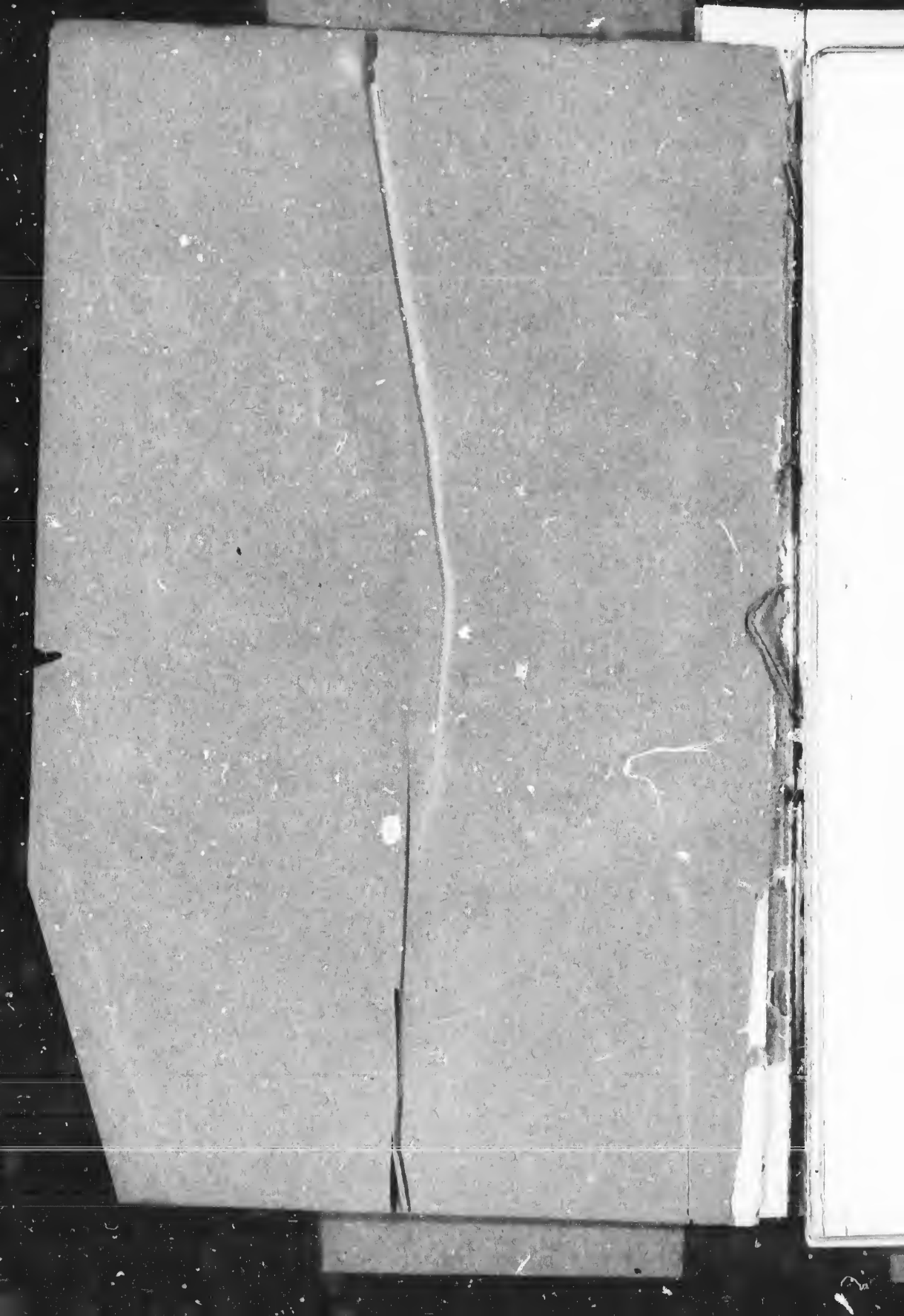
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SECOND REPORT
OF THE
GLASGOW SOCIETY
FOR PROMOTING THE
INTERESTS OF RELIGION AND LIBERAL EDUCATION
AMONG
THE SETTLERS
IN THE
NORTH AMERICAN PROVINCES.

MDCCCXXX.



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GLASGOW:
PRINTED BY ANDREW YOUNG, 96, TRONGATE.
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PUBLIC MEETING.

A Meeting of the GLASGOW SOCIETY FOR PROMOTING THE INTERESTS OF RELIGION AND LIBERAL EDUCATION AMONG THE SETTLERS IN THE NORTH AMERICAN PROVINCES, was held on Tuesday the 7th of December, 1830.

The Rev. Dr. DICK was called to the Chair.

The Meeting was opened with prayer by the Rev. Dr. MITCHELL. The Rev. GAVIN STRUTHIERS then read the Report, by the Committee, of their proceedings since last Report was published,

AND MOVED.

That the Report now read be adopted by the Society, and printed, and extensively circulated under the direction of the Committee; which motion having been seconded by DAVID ANDERSON, Esq., was carried unanimously.

On the motion of WILLIAM M'GAVIN, Esq., seconded by Bailie ROBERT HOOD, it was

RESOLVED UNANIMOUSLY,

That the Society continues to sympathise with the Trustees of the Pictou Academy under the oppression which they suffer; that it congratulates them upon the prospects which the advancing influence of just and liberal sentiments, and the circumstances of the Colonies hold out of a speedy redress of their grievances, and the establishment of the Academy; and pledges its best influence and efforts, and its continued support, until this object be accomplished.

On the motion of the Rev. HUGH HEUGH, seconded by ANDREW MITCHELL, Esq., it was

RESOLVED UNANIMOUSLY,

That the Society highly esteems the character and exertions of the Presbyterian Church of Nova Scotia; that it humbly trusts in the good providence of God, no foreign interference will weaken its hands; that it shall be encreasingly supplied with ministers from among the youth of the Province, and, so far as necessary in the meantime, also from the different bodies of Presbyterians in this country. And that all classes of Presbyterians in that country who have no good reason for separation or distinction, and profess "one Lord, one faith, one baptism," shall, ultimately and permanently, walk together, "keeping the unity of the Spirit in the bond of peace."

On the motion of the Rev. MICHAEL WILLIS, seconded by Mr. DAVID M'LAREN, it was

RESOLVED UNANIMOUSLY,

That the following Gentlemen be the Office Bearers of the Society for the ensuing year, and until another election, viz.

President.

WILLIAM M'GAVIN, Esq.

Vice-Presidents.

Rev. Dr. WARDLAW. | ROBERT HOOD, Esq.

Committee of Management.

Rev. Dr. DICK.	Messrs. ANDREW MITCHELL.
Rev. HUGH HEUGH.	JOHN KIRKWOOD.
Rev. R. BRODIE.	WILLIAM NELSON.
Rev. G. STRUTHERS.	ALEXANDER DICK.
Rev. M. WILLIS.	THOMAS MUTER.
Rev. JAMES SMITH.	DAVID ANDERSON.
Rev. WALTER DUNCAN.	JAMES SOMERVILLE.

Secretaries.

Rev. Wm. KIDSTON and Rev. Dr. MITCHELL.

Mr. J. MITCHELL, *Treasurer.*

Mr. DAVID THOMAS, *Clerk.*

On the motion of the Rev. ANDREW SOMERVILLE, seconded by Mr JOHN MACNINES, it was

RESOLVED UNANIMOUSLY,

That the Society offer their cordial thanks to the Students of the United Secession Church, and to those Ministers, Congregations, and Societies at a distance, who, since the date of last Report, have contributed to their funds; that they respectfully solicit them to continue, and, if possible, to increase their contributions; and that they earnestly prefer their claims to a portion of the funds annually voted by Congregational and other religious Societies.

On the motion of the Rev. Dr. MITCHELL, seconded by Mr ROBERT THOMSON, it was

RESOLVED UNANIMOUSLY,

That the Committee and Members of the Society shall cause its objects and proceedings to be known to the British public as extensively as possible, and shall use their best endeavours to secure to it the countenance and co-operation of the friends of freedom, religion, and liberal education, throughout this country.

The thanks of the Society were then voted to Dr. DICK for his conduct in the Chair, and the Meeting concluded with prayer by the Rev. H. HEUGH.

RULES OF THE SOCIETY.

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 once 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.

REPORT.

THIS Society was formed in the end of the year 1826. They published their first Report in Oct. 1828; and it is now the wish of the Committee to give their constituents, and the public generally, an account of their proceedings since the date of that report, and of their receipts for last year, in order that they may commend the Society to that continued support which it needs for this year.

The object of the Society is sufficiently expressed in their designation; and from what they have already published, subscribers, and the public generally, will anticipate much benefit to result from their labours. Their attention is directed, for the present, to Nova Scotia and New Brunswick, with the neighbouring islands of Prince Edward and Cape Breton. These districts are inhabited chiefly by persons of Scottish descent, who either retired thither during the Colonial war, or have since emigrated to that quarter. Not a few of them are the descendants of soldiers, who, having fought the battles of their country, were rewarded with grants of land; and as the tide of emigration has set in strongly towards Canada, in preference to Nova Scotia, the number of new settlers in the latter province, has been, of late years, comparatively small. Two consequences follow from these facts. The first is, that the inhabitants of Nova Scotia have peculiar claims upon the religious public in Scotland. The other is, that, being almost all either born or long resident in the Colony, and every country having its social as well as local peculiarities, foreign preachers, who are necessarily strangers to these peculiarities,

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are less fitted to minister to the people of these Colonies, and less likely to be acceptable than native preachers, who are familiar with their customs and style of speaking, and who can adapt themselves to their practical usages and modes of thinking.

At the same time, they are far from being in the same benighted state as many other communities. Not a few of them were so happy as to carry with them, from the land of their fathers, a knowledge of the gospel; and all of them, with few exceptions, some acquaintance with christian doctrines and institutions, so that they are more accessible to evangelical instruction than if the subject had been entirely new to them. The knowledge which parents possessed was in some measure communicated to their children; and the population generally presented a hopeful field for the labours of such ministers as the church at home could send out to them. But the supply from this quarter has never been adequate to the necessities of a numerous, and widely scattered people.

Every christian is aware of the necessity of gospel ordinances for the spiritual health of Christ's genuine disciples, and of a preached gospel for the conversion of those who are christians only in name, without which they will soon become regardless of the ties of moral obligation, and suffer their children to grow up in a state of heathenism. At the end of that war which issued in the independence of the United States, the Provinces above-mentioned, not only maintained their connexion with the mother country; but became an asylum for such British subjects, (besides the soldiers above-mentioned,) as did not find it convenient to remain in the revolted Colonies. Soon after this period, which is upwards of half a century ago, the condition of our country-men in these Provinces, which at that time were thinly peopled, attracted the attention, and engaged the sympathy of christian ministers, and churches in this country. The first missionary was the Rev. Mr Graham, belonging to the Associate Synod,

who, after a laborious and useful ministry, has lately "entered into the joy of his Lord." He left a flourishing congregation, collected by his exertions, into the charge of which Mr Smith, a devoted and zealous preacher belonging to the United Associate Synod, who went forth not long since aided by this Society, has just been inducted. Next to Mr Graham, and after a short interval, the Rev. Mr, afterwards Dr, M'Gregor, a man of truly evangelical spirit, whose praise will long remain in the churches there, went over, chiefly with the view of preaching to the destitute Highlanders in their own language. To them, at different times, have succeeded not a few others, (whom your Committee would gladly particularize,) who have contributed their part to the advancement of the province, and the education of their country-men; and, among them, the Rev. Dr M'Culloch, to whom, by the confession of all, even those, as we shall afterwards see, who are not connected with the church to which he belongs, the Colonists are, in many ways deeply indebted. At a period considerably later, the Rev. Mr Spratt, who is still labouring in the Province, and is a member of the Presbyterian Synod there, went forth from the Synod of Relief. These missions were carried on in a quiet unobtrusive manner, but it would be unjust to omit this opportunity of offering, however tardy it may appear, a tribute of gratitude for the missionary exertions of the two departments of the Secession Church, with whom these enterprises originated. Satisfied with having done their duty, these churches did not publish an account of their efforts beyond the circle of their own religious connexions. Hence it has happened, that by some who are ignorant of the facts, the Secession has been taunted with having done nothing in the missionary field of labour, while, on the contrary, all who are acquainted with the circumstances will bear witness, that both the southern and northern colonies of Britain in America, particularly the latter, early, and before the general spirit of missionary

enterprize arose, owed no small portion of their illumination, to the benevolent, and even heroic exertions of the men of the Secession.

Thus, by means of missions chiefly from the Secession, and by a few from the Church of Scotland, the gospel was at first carried to Nova Scotia. Thus congregations were gathered, and judicatories established, concerning which we cannot do better than quote the statement of Mr Haliburton, Barrister at Law, and Member of the House of Assembly of Nova Scotia, in his Historical and Statistical Account of the Province, published last year, vol. 2, p. 304.

"The Presbyterians," says he, "have a Provincial Church Government of their own. The usual place of meeting of the Synod is at Pictou. This body was, a number of years ago, formed by a union of the Presbyterian Clergy of Nova Scotia and the adjacent provinces, *in which all except one concurred*. As the basis of their connexion, they adopted the standards of the Church of Scotland, without reference to the peculiarities that divide Presbyterians in that country. At present, the Synod contains about thirty members," (*Ministers, of as many congregations,*) "dispersed over this province, New Brunswick, and Prince Edward Island, who have already done much for the spiritual improvement of the Presbyterian population. In a history of this province, it would be unjust, although its general tendency is neither to pass censures nor encomiums upon individuals, but merely to record facts; to omit the names of the Rev. James Munroe, Hugh Graham, and James McGregor, *to whom it may be said, that the Presbyterian cause in Nova Scotia almost owes its existence. These gentlemen, amidst privations which the present inhabitants of the country cannot appreciate, devoted themselves to the improvement of their destitute country-men; and, though belonging to different denominations in Scotland, zealously promoted the best interests of emigrants from that country, by effecting their union.* The first has

gone to reap the fruits of his toils, the two last still remain to witness the result of their exertions, in seeing their country-men in many parts around them, not only provided with those principles and forms of the christian religion to which they are attached, *but instructed in these by young men of piety and learning, educated under their own inspection.*"

"Since the formation of this Synod, several clergymen from the Church of Scotland have entered the Province, who have endeavoured to form a party in close connexion with that Church. At present they are assisted by a society established in Glasgow, in the year 1824, whose object is to supply the Presbyterian population with ministers from the Church of Scotland only. By these means Presbyterians have been divided: this division, however, must, in the nature of things, be temporary. The clergy, like those who fill other offices in the country, will eventually be natives, and foreign interference must give place to the talents and exertions of the youth of the Province. Where there are two distinct churches, professing exactly the same principles it must be evident that there is a state of society which cannot long exist."

The education referred to in the above extract is afforded by the College at Pictou, which is an object of particular interest with this Society. About 15 or 20 years ago, it was found that the Provinces were rising to such a degree of population and enterprise, as to require a supply of well-instructed men for the learned professions. And the ministers to whom we have referred, with their colleagues in office, and the other enlightened men in the Provinces, entertaining the views expressed by the historian above quoted, became anxious to improve the education, and to cultivate the talent and exertion of the youth of the Colonies. Education, however, could not be had but by going to the mother country, or to the United States, at an expense which comparatively few could bear, or upon the condition, still more

grievous to a conscientious Presbyterian, of conforming to Episcopacy and to the rites of the Church of England. Originating in these views and circumstances, the Pietou College affords the means of liberal education to persons of all professions, without regard to any particular creed professed by christians, or to their form of church government. Of this college, the author above quoted gives the account which we subjoin in a note,*

* "The Academy was projected so early as the year 1804, for the purpose of affording to the children of Dissenters, who were excluded from the honours of King's College, those literary and scientific acquirements which might qualify them for the learned professions. Difficulties, which were then unforeseen, prevented the execution of the plan at that time, and it was not resumed until the establishment of Grammar Schools throughout the Province, rendered it necessary to provide means of instruction in the higher branches, which were taught only in the College at Windsor. On this condition subscriptions were raised, and a petition presented to the Legislature, for a charter, which was obtained in the year 1816, together with a grant of £400, which sum has been annually voted for its support until this year,—The Corporation consist of twelve Trustees, who fill up vacancies in their number, subject to the veto of the Governor, and who, contrary to the wish of the founders of the institution, are required to be Presbyterians or members of the established Church. No religious tests however are required of the Students, and it is accordingly attended by young men of the several denominations in the Province. The course of education, at present adopted in the Academy, is completed in four years, during which the following branches are taught in the subjoined order:—

First Year.....Latin and Greek.

Second Year.....Logic, the principles of composition, and other collatere branches.

Third Year.....Moral Philosophy, Mathematics and Algebra, Latin and Greek continued.

Fourth Year.....Natural Philosophy, Mathematics and Algebra, Latin and Greek continued.

Each year contains two terms of equal length, with a Summer and Winter vacation; at present there are two Teachers, and the Trustees have it in contemplation to add a third. It is rapidly spreading around it a spirit of education. Its pupils are now filling many respectable offices with credit to themselves, and what this Province wants exceedingly, it is furnishing a race of qualified schoolmasters. It has hitherto been noticed for the moral deport-

and of Dr. McCulloch, who is at the head of it, he speaks as follows:—"The high character which the latter gentleman (Dr. M.) soon acquired in the province, from his literary attainments, was such, that, on the establishment of the Academy at Pictou, the Trustees solicited him to become its president; and it is now, after struggling for years with the *most illiberal opposition*, alone supported by his reputation and zeal."—Hal. vol. II. pp. 52, 53.

The opposition, here referred to, was made chiefly by the patrons of a well endowed seminary at Windsor, in the same Province, which is entirely under the management of Episcopalians, and has, for one of its regulations, "That no student shall frequent the Romish Mass, or the Meeting houses of the Presbyterians, Baptists, or Methodists, or the conventicles or places of worship of any other Dissenters from the Church of England, or where Divine Service shall not be performed according to the

ment and good conduct of its students. On Sunday the Scriptures are read and explained in the Seminary, at which exercise the students are required to attend, unless their parents or guardians express a wish to the contrary. It contains a library, not very extensive but valuable, and also a museum of the Natural History of Nova Scotia. It is the most extensive collection of the Zoology of the Country which has yet been made. The birds in particular are finely preserved and make a beautiful appearance. This branch is nearly completed, and exhibits in one group almost every variety in the Province. As a dissenting Academy, it has encountered much opposition, and although it has always received the support of a very large and respectable majority of the House of Assembly, the Council rejected, last year, not only the Bill for its permanent endowment, but also the annual allowance of £400, and even a vote to discharge a part of the debt which the Trustees had incurred in its progress. It is now left to struggle with these difficulties, and the salaries of its officers are raised by the voluntary contributions of its friends. It is foreign from the design of this work to enter into local politics; we shall therefore not detail the particulars of the controversy, nor the reasonings of the contending parties, but it may be permitted to us to express a regret, that *the opposition of a few individuals should have succeeded in withholding the funds from an institution that is both useful and respectable, and one that has always enjoyed the decided approbation of the people.*"—Hal. pp. 54, 55, 56.

Liturgy of the Church of England!"* On this exclusive regulation it is well remarked, in a Circular of 22d. Sept. 1829, by the Divinity Students of the Secession Church, who have zealously espoused the cause of the Pictou College. "By this law nine-tenths of the population were deprived of the means of a classical education, and a scheme instituted which would concentrate all learning, talent, and influence within the sphere of the Established Church. The consequence was, that this College, (Windsor, the Episcopalian Seminary,) possessing a yearly revenue of upwards of £2000, was attended by only about twenty-five students. In these circumstances, the Presbyterians, aided by friends of literature and science, erected an Academy at Pictou, in order to furnish the means of a liberal education to all classes of the community; and its Trustees, after several urgent applications to the Colonial Legislature, succeeded in procuring its sanction, as well as a Royal Charter. It was placed under the able superintendence of the Rev. Dr M'Culloch, and an annual grant of £400 was obtained for its support. It rose in importance—secured the favour of the people—sent forth enlightened scholars, and seemed to be the commencement of a great future university. Its rising fame, however, soon awakened the jealousy of the Bishop and his partizans. He saw clearly, that it would ruin the College at Windsor, subvert the Episcopalian influence, and diffuse over the Colony a stream of liberal opinions, which all his power would not be able to resist. At this period, the Presbyterians requested Dr M'Culloch to take under his charge those young men, who, after finishing their education at the Academy, were anxious to enter on the study of Theology, with the view of preparing themselves for the holy

* Your Committee have understood that some modification of this law has lately been made; but the cause of this is obvious, and the objects and spirit of the Institution, remain the same as before.

ministry. That gentleman commenced a private Theological class, which he taught gratuitously; and, after a few years, several young men were licensed, and proved able and acceptable preachers. Thus was established a seminary of the most liberal description, that promised to supply the Colony both with literary and religious instruction. But this pleasing prospect—fondly cherished by every lover of his country—enflamed the wrath, and roused all the energies of the Bishop and his party. A plan of rancorous persecution was instantly devised. Pictou Academy must be destroyed, else Episcopacy is undone. That Theology should be taught at Pictou was, in the opinion of his Lordship, intolerable; although this class was entirely private, and formed no part of the institution. Accordingly, the hierarchy mustered all their strength, and succeeded, about two years ago, in getting the bill for a permanent endowment thrown out by the council; and, not satisfied with this, they rejected also the bill for the annual grant, although both these had been triumphantly passed by the Legislative Assembly. Thus that flourishing academy was cruelly deprived of its support."

The council which effected this achievement, contrary to the decision of the Legislative Assembly, consists of twelve members, of whom the bishop is one, and not the least influential; and as the supplies have been withheld by a small majority, there can be little doubt, that, but for Episcopal interference, the result would have been very different. It might have been supposed that a love of liberal science—a sense of equity, (since his own seminary was munificently supplied with public money, and common schools were endowed by the Legislature,)—together with the dictates of sound policy, would have concurred to induce this dignitary, if not to foster the rising Institution, struggling with difficulties necessarily incident to its commencement in a new country, yet, at least, to exercise a prudent and just forbearance towards it. Nothing can be more unseemly than

party spirit ; and, above all, that party spirit, which arising from religious causes, exerts itself to put down general learning,—is offensive and obnoxious. Even in the midst of the late war, so violent and so sanguinary, science was respected, and the intercourse of learned men, throughout the various countries of Europe, was protected by him who sought to enslave the world. It might have been hoped, that, contented with the splendid emoluments which he himself enjoyed, derived from the funds of British benevolence, he would have looked, if not with complacency, yet without envy or ill-will, upon those, who, with narrow means were striving to do what they could to promote the best interests of those over whom he assumed to preside, and were thus co-operating with him to spread the knowledge of science and of religion. Every thing which wears the aspect of persecution, in a christian minister especially, however common it may be, is peculiarly unseemly ; because it is most palpably opposed to the mild and benevolent genius of that religion, whose spirit he professes to breathe, and to promote whose acceptance and honour he is invested with office.

But the Bishop of Nova Scotia is not the only one who has made the attempt, or sought to urge forward such measures of hostility. It might have been thought, that Scottish Presbyterians at least, would not have concurred with him in the endeavour to put down a patriotic seminary, formed precisely upon the liberal model of our own University ;—that *patriotism and the love of science, the sympathies of brethren, and the necessities of the Colonists*, would have withheld *them* from intermeddling in the strife, and so advancing the party views of the aggressor. Yet we grieve to say, that licentiates of our National Church have aided him in this, which we cannot call, “a work of faith, or labour of love.” The minister stationed at Pictou especially, and another clergyman (according to intelligence, the accuracy of which we have no reason to doubt) have openly and virulently

opposed an Institution, which existed ere they set foot on the soil of Nova Scotia; have presented petitions to the Council, and to the Legislature, against it; have put forth accusations which they had not the candour to avow, or the manliness to support, when a commission was expressly appointed to try them; and have used all their influence to put down the *only Presbyterian Institution* in the Province, where a liberal education was to be had, and by means of which young men were educated for the work of the gospel ministry. The source of the prejudice, which has engendered this unseemly opposition, and which directs itself also in special hostility against the Presbyterian Church of Nova Scotia, it is not difficult to discover, but impossible to vindicate.

The avowed object of all this persecution of the College of Pictou is, to reduce that seminary to the state of a grammar-school, or common academy; and (will you believe it?) to prohibit Dr McCulloch by legislative enactment, or to bind him up with his own consent, (in order that the opposition might cease, and the grant be restored to the Institution,) from teaching Theology *gratuitously to voluntary students*, within the walls of the Institution, *or even in his own house; for evangelizing his countrymen in that distant region!*

The expediency of a College, to give liberal education to those who could not otherwise obtain it, except by the sacrifice of their church-connexions and religious principles, (say even conscientious scruples,) is obvious; and the nature of the attempt to put it down, need not be characterized. Neither is it necessary to illustrate, at any length, the importance of a home-education for missionaries, particularly in a country at a distance from the seats of learning, and the scene of the original mission. For, thus, much expense is saved—the health of the missionaries is consulted—the best and the most appropriate means are provided—and the gospel is published in a way *which promises to be most acceptable, and most successful*. But every consideration of this sort, it should

seem, has been sacrificed, in the case under consideration, to a reckless party spirit.

With regard to the devotees of the Church of England, differing as she does in order and discipline, though not in creed, from the Presbyterian Church of Nova Scotia, some small apology may be devised; but what excuse shall we find for her Presbyterian auxiliaries? Has their party-spirit to plead any, the least difference in doctrine, constitution, or administration from those they oppose and would overthrow? Assuredly not. For your Committee need hardly remind you, that the Presbyterian Church of Nova Scotia, at the time of her happy union, about fifteen years ago, embraced, with one exception, all the Presbyterian ministers then in the province; that she holds the standards of the Church of Scotland, and advocates her principles; that she retains her discipline, and prosecutes it in an administration not less pure; that, of purpose, she has thrown out of view those grounds of separation, which exist not in that country, and which all good men in this deploro; and that, irrespective of these separations, she willingly extends her arms to receive ministers from any denomination of Presbyterians in this country, who hold the creed, teach the doctrines, and abide by the practice of the pure and simple standards of the Church of Scotland. And yet such is that Academy, and Theological Seminary, and Colonial Church, which is the object of this violent, and combined, and inveterate persecution! What can be the cause? The answer it is with others to give.—But whatever be the cause, this Society has been embodied primarily in defence of the party assailed; and public support, your Committee cannot doubt, they shall obtain.

The influence of this unreasonable and impolitic hostility, has contributed, in part at least, to throw the province into a state of great agitation. Nor can you wonder at this; for there is a point beyond which human endurance of evil cannot be carried—and at which the feelings of nature, the sense of injustice, and the

resistance of wrong, will, and must, both speak out, and be heard.

Should such a system of persecution go on, it may be necessary for the colonists to carry their grievances to the foot of the throne,—if indeed they be not already presented there. And, we doubt not, if it should be found necessary, the friends of religious liberty, and especially the connexions of the aggrieved, will make an appeal on their behalf, strong in its facts, and powerful in its representations, to the equity and justice of his Majesty's Council, and even of the Legislature itself.

Meanwhile, upheld, in no inconsiderable degree, by aids derived from this country, the Institution, amid all its difficulties, is making a noble struggle, and going on efficiently. Beside the general students whom it has fitted for entering the other learned professions, or to whom it has imparted the benefits of a liberal education, several have received within its walls, that instruction which has prepared them for the study of theology, and the work of the ministry; and this Society will rejoice to learn, *that three young men have been lately sent forth to preach the glorious gospel of the blessed God*; and that six remain under the tuition which is intended to fit them for the same high vocation. Nor, can it be doubted, that like their predecessors, these recent licentiates, and those yet to come, will approve themselves “workmen that need not be ashamed,” and contribute their part to supply the destitute portions of that country, with the life-giving bread of heaven, and cause many to “rejoice for the consolation.”

Of late, greater celebrity has been acquired for the Institution of Pictou, and the admirable versatility of the talents of Dr McCulloch, has been shown in a new light, by a course of Scientific and Experimental Lectures, delivered by him last winter in Halifax, the capital of the province. These were attended by persons of the highest station and influence in that country; and they obtained for him singular eclat. That the effect of this reception, equally honourable to him and to the enlightened public

there, will be beneficial to the College, and contribute to abash its adversaries and accusers, we cannot doubt. Yet we ought not to hide from the friends of the Seminary, and of the Presbyterian Church of Nova Scotia, that *these* still need the aid of Scottish liberality, to prevent them from being overborne by that formidable and determined opposition, with which they have had to struggle for years, and which they have yet to endure. But, upheld a little longer, the progress of enlightened and liberal sentiments, will insure their triumph. Encouraged by this hope, your Committee confide their cause to the sympathies and to the just indignation of the people of this country.

The combination of prelatical influence, with the secular power of the Colonial Council, to put down a meritorious Presbyterian institution, was enough to excite on its behalf the interest and the influence of every Scotsman, at home as well as in the Colony. It was this which led to the formation of the Society, whose Report is now presented to the subscribers and the public. The efforts of the Committee were powerfully seconded by the Divinity Students of the United Secession Church, who, of their own accord, and with a spirit worthy of their ancestors, determined to raise a hundred pounds in aid of its funds. By the liberality of their friends, they were able to make it *two hundred* for 1829; and at their session that year, they "resolved to continue their exertions, and, if possible, to exceed that sum." This is the full half of what the Colonial Council so pitifully withheld. From other sources, your Committee and Treasurer thankfully record, that they were enabled to make up somewhat more than the other half; and they ardently hope, that the whole will be exceeded by the contributions of the present year, when the merits of the case are brought fully before the public. It ought to be kept in mind, that it was only for the purposes of literary and scientific education that the Government grant was applied for and accepted. Not a shilling of it went to support

the Theological Professor or his class ; but your Committee trust, that by the voluntary contributions of Christians here and in the Colony, provision will be made to enable him to continue his labours in the important charge of training pious young men for the ministry.

Without entering into any detail of the Missionary labours of the Presbyterian Church of Nova Scotia, your Committee have to state, that evangelical missions are going on, and they cannot doubt, that they are accompanied with some spiritual success.—Annually, does the Synod appoint some of its Ministers and Probationers to visit the more destitute settlements, and itinerate in some remote districts of the country. Thus has the gospel been proclaimed to those who never heard it before, and who are involved in almost heathen darkness, and the grossest papal superstition. In these itinerancies, privations and difficulties have been endured, which can hardly be conceived of by persons in this country, and which could be undertaken, with the greatest advantage and safety, only by natives of the climate. The Church itself is to be regarded as truly a Missionary Church. Many of its Ministers have different charges, at considerable distances from each other, to which they preach in turn; and, on week days, they extend their labour to smaller, and still more distant settlements. The Church, for which your Society pleads, is scattered over a population of more than 200,000 of our fellow-countrymen, to many of whom it has been the only means of the ministration of the gospel and ordinances of Christ, and to whom it seeks to convey, yet more adequately and extensively, these blessings of infinite value.

Having thus, at the expense of some repetition of what has been already published, again brought the objects of this Society before the public; the Committee proceed to give some Extracts of Correspondence, relative to the operations of the College, and the preaching of the gospel in these provinces.

One of the Trustees of the Academy writes to the Society, under date, 8th September, 1829, as follows:—

"I WAS requested some time ago, by the Trustees of the Pictou Academy, to transmit you a communication relative to that Institution. As we are fully aware that you are friendly to its interests, so it is with confidence I address you."

We trust we are sensible of, and grateful for, your past kindness; and we would earnestly and respectfully solicit the continuance of it, according to your opportunities, so long as our present exigencies remain. These, we hope, will be but of short duration. We are still without Legislative allowance. This is the second year of our privation; and we regard ourselves very unjustly treated by a few, who have contrived to withhold from us the money to which, in the opinion of a very great majority of the Representatives of the people, we are justly entitled. During last Session of the Legislature, a permanent vote in our favour of £400 annually, passed—25 for us, to 11 against us. This, surely, speaks for itself: the Bill was, however, as usual, rejected by the Council. Such is the tyrannical and exclusive spirit which continues to characterize the majority of that body. Taking the business solely under their own management, the wishes of the country, with respect to useful and necessary education, are, with a very few exceptions, when their own interests are to be subserved, utterly disregarded. This it were easy to illustrate at great length; but as a specimen of their conduct, I may state, that a vote of £500 by the House of Assembly, to enable those of the Baptist persuasion, to commence an Academy in the Western Section of the Province, together with another vote of the paltry sum of £30, to aid in repairing the Grammar School Building of this place, were utterly thrown aside. It is Episcopalian influence that is dominant. The interests of Dissenters are, by the Lord Bishop and his party, the objects of unceasing hostility.

Last year, in order to keep the Academy in existence, we appealed to the generosity of the public, in the form of receiving pecuniary donations. Our appeals were not in vain. What we realized here, in connection with what we obtained from Britain,

enabled us to support, for a time, the usual system of education. But, to secure something like a regular provision, till aid is granted by the Legislature, (of which we do not yet despair,) the Trustees are now forming societies throughout the Province, and elsewhere, by which, without any heavy individual pressure, assistance may be procured. We do not expect much in this way, as the population are in general poor, although those to whom application has been made, have manifested much readiness to afford us help. This plan, besides realizing some money, is exciting a more widely diffused feeling in our favour, as those who become subscribers to such societies, satisfy themselves that the Pictou Institution is valuable, and ought not to be subverted.

Our enemies affect to regard with contempt our prospects of assistance from Britain; and would exult much were these blasted. It evidently pains them to reflect, that their conduct must thus, of necessity, be known and reprobated in the mother country, by all who may feel disposed to support our cause. The more extensive the aid is, which we may secure from Britain, the more loudly proclaimed is the shameful and oppressive nature of their procedure. We sincerely trust, therefore, that our friends on your side of the Atlantic will not desert us, so long as our necessities remain. Were they to do this, the triumph of our enemies would, by all we could raise here, in the meantime, find but a feeble counteraction. The heavier the pressure of the times in Britain is, the more highly do we appreciate your Christian generosity.

As regards the internal management, and literary success of the Academy, I need say but little. The conduct of the young gentlemen attending, is orderly and becoming. This has all along been the case, and is universally admitted, even by our enemies themselves. Were any thing to the contrary to occur, they would not fail to publish and magnify it. When I make this assertion, I cannot imagine I do them any injustice. The proofs which the students give of their progress in useful learning, continue to be highly satisfactory. The manner in which they acquit themselves, at the annual examinations particularly, would do credit to any institution. I can speak the more freely on this subject, as I have for several years ceased to be one of the instructors. As an evidence of the estimation in which the Academy is held, liberal

churchman (for there are honourable exceptions to what I have mentioned respecting Episcopalians generally) send their sons here, in preference to Windsor, though bolstered up by the Bishop's influence and ample pecuniary endowments. A Mr ———, for example, one of our Judges of the Inferior Court of Common Pleas, sends his son from Annapolis, at the western extremity of the Province, directly past Windsor to Pictou, to the no small displeasure of Church bigots. A Mr ——— also, a rich merchant in Halifax, though of the same religious persuasion, last year gave us, in the frankest possible manner, a handsome donation; and has declared his readiness to do the same annually, so long as we may require aid in the same form. I can venture to assert, with truth, that the more the Pictou Academy becomes the subject of candid examination, the more highly is it valued. Its interest is certainly rising in the country year after year, whatever at present may be the conduct of the majority of the Council. The students of Theology are nine, of whom the greater part are young men of respectable promise. Four will soon obtain license, and will form a valuable addition to the Church.

Another Correspondent writes:—

For some years past the Academy has been thrown on the resources of its private friends—it has been entirely supported by their contribution; and so, in the midst of various difficulties, it has struggled for an existence. Though as soon as the Provincial Government withdrew the usual grant from the Academy, contributions for its support were made in different parts of the province; yet the Trustees of the Institution perceived, that more efficient measures for its maintenance should be concerted, and that more urgent appeals on its behalf should be made to the different congregations under the inspection of the Synod. Accordingly, they recommend that Societies should be formed throughout the congregations for the express purpose of aiding the Academy, and also they appointed that three of the settled Ministers of our church should visit the respective congregations to carry this recommendation into effect. Among others, I was appointed to visit those congregations belonging to our Synod, which are situated on the north side of

the Bay of Funday. As it may perhaps be conducive to a good purpose, it is now my desire to give a detailed account of the physical, moral, and religious state of the country through which I passed, particularly to describe the state of the different congregations. It is also my intention to give a detailed account of the friendly disposition which they generally manifested towards the Academy, and the exertions which they made to contribute to its support.

Accordingly, on the 18th of Sept. last, I left the congregation committed to my own charge, and as the Agent of the Trustees of the Academy, I first visited the congregation of Onslow. This place is situated on the north side of Colchester Bay. It is a Township of some extent, and of considerable importance. It sends a member to the general Assembly of the Province who has always befriended our Seminary—This Township is nominally divided into three villages—The land consists of what is termed marsh and upland—The former is generally of a good quality, adapted for producing a great abundance of hay—The character of the latter is various, and is an intermixture of sand and clay—The whole of this Township fronts the Bay, and, when viewed at a distance, some parts of it have a very pleasing appearance. This Township was settled about 68 years ago by thirty families from the province of Massachussets—It has now a considerable population, and, generally speaking, the Farmers are in moderate circumstances.

Having succeeded in forming a Society in Onslow, I then proceeded to Londonderry the adjoining Township—This Township is situated on the same side of the Bay—The name of this Township must doubtless be familiar to those persons in Scotland, who are acquainted with the state of our Nova Scotian Church. It is one of the first Townships in the Province that was favoured with the ministrations of a Presbyterian Minister—This Township is of considerable extent—The land of this Township consists of dyked land, salt marsh, and upland—The upland consists of a variety of soil, and some of it is declared to be of an excellent quality—This Township is divided into seven villages, and several small rivers flow through it, and empty themselves into the Bay—The number of inhabitants of this Township is very considerable, and not being recently settled on their land the peo-

ple are in moderate circumstances—Almost the whole of the population of this Township are staunch presbyterians—They have been long privileged with the gospel, and it is to be hoped that many of them have not enjoyed it in vain—This Township comprehends the whole of the congregation of the Rev. John Brown—Owing to the extent of the congregation, his labours are not small—He preaches in three different places—He has been settled in Londonderry about thirty four years—He is a very amiable man, a most affectionate friend, and is universally beloved by his people.

From Londonderry, I proceeded toward Conomy and the Five Islands—These settlements are situated on the same side of the Bay—They comprise an excellent tract of land—Their soil is rich—Their local convenience is great, and in regard to beauty and diversity of scenery, they are, perhaps, not surpassed by many settlements in the Province—In these as well as in the former places, the inhabitants are dissenters—The Gentleman who is the settled Minister of these two congregations, is the Rev. Andrew Kerr—He has been settled in these places about twelve years—He is the first minister who has been regularly settled in these places, and owing to the ignorance—to the immoralities, and to the wavering disposition of some of the people Mr Kerr has had to contend with some difficulties since the time of his settlement among them—Mr Kerr is a very judicious man—He possesses commanding and useful talents, and he has been the means of effecting much good among the people over which he is placed—As the Agent of the Trustees of the Academy, Mr Kerr received me very cordially—He acquainted the congregation with the design of my mission—He called upon the people in a most urgent manner, to manifest their friendship, toward the Institution, and so in the two principle parts of his congregation, several of the people formed themselves into a Society for the support of the Academy—Thus in the congregations of Onslow, Londonderry, Conomy and the Five Islands, about £20. were subscribed for the Academy.

Having thus, as the Agent of the Trustees of the Academy, in the course of three weeks, visited the above mentioned congregations, I then returned to my own charge—As soon as I found it convenient, I proposed the measure of forming two separate So-

societies to my own people—With this proposal they complied—So at present we have two Societies in operation, which have agreed to remit this season for the support of the Academy the sum of £14. As this in a manner is a new congregation, I am induced to suppose that it will be gratifying to the members of your Society to know something concerning it.

This place lies West from Pictou, on the shore of the gulf of St. Lawrence at the distance of about thirty miles—It is situated in a very central part of the country, and possesses several local advantages—It is adapted for the fishing trade, for the exportation of timber, and for agriculture—When the French possessed this Colony they had various settlements in this place; but after their departure from the country, their improvements were neglected, and now they are scarcely visible—The people who succeeded the French, originally came from Switzerland, but unhappily they brought little knowledge or industry along with them—Many causes have contributed to retard the improvement of the place, but recently some of these have been removed, and so it is confidently expected that the face of the country in a very few years will assume a more pleasing aspect—Of late years, a new settlement has been formed in the vicinity of this place, which is known by the name of New Annan. This settlement forms a part of the congregation—It consists of about thirty families—The people of this settlement principally came from Dumfriesshire—Many of them are noted for their intelligence and industry—The whole of this congregation extends from North to South 16 miles, from East to West 12 miles—Throughout the congregation there are four places of worship and the number of souls within its bounds is nearly 800—Every individual within the bounds of this congregation is a dissenter, and to the exception of five or six persons, they are all presbyterians—There are a few persons throughout the congregation who understand the Gaelic language, and so twice or thrice in the course of the year I preach to these persons a Gaelic Sermon.

It is now upwards of half a century, since the principles of the Secession Church in Scotland were first inculcated in this Province—Though the Fathers of our church in endeavouring to plant the standard of the cross in this country have met with opposition, and though they have had to contend with many difficulties,

yet their labours have not been in vain in the Lord—Many who have been wandering on the mountains of vanities have by their ministrations been gathered into the church, who will doubtless shine as stars in their course on the day of Christ. By means of their vigorous efforts, a literary and theological seminary has been established in this country, which has already been of essential benefit to our population, and which promises, (if liberally supported,) to be a great blessing to future generations—By their means, several young men have been prepared for the gospel ministry, and have been settled in important sections of the church—Through their exertions the church has enlarged, and new congregations have continued to arise on every side—These are evidences that the labours of our venerable Fathers have not been in vain.

The following is from the Committee of Missions, appointed by the Presbyterian Church of Nova Scotia, 25th May, 1830 :—

We duly received the letter of your Secretaries, dated April 26th 1828. The one half of your remittance of £50 Sterling, appropriated by you for promoting the objects for which this Committee was appointed, our Synod, influenced by a regard to the urgent necessities of the Pictou Academy, felt themselves warranted to relinquish in favour of that Institution. We were not, however, the less gratified by such an expression of your liberality, we were as much persuaded as our Brethren, that such a disposal of your bounty was, in existing circumstances, wise and judicious, and what you yourselves, had you been present, would have readily sanctioned.

The letter of your Treasurer, dated Oct. 3d 1829, accompanied with two drafts, value £32 : 7 : 6, Sterling, came also to hand; and the drafts were duly honoured. The Tracts and Sermons of which that letter advised us, arrived soon afterwards; and the whole of the one, and a great proportion of the other, have been already dispersed in those parts of the country in which we reckoned they were most needed, and in which we might, consequently, hope that they would prove most useful; and we humbly pray that, through the blessing of God, they may be the means of turning some of our sinful race from disobe-

dience, to the wisdom of the just, and of edifying and comforting some of the scattered followers of the Lamb.

We cordially thank you for these expressions of your Christian affection, and also for the assistance which you afforded to Mr James Smith, preacher of the gospel, for enabling him the more comfortably to come over and help us in building up the Church of Christ in this part of the world. He reached Miramichi in safety, and, through the advice of our Rev. Brother, Mr Thomson, proceeded thence to labour for some weeks in the destitute settlements about the Bay of Caledon. Having performed this service, he came here late in the fall, and has since been preaching amongst us with much acceptance. He has lately received an unanimous call from the congregation of Stewiack, formerly under the pastoral care of the Rev. Hugh Graham, and will, we trust, be a useful and respectable minister of our Church.

While we tender our grateful acknowledgments to you, for the liberality which you have exercised towards us; like acknowledgments are justly due to the Students of Divinity, belonging to the Secession Church. The zeal with which they are inspired for the welfare and prosperity of the Pictou Academy, and for the salvation of multitudes in these Provinces, who are in danger of perishing for lack of knowledge; a zeal which has not evaporated in vain words, in empty professions of regard, but has brought forth substantial and precious fruits; must exalt them in the estimation of all whose views are influenced by gospel principles, bespeaks a lovely and most becoming spirit in those who bear the character and enjoy the advantages of sons of the prophets, and encourages the pleasing hope that their future labours in the church will eminently redound to the glory of the Lord Jesus, and the good of immortal souls.

We have been instructed, also by the Synod to convey to you their cordial thanks for the interest which you have taken in the welfare of the Pictou Academy and of this Presbyterian Church.

The following is from one of their Ministers, under date 8th of June last:—

The formation of societies as numerous as possible, seemed the most likely plan to secure our end. Thus something might be realized in permanent shape, the burden on individuals would be but small; and, by rendering the scheme general, a wide interest in our favour would be diffused. Three agents, accordingly, were appointed to form societies, in as many sections of our Church. It fell to my lot to visit Prince Edward Island. With the cordial co-operation of our clergymen in that quarter, I formed societies in St. Peter's, New London, Princeton, Richmond Bay, and Bedeque. These are the only stations in which, as yet, on the island, we have ministers fixed. Although living under a separate Government, and having from this circumstance, it might be supposed, a less immediate interest in our welfare, still on laying our situation before the people, and giving them a short history of the injustice and oppression with which we had met, it was gratifying to see with what readiness they came forward and formed themselves into associations for our relief. Money among them is scarce; but by sending produce to Halifax and elsewhere, what they subscribed comes to us in the form of cash. The subscriptions amounted, in all, to about £80 currency. Part of this has been received; and, by a letter lately received from the Rev. John Keir of Princeton, there is reason to believe that nearly all the above sum we will ere long realize. There is ground also to hope, that less or more they will continue their exertions, till we secure Legislative provision.

It would be foreign to the object of the present communication, to enter into minute statistical details relative to the island. There are several particulars, however, that may be noticed. The population is estimated at about 35,000, of whom nearly one-half are of the Roman Catholic persuasion. By much the majority of the Protestants are Presbyterians; the rest are Episcopalians, Baptists, and Methodists.

In conclusion, he writes thus:—

Permit me to observe, that we highly appreciate your Christian and enlightened generosity, are convinced, that but for your

seasonable assistance, and that of others in Scotland, our operations, for want of money, must, for a time, have been suspended; and that, while in our continued difficulties, we still look to you for aid, we return to you (all we can do) our warmest thanks. We trust our friends in Scotland may remember, that by contributing to maintain in efficiency even for a time, a seminary, whose leading design is, to qualify young men to preach the unsearchable riches of Christ, but which Episcopalian bigotry would destroy; and which those from whom better things might be expected, would limit to what would prepare merely for avocations of a worldly kind, they may be the means of communicating blessings of a *spiritual* order, and which, by the power of God, may form only the commencement of a series of grace, not to terminate till Christ come, when it shall issue in the full perfection of glory. The honour of being instrumental in such a beginning, is surely not small. They who, actuated by the principles which God approves, "turn many to righteousness; shall shine as the stars for ever and ever."

ABSTRACT OF TREASURER'S ACCOUNT,

SHEWING

Collections and Disbursements for the Year 1829.

COLLECTIONS.

To the Students attending the Halls belonging to the United Associate Synod,	£200 0 0	
To Annual Subscriptions,	59 1 0	
To Donations from Religious Societies,	59 5 1	
		£318 6 1

DISBURSEMENTS.

By Advance to the Rev. Mr James Smit Missionary,	£ 10 10 0	
— 200 Copies of Gaelic Sermon, by Dr Dewar,	2 10 0	
— Remittance to the Treasurer to the Academy, and Stamp,	£170 4 6	
— Cash paid, on account of the Trustees, to the order of Dr M'Culloch,	57 1 1	
		227 5 7
— Remittance to the Treasurer to the Mission Committee,	32 7 6	
— Expence of Printing 1200 Copies of last Report, and other Printing on the Business of the Society,	22 18 0	
— Expense of last Public Meeting, uplifting Subscriptions and Postages on the Business of the Society,	8 13 9	
— Balance in the hands of the Treasurer, at 2d August, 1830.	14 1 2	
		£318 6 1

Note. In addition to the above remittances, there were sent out to the care of the Mission Committee, 355 Tracts, received by Dr Mitchell from Miss Crawford, of Langside, which, with the copies of the Gaelic Sermon, above referred to, have been all circulated, according to the accounts received from the Mission Committee.

Besides the above sum of £318 : 6 : 1 there have been received,
and remitted, by your Treasurer, the following sums, viz.—

1829.			
Feb. 9	From the Congregation of Buchlyvie, per the Rev. John Young, amount of their Collections made under the recommendation of the Synod,	£ 6 6 0	
April 18,	— the Rev. Mr Frazer, of Dundee, contribution from the Society for Religious purposes, belonging to his Congregation,	5 5 0	
June 2,	— the Rev. Dr Ritchie, through Commercial Bank, the following Sums Collected by him, viz.—		
	1 Subscription by the Rev. Mr Steel and 4 other Members of the Falkirk Society for Religious Purposes,	£ 5 0 0	
	2 Collection from the Rev. Mr Bain's Congregation, Kirkaldy,	5 0 0	
	3 Donation from Society for Religious Purposes, connected with Mr Ogilvy's Congregation, Wigton,	5 5 0	
	4 — from Stranraer Society for Religious Purposes, by their Secretary, Mr M'Gregor,	5 0 0	
	5 Collection from Congregation of Dr Pringle and Mr Young, Perth,	20 4 6	
	6 — from Mr Forsyth, Craigend,	3 12 6	
	7 — from Mr Clerk, Dalreoch,	1 12 0	
	8 Donation From Rattray and Blargowne Missionary Society,	5 0 0	
	9 Collection from Congregation of Rev. Mr Pringle, of Newcastle,	7 2 2	
	10 — from Rev. Mr Hay, Kluross,	6 0 0	
	11 — from Mr Robertson, Stranraer,	5 5 0	
	12 Donation from Kennoway Bible and Missionary Association,	5 0 0	
	13 Collection from Rev. Mr Frazer's Congregation, Kennoway,	4 3 0	
	14 — from United Secession Congregation, Cupar Tife,	2 0 0	
	15 Donation from the Ferry-Port-on-Craigs, Bible and Missionary Society,	3 0 0	
		£ 83 3 0	
	Off expenses of Printing Circulars, &c.	1 18 6	
			81 4 6
Aug. 27,	From Dr Ritchie farther, the following Collections, viz.—		
	— Denny-Loanhead Congregation, Dr Stark,	8 0 0	
	— Stow Congregation, Rev. Mr Hay,	4 0 0	
	— Bible and Missionary Society, in connection with the Congregation of the Rev. Mr Cowrie, Pennycook,	4 0 0	
	— Howgate Congregation, Rev. Mr Duncan,	3 0 0	
			19 0 0
			£111 15 6

Which sum was duly accounted for, by your Treasurer, to the Trustees of the Pietou Academy.

GENERAL ABSTRACT.

Amount Collected by Society, as per Abstract,	£318 6 1
— Received, as above,	111 15 6
	£430 1 7

Total remitted to the Academy and Mission Committee, for the year 1829.

FOREGOING ABSTRACT.

SUBSCRIPTIONS

William McGavin,	1	1	0
Robert Hood,	2	2	0
William Snell,	1	1	0
Andrew Mitchell,	2	2	0
John Crum,	1	1	0
Alexander May,	1	1	0
James Finlay,	1	1	0
Matthew Anderson,	0	10	6
John McInnes,	0	10	6
Rev. H. Hengh,	0	10	6
Mrs. Stenhouse,	1	1	0
Rev. Dr. Mitchell,	1	1	0
James Sommerville,	1	1	0
William McEwan,	0	10	6
David Robertson,	0	10	6
Robert Kirkwood,	0	5	0
William Waddell,	0	10	6
Robert Robertson,	0	5	0
Andrew Young,	0	5	0
John Dalziel,	0	5	0
James Drysdale,	0	5	0
William Jamieson,	0	10	6
Robert Walker,	1	1	0
Robert Brand,	1	1	0
Thomas Waddell,	1	1	0
Rev. William Kid-ton,	1	1	0
William Willis,	0	5	0
John Clark, jun.	1	1	0
Thomas Hart,	0	10	6
Moses Buchanan,	0	5	0
John Dick,	1	1	0
John Finlay,	0	10	6
George Wilk, Esq.,	0	10	6
David Wilkie,	0	10	6
John Steel,	0	10	6
David Anderson,	0	10	6
Alexander McLeod,	0	5	0
Thomas Mitchell,	1	1	0
Rev. Gavin Struther,	0	10	6
James H. Gatherall,	0	5	0
William Drynan,	0	10	6
John Henderson,	2	2	0
William Burn,	0	7	6
James Thomson,	0	10	6
James Watt,	0	5	0
Robert R. Muter,	0	10	6
R. Moncrieff,	0	10	6
Thomas Crawford,	0	10	6
William Vuille,	0	5	0
A. McDowall,	0	10	6
Patrick Mitchell,	1	1	0
Robert Knox,	0	10	6
William G. Mitchell,	1	1	0
James McGrouther,	0	10	6
William Dunn,	1	1	0
John Muter, Stockwell,	1	1	0
John Fife,	0	10	6
James Mitchell,	1	1	0
Alexander Dick,	0	10	6
John Brown,	0	5	0
Dr James Mitchell,	2	2	0
John McGavin,	0	10	6
Andrew Brockett,	0	5	0
John Murdoch,	0	5	0
A. Friend,	0	2	0
Miss Gilliland,	0	5	0
W. Blackwood,	1	1	0
Andrew Mitchell, New-York,	1	1	0

Carry forward, £19 12 0

Brought forward, £19 12 0

John McDowall,	£12	12	0
Part of Legacy to the Religious In-	0	5	0
stitutions of Glasgow, &c. late			
Mr Pykes, per Rev. W. B. Halliday,	3	0	0
Charles Mac-hall,	1	10	0
H. E. run,	1	1	0
David Laurie,	1	0	0
Mr McPhail, Bridgeton,	0	10	6
Rev. Mr Hoag, Haddington, Con-			
tribution of a Female Friend,	1	0	0
Rev. William Thomson, Hutcheson-			
town,	1	1	0
William Laing,	0	10	6
	£59	1	0

DONATIONS FROM RELIGIOUS
SOCIETIES, &c.

The Fenwick Association for Religious Purposes, by the Rev. James Ellis,	3	0	0
Collection at Public Meeting, in Oct. 1883,			
Donated to Holyrood,	6	19	8
United As-sociate Congregation of Cumnock, per Rev. R. Brown,	1	0	0
Regent Street Congregation, Mr Hough's, per Mr Finlay,	4	0	0
Blantyre Works' Association for Religious Purposes, per John Kennedy,	10	0	0
Society, in Sanguhar, for Religious Purposes, per William McGavin, Esq.,	3	0	0
Rev. Mr Balmer, Berwick, & Friends, per Mr Hough,	1	0	0
Contribution from the Society of Young People of the United As-sociate Church, Duke Street, Glasgow, for Religious and Benevolent Purposes,	3	0	0
Rev. Dr Ritchie, for the following sums remitted to him, viz.,	5	0	0
From the Rev. Mr Home, of Braehead, being a Collection by his Congregation, in behalf of the Presbyterian Church of Nova Scotia and the Academical Institution of Pictou,	£2	0	0
A Donation from the Potterrow Congregation Female Society for Religious Purposes, in aid of the Pictou Institution and Presbyterian Church of Nova Scotia,	3	0	0
John Kennedy, Contribution from Blantyre Association for Religious Purposes,	£5	0	0
Stranraer Society, per Rev. Mr McGregor,	3	0	0
Collection for Pictou Institution per Rev. D. M'W. Inglis,	3	5	5
Wigton Association for Religious Purposes, per Rev. Mr Ogilvy,	5	0	0
	£59	5	1

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