

of Arts, and that if this were not now done, many of the subscribers would consider it a breach of faith. It is a blessing to us and to all that Dalhousie College is now well equipped. But will it influence Dalhousie in any way but for good, if we or any other Church or Corporation are willing to accept the fruits that it produces? What, then, does Mr. Philip mean by his unworthy insinuation that "it cannot fail to succeed, provided ecclesiastics do not spoil it?" Because we accept as entrants to a Hall young men who have passed through Dalhousie, will it follow that "Dalhousie College was instituted for our special benefit?" Do not other Churches already avail themselves of the same advantage, and may not every Profession in the land reap the benefit without reproach or a taunt that they had better take care not to "spoil the College?" I think that "the able and learned men who fill its Chairs" will scarcely thank Mr. Philip for such advocacy.

There are other points on which I have grave fault to find with Mr. Philip. What can he mean by stating, as a thing not to be disputed, that, if we have a Hall, "there would still remain the sum of £600 to be raised from our people every year!" Truly if that were so, the scheme would be "on financial grounds utterly impracticable." Mr. Philip has sketched a plan that would require that sum, but did the supporters of the project propose such a plan? They would have been laughed at for their pains. But Mr. Philip finds it easy to build up his own man of straw and then knock him down. Did he not hear from all sides that not more would be required from our people than £100 per annum, if New Brunswick would raise something like a similar sum, and that sum the sister Synod has since signified its willingness to raise? He may say that the sum would be insufficient—that our plan would be defective; but let him not raise false issues, and imply that we proposed to tax the people to so ridiculous an extent as £600 annually, when no one but himself ever entertained such an idea. Other Churches have not found the plan that we did sketch work badly; and seeing that every Church in British America has its ministry educated as we proposed—yea, and without the advantage of a Central Faculty of Arts—it is rather strong language to say that our ministers, under such a plan, would be "a dwarfish and feeble race." I think that the ministers of the Episcopal, Baptist, and Presbyterian Churches in this Province have done their duty as well as the ministers we received from Scotland, and have reflected as much credit on their people as ours have. And there is one thing clear, and that is, that they have increased in numbers of adherents with their system in ten times the ratio that we have with our system. And the reason is obvious. These Provinces are, more or less, a great missionary field; and therefore what we most

need is, a body of Catechists, Divinity Students, native missionaries who will build up weak stations into self-supporting congregations—men who will be content at first with small things, and labour without grumbling to make them great—men who know the people, and who sympathize with their and our difficulties. Only when we have such men, will our Church strike its roots deep in the soil.

It will be seen that I have written this merely to correct the inaccuracies and exaggerations of Mr. Philip's article. I shall be happy to devote another article to the proposed Hall on its merits. But as there are several others of Mr. Philip's facts very curious to me, I cannot conclude without asking him for some information about that "endowment or public fund instituted in connection with the Church of Scotland to enable meritorious young men to spend some time in Germany and France," &c. I never heard of it. I wish I had known of it when in Scotland. But as I have young friends in Scotland who would gladly learn that there is such a fund, might I ask what Committee of the Church is entrusted with its management, or, indeed, anything about its amount, its working, the men that have availed themselves of it, or the number now on it? I am delighted to learn that there is such a fund in connection with the Church of Scotland, but astounded that neither I nor any of my acquaintances should have ever heard a word about it.

G. M. GRANT.

The Manse, Halifax, Sept., 1865.

THE CHURCH IN NOVA SCOTIA.

Presentation to Rev. Mr. Brodie.

[From the "Colonial Standard."]

THE following Address to the Rev. Mr. Brodie, together with his reply, have been forwarded to us for publication, and we have much pleasure in recording the appreciation of Mr. Brodie's services, which the very handsome present from the members of his pastoral charges indicates. The state of feeling in Cape Breton, which exists between the two Presbyterian denominations, is not so pleasant as would be desirable, and we have reason to know that the Rev. Mr. Brodie had to encounter and overcome many difficulties in pursuing his labours in that place. It is gratifying to know, however, that in the important work to which he has devoted himself, with a zeal and ardour in the highest degree commendable, he has met with a very large share of success, and we trust he will be long spared to add to his good works in promoting the spread of the Gospel, and supplying the spiritual wants of the many devoted members of the Church of Scotland in that flourishing and important part of this colony:—