

attend the Hall only; no philosophical classes being now taught in Halifax. In common with the other departments, however, there are expenses connected with the College in Halifax, properly so called, for which, as may be seen by the subjoined account, the Synod is required to provide. By that account it will appear, that, for the current year, the outlay on Education amounts to the sum of £1,556. To meet this there is the sum of £1036, leaving a balance of £500 to be raised by the Church. Of this balance £150 8s. 3d. are required for Halifax, and £349 11s. 9d. for the Seminary at Truro.

These then brethren are your Institutions, doing your work, in training for your benefit a gospel ministry: and on you, by your approval and acceptance of the Union, rests the solemn obligation of giving them that encouragement, which their evident relation to the glory of God demands. To those engaged in teaching, the Boards of Management as your agents, are under heavy annual liabilities, and they must, and do depend on your prompt liberality.

To the importance of your Educational effort, it is scarcely needful to refer. A few facts and statements may not, however, be out of place. Since the establishment in 1848, of the Seminary now at Truro, one hundred and fifty students have attended the classes, wholly, or in part: of these, twenty-two are ministers, three of whom are now in the foreign field. Of these, one received his preparatory training at the College in Halifax. The College in Halifax (to which previous to the Union Prof. Lyall was attached) was established in 1848. From that date forty-two students have been educated, twenty eight of whom were licensed to preach the Gospel, and of these two are in the foreign field. If then fourteen years, with all the difficulties incident to separate interests and new organizations, have done so much, surely with the combination of energy and effort, secured by Union, it is not presumption to anticipate a future, proportioned to the altered and improved circumstances, in which you are called to deal with this question.

The relation of your plans to social welfare demands your serious consideration. Even if desired, it would be difficult to restrict your Institutions to mere Theological training. Each successive year is rendering it more and more apparent, that such a step would be unwise. Young men preparing for secular pursuits, yet appreciating the benefits of Education, both for its own sake, and its relation to their future position and usefulness, are looking to your Seminary as the means of obtaining that Education. You have originated the means of supplying a great want, and you cannot close your doors against those whose expectations you have awakened. The progress of your Institutions is an evidence of the extent, to which your operations are reacting upon the youth of the Church, and at the same time, of the confidence of the public in the character of the Education imparted, and the efficiency of your arrangements. In educating youth not having the ministry in view, you may be charged with deviation from your original intention. Even if this were the case, (which it is not) you are conferring upon society a boon of immense value. You are calling into existence one of the great blessings of social life, a class well educated, and thus qualified, (by God's blessing,) to be efficient co-workers with those, whom you are training for the ministry. The importance of such a class can scarcely be over-estimated.

Social refinement with an intelligent, faithful ministry, lacks its richest blessing and its brightest ornament. Hence brethren, your first grand object is a thoroughly instructed and eminently pious ministry. On this depends your character as a church, nay, your very existence. The days of reliance on Scottish aid are nearly closed, and had there been during the last fourteen years, no means of training your sons to minister at the altar, how many silent Sabbaths had there been in our land; how many solitary dwellers in the wood! But God has dealt kindly with you. Many of you, brethren, (in the persons of your pastors) have stood before you, Sabbath after Sabbath, and in your times of sickness and trial, the evidence of the wisdom, and benefit of the Synod's operations; tho' you may not have given a thought to the source of the blessing, nor to the expense incurred, and the years of anxiety and exertion required, and cheerfully given, to secure to you the benefit you enjoy. The Synod's grand object is to provide for every congregation a pastor,—to send the missionary wherever two or three can