

could have had no motive and no desire to overreach the Church. And, with respect to myself, I can refer him to an article written by me to the *Record* three years ago, and afterwards copied into the Baptist *Christian Messenger*, in which I claim the support of our Scottish Churchmen for Dalhousie College on the ground that until a central Faculty of Arts was established, we could not have a native ministry that would enable us to compete with other denominations; and then, afterwards, in the Synod of 1863, held at Charlottetown, I embodied in my motion on Dalhousie the actual proposal of a Divinity Hall, but was induced by Mr. Pollok to drop that part of it then, that the two things might not be confused by being embraced in the same motion. If, after this, any man thinks that we wished to surprise the Church into acquiescence, I hold no argument with him; and a man that will not accept such disclaimers, ought not to argue with me. And Mr. Philip is also utterly mistaken, if he thinks that any one ever dreamed of having such a Hall in operation next summer. If he had read the motion that was unanimously agreed to, he would have found that the whole question would have come up at the Synod of 1866, and there he could have moved in opposition to the scheme, after having had a year to think about it. Enough of this, however. The matter is so self-evident that any further discussion of it would be derogatory to myself and disrespectful to the people.

And now for one or two of the reasons that have induced me to support such a project—reasons that I have often given in public, and which I have referred to in the *Record* more than once before.

1. Every country requires a native ministry. We honor the missionaries that leave Fatherland to preach the Gospel on a foreign shore, but they act most wisely when they seek to train the native youth to be their successors, as Dr. McGregor and Dr. McCulloch did almost immediately on arriving in Nova Scotia. Let the history of the Presbyterian Churches of this Province illustrate this truth, for I prefer facts and the teachings of experience to fine writing and fine theories. In 1841, the Kirk had as many ministers and nearly twice as many people as the Seceders, so much had the last immigrations from Scotland told in our favor, even although the other body had been the first to enter the field. Now, we have some twenty congregations and twenty thousand adherents: the other body has five times our number of congregations and settled ministers, and more than three times the number of our adherents. That is surely a sad reversal of positions, and sufficient to make every true son of the Church inquire into the reasons of our comparative decline, and endeavor to supply a remedy. Of course, the great reason of our present weakness was the Disruption in 1814

of our Church here, many of our ministers forming the Free Church then, and others of them flocking to vacant parishes in Scotland. But would such a fatal Disruption have occurred here had we then possessed a native ministry? Of course not: and should there ever again be a similar demand for ministers at home, would we not be exposed to a similar desertion and shipwreck? Again, we find that from 1840, the advance of the other body of Presbyterians was stopped. And why? Just because their institution for training a native ministry had perished in the strife of political parties, and, although they received men from Scotland, they only increased, in the next 13 years, from twenty-four to thirty-two congregations. But they had then a Seminary in operation again, one of their ministers constituting the Faculty of Arts, and two others giving three months of their time to the teaching of Divinity; and so, in the next six or seven years—and that brings us to 1860, the year of their union with the Free Church—we find them numbering forty-two settled congregations. Again, when the Free Church here instituted their Seminary in Halifax in 1849, they had only fifteen ministers and congregations, many of the latter small and not self-sustaining; but, eleven years after, they were able to enter the Union with 35 settled ministers, almost the whole of that amazing increase being due to their Halifax institution. Those are surely facts worthy of being pondered; all the more so, when we consider the circumstances. Thus, the Secession body was confined to Nova Scotia; and it had to undertake, by itself, the whole educational machinery required; and not a few of its oldest and wisest ministers were opposed to the attempt. It was easy to sneer at the West River Seminary, but the results have proved who were truly wise. It is always easy to sneer and to be idle, but true men say, with Nehemiah: 'let us rise up and build.' No ministers have ever been more successful in the Province, than those that were trained at West River. The Free Church, again, in 1849, was not nearly so strong as we, either in the wealth, intelligence or compactness of its adherents; but it was able to discern the 'signs of the times,' and, therefore, asked aid from Scotland, not to subsidize foreign agents, but to train up native ones. And now, look at the position of the united body. It has 94 organized congregations, only 18 of which are not absolutely self-sustaining; and yet, it is still satisfied with a Hall in which only one Professor gives the whole of his time to the work, the other two being settled Pastors. Again, that we may look on this side, and then on that, and mark the contrast, I point to the fact that, whereas, in 1854, the Free Church and Secession together had only 40 self-sustaining congregations, and they have now about 80, we, who then had 7, have now, according to Mr.