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SEMINARY INVESTMENT SCHEME.

It must already be well known to a large proportion of our readers, that the proposal to raise a fund from the free-will offerings of the Church, for the permanent support of the Theological Seminary, has excited a very considerable amount of discussion. This may be regarded by many, as an unhappy omen for the success of a scheme which has been so efficiently wrought out—and that very recently too—by all the great Protestant denominations of the Province. It is, no doubt, painful to contemplate the Church, of our affections, presenting, on a question confessedly so fundamental, the appearance of “a house divided against itself.” This appearance, however, is more imaginary than the real facts of the case will justify. There is more reason to dread the rash utterance of well meant, but ill directed zeal, than any sacrifice of principle, or permanent injury to the educational interests of the Church. By all means let the question be tried fully and fairly. The cause of righteousness and truth will not suffer by the most searching investigation. For this reason, we have admitted into our present Number, an article from an Elder of the Church, in opposition to the views advocated in the

Leader of last month, and the recommendation contained in the Editorial of February. Neither of these articles, in support of the scheme, can properly be regarded as controversial; the former was designed to be the statement of the Board of Superintendence, at whose request the Synodical Conference at Truro was held; while the latter was a simple narrative of the proceedings of that Conference—the arguments *pro* and *con*—with a recommendation of such a modified scheme as would so far meet the views of all parties, as to secure unity of action. We hold ourselves, therefore, at liberty to present any reply to the pleadings against the scheme, which are now published, and will reserve the June Number for this purpose, so that the representatives of the Church will be in possession of the views of the opposing parties, and be the better prepared to give an enlightened decision on the subject, when brought before the Synod, at its ensuing meeting. In the mean time, it may be suggested, that there are but two points which ought to be raised, as involving the true issues, upon which the judgment of the Supreme Court, and what is of not less consequence, the substantial verdict of the people, must ultimately turn. Is it