

Our young men cannot receive a collegiate education without betaking themselves to denominational institutions. The consequence is that they do not receive it at all. We often meet with promising young men in the country engaged in study, who ask us where they are to go for education, to whom we can give no answer of encouragement. Their exertions are hopeless. No one can have any adequate conception how such a state of matters operates in darkening the minds of a people, depressing them in circumstances and throwing them out of the highway of progress. Our schools languish for want of advanced pupils; our teachers have no motive to increase their stock of learning, and if this state of things continues, the little log-school house where the English elements and the Rule of three are taught, will become our highest Institution of learning and darkness become our cognomen.

The question bears very directly upon our supply of ministers. Though Dalhousie College is to have nothing to do with teaching divinity, yet it will supply us with one-half of the course of study exacted of ministers of our Church.

Few will deny that a native ministry is required for our Church in these Lower Provinces. No Church is in a normal and proper state, until her own sons are rising up and filling her pulpits. The pulpit and the pen will then understand each other properly. As our lawyers, our physicians, our legislators, &c., are natives, so let the ministers of the Church be natives.

Referring to other bodies in the land, whose altars are served by a native clergy, we find them in a most efficient state. Their work is actively and efficiently done. Their institutions of learning are in full operation. All has been effected by the cultivation of the native element. It is not till a Church has arrived at that stage, that it can enter upon the work of home or foreign missions, with any hope of success.

Any Church drawing her supply of clergymen from schools of learning and a country thousands of miles distant, occupies a most anomalous position. Our present condition, considering the enormous disadvantage of such a position, is almost a miracle. Let us not then waste our energies in the vain attempt to make what is exceptional perpetual, but improve God's goodness to us by endeavoring to bring about a better state of things. Were our farmers, our carpenters, our lawyers, supplied in this way, the community would be considered labouring under an intolerable disadvantage, but, seeing that it is only a religious want, such is the corruption and deadness of the human heart that men can tolerate it for generations.

To the question: are the advantages commensurate with the sacrifices necessary to be made, it is sufficient to answer that, for an

outlay of £5,000, we desire the benefit of a capital of £40,000.

To the question: are we able? It may be answered that we will have no more to do, than others have done. It is proposed to raise £5,000 in three equal instalments during 3 years, the first instalment to be paid on the first November, 1863; the second on the first November, 1864; and the last on the first November, 1865. Our adherents in Nova Scotia and P. E. Island number 29,000. At the rate of a dollar a-piece, or twenty pence a year for three years, from each individual, the result would be seven thousand pounds. Reckoning ourselves at the low figure of 2000 families, surely we can get three pounds in three years. It is clear that such is the nature of the work to be done, that none must escape, but all must give something, more or less.

The last and most important question is: are our people willing? We have wealthy men in our churches, who might themselves give the sum required. In other churches, the wealthy have come forward and furnished large endowments for ecclesiastical and educational objects, and we do not see why such men amongst ourselves might not do the same thing. While we do not ask such sacrifices, it is certain that, in order to accomplish the object for which we now plead, the wealthy will have to furnish their hundreds, and the men of humble means their pounds; and we are confident that neither class will be wanting in this time of need.

Nothing can be more injurious to piety than mere religious sentiment without corresponding fruits. Men that exhibit their religion in loyalty and feeling only, will soon have very little left to restrain them in prosperity or comfort them in adversity. Money is a talent which we must not hide in the earth, but with which we are called upon to serve God. The Lord could carry on His cause without our gifts, if he had pleased to do so, but he has seen fit, for our honor and benefit, to associate us with Himself, in carrying forward His cause; and money was not given, that it might be accumulated without limit, and throw afterwards temptations in the way of our offspring, endangering their temporal and eternal welfare, but that a portion of it, at least, might be devoted to benevolence, and the whole sanctified and blessed by such a sacrifice. When the Redeemer interposed in our behalf, He gave Himself, and shall we grudge, in His cause, a small portion of what we can retain for so short a time?

We are all interested in this matter; but we trust that the liberal gentlemen of Halifax will perceive, that this college is to benefit them far above any or all portions of the country. Halifax is a city often visited by strangers and at present a stranger can see a province building, a government house, a lunatic asylum, an infirmary, a fort, a dockyard