

strains me to state fairly my views on this matter. And, differing very decidedly from some of my brethren on this subject, I consider it just to myself, and to those who may hold similar views, to state some of the difficulties and obstacles in the way, and how perilous such an attempt must prove to the stability and best interests of the Church. And I feel greater liberty in doing so, inasmuch as this project has been so hurriedly and irregularly pressed through the Synod, and pressed on the Sister Synod by the presence of so many delegates there, before it had been before any Presbytery, or known to many who are deeply interested in the welfare of our Church.

As the subject has been so ably presented in its general aspect, and so entirely in accordance with my views, in last *Record*, by the Rev. Mr. Philip, of Truro, I shall consider it more in its details. In doing so, several considerations or questions are naturally suggested.

First: What are our pecuniary means? This must be a primary consideration in the purchase of a Theological book, or even the Bible. Is the sum in hand, or who shall furnish it? And the quality must be regulated by the means. Every manufactured article usually brings its fair value. Those in the other learned professions, as a rule, receive according to their merits. The Divinity Professor is an exception. As a book on Divinity is not to be always valued by the price paid for it, neither is the Divinity Professor. No amount of money can, of itself, qualify or purchase Theological Teachers; nor does he ever receive due recompence, considering his long studies, his attainments, and usefulness. No amount of money can invent the talent, induce the taste for the right kind of study, or infuse the divine genius requisite for this high and honoured calling. Still, it were a disgrace to humanity, and discreditable to our Christian spirit, did not one, possessing the necessary qualifications, receive something more than a bare competency. And none but such as are thoroughly qualified, can be entrusted as the guardians of those who go forth to leaven the whole community; and none but such as give full proof of being in every respect thoroughly furnished, can receive the respect or support of the adherents of the Scottish Church, who have such a prestige of honoured names in this most responsible of all responsible positions. What, then, are our means? Our pecuniary means are all below zero. What are our prospects of raising funds? To answer this truly is somewhat unpleasant, as it serves to unfold our poverty and weakness. But it were wrong not to count the cost, and know our ability or inability, ere we attempt to lay the foundation. We must not conceal our circumstances from ourselves or others. In the Synod of Nova Scotia and P. E. Island, we have just nine self-sustaining congregations, and more than

half of these have only very recently become so; and some of them are scarcely able to meet their obligations to their pastors; and all of them, with one exception, have but what is regarded in the Established and Free Churches of Scotland, should be the minimum salary of a minister. All the other congregations of the Synod receive a large supplement, either from the Colonial Committee, or a small one from the other nine congregations; and some of their pastors should, in true charity, receive more. In all our Synods we have not one endowed Church,—all are practical voluntaries; no widows' fund; no provision for clergymen's sons; none for aged worn-out ministers,—as in the Scottish Church. The New Brunswick Synod have only four self-sustaining congregations; and several of the rest have scarcely a competency, although largely aided by the Colonial Committee. On this account, some of their ministers are leaving, and others would gladly leave, were they offered a competent salary elsewhere. These are serious facts; and how, in the face of all this, and considering what the Colonial Committee have been doing for us, any man can summon the courage to ask them, as is contemplated, for a sum to endow a Theological Chair, is most singular. It were as wise to ask the Colonial Committee to erect a cathedral in Halifax, where there is more Church accommodation than our good friends require.

Moreover, our people have lately erected costly churches in most of our charges, and some of these are considerably in debt, and others have just been relieved, after much effort. Besides, we have put forth our best efforts to make permanent provision for our Professor in Dalhousie College; and we have yet to make up a large part of this. After this is accomplished, it is natural that our people should expect some respite, rather than renewed pressure for money, and that ministers should have a breathing-time, who are made the tax-gatherers for all and sundry—even for the Lay Association. Our Synod is also engaged to enter in the mission-field in the South Seas, and for this we may have to raise £200 annually. There are also other smaller schemes on hand, that must be sustained.

Moreover, for the proposed Hall we have no building, not one room—only the poor comfort that these may be beautifully small; no Theological Library; no Bursaries for students for College or Hall.

Again, what sum may be regarded indispensably necessary for the support of a Hall? It were unwise to bargain for the lowest bidder, for then we should have the lowest man. We may form a fair estimate from the known expense in other Halls. In Queen's College, Canada, they give £600 to one Professor; and it is well known that they had been applying to the Church at Home, and had to wait for years ere they could obtain one who