

courts, to share in the bounties of the public chest, for the education of *her youth*, after *her own creed*. There are individuals in her communion who conceive, that when the principle of dispensing the general funds of the Province to all classes of Christian churches is adopted, the claims of the Presbyterian Church of Nova Scotia to a proportionate share, should be enforced; but it is quite indisputable, that a vast majority of the office-bearers and members hold the safer, because more consistent ground, that from the first to the last of ecclesiastical institutions, the church of Christ repudiates all *state pay*, as well as *state control*. The late appointment of a committee, to watch over the movements of the Legislature is, in our view, defensible, only on the ground of maintaining the broad principle, that as a church, we refuse all connection with any and every *state endowed Seminary*, and to prepare the way for the more *legitimate* defence of our peculiar rights and privileges, at the next general meeting of Synod.

Another matter of vital importance to the prosperity of the church, was brought forward, for securing permanent support to the Seminary, by voluntary endowment from our own people. The basis of this proposal, was some months ago, published in the "*Register*," over the signature, *Prompter*,—viz: That under six classes, who shall each raise £1000, a fund shall be raised for the buildings, apparatus and library, and investments for the partial support of the Professors. On the one hand it was considered not so much voluntarism as optionalism, to depend for the entire amount of annual expenditure, on the donations of individuals, and collections of congregations: while, on the other, it was felt to be not less dangerous, to place the support of the Seminary wholly beyond the necessity of support, from the

yearly free-will offerings of the people, whose sympathies are quickened and enlarged, while their rights are the more respected, by their being called to give frequently and freely, for every scheme in which the church may engage. *Prompter's* scheme will be somewhat modified before it be sent abroad through the church, but its grand features will be retained. Such of our readers, therefore, as desire a more particular description of it, will find the original proposal in the May No. of the "*Register*" for last year.

That there are ample resources within ourselves, to raise the sum of £6000 in five, or even three years, from this date, no one who has observed the very largely increasing stream of pecuniary contributions, for the last four or five years, can hesitate to admit. Whether it be advisable to remove the Seminary, even in part, from the necessity of yearly application to this source of support, will be matter of conflicting opinion. It may be urged on the one hand, that the present system lacks that appearance of permanency, which it is desirable to give to the educational interests of the church.—While on the other, it may be urged, that the system of engrafting this and all the other schemes of the church, upon the yearly expenditures of congregations, will give to all, the same character for permanency which the *settled Ministry* of the church now does possess. We apprehend, therefore, that the measure, which contemplates the union of the peculiar advantages, while it avoids the peculiar disadvantages of both, will meet with the approbation of the Synod and Church at large. This we understand to be the measure adopted by the brethren at their last meeting; and as such, we bespeak for it the good will and support of all the members and adherents of the churches.

Foreign Missions.

The deep interest which our Church has awakened, and is still awakening in distant churches and institutions of a kindred character, is one of the many happy fruits which have resulted from the establishment of the Foreign Mission. "Her light so shines before men, that they see her good works"

and glorify God on her behalf. "She is now a city set upon a hill, that cannot be hid." The tendency to Christian union, which this mutual recognition, from remote, and hitherto estranged sections of the Christian church, is sufficiently obvious. The numerous sects of Protestants throughout the old and new

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