

sionary subscriptions, as a token of confidence in the Executive. Indeed our Missionary Meetings, which were held in the month of November, were proofs that their confidence was not at all shaken. The subscriptions were above those of last year, though the "staple commodity" of this part—the fisheries—had failed.

Yours, &c.

R. E. CHANE.

Shelburne, Jan'y. 17, 1850.

For the Wesleyan.

#### Cornwallis Circuit.

REV. AND DEAR SIR.—The religious state of this Circuit, at present, is encouraging. A reviving influence of late, has been experienced in our class and prayer meetings particularly; professors seem to feel their need of, and to make more diligent efforts to obtain, a deeper work of grace; and when this is the case, we may safely say God is reviving his work. We have evident tokens of a greater outpouring of the Spirit, for which we labour and pray.

We are at present talking about the erection of a Mission House, but soon we expect to do something. Many persons are very sanguine about the matter. I intend to keep the subject in agitation, until a practical movement is made, which I trust will be shortly.

At Western Cornwallis, the influence of our cause is extending. Our congregations are very large, so much so, that it has become indispensably necessary that the place of worship should be enlarged. This we hope to accomplish in the spring. Last evening, (Jan. 24th.) we held our Missionary Meeting at the West, and although the attendance was not very large, nor the speakers numerous, yet we had an interesting meeting. The subscriptions were in advance of last year. On the whole, as regards the present state and prospects of our cause, we have reason to "thank God and take courage." Yours &c.,

G. O. HUESTIS.

Cornwallis, Jan'y. 25, 1850.

For the Wesleyan.

#### Annapolis Circuit.

REV. AND DEAR SIR.—You will be pleased to hear that the Lord is reviving his work in this part of his vineyard. I returned last evening from Br. Pickles' Circuit, where we have been holding a protracted meeting, and as is usual on such occasions, we witnessed some gracious displays of divine power. We had large and deeply attentive congregations at all the public services. The people heard as for eternity, and the word was made effective by the Holy Spirit. A good many came forward for prayer, and the Lord heard and answered in the conversion of souls. The last evening that I spent with them, upwards of thirty were forward, and deep was the distress which many felt on account of sin; while others rejoiced in the knowledge of sin forgiven. On this Circuit, (Bridgetown), we have nothing special just now, but we are looking for an outpouring of the Holy Spirit. Our congregations are large and deeply solemn. A few have been converted, and we hope the plentiful shower may soon fall upon us. Your paper is increasingly esteemed and useful. You have my best wishes for all the success you can desire.

Yours affectionately,

A. McNUTT.

Bridgetown, Jan. 31, 1850.

For the Wesleyan.

#### Education. Equal Rights.

As the all-important subject of Education is now before the public, and Legislative action is about to be taken upon it, it is the legitimate province of the press to set forth the views of the people as to the basis upon which the system should be placed, to secure public approbation. Representing as you do the sentiments of the Wesleyans of Nova Scotia, you have done well timely to assert, that by them, as doubtless by many others, the retention of the religious principle is felt to be essential to a safe and effective system of public instruction. It cannot be doubted that its exclusion by the direct or indirect act of the Legislature would be by them indignantly rebuked, on the first opportunity presented for expressing their sentiments. By men of latitudinarian views the maintenance of strong conscientious convictions upon this point may be regarded as

a censurable prejudice, a manifestation of mental imbecility. Yet while such convictions exist, and their possessors are in the exercise of civil privileges, it would be a hazardous experiment to attempt to overbear them, or practically to deny to any that liberty of conscience guaranteed as their British birthright.

In cherishing these opinions, and resolutely maintaining them, the Wesleyans of Nova Scotia are however sustained alike by the solemn injunctions of the Word of God, by the principles of the Parent body, as exhibited in the writings of their venerable founder, and in the Minutes and Pastoral Addresses of the Conference from year to year, and the united action of the Wesleyan community in Great Britain, by which executive and legislative attempts to force upon the people a purely secular system of education have on more than one occasion been frustrated.

Permit me to lay before your readers a few extracts from the Pastoral Addresses of the Wesleyan Conference bearing upon this vital question.

"It is to be feared that the erroneous notion, that education without religion, is sufficient to rear the youth of the age to a virtuous state, may, if not guarded against, weaken the sense of obligation on the part of parents to instruct their children in the religion of the Bible. We entreat you, with the firmest resolution to resist this pernicious principle."—(Minutes of Conf. 1837.)

"Permit us to caution you against the popular error, that the education of youth may, without risk, be discovered from the inculcation of divine truth, the performance of devotional exercises, and the enforcement of religious obligations. The Scriptures enjoin, that we bring up our children in 'the nurture and admonition of the Lord.' They teach, that religion is the one thing needful; that 'the law of the Lord' is the way in which our children should go; and that the Christian salvation only can cure their spiritual diseases, supply their wants, and qualify them for bearing the afflictions and performing the duties of life. The Lord Jesus has said, 'He that is not with me is against me; and he that gathereth not with me scattereth.' This declaration applies to every order of human agency; but it is especially applicable to the instructors of youth. Their influence over their pupils, whether for good or evil, is all but irresistible. These parents therefore incur a fearful responsibility who place their children under the tuition of individuals who are sceptical in their views, or lax in their morals. The principles of our creed necessarily influence our practice; and he who hates the truth will not hesitate to advocate error. A professed indifference to all religious opinions is only a mask for secret infidelity; and the master who does not openly avow his faith in the Gospel cannot do otherwise than weaken the principles, and shame the profession, of the young who are under his care. 'Every tree is known by its own fruit; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil.' The blessing of the Lord is in the house of the righteous; but in those households and seminaries where there is no recognition of Providence, no faith reposed in our Redeemer, and no stated worship offered to God, there can neither be blessing nor righteousness, but 'confusion and every evil work.'"—(Min. of Conf. 1840.)

"We desire to remind you of the great importance of promoting, in every part of the country, an enlightened and scriptural education. Much has been done by many of you through the instrumentality of Sunday-schools; and we are glad to witness the increasing number of Day-schools among you. Much, however, still remains to be done; and they who believe that it is God who 'setteth the solitary in families,' and that all Scripture is divinely inspired, are the very persons whose principles will enable them to do what is to be done most correctly and most efficiently. Secular instruction, in point of fact, relates to the various aspects under which the works of God are to be considered; not only, therefore, must it be accordant with the principles of the word of God, but incomplete without them. The Gospel seeks the salvation of individual man; and as it is by sin that he is blinded and poisoned, degraded and enthralled, that which is the plan of deliverance from it, devised by the wisdom, and carried into effect by the goodness of God, must, of necessity, directly tend to the enlightenment and purification, the true dignity and freedom, of society at large. Irreligious education is false in principle, and, therefore, not merely inefficient, but positively mischievous. We might, for these reasons, call on you to labour in the cause of scriptural education, as you are patriots, wishing all happiness to your beloved country; but we rest our appeal on your Christian profession and character. The often-quoted language of Solomon is but the substance of those numerous directions on the subject of education which the scriptures contain: 'Train up a child in the way he should go; and when he is old, he will not depart from it.'"—(Min. of Conf. 1841.)

"In the commencement of the present session of Parliament, a measure was introduced to promote the better education of the poor in the manufacturing districts, and, as it was generally supposed, with the intention of ultimately extending its application, substantially, to the entire kingdom. On a careful examination of this measure by the United Committee of Privileges and Education, it was found to be based on unjust principles; to be defective in its provisions; and calculated to produce serious injury to many excellent schools now in existence. They therefore recommended that our congregations and schools

should petition Parliament against a measure which was very cheerfully complied with. The strong feeling of disapprobation which then existed, in various influential quarters, induced its promoters to withdraw it for the present, and we heartily congratulate you on this result."—(Min. of Conf. 1843.)

In perfect accordance with these sentiments are the following Resolutions, passed unanimously, after mature consideration, by the Wesleyan Ministers of Nova Scotia, at their last Annual District Meeting, to the scriptural principles of which they, and the great mass of their flocks, will undoubtedly be found adhering under all circumstances:

"Resolved 1. That attaching supreme importance to religious and moral instruction, as an essential element in the right educational training of youth, this District Meeting affectionately and earnestly urges upon the members of our Church, and of our numerous congregations, the duty of practically recognizing the authority of the Divine injunction, to bring up their children in the nurture and admonition of the Lord, by countenancing and sustaining those Educational Institutions in which prominence is given to the Holy Scriptures, and careful attention devoted to the culture of the moral feelings of the pupils."

"2. That we cannot too strongly recommend our beloved people, carefully to guard against any identification of themselves with any system of public instruction not based upon scriptural principles, as being utterly at variance with the ever avowed sentiments of the Wesleyan body at home and abroad—with the solemn obligations of parental duty—and with the best interests of the country, as associated with the formation of the religious and moral character of the youth of the land."

"3. That this District Meeting, holding that instruction in religion, especially by the reading of the Holy Scriptures, is essential to a good education, and indispensable in public Schools,—and regarding this great subject as being immeasurably superior to all questions of secular politics—will deem the advocacy in *The Wesleyan* of the principles of the body of that subject, so often recorded in the Minutes of the Conference, as a very legitimate use of the columns of that organ of Methodist intelligence, should the circumstances of the country require it."

Such being the deliberately formed and unalterable principles of Wesleyanism upon this grave branch of practical religion, I apprehend the following results:

1. That they will not be consenting parties to any Legislative or Executive measure which would exclude the religious element from public schools, "lest haply they be found to fight against God."

2. That as contributors to the general revenues of the Province, they will claim that a fair proportion of the funds appropriated to general Education be devoted toward the maintenance of such Institutions as are conducted on religious principles. More than this they will not seek—the withholding of it they would regard as a penalty inflicted, as an attempt to coerce them into a course against which their consciences remonstrated—an attempt which would therefore be perseveringly resisted by all constitutional means.

3. That these principles will become the more confirmed, the more they are discussed. They are founded upon truth, are accordant with the dictates of spiritual religion, and will yet command the assent of multitudes of candid minds, who have hitherto regarded the question of education more in the light of political party, than of Christian truth and duty.

Feb. 6th, 1850.

EPHRAIM.

#### STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and extract us in confidence, with their proper names and addresses.

The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

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#### THE WESLEYAN.

Halifax, Saturday Morning, February 9, 1850.

#### ACADEMICAL EDUCATION.

We need not repeat what has been affirmed with truth a thousand times, that on the right education, depends the respectability and influence of the people. Nor need we say, that, in our opinion, the subject of education, which so intimately concerns the

whole population, should not be made a question of party politics. Should it unfortunately be made such, we shall feel ourselves called upon to view it on a broader basis, and under a different aspect. We hesitate not to affirm, that the conscientious views of a large class of the constituency, who adhere to the principle of education under the supervision of religious denominations, should be respected; and if these are found good subjects, paying their quota to the general funds of the Province, their wishes should not be lightly treated by the Legislature, or made the subject of vituperative remark by a portion of the secular press.

At a great expence, by the outlay of thousands of pounds, they have erected and furnished suitable and commodious premises, and given existence to Educational Institutions, thereby showing most convincingly their preferences; and whilst these Institutions, with a respectable corps of competent Professors, are working well, communicating to large numbers of the youth of the country at least as good and as efficient an education, as any others established on a different basis, they are justly entitled to a fair proportion of Legislative support. So far from militating against their claims, we conceive that the fact of their being placed under such responsible management as denominational oversight involves, gives them an additional claim to public patronage and confidence. A character for efficient working and management is presented to the community which cannot be overlooked; and if the work be done, and well done, if the education be given, and a class of persons sent out of their halls eminently qualified by high moral principle, as well as various learning, to engage in the active duties of life and prove a blessing to the country, we have yet to learn on what just grounds it can be maintained, that the mere denominational character of such Institutions is sufficient in itself, regardless of all other considerations, to disentitle them to the favourable regard and fostering care of an enlightened Legislature. It is well known that on this basis, education is conducted to a large extent in the Mother Country and in the States of the neighbouring Republic, and it remains to be seen whether the people of this Province will be a consenting party to a system of education in which the religious principle is to be Legislatively discarded. We believe that they will not. We hold out no threats to the present or to any future government; yet we have a right to express our honest belief, that the system of education on a moral and religious basis is dear to multitudes of persons, who, whilst money is granted, directly or indirectly, to any one of the higher Institutions of learning, in which that basis is not recognized, will not be satisfied unless those Institutions of their conscientious preference receive their legitimate share of Provincial support, according to the work done. Why objections should be raised to this most effective class of educational schools, we do not profess to understand; nor do we believe any good and well supported reasons for such opposition can be assigned, or, in fact, any reasons which will not equally bear against morality and religion. People will think and act, despite of Legislative enactments. They will not be coerced into the adoption of measures which their consciences approve not. Were Legislative aid to be withdrawn to-morrow, denominational institutions would still exist. They are too deeply and too firmly established in the hearts of the people to be thus easily destroyed. Their supporters would not give them up. They would uphold them to the last. Yet they would no less feel it

both a hardship and an act of injustice to which they would never submit. Deprived of a fair proportion of the funds devoted to the general purpose of education to which they themselves contributed at the same time any other Institution whose basis they could not conscientiously approve or recommend, were a reproach to public aid by loan or direct grant. We have now explained our position sufficiently plainness to prevent all misapprehension, and so as to lay a ground of misrepresentation. In therefore of party-politics, we since the Legislature will see fit not to withhold Denominational Institutions they are prepared to do equal and equal justice, by recalling the loan of sand pounds to Dalhousie College charge that Institution with a proportion to the Province invested in the premises. If should be done, the Academical Institutions of the country upon an equal footing, and the religious bases of education have an equal opportunity of their respective claims to popular favour are pledged from conscientious maintain the rights of denominations, and we shall not shrink from whatever influence we have give to this department of education the interests of Common not unnecessarily interfering with any other class. The sentiment in the admirable speech of the torn which appears on our record with those held by the of the Wesleyan Methodists in the world.

#### NOVASCOTIANS AT A DISCOUNT.

During the discussion which on Monday last in the House on the subject of Education, the position of the appointment of a Superintendent came up, being in clause of the New Bill. The Speaker, and Mr. Hall strenuously the necessity of sending to Scotland, or the United States distinguished Officer, assuring that there was not one native to be found to fill this situation; the case, their Colleges and Academies must be very low indeed, and this state of things could be remedied by the question which not long since was gravely discussed in the House. Novascotians were not to be competent to the discharge of most responsible offices within the Province. Every native his cheek burn with honest whilst listening to these remarks to his country. The Speaker said he wished we had a H. an Egerton Ryerson, forged these are natives of the country they have respectively employed in promoting the work of education. The Hon. Provincial vindicated the claims of Nova Scotia though according all just measure, yet asserting his preference of native talent and talent. If the Pulpit, and the various branches of men