

never be expected to secure their confidence. The Church of Scotland has always held that education, from its lowest to its highest stage ought to be founded on religion upon which all the real prosperity of individual and nations depends. And there is reason to believe, that not only the members of that Church, but many parents who belong to other denominations, will prefer sending their children to Queen's College, rather than one where every vestige of religion is proscribed, and is studiously and purposely rejected.

The Royal Charter granted to King's College, and the endowments there-with connected having been given expressly for the instruction of youth in the principles of the Christian Religion, as well as in Arts and Faculties, it is held by many, whose opinions are entitled to attention that the endowment cannot be LEGALLY OR CONSTITUTIONALLY diverted from that purpose, such a change not being an amendment, but a subversion of the Charter. But leaving this to be determined by more competent authority, our duty is clear. Whatever other Protestant denominations may see it proper to do in the present crisis, it seems to be the imperative duty of the Trustees of Queen's College and of the Ministers and members of the Presbyterian Church in this land, to maintain, to the utmost of their ability, an institution so important to the Church, and to the whole country, and to extend in every possible way, its means of usefulness that so there may be in this great Province at least one University where Literary and Scientific Instruction shall be combined with Religion; where the Divine blessing is daily implored upon the labours of Professors and Students; and where Divine Truth is revered as the best and highest object of contemplation, for the human mind, and surest guide in the conduct of life.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper such as, Local Intelligence—Biographical Notices of the introduction, rise, and progress of Methodism in America, Revivals, and remarkable Conversions—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scripture characters—Interesting anecdotes—Devotions of natural scenery—Facts on any prominent feature of Methodism, &c. &c.

Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

MR. EDITOR.—The subject of religious education is one of deep and vital importance to the rising generation of this Province, and calls for wise legislation on the part of those entrusted with the reins of Government, in order that the object proposed may be fully and fairly carried out.

I was much surprised in looking over the list of Commissioners of Schools, appointed under the new School Act, to find that out of ten appointed for the County of Cumberland proper, eight reside on the west side of River Philip, and only two on the east side—which comprises one half of the County, proper. One of the two, the Hon. H. G. PINO, is a man highly respected and well known for his liberality of sentiment and gentlemanly bearing. The other the Rev. Mr. M. SMO, a Minister of the Free Church, is comparatively a transient man, and is well known for his violent hostility to all other sections of the Christian Church. If Ministers have anything to do with the education of the rising generation, why are the Established Church of Scotland, the Wesleyans, and the Baptists, leading denominations in this Province, passed over in silence? All they want is a fair and equitable share in the direction of the education of the country, and with nothing short of this will they be satisfied. Sir, we have just cause for complaint, first, because we have not our just and proper share of Commissioners of Schools, second, that one man in this place should have so much influence with the present Government as to have his will be complied with, and his *prerogative* promoted to so important a situation, irrespective of the just claims of more influential and deserving persons.

Believing there has been some oversight with the Government in making the appointments, or some incorrect representation of facts by religious persons—it is hoped the Government will make such alterations as will meet the wishes of the country.

Wallace, May 1, 1850.

For the Wesleyan.

MY DEAR BROTHERS.—We are at length enjoying delightful spring weather, and the snow that lately covered the earth to the depth of two or three feet, has nearly disappeared from the face of the open country, and we are encouraged by the hope of an early growth of grass. It is a great mercy, as many are already out of hay and very few have any to spare, and those have no considerable quantity. I have been pleased in this time of scarcity and want to see the benevolent principles of religion carried out practically,

by some of our worthy members and friends, who have divided a part of what they could ill do without, to save the lives of the cattle of their poor neighbours. I hear of but one man who has steeled his heart against the cry of the poor.

The cause of the Lord continues to progress a little in this Circuit in connexion with this branch of the Church, particularly in Smith's Village. Three females, who have for some time past given clear evidence that they have been converted to God, and who had not been dedicated to God by baptism in their infancy, were baptized in the Apostolic mode last Sabbath, and then cast in their lot with us. May they prove as "firm to sustain" as they have proved bold to take up the consecrated Cross. Perhaps there are few Circuits where it is so great a "cross" to submit to our methods of baptizing, as on this Circuit.

It is a pleasure to say in addition to the above information, that one of our generous friends in the village named has given us a frame 25 x 39 feet, finished (save painting) on the outside, and a convenient piece of land for a site, for a Wesleyan Methodist Chapel on the usual Trust, and we have nearly enough subscribed to finish it. The generous giver is Mr. LEWIS SMITH.

Touching Temperance, we had the "Provincial Grand Division of Sons" in session at "the Bond" to-day. This evening several interesting Lectures were delivered. It is to be hoped that some good will arise from the means used—first, as this village is far from being purged of the vice of drunkenness. We have three houses of taverns, and some of the most places of resort where the inebriate can find drunkenness to "thrive." I have been obliged to labour three years at Bathurst, and two at Richibucto, and speaking from recollection, I have not heard so much swearing, wine, and so much Sabbath-breaking, and been grieved with so many instances of maddening drunkenness in either village as at the Bond. Wicked indeed is the devil's power, when he plants his black ensign and gathers some of his trustiest servants in every village, and only he fights for the supremacy in this, in the weapons of our warfare were not of carnal origin and temper, we should lose the day, "and Hell" and "Hell" obstruct our way.

We have however, some praying souls in the place, the standard of holiness is unshaken on it, and it is easy to conjecture to what side the victory must finally turn.

R. A. CHESTER.

Bond of Pelee Island, N. B., May 1st, 1850.

STANDING NEGLECTS.

Correspondents must send their communications written in a legible hand, and, as far as possible, in the names of real subscribers, or in those of persons who are prepared to vouch for them, with their proper names and addresses.

The Editor holds not himself responsible for the opinions of correspondents, and does not receive articles for publication, and cannot be held to return them, but inserted.

Communications on business, and those intended for publication, when received, are not returned, unless they are accompanied by the name of the subscriber, or by the name of the person to whom they are addressed.

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the statement was unaccompanied by any comment of our own, and therefore if offence has been taken, it must have been caused by the "fact" itself, or by our having presumed to state it. But it is worthy of note, that neither the one nor the other of these gentlemen has denied the "fact" itself—there it stands on the records of the School Commission uncontradicted, and uncontradictable. In our humble judgment, it would have better comported with the oft-repeated professions of seeking to secure equal and substantial justice for all religious denominations in the Province, which the said Editors have made, for them at once to have acknowledged the manifest partiality of the appointments in question, and used their influence to remove not the "supposed" but the real "grievance." Instead of this course, which would have been honourable to themselves, another is pursued. The *Standard* thinks our manner of setting forth the complaint out of "taste," and gently threatens "Ministers" "on this side of the Atlantic" with "lay" interference in Church polity! All this may be very wise and very a word, but in the name of common sense, what have such references to do with the treatment of Wesleyan Ministers in the matter of the School Commission?

The *Chronicle* must have been labouring under a strange optical illusion when he read "startling" for "significant" fact. Perhaps he gave the titles "significant" of the state of his own mind on first seeing the sun-illumination. It was well calculated to *startle* him, and therefore he says we paraded "a startling fact." He has however made enquiry, and ascertained that all the Wesleyan Ministers whose names were on the old, are to be found on the new Commission. That might be, or might not be the case. We have not the "old Commission" at hand to form an accurate opinion. We know however the name of one, who laboured on the Andover Circuit a short time since, which does not appear. But were this even the case, the question is, ought the claims of a Wesleyan denomination to have been overlooked on the new Commission? Should not the fact of only the names of *Two* of their Ministers appearing (al ready so) in the "old" Commission, what the names of other Ministers were in great abundance, have led to the enquiry, why it was we and was it right and just and equitable and should the grievances be continued? Neglect during the past, should have led to some "consideration" for the present and future. We know that though our Ministers have said little, they have not the less felt that they had been placed on an equal footing with those of other denominations; and our people have felt it too, and, unless the "grievance" be removed, they will continue to feel it.

The *Chronicle* gives us to understand that "representations" ought to have been made by the Methodists in the proper quarter, and that then "every consideration" would have been given to their claims; implying that, as matters now stand, due consideration has not been given. We should feel inclined to appreciate this hint, could the *Chronicle* assure us, that the great "consideration" shown to the Ministers of other denominations, say Episcopalians, Roman Catholics, Nova Scotia Presbyterians, and the Free Church, was owing to their having made "representations in the proper quarter." But if, on making enquiry, he finds that such is not the case, we should consider it a favour, if he would be pleased to inform us on what grounds Wesleyans are required to do in this matter what is not demanded of others. Moreover we should exact a pledge from himself, that, if we make such representations, he will not charge us with "gloating" the Government.

But he was not before aware, that Wesleyan Ministers were anxious to serve under the Government. Well, supposing that he was not previously aware of their being thus *anxious*, how does this alter the case? Is he aware that the other Ministers are "anxious" to do so? Wesleyan Ministers may not be anxious for government appointments, yet, when these are liberally conferred on others, they are not insensible to a causeless act of discourtesy towards themselves, and the people of whom they are pastors. His "idea" of "one of the objects of the founders of the rotary system, peculiar to the Wesleyans," is singular, and we let it quietly pass for what it is worth.

As to the qualifications of our Ministers for the right discharge of the duties of School Commissioners, we differ in opinion altogether from our contemporary. We happen to know, that they have peculiar facilities for acquiring "local information," as they are necessarily required to occupy an extensive sphere of labour, and to mingle much with the people. This objection cannot be held to be valid, otherwise, their "claims" could not receive "every consideration," if "representations" were made in the proper quarter.

The *Chronicle* asks us "how many names of lay Protestants are to be found in the new Commission?" By no means a sufficient number to compensate for the paucity of Ministers. If we recollect aright, there are on the Commission altogether, the names of nearly two hundred laymen of all parties.—From the best information we can obtain, we have reason to believe, that, of these, not a dozen are Wesleyans. This is in reality a "startling fact," and we ask the *Chronicle* to enquire into this matter, as we truly think it is deserving of some "consideration."

We deny *in toto* the allegation that we are "every body" of having a finger at the Liberals." We have in no one instance ever mingled with political parties, or party politics, *as such*; and as he has referred to our only remarks during the past few months" as "adhering a sufficient attestation, let him if he think proper, bring forward his strongest proof." Until this be done, we shall content our selves with an unmodified denial.—We shall take no further notice, at present, of the *Chronicle's* sentence, than to say, that we denounce his *groundless* insinuation. From him, we have nothing to hope, nothing to fear.

WHAT DO WE WANT?

We want in all the Churches a higher tone of piety, more self-denial, a greater interest in the cause of Christ, more undiminished regard for the honour of God and the progress of divine truth, a deeper sympathy for sinners, and mightier efforts to secure the conversion of the world. More prayer, more faith, more love, more zeal, more patience, more long-suffering and christian benevolence are required. These are days of blasphemy and rebuke, of rampant error and fatal delusions, of subtle innovations and covert insidery, of false principles and opposition of "science falsely so called." Old and dangerous schemes are sought to be introduced; and if ever the friends and supporters of scriptural truth and holiness had occasion to be faithful to the paramount claims of God and the cause of Christ, to their avowed and pledged principles and to the high and holy *trust* committed to them, it is now. Infidelity of purpose, straggling out effort, perverting industry, unshaken

confidence, unvarying reliance on maintaining "the right," and eagerness, are at the present day: responsible! They must be man—take a decided stand—a part—no compromise," "no must be principles ingrained into and exhibited in the life. Will in all the Churches a loyal, devoted, working membership, God and concerned for his glory the pleasure of the Lord amidst; and the Lord will ex-dwelling place of mount Zion, assemblies, a cloud and smoke the shining of a flaming fire upon all the glory shall be a d

EDUCATION.

We have given to-day several extracts on the subject of Education which is at the present time in a particular manner, the men and the attention of the world. This has parts of the world. This has not been viewed under a political made a rallying point by regard it as one of infinitely tance than the success of any dogmas. In the question character of the education to whether it is to combine religious instruction, or to be of a nature—whether the Bible is to be read in schools and seminaries or to be admitted as a Text- books of morality and rules to be derived from its sacred on divine authority imposed of the youth—in all these means of any locality have interest. It will be seen that "strong" are speaking out plainly and fearlessly. The religion from secular education, law, is pronounced to be and unsafe to the morals of the consummation of such an folly, it is said, would outrun convictions of all the that have taken part in honour to the men who do God, His Word, Religion, interests of Humanity! A year of God more than the the most imposing of human they have the God of the Bible, on their side, they will shame nor fear, when they advance are in and will exist, to the essential benefit of our fathers and the bodies of the present stirring scenes of the age, and to the dist, and the been summoned to the dramatic Judge.

MR. FOX'S BILL ON SCHOOLS.

On Wednesday the 15th a Bill on this Bill took place in of Commons, on the amendment proposed by the Earl of Arundel (Roman Catholic), that the Bill should last six months. I came out strongly against it, and I have won a good opinion a staunch upholder of the education being conducted by the *Wesleyan* concludes the following evidence for Lord John Russell on the 15th of the Bill on the 15th, the safety of an education in conformity with the law, and the safety of the Bill on the 15th.

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