

on the congregations; all our members, as well as some brethren and sisters of other Churches, are largely in the blessing; many of those for whose benefit our beloved Brother Pope, pray, and laboured during a former revival, but who had backslidden from the ways of the Lord, have been restored to the service and Church of God, and many others, chiefly young persons, who were entire strangers to religion have been brought to "taste and see that the Lord is good." The exact number we cannot yet state.

The work seemed to progress more gradually than in any similar meeting that I ever attended, thereby affording greater opportunity for the exercise of deliberate and enlightened judgment; and this I regard as a circumstance which augurs favourably as to the depth and permanency of the impressions which have been made. I cannot but observe also that the great change wrought in many, during the past year or two, by the Temperance reformation, very greatly repaired the way for this work of grace, and affords stronger reason to hope that those who have now become converted men, as well as impenitent men, will be much more likely to be caldast in the cause of God, than if they were, formerly, exposed to the intemperate and soul-destroying influence of strong drink.

Last week we held several services at Hunt's Point, which resulted in the refreshing of God's people, and in the reclaiming of many wanderers; and never did I before see, in one place, so many souls so extremely happy; many were filled with unutterable full of glory and of God.

Services are now being held every evening in the African Chapel, and which have already been rendered a great blessing to many. And we can but strongly hope that this gracious work will be greatly deepened, and much more widely extended, not only among our own people and throughout this entire circuit, but also among other Churches and Congregations.

I am now endeavouring to gather the lambs into the fold, assured that if not so gathered, they will be exposed to the ravages of prowling beasts of prey. We very naturally desire to gather into our own inclosures, those to whom our labours have been a blessing; and being confident that in no place will these new born souls, and anxious seekers of salvation, be better cared for, or enjoy greater, if any great privileges. But when as in some cases, our hopes in this respect are not gratified, we feel that the responsibility of their faithfulness, does not rest upon us; and we can but pray that the good Lord will provide them with pastors after His own heart—where they may enjoy Evangelical instruction—be preserved from this evil world, and finally "be presented faultless before the presence of His glory with exceeding joy." The great end to be attained is the glory of God in the salvation of their souls, and if we can but believe that this will be attained, even by any means—"therein we do rejoice, yea, and will rejoice."

To God be all the glory! for what is man but a feeble thing of naught."

Last Sabbath was a day of blessing to very many in the ordinances of the Lord's house; and especially during the administration of the Lord's Supper. Very faithfully yours

J. McMURRAY.

Liverpool, March 12, 1850.

For the Wesleyan.

College Question.

The position in which the question of Collegiate Education has been placed by the Legislature demands the grave consideration of the people of Nova Scotia. What the opponents of religious education felt it unsafe to effect by a straightforward course has been thus far accomplished by a ruse, a trick, a resort to parliamentary tactics, too transparent to impose upon an intelligent community. If the Denominational Institutions, which are imparting an efficient education, on terms which place it within the reach of the middle classes of society, are deprived of Legislative aid, the responsibility must rest, not chiefly upon the Legislative Council, but, upon the Representative Assembly, whose action has been so at variance with the usual modes of Parliamentary procedure as to excite and justify the suspicion of foul play having been practised upon it.

A Bill is brought into the House by Mr. Henry to repeal a clause of the Charter of King's College. This, after protracted debate, passed through Committee, by a majority which clearly proclaimed the intention of the House to pass it. The design avowed was to place that Institution in the same position as others. It was earnestly contended that the Bill should be considered and dealt with on its own merits, exclusive of the claims of other Institutions, although its chief promoters are known opponents of religious education, and their ultimate intention to plain to throw them all upon their own resources, and give pecuniary aid only to a non-religious College in Halifax.

At this stage of proceedings, after much discussion on the general question, a Bill is introduced by the Hon. Provincial Secretary, to appropriate \$1200 to Collegiate and Academic education. This encountered a furious but fruitless opposition from the advocates of the godless system. The ordinary unanimity of politi-

cal party action was broken up, and conscious of the approval of the great mass of the constituency, a commanding majority passed the Bill through Committee. It thus stood in the same position as Mr. Henry's Bill. Each would have undoubtedly passed on its own merits.

This latter act of the Committee excited the ire, and brought into play the ingenuity of the opponents of religiously controlled Institutions. They had in vain introduced amendments to neutralize the effect of the Bill. Unwilling to brave the displeasure of the religious community of the land, the Committee of the whole House negatived these amendments, and were disposed to do equal justice to all parties. A caucus meeting was held;—a scheme is concocted, and in an evil hour acceded to by the Provincial Secretary, to unite the two Bills in one. In this the opponents of the latter Bill strangely acquiesce, and are found voting for the hated Institutions. The justification attempted is, not that the union of the Bills was necessary to secure the passage of either in the Assembly, but that the Legislative Council, having negatived Mr. Henry's Bill last session, might be induced by their desire to aid other Institutions to reverse their former decision, and thus get King's College Bill through.

To this course there are many fatal objections. 1. It is *at variance with the usage of Parliament*. Such a jumbling together of two perfectly distinct measures is unprecedented. On each and every Legislative Act the concurrent judgment of both Houses and of the Crown must be sought and obtained. The common-sense of representative bodies has heretofore dictated the propriety of doing one thing at a time, that the judgment and action of all might be intelligent and intelligible.

2. It is *unjust and discourteous to the Legislative Council*. That Body had decided last year adversely to the wish of the Assembly on Mr. Henry's Bill. If it be not a nonentity, and its deliberations a farce, it had the unquestionable right to do so, and to repeat that decision if its collective judgment be unchanged. On the Bill for allowing aid to other educational establishments, the Council had the right to act with similar independence. But that body could not originate a money bill, nor amend one without destroying it. This was well known to every member of the Assembly. If the Legislative Council were to be consulted on the question of grants to existing institutions, that question should have been laid before them unembarrassed by association with any other measure. The Council felt that they were trifled with—that an attempt was made to coerce them to reverse their last year's decision, or to appear to oppose, and practically to withdraw from useful Institutions, the aid they have hitherto received. The Council asserted its independence, by refusing to discuss the Bill as brought before them. This was foreseen and foretold. None knew it as probable more fully than the secular education party in the Assembly, and no more effectual plan could have been by them devised to inflict injury upon the Colleges and Academies, which some have declared it their object to "sweep away." The responsibility of this rests upon the Assembly. If they did not anticipate this result, they have yet the power to apply a remedy. Will this be done? A few days more will answer.

3. It is *unjust to all the existing Denominational Institutions*. THE LEGISLATIVE COUNCIL HAS BEEN DEPRIVED OF AN OPPORTUNITY TO GIVE AN UNBARRERED DECISION on their claims. Some of them have petitioned that as well as the other branch of the Legislature. They had a right to expect an impartial hearing, and a definite reply. The Assembly has barred that right, by adopting the course objected to. The grant would have been undoubtedly assented to had the Bills been kept separate. This is believed even by their warmest opponents, or why allege that the union of the two was to induce the Council to reverse its last year's action on Mr. Henry's Bill? Let the religious public of Nova Scotia calmly investigate this unparalleled piece of legislation, and it will be strange if they reach not this conclusion—that many who assented to the incorporation of the two, did so not to secure the passage of the first, but the defeat of the second. They have thus far succeeded. It remains to be seen whether the friends of the injured Institutions will remain the dupes of such a parliamentary manoeuvre, or whether yet before the Session shall close substantial justice shall be done.

ERSTON.

THE WESLEYAN.

Halifax, Saturday Morning, March 21, 1850.

ANOTHER TESTIMONY.

We have been favoured with the perusal of a letter, just received by a gentleman of this city, from the venerable NATHAN BATES, D. D., of New York—a name well

known in the Methodist world, as well as in literary and religious circles generally in the United States—from which we give some extracts below, strongly corroborative of the oft-repeated fact of the Legislative support of religiously conducted Seminaries of learning in the American Union. It is of importance, at the present crisis, to exhibit to the country, with the utmost clearness, the course pursued in our Fatherland and in the neighbouring Republic—two of the most enlightened nations of the world—in the matter of education. Public money is distributed by the British Government to Schools avowedly under the management of religious denominations. This cannot be denied. The fact is notorious. This is likewise the case in the United States, though an attempt has been made to impress the public mind with a contrary conviction by some who profess to have been well informed on the subject.

Facts, however, speak in tones not to be misunderstood. The religious element has never been made a reason for withholding Legislative aid from efficient and well-conducted Academies and Colleges by the State Governments of America. They have not arrived at that exalted degree of wisdom and patriotism, yet; and we believe they never will. They know that the true elevation and substantial prosperity of their widespread country depend, under the blessing of heaven, on having the minds of their youth deeply imbued with religious truth and their morals carefully cultivated, in connexion with a sound literary education, and therefore wisely foster and assist the efforts made by various sections of the Christian Church to diffuse the blessings of a liberal education associated with religious training. We lately saw in an American Paper letters from Oregon earnestly soliciting Teachers to be sent there from the New England States, but expressly stipulating that they should be persons of undoubted piety, as none others would meet the wishes and circumstances of the people. This fact speaks volumes, and shows that the enlightened policy of shutting out religious instruction from secular education had not reached even that distant region. We sincerely hope that our highly favoured Province will never be stigmatised among its own inhabitants and among neighbouring colonies and countries, by such a God-dishonouring course. At all events we shall lift up our voice against it; firmly believing as we do that its adoption would justly sink us in the estimation of the wise and good of other lands, and tarnish all our glory.

Extracts from Dr. Bates's Letter.

"There are in the United States 118 Collegiate Institutions, of which 9 are under the jurisdiction of the Methodist Episcopal Church, North and South. The others are under the patronage of the Protestant Episcopalians, Presbyterians, Old and New School, Baptists, and perhaps some other minor denominations, and some few of them are State Institutions.

"I believe most of these, if indeed not all, have received donations from the several States in which they are located.

"I know that some of them have received liberal grants from the State Legislatures of the States respectively.

"I am certain that no objections have ever been made on account of their religious character.

"In addition, we have 38 (Methodist) Academies, which teach all the higher branches of education, so as to fit the students to enter College. Three or four of these are located in this State (New York), and I have just seen the distribution by the Regents of the University in which they have distributed from \$200 to \$500 to each of these Seminaries."

Thus by incontrovertible testimony we have sustained our own position, and dispro-

ved the statements of those who have cited the example of the United States, as affording no countenance to Legislative support to Seminaries of learning which are under the supervision of religious denominations. A more fallacious report was never hazarded—or attempted to be imposed on the public mind. We distinctly contradict it, as being utterly unworthy of credence; and until the present position of educational affairs in the American Union be thoroughly revolutionized, let it never be repeated.

WHAT THINK YE OF THIS?

Speaking of "the want of success which has attended the working" of the ACADEMY of St. John's, Newfoundland, the Board of Directors, in their Report to His Excellency Sir Gaspard Le Marchant, Governor, &c., use the following language:—

"The Directors, however, would not be understood as ascribing to this defect alone the ill success of their labours; another, and a much more serious cause, is, in their opinion, to be found in the entire absence in the course of instruction of all religious teaching. The Directors are firmly of opinion that for an Institution such as this, designed not so much for communicating to adults knowledge purely scientific and classical as for the instruction in the ordinary branches of a good general education, the confidence of the public will never be attained until a proportionate degree of attention is paid by Masters to the religious training of those intrusted to their charge, and, as in the present constitution of the Academy, this end cannot be attained, the Board do not hesitate to recommend an alteration in this respect by means of a slight amendment in the Act of Incorporation."

Such is the teaching of experience in a neighbouring Colony! The principle advocated by some here has been tried there, and it has signally failed! The conclusion irresistibly forced on the Board of Directors in St. John's, N. F., is, that public confidence will never be attained until a proportionate degree of attention is paid by Masters to the religious training of those intrusted to their charge! The purely secular principle, as a general rule, will fail here also. A similar conclusion will be practically forced on the Managers of all such Institutions. The population appreciate divine truth too highly to allow it to be driven from the halls of learning, as if it were a curse rather than a blessing. Why then should we adopt a system of instruction which has called forth the condemnation of those who have tested its inefficiency?

THE FATE OF THE COLLEGE BILL IN THE COUNCIL.

The Hon. Provincial Secretary's Bill, providing for Collegiate and Academic Education, to which Mr. Henry's Bill against King's College, Windsor, was attached as a Ryler, has been thrown out of the Legislative Council. "The Hon. MRS. BELL, moved that the further consideration of the Bill be deferred to that day three months—which was carried by a vote of 12 to 8, the President voting with the majority."

The course pursued leaves room for grave suspicions, from which it will be very difficult to divest the minds of those who look beneath the surface of things. We are among the number who think the "real motive" is belied. We trust, however, that any hope which may be entertained of arraying other denominations against King's by the step which has been taken, will be utterly defeated. Such is our present cannot wish. We think the move, if not actually successful, will prove in the end to be a complete failure. The agitation was brought against King's, but against DARTMOUTH, Dartmouth is in possession of certain Privileges of immunities, and the reform will suffer nothing or comparatively nothing, by the loss of the present Bill. But if the Denominational Institutions are thrown out of the Union, and the instruction from which the beneficiaries of King's

ious instruction are excluded, will the Province quickly tolerate such an act? The opponents of denominational Institutions may in the present triumph—but we predict that such triumphing will be short. We cut the following from the *Sun* of Wednesday last, by which it will be seen that we are not the only ones who are dissatisfied with the movement.

The real motive behind.

We confess ourselves puzzled to apprehend the meaning of the Hon. Mr. Bell's movement in the Legislative Council, going to reject the measure of the Hon. Provincial Secretary for the encouragement of Collegiate Education. That the Lower House is the sole judge as to what Bills, involving money appropriations, are "legitimately considered," is a constitutional doctrine which may be established by innumerable British precedents. We may be pardoned, therefore, if we question the propriety of the movement in this instance; can the true motive to it be ascertained? We hate humbug. The manipulation has been tolerably dexterous, but not sufficiently so as to veil the cheat. We shall turn to this question again in due season, and with the facts before us.

Wesleyan Missionary Anniversary, Charlottetown, P. E. I.

As previously advertised the Anniversary of the Wesleyan Missionary Society in Charlottetown, was held on Sunday and Monday last. The services on the Sabbath consisted of Sermons preparatory to the public meeting on the day following. The weather in the morning was unfavourable for a large attendance, but it having become fine and clear in the afternoon, the congregation at night was unusually large. The interested attention of this numerous audience was cordially given to an appropriate discourse, the relevancy and adaptedness of which were acknowledged by a very good collection.

The Hon. Charles Young occupied the Chair at the meeting on Monday evening, which was very large. The Report was less ample in its statements, than at some Anniversaries, in consequence of the official publications of the Parent Society for the year just ended, not having reached the Island. The very important intelligence was however given, that the Wesleyan Missionary Society occupies in various parts of the world co-extensive with the British Empire, and in some other countries, 278 principal Stations. It has 2,472 places in which Divine Service is regularly and often held by 411 Missionary Ministers, who are assisted by 800 paid Agents, as Catechists, Interpreters and day school Teachers, making a total of 1,211 salaried Agents. This great number of selected, and Evangelizing Christian men, under the direction of the Wesleyan Missionary Society, presents strong claims to the intelligent and benevolent of every community, as that Body has no pecuniary resources, but the gratuitous contributions of those who approve of its objects. About 100,000 members constitute the Communicants of the Wesleyan Churches, and about 75,000 Scholars receive instruction in the Mission Schools.

It was truly gratifying to hear that the Charlottetown Circuit contributes a larger sum yearly to the Wesleyan Missionary Society, than any other Circuit in the Nova Scotia District.

This is a distinction which it is hoped Charlottetown will long continue to enjoy.

The Resolutions adopted by the Meeting were instinct with Christian truth, zeal, benevolence, and piety. The post of honor, that of proposing the Resolutions was with good taste and judgment allotted to the gentlemen of other Churches, whose addresses did excellent service to the interesting occasion. And a goodly sight it is when intelligent Christian men belonging to different religious communions, stand side by side on the platform of an Evangelical Missionary Society. This demands no denunciation of principle, no surrender of convictions, no sacrifice of cherished preferences. It is a public testimony that the persons so uniting appreciate Christian Truth, and its efficacious diffusion through the world, more highly than their respective denominational differences. It is a proclamation, that they are Christians, and not Sectaries. It is a manifestation of that primitive and apostolic state when those who "believed were of one heart and one soul." The greater intensity, the wider spread, the uninterrupted succession of this unity would result in the greatest blessing to the Church of Christ, and to the world which he has redeemed.

The amount collected and announced at these services are:—

Collected at the Sermons	\$5 10 2
" Public Meeting	11 5 6
Sunday School Collection and Juvenile	
Christmas offering for 1849	12 10 6

	\$29 5 8
From the same sources last year	25 8 5 3

Being a difference in favour of 1850

—Royal Gazette 12th.