

child trained up in the way he should go, would not when old depart therefrom. In accordance with this law we may confidently look for the results to events of wisely formed plans for extending the privileges of a rightly conducted education.—1. In the increased mental power and activity of the educated. 2. In a diminution of vice, crime, and pauperism. 3. In the diffusion of knowledge stimulating to greater industry and enterprise. 4. In the more rapid development and more profitable employment of the resources of the Country, &c. &c.

The differences which are found to exist in the social circumstances of communities may be proved to be connected to a very great extent, directly or more remotely, with differences in educational plans. A well educated people any where on the face of the earth will be found to constitute a virtuous, industrious, comfortable, capital-accumulating community; but on the other hand, an ignorant, uneducated people, whatever may be the advantages of their geographical position, will always be degraded, idle, improvident, and tending to poverty and wretchedness.

The interests of society are thus directly involved in the educational schemes, which may be sanctioned and encouraged by provincial assistance, to an extent which renders the right settlement of the questions relating thereto, an object of importance paramount to every other by which the public attention can be occupied.

This opinion should become unchangeably fixed in every mind that the work of education should be carried on in the best possible manner, and corresponding determination should be formed that whatever else may be delayed or left undone, this must not be neglected. But neglected it will be, and must be, to some extent at least, if left for private enterprise and the unaided exertions of individuals. It must be attended to by society as such, or it will not be so efficiently done, as to overtake the wants of society. In confirmation of this opinion it may be sufficient to suggest, 1st. That there are many parents with very large families who are utterly unable to make adequate provision for the education of their children.

2d. That there are some parents who do not estimate the value of educational privileges sufficiently to lend them to make the efforts which will be necessary to obtain these for their children, if the work is not aided by the Legislature of the land.

3d. That the wealthy members of the community, looking at their detached individual interests, will very generally conclude that they can more cheaply secure exemption from injury for these from the general evils, which will confessedly result from the prevalence of ignorance, than by making provision at their own expense to guard against the existence of such evils; and therefore whatever they may be induced to do for the support of educational institutions will be done only to provide for the wants of their own children, or as a work of charity. By these therefore the requisite provision will not be made, until much of the selfish element which so largely predominates in our fallen human nature is eradicated. And could we anticipate the manifestation of such a large-souled liberality on the part of the more favoured sons of fortune as should suffice to erect educational establishments of every rank, and to provide for the efficient working of these, we could not even then reasonably anticipate the accomplishment of what society needs. Many parents would refuse indignantly privileges for educating their children offered to them as a charity. But let it be understood as one of the fundamental doctrines of the social organization, that every child has a right to demand from society an education, and even the lowest will be likely to prize the right as of highest value. If these things are so—if the right education of the youth is essential to the prosperity of the country, and if individual exertions and private enterprise unaided cannot be expected to make adequate provision for the accomplishment of the work, it is the duty, and one of the most imperative and most important duties of the agents of society—the Government—to adopt such measures as shall tend to diffuse the blessings of education as widely as possible.

This being settled, differences of opinion arise as to the extent of the education for which society ought to provide, and secondly

as to the manner in which it may best discharge its duty in the matter.

It seems to be believed by all who acknowledge public obligation, that a sufficient number of common schools should be established throughout the length and breadth of the land, to place within the reach of all instruction in the elementary branches of an English education. And some pretend to think that when the Legislature has done all that is possible to ensure the establishment of these, all is done which it should attempt in regard to education. But the same consideration which shows it to be the duty of the Legislature to make provision for primary schools, will show that it is the duty of the Legislature to go further than this—that consideration is, that it is for the interest of society that educational privileges should be opened to all. But the wants of society will not be fully met, nor its interests sufficiently promoted, by arrangements securing the maintenance of the lower order, merely, of educational institutions. Society well needs, and must have in order to its future prosperity and advancement, scattered throughout the province, in every neighbourhood, individuals, for different posts, and different employments, possessing literary and scientific attainments and intellectual culture beyond what can be communicated in common schools. Society owes it to itself to see that provision is adequately made to supply its own wants and promote its own interests. In order to secure a supply for the educational wants of our provincial community, the privilege of pursuing a course of study higher than that of the common school must be opened to the youth of the country. It is just as certain that the interests of society will suffer if some do not enjoy the advantages of a liberal course of study, as that those interests may be promoted by securing to all the benefits of an elementary course. Institutions of the higher order should, therefore, be sustained in sufficient number, and at the public expense so far as may be necessary to render them accessible to all classes of the community.

And if there is one class of society whose members should feel individually most deeply anxious for the due recognition in the Legislative action, of the public responsibility for the support of these higher Institutions, that class is the one which is the least affluent—the poorer.—The more wealthy may secure for their children such an education as they desire even should society neglect its duty. Those who talk about education for the poor and education for the rich, assuming that every thing which is done to maintain academies and colleges is so much done exclusively, for the benefit of the rich; and strive by so awakening class prejudices to secure the sanction of the majority for the crusade against existing Institutions, are endeavouring either ignorantly or wickedly to mislead the public mind.

Let the less affluent, who are expected to be influenced by such rant, only see the insolence of its assumptions, and the results of its prevalence, and they will indignantly utter a rebuke the most significant and a protest the most emphatic. What is it but an assumption that only the children of the wealthy need, or are entitled to, the advantages of a higher education? And what could be the tendency of such doctrine but to render these advantages the exclusive possession of the few independently wealthy families of the province? And yet those who have advanced the doctrine have arrogantly claimed to be exclusively the friends of the poor, and the special advocates of the interests of the common people!!! If they have been honest in their pretensions it is to be hoped that they will soon perceive and abandon their error; but if they have employed the doctrine for the purpose of misleading the public mind, it is to be hoped that the truth of the proposition, which I have thus attempted to maintain, will be so clearly perceived by all interested, that their design shall be signally frustrated.

I remain, yours respectfully,
12th March, 1850. A. WESLEYAN.
For the Wesleyan.
LIVERPOOL (Great).
REV. AND DEAR BROTHER.

Believing that any particulars relating to the progress of the work of God, will be gratifying to many of your readers, I now purpose giving

as briefly as possible, a statement respecting a very gracious revival of religion, with which our Church in Liverpool has been favoured.

During a period of nearly four years upon this Circuit, I have had to mourn over the exceedingly low state of religious feeling, and over many evils which frequently arise in the Church, when a dearth of holy influence is experienced. Among a people noted for their kindness to the ministers of Christ, and becoming increasingly attached to them as our acquaintance continued, there was but this one consideration which prevented these years from being among the happiest of my ministerial life,—that my labours seemed to be in a great degree unblest; yet I indulged the hope that good was being done, though not perceived at the present, but which in the future would be more manifest. And especially for the past three months, I have been enabled strongly to believe that we should see the Arm of the Lord made here in our midst for the salvation of souls. I felt some tokens for good in my own mind, particularly in preparing for pulpit exercises, and I was induced to institute a special weekly prayer meeting in private houses; this means was a blessing to several of our members, in the quickening of their faith and zeal. The last quarterly fast and our watch-night services, as also the renewal of the Covenant on the first Sabbath of the new year, were solemn and profitable seasons, and we were led to entertain enlarged expectations of the Divine blessing. Yet there seemed to be no particular moving upon the minds of any, except with a few of the more devoted members of the Church. The question then was,—can anything be done in the way of special means? I have on frequent occasions witnessed the beneficial results of protracted meetings in the conversion of hundreds of souls; yet I think that they ought to be used with caution, and that the indiscriminate employment of them is not advisable, for there is a possibility of their abuse, and especially if by their means the Church is diverted from expecting the continual dew of God's blessing upon the ordinary means of grace. But those who are experienced in holy things, and who are watching the signs of the times in the spiritual horizon, will generally be able to discern the fit and proper period when recourse may be had to extraordinary efforts. At the time referred to, I could hardly see any way clear for holding a protracted meeting, but my feeling of anxiety for the salvation of the people of my charge became intense, and the thought of leaving the circuit after four years of toil and trial without seeing any fruit, was insupportable.

In the early part of last month I stated my feelings to our members, and resolved to hold some extra services, and a day of special fasting and prayer—merely as preparatory to a protracted meeting, should the Providence of God direct the way for the holding of such meeting. We held these services, during the first week, on every alternate evening. The attendance was encouraging, a disposition to hear the Word was apparent, and a holy influence rested upon many minds. We then felt it to be highly necessary to hold more frequent services, and the congregations becoming larger we were compelled to hold our evening services in the Church, instead of the vestry, as during the previous week. But, for two or three days after this, our faith was much tried; though we felt assured that some good was being effected, yet there were no instances of deep awakening or of conversions, and in addition, we were disappointed by Bro. Morton being unavoidably prevented from coming to our help. We felt that it was a time for faithful prayer, and that we could but look away from man and means to the arm of God alone. Nor were we disappointed, for the dense cloud above us, soon broke in blessings on our head.

The principal labour devolved upon myself and my worthy assistant Bro. Houston, along with a few praying friends; but we resolved to persevere while our strength continued. I have often looked with amazement at the hand of Providence in meetings of this kind, and have observed that circumstances, which at the time have greatly tried the faith of God's people, have suddenly turned out to be the fulcrum of the work of God. In our necessity the Lord sent to us a valuable helper—Bro. Ezra Foster from Annapolis County, whose exhortations and prayers were greatly blessed to the awakening and salvation of souls. This good brother was instantaneously sent to our assistance just at the time when we needed aid, and without any expectation on his part of being so employed, or even intending to come to Liverpool when he left his home. Others may look upon such circumstances as casualities, or matter of chance, but for my part I can see in them very clearly, nothing less than a direct interference of the Hand of God.

Our meetings were conducted without confusion, and with very little to which any spiritual mind could be objected, or could reasonably object; though I need not be careful in consulting the objections of the many who are full of objections against the work of God. We kept the salvation of souls as our great object prominently in view, and at the same time, so conducted our services, as not especially to allow our goal to be the spiritual edification of a large number of the converts. I rested

upon the congregations; all our members, as well as some brethren and sisters of other Churches, shared largely in the blessing; many of those for whom benefit our beloved Brother Pope, prayed and laboured during a former revival, but who had backslidden from the ways of the Lord, were 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 prepared the way for this work of grace, and affords stronger reason to hope that those who have now become converted men, as well as temperate men, will be much more likely to be steadfast in the cause of God, than if they were, as formerly, exposed to the insidious 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 "unutterably 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, but throughout this entire circuit, but also among other Churches and Congregations.

I am now endeavouring to gather the limbs 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 as 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 primary 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 polit-

cal party action was broken up, and of the approval of the great mass of the

of a commanding majority passed through

position as Mr. Henry's Bill. Each

unlambently passed on its own merits

This latter act of the Committee

ire, and brought into play the ingen-

opponents of religiously controlled

They had in vain introduced amend-

neutralize the effect of the Bill. Un-

brave the displeasure of the religious

ties of the land, the Committee of

House negatived these amendments

disposed to do equal justice to all pa-

cus meetings are held;—a scheme is

and in an evil hour acceded to by

Secretary, to unite the two Bills

this the opponents of the latter Bill

acquiesce, and are found voting for

Institutions. The justification atter-

that the union of the Bills was neces-

sure the passage of either in the As-

sembly that the Legislative Council, having

Mr. Henry's Bill last session, might

by their desire to add other Instit-

verse their former decision, and the

College Bill through.

To this course there are many fa-

1. It is at variance with the usage

ment. Such a jumbling together

fectly distinct measures is unprec-

each and every Legislative Act the

judgment of both Houses and of th-

be sought and obtained. The con-

representative bodies has hereto

the propriety of doing one thing at

the judgment and action of all un-

gent and intelligible.

2. It is unfair and discourteous

Legislative Council. That Body has

year adversely to the wish of the

Mr. Henry's Bill. If it be not a

its deliberations a farce, it had the

ble right to do so, and to repeat th-

its collective judgment be unchan-

Bill for allowing aid to other edu-

lishments, the Council had the rig-

similar independence. But that

originate a money bill, nor amend

destroying it. This was well kn-

member of the Assembly. If the

Council were to be consulted on

grants to existing institutions,

should have been laid before them

ed by association with any other

THE WESLEYAN.

Halifax, Saturday Morning,

ANOTHER TESTIMONY.

We have been favoured

of a letter, just received by

this city, from the ven-

ERASER, D. D., of New York