

The Hon. G. R. Young styles our remarks on subject in question an "extraordinary attack" on himself and others. If public Journals have no absolute right to comment on the sayings and doings of the Representatives of the people in Parliament assembled, then we are, on that ground, our articles might be considered, then they were only an answer. Whether "extraordinary" or not must be determined by the facts of the case. What were those? They may be thus briefly stated:—We knew "Sackville Academy" was an Educational Seminary which had been adopted by a respectable, and influential Body of Christians in Nova Scotia—that this Institution had been receiving pecuniary aid from this Legislature to assist it in its noble enterprise—and at, on grounds which we conceived were not fairly represented, a strenuous effort was being made to denude it of this assistance and to cripple it to that extent. We knew that this Institution had been principally founded by a private, magnificent donation by one of Nova Scotia's worthiest sons—had called forth the spontaneous liberality of thousands in its support, and the course of the seven years past had expended upwards of *Twenty Thousand Pounds* directly and indirectly connected with its great and avowed object. We knew the Principal and other Officers of the Institution and the unflinching and indefatigable labour they have displayed in securing its efficiency—the Committee and Trustees, men of character, piety, and sterling worth, who have managed its affairs with the utmost economy—the education given, sound, thorough, extensive, and with strict reference to the morals of the students—the hundreds of youth who have reaped these advantages, and the country through them. We knew that Sackville Academy was not erected, and has not been sustained, for proselyting purposes, but has ever been conducted on the most liberal basis—that it has no Theological Chair, though in our judgment if it had its character would not be marred—and moreover that it has given general satisfaction and largely enjoyed public confidence. Why hostility should be manifested to this Seminary, we were, and are, at a loss to conceive, except on the ground of the infusion of the religious element into its system of practical working. When, therefore, we found honourable Members—we did not ask, nor do we now ask, to what political party they belong—arguing and urging, not by sound and appropriate argumentation, but by slinging the charges on sectarianism, sectarianism, the "withdrawalment"—excuse the word, we cannot find a better—of the accustomed Legislative Grants, to clear the way for the introduction of a system of education to which thousands conscientiously object, we felt it a solemn duty to place their sayings and doings in this behalf honestly before the country. So much for the charges which led to our remarks. Now let us turn a moment to the subject matter of our statements.

The Hon. gentleman has given a selection of what he has been pleased to call " terse and pungent sentences " as " a sample of the uncharitable and sarcastic spirit in which the articles were dictated," and to enable him to " give the explanations which they imperatively demand." As to the spirit, we assure him that the said articles were written in a state of mind perfectly calm and unruffled. Truth, when most plainly told, oftentimes stings. That is not the fault of the agent of its transmission, but of the party giving cause for its use.

We have searched most industriously for the plain and positive denials of the truthfulness of our allegations—but in vain. "Explanations" have been vouchsafed, but not in the least degree affecting the facts we set forth. We might, if judged necessary, exhibit these *seriatim*, and then propose from them definite questions and demand categorical answers. For instance—We might ask if Mr. Henry did not affirm of Harvard College what we attributed to him? If the Hon. Speaker did not assert that he believed that there was not one Educational Institution under denominational government throughout the length and breadth of the American Union, that received a Legislative grant? If he did not propose to allow the Grant to King's

College to remain intact for two years, and at the same time to withdraw grants altogether from the other Denominational Institutions, intimating that this policy would array the friends of the latter against King's and afford the Legislature a plea to withhold aid from them all?—If the Speaker did not expressly include *Pictou Academy* among the present Institutions which stood in the way of the erection of the one central University? And if the Hon. G. R. Young himself did not avow his determination to support his brother's views to withdraw Legislative aid from Pictou Academy as well as the other Academies and Colleges? Some of the subjects embraced in these questions are among the extracts given by the hon. gentleman as "a sample" of our "uncharitable and sarcastic spirit." But we did not manufacture these things—we only reported them—and if they are indicative of an "uncharitable and sarcastic spirit," let that be placed to the account of their originators.

"I deny in express terms," says the Hon. G. R. Young, "that I have ever uttered a single word, either in the Assembly or out of it, against the value and importance of a religious education." We place this statement on record for the purpose of giving the Hon. gentleman the full benefit of his denial, and for our own future reference. On what ground then does he oppose Legislative aid to Sackville Academy?—"The Editor of the Wesleyan," continues he, "has entirely misrepresented my real opinions." We will admit that we have misrepresented his expressed opinions, when the fact is proved, but not before. "It is not true," he adds, "that I have ever been opposed to the establishment of Theological Chairs or denominational Institutions for the special purpose of training a Ministry, with the funds, and under the care and supervision of a sect." Granting this to be the case—it is wide of the mark—it does not touch the point at issue. Sackville Academy, for instance, has no Theological Chair, nor is it designed for the special purpose of training Wesleyan Ministers. It is a Higher Seminary under the management of religious men belonging to the Wesleyan Body, and proposes to give a sound and thorough secular education, in connexion with the cultivation of the minds of the students, and general inculcation of the fundamental truths of Holy Writ, without any attempt, we again say, to proselyte to a particular system. Abstract the religious element, and we believe that the Hon. gentleman himself would find no fault with the secular education at Sackville. If then he opposes this Institution it must be solely on account of its recognition of Christian or religious principles. To the points briefly adverted to above, we call the attention of the Hon. G. R. Young, and with the facts before him, as we have stated them, we ask him to account satisfactorily for his advocating the necessity of withdrawing Legislative aid from Sackville Academy to which the youth of Nova Scotia resort for education, bearing in mind that he has never "uttered a single word, either in the Assembly or out of it, against the value and importance of a religious education." But because he did oppose the grant to this Academy thus conducted, we were shut up to the conclusion that he was opposed to a sound and liberal education conducted on Christian principles; and therefore we conceive we have only given a fair exposition of his views.

One would suppose that he takes it for granted that religion in connexion with education is necessary only for "the Ministry." We hold it to be necessary for all—for youth as well as for those who are farther advanced in life—and that the season of youth is peculiarly fitting for the acquirement of religious instruction. On the great misapprehension, as above stated, the burden of his defence appears to be founded. After all, we wish to be informed on one point. He speaks of his own "principles" as "moderate." Tolerant of what? The introduction of the religious element into our higher seminaries of learning? Rather is it not his sanctity to establish a College and Academies from which religious instruction, the reading of the Word of God, and devotional exercises, are either openly or covertly to be excluded, and that if the students ever acquire instruction in divine truth,

they must attain it, not in, but out of these Educational Institutions? A plain answer to this plain question will place the subject intelligibly before plain people.

"Since the debate" in the House "has been closed," he informs us that "a new authority has come to light"—the "wide national movement in Scotland to introduce there an improved national system, on a wider basis than the parish schools"—a system sanctioned "by a long array of names" of persons "enjoying wealth, station and influence, and comprising Ministers and men of all ranks and profession." He will excuse us—he knows we once studied for "the profession"—for taking the liberty of cross-examining the witness he has put in the box, though we think he himself is in a "fix" rather than the witness. The witness deposes in our favour. What? Yes, in our favour. The "parish" schools, as well known, were under the direction of the Established Church of Scotland. A "wider basis" is sought—not to exclude but include other religious bodies. The "wide national movement" is not designed to banish religious instruction from the schools, though the Government is not asked to take distinct recognition of it. "The ministers and men of all ranks and profession," if we understand the matter aright, and we believe we do, simply require the Government not to take "cognizance of" it just because it would attempt to control over the religion of the applicant's for aid—leaving this matter entire to the parties who had to do with the erection and management of the schools it had been called upon to assist. "Upon this footing" this new authority admits that "a grant by the State might be regarded as being appropriately and exclusively the expression of its value for a good secular education." Why—the very terms of the "authority" presuppose that the Schools, for whose assistance Legislative support is solicited, do something more than give a secular education—that is, that they have also the religious element. The evident meaning of this document is this—religious denominations having efficient schools in operation may justly apply to the Government for pecuniary aid, and that the Government may "appropriately" grant it, not because religious truth is taught therein, but "exclusively" on its merit, as "the expression of its value for the good secular education" afforded by them. On this footing the Free Church Schools, Established Church Schools, Wesleyan Methodist Schools, Baptist Schools, Episcopalian Schools, &c. &c. might each and all come in "appropriately" for a share of the public monies set apart for the purpose of general education. This "improved system" differs in no material point from the one as introduced to the House by the Hon. Provincial Secretary, and the one recommended in the last *Presbyterian Witness*—and evidently based on the recent movement in Scotland. If the Hon. G. R. Young cordially approves of this movement, then he has surrendered the whole case for which he has been pleading, and we are happy to find that the soundness of our principles is beginning to be admitted by one, who, we think, was opposed to it, but who is now convinced of his error by the "new authority" from Scotland "which has come to light" since the debate has been closed.

#### REV. MR. KNIGHT'S MISSIONARY TOUR.

With pleasure we have given insertion to the Rev. Mr. Knight's interesting communication. We are familiar with the ground thus travelled over, having for two years completed the Peddie Circuit, and during that time visited the Sussex Vale Circuit to assist at Missionary Meetings. The results of the present advocacy of our Missions are exceedingly gratifying and encouraging to all who are interested in their prosperity. The increase in subscriptions will show our Committee at Home that the Wesleyan Missionaries in these Provinces have not lost confidence in their integrity and management. At this practical demonstration, we sincerely rejoice, and our hope is, that in all the British North American Districts a noble testimony will be borne, that they greatly sympathize with the Missionary Committee in the difficulties through which they have had recently to pass, owing to the wicked efforts of enemies to injure one of

the noblest Institutions of modern Christian enterprise.

#### WESLEYAN MISSIONS.

The anniversary of the Halifax Branch Wesleyan Missionary Society, was held in the Argyle Street Chapel, on the evening of Tuesday last, and I beg the favour of a place in your columns for a sketch of the proceedings in connexion with this interesting event.

Sermons were preached on the previous Sabbath in both the Wesleyan Chapels. The ministers officiating were the Rev. Dr. CRAWLEY, of the Baptist Church in Halifax, the Rev. H. PICKARD, A. M., Principal of the Sackville Academy, and the Rev. R. MORTON, Wesleyan Minister, of Lunenburg. The congregations were large and attentive, and the discourses well adapted to excite to suitable apprehension of the duty and privilege of Christian communities to extend throughout the world the saving truth of the Gospel.

The Annual Meeting was opened by the Rev. E. EVANS, Gen. Supt. of the Wesleyan Missions in Nova Scotia, with singing and prayer. The Chair was occupied by T. A. S. DE WOLFE, Esq., who made a few appropriate and interesting observations on the objects of the Society. An ably written Report was read by the Rev. F. SMALLWOOD, after which a series of Resolutions were presented to the Meeting, and unanimously adopted. Addresses, characterized by catholicity, pious feeling and sentiment, and admirable adaptation to the present condition of the Society, and of the world, were delivered by the Rev. JOHN MARTIN, of the Kirk of Scotland, STEPHEN FULTON, Esq., M. P. E., the Rev. Dr. CRAWLEY, Mr. ISAAC SMITH, Agent of the Bible Society, the Rev. R. MORTON, H. PICKARD, A. M., A. W. McLEOD, and E. EVANS. These were listened to with deep attention and evident interest, which was practically evinced by a collection considerably in advance of that of the previous year, in aid of the Parent Fund. I am happy to learn that the Sabbath collections in both the Chapels also exceeded those of last year.

During the short address of the Rev. E. Evans, he presented to the Chair a *Five Pound Note* which had been intrusted to him by an anonymous friend, "as an evidence of desire to increase rather than to 'stop the supplies.'" This, it fearfully honest, is but a trifling proof of a more abundant demonstration of the continued interest felt in the Society's welfare, and promises by the inhabitants of Nova Scotia. Such are the most effective remedies which man can offer to these discouraging evils, who, to gratify their private spleen, would deprive the resources of one of the most deserving Christian Institutions, and thereby deprive thousands of them of the power of Christian instruction, and devote to a still more protracted night of spiritual darkness thousands more, to whom the Society is incessantly anxious to present the lamp of life. But attempts so at variance with the spirit of the Gospel cannot succeed.

The Wesleyan Missionary Society, in connexion with other similar agencies, is engaged in a work to the accomplishment of which the truth of Jehovah is solemnly pledged; and the friends of Christian Missions have but themselves to blame if these be notched upon a barren world. "Showers of blessing" let us in proportion of pecuniary resources, now left by the Church, be devoted to the great cause of Christian extension, accompanied by fervent and believing prayer, and then, the history of past effort, and the recorded promises of revelation, concur to assure us that "God, even our own God, will bless us, and all the ends of the earth shall fear him."—(Communicated.) Halifax, N. S., March 7, 1850.

Halifax, March 7, 1850.

REV. AND DEAR SIR—May I avail myself of your columns to give expression to the gratification occasioned by the successful appeal just made to our congregations in this City, on behalf of the Wesleyan Mission Fund. The result of the admirable preparatory discourses on the Sabbath, and of the addresses at the Annual Meeting, has been an increase in the public collections considerably beyond those of last year, exclusive of a special donation of Five Pounds from one who "would rather increase than stop the supplies." An increase of only twenty per cent, if made to pervade the whole income of the Society, would at once liquidate the accumulated debt, and enable the Committee to extend the circle of their evangelistic operations. How desirable is it that this should be done! And how easily might it be accomplished? Nay,

much more than this might be effected, without trenching upon the necessities, or even the conveniences, of the greater portion of the supporters of this Divinely-approved institution. Will not all its friends resolve to give at least this manifestation of love to the heathen, and of co-operation with the Great Head of the Church, when called upon by the Collectors? Judging from the hallowed feeling pervading the Annual Meeting, I am persuaded that Halifax will go beyond this, and thus at once cheer their brethren in the Parent Land, who practically cared for Nova Scotia, by sending to its shores some of their earliest and most devoted Missionaries, and stimulate the other Circuits of the District to increased efforts to requite the Parent Committee for long continued expenditure to supply this Province with Wesleyan ministrations.

"A friend in need is a friend indeed" is a truthful aphorism; and while the Society at home is nobly repelling the unprincipled attacks made upon it, it is especially desirable that this most ancient branch of the Missions abroad should come up to its help.

You will believe me when I say that it will afford me sincere pleasure to transmit to the Treasurers of the Parent Society many such expressions of sympathy and confidence as the one above adverted to, whether greater or smaller in amount; while by such distribution the necessities of a perishing world will be more fully met, and the glory of our common Saviour be more extensively promoted.

Yours, truly,

EPHRAIM EVANS,

Gen. Supt. of Wes. Missions in N. S.  
To the Editor of the Wesleyan.

P. S.—Since writing the above, I have thankfully to acknowledge a special donation to the Missions, from

"One aroused by the cry  
"Stop the supplies," £20 0 0  
"For local deficiencies," 2 10 0  
March 8, 1850. E. E.

#### The Bishop of Manchester's Confession of Faith.

At a meeting held at Manchester, for the purpose of forming a parochial association in aid of the funds of the society for the employment of additional curates in populous places, the Bishop of Manchester thus acquainted the meeting how he would act in disposing of the funds of the society,—the recommendation of the Bishop of the diocese being required before a grant can be given:—"Where I find a willing and ready population, I would gladly relieve them; where I find a neglected, abandoned godless population, still more gladly would I seek to aid them. I will aid on no principles of party, on no principles of private or individual pique or opinion. But if I find incumbents preferring their wretched ceremonial of a past time to the vital essence of Christianity, if I find men dwelling upon a dress in the church, instead of the spirit in which the doctrines of that church should be taught—clinging to the surplice of ministration, instead of the word and vital truths of God—and telling me (for unfortunately, I am not speaking of imaginary cases) that they must cling to those antiquated follies, unsanctioned and unauthorised alike by the letter and spirit of the church and of the church of Christ—telling me, I say, that they must cling to those antiquated follies, or that they must become infidels—then, on them I will not bestow my bounty. And if I find, under the plea—the affected plea of Catholicism and the ancient customs of our ancient church, disrespect to their official superiors—claiming to themselves the right of withholding baptism and burial from others—sending children from the church gates, whose parents are anxiously craving for them to be received into that church—sending the same child unburied from their church gates, in consequence of the want of that baptism which they themselves refuse—on them I will not bestow my bounty. I am speaking of no imaginary cases. I feel pained that I am compelled to allude to these things; but I dare not, after what I have lately seen, withhold my support from this society for one hour; and, even at the risk of being partially misunderstood, I must make this my confession of the public course I mean, with God's assistance, to pursue."

Dr. A. Hall has been liberated from the Barmby Prison, and was expected soon to arrive in England.