

has been determined by the Supreme Court of the United States.

have said that almost every college existing in country may be traced to religious motives; how true this is, will appear from the fact, of the 103 colleges now in operation, twelve under the influence of the Protestant Episcopal Church, eleven under that of the Methodist Church, five under that of the Baptists, forty-two under the Presbyterians and Congregationalists; is Lutheran, one German Reformed, two Scotch Reformed, two Cumberland Presbyterians; ten are Roman Catholic, one Universalist, one Unitarian, and the religious character of seven I do not know. In this calculation I place the institution under the church to which its student belongs. This rule is the best that I know, and although it does not hold in every case, exceptions are few; and, without any exception, it indicates the general faith by which the institution is influenced.

Thus we see that of these 103 universities and colleges, eighty-three are under decided evangelical and orthodox influence. Their presidents, I may add, many of their professors, are owned to be religious men, and sound in the faith; of the former, with three or four exceptions, ministers of the Gospel, and many of them of great eminence in the Church. The seven colleges whose religious character I do not know, probably under evangelical influence; all of seven, I have reason to believe, are Protestant, need not say how much cause for gratitude to us have, that so many young men of the first families, and possessing fine talents, should be educated in colleges that are under the influence of evangelical principles. In many of them the Bible is studied by the students every Sabbath, under the guidance of their teachers. In all they receive a great deal of religious instruction, and are daily assembled for prayers. God has often visited some of them with the outpourings of his spirit. Not that this religious instruction is intended to proselytize from one Protestant and evangelical church to another. In that respect, a Presbyterian father might with all safety commit his son to an Episcopalian, Methodist, or Lutheran college. Here I speak from facts that I myself have known. Several of the most distinguished dignitaries of the Episcopal Church were educated at Princeton College, New Jersey, a Presbyterian institution, and founded by Presbyterians. Some of them received their first religious convictions here, and yet, I believe, they can testify that no office bearer of that college ever attempted to bring them over to the Presbyterian Church. Any advice of that kind, on the contrary, would have been that they should join the church in which they were born, that is, the Episcopal.*

I may add, that Harvard University was the first literary institution established in the United States. It was founded in 1636, eight years after Massachusetts Bay, and eighteen after Plymouth was first colonized; so that there were not many more than 5000 settlers at the time in all New-England. Hardly had the forests been cleared away for the streets of their settlements, when they began to project a college or university. And yet these were the Puritans now so much vilified and slandered! Great were the efforts made by those exiles to obtain their object. The General Court granted for the erection of a proper edifice a sum equal to a year's rate of the whole colony. John Harvard, who had come to the New World only to die, bequeathed to the college half his estate, and all his library. Plymouth and Connecticut often sent their little offerings, as did the eastern towns within the boundaries of the present State of Maine. The rent of a ferry was made over to it. All the families in the Puritan settlements each gave once a donation of at least twelve pence, or a peck of corn, while larger gifts were made by the magistrates and wealthier citizens. It was for a long time the only college in New England, and in its halls the great men of the country were educated. For a century and a half it was a precious fountain of living waters for the Church of God.

The States do much to promote education in all its stages, though in doing so they often assist the cause of religion, in what might be considered nearly the most direct manner possible. For instance, they aid colleges directed by religious men, and that, too, without stipulating for the slightest control over these institutions. Some states have given considerable sums to endow colleges at

*The Rev. Dr. M'Ilvaine, the distinguished Bishop of Ohio, and the no less excellent, though perhaps less known, Assistant Bishop of Virginia, the Rev. Dr. Johnson, were both educated and converted at Princeton College. The late Bishop Hobart, of New-York, was educated in that institution, and was for some time a tutor there.

the outset. Others contribute annually to their support, and this while well aware that the colleges aided by such grants are under a decided religious influence. So is it also with the academies, of which there are several even in the smallest states, and many in the largest. Young men are instructed in the classics and mathematics at these preparatory to being sent to college, and as many of them are conducted by ministers of the Gospel and other religious men, they are nurseries of vast importance both for the Church and the State.

A large proportion of the grammar-schools and academies in the United States, whether incorporated or not, are under the direction and instruction of ministers of the Gospel of different evangelical denominations. These Ministers, in some cases, devote their whole time to the work of academic instruction; in other cases, they have also the charge of a church or congregation, and as they have to perform the double duties of pastor and head of a grammar-school, they have usually an assistant teacher in the latter. The teachers in these academies are often pious young men, of small pecuniary resources, who, after completing their studies at college, betake themselves to this employment for a few years, in order to find the means of supporting themselves while attending a theological school. But whether ministers of the Gospel, or graduates fresh from college, such teachers generally communicate instruction of a decidedly religious character. The Scriptures are daily read; the school is usually opened and closed with prayer; and in many cases, a Bible-class, comprising all the pupils, meets on the Sabbath afternoon, or morning, for the study of the Sacred Volume. Thus, by the favour of God resting on these institutions, and making them effectual to the converting of many of the youths that attend them, they prove blessings to the Church of Christ, as well as to the State.

THE CHRONICLE.

We understand the Chronicle now. He was the opponent of denominational institutions and the advocate of the one College on the secular basis. But because he has not been allowed unrestrictedly to sway the educational destinies of the Province, and has been thwarted in carrying out his enlightened policy, now he "would withhold all grants from the higher Seminaries of learning," as he has come to the sage "conclusion that our Academies and Colleges are a curse rather than a blessing!" We leave his mature opinion without comment. It is well the helm is not in the hands of this skillful state-navigator!

A great part of the Chronicle's "flaming editorial" is taken up with an attempt to impeach the motives of the "Editors of the Wesleyan." (There is but one Editor, who is solely responsible for what appears under the editorial head, no other person having written a dozen lines on any subject for this department of the Paper. But the Chronicle must wreak his vindictive ire against a nameless gentleman, who, we beg to say, is far beyond his envenomed shaft.) The motives of the said Editors (in the language of our cotemporary) are all mercenary. Were it not for the matter of pounds, shillings and pence, "a good many shrewd people," of course the Chronicle is one of them, "are of opinion that the world would never have heard a word about 'religious education' in the Wesleyan, nor perhaps have ever heard of such a periodical." It is not the first time "shrewd people," and the Chronicle himself have been mistaken, and we have a "shrewd" suspicion that they are palpably so in this instance. Has the Wesleyan Body never expressed its views on the subject of "religious education"? Will the Chronicle take the trouble of turning to our number for February 9th., and read the extracts given from the "Minutes of Conference" on that subject? If so, he will find an answer to his unworthy insinuation. Does he not also know, that the publication of a "Periodical" like the Wesleyan is only the revival of an enterprise projected many years ago, and which was in fact entered upon in the

issue of a monthly magazine, and a fortnightly paper bearing the same title as the present, to him, obnoxious, but really useful "Periodical"? If not aware of these circumstances, the public may see, how well qualified our cotemporary is to deliver grave lectures on the proceedings of a respectable body of Christians, and what real foundation he has to vilify its ministers. If acquainted with these facts, his recent article exhibits a state of mind which we need not characterize, but which "shrewd people" will be at no loss to understand and condemn. The Chronicle may persist in uttering his unfounded aspersions, and, in the indulgence of a conspurcious spirit, charge the Wesleyan Ministers with "neglecting their flocks and their sacred calling," but these unjust and hostile attacks will not deter them from pursuing what they believe to be a sacred duty. They cannot admit even the Chronicle to be either the keeper or the director of their consciences. They recognize a higher standard.

The Chronicle has put in a defence of the Hon. G. R. Young and Mr. Creelman. To his denial of the truth of our statement, we reply, will the Chronicle affirm, that these gentlemen did not advocate the necessity of conducting the education of the country in the higher seminaries of learning on the purely secular basis, separate and apart from religious instruction? If not, what was the object of their addresses? Did not Mr. Creelman give such a description of the method pursued at Picton Academy as to lead the Hon. Provincial Secretary to say, that if the epithet "godless" would apply to any Institution it would be to that? We, also, "heard both the speeches and marked the language uttered by both honourable gentlemen," and we believe in our heart that we have not misrepresented them. Show us that we have, and we shall feel it a duty at once to make the amplest apology. We have nothing personally against these gentlemen, but have dealt with them as public men, enunciating opinions on a subject which is greatly to affect the weal or woe of our country. We would say to Mr. Creelman, on whose communication in the Chronicle our eye has just rested; that we understand the intent of qualifying clauses, thrown in for the sake of effect. We ask him seriously what he intended by his address? And whether he now advocates the conducting of education in the higher Seminaries on Christian, or merely secular principles? Let him answer plainly before the country, and we shall be able to judge, whether we have misunderstood his meaning.

Our impartial cotemporary has asserted that "the Free Church" and "the Presbyterians of Poplar Grove" have "come in for a share of our animadversions." The fact is, we commended the Free Church, and only asked the others to "respect equal claims of conscience." On what "clear and intelligible principle" can the Chronicle justify this gross misrepresentation of our statements?

His perversion of our phrase "something like principle" is truly worthy of the cause which it has been used to serve. He offensively charged us with being altogether mercenary in our motives in advocating education on Christian principles. We replied that "something like principle" influenced us; which in the wisdom of the Chronicle is made to mean something which only resembles, principle, or merely the motive of "expediency." Intelligent persons have already passed judgment on this puerile construction. Now we say to the Chronicle, we have never intimated a wish that "Educational Institutions of a secular character"

should be endowed at the public expense; but we have said over and over again, that if these are endowed, then common justice demands that those of a religious character should be equally endowed. Our principle, then, is "clear, intelligible, unmistakable and bona fide."

As to how many columns of our paper we shall occupy in discussing any subject, and as to the frequency with which we may visit the House of Assembly when the grave and vital question of education is on the tapis, we take the liberty of saying, that we feel under no obligation to consult our esteemed friend, as we charitably think that the determination of these matters belongs exclusively to ourselves. In his own case, he would not tolerate foreign interference, no, not for a moment; and we have yet to learn what right he has to obtrude his uncalled for meddling on us.

We can scarcely bring ourselves to notice the profound criticisms of the Chronicle on our "unfortunate expression," "replenished," and "felicitous word," "withdrawment." These are denounced as "inelegancies," and are noticed, in brief, for this is the meaning of the Chronicle's periphrasis, to show the public the superior taste and style of the Editor of the Chronicle! If in his self-complacency he assumes this superiority, let him, for aught we care, wear the crown. We charitably hope his honours will not prove uneasy to him. Let him, however, turn to his Dictionary, and he will find, that, "replenished with sophistry," means "filled with sophistry." And will our critical Editor be kind enough to inform us, by what rule the word "withdrawment," from the verb "withdraw," is not to be placed in the same category as "bestowment," from the verb "bestow"? We must now prepare for some enlightenment in his enlargement of our critical knowledge; and should he guard against the enlistment of false principles in the supportment of his denouncement, we may promise ourselves some entertainment, or amusement, or enjoyment, or even enravishment, at his expense; at all events, some advancement and improvement in our acquirement of critical skill. But let him first see that his own discernment is clear—his admonishment not captious—his distinction not ideal—and then the Editor of the Wesleyan, as in duty bound, will endeavour to rise above his past embarrassment of taste, and seek the future polishment and embellishment of his style, by the gratuitous advisement, or, as more in the line of business, advertisement of his squeamish tutor. But let him not consult Webster's Dictionary of the English Language, lest to his astonishment or amazement he should see the "felicitous word" "withdrawment" staring him full in the face, with the annexment of its legitimate meaning, viz., the act of withdrawing, or in other words, of taking away what has been enjoyed, which is precisely the sense in which we used the word,—a word which has called forth the condemnatory judgment of the Chronicle,—a Critical Professor,—just for the praiseworthy object of teaching us, in particular, an important lesson, and revealing to the public for general benefit a discovery, which doubtless otherwise would never have been made, that, "gentlemen who set themselves up as Public Instructors on Colleges and Academies, must not be surprised if their style, as well as their logic, is criticised," even by those who never saw the inside of any Institution of higher pretensions than a Common School!

REMARKS.

It is rumored in the city, that petitions

are being privately circulated in the Eastern parts of the Province against Legislative aid being granted to Denominational Institutions of Education, and which are designed to be forwarded to the Legislature, for the purpose of influencing its action in reference to the Bill recently introduced by the Hon. Provincial Secretary. If persons think proper thus to petition, they have the undoubted right to do so. But if the case is now to be affected by petitions, why not give the friends and supporters of these Seminaries an opportunity of similarly expressing their wishes? We mention the subject, however, principally to put our friends in the country on their guard against the tactics of those who may not feel disposed to state the whole case fairly. Let them remember that the subject now, is not *Academic and Collegiate Education* against *Common School Education*. The Common School Bill is settled. The People's Assembly has affirmed that £1200 be granted in aid of Academic and Collegiate Education. The question is, to what Seminary, or Seminaries, shall this amount be devoted? We advise them to pause before they commit themselves to any undefined or unexplained course of action, which, hereafter, they may see cause to regret.

WESLEYAN MISSIONS.

We give below an official announcement of the Public Meeting, with its preparatory Sermons, to be held in the City in behalf of the Wesleyan Missionary Society. This cause, so fraught with blessings on our race, and so intimately connected with the interests of humanity, merits the sanction and liberal support alike of the Christian and the philanthropist. We hope the services will be well attended by the friends of Christian missions, and their offerings prove worthy of their distinguished liberality, and in a good degree commensurate with the exigencies of the case.

Wesleyan Missions.

THE ANNIVERSARY MEETING of the HALIFAX BRANCH WESLEYAN MISSIONARY SOCIETY will be held in the Wesleyan Chapel, ARROYL STREET, on Tuesday, March 5th, at 7 P. M.—Several Addresses will be delivered on the present state and prospects of the Society.

PREPARATORY SERMONS will be preached on Sunday March 3d, as follows, viz: IN ARROYL STREET CHAPEL, at 11 A. M. by the Rev. H. PICKARD, A. M., Principal of Wesleyan Academy at Sackville, N. B. At 7 P. M. by the Rev. R. MORTON, of Lunenburg. IN BRUNSWICK STREET CHAPEL, at 11 A. M., by the Rev. E. A. CRAWLEY, D. D., of Halifax. At 7 P. M. by the Rev. H. PICKARD, A. M.

A COLLECTION will be made at each service in aid of the Funds of the Parent Society. March 2, 1850.

Literary Notice.

The Prayer of Jesus for the Oneness of his People being the substance of Discourses, delivered in St. Stephen's Hall, in the City of St. John. By the Rev. John Thompson, A. M., Minister of the Free Church of Scotland. Chubb & Co., St. John, N. B., 1850. pp. 28.

The subject on which this pamphlet treats is confessedly one of great importance, and which has occupied the attention of many of the brightest ornaments of the "Church" both in the mother Country and on the American Continent. Something remains to be done in these Lower Provinces in the way of promoting union among Christian denominations on a solid and lasting foundation. We fear we are in this respect behind the Evangelical Alliance-spirit of the age. The author of this pamphlet has laudably contributed his quota to the accomplishment of so desirable and so necessary an object as Christian Union. Without committing ourselves to the approval of every sentiment advanced by the author, we think his pages may be consulted with profit by the Christian reader. The work is on sale at Messrs. McKinlay's and other Bookstores.