

From the Christian Messenger. International Seminars.

Unless our people have the Higher Seminary to furnish the education of such of their children as show an aptitude for learning and the most promising talent for future success in life, the purposes of lower General Education will be to a great extent lost, and our brightest youth will be driven from the country in all probability never to return.

CORRESPONDENCE.

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

For the Wesleyan.

Rev. B. Knight's Missionary Tour.

MR. EDITOR.—I perceive in your No. of the 19th ult. you give "a word or two to our ministers." That "a whole must include all its parts" is a self-evident maxim;—the conclusion there must be irresistible, (i. e.) you say "a word or two" to me, standing as I do, in the WESLEYAN "apostolical succession."

One of your "respected correspondents" wishes you had more "local intelligence" to present to your readers. This you are out equipped to the very tips of your fingers, in justifiable, and I must say, effective defence. When selected by your brethren to the editorship of the "Wesleyan," you could not conceive them to be "Egyptian taskmasters," requiring you to make "bricks without straw," nor could they assume, that you possessed the attribute of ubiquity; hence your rejoinder is full both of fact and fairness, leaving not an inch of room for a delinquent brother, to edge in the question, "Whom can he refer?"

On Wednesday the 13th ult. I left this City for the purpose of attending the missionary meetings in the Sussex Vale, Petticoat, and Hope-well Circuits. The weather was of the most favourable kind, on the day of my departure. The state of the roads however was more dangerous than I had ever before seen them, arising from an intense frost following upon the usual January thaws. They were literally encased with ice, of almost more than glacial slipperiness. Our equipments were of excellent quality, comprising a well furnished sleigh, drawn by a span of fine horses with manes and tails of more than usual exuberance. For them the roads could not be better. They had but little more to do than to keep out of the way of the vehicle (apparently insistent with life), to which they were attached. Barring the occasional snow well nigh as correct a form of speech, as to state that the team drew the sleigh. I leave you then to judge, of how comfortably, and speedily we must have progressed, thus ensconced in fur, attached to so admirable a team, and driven by so skillful a Jehu as my kind-hearted Br. Allen is well known to be.

It is true, all was equal to what the most fastidious sleigh-travellers could desire. Gliding along with winged speed, over the ice-barren bosom of the Kennebecasis, the horses merrily chattering, the harness gaily prancing, and the sun gleaming brightly, we dreamt not of the danger which we were in. We found however, that we had travelled on the river more than sufficiently far. We had left the points of other sleighs behind us; prudently therefore pointed her finger to the shore. Retracing our route a little distance, we saw a place of landing. The turn to it was short, and the activity rather steep. The horses but little tired by the journey, instinctively prepared themselves for an extra effort, but in bounding from the river to the land, the sleigh took a lateral sweep, and whether obstructed by some protuberance on the ice, or turning itself over by its own unaided and out of the way motion, I know not. But this I do know, that despite of the skill of our driver, and putting a brief period to our hitherto good fortune, we were most unceremoniously split upon the ice, and there we lay to grapple as best we could with our reverses.

The driver, more elastic than myself, got first upon his feet, he looked however decidedly woe-begone, and like a man utterly denuded of all his dignity, he cast a wistful eye after his noble span of horses, tearing up the hill, in true republican style, the sleigh bounding along on its beam ends, the animals desisting the attempts of several persons to stop them, until they got to the top of the hill, where fortunately an active young man seized the reins, and brought them up. How changed the whole scene! Our gaily going I have already described—but now we were teamless, sleighless, and all but hopeless.

Brother Allen gave chase, but the further he ran, the farther he was behind. I too had got from my humbling position to my feet, but I had hit my side somewhat severely. It pained me much. We were taking two students to the Academy—one of them had napped off, and the other was verging fast to the same state of quietude. They however had gathered themselves up in seeming astonishment at what had happened. The first thought which came to my mind was, we shall have no Missionary meeting to-night. We were now some twelve or thirteen miles from our Chapel. I therefore placed my hand upon my wounded side and calmly surveyed the wreck. Here lay a carpet bag, and there another—in the one place lay the seat of the sleigh, and in another, some other proof of our misfortune. Fully expecting that the sleigh would be torn to atoms, I began, as best I could, to gather together our scattered property. However providence favoured us beyond our fears.

The horses were stopped; the sleigh, after going on its side for a while, had righted, and we found that our damages were not so far irreparable as to forbid the immediate prosecution of our journey. One of the poor little students was the greatest sufferer. The end of his trunk had been torn out in part, his gingerbread cakes had sustained both damage and diminution, and all his ready cash was wasted, amounting to what he deemed the no mean sum of two shillings and seven pence halfpenny. Part of it was found, and we did not allow the little fellow to reach the Academy poorer than when he left the embraces of his affectionate mother.

We were required to undergo to an extent sufficient to prosecute our journey, and through divine goodness completed our route of forty-six miles in due season to hold an intended meeting at the Mill Stream, in the Sussex Vale Circuit. The attendance was good, and the proceeds of our meeting honourable to the assembly.

The next morning we proceeded through the woods to Sassafras Creek, where a higher meeting had been arranged for 2 P. M. Here also we had a good attendance, and found a spirit of liberality. After the public services, I held a Trustees meeting, for the purpose of adjusting the affairs connected with our recently erected Mission House.

The next morning we directed our course to the Petticoat Circuit, leaving the Valley meeting to be attended to on my return. Snow fell the whole of the day, but notwithstanding we accomplished our journey of forty-six miles to Ceresdale in good time. These arrangements had been made for the public service, which it was my privilege to address a tolerably large, but very solitary congregation. We found there the presence of Him whom we worshipped. The Lord is pouring out His Holy Spirit in this vicinity. Four found peace through believing the previous day, and up to this time some twenty souls have obtained a living faith from the gift and bondage of sin. The feeling at this service was both deep and solemn, so that the tails of our journeying were amply rewarded.

On Monday evening, we held a missionary meeting in this Chapel, situated near a meandering stream, and upon the searidge of the towering forest, which in the summer season, especially, must present this little temple of Zion as "beautiful for situation," while in the background, the aspiring summit of the Sheeply Mountain, said to be the highest land in the Province of N. B., uplifts its lofty head. We had a lively meeting. Its vitality did not consist either, in the mere matter of feeling. The practical animus was at hand. Hence, when the appeal for subscriptions was made, a sexual rivalry sprang into existence. The sight was worth seeing, and the contest is worth recording. It was a short, but well contested struggle for victory. I must declare I felt some stirrings of gallantry, at the expense of my own sex. Desire would be in the ascendant, that the fairer portion of the contributors should bear away the palm of triumph. The issue of the contest however, was, twenty subscribers, just ten of each sex. I still wish it had so happened that these daughters of charity to the poor heathen had been able to say, *we beat them*, and assuredly as benevolence reigns in the heart of woman, they will too, the next time they try.

After visiting and praying with some families, we returned to the mission house, preparatory to the holding our Missionary meeting at "Harvey." As is our country custom, the meeting was commenced with the services held on ordinary occasions, *singing, prayer, and a sermon*. Then commenced the missionary meeting, the proceeds of which were gratifying, both as regards the amount and the cheerfulness with which it was subscribed.

By the superintendent, arrangements had been made for holding a religious service in the early part of the following day at a place called "New Ireland," situated about seven miles from Harvey, in the primitive fastness of the forest, where by the zeal and success of our missionary, a small congregation has been collected, and a class formed. The snow fell plentifully, which rendered the going heavy, but all the toil was more than compensated by the solemnity and profit of the meeting. On the same day, we had to hold our Missionary Meeting at the "Mill Meeting House." The congregation was large, the feeling deep and delightful, and the liberality so free and flowing as to need no pressure.

The scene of our next day's duty lay at Hillsborough. At this place, after sharing the hospitality of one of our kind friends by the way, and commending our host and his family to God in prayer, we arrived in safety. Here the population are almost entirely of the English denomination. We were very kindly received, and furnished, and helped by one of those friends, who with some others, subscribed to the object of our visit. Our Chapel here was well filled. The most solemn address was given to the congregation and the subsequent address, and the sum of nearly three pounds subscribed for the sustenance of our funds. To fill up our time, however, we had made arrangements for a sermon, and a Missionary Collection by the way, at a place called the "Mill Meeting House" of "Cape Muzelle Creek," a name however not indigenous to the appearance of things, for there as I find, that the soil would produce rather a few cresses in rather a sandy measure. I say even here, we had to be found a few peaches, some good and some bad, and given like unto the world.

Having made arrangements to meet the Principal of our Academy, together with our esteemed friend the Treasurer, at the Mill Meeting House, we early in the day, and before we had the next morning to the "Mill Meeting House." When the object of our mission was an early start, I have often in my mind, and in my heart, to thank the Lord for the opportunity of my visit to the Province of New Brunswick. We had the pleasure of being accompanied by a young man, who had been sent to the Academy, and who had been in the Academy for some time. We were very much pleased to see him, and he was very much pleased to see us. We were also very much pleased to see the Treasurer, and the Principal, and the other members of the Academy. We were very much pleased to see them, and they were very much pleased to see us.

On Monday, in company with Br. Chesley, I went to Sledsick. The assembly was not important as to numbers. The sermon and the addresses were listened to with becoming attention, and the collection was fully up to our expectations. The last meeting in this Circuit was held on Tuesday evening at the Bend. The state of the weather was unfavourable, but we had an interesting meeting, and the people subscribed with a laudable liberality.

Early the next morning, Br. Chesley accompanied me in my return to the City. There was still one other meeting to be held, near Mount Labor, in the Sussex Vale. The extent of our journey was nearly fifty miles. The weather was fine, though keenly cold. The inefficiency of our horse rendered our progress less rapid than was desirable. Whether he would take us through or not was rather problematical, however, he did, but just in time to attend the meeting.

Here we wound up our appeals for the present to the liberality of our people on the behalf of our great object—the support of Christian Missions. The result of our efforts, on this fortnight's mission, was truly encouraging to ourselves, and creditable to our people, inasmuch as we did, that the proceeds were *six hundred per cent* over the amount raised the year preceding.

The next morning, by the Superintendent of the Sussex Vale Circuit, I was taken to Saint John. The weather was piercingly cold, the frost of which I bore about me in my frost bitten face for several days. But with this exception, and my slightly injured side, through perjury I arrived home safe and sound, being absent 15 days, having travelled 420 miles, preached 17 sermons, and delivered 19 addresses at the same number of missionary meetings included in my route. Thus, Mr. Editor, you will have in your power, should it so please you, to furnish your "correspondent" with "local intelligence," however void these may be of "local intelligence." In conclusion, we yesterday terminated our holding our meetings in this City, an account of which I shall present to you at some early opportunity.

St. John, N. B. Feb. 18, 1850.

Wesleyan Circuit.

Br. S. — In regard to the appeal for the support of the Wesleyan Circuit, I have the pleasure to inform you that the sum of \$1000 has been raised, which is a great amount for this Circuit. I have the pleasure to inform you that the sum of \$1000 has been raised, which is a great amount for this Circuit. I have the pleasure to inform you that the sum of \$1000 has been raised, which is a great amount for this Circuit.

the middle of his people. Some three or four persons found passage in the back-boards were reclined, and the Church generally greatly benefited. Some have in their minds as consolates for their sins. "May the Lord still ride on prosperously!"

Our friends at the head of Wallace Key, are following the good example set them by the friends at Wallace Harbour. They have made arrangements to erect a new Church in the place of the old one. The building is to be the same size as the one at the Harbour, 66' x 28'—21 feet posts, with a Tower. The style is to be Gothic. The frame, boards, shingles, &c. have been let. The outside is to be completed by next autumn.

Yours, truly, WESLEY C. BEALS.

Wallace, Feb. 18, 1850.

For the Wesleyan.

TEA MEETING AT PUGWASH.

REV. AND DEAR SIR,—A Tea Meeting, according to announcement, was held at Pugwash, on Wednesday evening, the 20th inst. A large number of respectable guests was in attendance, composed of different denominations, thereby manifesting their interest in thus far giving their support toward the building of the Lord's House. The ladies voluntarily came forward on this occasion, and spread the tables with a rich profusion of the bounties of Providence, to which about two hundred persons sat down. When the tables were cleared, and preparations made for the intellectual part of the repast, the Hon. H. G. Pines, was called to the Chair, who addressed the Meeting in a very appropriate manner. Speaking from personal knowledge, he called to mind the circumstances in which the inhabitants of Pugwash were placed, in regard to Religious privileges, thirty years ago. Then the Sabbaths were spent in drunkenness and revelry, and sin in all its deformed and horri-fying character stalked abroad at noon-day, and contaminating it with the present time, when we see the people on the morning of the Sabbath wending their way to the temples erected by the different sections of Christ's Church, for the worship of the God of Heaven. The Sabbath are not now spent as formerly in open violation of God's laws, but are hailed and regarded as a day of devotion and gladness. The Rev. Wm. Hobbs also addressed the Meeting in an admirable speech; noticing the progress which had taken place in the religious life of the people, and appearing to be a man of about two years, and saying the necessity of combination of effort to advance the general good, and elevate in the scale of morality the community in which we live. The Meeting was also addressed by Messrs. H. G. Bennett, R. Harris, L. Horton, R. D. Dewarff, Wm. Rogers, Rev. W. C. Beals, and Dr. Bent; all manifesting how good and how pleasant it is for brethren to dwell together in unity. The thanks of the meeting having been presented to the Ladies who provided and presided at the table, and to the Hon. H. G. Pines for his kindness, and the very able manner in which he had presided upon the occasion, the meeting was concluded by singing a national hymn, with the completion of which, all apparently delighted with the exercises, entertained. The proceeds of the meeting, and the funds of the Church, were all accounted for, and the funds of the Church were all accounted for, and the funds of the Church were all accounted for.

Yours, truly, I. . . .

Pugwash, 22nd Feb'y, 1850.

We are glad to hear of the effort made by our friends at Pugwash to erect a Wesleyan Church in that important and interesting part of the Province. Desiring, as we are, to see every part of the Wesleyan Methodist Church in this Province, and in North America, provided with every portion of our North American Bibles, we are glad to hear that Pugwash is God provided with the same, believing that the present of our Bibles are associated closely with their own happiness, and that of their posterity.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, *free of postage*; and submit us in confidence, with their proper names and address.

The Editor holds not himself responsible for the opinions of correspondents—claiming the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us.

Communications and Exchanges should be addressed to the Editor, Halifax, N. S.

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The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, March 9, 1850.

THE CHRONICLE.

We thought we understood the *Chronicle*, but we confess we are at a loss to fathom his profundity, principally because, from a careful perusal of his last lucubration, we are led to conclude that he does not understand himself. When a person involves himself in impenetrable obscurity, or in the mazes of self-contradiction, we may be excused from attempting to follow an *ignis fatuus* into unknown regions. We stated our cotemporary's then recent conclusion that "our Colleges and Academies are a curse rather than a blessing," and therefore, in his mature judgment, "the wisest thing the Legislature could do would be to leave them all to the voluntary support of their friends." Pinched and fretted by our exposure of this unjust inference, we now find our consistent friend admitting the truthfulness of our allegation, that he was "the advocate of one college," &c., but affirming that "it is not true" that he was "ever opposed to Denominational Institutions"! Well, we are glad to hear that our cotemporary has at last confessed his friendliness to the Institutions, in whose prosperity we feel so much interested. We justly require him to show that *depositionally deeds* as well as by words. Professions, however, are so cheap in these times, that we value them little, especially when contradicted by actions. How would the *Chronicle* exemplify his good-will towards denominational Institutions? Evidently, on the descending scale—by knocking them down! Now we earnestly pray to be delivered from such ardent friendship. We maintain such a "scheme" is not upright—it is *low* and *grovelling* in its tendency, and therefore we cannot approve of it.

Our "insinuation" (rather assertion) that he had come to the sage "conclusion" that our Colleges and Academies are a curse rather than a blessing, because he "had not been allowed to have his own way," the *Chronicle* pronounces "mean." Yet, if we can credit his last deliverance, he had a "scheme" of his own; and what does he say about it? Let not the reader be surprised. We know he is scarcely prepared for the statement. But why need he be surprised at our friend's tergiversation? Though, in one breath, denying the truth of our allegation, in another he says—"Our scheme to give the country an efficient system of Collegiate Education, was marred by a few narrow-minded, self-willed and interested *Cops*, operating upon a simple-minded and unsuspecting people!" The "shrewd" Editor has here over-reached his own shrewdness. He has let out the cause of his great and sudden change. His own beautiful "scheme" was "marred"—hence, because he has been thwarted in his *large-souled* purpose, he goes dead against all our Academies and Colleges, and piously con-

cludes "they are a curse rather than a blessing"! It will require some *scheming* to make this crookedness appear straight.

But is it not passing strange that a "few narrow-minded, self-willed and interested bigots" have been able to exercise such marvellous power as the *Chronicle* ascribes to them? That they have succeeded in *marrying* a "scheme," so wise in its plans, so just in its principles, and so efficient in its operations, as the one which has excited the longings of this disinterested, pliable, broad-minded, and latitudinarian Editor? We cannot consent to give these "bigots," whoever they are, so much credit. We attribute this imputation of power to the disordered state of our friend's spleen. He has evidently been very melancholy, and for him therefore we bespeak sympathy.

Hear him again, whilst in this sombre mood. He says he is "opposed to a few clamorous and interested Sectarians pressing unfairly upon the Legislature and controlling the Government." And yet this is the man—he is no sectarian—he belongs to no religious school—who, bursting with indignation, lifts up the *claymore* in threatening attitude to the Legislature and exclaims—"Aye, how long would the Assembly be settling the entire College Question, if there was MANLINESS and INDEPENDENCE enough in that Body, to repudiate all State grants to religious Denominations?" Soft impeachment! Will any honourable gentleman write a note to this said Editor making this "extraordinary attack," to ascertain whether he assumes the responsibility of this language, branding as it does the Members of the Assembly with *meanness* and *destitute of principle*? The *Chronicle* can deliberately charge the Members of the Assembly with want of "manliness and independence"—and yet his conscience, so tender in the case of "sectarians," quietly sleeps!

We admire his exceedingly great jealousy for the consistent conduct of Clergymen. If, however, he insinuates that *Wesleyan Ministers* "course the country, sowing strife and nurturing feelings of ill-will among our population, under cover of zeal for 'religious education'"—we tell him plainly that he knows it is not true, though it may be *poetically* consistent with his apparent "scheme" to blacken and traduce their characters.—Dear man, the *appearance* of two Wesleyan Ministers, in the lobby or gallery of the House, during the debate on Education, has affected his nervous system. It has literally haunted him—"ghosting" him, one would suppose, night and day. We wonder if he has not dreamed of it. What can be done? Well, it may allay his perturbation a little, if we assure him we are not "bigots"—but true men. Dear—dear Sir, don't be afraid—we won't run after you—we won't hurt you. There—there—didn't we tell you so? Seriously, has it come to this pass, in a free and enlightened country, bounding of its free and liberal Institutions, that the Managing Committee of an Educational Seminary, to whom is entrusted the oversight of its interests, though Christian Ministers, cannot avail themselves of a privilege accorded to persons of all ranks, and listen to the debates of a wise and deliberative Body, the Representatives of the People, without the Editor of the *Chronicle* yelping after them, crying "ghosts"—"ghosts"—and taunting them with dereliction of duty? Such an attempt at oppression and tyranny is unparalleled in any other free country; and we say to this would-be large-minded Editor, in language as explicit as we can find, that he degrades his position by the repetition of these harsh, indecorous, and despotic charges, and that they will fail to pro-

duce in our minds any feeling other than pity for his littleness of soul.

"What is it but the money?"—"What is it but the money?"—"What is it but the money?" rings out the *Chronicle* that has influenced "two or three" he "could name."—Sure enough! What is it? We told him before he understood not their motives. But judging of others, perhaps, by the more perfect knowledge he has of himself, he asks, and asks again, "What is it but the money?" Poor man—he says he has never seen "the inside of any Institution of higher pretensions than a Common School"—and of course "Money tables," "the Rule of Three"—"Interest"—"Practice," &c., formed no mean part of his studies. Now we propose that he sit down and cipher out the question by *Vulgar Fractions*, and be sure to reduce it to the lowest *denomination*. Moral Philosophy is of course out of his line, otherwise we might direct his attention to the doctrine of *motives*. But we do not wish to take him in this cold weather beyond his depth. Does he understand us now?

Chagrined and chafed, the *Chronicle* evidently wishes to precipitate a discussion on the subject of *secular* education. Hitherto, we have avoided entering into it at large, not wishing unnecessarily to come into collision with the opinions of some who differ from us, but whom personally we highly respect. What we have said on this topic has been drawn from us, by what we considered unjust representations of education conducted in connexion with religious principles. But the *Chronicle*, like a mad horse which has thrown his rider, rushes forward, and is as likely to run against friends as foes. We caution him. The subject has not yet been put as extensively before the country as it is capable of being; and should he eventually force us to act on the offensive and carry the war into the camp of others, the fault will not be ours—it will lie at his own door. We can justify the course we take to our own consciences, and, on a *fitting occasion*, to the country.

THE HON. G. R. YOUNG.

On Saturday morning last, we received a Note from the Hon. G. R. Young, requesting to know if we admitted "responsibility for the three Editorials" contained in our number of the 23rd ult., on the subject of Education. To this request we replied by Note, and posted it in time, as we thought, for him to receive it the *same day*. Why it did not reach him until a *late hour* on Monday, we cannot say. Though, on the reception of his Note, we were fully expecting to be summoned to the *bar* of the House to answer in the premises, yet this did not deter us from giving prompt satisfaction to the honourable gentleman. But instead of pursuing this course, the Hon. Gentleman has adopted a more enlightened one, and has sought through the columns of the *Chronicle* to make his reply. Now we tell the Hon. Gentleman with the utmost frankness that we respect our own position and character too highly to misrepresent *designedly* himself, the Hon. Speaker, Mr. Creelman, or any other Member of the House. We have published nothing more than what we conceive to have been the real design of their respective Addresses, and the statements which they made amply warranted. If wrong, we stand open to conviction. We do not intend to "degrade" or "profane" our columns by "scurrility and low abuse," but are resolved to conduct our periodical on such truthful principles as that our utterances shall have weight with the enlightened and unprejudiced portion of the community.

The Hon. G. R. Young styles our remarks on the subject in question an "extraordinary attack" on himself and others. If public Journalists have no absolute right to comment on the sayings and doings of the Representatives of the People in Parliament assembled, then we admit, on that ground, our articles might be construed into an *attack*, but if this right be conceded, then they were only an *answer*. Whether "extraordinary" or not must be determined by the facts of the case. What were then? They may be thus briefly stated:—

We knew "Sackville Academy" was an Educational Seminary which had been adopted by a large, 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, enterprising—and that, 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 in 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 untiring zeal and indefatigable labour they had 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 belonged—arguing and urging, not by sound and appropriate argumentation, but by slinging the charges on *sectarianism*, *sectarianism*, the "withdrawment"—excuse the word, we cannot find a better—of the generous 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 *causes* 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 or three years, the same time to withdraw grants from the other Denominational Institutions, that this policy would arraign the latter against King's and affirm a plea to withhold aid from Harvard? If the Speaker did not expressly affirm the Grant to King's College among the present Institutions in the way of the erection of a Central University? And if the Hon. himself did not avow his determination to support his brother's views to withdraw aid from Pictou Academy as well as Academies and Colleges? Some objections in these questions are extracted given by the hon. gentleman of our "uncharitable and sarcastic" style. But we did not manufacture the only *reported* them—and if they are of an "uncharitable and sarcastic" style that be placed to the account of the

"I deny in express terms," says R. Young, "that I have ever uttered a word, either in the Assembly or elsewhere, of the value and importance of a religion." We place this statement to the purpose of giving the Hon. full benefit of his denial, and for reference. On what ground the Hon. Legislature aid to Sackville Academy? The Editor of the *Wesleyan*, "has entirely misrepresented me. We will admit that we have not expressed opinions, when the fact was not before. 'It is not true,' we have ever been opposed to the *Theological Chairs* or donations for the *special purpose Ministry*, with the funds, and supervision of a sect." Great care—it is wide of the mark to touch the point at issue. Sackville, for instance, has *no Theological Chair* designed for the *special purpose Wesleyan Ministers*. It is a *school* under the management of a body belonging to the Wesleyan Body, give a sound and thorough secular education with the cultivation of the students, and general intellectual truths of Holy Writ, tempt, we again say, to proselytism. Abstract the religious element from the Hon. gentleman's find no fault with the secular system. If then he opposes this, be solely on account of its sectarian or religious principle." Truly adverted to above, we call the Hon. G. R. Young, and we fore him, as we have stated the account satisfactorily for his avowal of withdrawing Legislative aid to Sackville Academy to which the *via resort* for education, bears he has never "uttered a single word in the Assembly or out of it, of the importance of a *religious* education he did oppose the grant thus conducted, we were shut out that he was opposed to an education conducted on *christian* therefore we conceive we have exposition of his views.

One would suppose that he that religion in connexion with necessary only for "the Ministry" be necessary for all—for you those who are farther advanced the season of youth is peculiar requirement of religious instruction misapprehension, as a student of his defence appears to all, we wish to be informed speaks of his own "principles" Tolerant of what? The *religious* element into our *learning*? Rather is it not *liberal* College and Academies *religious* instruction, the reading God, and devotional exercises or covertly to be excluded, dents ever acquire instruction

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? We 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 pious, 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, pious, 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 belonged—urging and urging not by sound and appropriate argumentation, but by slinging the charges on sectarianism, sectarianism, the "withdrawal"—excuse the word, we cannot find a better—of the pecuniary 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 causes 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 sermons, 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 propose 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 morals 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 requirement 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 anxiety 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 professions." 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 is 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 professions," 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 "broad" basis 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 moneys 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 cause 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 occupied the Peddie-diac 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.

For the Wesleyan.

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. L. 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. L. 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 is earnestly hoped, is but a specimen of a more abundant demonstration of the continued interest in the Society's welfare, and progress by the inhabitants of Nova Scotia. Such are the most efficacious remedies which man can offer to these discouraging evils, who, to gratify their private spleen, would lay up the resources of one of the most deserving Christian Institutions, and thereby deprive thousands of their fellow men of Christian instruction, and devote to a still more protracted night of spiritual darkness thousands more, to whom the Society are so anxiously 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 they be not led upon a barren world "showers of blessing." Let a 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, can only 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,
BETHRAIM 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, unauthorised 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 your 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 your 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. Hill has been liberated from the Rom. Imprisonment, and was expected soon to arrive in England.

