

rate habits, the progress of education has not corresponded to the increased means of instruction, and even in the case of those who have been brought within the reach of school discipline, the degree of proficiency in elementary attainments, has been generally so humble, that it would have been unreasonable to expect any very highly beneficial results. The degraded moral habits, the drunkenness of parents, seduce their children into early guilt; and preclude the admission of useful knowledge of any kind, religious or secular. Regarding the carelessness or indifference of parents as to the instruction of their children, the author of that Essay states—"The low rate of wages for work, especially in the agricultural districts, may be alleged as the reason of the diminished term of a child's continuance at school, in some instances, perhaps, with justice; but the general conclusion cannot be eluded, that parents place very little value on the education of their children. A very small pecuniary gain to be derived from their children's labour, immediately outweighs, with the majority, all the benefits of instruction."

New Wesleyan Chapel.

REV. AND DEAR SIR,—I have much pleasure in being able to state that tenders having been received for the erection of a new Chapel, on the Wesleyan Cemetery, Grafton Street, the contract has been taken by Mr. HENRY G. HILL, Architect and Builder, to whom the Trustees were under previous obligations for his kindness in presenting a chaste and elegant design, with plans and specifications.

The building will comprize under the same roof a Chapel, School-room, Vestry, and a suite of Class-rooms.

The dimensions of the edifice may be concisely stated thus:

Length of main building,	92 feet.
Width of do, do,	50 "
Height from top of Sill to top of Beam,	32 "
" " " to Apex of Roof,	53 "
Projection of tower from East front	5 "
Square of tower,	20 "
Height of do, including Pinnacles,	111 "
Interior of Chapel, about	48 by 58 "
" " School-room,	" 30 by 48 "

The main entrance is by the tower at the East front, which contains entrances to gallery stairs. There is an entrance door at each side, near the front angles, covered with projecting porches.—On the ground floor of the Chapel are fifty-eight pews for rental, with a centre aisle, and an aisle at each side between the walls and the pews,—an arrangement best adapted to protect the congregation from currents of air from the windows. The galleries will be supported by cast iron pillars. The pews in the gallery will be free.—The School-room will be entered from without by a door in the west end, and will communicate with the Chapel by a door on each side of the pulpit. The Vestry and Class-rooms are over the School-room, from which they are entered by a flight of stairs.

The building is to be finished in a bold gothic style, with buttresses. There are five high lancet-pointed windows in each side, three in the front, and two in the rear or west end. The whole exterior to be covered with two thicknesses of grooved inch boards, with sheathing paper interposed. The outer covering to be grooved horizontally and vertically, painted, and well sanded in imitation of free stone, a style of finish believed to be well adapted to this climate, and very durable.

The Chapel will be on a somewhat elevated site, and will be approached by an easy flight of steps. The ground around the area will be terraced up, and planted with suitable shrubbery, which has been generously offered by Mr. Frederick L. Harris, Gardener, of this City.

The building I have no doubt will be creditable to the taste of its designer, and gratifying to the generous individuals aiding in its erection, while with the surrounding grounds it will be highly ornamental to the improving portion of the City, to whose inhabitants it will present increased conveniences for hearing the word of life, and receiving the general ministrations of religion.

I am happy to be able to state that with the generous subscriptions obtained, the future sale of preference of pews, and the anticipated proceeds of a Bazaar, which is about to be got up by active and benevolent ladies, the Trustees have the pleasing prospect of bringing this much-expected enterprise to completion, without incurring any embarrassing debt. Yours, truly,

EPH'M. EVANS.

Halifax, May 28, 1851.

For the Wesleyan.

The Christian Church.

SUPPORT OF ITS MINISTRY.

(No. 4, Concluded.)

Galatians, chap. vi. 6.—"Let him that is taught in the word communicate unto him that teacheth in all good things." Upon this text, the

same learned commentator remarks: "It appears that some of the believers in Galatia could receive the Christian ministry, without contributing to its support. This is both ungrateful and base. We do not expect that a common schoolmaster will give up his time to teach our children their alphabet, without being paid for it; and can we suppose that it is just for any person to sit under the preaching of the gospel, in order to grow wise unto salvation by it, and not contribute to the support of the spiritual teacher? It is unjust."

From the above texts and arguments it must be evident that it is the positive duty of the members of the Christian Church to support their Ministers, and the man who does not do so according to his means, is dishonest. God calls such conduct robbery. Hear the words of Jehovah,—"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 8-10.

In making application for means for the support of the cause of God, what reasons are assigned, and excuses made to justify a dereliction of duty! Some noble minded persons will indeed contribute according to, and even beyond, their means: while others in affluent circumstances, will pay, or as they call it, give, a few shillings, perhaps two or three dollars, and feel astonished at their liberality. The writer has known some persons who have paid two shillings and six pence, and even fifteen pence, for the ministry of the Word for a whole year!! And these persons will sometimes tell how long they have given these sums, and absurdly say, "if every one were to do as we do what amounts would be raised!" No; it is the parsimony of such persons which retards the work of God. Others again, will tell of the failure of their crops, of their disappointment in their mercantile transactions, or the poverty of the times, as reasons, why they should not contribute largely for religious purposes. It is no wonder such persons meet with losses, for God says in the above passage: "Ye are cursed with a curse, for ye have robbed me."

Other persons will calculate upon giving something for the ministry of the word, but it must be after they have paid their debts, and then it is what they can spare. Do not such persons know that they are most indebted to God and religion; and that what they do for religion should not be their last, but their first consideration? For He has commanded,—"Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9-10.

Were the professors of religion to shew half the zeal in supporting the ministry of the word, and the spread of Christianity, that they once shewed in the cause of sin,—and as many of them still shew towards other and far less important objects,—there certainly would be no lack of means for sustaining the ministry in a proper manner among ourselves, or for carrying the Gospel of our crucified Lord "to the regions beyond."

As to the mode of raising contributions, the Apostle recommends the Corinthians to lay aside a certain sum weekly: and although he was speaking of collections for the poor, yet the same rule is equally excellent and applicable for raising the necessary contributions for the support of the Gospel. His words are, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. xvi. 2.

Here the Apostle shews that "every one" should contribute something; that they should contribute "weekly;" and that the weekly contribution should not be permanent and fixed, but should vary: but always be in proportion as "God hath prospered them."

Attention to the Apostle's rule of "laying in store" weekly, would obviate the difficulty which many persons now experience of raising at once what should be paid to the cause of God in an entire year.

The venerable John Wesley in drawing up rules for the government of the Societies which still bear his name, has had particular reference to the above Apostolic rule; for, when speaking of Class-Leaders, among other duties which they have to perform, he lays down this one—"To receive what they, (the members), are willing to give towards the support of the Gospel.—To pay to the Stewards what they have received of their several Classes in the week preceding; and to shew their account of what each person has contributed."

In the printed Rules of the Society, to the above there is added as a foot-note, the following extract from the Minutes of Conference held in London 1762.

"Ques. 31. Have the weekly and quarterly contributions been duly made in all our Societies?"
"Ans. In many they have been shamefully neglected. To remedy this,

"1. Let every Assistant (Superintendent) remind every Society that this was our original

rule: Every member contributes one penny weekly, (unless he is in extreme poverty), and one shilling quarterly. Explain the reasonableness of this.

"2. Let every Leader receive the weekly contributions from each person in his class.

"3. Let the Assistant ask every person, at changing his ticket, Can you afford to observe our rule? and receive what he is able to give."

This is Wesleyan Methodism as far as raising means for supporting its Ministers is concerned; and the slightest observation will show that by the usages adopted in many parts of these Provinces, our Rules "have been shamefully neglected."

In many Circuits our weekly and quarterly contributions are but partially introduced; in some Circuits they have never been introduced at all: in some instances the practice has fallen into disuse; and instead of the Apostolic and proper Methodist rule, recourse has been had to an annual subscription, where much more has depended upon the Collector, than upon the current thinking, and proper and just doing of the contributors. At those annual visits of the collectors, a great deal is sometimes said, that ought not to be said, and which is often painful: such as, "I do not like the Preacher," "he preaches too long," "he does not come to see me," or "he has offended me in his preaching, because he is so plain;" these and similar reasons are frequently mere excuses to avoid those just and righteous claims which the religion of Jesus has upon all who profess to be under its influence.

By these means some of our members never contribute anything; many fall short in the amount which Methodism requires of them: viz. "one penny weekly and one shilling sterling quarterly;" while comparatively few think of contributing "as God hath prospered them."

In the Minutes of Conference for 1782, Mr. Wesley says in reference to those persons who do not contribute according to their means:

"These money-lovers are the pest of every Christian Society.—A man not worth a shilling enters our Society, yet he freely gives a penny a week. Five years after he is worth scores of pounds, he gives a penny a week still. I must think this man covetous, unless he assures me he bestows his charity some other way. For every one is covetous, whose beneficence does not increase in the same proportion as his substance."

The consequences of not carrying out our financial rules are very many and serious: such as the small and sometimes disreputable amounts raised in the Circuits; the embarrassed state in which the District Meeting is placed as to financial appropriations; the personal inconvenience which some of the Ministers suffer; the paucity of Preachers in the Provinces; and we name last, but not least, the drawing from the Committee large sums of money; and the scarcely warrantable expenditure of those sums in Christian countries, which ought to be entirely appropriated to the evangelization of the Heathen.

It is often said, our financial arrangements cannot be carried out in these Provinces: the people are poor; in some cases there is no circulating medium; and the consequence is, our usages have not been introduced; and it is not the custom of the country.

These are certainly flimsy excuses for neglect of duty, and rule. True, many of our people are poor, but not poorer than many elsewhere, who do pay their penny a week, and shilling a quarter. Besides our rule provides for those in "extreme poverty." In some cases there is certainly a scarcity of money, nevertheless there are but few instances where the small amount required could not be realized, at least, in the course of the year: and the practice not being introduced is our own fault; let us introduce it, and it will soon become a custom. It is the duty of our people to comply with our rule in financial as well as in other matters; and it is the duty of our Superintendents to introduce and "explain the reasonableness of this."

Thus in the Christian Church every one has a duty to perform, there should be no loiterers: let the Ministers feel it to be their duty to "spend and be spent" in their master's cause; let the people feel it their duty to be faithful; to sustain the Christian Ministry among themselves and endeavour to send the gospel into the dark parts of the earth. Then they can consistently unite in praying: "Let thy work appear unto thy servants, and thy glory unto their children.—Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea the work of our hands establish thou it."

PHILOLOGOS.

THE WESLEYAN.

Halifax, Saturday Morning, May 31, 1851.

INFLUENCE.

In accordance with a law of being, universally operating, the opinions and conduct of men are reciprocally affected, moulded, and directed by the sentiments and example of one another. The effects of this ordinance are visible in families—in the circles of social intercourse—in civil and religious communities—in nations, considered in-

dividually, or as forming a confederation—and, passing over all conventional boundaries, in the world at large. We speak of moral influence, and, as such, it is not confined to those who occupy elevated and responsible positions in society; though it is worthy of remembrance, that such possess it, in a degree, greater than that which appertains to those who move in humbler spheres. Every man, as man, be his external rank or condition in life what it may, has an influence over others, for good or for evil, according to his governing principles and personal character. That influence is constant and undeviating. Like the hidden laws of nature, it may operate silently, yet, on that account, not less certainly and effectually. To use the significant language of the eloquent HARRIS, in an accommodated sense:—"every word uttered, projects an influence; every action performed, draws after it a train of influence; every relation sustained, is a line along which is constantly transmitted a vital influence. Every individual is a centre ever radiating streams of living moral influence; in whatever society he mingles, he leaves on their character, secret, perhaps, but not imperceptible traces that he has been among them; his influence operates involuntarily, for though he may choose, in any given instance, what he will do, yet having done it, he cannot choose what influence it shall have; it operates universally, never terminating on himself, but extending to all within his circle, emanating from each of these again as from a fresh centre, and thus transmitting on in silent but certain effect to the outermost circle of social existence." Solemn and affecting in the highest degree are those considerations; and if allowed their due weight, they would lead every human being to seek the transforming and sanctifying grace of God, through the propitiatory sacrifice of Christ, and the renewing of the Holy Ghost, by which alone the evils of his nature can be effectually rectified, and the influence of his example on his fellow-men can be deprived of its perniciousness, and its capacity for good can be raised to the highest power. This course we deem requisite both for the present and ultimate happiness of the individual, and the well-being and safety of those with whom he intimately associates, or to whom his influence, in any measure or degree, however remotely, extends. Not only personal qualities, but the relative tendencies of example, the influence of our embodied thoughts and of our daily actions, will form subjects of strict and impartial review, and constitute grounds of acquittal or of condemnation, in "the day of the Lord;" whilst, in all probability, others will meet the smile or frown of the Judge of quick and dead, as they have been impressed and influenced, beneficially or otherwise, by our habitudes. In that day will the divine aphorism receive its most luminous and demonstrative illustration—"No man liveth unto himself."

WESLEYAN ACADEMY, MOUNT ALLISON.

ANNUAL EXAMINATION, MEETING OF THE BOARD OF TRUSTEES, &c., &c.

The ensuing annual examination of this Institution is to begin on Monday morning, the 23rd June, at 9 o'clock; and although it is designed that it shall be at least as extensive and thorough as usual, yet we hope, by arranging to have the class-examinations going on in three different apartments at the same time throughout both the forenoon and afternoon, to be in readiness to enter upon the more public academical-anniversary exercises at 5 o'clock, P. M., of the same day.

We respectfully invite the parents and friends of the students, and all other persons who are interested either specially in the prosperity of the Academy or generally in the advancement of education, to be present and to take part in the examination.

By the Act of Incorporation it is required that the annual meeting of "The Board of Trustees" should be held on "the third Saturday in June," which will be the Saturday preceding the examination.

"The Board" for the present year consists of the following gentlemen, in addition to the Chairmen and Secretaries of the Nova Scotia and New Brunswick District Meetings, and Principal, for the time being, who are "ex-officio" members, viz.: C. F. Allison, Esq., of this place, Ralph Brecken, Esq., of Charlottetown, John Owen, Esq., of St. John, and John H. Anderson, Esq., of Halifax.

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