

and labours of the Christian Minister, are to be put in one scale and his maintenance in the other; and therefore, while on the one hand, the people have a right to the labour of their ministers; on the other hand, the Ministers are to receive support; not as a gift, but as their absolute right; or as a just remuneration for their labours; "for the labourer is worthy of his hire." The scales should balance.

This subject is argued at considerable length by the Apostle Paul in the 1 Epistle to the Corinthians chap. ix. 11, 14. Part of this we have quoted above, but as it is so much to the point; we hope it will not be thought tautology, if we again refer to that text, and paraphrase the whole passage.

V. 11. "If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? If we have preached unto you the word of life and have thereby been the means of bringing you into a state of salvation; is it too much to expect a temporal support from you, when all our time is employed for your benefit?"

V. 12. "If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ." If you will compensate other persons for any services they may have rendered you; and think their claims for such services just: how is it that you refuse, or neglect the Christian Minister who claims a just compensation for the very essential service which both you and your family have received by his labours. V. 18. "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar?" Do you think God, who was so mindful of his Ministers under the law, as to give them a tithing of all the property in the land, has been unmindful of his Ministers under the Gospel? True he has not given them a tithing; but he has given the people a vast amount of light and knowledge, which was not possessed by their fathers; and he designs that knowledge to lead them to practice even-handed justice towards those who labour among them, by providing for their sustenance and compensating them in things temporal, for their labours in spiritual things. V. 13. "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." God has "ordained" that those whom he sent to preach the Gospel should be wholly employed in their work; and be wholly supported by the people.

Dr. Adam Clark in his Commentary at the close of the ix. chap. of 1 Epistle to the Corinthians makes the following observations:—

"1. St. Paul contends that a preacher of the Gospel has a right to his support: and he has proved this from the Law, from the Gospel, and from the common sense and consent of men. If a man who does not labour, takes his maintenance from the Church of God, it is not only domestic theft but a sacrilege.

He that gives up his time to this labour, has a right to the support of himself and family: he who takes more than is sufficient for this purpose as a covetous hireling. He who does nothing for the cause of God and religion, and yet obliges the Church to support him, and minister to his idleness, irregularities, luxury, avarice, and ambition, is a monster, for whom human language has not yet got a name.

"2. Those who refuse the labourer his hire, are condemned by God and good men. How liberal are many to public places of amusement, or to some popular charity, where their names are to be published abroad; while the man who watches over their souls, is fed with the most parsimonious hand! Will not God abate their pride and reprove this hard-heartedness.

(To be continued.)

For the Wesleyan.

Shelburne Circuit.

REV. AND DEAR SIR,—Most happy am I to inform you, and the lovers of Zion, through the columns of your very valuable and deservedly estimated Periodical, *The Wesleyan*, that the Great Head of the Church, has in much mercy visited some parts of my extensive Circuit, with the refreshing influences of his Holy Spirit; particularly at "North East Harbour." During the winter, while preaching at a place called "Cape Negro Island," several young persons were brought under most powerful contrition for sin, and in good earnest sought, and found redemption in the blood of Christ, even the forgiveness of sins. On Thursday, 27th March, we commenced a series of meetings at North East Harbour, which proved a refreshing season from the presence of the Lord. The services were well attended. I had conducted the services alone up to the Monday following, when our much esteemed Brother Houston, from the Liverpool Circuit, came to my assistance, who remained till the close of the meetings, the 7th inst., and rendered essential service. Truly, it was a "season of grace and sweet delight," to those who were already members of society; they were much encouraged to pursue their onward and upward course; and many of them stated that they never experienced so much of the "fulness of God." A number of backsliders were reclaimed from their wanderings, who had

long strayed from their "father's house;" and blessed be God they proved in their happy experience that there was "bread enough and to spare." A number of persons, also, mostly young, came forward to evidence their desire of salvation; the most of whom, I trust, subsequently proved the joys of "freedom and peace." There was no undue excitement through all the meetings from first to last, but—

"That solemn awe that dares not move,  
And all the silent heaven of love."

To God be all the glory! for all the good that is done in the earth he is the doer of it.

Yours, &c., R. E. CRANE.

Shelburne, April 7, 1851.

For the Wesleyan.

Cornwallis Circuit.

MR. EDITOR,—No kind of intelligence can be more pleasing to yourself or more cheering to your numerous readers than the tidings of religious prosperity accorded to various branches of our Church, with which your correspondents make you acquainted from time to time. The amazing outpourings of the Holy Spirit at St. John and Charlottetown demand grateful thanksgivings, and awaken hope of like mercies yet to be vouchsafed to other portions of the drooping heritage of the Lord.

I myself have the great pleasure of being able to inform you that we are blessed with a delightful measure of spiritual influence in Cornwallis West. On Sunday, the 4th of May, we surrounded the table of our ascended Lord, and a most gracious and solemn season it was. Nineteen persons were received into full communion with our Church that morning. It was a very attractive and moving sight to behold parent and child, husband and wife, young and old, as they ascended the Communion Place and were welcomed to the service of Christ and the privileges of the Church by the officiating Minister. Nor was it a less solemn scene when they knelt in company and partook for the first time with each other of the perishable symbols of imperishable love.

An interesting performance of several adult baptisms had preceded the regular service.

A considerable number yet remain on trial in the different classes, most of whom give evidence of earnest desire to flee from the wrath to come. Several persons have recently been admitted as candidates for membership; and there are pleasing indications of further accessions.

Our class and prayer-meetings are times of refreshing from the presence of the Lord; and our public congregations are exceedingly good—on Communion Sabbath referred to above, though there was preaching in all the adjacent Churches at the same hour, our Chapel, notwithstanding its recent enlargement, was crowded throughout.

Both the doctrines and discipline of the Methodist Church are evidently commending themselves to the best feelings and judgment of intelligent minds around us. We are favoured with peace and harmony without as well as within—for which may the Lord be praised.

A COMMUNICANT.

Cornwallis West, May 12th, 1851.

For the Wesleyan.

Miramichi Circuit.

REV. AND DEAR SIR,—To the lovers of Zion there is no news so welcome as that which relates to her increase and prosperity. For this reason *The Wesleyan* has ever been a welcome visitor to many; but particularly so, for the last three or four months.

I am sure that the religious intelligence with which its columns have abounded during that period has gladdened the hearts, animated the faith and sweetened the toil of a goodly number of Christ's Ministers and people in Nova Scotia and New Brunswick. Believing *The Wesleyan* to be a highly useful paper, and knowing that every additional piece of intelligence relating to the spread of the savour of the Redeemer's name, will contribute to extend the sphere of its usefulness, I have much pleasure in forwarding to you, for a place in its columns, a brief account of a revival of religion which has been going on for some time past in one of the remote corners of this Circuit. The place to which I refer is called the "English Settlement." Under a sermon preached in that place the 18th of February, several persons were convinced of sin and resolved to seek mercy without delay. My next visit was made in about a fortnight. When I arrived at the house, where I generally stop, when at the English Settlement, I was met by a boy about 14 years of age and a girl about 16, who, whilst smiles of delight and joy played upon their countenances, told me that since I had been there last their souls were made happy in God. We had come together with high expectations, and were not disappointed. The Lord's presence was powerfully felt in the midst of us, and one penitent soul obtained a sense of pardon. The next morning we assembled again; and, as on the previous evening, found it good to wait on the Lord. God the Spirit was there to wound and to heal. During the prayer-meeting held after preaching, three souls were enabled to believe for a present salvation. Many have been my visits to that place since the good work commenced, and at every meeting, with one or two, (exceptions, I have had the happiness of seeing one or two) and

sometimes three, brought into the liberty of the Gospel. About eighteen have been added to the Society; and there is an encouraging prospect of a further increase. The old members are much quickened; and earnestly praying, as well as many others, in different parts of this Circuit, that the good work may spread throughout its length and breadth, that the sterile moral soil comprised within its limits may become abundantly fruitful. May God hear prayer!

Yours, &c., C. LOCKHART.

Chatham, N. B., May 15, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, May 24, 1851.

THE GREAT CONCERN.

The danger, at the present day, is, that persons should forget, or overlook the chief concern—the salvation of their souls. The spirit everywhere abroad, is emphatically a worldly spirit—rapidly developing in projecting and executing, or attempting to execute, all manner of schemes which hold out the least promise of pecuniary reward. Against any lawful enterprise, whilst kept within allowable limits, we have not one word to say, but would rather speak in the way of encouragement,—especially as the GREAT MASTER has commanded industry, and has associated much of temporal happiness with habits of activity. But we fear lest what is lawful in itself may be rendered unlawful by pushing it beyond proper and reasonable bounds, and by allowing it so to engross both physical and mental energies as to leave comparatively no time for the more important interests of the immortal soul. This is in reality the easily besetting sin of all whose minds are not under religious influence, and who are not guided by religious motives. The stream rises not naturally above the fountain—actions go not counter to the principles whence they spring. Earthly-minded men mind earthly things. They are absorbed with objects of sense. They have no relish for spiritual exercises. Accumulation of wealth,—self-aggrandisement, and family-advancement—acquisition of honour, and other kindred objects—are the grand prizes at which they aim; and for the attainment of which mind and body are taxed, and no sacrifice is withheld. Meanwhile, the soul, the intellectual and spiritual principle, which gives dignity and importance to man, and qualifies him for high enjoyment in both worlds, is neglected, and allowed to languish amid the exuberant provisions of grace, and to prepare itself for an eternity of poverty, dishonour, and woe. The only effectual preservative from a destiny so undesirable in itself, and so fearful and appalling in its consequences, is to be found in a gracious and impressive conviction of the infinitely superior worth of the deathless spirit over and above all earthly possessions, and in the personal experience of that saving grace of Christ, by which man, in a scriptural sense, becomes a "new creature," and the earthly tendency of his mind is supplanted by heavenly aspirations. To produce this conviction and lead to this change of heart, is one grand design of the ministration of the Gospel, and the Spirit's operations; so that every one who improves the time of his favourable visitation may become the subject of that inward transformation, which, during its possession will enable him to overcome worldliness of spirit, and, whilst giving to earthly duties that measure of attention to which they have a just and religious claim, will cause him to think, and judge, and act, as one who regards the welfare of the soul as the chief business and end of life, the importance of the final happiness of which is incapable of over-estimation, and the calamitous consequences of whose eternal loss cannot possibly be exaggerated.

"Nothing is worth a thought beneath,  
But how I may escape the death,  
That never, never dies!  
How make my own election sure,  
And when I fall on earth, secure  
A mansion in the skies!"

REVIVAL INTELLIGENCE.

We are exceedingly gratified to be able to refer our readers to the pleasing intelligence, which our Correspondence of this week supplies. The work of revival has been going forward in various Circuits for some time past, and has not yet ceased. We are pleased to learn that the good work in Sackville N. B., is still progressing. By late private advices, it is stated that nearly, if not quite one hundred persons have professed the

converting grace of God. Our earnest prayer to God is, that these, and all others—who have experienced a similar blessing, may prove faithful to their covenant vows even unto death; and then the great and glorious rewards of eternity shall prove the consummation of their bliss.—The successes of this Methodist year furnish ample encouragement for future labours; and we fondly hope, that each revolving year will witness fresh and numerous accessions to the cause of the blessed Redeemer. Nothing can be more desirable to those whose hearts are right with God, than the salvation of sinners. No recompense can compare with this to every faithful, zealous Minister of Christ. Whilst some may affect to speak disparagingly of such manifestations of divine grace, as are comprised in a revival of true religion, let us, as a section of the Christian Church, esteem them as our highest honour, and as constituting a portion of our great reward.

AMHERST FEMALE ACADEMY.

We direct attention to an Advertisement respecting this Institution, which appears on our last page. We learn from a reliable source, that since this Seminary was opened in January, 1850, upwards of Sixty Young Ladies, from Halifax and St. John, and various other places in Nova Scotia and New Brunswick, have received instruction therein; and that during that time, it has supplied several Female Teachers for both Provinces, and through the liberality of our Legislature, which, last winter, granted a sum of money for the purpose, there are now at the Institution several persons who are receiving an education at the public expense in order to fit them for becoming Teachers. The "References," it will be seen, are of the most respectable character.

Railway Report.

We acknowledge the receipt, through the *American Agency*, where the work is on sale, of a copy of the valuable "Report on the Survey of the European and North American Railway: Made under the Authority of the State of Maine. By A. C. Morton, Civil Engineer." Beside matter intimately connected with the Railway, there is scattered through the pages of this Report a great amount of important statistical information respecting the Provinces of New Brunswick and Nova Scotia. The Report itself has strong claims on public attention.—*Athenæum*.

The Treasurers of *The Wesleyan Supernumeraries' and Ministers' Widows' Fund* gratefully acknowledge the receipt of the following sum:  
Lunenburg Circuit, £3 0 0

The Chairman of the N. S. District gratefully acknowledges the receipt of the following sum for the Contingent Fund:  
"An offering of gratitude," } £1 0 0  
Guysborough, }

Methodist Missions.

Our General Missionary Committee met lately in New York city, and made appropriations for the coming year to the amount of \$167,000, being \$17,000 advance on last year. The appropriations are as follows:—

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| Liberia,   | \$19,000 00  |
| Contingent for a new mission,  | 3,000 00     |
| South America,   | 1,000 00     |
| Contingent,  | 1,000 00     |
| China,   | 10,000 00    |
| Oregon, California, and New Mexico,  | 15,000 00    |
| Contingent,  | 10,000 00    |
| German,  | 10,000 00    |
| Domestic German,   | 35,000 00    |
| Foreign populations, (other than German),                                      | 10,250 00    |
| Indian missions,   | 11,200 00    |
| Domestic work, (or English missions within the Conferences,)                   | 39,850 00    |
| Border work,   | 1,000 00     |
| Incidental expenses. (\$300 of this appropriated for a Welsh mission in Ohio.) | 700 00       |
|  | \$167,000 00 |

—*Zion's Herald*.

Methodism seems to be extending rapidly in New Jersey. More than 6200 additions are reported the last year. Our preachers in that State are a noble class of evangelical labourers; God bless them.

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