

Obituary Notices.

Died at N. E. Harbor, near Shelburne, after a painful illness of considerable duration, on the 10th of January last, Mrs. MARGARET, wife of the late Samuel Whitney, senr., of that place, in the 79th year of her age.

On the 12th January last, departed this life at N. E. Harbor, (of measles) in the 84th year of her age, Mrs. REBECCA, widow of the late William Hope, of that place, and sister of the above. She retained the use of all her faculties in a surprising degree, to the very last, and maintained throughout her last illness the same calm and unflinching tenor of disposition for which she had been remarkable during her extended pilgrimage.

Died at Shelburne, on the 31st January last, in the 61st year of her age, Mrs. ELIZABETH, wife of Mr. George Irwin of that place. She had been a great sufferer, with but little expectation, for several years, from that fatal disease, Consumption; and during that tedious period it is believed that but little murmuring or complaint was heard on her part. During the last four months of her life she expressed strong confidence and assurance that, through the merits of her Divine Redeemer, for her to depart and to be with Christ was much better—acknowledging herself to be in the hands of her Creator, who knew best how to dispose of her.

Died, at Round Bay, near Shelburne, after an illness of twelve months continuance, on the 8th January last, aged 34 years, Mr. ISAAC HUGHES. Though poor as to worldly circumstances, he was one of those who, through Him "who though he was rich became poor, that we might be made rich," had, during the period of his severe illness, been made partaker of the great salvation. He was frequently visited by the Rev. Mr. Twedy, who on his last visit, a few days before his release from earth's sufferings, found poor Hughes extremely happy in the prospect of heavenly rest.

The subject of this sketch, Capt. ROBERT MCKAY, was the son of pious parents, William and Catherine McKay, who emigrated to this country from Scotland about 56 years ago—about 12 years of age he was deprived of his father, who was called away by death to enjoy the bliss of heaven. His mother was left with a family of ten children. Robert, the fifth child, being called home at an early period of life, did not receive that instruction that he otherwise would have enjoyed, had he remained under the parental roof; but the example, blessing, and pious advice of his Christian father followed him through life. In a series of meetings held by the Rev. Mr. McMurray in 1845, at which time many joined the Methodist Church, he, with other of his brothers and sisters, were led to seek an interest in the Saviour; and from that time to his death was enabled, by the grace of God, to be found walking in the narrow path that leads to life. Being engaged in a sea-faring life he was often deprived of the public and private means of grace, by which the believer is strengthened for the spiritual warfare. On one occasion, subsequent to his conversion, in the winter season, being detained by the severity of the weather at Dalmore, he had the privilege of attending, for some weeks, a series of prayer-meetings in that city, through which he was highly benefited. In the spring of 1859, being at home, he attended a series of meetings held by Rev. Mr. Twedy, by which he attained that holiness, in respect of which he shall see the Lord. On the 3rd of October of the year just referred to, he sailed from Halifax in the brig Thistle, bound to Jamaica, at which place he never arrived. Though he thus found a watery grave, we are comforted by the assurance that those who sleep in Jesus will God bring with him; and when at the sound of the last trumpet

"The greedy sea shall yield her dead," he will be hailed, with those who have departed in the faith of Christ crucified, with "Come, ye blessed of my Father, &c." He was in the 40th year of his age, and has left a widow and four young children, with a number of friends and relatives to lament the loss of a good husband, a kind father, a dutiful son, and a respected friend. J. C.

Shelburne, Jan. 1861.

"A Little Child Shall Lead Them."

A year or two, since, at one of the noon prayer meetings in a distant city, where two or three thousand "were gathered together in one place," a man, evidently in the deepest distress on account of his sins, rose and besought the people to pray for him. For a brief space silence fell upon that vast concourse, when a little boy, seemingly about seven years old, with the simple earnestness, the unwavering faith, of a little child, pleaded with the Father of all mercy that the blood of the Saviour, which cleanseth from all sin, might be applied to this heavy-laden soul. As one would expect an earthly parent, even so would doubtfully his pray, till scarce one word had passed when a man, who had been long a stranger to the presence of God, feeling that, truly, out of the mouth of a babe had God perfected praise—

Provincial Wesleyan.

WEDNESDAY, MARCH 6, 1861. In consequence of the official relation which this paper sustains to the Conference of Eastern British America, we require that Obituary, Revival, and other notices addressed to us from any of the Circuits within the bounds of the Conference, shall pass through the hands of the Superintendent, Minister, or Committee designated for this purpose, and be accompanied by the name of the writer in confidence. We do not undertake to return rejected articles.

Anniversary of the Halifax Branch Wesleyan Missionary Society.

The annual Sermons in behalf of the above Society were preached in the Wesleyan Church in this city on Sabbath last by Rev. Messrs. Hennigar, Sprague, and Brewster.

The first meeting of the series was held on Monday evening in Brunswick St. Church. The evening was fine, and the attendance good, while all we think would go away satisfied that the subject of Christian Missions has lost none of its interest, nor its hold upon the affections of the Wesleyans of Halifax.

The Chair was well filled by the Hon. the Receiver General, who introduced the business of the meeting in a brief but admirably expressed address. A verbal report was given by the Rev. Mr. Churchill, presenting a rapid and condensed view of the present position and prospects of the Society. The two resolutions previously to the collection were moved and seconded respectively by Rev. W. Humphrey, (Baptist), J. B. Morrow, Esq., Rev. Messrs. Brewster and Hennigar, in very effective speeches.

An amount of \$100 was handed in by Rev. Mr. Churchill as "a thank offering for success in business" from an anonymous donor: a like sum of \$100 was also handed in from a "well-wisher to the cause" through the Rev. Mr. Sprague— and Rev. Mr. Brewster presented \$5 as the offering of two interesting Sabbath school children, lately deceased: including the above—the collection amounted we believe to upwards of Three hundred Dollars.

We place on record for future reference, the names of the Committee and Officers appointed at the meeting—M. G. Black, Esq., Treasurer; Mr. S. H. Black, Secy. Committee—Hon. J. H. Anderson, and H. Starr, T. A. S. Dewolf, S. L. Shannon, H. D. Frost, G. B. Anderson, Jarius Hart, D. H. Starr, J. B. Morrow, N. Russell, Esq.

The Meeting at Graham St. will be held this evening—at Dartmouth a meeting will be held to-morrow (Thursday) evening—time, & place, P. M.

National Conscience: How to Purify it.

In order to a correct understanding of the troubles now existing in the neighbouring Republic, it is necessary that we take into account the aggravations of their sin of slavery, as well as the fact of the system having been perpetuated notwithstanding the increased light and influence of Christianity. The slave trade has been revived, by the covert patronage of a nominally Christian people. The boast of freedom, absolute, universal, and immutable, of freedom, as the foundation of their nationality, and as ratified through all their institutions, has been reiterated in the face of the world from year to year. Yet not only has slavery been tolerated, it has been carefully preserved, and anxiously guarded, while every opportunity has also been embraced for extending its territory. In this the guilt of the North appears. It permitted all this to be done, and of course sanctioned it. The South having obtained so much from the North demanded more. It said in effect, "We admit theoretically that all men are equal, but you know that we practically deny the principle to our slaves, so we are minded to refuse you the benefit of it. You have exercised a right in placing the Presidential honours at the feet of your candidate, but unless you give up that right, unless you repeal that vote, and allow us, the minority, to rule your choice, we shall destroy the national government."

It is to be hoped that "golly sorrow" for past complicity in this great sin is, as much as self respect, the reason of the North's refusal to comply with terms so overbearing and despotic. Had the public conscience been kept in its total of individual consciences—been kept in harmony with the word of God, or as much as even professing Christians had the power of its control, the authority of the South would never have grown to such gigantic dimensions, nor have assumed such menacing aspects. May the late repentance not be too late.

But let us remember the injunction about "the beam in our own eye." Political expediency is not confined to the American States. The evil too often reveals itself among ourselves, and Christian principle is also sacrificed to it, in our midst. It is not to be wondered at that worldly time-servers should be guilty in these matters, but it is deeply to be deplored that the disciples of Jesus Christ should support or cooperate with those who have no fear of God before their eyes. Every man should remember that he is accountable, as far as his influence extends, for the legislation of his country. In this respect therefore, as well as in others, he should "prove all things," and "hold fast that which is good."

Trust in Providence.

The doctrine of a special Providence, divinely exercised on our behalf, is both clearly asserted in the word of God, and strongly confirmed by the events of every one's life. In the inspired record we are informed that the Lord not only "humbleth Himself to behold the things that are done in heaven, and in the earth," but also that he directs and governs all things; "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What dost thou?" These statements, as well as the facts which bear them out, abound with consolation. We are short-sighted and selfish. Our appointment therefore often blazes our fairest prospects. Even what we regard as our most reasonable expectations, and rights as well as reasonable, are out of. On the other hand we sometimes find that what prospectively was to be dreaded, has ultimately been most advantageous. Each review of the past, prompts the intelligent Christian to acknowledge the unceasing watchfulness, the infinite wisdom, and the eternal goodness of his Father in heaven. And

the conclusion is irresistible, that he will continue to care for us. We are warranted, in view of severe trials, or under their influence, to "trust and not be afraid." From our own experience, as well as from the principles of the divine government, we may rest assured that "all things shall work together for good," in its highest sense, and on the broadest scale—to them that love God, to whom that is the called according to His purpose. Nor are we only guided to repose in this persuasion by the most conclusive arguments, it is a duty enforced by direct precepts. "Trust in the Lord and do good; thou shalt dwell in the land, and verily thou shalt be fed." "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon His God."

The obligation and the propriety of this duty will be readily acknowledged by the Christian believer, though its performance may frequently be attended with much difficulty. There is humanity a principle which is stronger than reason, and more intractable than the will. We are creatures of sense, and subjects of infirmity. The pressure of our outward circumstances is a disturbing force. It beclouds the mind and tyrannizes over the spirit. And it is generally influenced more or less by inherent evil—by that which the sacred philosopher styles so truly, "the plague of the heart," which would either require God to give an account of those matters which he has wisely hidden from us, or would charge Him foolishly for concealing them. How often does the consciousness of present straits, or the anticipation of coming trials, outweigh the authority of judgment and the powerful influence of gratitude and hope? We feel the burden, and we ignore the strength which either we have, or might have, to bear it. We anticipate discouragement rather than success, and to be victimized rather than to wear the victor's crown. Therefore the "spirit" man should maintain his infirmity, yet, "a wounded spirit who can he?"

Such feelings are to be strongly resisted. That they exist is no reason that they should reign. It is part of our vocation to come into conflict with them. The various circumstances of our life, by testing our principles, are designed to improve them; and the absence of trials would greatly tend to enervate our spirit and to mar our character, or at least leave it very imperfect. Not only so, but our security would then become more fancied than real, while, if indeed, we attained the rest of heaven, it would be with the deprivation of that far more exceeding and eternal weight of glory, which is reserved for them who endure temptation. There is abundant proof that prosperity, in itself and in its adjuncts, is much more dangerous, and often more damaging than adversity. A large and brave army which had repulsed the repeated attacks of the enemy, was once ruined by a splendid victory which it obtained, and by the ease and luxury of which it became so suddenly possessed. Hezekiah's faith withstood all the assaults of Babylon, and all the forces of Senacherib; but he basely yielded before the letters and the present of the king of Babylon. Seeing then that he who assuredly stands is nevertheless in danger of falling, it must be a blessing to be reminded, by any means, of our own weakness. Otherwise we could never learn the suitability and sufficiency of the grace of God. "When I am weak, then am I strong." This is the lesson which the trustful soul learns in the time of trial. There is much of the divine mercy that we can only understand by a patient waiting upon God; and the power to wait is itself a precious gift, as well as a certain pledge of timely deliverance.

The most important means of relief and improvement under circumstances of providential embarrassment and affliction, is earnest prayer. And the ground of prayer is faith. This principle has been justly regarded as the sense of the soul, it is the medium by which "things unseen and eternal" are perceived by us, just as the sight or hearing, the taste or feeling are. It is not merely material objects which make an impression upon us. "Faith is the substance of things hoped for, the evidence of things not seen." Now as this principle is the gift of God, not only in the facts which are presented to the mind in the work of truth, but in the divine illumination of the mind itself, to acknowledge these facts and to feel their power, so its glory transcends and absorbs that of sense or reason—as the effulgence of the meridian sun would not only dim but drown the light of a taper. It is obvious then, that the discoveries of faith are not made with the view of assisting reason. They open an entirely new and distinct range of vision. The light which they shed does not give us more than the light of reason, to scan the immediate purposes of God, or to comprehend the wondrous processes of His overruling government; but it shines upon the immutable and beneficent principles of that government, and more gloriously still upon the perfections of His character, justice, mercy, and truth. The practical effect, then, is not to satisfy our curiosity, but to excite our confidence; not to enlarge our understanding, but to purify our heart. Faith turns our eye from the path of the present life, to the hand which holds us up, and which, by ways unknown, is guiding us to glory. It turns our thoughts away from immediate difficulties, to the results as about to be developed in eternity; it stills the voice of complaint, and leads us instead to "make known all our requests by prayer and supplication with thanksgiving unto God"; it produces perfect resignation to the divine will and even a joyful acquiescence in what is painful to bear. By this we cannot neutralize affliction but we can "behold boldly to the throne of grace where we may obtain mercy and find grace to help in every time of need."

While therefore we are in an imperfect and probationary state, we shall be exercised by trials, and subjected to more severe disciplines. Yet we know that wise and gracious designs are cherished concerning us by the Ruler of the Universe, who, to vivify His love for us appropriates the name of Father, and designeth us as His children. "And if children, then heirs." Sensible however as we must be of pain of grief, of loss, we are permitted to improve our knowledge of His character by seeking communion with Him; and if we avail ourselves of this privilege to its fullest extent, the peace of the soul will be undisturbed, the life of life will be transmitted into sources of blessing, and our reward in heaven shall be greatly increased. Unimportant as our personal concerns may seem even yet we are embraced in the scheme of mercy which respects our whole race, and which, moreover, forms the most illustrious display of the divine glory. This consideration may repel the gloomiest suggestion, and inspire the most unwavering confidence. Our interests are His concerns. Our successes are His triumphs. And our Immanuel "must reign till He hath put all enemies under His feet."

We observe by the Harbor Grace Standard, that the members of the three Protestant congregations of that town—Episcopal, Wesleyan, and Free Church—presented their respective pastors with a united Hail of Wood on Wednesday, the 6th inst.; the total number of loads was 120.—Neville's paper.

For the Provincial Wesleyan. The Pecuniary Claims of the Wesleyan Church. No. 3. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—St. Paul.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which, when they were informed, they might expect, and which, with proper care and efforts might be procured? These questions are worthy of attention, both for the present and the future state of the Church, for both time and eternity.

For the Provincial Wesleyan. The Pecuniary Claims of the Wesleyan Church. No. 3.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which, when they were informed, they might expect, and which, with proper care and efforts might be procured? These questions are worthy of attention, both for the present and the future state of the Church, for both time and eternity.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which, when they were informed, they might expect, and which, with proper care and efforts might be procured? These questions are worthy of attention, both for the present and the future state of the Church, for both time and eternity.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which, when they were informed, they might expect, and which, with proper care and efforts might be procured? These questions are worthy of attention, both for the present and the future state of the Church, for both time and eternity.

Holiness.

The will of God is paramount law. If we resist or neglect it, we are guilty of disobedience; we contract guilt, and come into condemnation. What then is the condition of those Christians who do not seek at all the entire sanctification which God requires? Are they doing the will of God? Let all concerned lay their hand upon their heart and decide the question according to truth and evidence. I must not be understood to say that we are not entirely sanctified; we are in a state of *dawning sin*; this sentiment I have explicitly and honestly discovered on a former occasion. But what I do mean is, that those Christians who do not seek, and seek constantly, for an entirely sanctified nature, fall into condemnation; and I may add, that this condemnation must be removed by pardon, upon repentance, or it will finally drown the soul in destruction and perdition.—Dr. Peck.

The great difficulty which a vast majority of Christians feel, in respect to holy living, is the want of the constant presence and influence of a filial affection, confiding Spirit towards God.—A Spirit which perpetually cries, Abba Father, and consists in the spontaneous flow of the heart's purest and best affection towards Christ. This Spirit, Christians often resolve to have, but they find their resolutions, however, wholly inefficient to move the heart. To remedy the difficulty, they resort to their Bibles, and to prayer, and renew their resolutions with increasing earnestness. Still the heart remains comparatively unmoved; and whatever effect is produced by such means, very soon passes away like the moving cloud, leaving in the heart the same aching void as before. Now, while the Christian is thus "resolving and re-resolving," and constantly sliding back to the cheerless state from which he started, while, in spite of his efforts, he is perpetually sinking deeper and deeper "in the mire and deep waters," suppose the Divine Redeemer should meet along and say to him (wear) "desponding disciple, 'If you will at once cease from all these vain efforts, and yield yourself up to my control, relying, with implicit confidence on my ability and faithfulness, I will enter into a covenant with you, that I will myself shed abroad in your heart that 'perfect love which casteth out all fear'; that filial and affectionate Spirit which you have vainly endeavored to induce in your own mind. I will so present the truth to your apprehension, that your heart's purest and best affections shall constantly and spontaneously flow out toward me. I will secure you in a perfect and perpetual obedience to every command of God, and in the full and constant fruition of His presence and love. All this I will do in perfect consistency with the full, free, and uninterrupted exercise of your voluntary agency." Such a message would be to the believer, "afflicted, and tossed with tempest, and not comforted," as life from the dead. This, Christian, is precisely what the Lord Jesus Christ offers to do for you, as the mediator of the New Covenant. With the Psalmist you can say, "I will run in the way of thy commandments, when thou shalt enlarge my heart." Christ is now ready thus to enlarge your heart, that under the spontaneous flow of pure and perfect love, you may do the whole will of God. Till your faith is fastened upon Christ as the life and light of the soul, as the "quickening spirit," who alone is able to breathe into your heart the breath of spiritual life, all your efforts after holiness will be vain.—Rev. Am. Mohan.

For the Provincial Wesleyan. The Pecuniary Claims of the Wesleyan Church. No. 3.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are justly entitled, and which, when they were informed, they might expect, and which, with proper care and efforts might be procured? These questions are worthy of attention, both for the present and the future state of the Church, for both time and eternity.

As "the labourer is worthy of his hire," do not those Circuits, which are favoured with the Methodist ministry support *well*, or, at least, *principally*, their ministers? Were we to answer this question, faithfully, many of our people would be disappointed and astonished, at the financial efforts of some of the Circuits. Only a few of them meet all the expenses of their Ministers. Many do not contribute anything like a sufficiency. Some do not raise such over one half, and others not more than two thirds, of the actual amount necessary. With some honorable exceptions, even the *paid* salary as they should be, and as the financial regulations of the Church require, as well as the necessities of their ministers. This is a source of great inconvenience, of positive injury, and not unfrequently, of actual suffering, to the Minister and every member of his family. He is often greatly embarrassed, and his family placed in a truly trying position, in consequence of the greater part of his salary being withheld to nearly the close of the year. He must either go in debt, or purchase articles at great disadvantage; or, otherwise, borrow money and pay interest, to enable him to meet the daily and weekly wants of his family. In this course he is just—as to the Circuits, this course of procedure exacts a most baneful influence, both financially and spiritually. When the income of the Circuit is principally neglected to the end of the year, not anything like as much is realized as would be if it had been attended to quarterly; and too often the "plunging prodigality" which is manifested on account of large arrears, are injurious to the spiritual interests of the Church. Is, then, this pecuniary position to be tolerated, or remain as it is, without the members of the Church being informed that God requires, and justice demands, and the Church expects, that they should do their utmost to meet the current expenses of the Circuits, systematically, regularly, and quarterly, and thus add to the comfort of the Minister and his family, and extend the Redeemer's kingdom in the world? We are free to admit that the Wesleyans, in this Conference, do as much, if not more, in proportion to their numbers and wealth, than some other sections of the Christian Church; but they might do much more, should do more, and must do more, if they expect to lease God, and to promote the efficiency, and extension of Methodism, in the salvation of sinners. There are numbers who liberally support the cause of God, and are deserving of every commendation; and oh! that others would imitate them in this christian duty, and thus "come forth to the help of the Lord, to the help of the Lord, against the mighty; for the Lord loveth a cheerful giver." If some of the Circuits do not, to a considerable extent, meet the claims of their respective Ministers, how do they support themselves and their families? If they were to depend entirely on such Circuits, they must assuredly suffer. In this emergency the Conference has, by means of the Contingent Fund, little to, to the utmost of its ability, kindly meet a considerable portion of these deficiencies, the remainder being supplied by the Ministers themselves, and at times when they could spare a part of that support which was their usual duty. The unpaid deficiency of some of the brethren has to be met, and the amount is not small, in one year, *twenty, thirty, and even forty pounds.* This must be admitted, are large sums for a Methodist Minister to be deprived of annually, which has a family to support, and whose salary is considered no more than scarcely with the strictest economy, adequate to meet the necessary expenses. But is it right—is it just?—is it not a reflection on members, who are either directly or indirectly associated with the Conference? Is it not morally wrong—that those Ministers who labour for their spiritual edification, should be dependent on the Contingent Fund, for so large a portion of their pecuniary support, and, after all, have to be burdened with such an amount of deficiency? And upon what principle can those who are able, or who might do something, or considerably more than they are doing either, by a little sacrifice or extra effort, for the support of their brethren, be considered as the benefactors of the Church? Those who have laboured for them, through the year, should only receive from them a portion of that compensation to which they are



