



# Provincial Wesleyan.

WEDNESDAY, MARCH 14, 1866.

## Important Notice

The subjoined Circular from the Secretary of the Contingent Fund Committee, addressed to the Chairmen of Districts in the Conference of Eastern British America, will make our readers aware that the amount of surplus circuit deficiencies above what can be met by the grant from the Contingent Fund has been increased beyond our anticipation by the reduction of the grant to the Conference in the sum of \$500, making thereby this additional burden to be borne by the Ministers on dependent circuits, who without this, according to last year's estimate, were likely to be heavily in arrears. The scale furnished by the Secretary shows the reduction to be made in the grant to each District, and we beg to suggest to the Chairmen the adoption of such mode of doing for ministerial support, contribute to our various Conferences?

TO THE CHAIRMAN OF THE DISTRICTS IN THE CONFERENCE OF EASTERN BRITISH AMERICA:—  
FATHERS AND BRETHREN.—At the last Conference the Committee of Distribution made grants to your several Districts, from the Home Mission and Contingent Funds, under the permission that "the Grant" from the Committee in England would at least equal in amount that of the preceding year. The appointment made under that conviction showed remaining unprovided-for deficiencies to the amount of more than five thousand dollars (\$5,124) exclusive of the deficiencies in Newfoundland.

It now becomes my duty to inform you that the Committee in England has actually reduced "the grant" to the Conference, in the sum of \$500.

You will at once perceive that the grant made to the Districts and apportioned to the Home Missions and dependent Circuits, at your Financial Meetings, cannot be paid as they now stand. They must be reduced by a *pro rata* per centum in the several Districts as follows:—

Halifax District.	809
St. John	76
P. E. Island	20
Friserton	54
Sackville	54
Annapolis	70
Truro	52
Liverpool	53

March 12th, 1866.

JAMES TAYLOR,  
Secretary.

## Circuit Deficiencies.

A COLLOQUY BETWEEN THE EDITOR AND ONE OF HIS SUBSCRIBERS, ON SOME OF THE FINANCIAL ARRANGEMENTS OF METHODISM.

Sub.—In recent issues of your Journal you presented the obligation of Christians to contribute to the support of the cause of God according to their ability. I presume if this gospel rule were followed, the ministry and all the institutions of the church would be well sustained.

Ed.—No doubt of it; the Church has ample means among her membership to carry forward liberally all her enterprises.

Sub.—If then the Christian ministry is inadequately supported, there is fault somewhere. Will you explain the meaning of circuit deficiencies, as sometimes heard of among us Methodists?

Ed.—Our ministers in these Provinces to some extent are supported on a principle analogous to that which exists in British Methodism. We aim, as nearly as possible, at equalizing ministerial allowances, according to a fixed scale. Many of our circuits are now both able and willing to support their ministers comfortably, and the number of such circuits is increasing, we are happy to say, year by year. On such circuits, deficiencies are known only as belonging to the past. There are, however, many circuits in our Provinces which have not yet taken an independent position, and a minister occupying a dependent circuit as his post of labour, would consider himself fortunate if the stipend of his people, with a small grant prospectively made to such a circuit, should be sufficient to meet his needs.

Extract from Minutes of Conference for 1865. Page 33.

## SPECIAL ARRANGEMENT FOR THE CLASSIFICATION OF CIRCUITS.

In regard to a classification of the Circuits embraced in the Conference, the following regulations are adopted, viz:—

1. That the circuits which receive at least one married preacher each year, and meet all the claims of the Circuit, shall be considered as constituting the *First Class*.
2. That the circuits which receive at least one married preacher each year, and meet all the claims for circuit expenses, except that for the children's Fund, shall be considered as constituting the *Second Class*.
3. That the *Third Class* shall include all other circuits which are occupied each by a married preacher, and raise annually towards meeting their expenses not less than \$400; and also all circuits to which unmarried men only are appointed, and which meet all the claims for circuit expenses including that for the children's Fund. Note.—Every circuit in the above class having had the services of an unmarried preacher four years, must be prepared then to receive a married man.
4. All other circuits shall be considered as constituting *Home Missions*.

Note.—The foregoing classification is one which regards the financial concerns of the Circuits, and has at all the standing of the ministers employed on those Circuits.

## Our Educational Institutions.

In common with your numerous readers, and many besides, the writer learned with sorrow, of the recent conflagration at Sackville, where the Mount Allison Wesleyan Academy was laid in ashes. This loss is unquestionably a very great, and in some respects, an irreparable one. We take it as a settled point, that another building will be erected. Of this, from the moment that the tidings of the destruction first reached us, we never entertained a doubt. If we had the events of the last few weeks would have shamed us out of it. The principal Circuits in the Conference have been tested, and their sympathy, in this hour of trial, has been proved to be deep, strong, and eminently practical. The friends who have been appealed to, have generally responded in a most liberal spirit, and it is to be hoped that their good example will be followed up to those who have the appeal made as commodious as its predecessor, will probably be a more convenient. Still, it can never be that very first one, which was devised, founded, and watched over with paternal regard, by the lamented CHARLES F. ALLISON, and whose varied success he was permitted for several years to witness. Replaced it may be, but re-produced, never. No person, we regret to say, in these Lower Provinces of British North America, has thought fit to catch the falling mantle of that now sainted man of God. His history stands altogether alone in the annals of our Continent, which had no other reason why we lament the loss of this first building—it was an exhibition of what simplicity of purpose, combined with Christian liberality, could accomplish, and a standing challenge to men of equal, and of even greater means, to "go on and do likewise."

But our grief is moderated by a reference to the written word, and the governing hand of Jehovah. In the vast compass of His Providential designs, there are no untoward circumstances. What seems fatal, is, as well as what seems ill, skillfully wrought into the harmonies of Divine benevolence. Nor is this a mere matter of faith. "We know that all things work together for good to them that love God, to them that are the called according to His purpose." The history of the church proves it; our own history has given evidence of it over and over again. The things which befel the Apostle Paul in Jerusalem, in Caesarea, in the school of the Divines government, but so far as we are concerned, we are not unworthy circumstanced. The answer is found in his last will and testament, WHEREBY HE BEQUEATHED A THOUSAND DOLLARS TO A COLLEGE AT SACKVILLE, PROVIDED THE WESLEYANS IN THIS CONFERENCE SHOULD RISE TO THE HOLY ARMBITION OF HAVING ONE.

THE PILGRIM'S WALKER; or *Scrap of Travel, gathered in France, England and Germany*, by Gilbert Haven, Carleton & Porter: New York.

From a bag  
He drew his scraps and fragments, one by one,  
And laid them in a sacred and serious book  
Of life computation.

Another book of travels, but one which will be widely read; generally with pleasure, always with interest and instruction. Mr. Haven is a good writer, and he has furnished a most readable book. Few of our readers will have any sympathy with the anticipation indulged by the author of a Republic for Great Britain; but it is a book which is well worth reading, and should not be allowed to spoil the interest in the book. Mr. Haven is well able to appreciate many excellences of our fatherland. We give the following from his "Last Look at England":—

"One very excellent custom prevails here, that of putting texts of Scripture over their public fountains. I thought often of her superiority over us in this respect. Every London fountain has as its motto such fit words as these—'If any man thirst, let him come unto Me and drink.' We are too afraid to be Christian. No statue of a minister is in the chapel of Mount Auburn; none at Greenwood. John Winthrop, John Sturges, and De Witt Clinton. We need reform in this respect, and this outward recognition of Christianity ought to be re-established."

"Finally, let me commend the common people for their kindness and honesty. Norton's Handbook says they are not trustworthy. But he is greatly mistaken. I never met persons more anxious to please. Ask your way, and they will go far out of their way to show it to you, and be profuse in their description. I asked a stranger in a direction in Edinburgh, and he walked several blocks to point me to a porter, whom I saw at the depot at Carlisle, and to lead me to our love for our fellow-men, and that we must do little to show our love for Christ. Such language a stranger would hardly bear from a gentleman of New York on asking the way. But I heard it in some shape frequently. I never was answered truer. Some judge of England by London cabmen. But they are no better and no worse than any of our large towns. The people are exceedingly honest. 'Honor bright' upon my word! means much with an Englishman. I trusted my valise to a porter, whom I saw at the depot at Carlisle, and to lead me to London, with nothing but his name for my protection, and I found it there on my arrival. I should have hardly dared to have placed like confidence in an American porter."

"These are the saving qualities of the nation. Out of them has her growth been great. Out of them will be greater. The people of England are able to take care of their liberties. It is nonsense and sin that declares they would be riotous if free. There ought to be instantly universal suffrage. Temperance, education, and religion would grow faster than ever before. If they were thus made the real seat of power. But I must stop. The memory of many pleasant walks and talks in these country regions will be a joy forever."

## The Pauline Epistles.

It ought to be a matter of devout thankfulness to the author of the New Testament, that, besides the gospel narrative which may be considered to be the foundation of our faith, we have communicated to us in the epistles, an exemplification of the working of Christianity, both in its power over the hearts and lives of those who believed, and in its development into a permanent system of morals. The epistles of Paul are characterized by both of these elements—the first, by inference from the substance and manner of his addresses to the churches; the second, by the direct and forcible enforcement of the moral law, from the Roman, from the Romans, from the last characteristic, has been styled the catchword of the Christian religion, the key and abridgment of all divinity, absolute and perfect writing containing the articles of the Christian faith.

Though this epistle is placed first in order in the New Testament canon, its chronological place is after the epistle to the Thessalonians, the epistle to the Galatians, and the first epistle to the Corinthians. It was written at Corinth, and was borne to Rome by Phoebe a deaconess

## Of Children, a part of Corinth.

Without entering upon the contested question as to whether it is primarily addressed to Jews or Gentiles; it will suffice, if it does not set the question at rest, to quote his own superscription, (Chap. 1, 5.), "To all that be in Rome, beloved of God, called to be saints."

The apostle begins, (chap. 1,) by declaring his apostleship. He commends the gospel, and is consequently led to the doctrine of justification by faith, which forms the main subject of the epistle. He proceeds to prove that the whole human race are most ungrateful, because they do not acknowledge the Creator, though surrounded by his works: or if they profess to honour his name, yet they profane it by following after vanity, exposing themselves to the righteous judgments of God. The apostle in the second chapter, especially appeals to the conscience of the unenlightened Jew, who rested in the law and made his boast of being elected to a relation to God, which the Gentile could claim. Even the Christianized Jew had not yet learned the true meaning and intent of the new religion, but looked upon the gospel somewhat in the light of an adjunct to the Jewish theocratic system. Hence he still observed the rite of circumcision, and looked with disdain upon the licentious or profane Gentile whose conscience felt no such burden. But the apostle is here addressing the ungodly Jew, whose disregard, or contempt of the law was a stumbling block to the Gentile, whose enlightened conscience saw more really than a poor man, whose income is only sufficient to meet those wants. We think a tenth should be the minimum, and in proportion to the abundance that God bestows should be the liberality of His people; a fifth, and even a third; and, doubtless, there are some exceptional cases where a Christian man is under obligation to give over a certain amount back to God. This giving in proportion to a man's wealth, a tenth, a fifth, a third, and, in some instances, all over a certain amount, is certainly what the Apostle means, "As God hath prospered him;" and with the example of the Patriarchs present to his mind, Paul certainly would never have made the minimum less than a tenth.

We venture, therefore, to lay down the following proposition:—That every Christian man is under obligation to consecrate at least a tenth of his income to God.

But what is income? The net profit of any man's business for a given year is income. Is he a merchant? on one side he puts rent, clerk hire, interest on borrowed capital, loss by bad debts, &c. &c.; on the other side the gross profit: the net result is income. Is he a farmer? on one side he labour, wear and tear of machinery, rent, if the farm be rented, &c.; on the other side the produce of the farm, including increased value of stock; the net result is income. Is he a professional man's salary, or earnings, is his income. Some persons define income, the balance after deducting the cost of living, and offer God a tenth of the few hundred dollars that may be left. This is a false estimate of the meaning of income; and the offering unworthy of the individual whose prosperity depends upon the blessing of God. Take a farmer for instance: he keeps his family in comfort for one year \$800; he adds his family to his own, and his wife's income is then, \$1200. He should, therefore, consecrate to the service of God for that year, at least \$120.

An objection is frequently made—My income is small, barely sufficient to meet the wants of my family. Must I deny them the comforts of life to meet the claims of the Church? Now this was exactly the position of Jacob. "If thou wilt give me food to eat, and raiment to put on, all that thou givest me I will surely give a tenth unto thee." Mark the force of these words. If thou wilt give me barely enough to support myself and give back a tenth of food and raiment to thee.

But man or his family will suffer for what he conscientiously offers to God. Did Jacob or his family suffer? Did they not prosper abundantly? "The gold, and silver, and cattle upon a thousand hills belong to God." And the Christian man that honors God will be honored and blessed by Him in return. "Honor the Lord with substance, and the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." There is no better investment for a family than what is given to God.

## The Financial Obligation of the Church.

In a former communication it was ascertained that the obligation to consecrate a portion of one's substance to the service of God was recognized under the Patriarchal and Jewish Dispensation, and is also recognized and enforced under the Christian Dispensation. The question, therefore, presents itself: What is the extent of the obligation? In other words, What portion of his income is a member of the Christian Church under obligation to consecrate to the service of God?

There is the record of no law regulating the duty of benevolence among the Patriarchs. We may, however, infer from that fact that no such law was in existence. The fact that Abraham and Jacob conscientiously offered to God a tenth of their substance clearly points to a law of this nature governing their conduct, otherwise it is hardly probable that two such eminent men would have been found in the performance of the duty exactly one in sentiment and in action.

Under the Jewish Dispensation, laws regulating every department of giving were not only clearly and accurately defined, but were solemnly and rigorously enforced. Every third year had to make a solemn declaration that the tenth for the Temple and the poor had been provided.

In this age of Christian activity and zeal it becomes a very serious consideration to what extent are the laws that regulated the giving of the Jew binding upon us. Many of those laws were for the support of different objects in the Temple Service; but this service, with its various details, has passed away, and of necessity, such laws have become null and void. All that we venture, however, broadly to affirm that the principle, the duty, of giving is not ceremonial, but moral in its nature and influence. In this enlightened and enterprising age let it never be forgotten that *to give is a moral duty, and part of the moral law*. And the moral law that prevailed among the Jewish people, never having been repealed, still has an existence, and is still in force. There is the spirit as well as the letter of the law. With no Sanctuary worship and no Jewish Priesthood, the letter of the law has been abrogated; but the spirit of the law, the law itself, still lives and is still binding. We have true worship and a living ministry, and the various institutions of the Church to be supported in this age of Christian activity and life, and shall it be said that the devoted Jew gave more in his day than the earnest, prayerful, believing Christian in the present day?

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But what is income? The net profit of any man's business for a given year is income. Is he a merchant? on one side he puts rent, clerk hire, interest on borrowed capital, loss by bad debts, &c. &c.; on the other side the gross profit: the net result is income. Is he a farmer? on one side he labour, wear and tear of machinery, rent, if the farm be rented, &c.; on the other side the produce of the farm, including increased value of stock; the net result is income. Is he a professional man's salary, or earnings, is his income. Some persons define income, the balance after deducting the cost of living, and offer God a tenth of the few hundred dollars that may be left. This is a false estimate of the meaning of income; and the offering unworthy of the individual whose prosperity depends upon the blessing of God. Take a farmer for instance: he keeps his family in comfort for one year \$800; he adds his family to his own, and his wife's income is then, \$1200. He should, therefore, consecrate to the service of God for that year, at least \$120.

An objection is frequently made—My income is small, barely sufficient to meet the wants of my family. Must I deny them the comforts of life to meet the claims of the Church? Now this was exactly the position of Jacob. "If thou wilt give me food to eat, and raiment to put on, all that thou givest me I will surely give a tenth unto thee." Mark the force of these words. If thou wilt give me barely enough to support myself and give back a tenth of food and raiment to thee.

But man or his family will suffer for what he conscientiously offers to God. Did Jacob or his family suffer? Did they not prosper abundantly? "The gold, and silver, and cattle upon a thousand hills belong to God." And the Christian man that honors God will be honored and blessed by Him in return. "Honor the Lord with substance, and the first fruits of all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." There is no better investment for a family than what is given to God.

## The Financial Obligation of the Church.

In a former communication it was ascertained that the obligation to consecrate a portion of one's substance to the service of God was recognized under the Patriarchal and Jewish Dispensation, and is also recognized and enforced under the Christian Dispensation. The question, therefore, presents itself: What is the extent of the obligation? In other words, What portion of his income is a member of the Christian Church under obligation to consecrate to the service of God?

There is the record of no law regulating the duty of benevolence among the Patriarchs. We may, however, infer from that fact that no such law was in existence. The fact that Abraham and Jacob conscientiously offered to God a tenth of their substance clearly points to a law of this nature governing their conduct, otherwise it is hardly probable that two such eminent men would have been found in the performance of the duty exactly one in sentiment and in action.

Under the Jewish Dispensation, laws regulating every department of giving were not only clearly and accurately defined, but were solemnly and rigorously enforced. Every third year had to make a solemn declaration that the tenth for the Temple and the poor had been provided.

In this age of Christian activity and zeal it becomes a very serious consideration to what extent are the laws that regulated the giving of the Jew binding upon us. Many of those laws were for the support of different objects in the Temple Service; but this service, with its various details, has passed away, and of necessity, such laws have become null and void. All that we venture, however, broadly to affirm that the principle, the duty, of giving is not ceremonial, but moral in its nature and influence. In this enlightened and enterprising age let it never be forgotten that *to give is a moral duty, and part of the moral law*. And the moral law that prevailed among the Jewish people, never having been repealed, still has an existence, and is still in force. There is the spirit as well as the letter of the law. With no Sanctuary worship and no Jewish Priesthood, the letter of the law has been abrogated; but the spirit of the law, the law itself, still lives and is still binding. We have true worship and a living ministry, and the various institutions of the Church to be supported in this age of Christian activity and life, and shall it be said that the devoted Jew gave more in his day than the earnest, prayerful, believing Christian in the present day?

## The Financial Obligation of the Church.

When the Jew gave a third of his income to God there was the temple, the priesthood, and the people to be supported; but the Jewish Church is not a Missionary Church. How different now! Open doors of usefulness everywhere present themselves; the fields are white unto the harvest; and a solemn responsibility rests upon the Church to enter those doors and cultivate them.

## Of Children, a part of Corinth.

Without entering upon the contested question as to whether it is primarily addressed to Jews or Gentiles; it will suffice, if it does not set the question at rest, to quote his own superscription, (Chap. 1, 5.), "To all that be in Rome, beloved of God, called to be saints."

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