

THE WESLEYAN

FRIDAY, MAY 7, 1880.

CALVINISM AND ARMINIANISM

A number of eminent literary men are accustomed to meet in Boston frequently for the consideration of subjects of greater or lesser importance. These gentlemen are speakers of some times as "The Chestnut Street Club." At a recent meeting the subject for discussion was the celebrated Jonathan Edwards, a New England divine of the last century. Dr. Oliver Wendell Holmes was the first speaker of the evening. He referred to the character of Edwards with respect and veneration, but denounced his theology. Edwards was a Calvinist of the strongest type. Holmes denounced his Calvinism as full of "unnatural cruelty and monstrosity."

Dr. Bartol, Professor Benjamin Peirce, Dr. Bowditch, Wendell Phillips, James Freeman Clarke, Dr. Warren, and other Boston celebrities, took part in the deliberations. The doctrines of Calvinistic books, and the teachings of Calvinistic pulpits, received pretty free handling. Edwards was represented as a "cold hearted, hard man." J. F. Clark said: "In every man's mind there is a living and a dead theology—the former what he believes and practices in his life, the latter what he has been taught. The Calvinism of New England made people very serious in their way of thinking. There was no feeling in New England Christianity, and no lightheartedness. But this character made New England the backbone, the vertebral column, that supports the rest of the country. Yet this vertebral column is not the whole man."

President Warren, of Boston University, spoke of the change which has come over New England's theological thought and life since Edwards' day. Despite all imperfections, the old theology made men live and act as in the presence of God. Any system that can do this will rear great men—men ready for the championship of the right, men eager for progress, men in sympathy with all that is godlike. As to the profound revolution which has occurred in the religious views of New England, it must not be forgotten, he urged, that in the same year in which Jonathan Edwards was born, a man (John Wesley) was born in old England, at Epworth, the influence of whose life and teaching has come to pervade New England as it does a large portion of the world. The new type of religion so brought in was a happy one. It emphasized divine love instead of arbitrary sovereignty. It spoke of divine justice, but only as consciously pardoned sinners must—with tears of holy joy. The old New England theology had a profound and in many ways beneficent influence, but the precious truths it held were not complete and rightly adjusted. Had they been, we should not find in the will of so holy a man as Edwards, enumerated with "the live stock," and disposed of like a beast, the testator's African slave.

Zion's Herald, whence we have gathered the foregoing facts, in speaking of this occasion, says:

"Here, then, we have, in the deliverance of this select club, the consummate fruit of New England Unitarianism, displayed with high Calvinism as its background. Dr. Warren interjects some gracious common-sense into the discussion, and suggests an efficient factor in the mighty changes which have occurred in philosophy, theology, and sociology, quite commonly overlooked in discussing the New England of a century ago and now. We wonder not at the instinctive and utter revulsion from the Calvinism and fatalism of Edwards, but these are not found in the Bible, and are not involved in the acceptance of an historical and superhuman Christ. There is a better philosophy and a diviner gospel; it is God loving every soul that he has made, and providing, in his only begotten Son, an adequate salvation; so that whosoever believeth shall not perish, but have everlasting life. This faith works by love, purifies the heart, and sweetens the life."

THE Nova Scotia District of the British Methodist Episcopal Church meets to-day in Amherst. Rev. Bishop R. R. Disney, of Chatham, Ontario, will preside. There are ten ministers of this Church stationed in Nova Scotia.

THE "WITNESS" LETTERS AGAIN.

We publish in another column a communication from the pen of Rev. A. W. Nicolson, which is one of the outgrowths of the recent anti-Methodistic letters in the Witness. We have refrained, as far as possible, from publishing the correspondence sent to us in reference to those letters. Mr. Nicolson's letter is not so strong in its denunciations of a certain kind of ill-advised correspondence, and of false accusations, as some of the correspondence of other brethren is, and yet most of our readers will probably regard it as quite strong enough.

Mr. Nicolson's paper is given to our readers in accordance with his earnest request. We regret that it is necessary to give so much space to a consideration of the Witness correspondent as we have had to do the last few weeks. Mr. Nicolson "wonders" that we should occupy "four mortal columns" of the paper with dissertations on this subject. Others, probably, will wonder that he has thought it necessary to write so much, and so sharply, on the same theme. Mr. Nicolson appears to think that because we published part of a letter last week, that a correspondent had requested us to publish, that we thereby approved and endorsed his words. He ought to have remembered that the editor of the WESLEYAN must necessarily publish many things of which he does not approve. Our correspondents sometimes see important questions in different lights. They hold different views on certain points. The editor must not exclude their contributions because he has a mind of his own, and differs from some who desire to give their opinions to the world. An editor is frequently shut up to the necessity of choosing between two evils; he must, occasionally, publish what he does not approve of, because to do so is a lesser evil, apparently, than not thus to do.

We have studiously endeavoured to avoid so "guiding public opinion as to fasten suspicion upon" either of the former editors of this paper, or upon any other person. We have written nothing upon this subject except what appears in the editorial columns of this paper.

We received information, at one time, from a source that seemed reliable, that the writer in the Witness was one of our "prominent" ministers. But, we soon after learned from a thoroughly reliable, although second-hand source, some other particulars, namely: (1) The Witness correspondent is not a Halifax minister, (2) he is not generally known in this city, (3) he is not a prominent minister, (4) the editor of the Witness has never met, and, so far as he knows, has never seen, his correspondent, and (5) the name which the Witness correspondent has given to its editor, in confidence, is on the roll of the Minutes of the Conference.

Impressed by these particulars, as well as by the internal evidence afforded by the correspondence itself, we penned our articles for the WESLEYAN. We felt relieved in being able to guide public opinion away from every one of our ministers of years and prominence, and of directing it towards another source. The Witness correspondent represented himself as a "young preacher." We have endeavoured, in what we have written on this subject, not to convey the impression that any man of years and standing amongst us would write such an article as the Witness correspondent has written. We accepted his statement that he was a "young preacher," and wrote accordingly.

Not one word from our pen can be construed, by one whose imagination is in a normal condition, as pointing either towards Mr. Nicolson, or any other prominent minister. On the other hand, since receiving Mr. Nicolson's communication, we admit that a sentence from one of our correspondents has, perhaps, that aspect, although it may apply, to some extent, to others who have been contributors to the columns of the paper.

Some of our readers may regard Mr. Nicolson's letter as being somewhat too rough. Of course we understand Mr. Nicolson thoroughly. Every correspondent is supposed to speak to

or at, the editor. An editor must, necessarily, bear the sins of many. His position makes him a target. He is the middle man. The rough things that Mr. Nicolson says don't fit us at all. We pass them along. Those whom they fit will please take them to themselves and profit thereby.

Possibly some good may grow out of the mischief that the Witness correspondent has caused. It may be profitable to consider what is involved in what he has done. The Witness letters are a foul and unwarrantable attack upon classes of persons who do not deserve such treatment, either from the source whence it comes, or from any other source. Their writer has uttered statements that we judge can not be proved, and that are mischievously misleading. This has been done in an unmanly manner. Such a course is wrong because it leads almost inevitably to uncharitable inferences, and to unjust imputations. In this case the names of some twenty persons, or more, have been mentioned, either of whom it was conjectured, might, possibly, have had something to do with the Witness letters. Mr. Nicolson feels aggrieved that his name has had a place in this category. Others have had as good reason to feel keenly as he, and others have spoken out sharply in condemnation of the wrong, as well as he.

There is room, no doubt, for clearer views on the subject of both private and public correspondence. A person when writing to another, and stating that a third party is supposed to have done a certain wrong, should, we think, send a duplicate of his statement to the party whom he accuses, or he should show to the accused party the letter he has written, before he sends it to the mail. Would not such a course, practically carried out, save an immense amount of wrong-doing? Is not this the frank, candid, and honourable way of dealing, in reference to such things, between one person and another? We know of no occupation that is meaner than that of the false accuser, or the slanderer, or the backbiter, or the sower of tares. The person who breaks into one's personality, and steals his reputation, is no less a burglar than he who breaks into one's dwelling, and steals his goods; and the former is the greater criminal of the two.

Perhaps we may add that every Methodist minister in Nova Scotia, to whom the peculiarities, of one kind and another, that the Witness correspondence has given of himself, will apply, has, it is supposed, either directly or indirectly, denied the authorship, of the objectionable correspondence. We have, all along, been in the dark on this point. And we have no suspicion as to that authorship, unless it be that there may possibly be some truth in the theory which some have held, that the documents are the productions of fraud or forgery.

Some years ago, a series of letters, written in a rather caustic style, appeared in one of the political papers of the Province, containing assaults upon a contemporary journal and its editor. We were accused of the authorship of those letters by one who affirmed that he knew whereof he spoke. The authorship was fastened upon us. Letters were written to official members of our church, on the circuit where we were then stationed, conveying the ungenerous and untruthful information that we were the author of the objectionable articles. After months had passed away we were made aware of the prevailing opinion on the subject; but, meanwhile, we had been in blissful ignorance of what was being written and said in certain circles concerning us. We never wrote one sentence of the letters that were attributed to our pen; and we never approved of any of them. Our memory of the wrong done to us, and of how that wrong met us, here and there, with more or less of injury, enables us to sympathize with Mr. Nicolson, and others; and all the more willingly to give his letter a place in our columns.

Rev. J. M. Pike returned from Bermuda on Sunday last much improved in health. John R. Marshall, Esq., Chief of Police of St. John, was in the city on Tuesday last.

E. FAIRFAX WILLIAMSON, the black-mailer of Rev. Dr. Dix, of New York, has been ascertained to be quite a notable character. He published several books as his own productions, which were discovered to have been written by other persons. In some localities he represented himself as a member of the English aristocracy under the name of "Lord Fairfax." As "Lord Fairfax," he was a great favourite in some circles, especially with the ladies. As a rule, he was generally remarkably well dressed, and was very refined in his manners. He won for himself the title of "Gentleman Joe." He was found to have been guilty of several forgeries. He was, on one occasion recently, pretty thoroughly horse-whipped, in a Western town, by a gentleman upon whom he had tried his blackmailing operations. And, at last, this remarkable adventurer has been sent to a State Prison, where he will be fed and protected by the Government, and will be taught an honest avocation.

A meeting of the General Conference Special Committee and Court of Appeals was held in Montreal last week. We have not yet received an official report of the doings of the Committee. The following members were present: Rev. Dr. Douglas, Dr. Rice, Dr. Williams, Dr. Elliot, Dr. Pickard, and John Macdonald, Esq. and Judge Jones.

We understand that two questions were under consideration. The first question had reference to the appointment of the Stewards of a Circuit. The discipline provides that the number of Stewards on a Circuit shall be not less than three, and not more than seven. The question raised for consideration was whether the number within those Circuits shall be determined by the Superintendent of a Circuit, or by the Quarterly Official Meeting. It was decided that this right is vested in the Quarterly Official Meeting.

The other question was whether the action of the last General Conference in relation to Transfers involved an infringement of the rights of the Annual Conferences. It was decided that the rights of the Annual Conferences were not infringed thereby; and that therefore the action of the last General Conference on the subject of Transfers is valid.

Sermons in the interest of the Educational Society were preached in the Brunswick Street and Grafton Street Churches on Sunday last by Rev. Dr. Stewart and Thomas Rogers.

An educational meeting was held in the Brunswick Street Church on Monday evening. Rev. S. F. Huestis, Mr. Rogers, and Dr. Stewart were the speakers.

On Tuesday the meeting for the Grafton Street Circuit was held. Rev. S. B. Dunn, John Lathern, Dr. Allison and Dr. Stewart were the speakers.

LANDRY'S MUSICAL JOURNAL for May is out promptly at the beginning of the month. Besides the usual amount of reading matter, it contains five pieces of music—"The Old School-house down by the Mill"; "Romance"; "Woodland Pleasures Quickstep"; "Whip-poor-Will Waltz"; and "Red, White and Blue." The advertisements in this journal are valuable to those interested in musical affairs.

We have received the Thirteenth Annual Report of the Committee of the Halifax Young Men's Wesleyan Institute. This report contains the Constitution, Bye-laws, Treasurer's account, list of officers, catalogue of books, &c. This institute has had a prosperous year; and is in a flourishing condition, and is doing a good work among the young people of the Brunswick St. Church.

The Hymn and Tune Book Committee, and the Book Committee have been in session in Halifax during the week. We go to press too early to give any report of their doings in this issue.

An amendment to the Canada Temperance Act passed the House of Commons, at Ottawa, on the 4th inst. It provides that when an election is held a vote for carrying the Act into operation in any county or city must have a majority of all the voters in the locality. The Act as it at first passed the Parliament, required a majority of those present at an election and voting. The difference is very considerable. The passing of this amendment will, in some directions, be construed into a victory for the anti-temperance party. It is a sign of times: It indicates that much warfare will be inevitable if this Act is to remain on the statute book, and is to do the work it was designed to accomplish. The vote stood 95 for the amendment and 72 against it.

It is rumored that Rev. S. D. Rice, D. D., is to be appointed to Winnipeg, Manitoba, by the Toronto Conference.

POSTAL CARDS.

Hopewell Corner, April 29th.
The Rev. Mr. Dobson has accepted the invitation tendered him by the Quarterly Board of this Circuit and in concurrence with the Conference will take charge of the Methodist interests here for the ensuing term.

Yours truly, S. C. W.

Barrington, 24th April.
God is pouring out His Spirit at Barrington Head. The Revival began some weeks ago at Cottage Prayer Meetings held in a neighboring community. Ministers and people of different denominations have been labouring together very harmoniously. My health, I am happy to say, is better than it was about the first of January, though I am yet far from being as well as usual.

J. R. HART.

Pugwash, April 29th
At a meeting of the Quarterly Board of this Circuit held April 27th., at which there were thirteen representatives present, the following resolution in reference to invitations was unanimously passed.

Resolved. That we do not approve of the system of inviting Ministers as now existing in our church and believe that the Stationing should be done entirely by the Stationing Committee.

I. E. THURLOW.

CORRESPONDENCE.

A WORD IN SELF DEFENCE.

To the Editor of the Wesleyan,

DEAR SIR:—Last Wednesday I received a letter from Halifax, confidentially informing me that persons were industriously scattering throughout the city and Province suspicions that I was the author of certain letters which had appeared in the Presbyterian Witness, signed "A Methodist Minister." I immediately wrote to the Editor of the Witness, stating that, as I had not seen his paper since my arrival here, in July of last year, I was ignorant in great measure of the cause of this agitation, and requesting him to publish my innocence of the authorship. This I will assume has been done, for it is not yet time to receive the Witness. By Friday's mail I received two other letters, one from far East of Halifax, showing that the mischief was already widespread, hinting in a brotherly way at the extent and nature of the damage to which I was exposed. With these came the WESLEYAN of this week. From its editorial article and extracts I learned a few things.—"That a second letter had appeared in the Witness that a correspondent of the WESLEYAN was in sympathy with the suspicion alluded to and seemingly desirous of giving the public a broad hint of the fact: that the Editor himself shared in the opinion. This latter evidence I reach from the general tenor of his article, but especially from one of his extracts—one of two extracts, by the way—taken from the "several letters of denial" which reached the office. The correspondent "wonders that any reader of the WESLEYAN could mistake the style which characterizes the letters &c.," and the editor is disposed to help him in the guidance of public opinion by fastening the suspicion upon at least one of the ex-Editors of the WESLEYAN. All this throws light upon other paragraphs which have appeared in the WESLEYAN bearing upon the subject, and makes me feel sorry that nature has constituted me so incapable of taking a hint, that my reputation may be roasting on the slow fire of some enemy's indignation for weeks, while, with evidence of it before my senses I remain in total ignorance.

There are other diligent agents involved in this matter, who may have an early opportunity of meeting their own consciences and innocences where they may have less disposition to hear them repeated. There is but one course open to any honorable and spirited man, when surrounded by a web of false suspicions, and that is to deal a summary death to the spiders. Libel is a serious crime at law.

I have to assure my friends who read the WESLEYAN, that I am not the author of the letters in the Witness, directly or indirectly, that I have no knowledge of the authorship, and to this moment have not seen or read the letters excepting as extracts appeared in our own paper, which extracts I glance at with wonder that any one could devote to them four mortal columns of heavy dissertation. I was then ignorant that the Editor considered his own dignity insulted by the Witness correspondent, and hence felt disposed to pursue him with vengeance. All this appears plain enough now, looking upon the remarks of the Wesleyan with the new light reflected.

I have to add my entire approval of the judgment of the Witness correspondent, as regards pulpits preparation; and, accepting the use of the manuscript. I can, of course, as extended preparation and the writing apply to the earlier periods of the ministry; for more advanced students usually find it irksome to write, and hampering to read sermons. If the writer has really used the expressions attributed to him by the WESLEYAN, he is an accomplished egotist; from my knowledge of Methodist Ministers, in comparison with those of other denominations, I should unhesitatingly pronounce him a slanderer; with the public generally, who have reached the conclusion that firing poisoned weapons from concealed places at harmless travellers, is a savage mode of warfare, I agree that "A Methodist Minister," who writes anonymously in the organs of another church, is a coward. That he possesses a few superior qualifications is quite apparent, and to none perhaps more than to himself.

I have written this letter under pressure of containing feelings. There is a sin against humanity which far exceeds in my mind that of anonymous slanderous writings—it is the sin of sowing tares. But when professed friends engage in this

business, and show their mischievous—field of some sower, I have all the tempt which many when passing thro' I a

United States

The Nashville says:—

The columns of to week give cheering news of the progress of the anti-slavery cause in the South. Souls are being converted and thousands are giving promise of amendment and real progress, not only in grace of liberality, its works. In its efforts in church and paragon for Missions, gious literature, and children, there will be increased zeal are employed in de Lord. This is the to us. Let every thank God, take work.

The M. E. Church seventeen churches, of 3,500, and church to \$131,050. The N is now well established be an increasing property located in worth \$20,000.

Delegates, and of the General Conference can obtain through York at greatly reduced for full information cashier of the Metro Broadway, New York.

LONGING FOR THE private letter from a minister, who left the years ago in order in the Congregational now pastor of a large congregation, closes as still my Church relations, gregationists, but my old relations in I feel that I must years, as I did my own of that dear Church, doctrines I have always claimed wherever I have. This is the old story have left the ministry for the pastorate in subsequently desired former home association methods of work.

The Preachers' Meet Rhode Island, have subject of "The Resurrection" is to read a paper which, we understand, theory differing from ceded him.

Of the senior class University, Middletown identified themselves Christ but three; in but one; in the class of the class of '83 all

Methodist Pers

Rev. William Arthur F. W. Macdonald, frat the British Wesleyan General Conference of Episcopal Church, arr by the White Star ste on Sunday morning. Arthur is one of the ex-British Conference, an honored by his brethren in their esteem and aff. Honorary Secretary of leyan Foreign Missions relation, as well as later, is too well and fa require any commend note. Mr. Macdonald is esteemed minister of his is now Superintendent of Bristol, England. The of Mr. Anderson Fow street Church, son-in-la

Of Mrs. Hayes, wife of it is said that nothing proves her sincere Meth in which she attends mousus with those who for the afflicted.—Pho Telegram.

Rev. E. H. Dewart, D "Christian Guardian," S. D. Rice, D. D., have with Rev. Dr. Byckman, Methodist Church of Cincinnati meeting on Mou

In the late election for British Parliament, Mr Arthur retained his see and Mr Alexander M'Ar Mr. W. Shepherd Allen Newcaste-under-Lyme, Abingdon; while Mr. D the poll in Falmouth, Fowler has been returned vote for Wolverhampton lost, by a very narrow for Sheffield. Messrs. At S. R. Edge were also an

Ram Chander Bose, of from the North India C next General Conference, York last week. He is about fifty years of age, appearance and fine ability English with readiness. gent local preacher, and is as a capable and interesting understand that during this country he will accept to lecture, and we st friends, who may open the in this respect, will do themselves a valuable serv