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AN OLD DOCTRINE REVIVED.

We seldom see or hear a specimen of genuine Calvinism in these days. The reasons we will not attempt to define. But when a dogmatic utterance is made, involving particularly one of the five points, it is pretty sure to be, not in any of the pulpits claiming direct succession from Calvin, but in some one of those occupied by men professing to be direct descendants of the apostles themselves. The *Christian Messenger*, organ of the Baptists in Nova Scotia, comes to us this week with an "Associational sermon" by Rev. P. Gallagher, from the words of our Lord "All that the Father giveth me shall come to me" &c. The preacher opens with a question as to the faithfulness of modern preaching; a serious charge against the preacher of this day for "shallowness of thought;" and a warning against those who "take away from the words of the book of this prophecy." He then advances his own propositions—

"First: That the father has given a definite number of souls to his Son.
Secondly: That all this number, under the divine influence, shall come to the Son.
Thirdly: That when they come to the Son, he will receive them, and in no wise cast them out."

These propositions are argued—in a sort of way. But our present intention has more to do with the fact that such notions still prevail among mankind.

Our wonder is that, as men now read and think, a solitary preacher can be found to present this doctrine, or an intelligent congregation to listen to it. Looking over this century's evangelical operations and in upon the evangelical communities of the present time, one conclusion is forced upon us—let men make of it what they will—congregations do not grow by preachers do not thrive upon Calvinism, that is, as once it was preached and believed. Absolute Calvinism, like an absolute monarchy, either yields to the modifying thought of the age, or retains its supremacy only over an empire without freedom. As to British-born, or indeed intelligent, reasoning Christians anywhere, they will have none of it. In a very moderate way we have Calvinism preached amongst us, quietly introduced may be in the more private exercises of some churches; but the out-and-out Calvinism of Calvin died and was buried fifty years ago.

We enter our protest against Mr. Gallagher's doctrine on several grounds—though doubtless the Reverend gentleman will dispute our right to do even this, holding this doctrine, as he holds the other privileges of the Baptist church, only for the faithful. But we have, equally with him, the inheritance of truth, to which, in our estimation, he does a serious injustice.

First: The doctrine is a misrepresentation of the text on which it professes to rest. Even Barnes, who Mr. Gallagher declares, "is misty in his exposition of this clause" does not countenance this error. Barnes, a Calvinist, is not "misty" but honest upon the text. The words were designed to convey comfort; instead of which they are here employed to rebuke unnecessarily the preaching of this day, and by parity of reasoning, exact Mr. Gallagher's soundness and faithfulness, while they change God's government into an arbitrary, despotic, inflexible sovereignty.

Secondly: The doctrine is a serious impeachment of Christ's own sincerity. He addressed men in words which meant surely that they possessed a power they were unwilling to exercise. "Ye will not come unto me that ye may have life." According to Mr.

Gallagher, "he should have said—"Ye cannot come unto me." We could multiply passages of a similar kind, showing that our Lord, if he knew the condition of mankind to be fixed and irrevocable, simply wept and prayed over impossibilities.

Thirdly: The doctrine is perfectly irreconcilable with man's moral agency. The power of choice cannot exist in the absence of conditions which make choice possible. Here is a wall so strong that it survives the ages, so high that it defies all skill or strength to climb it, separating the race into two classes, by fixed relations. It is not Calvinism merely, it is Fatalism. It unnerves the energies of the penitent, and makes the believer bold in presumption.

Fourthly: While this doctrine limits the inheritance of Christ, it also secures, beyond hope of alteration, the power and property of the devil. We have a conflict without advantage, in as much as the territory is already mapped out, and the spoil already divided. A decree which shuts in a certain number to good, as surely shuts out a certain number to evil.

In short this "Associational sermon" is a totally unwarranted invasion upon the truth of the Bible, the sincerity and integrity of God, the privileges of mankind under a dispensation of mercy; and an assurance to Satan that his kingdom, set apart by infinite justice, cannot be penetrated by infinite love. We prefer a different faith and a wider battlefield.

BERWICK CAMP-MEETING.

By Wednesday afternoon of last week a large number of tents had been placed on the grounds at Berwick, so beautifully adapted for the purposes of Camp-meeting services. At half past two Rev. R. A. Temple conducted a very impressive and profitable meeting at the stand. Rev. Mr. Pentecost of Boston, accompanied by Mr. Stebbings, a gentleman of wide reputation as a singer, came by the afternoon train from Annapolis. These devoted evangelists took charge of the evening service, giving promise of very interesting and fruitful exercises in days to come. Mr. Pentecost is a settled Pastor in South Boston, holding there a position of great influence; and whose fame has been enhanced recently by a call which he made for freedom from the close communionism of the Baptist Church, of which he is a distinguished ornament. We understand—though this is a subject upon which he himself is becomingly reticent in public—that his congregation have nobly endorsed his action in cutting himself free from a body who profess liberal sentiments, yet exclude all other Christians from the Lord's table.

Mr. Pentecost—we believe he is, at all events he deserves to be, a Doctor in Divinity—reminds us very forcibly of a beloved, now retired, minister of the New Brunswick Conference. In stature; somewhat in appearance; in the genial, sprightly play of a cultivated imagination—the philosophic cast of mind—the happy, often masterly use of the syllogism—the persuasive power, and the expressive eye and countenance—Mr. Pentecost comes to us as the counterpart of our friend referred to, save in the one advantage of immunity from physical defect. Our American brother is apparently possessed of every bodily gift which can well come to ordinary men. For three days the crowd, always increasing, sat at Mr. Pentecost's feet, entranced by his wonderful, natural illustrations, rare insight of the scriptures, and fervid eloquence. Preachers were behind and around him, weeping and smiling by turns. Mr. Stebbings took his full share, too, in the attraction. He is said to be equal to Sankey. Of this we cannot say, not having heard the great vocalist, who has made song so popular an element in modern evangelism; but if he be the superior of Mr. Stebbings, then indeed is he a prodigy. Service after service began and broke up, leaving the same charm, and calling us all back by the same fascination. By Saturday forenoon, when, of the nineteen penitents at the stand, it was seen there was but a solitary man, the eighteen having been women, mostly in youth, it became apparent that deeper work must follow—

sub-soil ploughing, and the tearing up of stubborn roots—if widespread harvesting was to be gathered in. That afternoon, to nearly 1,300 people, Mr. Stebbings sang, accompanied by his own performance on a parlor organ, a hymn of awful meaning, whose refrain carried out through the trees, and into the ears of solemnized multitudes, that one word of words—*eternity*. Mr. Pentecost followed, speaking from the text "He that believeth not shall be damned." We write this article in Halifax, wither we have hastened to the burial of our honoured father Pope; yet with a hundred miles between us and the camp-ground and several business demands waiting for our attention, we cannot shut out from ear or heart or memory that sermon on the final destiny of the unbeliever. It was simply appalling. Well may compassionate minds stagger at the doctrine of future punishment—only superficial thinkers can unhesitatingly accept the dogma of Mr. Pentecost's text; but when viewed in relation to sin—considered as the issue of a conflict between good and evil, between the spirit of God striving with and in the human soul, and the stubborn, haughty propensities of human nature—punishment absolute and eternal takes a very reasonable shape.

Appearances at the Berwick station, as we hastened to overtake the train for Halifax, gave promise of immense gatherings for the Sabbath. We wish that were all. There were bad elements in the crowds which jostled each other on the platform. Gentlemen of the long robe, returning from Circuit, shook their heads ominously as they went home. One went so far as to salute us with a sharp insinuation, which he afterwards attempted to modify—"You gentlemen are demoralizing the country." So, this is our reward for the best motives which ever actuated human beings. There were crowds following Christ—though, if we draw any comparison of this sort, it is with all humility and reverence—we wonder if lawyers ever accused Him of demoralizing the country? Ten men set themselves out before the world as champions of strength and skill in propelling two boats over the water; one drops dead over the oar; others leave traces of their mad excitement in blood stains upon their seats. To witness this scene all the machinery of travel is put in motion. Gambling, drinking, all the arts of iniquity are practised. But the end here justifies the means. It is encouraging a national sentiment, and keeping up the traditional British prowess! Now, when ten men set out to call sinners to repentance, attracting a multitude, who will bring an occasional rowdy in the number, the country is being demoralized! Any little curate in petticoats considers himself licensed and commissioned to represent this camp-meeting as the personification of John Wesley, shouting happy one hour, and mauling drunk the next; while horse-racing and boat-racing—twin monster evils—with all their iniquity and vile associations, are patted on the back by clerics and lawyers of this hyper-virtuous school. Out upon them!

We shall leave further description of this camp-meeting for our next issue.

The Catalogue of the Mount Allison Institutions for 1877, will be out in a few days. We advise our friends, who expect to patronize the Institution the incoming year, not to wait for formal advertisement, which will appear next week, but to send in their names and applications at once to Dr. Allison or Principal Inch.

CHARLOTTETOWN RE-OPENING SERVICES.

The spacious Methodist Church in Charlottetown which has been closed for the last two months is to be reopened on the 22nd of July. The ceiling and walls have been painted in superb panel work by Italian fresco painters. The opening service will be conducted by the eminent and eloquent Montreal preacher—Rev. Dr. Douglas. The anniversary of the Methodist Sunday schools, numbering nearly 1000, for which special provision has been made, will take place in the afternoon of that day. The evening service it is expected will be conducted by the former pastor of the church, the Rev. D. D. Currie. The Hon. Mr. Ferrier of Montreal, is expected to lecture on "Palestine," in which he has extensively travelled. No doubt many of our people from distant circuits will be present at that time.

NOVA SCOTIA CONFERENCE.

ORDINATION SERVICE, MILTON CHURCH.

This service was conducted by Rev. R. A. Temple, ex-President. The service commenced by singing the 74th hymn. Prayer was offered by Rev. Jas. Tweedy. The Rev. J. A. Rogers then read the names of the candidates to be ordained. In presenting them to the ex-President, he explained the process through which any young man passes in order to be admitted into our ministry. The ex-President then proceeded according to the impressive form prescribed in the Discipline. He called upon the candidates to relate their religious experience and call to the office of the Christian ministry.

D. W. JOHNSON SAID:
"There are times in a man's life when a man dares not trust himself to say what he would. This is such a time with me. To my brethren who have been nursed and cradled in Methodism it may seem natural that they should present themselves for ordination at your hands. It is different with me. I am an adopted son of Methodism. At my conversion I received a double adoption—first into the family of God and then into the Church that I love so well. Truly she has been a good foster-mother to me. In her teachings I have found food for my soul. In her means of grace I have found that sympathy and encouragement which have made me strong to labor in the vineyard of the Lord. Next to the grace of God I owe more to the class-meeting than to any other source of comfort and strength. But I must refer to the two points required—my conversion and call to the ministry. My experience is the old story of rebellion against God conquered by redeeming love. I was wayward. I was full of sin. The Spirit wrought powerfully in my heart but I rushed into sin to quench his strivings. Thank God he did not leave me. He fixed his arrows in my heart and left them there. I was almost afraid to live, and yet not fit to die. While thus troubled I heard a sermon from the text—"The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discerner of the thoughts and intents of the heart." As the preacher unfolded his theme, the dark chambers of my heart unfolded too, and such an overwhelming sense of sin came over me, as I viewed myself in the sight of the cross, as caused me to fall at the feet of Jesus and sue for mercy. True to his beautiful promise He gave me rest, and I could sing "My God is reconciled." The arrows fell at the foot of the cross, and Christ bound up the broken heart. Since then I have not made that progress in the divine life which I could wish, but hungering and thirsting after righteousness I hope to be filled with all the fullness of the gospel of grace. With reference to my call to the ministry I have no doubt at all. Long before my conversion I felt that God wanted first my heart and then my service in his Church. After my conversion I immediately began to prepare myself for my great life work. During my brief ministry I have often felt my own weakness and unworthiness. I have yearned to sympathize with the men of Bible history, who were often cast down notwithstanding their divine mission; but I have also learned to trust my Masters promises—"My grace is sufficient for you," and "I will never leave thee nor forsake thee." God has been with and helped me to lead some souls to Christ. I desire to renew my consecration to-night. I desire to receive a fresh commission from my Master, and a fresh baptism of his Holy Spirit. I believe in all the doctrines of our Church; I rejoice to belong to a church that believes in a full, free, present, and conscious salvation, and by the grace of God I will preach it while He gives me strength.

RICHIEY BIRD SAID:
"To me this is a solemn time. The weighty responsibility that I have ever been wont to feel appears to rest upon me to-night as it never before has done. Standing, as I trust I am, on the very threshold of Christian labour and Christian usefulness, I desire to lay my all upon the altar which sanctifieth the gift, and to know comparatively nothing about men but Jesus Christ, and Him crucified, to constantly seek the moulding of the Redeemer's hand to renew me day by day. In reference to my Christian experience, from my earliest recollection I have been the subject of religious impressions. Favouring with pious God-fearing parents, I early in life cherished a reverent regard for divine worship; but I have never doubted the power and willingness of Christ to save me. My hopes of eternal life have been, and still are, based on the atonement of Jesus. In reference to my call to the ministry, I may say that my early religious impressions were associated with desires to engage in this great work. When myself a stranger to converting grace, I sometimes felt a strong impulse to make known to others the way of life. It was not, however, until I was called to God by faith in the Redeemer's blood, that love to Christ and his cause became the motive power. It was then that I comprehended in some measure the meaning, and felt in some measure the force of the Apostles' words, "The love of Christ constraineth us," for we thus judge that if one dies for all then were all dead, and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." I desire to have but one end in view, the glory of God, and the glory is alone promoted by the salvation of souls. This, then, by divine assistance, shall be my life work."

WILLIAM PURVIS SAID:
"There was nothing startling or even peculiar about the circumstances of my conversion and call to the ministry. Both were of the most ordinary character. I had God-fearing parents, and was brought up in the nurture and admonition of the Lord. My most distant recollections are remembrances of family prayer, the Sabbath-school and the sanctuary. Having been guarded by religious restraints and surrounded by religious influences, I was kept from most outward sins, yet not converted till about 22 years of age. I was brought to decision by the casual reading of an introduction to a work of Dr. Redford, written by J. Angel James. I was several months seeking for some forgiveness. My error lay in refusing to leave with the Saviour the sins which I cast upon Him. At length I reached the resolution, "Never will I remove out of Thy hands my cause, But rest in Thy redeeming love, and hang upon thy cross. Then, very gradually, but very sweetly, the peace of God filled my heart. Shortly after my conversion, a Local Preacher's Plan, with eight or nine appointments to preach was put into my hands. Immediately I was urged to give myself to the full work of the ministry, but resisted that call and my own convictions for several years. Since entering the work I have had sufficient evidences that I had not mistaken my life's work. And now, in looking forward to the work to which I am

here to be formally set apart, I feel that it once the most responsible and honorable that a man can engage in. In the name, and in the strength of God, I accept these responsibilities, and claim these honors. I want to do nothing less, and nothing less than "a good mission your honor, Christ;" so to live and so to labour that I may both save myself and those that hear me."

In the ceremony of the imposition of hands, the ex-President was assisted by Revs. J. A. Rogers, R. Tweedy, G. Johnson (A.), I. Sutcliffe, R. Smith, G. O. Huestis, J. Read.

At the close of the ordination, the ex-President addressed the young men. In the course of his address—which was accompanied by a precious influence—he said:—

BELOVED BRETHREN.—Having been received by the unanimous suffrages of your brethren, having been set apart to the office and work of the ministry, it is my duty to offer you such counsels as you need. Your great work is to save your own souls and those committed to your charge. Your business is to preach the Gospel of Christ. All the modes which you may adopt must derive their life and power from obedience to the command of Jesus, "Go, preach my Gospel." The wondrous success of the apostles arose from obedience to this command. All the great revolutions which are to take place in the religious world, will be brought about by the preaching of the Gospel. It is worth a hundred lives to know how to do this work. To be successful in their work, there must be careful preparation. They were Christ's ambassadors. Christ's work was their work. They must imbibe the Spirit of Christ to do his work aright. Forgetfulness of this has resulted in a powerless ministry. The Epistles show how important the apostles deemed personal piety. Paul, in addressing Timothy, said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." We have heard their testimony as to their conversion and call to the ministry, but this call must be daily renewed. A regular exercise of the ministry necessitates a rich and constant baptism of the Spirit. Among all the souls committed to their care, their own souls demanded a first place in their thoughts. They must give themselves to prayer. They must attend to what he might term sacerdotal prayer. In the sanctuary and in the closet, they must bear up their people in prayer. The burden of souls must constrain them to work.

He did not think it necessary to remind them of the importance of preparation for the pulpit. They will collect material for this work in pastoral visitation and reading. He did not believe that the influence of the Spirit preceded this preparation. They ought to prepare, as if their success depended upon it, and then in the pulpit cast themselves entirely upon God. As to the material of their discourses, he would have them remember that they may so present certain truths and yet their ministry be a failure. The truths have one great centre around which they revolve, that is Christ, and him crucified. To him all the lines lead. When a scientist teaches astronomy, he points out the sun as the centre of our system; so it is here. The apostles taught Christ and Him crucified as the great central truth in the Christian system. Had the misguided friends of Paul said to him, that it was wrong to preach this as his great theme, that he ought to teach them philosophy and display his learning, and keep in the background the death of the Redeemer, he would have said, "No, lest the cross of Christ become of no effect." Through his life his motto was, "For I am determined to know nothing among men but save Christ and him crucified." Their success will depend largely upon the truths they preach. If men are to be saved, there must be faith in the preacher as well as in the hearers. He illustrated this thought by Elisha and the raising of the child. The prophet had to rise from physical to spiritual means, then success came. In our ministry we must bring the truth into direct contact with the understanding of those to whom we preach, thought to thought, heart to heart, and let us believe in the power of the truth.

He then dwelt upon the importance of pastoral visitation. We have little time for mere social visitation. They must not sacrifice the pastoral to that. Let the people feel that we are their pastors, counsellors, friends.

He would suggest the value of gravity of manner. Cultivate seriousness of spirit. So live that men may never doubt the genuineness of their piety, or the sincerity of their motive. He prayed that they might be richly blessed in their work, and that when the roll of eternity is unfolded, it may be seen that through their instrumentality many have been led to the Lord.

This very interesting service closed with singing the doxology and pronouncing the benediction.

ORDINATION SERVICE, PROVIDENCE CHURCH.

On Monday evening, June 25th, the ordination service was held at Providence Church. On taking the chair, the President gave out the 74th hymn, and the Rev. John Cassidy engaged in prayer. The 74th hymn was then sung, when the Secretary of the Conference then read over the names of the young men to be ordained, and presented them to the President. In introducing the candidates for ordination, the Secretary indicated the various courses of preparation through which they had passed, showing that the men received into the Methodist ministry were carefully trained for actual service. The candidates were then called upon to speak concerning their conversion to God and call to the Christian ministry.

They then related their Christian experience in a clear, straightforward manner; producing a powerful impression upon the audience, many being moved to tears.

E. B. BRUNNATE SAID:
"I stand here a child of many prayers and a monument of God's mercy. Early in life I sought and found mercy through believing in Christ, and from that time to this, have retained a sense of sin forgiven. Soon after my conversion I felt a deep desire to preach the Gospel, and was received as a local preacher, God giving me evidence of my call by the conversion of many souls. Through the influence of my friends, I was led to leave my native land, and come to this country, and after four years' labour, come to this hour, which I feel to be the most solemn in all my life. I would shrink from the vows of this hour, were it not for the great and precious promises of the word of God. I am also encouraged by the experiences of my fathers in the ministry, that as they have been sustained in their work, so may I be upheld. For the same throne of mercy is mine, the same grace is mine, and therefore relying upon our Father God, I dare make the offering of my soul and body to be a sacrifice, that I may be strengthened and sustain me, until I shall have done the work which he has given me to do."

JOHN CRAIG SAID:
"He thanked God for early religious training, and the influence of Sabbath-school instruction. He had sweet recollections of his home life. At an early age he was convinced of sin, but did not then yield to these strivings of the Spirit. When fifteen years of age, during a winter, special religious services, he again became the subject of deep conviction, and feeling that he must submit to God, or be left to hardness of heart, he at once gave himself to Christ, and was accepted in him."