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SATURDAY, APRIL 28, 1877. INVITING AND STATIONING.

SECOND ARTICLE.

Once more we warn the reader against a misapprehension of our argument. We accord to congregations the right of choosing the ministers whom they are to support. We maintain that this choice comes as a reasonable privilege to all free, intelligent Christians. The question is merely as to how this right may be properly exercisedwhether through such representative means and agencies as hold a necessary place in our economy, or independently of these altogether. Are our means of representative government sufficient to provide for the interests of congregations and ministers alike? If they are not, let the fact be acknowledged ; if they are, let them be respected.

Two methods are now pursued in the choice of pastors. One is that of direct arrangement between the minister and the officials of a quarterly meeting, leaving to representatives only the power of confirming their action. The other is that of presenting a claim through elected representatives, which claim, in common with others, is judged and decided in the church courts, according to such rules and convictions as may bear upon the merits of the case. The former mode is adopted by a class of circuits comprising, perhaps; one-third of the entire number; the latter by those of the remaining circuits which choose to present any desire to the Stationing Committee. To show the diversity of opinion and method existing among our people upon this subject, we define their relation as follows :---

as great a degree if the parties were selected by the Lord Chancellor of England as under the present arrangement of courtship and contract. Perhaps so. We have no doubt that both congregations and ministers would fare as well under the purely representative economy as by the method now existing. There would be occasional disappointments -as at present. It would be seen by experiment that men in the back-ground, brought well up to the front, would reveal a larger proportion of gifts, administrative and instructive, than the world had ever been disposed to place to their credit. This is one grave objection we have to cur modern system; it leaves in obscurity some preachers who need but a fair opportunity to show great strength. Men who have made their mark are always safe ; but a number have never been permitted to advance within a league of the Temple of Fame. We see about us in other denominations, occasionally in our own, giants in their way, holding ground in active city competition, who were brought from obscure country districts, where, but for a brave experiment, they might have left no name. As already said, we have no hopenor can we fully say we have the desire -of seeing the system of direct invitations altogether abolished. It is regarded now as so far an established system that no solitary circuit, however powerful, need attempt any measures toward securing a favorite pastor excepting in the ordinary way-which means the way of active competition. That there are such circuits, and favored ministers not a few, who would willingly throw all the responsibility of stationing on the Conference, we are well aware; but they see no prospect of any unanimous action in this direction, and so work on by the existing rule. Still, much may be gained by a cautious, charitable use of our privilege, and by restraining such excesses as

printed form. Judge Marshall opposed the theory in pamphlet : and now we have Mr. Johnson-adopting Job's words, "I also will show my opinion ' -following on the negative side of the argument. Happily, when divested of its extremes in expression, the subject is one which admits of a variety of opinion, without subjecting any person to the charge of heresy, and so may be calmly discussed. grow out of the system of invitations. Wherever Methodism exists, this is felt to be a source of anxiety and difficulty. Its natural outgrowth is seen in England, where, despite all counsel and warning, it has been known that agreements have been made between circuits and ministers, six years in advance. In the United States the system keeps objects.

conditions of human existence. With in the past few years able Methodist theologians in the United States have been defining the relation of children to the Church and the conditions of that relation. Their position seems to be that the Holy Spirit meets the child at some early stage of its existence, com municating grace through the merits of the atonement, and bringing it into the relation which justified and adopted Christians sustain, to God ; that some children retain the grace thus received ; that others through lack of training, watchfulness, &c., as in the case of some his views. mature Christians, fall away, and require conversion. We have noticed a difference in words between the several advocates of this theory, but there is substantial agreement as to the principal fact. Bey. C. Jost, A. M., of the Nova Scotia Conference, and Rev. A. Sutherland junior Missionary Secretary, espoused this opinion, giving, about the same date, their views to the public in

Mr. Johnson has a good reputation for theological knowledge. He is known to be skillful and prudent in the art of doctrinal dissection-a safe, strong, keen disputant, within the limits of those forms of truth belonging specially to his profession. His pamphlet is about as concise a treatise on two or three particular topics as can be found anywhere. But to our mind it does not in every respect do justice to the opinions in dispute. His objections are based upon the general force of the doctrine of human depravity, which his opponents have not once denied; upon the evidences of depravity in children, such as tempers and appetites, which, unfortunately, may be as strongly urged, indeed are urged, against mature Christians in general, with of course exceptions; upon the writings of eminent divines, which is precisely one kind of proof to which his opponents appeal. Children are not all of evil tempers and sensual appetites; noted specimens of godly children are found in every age. How are these characters to be accounted for ? If children have no saving advantages of Divine grace-are as corrupt as is here represented-does it not follow that God demands in baptism, and Christ invited during his ministry, the consecration of unholy

mutual advantage of man and wife to all spiritual benefits in this as in other his opponents believe in a natural purity, surely he does them injustice. Yet the best point in the pamphlet is made against this doctrine -a doctrine which we feel persuaded has not been believed by any Methodist of this or any other day. If we read the opposite opinions aright, they hold that children are "innocent" only in the same sense as adult Christians are innocent-nothing more.

> But like many others, we are ourselves only students. Mr. Johnson is something better-a veteran scholar. We hope we have not misrepresented

METHODISM IN EASTERN BRI. TISH AMERICA.

Mr. Smith's History with the above title, is passing through the press of the Eastern publishing house. With characteristic prudence, the author is not only watching his matter in detail, verifying and collating facts with great care, but also measuring his progress so that every available item of information may be called into the aid of his work. Noticing as we have opportunity of doing his sheets from time to time, and having, through immediate relation in past years to portions of the eastern territory upon which he has thus far been writing, some knowledge of data and names connected with their earlier history, the work comes upon us as a delightful study. Mr. Smith's industry and tact strike us as being of a rare and valuable kind. It was known that for years he had been keeping eyes and ears open for historic work ; that he had taken one or two prizes for historic essays : but he has unearthed hidden pages of the past conditions of Methodism in these colonies, of which most of men were entirely ignorant. Geologists assure us that animal life made its first western appearance in Newfoundland. It was also the design of Providence that spiritual life on this side the Atlantic should first appear on that island. Newfoundland was the cradle of North America Methodism. Around Harbor Grace, and particularly Old Perlican-the name awakens in

the military excepted. use of the old seal was lega l.

> Methodist Church." Rev. Costello Weston has, for the third time, we believe, made a specialty of the editor of the WESLEYAN in his Sunday evening sermons or lectures. He may have found a justification for this in remarks made by us from time to time respecting his ministrations. It was some-

thing new and shocking to this commu-

nity to find sneers against "the blood "-

From the Halifax Chronicle w eader this week on the Newfo Jana Seal fishery. It will be seen that our neighbors are prosperous, for which we tender our sincere congratulations. Precisely the same wonder and anxiety as to the effect of repeated great slaughters at the seal fishery as a business. have been expressed in the past. It must not be forgotten that the fleet some years miss the seals almost totally; so that they have time to multiply. Though steamers have now been used for several seasons, with more or less success, it does not appear that the number of seals is di. minished. With a good external trade in seals and internal business in minerals. Newfoundland has this year a very hopeful outlook. Yarmouth, N. S., is greatly prosperous

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this year in Marine Insurance. This means one advantage in shipping-freedom from losses. Had freights been correspondingly good, immense wealth would have followed the year's operations. We can see a fine future for Yarmouth. When its railway will open connection with the United States, making but a short searun thence to Portland and Boston, days of activity will come to it in earnest. The property of the town is on the sea; if existing in the place it would show itself in such propertions as to make the place a great city. Its shipping population. which never comes to visit Yarmouth. would make it perhaps equal to Halifax.

The Great Seal of Nova Scotia has been a subject of correspondence with the English law authorities. These have set the matter at rest by deciding that the

TYPE VAGARIES .- Our obituary columns last week opened with a sentence which became sadly transposed by a derangement of types, after proof. Mrs. Moulton's record should have read " Mrs. Bethia Moulton, of Arcadia, Yarmouth, was in her 89th year when she exchanged mortality for life. She was forty years a most worthy and consistent member of the

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1.—Independent Circuits which pastors by direct invitation.

2 .- Independent Circuits which do not believe in invitations, and consequently leave the choice to their representatives.

3 .- Circuits which have only attained to independence, and exercise the right of direct invitation, while refusing to meet certain liabilities contingent upon such action.

4 .- Dependent Circuits which extend direct invitations so far as to leave representatives no alternative but to grant their desire, inasmuch as few will consent to take the place of an invited man.

5.-Dependent Circuits which never think of a future pastor beyond the perform-ance of a Christian duty in praying for divine direction and supply.

" Have faith in God." This is the It must be apparent that an inconsistency prevails amongst us to the disadvantage of a large and worthy class of our congregations. More than one-half of our Quarterly Meetings are prevented from exercising a right which is never denied to the more favoured minority. An official board possessed of sufficient means to pay its minister in full, including removal expenses of his family, may invite directly any minister in the connexion, while its neighbour, dependent upon the grant in any measure, must restrain its desires and seek supply only in the ordinary way. If there be any advantage, therefore, it belongs to the rich. There are num. bers of zealous, loyal Christians in our body who never presume to ask for a faith in God."

ministerial favourite, because they are unable to meet the conditions which such a request is supposed to involve.

This injustice is naturally felt, and in all fairness ought to be removed if our present system is to continue. There may be instances in which a privilege of this nature may be used as a lever to raise circuits to a higher financial standard. If they prize the advantage of invitation, they should, it may be argued, be willing to pay for it. This may be very well in the case of rich but penurious Christians ; but still there is no way by which poor congregations

can hope to reach the privilege freely

bishops and presiding elders in a perpetual fever of irritation. Delegates travel through the land gathering all information bearing upon ministerial strength, and calling pastors across all kinds of boundaries erected by General Conference for the church's peace and proper government. Among ourselves it has been known that a single movement set in motion a score or two of ecclesiastical committees, causing no little competition and anxiety. In a few instances, all hopes have been ful

filled ; . in others, after considerable fears. Providence rebuked those fears by proving that they were needless.

chief exhortation applicable to the condition of things we have been striving to illustrate. In the wide adaptation of this itinerancy there are more resources at God's command than most of us imagine. It is needless to expect uniform satisfaction in pastoral supply. Some will fail in the estimation of some, who succeed in the estimation of others. This follows as often in the train of invitations as in the results of ordinary appointments. Let us learn to look more for God's man, to come in God's way, to do God's work. The man, the way, and the work will follow quite as surely in the exercise of prayer as in the anxiety of officials. "Have

HUMAN DEPRAVITY AND SAL VABILITY "

is the title of a tract just written by Rev. George Johnson, of Lower Horton. Its object seems to be to controvert a doctrine or theory respecting infairts in relation to Christ and the Church, which has recently been a subject of some discussion. For yearsindeed from the beginning of Methodism-there was a general assent amongst us to the doctrine of infant salvation, in the sense that all who die in infancy go to heaven. The precise conditions and mode of their salvation was riages' generally would result to the merits of the atonement were ascribed not argued farther than, that to the N. B. Orders from the country promptly atlanded to. Samples of Goods sent Po

It is difficult to reconcile the character which the author gives to children with Christ's action-"He took up a little child and placed him in the midst," &c. And Christ's words-"Suffer them to come for of such is the kingdom of heaven."

But these are merely a few of the difficulties which confront a reader anxious to ascertain the truth of this subject. Coming to Mr. Johnson's own opinion-which is indeed but the opinion of the multitudes of Methodism-it is thus summarized :

1. They (infants) are born in a salvable state. They are entitled to the influences

of the Holy Spirit. Should they die before accountabil. ity God will, by his Spirit, prepare them for heaven."

Where have we proof of this latter assertion ? If divine grace be freely accorded to children in the event of death, why not in preparation for life? If God be willing to meet the child with saving grace in any case, is it not a full admission of the argument Mr. Johnson is opposing. What kind of change takes place in the child thus dying, to prepare it for heaven ? Does it differ from the change by which all Christians pass from death unto life. from sin to holiness? If not, does it not follow, that the child is converted, or something equivalent to that; and if converted merely because it must die, is there not something like an arbitrary power involved in Mr. Johnson's doctrine ?

The author makes much of what he cence of infants." If he means that ers may draw their own inference. The Manual Empire, (Japan)

ntroduction of Methodism into New foundland was concentrated for several years. The anxiety, the persecutions, the victories of the new spirtual movement were only less keen and marked here than in England itself.

our mind warm, tender emotions, as

the only. but delightful station we ever

worked in that interesting Province-

much of the interest connected with the

But we are not writing a reviewsimply a paragraph of congratulation. God's work in Grace has stages and developements as in Nature. The opening and expansion of Methodism in these Eastern Provinces we always believed to be a subject worthy of some faithful and skilful pen; we see clearly now that it is to become a most instructive and important subject. Several links connecting the past with the present have been recently broken; enough yet remain, however, to justify the suggestion we have more than once thrown out, that the present would be an opportune moment in which to write this history. We wish for the author such strength in himself and sympathy from others as will enable him to pertect a project so auspiciously entered upon. Any information bearing upon his theme, will be gratefully received by Mr. Smith, we are quite sure. It is due to our own good name surely that information, by whomsoever possessed, should be promptly forthcoming.

NOTES AND COMM

Т

Local branches of the great national and philanthropic societies are exhibiting considerable strength. St. George's has been out in grand procession. The Masonic body is preparing an immense bazzar for Halifax in aid of their fine new Temple, an architectural ornament to the city.

Upwards of \$21,000 has thus far been received as private contributions towards the relief of the Southern M. E. Publishing House. They seem to appreciate the value of Methodist literature and newspapers in that country. It is a common feature of such benevolent church relief schemes that the preachers give most of the money. It may safely be assumed that of the \$21,000 mentioned above, \$15,terms "the doctrine of the perfect inno- 000 are the gifts of the pastors. Read-

the propitiatory sacrifice of Christ-in dulged in by an occupant of a " Church of the Redeemer." We called atttention to this new departure from Universalism pure and simple-hence those tears. Mr. Weston has once refused to engage in a public discussion of Universalism : should he feel disposed to meet an opponent on the merits of a faith by him more recently preached-a faith which denies the divinity of Christ, propitiatory sacrifice, original sin, human depravity, the servitude of the will, and justification by faiththe way is always open to him. For our part, we have no pulpit of our own; would not employ it for such a purpose if we had-at least on the Lord's day-and consequently can only submit for the present to be fired at from loop-holes by a hidden marksman. There are a few who might profit by a full ventilation of "Harvardism" in this community.

War has been declared. As a first consequence, flour has gone up a dollar a bar-What is of serious consequence to rel. the poor, each loaf of bread is dearer by fifteen per cent. The Czar of Russia has bidden his officers good bye, and blessed his soldiers ! How will they return ? How many woes shall the avenging angel count before this war is over ?

Our educational interests seem to be commending themselves more and more. The church collections during the services in Halifax, conducted by Messrs. Burwash and Sprague, were quite double the amount of last year. We see that St. John, also, has reached the same result in its meetings held this week.

FROM, THE CIRCUITS.

Amherst is moving in the project of a new parsonage. The old dwelling was remote from the town-centre ; the new one is to be opposite the new church. This will make Amherst a most desirable circuit.

We regret to see a notice of the illness of Rev. J. Ellis, of the N. B. and P. E. I. Conference. He had been detained three weeks in St. John on this account.

Sermons in behalf of the Educational Society were preached in St. John last Lord's day by Dr. Allison, Mr. Sprague and Mr. Clarke.