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Number 17

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uel Swedenbourg, or Archbishop Secker, Christian love to all who love the Lord Jeof religion and morals, but it was because

fication by faith; the necessity of regeneration; the witness of the Spirit to our adoption. These were the great themes on which he expatiated. Was this wrong? Ought he to have confined himself to the morals and truths of the gospel had too long been hider but only the name. What the reviewer truths the nation needed to hear.

sisting upon a conscious salvation as the doctrine is more frequently taught by St. Paul than this? Urging regeneration upon every man, Christ said "Except a man be born again he cannot see the kingdom Was he too zealous? "It is good to be zealously affected always in a rextravagant to preach in the open air? His Master did it before him. Was he extravagant in seeking to convert the ignorant son for Methodism or indeed for any form and godless colliers of Kingswood? His of spiritual religion. success there is a sufficient answer. No, Mr. Reviewer, John Wesley was a plain, sensible man, who guarded carefully against any extravagancy of style, of conduct and of faith; checked every tendency in that direction which he observed amongst his preachers; and summarily stopped every agrancy of thought and every violation of

Again after some panegyric he adds:

not forget the general improvement of the people; devised a literature cheap enough ity whose requirements it cannot reach? If so, it must be that part who seek to unite to reach the poorer classes, and culled from worldly conformity in life and heart with every section of the church and from every Church membership, and unrenewed in age; recognized goodness wherever it ap- heart and unreformed in life, desire to be peared, whether in Count Zinzendorf, Emanand gave the right hand of fellowship and in Christ Jesus" they "should live soberly, mands of its members that "created anew sus? True he was "narrow" in matters Only a Church without a discipline can righteously and godly in this present world his views were hedged in on either hand No Church can consistently meet them. In by the boundaries with which Christ himself had limited the breadth of the "narrow descends from the high ground which God way." Ever intolerant of vice, and fully would have her occupy, betrays her trust surrendering his whole understanding to and ruins the souls she was ordained to Christ, yet no man of his age, certainly no save. There has ever been too great a disreligious man, was more free from bigotry, position to widen the strait gate, and even or cherished more sincerely the catholic to break down every foot of the wall which spirit for which he often so earnestly pleadto break down every foot of the wall which Was he in error? He preached the doctrines of the Established Church, of the Reformers and of the Apostles. Were these sophical speculation, every error of rationevery species of human transgression.

cumbrance. As for the class meeting being "repulceremonials of religion. Alas! the vital sive to minds of independence, cultivation and delicacy" as the reviewer affirms, we den in that way, until the spirituality of know that to be utterly false. There are fact. Christ's religion was almost forgotten. The more than a million of persons in England "form of godliness" sufficed. The "pow-er" was almost unknown. Whilst the majority had neither the "form" nor the pow- also a delightful means of grace. And amongst these are persons whose indepenin another place calls errors, were the very of any men in or out of Christendom,—per-And what were his extravagancies? In- sons of every degree of cultivation and persons whose delicacy borders on the highest privilege of every believer in Christ? What possible degree of refinement, who do not find the class-meeting repulsive, but who meet in it from choice where attendance is optional as it is in the United States, and would at any time vote for its continuance. No, no, the class-meeting is not repulsive to the cultured, the delicate or the indepengood thing." Did he preach too much? dent but to the unrenewed. It is a gross, Paul was "in labors more abundant." Was meeting repulsive; not a delicate one. It is sin, not rank or culture, that unfits a per-

Again speaking of Methodism in Ameri-

"Advantage was taken of the political situation of the country after the war of indepen-dence, and it became the inheritor and repre-sentative of the old Church of England."

This certainly is something new. We have been accustomed to regard the "Proorder which appeared in the societies he had testant Episcopal Church" as the "inheritor and representative of the old Church, and it is so regarded yet in some parts of England Sincerely as we reverence Wesley . . and America. What will our Protestant Episcopal brethren say when they hear that it is only in a very qualified sense that we can call him a great man. No one surely, with any degree of reasonableness could rank him which they thought their own? But all within many degrees of Luther, Calvin or even these statements of the reviewer are pure law. It seems in many cases to have remarkimagination. Methodism in the United able power of endurance, or else the torture Perhaps not. Their sphere was quite States did not inherit Episcopal property of the cross is in some way greatly alleviated. different. These men reformed the doc-tines of the church. In Mr. Wesley's day Church went on after the rebellion pretty the doctrines of his church, as defined in much the same as it did before it-in a her articles, did not need alteration, they rather hum-drum way. Methodism went needed preaching. Mr. Wesley preached on its own way, and won the position which them. What he would have accomplished it occupies, by the hard toil of her laborious in a different sphere we cannot tell. We know that in that one in which God placed when others neglected him; they preached him he worked with marvellous success, in- a spiritual religion amidst a dead formality: fused the energy and purity of his spirit into they strove with apostolic ardour to spread hundreds of thousands, and kindled a flame evangelical truth. No! Mr. Reviewer; that will never die. If Froude is to be believed Luther was not a great man, and defunct Church was Methodism. It made they strove with apositoic around to spread they strove with apositoic around the strove with apositoic around they strove with apositoic around the strove with apositoic around they strove with apositoic around the strove with a str

Mr. Wesley was a stranger. Calvin and dinary wisdom, and made prosperous by the ferred in affect to all the rest, and makes the in church boards; on juries he is so unfortun- WORLDLY GIFTS DO NOT SUFFICE. WESLEY AND THE EDINBURGH
REVIEW

Nar. we siey was a stranger. Caivin and dinary wisdom, and made prosperous by the letter of the comblessing of God. And as for "walking side with her Anglican sister" we will and prepares the way for the life of righteous
Rev. A. C. George, D. D., in his "Satis
The press, both in this country and England, and prepares the way for the life of righteous
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METHODIST.

TESTS OF THE LIFE.

Is it possible for Christ really to live man? Perhaps the answer brought forward in this column a week ago, may be regarded as sufficient; but a far better answer is the fact itselt. Nothing has such power of producing conviction as a present fact; and this, where it is once recognized, sets the question of possibility forever at rest. But such a fact as this Whether it can be comprehended or not, it is so manifested to general observation, that it may be critically collated with the character revealed tity accurately determined. If the Christian writing. himself-Christian because Christ is in himneglects such verification, the world around him is not slow to institute the comparison alism, every variety of superstition. and and to pass judgment accordingly. Paul's Such a Church, we think, is a useless enper of life; nor can it be, in any other case, thing else, "seeing is believing;" and there-

But if the life of Christ can be actually reproduced in man only according to the apostolic formula heretofore considered, that is, by the process of crucifixion and substitution that process needs to be very closely watched. Having been commenced, of course it should be completed and maintained in its completeness. From beginning to end it should be so conducted as to avoid all possible mistakes and failures. When the biography of Christ is about to be published in mere words, the simple process of the types requires diligent atention and skill, frequent proofs, revisions and corrections. So when it takes the higher form of actual life in human editions, the more elaborate and difficult process cannot be successful without the utmost care. It needs to be thoroughly tested at every point, in the natural and necessary order declared by the Apostle: ' I am crucified with Christ; nevertheless I live yet not I but Christ liveth in me; and the life of the Son of God, who loved me and gave himself for me."

As the whole matter is strictly personal, so let the question be brought strictly home, Has malefactors who were crucified with Christ survived him, nor did they die until their legs were broken. How long the evil self may contique to live in a state of partial crucifixion. obviously cannot be decided under physical Long after the nails may be supposed to have been driven, signs of the old life appear, and perhaps the the thief responds to the taunt, Save thyself and come down from the

Here is evidently the critical point,-the possibility and danger of arresting the work. must go forward to its proper consummation, leved Luther was not a great man, and defunct Cauren was mentionism. At many fight, putting to flight the armies of the aliens." its own fortune,—and a splendid one it is, ton. In Western phrase: "He goes in a messes and narrowness of views to which by sheer toil guided by a more than or large at this tasge of the process is trans-

the patronage of Reviewers. Her deeds visidicate her claim to ecclesiastical position. The article itself therefore is weak and irregular, and exhibits many a flaw. We purpose noticing a few of its errors.

We are at first amazed at the studied generalties in which the objections and fault-inding are couched. For example he says:

"And for the accomplishment of this the very narrowness and one-sidedness of Wesleys and none-sidedness of Wesleys mind, nay even his extravagancies and errors were proble whole Christian community."

But the reviewer so do the reviewers and shift of the serior of a church? "What is the work of a church?" What are the "re-like patient of the reviewers family to the stream and posted the serior of men and the extension and establishment of the surprise him with an outburst of suddengener-like patients for Mrs. Micros Are you conscious of a deep seated rupugance to sin, and institute the claim to ecclesiastical position. The hundreds of thousands to whom she has been seed to say, "If I be not an apostle been able to say, "If I be not an apostle to other syst doubtless I am to you" are the "full proof of her ministry." We ask no better testimony than this. It is the signet of windicate her claim to ecclesiastical position. The hundreds of thousands to whom she has in so abhor reaction to every thing who states in his personal history. Are you conscious of a deep seated rupugance to sin, and institute the rich winds. We confess a little surprise at find-dissipation to the stream expendence of the tis in his personal history. Are you conscious of the shall be one many and great as serious and early the wind history. The fold foldeth his hands, and eateth his own steads. The sole of the shall be one many and great as serious and early the winds have a surprise of doubtful character? And is sin so abhor reat to you by its very nature, and not mere lip because of its penalties? Such sensitive turn up, forgetting that in the kingdom of intention his personal history. Are you conscious of the w

AN ESSAY ON FOOLS. BY THE REV. DR. T. M. EDDY.

This is one of the proverbs of Holy Writ Let a bear robbed of her whelps meet a man, rather than fool in his folly." The brute has life of Christ can never remain unrecognized. no artful concealment, while folly may be masked. I fully appreciate the Master's manclearly attested to personal consciousness and date forbidding the taunting application of " fool" to a brother, but there are those whom inspiration itself brands with the title, whose in the Gospels, and its correspondence or iden- acts it terms folly; and by the record I am

statement, "Christ liveth in me," was never er, and go into the hereafter bankrupt in grace. called in question by those who knew his manates common-sense in his actions is a fool; where it is the real fact. Here, as in every-whoever is unable to act with common-sense is an idiot; whoever intentionally violates comfore the main objective point is to insure the mon sense is a buffoon." Good as this classification is, I will not expound it, but will only present the folly of those whom God ranks as

" The fool hath said in his heart, there is no God." He suffers corrupt passions to silence intellect, to hush reason, to smother conscious ness and conscience. He sees the divine hand writing on earth and sky-the divine design revealed on everything. His deeper intuitions confess the " sole, self-existent Lord and God," and yet he denies. His moral instincts are against his confession, for he feels Godbcod. yet because he would get clear of divine oversight and judgment, he denies the Seer and the Judge. If he so disbelieves, it is folly to say it. The world wants its Father, he coolly orphans its faith; wants its Governor, he demoralizes its trust. It is folly to break down order as atheism must, and he is dattest of idiots or wildest of maniacs who supposes a world which I now live in the flesh I live by the faith

" Seest thou a man wise in his own conceit There is more hope of a fool than of him." the old man" been effectually crucified or There are several species of this genus. There only suspended from the cross? Is "the body is the proud fool, boastful, it may be, of pediot sin" destroyed, or simply disabled? The gree. He talks swaggeringly of his descent from great men. "Descent" is a good word. heart. From them to him is coming down a great THE WORLD'S FOOLS ARE CHRIST'S WISE MEN. way. Boastful of position to which an accident may have drifted him; of wealth, won, may be, by luck rather than management-by means no causist could approve, or received by inheritance from a parentage able to accomplish something in their day-he moves patronzingly and condescendingly among men who

son. "Gotten up regardless;" putting his soul into the tie of his cravat; bending his reason An attempted crucifixion is not enough, it to the tint of his gloves; vain of his attainments, vain of his fancied influence.

ty and doubt should not be allowed the least the Lord, and gives the Lord no interest in our fame are alienated or dead, and our the days of privation and hardship incident to toleration; and to make assurance doubly sure his presperity. So he lives unblessing, and the utmost impartiality and faithfulness should dies unblest. "He coveteth greedily all the be exercised in applying these and all other day long, but the righteous giveth and spareth achievements do not fill the measure of the our vocabulary. The letter which I am per-

> in his case the law of Providential equivalents, pel endeavor, the result will be dissatisfying and forgets that with what measure he metes it shall be measured to him again. There is the fool who trusts in riches, Hear him-God heard, though he was not praying-" Soul, eat drink, take thine ease; thou hast much goods laid up for many years. I will pull down my barns and build greater." God heard him, he always does when men make added gain the occasion of neglected duty, the excuse of misdirected life-when a man grows so self confident as to plan with no reference to the Mast-

" It is sport to a fool to do mischief." Such was Scott's elfin page in Branksome Hall: " The goblin page omitting still No opportunity of ill, Strove now while blood ran hot and high.

He fired Rutherford against Conrade, and death followed. Such was the malignant Cali-

heartless as flint, sneering at your hopes, trif- London, the happiest results attended his minling with your profoundest fears, an unloving istry. Many sinners were converted, and the does its work very speedily, taking life in some cynic—what of him? There is evil in his eye doctrines which God blessed to the accomplish-Children shun him; the very dogs avoid him. ment of these results may be learned from the number of cases have been fatal, others are re What of him? "The scorner is an abomination hymns which Toplady has bequeathed to the unto men." Do you know the man who calls Church: 'Rock of Ages, cleft for me,' 'A evil good, who appears its advocate, who de- debtor to mercy alone, etc. During his last tends sin? He calls drunkenness the "indiscretion of generous minds;" lewdness he calls tibule of glory. To a friend's inquiry, he love; parsimony he holds to be economy; ex- answered with sparkling eye, 'O, my dear sir, travagance, generosity. He smiles at profanity, I cannot tell the comforts I feel in my souland ventures the dread sin of to-day on the they are past expression. The consolations of hope of repentance to morrow. What of him? God are so abundant that He leaves me " Fools make a mock at sin."

Sin is [derangement in God's order, con-ed to praise. I enjoy already a heaven in my fusion in the universe; it repels peace; fills the soul. world with griefs; beats hard and wide, and smooths a way to hell; opens the magazines of woe; hangs a skeleton in every house, and Calvinism, and Toplady's intensity in defendthrones a remorse in every heart. He who can make merry mockery over sin can dance too-likely to make us miscomprehend the truly down the blue violets above his dead mother's

They have been saved through the foolishness of preaching. That Gospel which worldly wise men denounced as folly they have found to be the power of God and the wisdom of God. Hardest of all, they are willing to be counted laugh at his arrogance, from whose hate he is knowing in themselves that they have in heaven knew the preciousness of life, but for the Master and his truth counted it not dear unto them. They will be dear unto them. They had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some These are they whom cold men, who turn to ledgers for recreation, call fools; whom halfripened sophomores call mad. But what says death between you and the promised land; the lessly received it, afterward to find it we hope, history? "Of them the world was not worthy. labors of your pilgrimage will then be on the the gospel of her salvation. Could she, in any They subdued kingdoms, wrought righteouspoint of conclusion, and you will have nothing probability, have gone down into death, sweetly ness, obtained promises. . . Out of to do but to entreat God as Moses did, 'I pray singing that hymn of patience and faith in Je-

what does this mean? What is the world.

There was a time when an approving on the steers in the work of a church irror work of a church from the his faithful colleagues in their realization of the century's success wrings from reviewed that its irror, but only in the sears of our eventual only in the steer in the world.

There is the world world.

There was a time when an approving of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers, in any part of the world.

There was a time when an approving of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers, in any part of the work of a church from the his faithful colleagues in their perilous path. Then shode on driving and the world.

There was a time when an approving of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers, in any part of the work of a church from the his faithful colleagues in their perilous path. Then shode on driving and units of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers, in a paper of the world.

There was a time when an approving of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers, in appart of the world. There is the expectant in science, and life, the world of the care of a large during the world.

There was a time when an approving of men and the extension and stabilishment of the kingdom of God? Christ certainly nevers of the kingdom of God? Christ certainly nevers of the children of the world of the world of the world of the kingdom of God? Christ certainly nevers of the children of the crease of a large during the world of the kingdom of God? Christ certainly nevers of the ki deeds, but those who would have enjoyed would perhaps convince even Bro. Mansell that hearts are broken in our bosoms. Our youth- a frontier circuit were not altogether past. soul. No matter for what end we live, less mitted to copy will speak tor itself: Dishonest folly supposes God will suspend than the lofty, self-sacrificing end of true Gosand disastrous. Too true is the sad and solemn

strain of the poet Holmes: " Our whitest pearl we never find Our largest hope is unfulfilled ;

" In the pleasant county of Devon, in one of dent as to plan with no reference to the Mastwriting.

Foolish men make the little fragment of life
spent on earth the "be all and end all" of existence. Bound for eternity, they waste the
opportunities of time, they squander soul-powofficial interaction of the mast oplan with no reference to the Mastist mast oplan with no reference to the Mastist sequestered passes, with a few cottages
bounty into schemes of sensuality, and in a
world calling for work, for filled band and
warm heart, decides to live for self and live at
opportunities of time, they squander soul-powfool!"

In the pleasant county of Devon, in one of
its sequestered passes, with a few cottages
bounty into schemes of sensuality, and in a
world calling for work, for filled band and
warm heart, decides to live for self and live at
visit to Ireland, he had strolled into a barn
where an illiterate layman was preaching, but
office we leave this work. Your brother in
preaching reconciliation to God, through the Christ

Ch preaching reconciliation to God, through the Christ. death of His Son. The homely sermon took effect, and from that moment the Gospel yet over. wielded all the powers of his brilliant and active mind. Toplady became very learned, and at thirty-eight he died, more widely read in fathers and reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and in some respects bear the impress of his over-ardent ban. Ever a Marplot caring not who injured spirit. In the pulpit's milder agency nothing by his quip or practical jest, by his mischief or flowed but balm. In his tones there was commanding solemnity, and in his words there was such simplicity that to hear was to understand.

Do you know the scoffer? Cold as ice, Both at Broad Hembury, and afterward at nothing to pray for. My prayers are all turn-

> 'exchange." Our deep prejudices against admirable character of this great divine. As a proof how sweetly he wrote on experimental into the face earnestly upturned to him, and

" Fear not, thou that longest to be at home A few steps more, and thou art there. Death to God's people is but a terry-boat. Every day, all the time when she was sick, and loved it so fools for Christs sake. Some of them have and every hour, the boat pushes off with some that latter wanted to get a clean one to put in taken joyfully the spoiling of their goods, of the saints, and returns for more. Soon, O a frame to hang up. Won't you give us a clean believer, it will be said to thee as it was to her one, sir?" a better and an enduring substance. They in the Gospel, 'The Master is come, and callness, obtained promises. . Out of to do but to entreat God as Moses did, 'I pray singing that hymn of patience and faith in Jeweakness were made strong; waxed valiant in thee, let me go over, and see the good land that sus to her latest breath, without the saving fight, putting to flight the armies of the aliens."

Wisher A many windows, and made prospersion by the formal entertangement of the extraction of the control of th

"PARKER PRAIRIE, OTTERTAIL Co., MINN., Jan. 12, 1872.

"Rev. Dr. Brooks, - Dear Bro. - I receiv "REV. DR. BROOKS,—Dear Bro.—I received your letter and the missionary money last week, for which we are thankful. My moving has cost me \$40, and I have not yet settled all The roads have been so badly drifted we have not been able to have meeting every Sunday. Spiritually the prospect is good-financially I expect little. I never saw so much poverty. All seem to be at their wits' ends to get bread. We have received from the circuit costs. We have received from the circuit, oats, 8 bush., potatoes 1% bush., cash 50 cents—total \$5.00. That is \$5.00 more than I expected.

The days of "Heroic Methodism" are no

The railroad is coming. The work on the St. Cloud branch of the St. Paul and Pacific railroad is rapidly going forward. Hundreds of men are at work grading, and huadreds more are engaged in getting out ties, which which has the additional interest of having are being hauled to the line of the road by the

A new disease epidemic in character has made its appearance in our midst. Some of its symptoms are pain in the limbs, ears, back of the head and neck, cramps and spasms. It covering .- N. W. Chr. Advocate.

A TOUCHING INCIDENT.

our city missionaries and, holding out a dirty and well-worn bit of printed paper, said, Please, sir, father sent me to get a clean paper like that." Taking it from his hand, the missionary un-

that beautiful hymn of which the first stanza is

folded it, and tound it was a page containing

Just as I am, without one plea, But that thy blood was shed for me, And that thou bidd'st me come to thee, O Lamb of God, I come!

The missionary looked down with interest and practical themes, let us present the follow- asked the little boy where he got it, and why

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it

This little page, with a single hymn on it.