

The Wesleyan,

401
399

Rev. A. W. NICOLSON,
Editor and Publisher.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL. XXVII

HALIFAX, N.S., DECEMBER 18, 1875.

NO. 51

WESLEYAN BOOK ROOM,
15 GRANVILLE STREET,
HALIFAX, N.S.

REPOSITORY FOR
ALL METHODIST PUBLICATIONS
AND SCHOOL BOOKS.
A SPECIAL DISCOUNT.

MR. JOST'S REFERENCE AGAINST
"A METHODIST."

It has pleased "A Methodist" to send me via the Wesleyan, a ticket to what he regards a cold, unimpaired region, "beyond the pale of the Orthodox Christian Church" without even P-lagians, C-eterians or S-ecimians for companions. Very opportunely, and to my great comfort, the next mail brought me news from another quarter, that the region referred to is thickly populated, and *not* a *tabula rasa*, not with hobgoblins and satyrs, but with Meth-dists! So I think of accepting that ticket and starting by the next Baloon.

Witness the following extract from an article in the *Christian Advocate*, of the 6th inst., "My faith is no exception to what I conceive to be the universal belief of the M. E. Church, that infants through atoning merit are in a state of initial salvation, and are prepared for the purity of heaven up to period of moral accountability; and for this period, though falling in Adam, they may under adequate and proper instruction retain this state of favor with God."

The venerable Superannate, who writes thus, probably goes too far in saying that the views he advances are the universal belief of the M. E. Church, but there is no doubt that, theology or heterodoxy, they are entertained and preached by many of the *ding men* of that church, and if the position of "A Methodist" will have effect of leading any thoughtful persons, who glance over the Wesleyan, to look it up, and carefully follow the argument, I will be much obliged for his criticism, and for that also.

You are aware, Mr. Editor, that the *in* its present form was not intended for the public eye. Almost by accident it was printed, and besides, it was marked by a few typographical errors, it perhaps lacks the preciseness which would have been attained by a careful revision.

But, well, I think, does a professedly a critic, who does not contribute to the *in*, or ignore sentiments it does contain, and, at the same time, so *in*ly expose his own theology to charge of unsoundness, as does "A Methodist" who sends me that ticket.

But, well, I think, does a professedly a critic, who does not contribute to the *in*, or ignore sentiments it does contain, and, at the same time, so *in*ly expose his own theology to charge of unsoundness, as does "A Methodist" who sends me that ticket.

But, well, I think, does a professedly a critic, who does not contribute to the *in*, or ignore sentiments it does contain, and, at the same time, so *in*ly expose his own theology to charge of unsoundness, as does "A Methodist" who sends me that ticket.

But, well, I think, does a professedly a critic, who does not contribute to the *in*, or ignore sentiments it does contain, and, at the same time, so *in*ly expose his own theology to charge of unsoundness, as does "A Methodist" who sends me that ticket.

ate and new creatures." In learning his catechism "A Methodist" does not appear to have gone beyond original sin. If he goes further he will find the following question and answer:—Q. What other benefits do we receive at the same time with justification? Ans. "The other benefits that we receive at the same time with justification, are adoption and regeneration." Besides in an old book called Grimrod's Compendium, one of the series of question proposed to every Candidate for our Ministry, year by year, is the following clause which may be extracted without injustice to the whole; "We believe justification, the witness of the spirit and regeneration are co-existent (they are bestowed upon us in the same moment of time)." Now to use the word of "A Methodist": "A candidate for the Ministry brought before the Conference or District Meeting and asked to define the doctrine of justification, and who should state that 'justification in the abstract does not imply regeneration,' what would be said of him? Why go and study, &c., &c." Who is to go, Mr. Editor; "A Methodist" who makes the above statement, or Essayist who is misrepresented as before proved.

Again, in expounding Rom. 5, 18, "A Methodist" says "The guilt of Adam's sin was imputed to all his posterity; all were exposed to the penalty of the law which he violated."

This language is quite indefinite. I would like to know exactly the sense in which he employs it. Does he mean that Adam's posterity, for Adam's sin, with no voluntary sin of their own, would have suffered, had no Saviour been provided, the penalty of death, physical, spiritual and eternal? If this is the meaning, then he not only misrepresents the Essay, but also misrepresents Methodist theology, as expounded in the standards of our Church. And I again refer him to page 398 of the same vol. of the institutes before quoted "No child of Adam was actually born into the world until the promise of a Redeemer had been given, and the vicarious atonement had been made. From that time forth, the fallen pair, consequently all mankind are born under a constitution of mercy, which actually existed before their birth. What the race would have been had not the redeeming plan been brought in, the Scriptures nowhere tell us; and it is a great presumption to assume it as truth that they would have multiplied their species only for eternal destruction. That the race would have been propagated under an absolute necessity of sinning, and of being made eternally miserable, we may boldly affirm to be impossible; because it supposes an administration contradicted by every attribute which the Scripture ascribe to God."

There are several other things in that remarkable allusion to which I would like to allude, but, I have made a sufficient demand on your space already.

And, now, Mr. Editor, what had I better do with that ticket.

Yours sincerely,
Dec. 13, 1875. CRANSWICK JOST.

"SERVANTS AND 'LADY HELPS.'"—The "Servants" question is one of the principal irritations to-day in most civilized countries. A correspondent of the *Leeds Mercury* (England), relates a new form of grievance, and hints at a new remedy for the servant plague.

The reasons which are supposed to induce certain householders to exchange ordinary servants for "lady helps" are many and delicate, but I never heard one more touching than that which has just come to my knowledge. Some few nights ago a householder at Norwood was awakened by a ring at his bell just as he was falling into his first sleep. On going to the door he was accosted by the policeman who asked him if any of his servants were to his knowledge away from the house. The master replied that he had given permission to none, and that all had been assembled an hour before for family prayer. The policeman then begged him to go and look for himself, which after some hesitation he consented to do. On reaching the upper story he found it absolutely deserted. The policeman told the gentleman not to disturb his wife, but to follow him into the town. In a neighboring street was a kind of assembly room of a phalanx destination, where dancing and music were being vigorously carried on, and amongst the dancers Paterfamilias discerned his three servants dressed in brilliant silks, enjoying themselves to the top of their bent. This is a true story; and the lady, on hearing the details, immediately applied to have her servants replaced by lady helps."

The strongest argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ; the best proof of Christ's resurrection is a living Church, which itself is walking in new life, and drawing life from him who hath overcome death. Before such arguments ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says, "Love is the fulfilling of the truth."—*Christlieb*.

If I thought that baptism was God's way of saving men, I'd give up preaching, borrow a pail, and go round the streets baptizing every one I met; and if they wouldn't let me do it I'd catch them asleep and baptize anyway. But that is not God's way. He says, "Ye must be born again."—*Moody*.

Prayer is the rustling of the wings of the angels that are on their way bringing us the booms of heaven. Have you heard prayer in your heart? You shall see the angels in your home. When the chorists that brings us blessings rumble, their wheels sound with prayer. We hear the prayer in our own spirits; and that prayer becomes the token of the coming blessings. Even as the cloud foreshadoweth rain, so prayer foreshadoweth the blessing; even as the green blade is the beginning of harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon*.

They say in England if a man walks he must be poor, if he sometimes calls a cab he is better off, if one footman rides behind him he is rich, but if two are on the back of his carriage he must have a great inheritance. God has no poor children; they all have a great inheritance; two footmen are always behind.—*Goodness and mercy shall follow me all the days of my life.* Or, goodness and mercy may be called God's watch-dogs, following in the rear.—*Moody*.

While aught remains in us contrary to a perfect resignation of our will, it is like a nail to the book wherein is written "that good and acceptable and perfect will of God" concerning us. But when our minds entirely yield to Christ, that will is the last of seals. In this all-powerful love, abide in the divine will, and there feel that we have no cause to promote except that at all in which the light of life directs us.—*Woolman*.

A holy life is made up of a number of small things. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great, heroic act, or mighty martyrdom, make up the Christian life. The little, constant sublimations, nor the lightning; the waters of Silah, that "go softly" in their meek mission of refreshment, nor the waters of "the river, great and many," rushing down in torrent, noise and force, are the true symbols of a holy life.—*Bonar*.

The king—Nebuchadnezzar—went to the door of a furnace, looked in, turned round, saying, pale and trembling, "These were three cast into the furnace, but I see a fourth like unto the Son of God." Yes, the great Palestine Shepherd saw his little lamb among the flames, and leaped right down among them, made green pastures and still waters for them even there, and caused that the fire should only burn away their bands.—*Moody*.

Christ crucified, the preacher's Alpha and Omega. Away with finery and feathers! Let the spirit of God speak to those who know how to hit the heart.—*Holliger*.

The law is God's Mirror, to show us the evil that is in us; but we don't take a looking-glass to wash our faces with.—*Moody*.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place in the cloudy sea by measuring the distance we have to run, but without observation of the heavenly bodies.—*Longfellow*.

When those that were hidden would come to the supper they all began with one consent to make excuse; they did not have any ready; but Satan helped them, and between them they constructed a craft in which sinners lull themselves to sleep. May God to-night turn the candle upside down, and leave every sinner without excuse for not accepting Jesus.—*Moody*.

When you do attempt anything, that is right, go through with it. Be not easily discouraged. Form habits of perseverance. Will not to sleep and sleep and idleness. To resist all these, will not be easy, but you will feel that you have done right when you get through.

Judge not by the workings of his heart and brain. The heart is not seen. What is said to thy dim eyes a stain. In God's pure light may only be seen. Bright from some well-worn field. Where thou would'st only faint and yield.

The Lord made room for him in heaven; can you make room for him in your heart? The nations don't want him; many of the Churches are locked and barred against him. There is no room for him in our sins.—*Moody*.

PREMIUMS.

Many of the papers, both religious and secular, are already announcing premiums to be given for subscribers during the next calendar year. Some offer one thing, some another. Chromos are great favorites with many. The "Great Official," as it used to be called at New York, the "Christian Advocate," has had an engraving prepared especially as a premium to be given one copy to each subscriber, or if the subscriber choose, he may receive a copy of any one of the premiums formerly offered, that is, he is hired to subscribe for the paper, and the price of his hire may be the "new engraving" or any one of the four premiums heretofore offered. The subscription price of the paper is \$2.50 with 20 cents added for postage. The premiums cost we do not know exactly what; it may be ten cents each, or it may be fifteen or twenty. We know we have been offered them at those prices, and "splendid" ones they were, yet we have not supposed that any one who was disinclined to subscribe for this paper would likely change his mind for the sake of a ten or twenty cent chromo, and any one who was inclined to subscribe would not need such additional inducement. Offering premiums to agents to compensate them for services rendered is a different matter. And here before us is a paper which, taking the statement on its face, certainly makes very liberal offers. For instance, for thirty new subscribers, at two dollars each, he offers a sixty dollar sewing machine. For forty subscribers, at two dollars each, or eighty dollars, he offers a ninety-five dollar sewing machine. For one hundred subscribers, at two dollars each, he offers an organ said to be worth two hundred and twenty-five dollars. That is, he will give away his paper, pay the postage, and pay twenty-five dollars additional, which is very liberal indeed.

Some curious ones might ask, how can he do this? If he can purchase sewing machines, pianos, organs, etc., at prices that will enable him to give them away, why are the rates stated, then why are they offered to other people at such exorbitant prices? There is a sort of conundrum, or something else, here that is difficult to be solved. However, it is, perhaps, no business of ours, and the reader may settle it in whatever way he likes best.—*St. Louis Advocate*.

THE LOST ONE.—Professor Proctor showed very convincingly that there were no indications of life in "the other world," which he cursorily explored. He made all his bearings conscious of the smallness of the little globe which we inhabit. Looking at even what we know of the scale on which the universe is built, we must feel that to an eye that could take in the whole, it would scarcely be missed, were it blotted out of space. Yet the earth is unique in one respect. On it the Son of God was incarnate. Here transpired the mystery of Redemption. This was the "lost one" among the worlds, and on it the most precious blood was shed for its deliverance. No theories about development, or the antiquity of man, or cosmology, or errors in numbers, dates, figures, none of these things can mar the inspiring hopes which seem to come to us with fresh force at Christmas season, when, as the poet has it, "the time draws near the birth of Christ."—*St. John's Tel.*

EDUCATION AND MATRIMONY.—A return, issued by order, gives the proportional number of men and women who, between 1886 and 1873, signed the marriage register with marks in the counties, parliamentary boroughs and districts, not containing parliamentary boroughs, throughout England and Wales. The facts are interesting and some of them very suggestive. The marriages throughout the kingdom numbered 1,293,896; 261,343, or 20.2 per cent. of the men, and 359,450, or 27.8 per cent. of the brides signed the register with marks. In North Wales the marriages numbered 123,822; in South Wales, 43,715; and in Monmouthshire, 12,861. In North Wales 6,118, or 30.1 per cent. of the bridegrooms, and 8,213, or 40.9 per cent. of the brides; in South Wales 13,196, or 30.2 per cent. of the men, and 20,816, or 47.2 of the women. In Monmouthshire, 4,650, or 36.2 per cent. of the men, and 5,597, or 42.8 per cent. of the women signed the register with marks. The smallest number of illiterate persons appears to be in Surrey, where the number of signatures by marks was only 1 per cent. among the men, and 13.7 per cent. among the women. In the extreme west, Wales last.

If your Subscription expires at the end of the year, it will be well to renew at once. Send the amount to the Minister or Mail direct. A Post Office Order for two Dollars will cost but two cents.

A BERLIN correspondent gives some further details of the down-fall of Dr. Stronsberg, the daring speculator. Simultaneously at Moscow, Prague and Berlin, the courts are proceeding against him. The stories from Moscow recall almost the days of John Law. The worthy doctor seems to have so dazzled the Muscovite capitalists by the splendor of his scheme and the regal magnificence of his conduct, that they never thought of examining his hand account. Among the people in the neighborhood Dr. Stronsberg enjoyed complete confidence, and they were only too ready to lend money for his magnificent schemes. The lieutenant of Dr. Stronsberg was called a "General Director," and he received a magnificent salary, elegant dwellings, and travelled like a prince. At his hotel in Moscow he lived as became his pretensions. He had a whole suite of retainers, a secretary, an interpreter, a courier, a footman, etc. He paid 150 roubles per day. But when this grand Seigneur was arrested there was found in his pocket just 160 roubles. The stock of the Moscow Bank, which he conducted, was a popular form of investment for small savings. Many poor people, widows, clerical men and professional men who had lent their all to an institution behind which stood the best men in the city, and now and now—genera bankruptcies. One aged widow, who is blind, finds herself suddenly penniless, and has been taken to an asylum. Immediately after the arrest of her husband, Mure, Stronsberg, an English lady, started with the children for Moscow, where she hoped to effect his release. At the station house they were met by an immense crowd, who showed a respectful sympathy for their grief. It is stated that she had previously disposed of her jewels and other costly private treasures, and turned the proceeds, some 300,000 thalers over to her husband. Among these articles was a necklace in pearl, five-fold, which fetched 20,000 thalers. She had furthermore sold for 2,500,000 thalers a mine which she held in her own name.

An esteemed correspondent complains that a certain Methodist Minister was compelled to perform a funeral service outside a churchyard fence, in this province, recently. It is not to be done by a hardship, but the secular press is not the proper medium through which to ventilate grievances of this nature.—*Argus*.

Argus in this matter. The public ought to be in possession of all the facts of this case, and the names of all the parties, so that they might be in a position to judge whether the exclusion of the Methodist clergyman was an act of narrow-minded intolerance or not. We believe that the circumstance is without parallel in this province. To the credit of the Protestant denominations on the Island he said that three graveyards have been open to all. We have never yet heard of burial being refused on account of the religion professed by the deceased, or on account of the creed of the clergyman who was selected to read the service at the grave. As far as our observation has extended, a large-hearted charity has been practiced on the Island by Protestants, in this matter of the burial of the dead. The secular press in England is not so squeamish about clerical bigotry and intolerance. There the newspapers, from the *Times* downwards, comment with the utmost freedom upon acts of the same nature as that which the *Argus* handles in so generously a manner.—*Patriot (P. E. I.)*

THE ALLIED ATTACK UPON SEBASTOPOL.—Mr. E. J. Reed says: "A fair idea may be formed, perhaps, of the extent to which the place was fired upon when I say that from a tax of 64 per cent., which the government levied upon the proceeds of the sales of old iron, shot, and shell, picked up and sold by the people a sum of nearly \$75,000 was realized."

A pleasant-looking gentleman stepped out on the platform of a Western car, and, muting the fresh air, enthusiastically observed to the brakeman—"Isn't this invigorating?" "No, sir, it is Bethel," said the conscientious employe. The pleasant-looking gentleman retired.

What is that of which some will be left even when you have taken the whole?—The word "wholesome."

One of the gardeners at the London Botanical Gardens recently had a sore throat. Fancy a sore throat two yards long!

Nothing calculates like the Bible. Botanists know nothing of the Rose of Sharon; geologists cannot dig down to the Rock of Ages; astronomers can't show you the Morning Star.—*Moody*.