

# The Wesleyan.

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## THE "WESLEYAN."

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### FROM THE PAPERS.

The Chaplain of the Kansas penitentiary says that all but twenty of the convicts there—639 out of 659—were brought there by liquor.

The rector of Trinity Parish, New York, has sixteen assistants. The income of the parish is understood to be about \$50,000.

A society has been organized in Japan each of whose members has to make a solemn pledge never to become a Christian. This is good proof of the rapid spread of Christianity in Japan.

The London Missionary Society has an institution for the education of the daughters of missionaries. A bazaar was held lately for its benefit, from which about \$11,000 was realized.

The expenses of the American New Testament Committee from October, 1872, to March 1881, amounted to \$5,500, which has been met by voluntary contributions.

The Greek government has given an order that the Bible shall be read in the public schools in the ancient and not in the modern tongue. This introduces the Testament into 1,200 schools, which contain 89,000 pupils.

Nonconformists will be interested to learn that the last act of the Dean of Westminster was to propose the erection in the Abbey of a memorial to the many ministers who suffered persecution at the hands of the Established Church under the Stuart kings.

The Roman Catholic Bishop of Detroit most properly forbids all Catholics in his diocese from originating or participating in any public picnic excursion on Sundays or holy days. We wish all the Roman Catholic authorities were equally wise.—*Episcopal Recorder.*

Dr. Andrew Clarke remarks in the *Lancet*, that "having observed one of the greatest hospitals in London, he had come to the deliberate conclusion, that seven cases out of ten were owing to drink. Not so much to drunkenness, but to the constant undermining process.

It is being discussed, and ought to be. This is the question: "Is a man who does not read the current literature of the Church fit for official position in the Church?" We think the opinion is largely unfavorable to such men being put forward as representative men. People object to being represented by such folks.—*Rich. Adv.*

Eleven years ago the Education Act passed the British Parliament with much opposition, and about 1,700,000 children were registered. Last year the average attendance at day schools was 2,814,000, and the moral effect of the legislation, according to Police reports, had been "to civilize and humanize the population in the great centres."

The camp-meetings this year have been unusually thronged, and notably good results are reported everywhere. It is also worthy of note that Sunday trains have been everywhere discarded, and in many cases the camp-meetings have not continued over the Sabbath. Where they have, successful efforts have been made to guard the sacredness of the day.—*N. W. Advocate.*

The *Fortnightly Review*, referring to the success of Mr. Gladstone in carrying the Irish Bill, says: "As a mere physical feat, the achievement is one of the most remarkable of our time, but as an exhibition of the higher qualities of statesmanship, in combination with intellectual ability and absolute moral control, it forms an episode in English history of which men of every party must be proud."

"A Lady Nurse," says the *Temperance Record*, gives her experience of eight years of nursing without the use of alcoholic drinks: "I was brought up a total abstainer," writes this lady, "but when entering one of the largest London hospitals as a probationer, eight years ago, I was told by my fellow nurses that I could not, while nursing, adhere to the practice of total abstinence. I asked how long they thought I could stand such a trial, and they gave me six weeks; but six years, and now eight, have passed, and I have never had occasion to take stimulants, either for the sake of health or for any other cause."

The *Home World* says that the *Countess of Dublin*, belonging to the British and Irish Steam Packet Company, is a teetotal ship, no one on the vessel, from the captain downwards, being allowed to take any intoxicating liquor while on board. This may explain the fact that during the eleven years she has been under Captain Dunn's command, not a single accident has ever occurred to the *Countess*.

At a Baptist church in the North-west of London, two kinds of sacramental wine are used. Those who partake of the fermented wine sit in the area, those who prefer the unfermented sit under the galleries. There is no discussion of the subject; but there is a steadily and quietly increasing migration from the area to the side seats—which foreshows that by-and-by the area will be required for the abstainers.

Nowhere else has Methodism gained so strong a hold as in the United States. Of all the Protestant churches, it is the one here the most numerous, the most powerful and the most growing. It seems to have been peculiarly adapted to the condition of our society, for once the seed of its faith had been planted here by the founders of the Methodist system it grew with astonishing rapidity.—*N. Y. Sun.*

The *London Times* recently said:—"There is something exceedingly irritating in the fact that a great part of the harvest, raised in infinite care and pains, instead of adding to the national wealth, and bringing rich returns, is poured, in the shape of liquid fire, down the throats of the nation that produced it, and instead of leaving them wiser and happier, tends to impoverish them by vicious and debilitating indulgence."

The Calvinistic Methodists of South Wales, having been in some cases refused land on which to build chapels by the Church landowners, have decided, at a meeting at Dowlais, to take counsel's opinion as to the best means of taking remedial legislative action. The associations have been unofficially advised that the course to adopt is to have an incorporation of the various Non-conformist denominations.

Rev. Dr. Daniel Curry, associate editor of the *N. Y. Methodist*, in response to any number of words of condolence and earnest inquiries, not without accompanying prayers and good wishes for his "restoration to health," begs leave to inform his friends that during the current year he has not lost a day from his work, nor a night's rest, nor a single meal on account of ill health. The sun has not smitten him by day, nor (so he thinks) the moon by night.

The next Pan Presbyterian Council—the third—is to be held in Belfast in the summer of 1884. Already the committee of arrangements has had a meeting. Dr. Blaikie, of Edinburgh, and Dr. Matthews, of Quebec, were present as clerks of the Council, and there was a considerable attendance. The Rev. Dr. Knox, of Belfast, chairman, presiding. The first Council, it will be remembered, was held in Edinburgh in 1877, and the second in Philadelphia in 1880.

The places in City Road Chapel are to be allotted to the several denominations with all possible fairness. The eastern section of the Conference is to enter the right hand door from the porch, and occupy that side of the floor of the Chapel, and the western section the other side. Within these limits seats are to be appointed to the several bodies by lot. It may be therefore that the greater denominations will be thrown into the back ground. Well, they are very well able to take care of themselves. Let the little ones come to the front.—*Methodist.*

The *Brethren at Work* has been examining the report of the annual council of the Tunkers, and it gives the names of the speakers, and the number of the speeches and lines belonging to each. There were 74 speakers and the highest record for any one is 35 speeches and 315 lines. Another man made 30 speeches and another 27. One man made 23 speeches, but they only averaged 5 lines each. How would it do to apply this system to the Presbyterian Assembly and Methodist Conference? Wouldn't it work well for some to have the fear of the record constantly before their eyes?—*N. Y. Independent.*

Ministers are looking out for new homes, and people for new pastors, and circuit stewards are calculating the amount of expense for house repairs and for removals. A society steward of Bath, when Dr. Waddy was appointed there a long time ago, expressed to him, after the first Sunday morning service, the belief that the appointment was of God. "I hope your circuit steward will think so," was Mr. Waddy's shrewd reply, "when he sees my luggage bill." There are a good many people who like to have a good thing; but don't like to have to pay for it. These, I believe, are not peculiar to any denomination.—*Methodist.*

## THE TWO CHAIRS.

BY BISHOP J. T. PECK.

Within a few hours I sat in two chairs. One was the chair of Sir Walter Scott in his own home, with his writing desk before me, in the very place where he wrote his popular novels, poems and histories. The other was the chair of John Wesley, where he wrote sermons, and theological polemics and grammars. These two chairs are famous relics—symbols of two great brains. They call up the men who thought and felt, and from them controlled the thinking and acting of millions of people. I should like to give to the world some of the thoughts which rushed through my mind as I sat in those chairs.

Sir Walter founded a new school of fiction. He saw clearly that imagination and fancy were not designed to reveal only in conception, nor to extend the sphere of the real only into the depraved ideal. He took up the neglected or ignored in the universe of nature, and allowed great intellectualisms to enact themselves in the realm of the possible beyond the sphere of the actual. So he made room in fiction for a love of the beautiful, the virtuous and the good, for the heroic, the chivalrous, the philanthropic—broader, richer, more potential than simple degrading love and murder. His mind-penetration reached into the sphere of Raphael, and Beethoven, and Shakespeare, and produced grand creations which made clear additions to the English classics.

But "truth to nature" compelled him to carry forward also the turbid streams of passion. He must, it seems, be broad as well as discriminating; and hence he must allow the worst as well as the best passions to have their place in the actual ideal life of the race. But he would do it in chaste, polished style. It was not in the nature of such classic taste to be unsmooth and vulgar. The workings of lust and of lawless love would be subtle and artful, and thus exceedingly fascinating in their methods and at least in their expression.

So from that chair—that great, grand old armed chair—went out the good and the bad, the old-new and the new-old. Elegance and virtue would have new forms from that chair; so also would degradation and vice. Volumes rapidly succeeding volumes would show that a new sphere of the real in the ideal had been unfolded before the eye of the critic, and a new world for the gaze of the common people. And much which came from that chair would live after its grand author was dead, and after millions of fiction had flashed in brilliancy and gone out in darkness. And, alas! it would at length appear that of the pure and classic in fiction he would be the founder and sole high priest of his school. In pure classic fiction he has had no successor; while it is fearfully probable that he has involuntarily given the strength of his great name and marvellous power to increase immensely the license of morbid sentiment and the ruin produced by sensational novels. Much of his classic power will remain, but what great moral progress, what permanent organizations of humanizing forces, have come from that chair!

Wesley was Sir Walter Scott's equal in poetic power and scope. His imagination was stronger and his fancy scarcely less. He had greater intellectual grasp and more varied learning. But with him talent and genius (and he had both) were gifts from God, to be used under a high sense of responsibility. Not entertainment, as with Sir Walter, but the reformation of human condition was the purpose of all divine gifts to man. Hence from that chair he wrote not to amuse, but to save man. Not what he found, but what ought to be, would have the indorsement of his pen. He would, first of all, mark for condemnation and extirpation what he found wrong in himself, and then in others. When he found the remedy for his own deeply-seated moral evils, he would move out into the world to commend it to his fellow-men. He would in that chair, and everywhere, think and write, as to the vast multitudes he

would preach, to give dying men an all-powerful Saviour and a full salvation. What fiction would spare because it was human, and feed because a morbid appetite demanded it, he would condemn and tear up by the roots. He would never ask what thoughts could be coined into money or a splendid reputation; but always and everywhere, what words of power could be made to destroy the vile tendencies of human nature, and lift up the public in virtue and save the millions. These words he would write and present in the face of power, in defiance of popular frenzy, and in the teeth of the mob. He was one man who had the courage of his convictions.

Whether his great words were written from that chair or from elsewhere it becomes to me the symbol of the highest power of sacred rhetoric. A great, indestructible theology came out of it. A new standard of fearless, polemical divinity is suggested by it. The grandest system of propagandism ever coming to the aid of pure Christianity, arose from it. The most compact and effective ecclesiastical organization ever known in the old world or the new, took its origin here. Living millions around the globe utter the truths, preach the Gospel, and sing the glad songs which first awoke from this sacred chair.

One class of influences is as temporary as pleasure; the other as permanent as the eternal right.—*Zion's Herald.*

## ETERNITY ALWAYS PRESENT.

The lines of our life stretch farther than we think. We lay our plans for the future, and they prove to be tracks that never end. All our paths go out in the unseen world. As you look across the street, the line of your vision is terminated by some building. You can see nothing beyond. If that building were away, you could see other buildings and streets; and if these, too, were gone, the line of your vision would shoot off beyond the stars till it had reached the utmost verge of the great universe. So the hopes of this great earthly life—its plans and schemes and busy contrivings—are all endless lines that reach into an endless eternity. Within the little circle of yourself, the plans you make for to-morrow, the wishes and hopes you entertain for the coming months and years, you may not see or realize how far your favorite purposes stretch off into the distance. Do you ever think how they touch on the margin of an endless future? Do you never see how all earthly things are encompassed in an always present eternity? We walk every day in the embrace of eternity. The issue of every purpose is there; no path will end this side.—*Congregationalist.*

## RELIGION IN EDUCATION.

At the Leys Wesleyan School, Cambridge, Eng., the Right Hon. W. H. Smith, M. P., in presenting the University certificates and school prizes to the successful candidates, warmly congratulated the school on the distinction already gained by this institution, and on the important part which it is taking in the religious education of the country. Mr. Smith said he had been struck with the fairness, the complete absence of exaggeration and compliment, that pervaded the reports of the examiners. There was probably no duty that fell more heavily upon an examiner at the present day than that of telling the truth to those who were concerned in the prosperity of and the usefulness of a great institution like that. They had been told that the work was carefully done, that there was evidence of careful and thorough training. He valued very much those qualities. It was, unfortunately, in the present day necessary that the curriculum of a public school should embrace a great many subjects. He ventured to state, from his own observation, that the training which was most effective for the discharge of the duties of life was that which was complete and thorough in

the subjects taken up. This thoroughness in a limited number of subjects enabled one to take up other subjects successfully, as necessity arose or duty required. There was a disposition at the present day to rush into every description of knowledge, to expect what was absolutely impossible—that a boy, during the short period of his school life, or his university life, should acquire a smattering of everything that might be useful. There could be no greater mistake. It might be asked how it was that he who was not a Nonconformist nor a Wesleyan had come down to take part in these proceedings. It was because there was something more important and more valuable, something which had far greater influence on the future of this country, than the sectarian and minor differences which exist. He referred especially to that principle which, as he understood and believed, underlay all the teaching of that school, and which was the great object they had in view—namely, that the young men who were sent out from it should be thoroughly imbued with religious teaching as the basis and groundwork of education. He was not afraid to say that the strength, the power, the prosperity and happiness of this country in the future depended upon its adherence to religious teaching, in alliance with, and as the basis of, education. He might be told that this meant narrow, sectarian and illiberal views; he entirely disbelieved anything of the sort. He believed that the man who valued religious teaching, dogmatic teaching, would in the same proportion respect the independence and the belief of those who differed from him. It seemed to him utterly impossible for one to hold distinctly religious views firmly for himself without, at the same time, allowing to everybody else his own views on such subjects. He believed it was never more necessary in the interest of the country to declare boldly and strongly, but without intolerance, that, with a desire to maintain religious truth, protect religious interests, and preserve the foundations of our country, we should maintain the principle of religious education as the basis of all careful and thorough training. They had been told that education was a very useful thing, because it would enable a boy to occupy a better position in life than that which he might otherwise fill; while he did not undervalue the pecuniary advantages of a sound education, he wished it to be regarded in this light, that its purpose was to make us better men and more qualified to do the work we were called upon to perform. Money was useful and necessary, but it was not everything; there were men with small incomes who were more useful and happier than men with large incomes. His hearers could not all become wealthy or prosperous, but they might all occupy positions of usefulness, and have the esteem of those around them. He entreated them to consider that the education they were now receiving was for far higher purposes than simply to accumulate money; it was to fit them for any duty which lay before them in life. He was delighted to hear Dr. Moulton speak of that school as being preparatory to the University under whose shadow they were now assembled; in that circumstance they had a great advantage. He was also delighted to find that one had already shown the advantages of the special training obtained in that school by carrying off a scholarship at the college of a university in which any scholarship was an honor and a distinction of which any man might be proud. When he was at school he formed the friendship of a boy, a widow's son, with small means, who, by perseverance, obtained a scholarship at St. John's College, came out high in the list of Wranglers, and was now one of the most prosperous men in London. That was an example of what might be done by diligence, without brilliant abilities, by those who would go to work with the determination to do their best.

Will petitions that do not move the heart of the suppliant move the heart of Omnipotence?—*Thompson.*

Plan your work; work your plan.

## THE FEAR OF DEATH.

The love of this life is natural and right. It is a wise provision of our Creator, whereby we are enabled to avoid danger, and to seek by all proper means the prolongation of life. So intense, however, is this love for life with very many, that they live in a constant dread of death. Through life, "subject to bondage." Let all such console themselves with the following reflections:—

1. The love of life and fear of death, which are so essential to our preservation in our years of health and activity, are, by a very happy and merciful arrangement, usually withdrawn in the hour of death. Nature is exhausted, the "weary wheels of life" are anxious to be at rest, and often in utter and painless prostration, or in deep insensibility, do men breathe their lives away.

2. The physical pains, which we so much dread do seldom occur. Watts has described this physical anguish as, "The pains, the groans, the dying strife;" yet these are more the creations of imagination than actual facts. This is the testimony of our best physicians and physiologists. The dying themselves, when conscious and able to speak, have often borne testimony to this fact.

3. Even the true Christian often looks upon death with some anxiety and dread, because of the untried character of the life to which he goes. It seems, sometimes even to faith "a leap in the dark." But what if the life to come—the great beyond—is more like this life than we imagine! The transition may not be more gradual and gentle than many think. The soul is not violently wrenched away from the body, but gently does it withdraw its hold, and heaven's glory dawns upon it as the morning breaks upon the hilltops of earth. There seems to be a twilight, a border-land, from the dawn-tipped heights of which the soul can look on both sides of Jordan at one and the same time. Heaven is more akin to earth than many Christians think.

We are not going to a strange and far-off land, but to our Father's house. "For love will temper every change, And soften all surprise; And, misty with the dreams of earth, The hills of heaven arise."

4. Very often the thought of parting from friends and loved ones fills the soul with profound sorrow. Yet there is a very bright side, even to this feature of death. We will meet with many loved ones. There will be greetings as well as partings. The aged will find heaven a more familiar place in that respect than earth. Then the parting is all over, but the greeting will go on until the last Christian friend we have known and loved on earth has reached the golden shore. One thought more, and it is this: Many persons are often troubled in spirit, because they do not, in the full flush of life and health, feel as they express it, "willing to die." Why should we wish to die when God wants us to live? When the dying hour comes, dying grace will come. A death-bed state of mind would unfit us not only for life's enjoyment, but also for its toils. When the "last enemy" appears, God will supply strength for the conflict. "Sufficient unto the day is the evil thereof."—*J. S. Gilbert in N. Y. Methodist.*

A certain lady had met with a serious accident, which necessitated a very painful surgical operation, and many months confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor how long shall I have to lie here helpless?" "O, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and One, far wiser than he, said, "Take, therefore, no thought for the morrow. Sufficient unto the day is the evil thereof."