

# The Wesleyan.

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## THE "WESLEYAN."

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Within twenty years more than 20,000 divorces have been granted in the New England States.

The "Salvation Army," now operating in New York have just held the first "Council of War." About 1000 persons have been converted. Ten corps have been organized with eighteen officers. Three hundred and fifty speakers have been raised up. This is the work of nine weeks.

The *Christian Observer*, Louisville, makes this very truthful remark: Children are too conspicuous by their absence from church services. It has been said that two great risings are needed—one, the uprising of the congregation to march into the Sunday-school; and the other, the uprising of the Sunday-school to march into the church.

Dr. Crooks, writes in the *Independent*, on Modifications in the Methodist Itinerary: "The most conservative of Methodists may, therefore, reasonably anticipate that the itinerancy will continue to be subject to modification. This, as proved by history, is the law of its being. A flexible instrument, it adapts itself readily to the growth of society. I share in the conservative feeling which dreads unnecessary innovation. I see no reason, when a good system has been established, why it should be summarily turned upside down. But conservatism, to be wise, must accept the law of progress; or, to speak accurately, the law of growth."

Dr. T. L. Cuyler, in the *Christian Intelligencer* says: "There never was a time when character went for more or was in greater demand than now. The question 'Is he smart?' is beginning to give place to the more pertinent question, 'Is he honest?' Even the ministry do not escape the crucible; for it is felt to be of increasing moment that the man who represents Christ on the Sabbath should also represent Christ during the week by a pure walk and godly conversation. There was a great deal of pith in the young lady's remark about the newly-elected pastor 'I don't care whether he is eloquent or not—is he pious?' The crying need of the hour is not more brains, but more conscience; the richest revival would be that which should give society more genuinely good men and women."

There has been a strong current of emigration from Ireland to the States during the past few months. It is a remarkable fact that the Roman Catholics of Ireland who cling so tenaciously to Popery in the mother country, when they settle in America assert their freedom, and in so many instances abandon Romanism altogether. Only recently the Roman Catholic Bishop of Nebraska is reported to have said: "It would surprise Catholics in the East to know how many have been lost to the faith in the West during the last half century. In Nebraska alone with its sparse population the number there lost has been from 10,000 to 15,000, and the church has no more bitter enemies than these children of Catholic parents."

Nor is Romanism without her losses even in Ireland. An English correspondent of the *Evangelical Churchman* gives some interesting facts in connection with the work of the Irish Society in Ireland.

"1. About forty persons instructed by the Society, once Roman Catholics, have entered the ministry of the churches of Ireland and England.

"2. In the general Synod of the Church of Ireland sit many of the convert clergy, one a Dean of his Diocese, several canons and prebendaries.

"3. Nineteen churches have been built for converts, and one church has been built in America by emigrant converts from Galway.

Oliver Wendell Holmes has lately told the world what he thinks the mission of Unitarianism is. It is "the harmonizing of religious barbarism, the republicanizing of ecclesiastical despotism, the Americanizing of Asiatic conceptions of the infinite and its relations to ourselves."

ADDRESS OF REV. C. H. PAISLEY, A. M., DELIVERED AT THE CONFERENCE EDUCATIONAL MEETING.

MR. CHAIRMAN LADIES AND GENTLEMEN,—If 1800 years ago you had walked through the streets of Jerusalem you would have seen lying at the Beautiful gate of the Temple, the blind, the lame, the diseased, borne thither by their friends, because there, if any where, they would receive the charity and aid of which they had need. That was a silent witness to the divine mis-

sion of the church to relieve men's sorrows and to relieve their ills.

And all down through the centuries the world has been bringing its sorrows and its burdens and casting them down at the door of the Church, beseeching the Church to take and bear them all away. Dean Stanley, in the introduction to his *Eastern Church* says that the history of the church lies, not merely in an account of its doctrines, its teachings and even of the revivals which, like pleasant gales, have swept over it; but also in an account of all great works and reforms which have tended to elevate the world and bring men nearer to God. Much as this has been the case in the past, it will be far more so in the future. The Church will be identified with all the great works that will tend to elevate and enoble our race, and not the least closely with this work of education. Perhaps she may not be identified with it in the same way, but certainly no less closely and firmly. A justification for this assertion will be found, I think, in the considerations I shall now proceed to adduce.

Men of science tell us that they are able to discover in the geological history of the world traces of the Stone age, the Bronze age, and the Age of iron. He must be a careless observer of facts and an equally careless reader of history who is not able to trace in individual nations and also in mankind in general a development from the age of the Physical and Lower up into the age of the Intellectual or Higher; and who peering through the ragged mists which separate the future from the present, is not able to see indications of the incoming of the age of the Moral.

That one, divine, far off event, To which the creation moves.

It is very true that there are places and there have been times in which no such development has taken place,—indeed in which there have been retrocessions; but that does not invalidate the general remark I have made. Such a time of retrocession was the French Revolution, when the history of France was hurled backward a hundred years. Cast your eyes over your field of Waterloo! See how in yonder part of the field the English force are scattered before the cavalry of France, like leaves before autumn gales! See in that part of the field how column after column is broken and shattered by the fierce onset of the French! But what matters it though there should be repulse and full retreat in this part of the field and that, if at length, all along the line the foe flees discomfited from the field. So, in spite of times and places in which there has been failure of development, and in which there have been retrocessions the general remark still holds.

In order to perceive the correctness of the observation it is necessary to go back even 1800 years in the history of our own nation. And what will be observed there will be only a type of what may be observed in the history of almost all nations in the world. In that period of the nation's history the physical was king. Then to change the meaning of the Psalmist's language a man was great according as he had lifted up the axe against the trees,—or had slain the wild beasts of the forest, or had wrested his enemy on the field of battle. A king was great according as he could wield a sword or draw a bow or hurl a spear that was beyond the strength of his fellows. He was a Long-bow, a Strong-bow or Lion-hearted, and if Beau-clerc,—fine scholar, it was not by reason of very marked intellectual attainments; but only because he stood head and shoulders above the dead level of ignorance around him. In those early days many of the most important documents of government were signed by kings and nobles with the sign of the cross. Prelates, who occupied a seat in the highest church councils, were compelled by their ignorance of writing to sign with a cross the very decrees that they had been instrumental in making. And the word sign itself, for subscribe, brings down to our times an indication of the ignorance of those early days, for it means to affix the sign of the cross instead of one's name to a document. Robertson says, in his history of Charles V., that in the reign of Alfred, many of the clergy could not understand the Liturgy in their own tongue. As late as the 14th century, Du Guesclin, Con- stable of France, the greatest man in that country, to borrow an illustration

from French history, from which we may draw an inference as to the condition of England, could neither read nor write. So late as the 10th and 11th century the truth or falseness of religious doctrines was decided by personal combat. Questions with regard to the central fact of Christian experience and hope, the cross of the Lord Jesus Christ,—by the superior strength of the muscles of the arm.

But by-and-by a new day began to dawn, and the revival of learning set in. Then intellect began to assert its kingly nature, and to shake off the shackles by which it had been so long bound. Then the Elizabethan age—to extend that title to a time before and after the reign from which it derives its name—came in. Shakespeare, Milton, Dryden, Bacon, Raleigh, Chillingworth, Tillotson, Howe, and a hundred others of no mean name, began to assert the dignity of intellect and to cultivate its powers.

That age was in its turn succeeded by the age of George the Third, when, to the development of intellect through literature was added the development in parliamentary debate and philosophic and scientific investigation. This development then began to bear fruit in the subjection of the physical and material to the intellectual, so that an unwanted activity in discovery and invention followed. Intellect was then on the utmost step leading to the throne.

Now cast your eyes about you, and see if intellect is not king. What gives victory on the field of battle? Is it brute and physical force, or intellectual superiority and skill? What gives superiority in the commerce of the world? Is it mere physical force, or is it the might of intellect? In the markets of the world the physical is in poverty, and the intellectual in riches. The man who goes into the markets of the world with the power of his physical energies has to yield to the man who takes that which the superior appliances of machinery—the product of intellect—have produced, walks in dignity and wealth. Cast your eyes around you, and as you see mighty steamships ploughing the ocean; bend your ear, and as you hear the whirl of machinery manufacturing the fabrics of a world, tell me who is king. See ten thousand locomotives groaning with the weight of millions of cars laden with the commerce of continents; the telegraph, traversing plains, scaling mountains, finding its way through ocean depths and caves resplendent with the gems. The dark unfathomed caves of ocean bear:

See the electric light that flashes its brilliance in the face of the Sun; see the achievements of science and tell me if intellect is not king. To-day intellect sits enthroned as king with the physical and material as subjects.

Now, in ascending this kingly throne, what has been the mightiest auxiliary intellect has had;—what but the moral?

It is claimed by men of science that, in order to be a competent authority on a matter of science, a man must be in sympathy with it and must enter into its spirit. An enemy of science is not entitled to speak for it. I accept that. What, then, is all science, but a study of the works of God? All Theology lies in a study of God's works and ways in Grace; all Philosophy in a study of his ways in Providence, and all science in a study of his works and ways in Nature. Men of Science themselves being judges, must not then a man rise into sympathy and harmony with God in order to the highest acquaintance with Science? A man writes a book. Two persons read it: the one an intimate friend of the author,—the other a stranger and an enemy. Which will better comprehend the book? You must answer, *ceteris paribus*, the friend who knows the author, enters into his spirit and is in harmony with him. Well, then, I ask when God has spread out before us his works and ways, who is the better able to investigate and comprehend them,—the man who is at enmity with him and alien from his spirit? No! but other things being equal, the man who is in accord with him and who holds daily communion, in spirit, with him. Who can understand Socrates so well as Plato? Who can understand David so well as Jonathan,—who can understand the man Christ Jesus so well as John, who leans on his bosom and drinks of his spirit? To sum up all in a word. The man whose moral nature has been developed side by side with his intellectual, other things being equal, can best comprehend the works and ways of God.

And how has this proved in fact? Dugald Stewart says, in his *Outlines of Moral Philosophy*, that "the most important discoveries, both in moral and physical science have been made by men friendly to the principles of natural religion." We may enlarge that remark (and you must take it for what it is worth) and say that they have been made by men friendly to the principles of revealed religion. In comparison with Bacon, Newton, Locke, Hamilton, Stewart in Philosophy; and Newton, Davy, Brewster, Faraday, Logan, Dawson, Agassiz in Science, the world's Volneys, Voltaires, Paines, Humes, and Hobbes, have done nothing at all. To what does this bear witness, but to the fact that the righteousness of the Lord is as the great mountains: as the great mountains, not merely in stability and duration but also in enlarging the view of him who ascends into it. As the traveller who ascends the mountain side get enlarged and clearer views of things, in proportion as he ascends, so the man who ascends into the righteousness of the Lord gets wider and clearer views of things. Justly, therefore, does the Word remark that the secret of the Lord is with them that fear Him. The secret of the Lord is in Providence, and in Grace is with them that fear Him.

Now, sir, it is in distinct recognition of this relation of the moral and intellectual, that we are endeavoring to carry on the educational work over which you have placed us in the Institutions at Sackville. Side by side with the development of the intellect of our students, we are putting the training and development of their moral nature, as the condition of highest scholarship, as well as of happiest and most successful living. In order to this we are, and must be, denominational, although, as I was extremely glad to hear you say, in your address at the commencement, not at all sectarian. We abhor the spirit of proselyting. Although our Institutions are distinctly Methodist, yet it is one of our rules that students must, when attending service on Sunday mornings, attend at their own church. On the other part of the day, the students in the Academy must attend the service conducted by the chaplain, or remain in their rooms. During the past year we were visited by a most powerful and extensive revival, by which the majority of the unconverted students were converted, and all were most beneficially influenced. Although it may be said to have commenced in connection with special services in the church in the village, yet it found our students already prepared for its influence; for a deepening religious feeling had been extending among them during some time previously.

When the revival came it reached the students, not merely in the church, but also in their rooms; and I may be permitted, sir, to quote of one or two incidents which came under my own observation, not because they are more worthy of notice than many that might be referred to by Rev. Dr. Kennedy, or Dr. Inch, or especially by Rev. Dr. Stewart, the Chaplain, but because they refer to my own students. One evening, on my return from service at the church, I found that two of the students had called at my apartments to see me; but as I was out they were told to come again. I went to their room to see what they wanted, when they told me they were under deep conviction of sin, and wished me to pray with them. One of them brought me his Bible, and I read and prayed with them, and before I left they were both able to rejoice in Christ as their Saviour. On another evening a student came to me and asked to be excused to attend service in the church. I asked him if he had his lessons prepared for next day. He answered, No. I said, then you cannot go. After a short time his brother came and repeated the request. This brother had been converted a day or two before. Well, I said, why do you ask for him; is he concerned about his soul? His reply was: O yes, sir, and I hope you will let him go. On this I excused him. On his return from service I saw him in his room, and he told me he had obtained pardon and salvation through Christ; and the first thing his chum did was to bring the Bible for me to have prayer with them. Now the last two students mentioned were not Methodists. And this leads me to say that we do not, in the institution, admit them into the church, but leave that in the hands of their own ministers, to whatever denomina-

tion they may belong. While we provide religious services for them, we do not receive them into the church, but leave them to identify themselves with the Methodist Church in the village, or with whatever church they prefer at their own homes.

This much in illustration of our work. I now return to state my point again. These two things being accepted, 1st, that intellect is king, 2nd, that the strongest auxiliary of the intellectual is the moral,—What is the duty of the Church? Evidently to lay hold of these two powers, and to use them for her own ends and purposes, and simultaneously to take into her own hands the interpretation of this book of nature, which is the book of science. In the widest sense of the term, I accept the teaching of men of science that nature around us is a revelation of God;—in its own direction as such a revelation as the written Word;—inspired, too, by the spirit which brooded over the waters at creation's dawn. Understand me. Not inspired in the same way,—not to the same extent,—not for the same end; but yet inspired by God.

Withrow, in his *Catacombs*, tells us that, on the slabs that cover the graves of the Christians buried in those dark caverns, unskilled hands carved a palm leaf to indicate that the departed died in peace, or a fish to indicate that he rested on Jesus Christ, the Son of God, as his Saviour. Now when God impresses on the rock the fern, in all its delicate tracery; or when he impresses upon it the form of a fish, may I not read it, if I can,—read it as written there by God. I care not in what language you may write His revelations, whether in Hebrew, Greek, Latin, or in such hieroglyphics, as the fossils impressed on the rock, if only I can read and understand them.

Now, I say, I am ready to go with men of science, and accept nature around about us as a book of revelation written by God; but I ask that they should read it with such dispositions as become men who are reading and studying a book written by such an author. Now, sir, the Church has always been the depository of God's word. From the days of Moses to the days of John on Patmos, the Church has been the depository of God's word. Who, then, I ask, has a better right than she to this other word written in nature round about us? This word is hers to study, to explain, and unlock for the world. The church in Germany, at one time, left the interpretation of the Bible in the hands of the theologians and nationalists, and to-day she is not much more than beginning to get it back into her own hands again. So now, if the Church leave this matter of science, which is only the reading and interpretation of God's Book of Nature, in the hands of her enemies, the day will come when she will find it impossible to wrest it from their hands. Only by asserting her right to this Book, and justifying her assertion by her faithful study and explanation of it, can she discharge her duty to God, on the one side, and to man on the other.

Our past in respect to this work of education is bright and glorious. The future is brighter still. Every step of our pathway to the present is bright with the sunshine of the favor of God; but the prospect ahead of us is brighter still. Some years ago, on a trip to Charlottetown, we were overtaken by sunset.

There was no stir in the air,  
There was no stir on the sea.  
As from the deck I looked backward,  
Every foot of the course was molten gold, but the course ahead was more glorious still,—stretching on and on till the sea seemed to merge in the sky, all ablaze with glory, while heaven itself seemed to swing its gates open wide to let us in.

So seem our history and prospects to me. I look back over the history of our church in regard to this work of Christian education, and every step is tinged with the light of God's favour, but the future seems to me to be bathed with tokens of God's favour more brilliant still; and in the glory of the future I seem to see the Son of Man seated on the throne of universal empire given to him by loving hearts and submissive minds: And, as He looks out on a world redeemed, regenerated, disenthralled from the bondage of every sin, I seem to hear Him say, "I am satisfied."