

**THE LAST OF THE GREAT REFORMERS.**

John Wesley is rarely classed with the great reformers. Most people think of him as a religious crusader; the leader of an evangelistic movement; the founder of a sect which bears his name; a man of force, intensity, and zeal, but bigoted, intolerant, and ultra Pharisaic; whose life, though earnest and blameless, was mainly composed of public worship and private mysticism.

Few, therefore, rank him with Savonarola, whose splendid reformation of the Florentines is one of the marvels of history; or with Luther, the leading spirit of the German Reformation; or with John Howard, who started the movement for prison reform; or with William Wilberforce, the noble philanthropist who secured the redemption of the British slaves. And yet it is with these men that Wesley's name should be linked; for, sixty years before Wilberforce's bill passed the House of Commons, Wesley had denounced slavery as a crime against both God and man; and when John Howard was a lad, not yet in his teens, Wesley was visiting the English prisons, bringing relief to the prisoners, and appealing to the authorities in their behalf.

With a prescience simply marvelous—akin to that of the Hebrew prophets—Wesley anticipated the great humanitarian and philanthropic movements of this generation, not only speaking and writing of them, but actually carrying them out. Before there was a missionary society; he was sending out missionaries. Before there was a Bible society, he was distributing Bibles. Before public or lending libraries were dreamed of, he had libraries established in London and Bristol. He opened dispensaries long before one was thought of by either hospital or city authorities. Life insurance, or, perhaps, more properly, burial funds, had a distinct place in his administration, though such things were then almost unknown. The present building and loan association is but a slight advance upon a fund which he established to help the poorer members of his societies; while the "institutional church," a supposed discovery of the last decade, was in full operation under Mr. Wesley at least thirty years before his death.

Dean Farrar, referring to Wesley, says: "I doubt whether even now he is at all adequately appreciated. I doubt whether many are aware of the extent to which to this day the impulse of every great work of philanthropy and social reformation has been due to his energy and might. The British and Foreign Bible Society, the Religious Tract Society, the London Missionary Society, even the Church Missionary Society, owe not a little to his initiative. The vast spread of religious instruction by weekly periodicals and the cheap press, with all its stupendous consequences, was inaugurated by him. He gave a great impulse both to national education and to technical education, and to quote from Isaac Taylor, he furnished "the starting point of our modern religious history in all that is characteristic of the present time."

At twenty-three years of age John Wesley was elected a fellow of Lincoln College, Oxford.

His particular duty as fellow was to preside at discussions which were then a prominent part of Oxford life. Logic, philosophy, and science were the subjects of eager and prolonged disputations every day, Sundays only excepted, during terms. As the moderator, Wesley was required to be quick, keen, thoroughly versed in the arts of debate, abundant in resources, and ready for every emergency that might arise. With such a training as this, he became a master in argument as well as the art of reply, and obtained a skill in repartee like that of a practised swordsman, whose parry and thrust are as lightning in their movement.

"I never make way for a fool," a coarse, brutal fellow once said to him as they met in a narrow passage.

"I always do," said Wesley, bowing gracefully as he moved to one side.

While he was at Lincoln, the "Holy Club" was formed, of which he became an active member, contributing his full share of devotion and service. After varying their epithets, and using every term that empty wit and buffoonery could suggest, the students finally decided upon "Methodist," an expression dating back to the time of Nero, as the one most applicable to the little company composing the Holy Club. So Methodists they were called, and the jest of some roystering student has become the honored name of the largest and most influential denomination in the Protestant world, with the exception of the English established church. Through this Holy Club Wesley entered upon his work of prison visitation, thus preparing the way for John Howard and the mission with which his name will always be identified.

When a little more than thirty years of age, he came to America, intending to devote himself to missionary work among the colonists and Indians. He went to Georgia, remaining two years, but while his own piety and devotion were recognized, with such

sternness did he enforce church discipline, and so exacting was his sense of duty, that his mission proved a comparative failure.

But who could question the sincerity of the young missionary or the spirit of his self denial? At Savannah he was told that some of the schoolboys were inclined to despise others who came to school without shoes or stockings. He met this difficulty in a way which not one teacher out of a million would have thought of—he went barefoot to school! And the boys saw their own teacher—clergyman, scholar, and gentleman as he was—come to school shoeless and stockingless! In less than a week, without word or comment from him, that school was ashamed of its pride and folly.

On his return from America with a zeal not unlike that of Peter the Hermit he entered upon a crusade, the most remarkable in English Annals. No mediaeval saint practised sterner self denial or trampled more relentlessly upon all fleshly desires. He seemed to have no thought of himself, neither was he affected by the opinions of others. Though a churchman, fastidious in his regard for forms and ritual, exquisitely sensitive, having in his veins blood refined by generations of culture and social rank, yet at the call of duty he visits the prisoners in their cells; he enters the homes of the most wretched and abandoned in London; he takes his stand in the midst of crowded thoroughfares and calls boldly upon the people to repent; he lifts up his voice at fairs and races, and in the presence of howling mobs; he travels, mostly on horseback, through every part of the kingdom, everywhere proclaiming the new gospel with which he has been intrusted; he visits Scotland again and again on the same errand of mercy, he labors in almost every town in Ireland, and with a courage and fidelity which nothing human can explain, he spends his life in this strange ministry.

Though intensely religious, and giving himself up with extraordinary devotion to his chosen work, he held the most generous and catholic views. In this respect he is far ahead of even the great church which bears his name. The London Quarterly Review once said: "No reformer that the world ever saw so remarkably united faithfulness to the essential doctrines of revelation, with charity towards men of every church and creed."

From the hands of Bishop Lavington, who had so bitterly denounced him, he gratefully received the holy communion. With Father O'Leary, a genial, jovial Roman Catholic priest, he was on terms of intimate friendship. It was to Venn, a pronounced Calvinist, a clergyman of the Church of England, that he wrote: "I desire to have a league, offensive and defensive, with every soldier of Christ." In his own magazine he published, as an example for his people, the life of Thomas Firmin, an eminent Unitarian, saying in the preface, that he "dared not deny that Mr. Firmin was a pious man, although his notions of the Trinity were quite erroneous." Neither did he question the piety of Montanus, an arch heretic of the second century, or Pelagius, of the fifth century, whose strange teachings at one time threatened such evil to the church. Boldly he affirms that "Marcus Antoninus, the heathen emperor of Rome, shall be of the many who shall come from the east and from the west, and shall sit down in the kingdom of God."

And it was upon this broad, liberal foundation that he established the Methodist church. Shortly before his death he wrote: "One circumstance more is quite peculiar to the people called Methodists—that is, the terms upon which any person may be admitted to their society. They do not impose, in order to their admission, any opinions whatever. Let them hold particular or general redemption, absolute or conditional decrees. They think and let think. One condition, and one only, is required—a real desire to save their souls. Where this is, it is enough; they desire no more."

Wesley's generosity kept him always poor. "When John Wesley died" said Spurgeon, "he left behind four silver teaspoons a teapot, and the Methodist church."

**Do you Fear Heart Failure?**

No death comes so suddenly and unexpectedly as that caused by heart failure, but the trouble had its beginning; months or perhaps years before when the blood became thin and watery and the nerves exhausted. Gradually the waste has become so rapid that the process of repair, the tissues of the heart have become diseased and finally some over exertion or nervous shock has caused the beating to cease and life to depart. Dr. Chase's Nerve Food prevents heart failure and all similar diseases by creating new, rich blood and nerve forces, and building up the system.

**Faithful Unto Death.**

The story of a brave and self-sacrificing deed of a San Francisco fireman, which is now being told in insurance journals on both sides of the Atlantic, makes refreshing reading after one has been saddened by the recital of the selfish, sordid behaviour of the crews of some tug-boats at the Hoboken fire. The Coast Review of San Francisco says of Sweeney, the fireman, who was faithful unto death:

"A cry for help rang out from a burning dwelling, and John Edward Sweeney, of Engine 29, dashed up the stairs through flame and smoke. There was not a moment's hesitation, though the increasing peril was sure and swift as death. Returning to the


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head of the stairs with the insensible form of a man in his arms, Sweeney found that retreat had been cut off in every direction except through consuming fire and suffocating smoke. The humane instincts and stout heart of the noble fellow, which had prompted him to spring to the aid of a perishing fellow-creature, at the peril of his own life, now urged him to grimly persevere to the fatal end. He did not drop his burden and leap to safety; but, generously shielding the face of the man with his own coat, he bore him down the tottering, blazing stairs. Staggering through the doorway, Sweeney threw the man into the street, and would himself have fallen back into the furnace had not willing hands seized him in time. Never did armed soldier do a braver deed. Our little world has rung with Sweeney's praise, heightened by the knowledge that he had previously saved a human life under similar dangerous circumstances. All the world admires a hero. Poor Sweeney was badly burned about the face and body, and had seemingly inhaled fire. He lingered in agony a brief time, and died amid the sincere regrets of a sympathizing people." It takes such tales of gallant conduct and splendid courage as that periodically recorded of brave men of every country in time of war and during periods of peace to reconcile us to occasional instances of the sordid spirit which animated the wretches referred to by the coroners' juries, which enquired into the deaths of the victims of the Hoboken dock fire.

Man's inhumanity to man surely never received a more deplorable illustration than that embodied in the following verdict: "That the loss of life would have been lessened if some of the tugboat employees in the neighborhood had devoted more time to saving life than to looking for gains by salvage."—Insurance and Finance Chronicle.

**No Wonder.**

Rector—"I never in my life touched a congregation as I did this morning. Every eye was on me."

Wife—"No wonder. When you took your hat off; your gloves remained on the top of your head."

**The Disaster Forecaster.**

Pa, what is a political croaker?  
Well, he's a man who believes the country will go to the dogs if he doesn't soon get into a good fat office.

In what four respects does a caller resemble a lover? First he comes to adore. Next, he gives the bell a ring. Next he gives the maid his name. Then, if he does not find her out he is taken in.

If a man does not need sanctification, he has nothing to fight over; if he does need it, he should not fight, but go in and get the experience.

**COULDN'T LACE HIS BOOTS.**

Mr. P. L. Campbell, of Fortune Bridge, P.E.I., a great sufferer from pain in the back.

Doan's Kidney Pills completely and permanently cured him.

Mr. P. L. Campbell, the well-known general merchant of Fortune Bridge, P.E.I., was troubled with severe pains in his back and hips for over two years.

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Here is his statement: "I was in an awful state for two years with pains in my back and hips. Some mornings these pains were so severe that I couldn't stoop to lace my boots. I started taking Doan's Kidney Pills, and one box so completely cured me that I have been perfectly well for over a year now and free from the least trace of pain."

**Intercolonial Railway.**

**TENDER FOR STATION HOUSE AT WESTVILLE, N. S.**

Sealed Tenders addressed to the undersigned and marked on the outside "Tender for Station House at Westville, N. S." will be received until seventeen o'clock, Eastern Standard Time,

SATURDAY, THE 13TH DAY OF OCTOBER, 1900, for the construction of a new Station House at Westville, N. S.

Plans and specifications may be seen on and after Monday, the 1st day of October, 1900, at the Chief Engineer's Office, Moncton, N. B., and at the Office of the Station Master at Westville, N. S., where forms of tender may be obtained.

All the conditions of the specification must be complied with.

D. POTTINGER, General Manager, Railway Office, Moncton, N. B., September 20th, 1900.

**In the Probate Court of the County of Carleton.**

To the Sheriff of the County of Carleton, or any Constable within the said County—Greeting:— WHEREAS Frances Mary Kearney of the Parish of Northampton in the County of Carleton, Widow, Administratrix of all and singular the Goods, Chattels, Rights, and Credits, which were of Alexander Kearney late of the Parish of Northampton in the County of Carleton, Farmer, deceased, has filed in this Court an account of her Administration of the said Goods, and Chattels, Rights, and Credits of the said deceased, and hath prayed that the said account may be passed and allowed by this Honorable Court, and an order made for the distribution of the Estate of the said deceased.

YOU ARE THEREFORE required to cite the said Frances Mary Kearney as such Administratrix and all of the creditors and next of kin, and other persons interested in the said estate of the said deceased to appear before the Judge of Probate for the County of Carleton, at a Court of Probate to be held in and for the County of Carleton, at the office of the said Judge of Probate in the Town of Woodstock, in the said County, on THURSDAY THE TWENTY-FIFTH DAY OF OCTOBER next, at ten of the clock in the forenoon, to show cause (if any) why the said account of the said Administratrix should not be passed and allowed by me, and an order made for the distribution of the said estate as prayed for by said Administratrix in her petition.

Given under my hand and the Seal of the said Probate Court this fifteenth day of September, A. D. 1900.

LEWIS P. FISHER, Judge of Probate for the County of Carleton. DENIS B. GALLAGHER, Registrar of Probate for Carleton County. LOUIS E. YOUNG, Proctor for Administratrix.

**FOR SALE OR TO LET.**

A ninety acre farm well watered, under good cultivation, with dwelling and barn thereon, and a young orchard in bearing, situated one mile from the River St. John, nearly opposite Woodstock, on the South Newbridge road. Also a house and lot in Grafton.

For further particulars apply to the undersigned. LOUIS E. YOUNG, Barrister, Woodstock, N. B. Sept. 12, 1900.

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**TENDER FOR ENGINE HOUSE.**

Sealed Tenders addressed to the undersigned and marked on the outside "Tender for Engine House at Sydney" will be received until seven o'clock, Eastern Standard Time,

FRIDAY, THE 28TH INSTANT,

for the construction of a 6 Stall Brick Engine House, at Sydney, C. B.

Plans and specifications may be seen on and after Saturday, the 15th instant, at the Chief Engineer's Office, Moncton, N. B., and at the Office of the Station Master at Sydney, C. B., where forms of tender may be obtained.

All the conditions of the specifications must be complied with.

D. POTTINGER, General Manager, Railway Office, Moncton, N. B., September 7th, 1900.

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