

The Wesleyan.

329

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

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

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

VOL XXXV.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 19, 1883.

No. 42

NOTES AND COMMENTS.

It is not the long sermon which wears the congregation. It is the short sermon "long drawn out."—*Christian Leader.*

The *National Baptist* says: Character, judgment, virtue, unselfishness, mastery of one's own self, it is these that tell in the long run, far more than the most brilliant qualities.

According to the *Religious Telescope* Miss Willard in an address in Dayton answered the question, "Does prohibition prohibit?" by asking several questions like the following: "Does regulation regulate?" "Does civilization civilize?" "Does education educate?" "Does Christianity Christianize?"

The Senate of the Bombay University has resolved, upon the motion of a Brahmin, seconded by an Englishman, that in the regulations the pronoun "he," and its derivatives should be deemed to denote either sex. This will have the effect of throwing open the learned professions to women in the western Presidency.

Seven days in the week the people of Chicago are coaxed by lights and music into its 5,000 saloons. Only one day in the week do lights and music invite them into its churches. In the battle that is being waged, the *Inter-Ocean* says, the devil seems to have his forces well in hand, and fully entrenched for a siege.

The *St. Paul Pioneer Press* says:—"Three little girls called at the lock-up recently to apply for the release of a drunken father. Their pleading words and faces, as they clung to their parent, made one of the strongest temperance lectures the hard, gray walls of the city prison ever looked upon."

When a long hoped for blessing comes at last, when the prayers of months and years are answered with abundant fulness, do we not sometimes make our doxologies too short? Praise should not be less persistent than prayer. Let no clouds of dust, raised by the work and worry of life, shut out the light of a great abiding joy.—*Western Ad.*

The enthusiastic brethren who signed the petition for a certain man to be sent to them as their preacher for the coming year, would have been astonished and perhaps indignant had the same man asked to be sent to any particular place. When you break down one-half of an arrangement, the other half is of little worth.—*Nashville Ad.*

The London *Watchman*, referring to the approaching autumnal missionary meetings, says:—"Our missions have been hitherto 'our joy and crown of rejoicing.' They have been also 'the hiding of our power,' the secret source of our strength. What we have expended on the needy world abroad in missionary exertion we have more than received again at home in replenished life."

Brother, why do you stay out in the yard of the church after the worship begins? You set an evil example before others. It is a grief to your pastor, and an annoyance to your brethren. It cripples your own devotions. Your late entrance is an interruption to others. In fact, your behaviour is irreverent and sinful, and you ought to have piety enough to stop it.—*Religious Herald.*

Responses in public worship are not always considerate. Here is an instance. As the Rev. Dr. Bowman was about to begin his sermon on Sunday evening at Ocean Grove, he remarked: "Many of you have never seen me before, and in all probability many of you will never see me again." "Amen!" shouted an enthusiastic brother. The minister smiled with the congregation. How could he help it.—*Ex.*

With regard to persecutions of religious beliefs, the *Catholic Review* says: "Acts which, in the Catholic Church, the chosen representative of the divine authority on earth, we may regard with pain, as the extremity of justice, we regard with disgust, as the extremity of injustice, when inflicted by one heretic upon another for a heresy divergent from his own." That is to say, it is right for Romanists to persecute, but for no one else.

A cunning old hog used to take his stand under a corn crib, waiting and listening. Presently a rat would begin to stir among the ears, biting off the grain—some falling through the cracks on the ground. Haven't you seen a proselyter, always on the edge of the Methodist barn, watching for some troublesome fellow inside to

shatter out some of our crop to this miserable creature, who would rather rob than create.—*Richmond Ad.*

Monsieur Capel asserts that the only genuine and trustworthy confessionals are those which are to be found in the churches of the Roman Catholic faith. As for those set up occasionally in the Ritualistic Episcopal churches they are altogether unreliable. The confessions heard there were entirely unauthorised, and the ministrations "incompetent." When "Father" Matugin says the same of the confessions in the Romish churches we believe them both.—*Ex.*

In India within the last few years native women have been able to travel on the cars in comparative seclusion, because of the provisions of the Government in arranging special apartments for them, or, as they are styled, "zenana cars." These cars are run on nearly all trains, and frequently our missionary women ride in them, and have rare opportunities for conversation and mission work. In many of the railway stations native Christian women are employed as attendants.—*Ex.*

There is sometimes more honor to Christ and Christianity in breaking down than there is in making money. One of the best and noblest things we heard while in Virginia was, that a Baptist brother of high standing, who had been worth about a million dollars, had failed by the political changes and depreciation of property, but had paid every cent he owed. Not a widow or orphan in the land had lost anything by him. A sermon of this sort is worth a million dollars to the cause of Christ.—*Biblical Recorder.*

Statistics show that 10,000 people are killed by whiskey where one is killed by a mad dog. And yet the presence of a single mad dog in a community would cause the utmost alarm and terror. The children would be kept off the streets, everybody would carefully avoid the brute, while a determined effort would be made to kill him. But the lawyer is not a mad dog, and is tolerated, is even sanctioned and protected by law. This is a Christian land, and the people are supposed to love their children.—*Rel. Intelligencer.*

That professor of Christian discipleship who is habitually slow to pay his debts, brings discredit on his profession. It may be thoughtlessness which leads him, when he has the means at hand, to say even to a small creditor, "Call again; I will pay you to-morrow or next day." But such thoughtfulness when closely analyzed will be found to have its roots, if not in positive selfishness, yet in a culpable disregard of his neighbor's rights and a lack of brotherly love. "Owe no man anything but to love one another," is the divine rule.—*Zion's Herald.*

The *Irish Ecclesiastical Gazette* writing about the urbanities of newspaper correspondence says that a not unrequited, but hardly courteous, feature in newspaper correspondence is the anonymous reply to a letter which bears the signature of the writer. It would, we think, be a good rule for all editors if they refused to insert anonymous replies to a signed letter. It shows a morose cowardice, and a consciousness of weakness when an opponent withholds his signature to a letter attacking or replying to a writer who is not afraid to put his name at the bottom of his communication.

We heartily congratulate our Methodist brethren upon the consummation of their union. Four branches are now united into one strong and solid organization, which must gain immeasurably in the efficiency of its Christian work as well as in economy of administration. Every step thus taken in the interests of Christian union is a gain and blessing, not only to those immediately interested, but to the whole Christian Church; and it is an earnest of that still grander consummation of the union in practical co-operation, if not in corporate unity, of the whole of Protestant Christendom for which we must all long and pray.—*Evangelical Churchman.*

Harper's Weekly for the 29th ult. has a very striking caricature of "the Scott law in Ohio—Putting the burden where it belongs." It represents the police station, the poor-house, the jail, and the penitentiary resting upon the shoulders of the saloon-keeper, who has in his hand a cork-screw, and at his feet a basket of bottles, and a dog, which is very striking so far as it goes, but it is incomplete. Underneath the beer keg should be pictured the State of Ohio, upon whose people rests with crushing weight, all the millions of dollars annually wasted, and all the sorrow resulting from the liquor traffic.—*Western Ad.*

METHODIST UNION IN ENGLAND.

The *Methodist Recorder* speaks at length upon the above subject: It is quite clear that a remarkable tendency towards union is beginning to manifest itself in all parts of the world. The union of the Primitive Wesleyans with our own communion in Ireland, and the union of several Methodist Churches in Canada, are striking firstfruits of this modern movement. The Ecumenical Conference of last year was an almost startling evidence of the extent to which the spirit of conciliation had been silently and secretly working. It is already evident that the Ecumenical Conference gave an immense impetus to the tendency we note everywhere. It is now probable that all the Methodist Churches of Canada will soon form one unbroken communion from the Atlantic to the Pacific. Even the difficult question of episcopacy has not proved incapable of solution in the presence of brotherly love and the supreme spiritual interests of Christianity. The old centrifugal forces of Methodism, once so painfully and so disastrously powerful, are being evidently neutralised everywhere by those centripetal forces which are always latent in the Christian Church. Our own country is not behind other lands in exhibiting symptoms of the universal Methodist movement which cannot be too carefully watched and guided by the wisest and best amongst us. The proposal of the last Assembly of the United Methodist Free Churches to adopt our hymn-book, if suitable arrangements can be made, was a beautiful and encouraging sign of the times. We understand that the general tone of conversation at the Assembly in relation to our own Church was of the most friendly and brotherly character. It is impossible to ignore the Providential significance of such facts.

We are very happy to add that reciprocal expressions of brotherly kindness were most emphatically uttered in our own Conference. One of the most significant signs of the times was the motion introduced by the Rev. John Bond into both sessions of the Conference. In the Pastoral Session, in consequence of the pressure of business, and of the unfortunate time at which such notices of motion are necessarily discussed, the proposal was scarcely considered and Mr. Bond himself was wisely satisfied with the attention and publicity secured by the mere introduction of the notice. Having explained his proposal and set the minds of men thinking, Mr. Bond at once withdrew his notice for careful consideration at a more convenient hour. In the Representative Session Mr. Bond received extraordinary encouragement. His proposal was welcomed with a chorus of approbation, the significance of which it is impossible to deny and extremely impolitic to ignore. No sooner had Mr. Bond resumed his seat than Mr. Henry J. Atkinson jumped up to second the proposal in the most earnest and emphatic manner. When two men representing schools of thought so different as those with which Mr. Bond and Alderman Atkinson are respectively identified agree together so cordially we are evidently face to face not with a sectional or temporary policy, but with one of those great movements which underlie our superficial differences. The proposer and second of the motion were followed by a great many speakers, ministerial and lay, all of whom—with one noble exception—warmly endorsed the principle that prompted the proposal. The solitary speaker on the other side was the venerable Thomas Percival Bunting. But it is very important to notice that the weighty criticisms of Mr. Bunting were directed not so much against the principle of reunion as against the particular proposals of Mr. Bond. Mr. Bunting did not deny that reunion might ultimately be desirable, but he had no difficulty in proving that Mr. Bond's suggestion as it stood was open to grave objec-

tions, and was indeed actually impracticable. Mr. Bond proposed that all the British Methodist Churches which had sent delegates to the Ecumenical Conference should appoint representatives to sit on our platform during the sessions of our Conference, and that we in like manner should appoint representatives to attend their annual gatherings. Mr. Bond himself said that he did not care in the least for this particular method, that he would gladly abandon it for anything better that could be suggested, that he was quite alive to such objections as Mr. Bunting raised, and that he made the proposal simply because he could not think at the time of anything better. The motion itself was withdrawn, but it had fully accomplished its real object. It brought to light the fact that there exists in our own Conference already a large and widely representative body of ministers and laymen who are entirely and enthusiastically in favor of Methodist reunion in Great Britain. Whether they are a majority or a minority it is impossible at present to say. Whether their zeal and determination will survive and overcome the practical difficulties in their path time alone will show. Whether organic reunion or sympathetic co-operation be the more excellent way to promote the work of God we may trust Providence will show us in due time. It is certain that many of our best ministers and laymen are now painfully alive to the weakness, waste of strength, and manifold evils which arise from a divided Methodism, especially in the villages and small towns. In view of the universal tendency of Methodism throughout the world, and of the state of opinion in our own Church, it is high time that every Methodist made this great issue the subject of observation, reflection and prayer.

THE ZENANA.

I should like to explain the term "Zenana," for without such explanation, it is not easy to show the importance of the mission, and the need of a special agency to carry it on. The Zenana, in an Indian house, is the part reserved for the women of the household—from which all men, except those belonging to the family, are rigidly excluded. It does not answer exactly to the Turkish harem, as that is the dwelling place, usually, of the several wives of one man. Hindoo gentlemen rarely have more than one wife, but the Zenana contains all the female portion of the family. In it you will find, not only the wife and daughters of the head of the house, but his mother, often his father's mother, and the wives of his brothers and of his sons. Other female relations there may be, but no grown up daughters, still unmarried, no maiden sisters or aunts—every woman in the Zenana, down to girls of nine years old or younger, is either a wife or a widow. These early marriages soon remove the daughters from their father's house, but their place is taken by the daughters-in-law, who come at first on visits to their husband's family, but eventually at about twelve years old, to stay altogether. The boys of course, while little, remain in the Zenana with their mothers—later on they take their place in the men's apartments—and there are female servants according to the rank or wealth of the household. All this feminine community, sometimes twenty or more in number, are ruled by the woman who claims seniority of relationship among them. Thus, a man's wife is not necessarily the head of his household. If his mother be living, or his father's mother, or may be, the widow of an uncle or of an older brother, she is Thakur Ma—literally God-mother—and her word is law. The men of the household, however enlightened, cannot prevent any scheme of folly or cruelty being carried out under her direction. The traditional customs of the Zenana can not be set aside, if upheld by the Thakur Ma,

although the health, or life even, of its inmates should be endangered by conforming to them. It is easy to see, under these circumstances, what strongholds of heathenism and superstition the Zenanas may be. The women are shut out from any enlightening or Christianizing influence. They never appear in public, they can not therefore attend services, and no missionary or teacher has access to them unless it be one of their own sex. The wives of missionaries of every denomination have long taken every opportunity of visiting these secluded ones, but it is only of late years that regular visitation and teaching have been allowed. At the present time in nearly all the large towns of Bengal and Northern India Zenana visitors are eagerly welcomed. In most cases a small fee for instruction is readily paid, which covers the expense of lesson-books, etc. The subjects taught vary according to the requirements of the pupils. At first in Calcutta and other places, fancy work was all that the women cared to learn, but for the sake of learning it they would listen to a Bible lesson. In Delhi and other northern towns, the native ladies have their own embroidery which they do beautifully, but they are eager to learn reading, writing and geography, and in many cases English. In the Baptist Zenana mission, and I believe in other societies, it is a rule that secular instruction be not given, unless religious teaching is received as well, and the latter has the first place. As this work extended it soon became evident that special agencies were needed for it. The wives of missionaries, with their already numerous cares and duties, have neither time nor strength to take it up thoroughly. They kindly give their superintendence in each station, and a regularly appointed band of lady workers, and native helpers are employed in visiting and teaching.—*Evangelical Churchman.*

CONSECRATION OF THE BODY.

There is a sufficient reason why Paul urges the Roman Christians to present their bodies "holy, acceptable to God." A consecration which does not include the body is an imperfect consecration. While a religion that is wholly spiritual may be better than one that is wholly physical and formal, a religion that begins in the inner life, and working from within, shapes the outer life, and finds its clear expression there, is far better than either. Pure religion and undefiled before God and the Father not only keeps us spotted from the world, but it visits the fatherless and the widows in their affliction. It not only prays for them, it visits them. It sends the Christian to them in his own proper person, to speak kind words to them, and minister to their necessities. A religion which is all spirit is not good for much in this world. We want a religion that finds expression in a cheery presence, a hearty word, a warm grasp of the hand—may we want a religion that knows how to express itself in bread, and potatoes, and shoes, and coal; and this is a kind of religion for the propagation of which the body seems to be indispensable.

There is a good deal of Christian work that cannot be done without the assistance of the body. The public services of religion really seem to require as much as this. A congregation of disembodied spirits would not be very inspiring to the preacher. People talk about being present in spirit in the prayer-meeting, but if every body was present in that way there would be no prayer-meeting. The same principle applies to our profession of faith in Christ. In our proper persons, in shapes that men can see, we are to stand up and avouch the Lord to be our God. If there is a visible Church in the world the members of that Church must make themselves visible. The nation cannot depend upon invisible voters or invisible soldiers; neither is the kingdom of

God in this world very effectually served by invisible Christians. And therefore it is only reasonable that men should present themselves to God in their bodies. We have had too much of a religion which is pure abstraction; let us understand, though flesh and blood may not inherit the kingdom of God, that kingdom does inherit flesh and blood; inhabits them, to make itself known through them, and can make itself visible in no other way.—*Still Hour.*

THE ITALIAN ARMY.

Signor Capellini, a Methodist minister, has, in recent numbers of the *Civiltà Evangelica*, supplied fresh particulars of his work in the Italian army. When the men who have had the benefit of his immediate attentions leave the capital for provincial service they keenly feel their religious deprivation. Those whom he visits in country quarters find their way to him at his inn. He gives pleasing instances of the simplicity of their faith. One with whom he had read the story of Nicodemus and prayed, said, "What must I do?" And, to his answer, "Cut off thy right foot if it offend thee," and pluck out thy right eye if it offend thee," he replied, "I will, and am certain that the Lord will keep his word." When several troopers represented that they had never learned theology, and had been taught to adhere to the faith of their fathers, "But you can all read, and has not the Lord, putting his own Word into your hands, said, 'Read and understand,' and they all 'read and understood.'" Signor Capellini relates that he had seen soldiers who were his Christian brethren set out for Genoa, Spezia, Livorno, Pisa, Milan, Naples, Torino, and Palermo, of whom he could say that in every city they had been received by different denominations as "recruits" among the soldiers of Christ. Whenever the Signor goes he finds pleasing proofs that their first impressions are strengthened, and that they eagerly embrace every opportunity of associating with civilian Christians. He seldom himself appears in any place without meeting with previously unknown assistants in his work; sometimes, no doubt of a humble description; but, as he justly remarks, "Every instrument is good in the hands of Our Lord;" and, though he has to contend with others who "chance the truth of God into a lie," he perseveres. For, he concludes, "I am certain that the soil which is perseveringly and assiduously tilled will bring forth a hundredfold." In short, though, now and then, this self-appointed military chaplain meets with opposition and hindrance from subaltern officers, yet among the non-commissioned as well as privates he meets with ready reception both for his Bibles and Testaments and his oral teachings and prayers.—*Watchman.*

SELF-SURRENDER.

Then only have I attained to that which deserves the name of goodness, to that moral perfection of which Christ is the type, when law has passed life, when duty has ceased to be a thing of self-denial, and has become a kind of self-indulgence, the expression of an irresistible inward impulse—the gratification of the deepest passion of the soul; then only have I reached the elevation of nature to which Christ would exalt us, when I not only hearken to the voice of duty, but when listening to the inmost utterances of my own spiritual nature, it is the same accents I hear; when the dictates of conscience not merely echo, but blend themselves indistinguishably with the commands of the living God; and when, as I yield myself up to their sway, it is not two wills, but the one will of infinite goodness that rules and reigns within me.—*John Caird.*

If I grapple with sin "in my own strength the Devil knows he may go to sleep."

in November.
GRAMMAR,
ES OF
ON LANGUAGE.
ION.
of Public In-
Schools in
BY
WLAY.
our readers
Chloera, Cramp,
Complaints in-
ruit, vegetables,
Wild Straw-
those troubles.
ous.—A po-
complaint, and
of bowel Com-
Fall, is found
Wild Strawberry;
cist.
COLLEGE.
ession of this
th., 1883.
opy of Annual
register,
ACK, W. P.,
9 Grandville St.
Halifax, NS
hibition!
Intending Visi-
to the city
ould not fail to
the display of
CELLS,
CORALS and
DIANWORK
at the
AAR,
lam Street,
N.B.
upplied upon
Creed,
arkhurst, P.,
urch, N.Y., 18
St.,
ens, Lytton
Davis?
PERRY DAVIS,
States, first
e universally
or man with-
invalid. He
age upon the
in their own
ine capable
en restored to
to his fellow
a country on
s immediately a
ICINE."
adapted for
lication, and
s, such as
gation re-
mp, Palm
at, &c.
found very
e Palm,
Toothache
IONS
eties.
of music to
following:
lightest:
Sullivan's
Oratorio,
Antarctic
ents) Cam-
nting
By J.
ptive Can-
by Gut-
Strong
st pub-
By
Boston
way, N. Y.
RIETORS
at the
Hifax.
No. 10
ELL &
ureau (10
tracts may