

The Wesleyan.

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NOTES AND COMMENTS.

"There is far less reason," says the *Morning*, "for complaining of poor sermons in our pulpits than of poor hearers in our pews."

If all who attend the weekly prayer-meeting would sit close together on the front seats the good effect would be seen and felt by all.

Being less annoyed at the defects of others is one of the best proofs that we are approaching freedom from defects ourselves.—*Indian Witness*.

It has been stated that as many as twenty of the newly elected English mayors are total abstainers. This is put among the signs of the progress of the Temperance movement among the middle classes of the country.—*Methodist*.

In an editorial on "The State of Europe," the *London Times* says: "On the Continent people feel themselves to be walking over a mine controlled by men at whose motives and modes of thought they can only guess."

The new heir to the Swedish Crown, the son of the Crown Prince, will be called Prince Oscar Frederick William Gustaf Adolphus, Duke of Sleson. Had he been born a week earlier, his birthday would have fallen on his great namesake's 250th anniversary. This reminds us of Carlyle's phrase about "Niodemusing a man into nothing"—*Nashville Ad.*

The Chinese have a peculiar and abominable practice with which they mark the beginning of the new year. The devout follower of Confucius pays his debts, if possible, at that season. There have been some attempts made to introduce the custom here, but being a pagan practice it is, of course, abhorred by Christians, and is but seldom observed.—*N. Y. Herald*.

The *Paris Evangelist*, referring to the Embassy from Madagascar, says: "We agree with M. Felatte, it is much to be desired that M. Duclerc should see, while there is time, that his too good friends the Jesuits are pushing him, in the sole interest of their own propaganda in Madagascar, toward an act of downright robbery (*brigandage*) against a people peaceable and friendly."

We admit that it is possible that some who have once professed the blessing of entire sanctification, who have fallen away from their steadfastness, have attended the theaters and dancing parties, and other places not proper for Christians to attend. But sanctified people have no taste for such places and associations; nor is it true that they indulge therein, or desire to.—*Christian Standard*.

In his lecture, "Christianity and Hinduism Contrasted," published recently, Sir Charles Trevelyan expresses the conviction that the conversion of India to Christianity will take place in a different way from that generally anticipated. When the absorption of Christian truth has gone far enough, he says, native opinion will declare itself, and "a nation will be born in a day."

The *New York Tribune* accounts for the absence of men from Church in this way: "He will go to hear the preacher who can tell him the bare truth about himself and his daily life; and he will respect him, too. He does not go to hear the ordinary preacher because his sermons do not touch himself, his temptations or craving, or the phases of life known to him in office, political club or shop."

This is an age of fraud. The grosser forms of swindling are encouraged by the loose maxims of respectable trade. The line must be more clearly drawn in the store and the produce exchange, before public indignation can be focused against the professional sharper. The tide of dishonesty will be checked when the cheat and the forger are placed on the same moral level in popular estimation.—*Nashville Advocate*.

There is a difference between republics; free institutions do not mean the same in all parts of the world. For instance, in the Republic of Ecuador a journalist wrote an article attacking the Dictator and the latter by way of proper punishment, directed that two hundred lashes should be inflicted upon the back of the offending newspaper man. This would strike most journalists as being a trifle summary.—*Christian Union*.

An English correspondent of the *Nation* says: "The crusade against intemperance has united Christians of all denominations in a way never seen before. The Church of England clergy have gone almost beyond the limits of sound judgment in their anxiety to sympathize with and adopt

whatever can be thought practically useful in the methods of the Salvation Army. Much more, therefore, do the wisest among them feel the necessity of cultivating greater friendliness with the old non-sparming bodies.

The life of the Christian is to be a spectacle like that witnessed in the temple when, as morning rose and eve declined, the lamb was laid upon the altar whose fire was never extinguished, and Israel saw it ascend in its smoke a whole burnt offering to God. Our sacrifice is to cover the entire personality, the frail and perishing elements and meaner uses of the body, as well the nobler service of the soul.—*United Pres.*

A Springfield, Ohio, correspondent of the *Western* writes: "A new feature of interest has just been introduced in this Church, which promises to be profitable to both the young and older members of the congregation in the form of a Church library. Books are distributed twice a week to those who furnish a certificate of surety from some responsible person. In no case are the books allowed to interfere with the Sunday-school hour."

There is something akin to satire in 3,000 people in the Town Hall of Calcutta—Christians, Muslims and Hindus, "all sects and all races"—listening to eloquent speeches from Hindoo orators in protest against the arrest by the British Government in India of a member of the Salvation Army while in procession in Bombay. No event for a dozen years, an Indian exchange says, has done so much to bring missionaries and non-Christians in to close friendly relations.

A witness before the Senate Committee on "Corners" in Grain and Stocks said that "Joseph made a corner in corn." If the speculator really knew anything about the Bible, he would have seen that Joseph bought what there was, and not what there was not. He bought when there was plenty to save the people in famine. He did not put the price up, and sold both to Egyptians and foreigners. Joseph was as far removed from the "corner" makers of our time as George Washington from Benedict Arnold.—*N. Y. Ad.*

Dr. Hall, of New York, said a smart thing recently, which I commend to both parents and children:—Every land has its own ways, and every time its own peculiarities. In our time there is a "various reading," apparently of an old text, and now it runs, "Parents, obey your children in all things, for this is right." Yet the old way is better, and I hope it will be continued in good part. It is best for boys and girls in the end that they should not be burdened with the task of training up their fathers and mothers in the way in which they should go.—*Methodist*.

We learn that Miss M. C. Thomas, daughter of Dr. J. C. Thomas, of Baltimore, Md., has recently passed the examination of Doctor of Philosophy in the University of Zurich and received the degree of Ph. D., "*somma cum laude*,"—the highest honor ever given. The fact that the University of Zurich has bestowed upon a young American woman an honor rarely given to men, shows at once its generosity and fairness. We are inclined to ask the universities of our own country why they should close their doors to our women.—*Independent*.

Editors are continually bothered by the applications of people who wish "to have inserted in your valuable paper" notices of the comings-out and goings-in, the downittings and up-risings of persons of whom they never heard, and in whom there is reason to believe the general public takes but a languid interest. If he declines to publish the item of personal intelligence that is offered him he is thereafter abused by the individual who tenders it, while if he prints it he knows very well that he is throwing away valuable space. How to avoid such consequences is a problem over which many editors have grown grey without solving it.—*E.*

The *Church Guardian* says in relation to missionary meetings: "In many of our Rural Deaneries no provision has yet been made for these important gatherings. In one or two it has been decided to leave the arrangements to be made by each incumbent in his own parish. Perhaps this is the better way in the end. Much disappointment usually exists at meetings owing to the non-appearance of the deputations. Sometimes also the most unsuitable men are chosen as speakers. Because a man is a rural dean or has been in the ministry twenty years, it does not necessarily fit him to address an audience suitably on Missionary work.

THE SALVATION ARMY.

The Salvation Army is making progress. Last week a whole-day convention was held in Exeter Hall, at which 101 officers were set apart for work in various parts of the world, many of them to open new stations. The morning meeting was addressed by General and Mrs. Booth in defense of their work. The afternoon was devoted to experience and to the promotion of holiness. The evening was enthusiastic, and the hall crowded, although a shilling was charged for admission, to help to pay the \$3,000 which was the cost of equipping and sending out the new officers. It is not open to doubt but that the work is spreading, but it is a source of regret that both the General and his wife should be so often complaining of the opposition shown to them in some quarters. They foolishly suppose that this army is raised up to convert the world, and they talk as though it was the supreme power in the work of regenerating the people. In this way they are alienating their helpers and contributors. Boasting is vain; and this spirit if indulged in will be followed by humiliation. The *War Cry*, their official newspaper, issued twice weekly, has attained a circulation of about 330,000, but there is much complaining that many of those are sold on Sunday at all their places of worship. They are also sold in the Sunday marching processions in the streets. The work so lately begun in India is taking deep hold of the natives, many of whom are already exhorting and preaching, and singing with all the enthusiasm possible. Their newspaper in India, not four months old, has a circulation of nearly 20,000. The work is also taking a deep hold on the poor people in Paris. Religion is now unfettered in that city.—*Cyrus in Central Christian Ad.*

PROPORTION IN GIVING.

What is the law of Christ's kingdom as to contributions for pious and charitable objects? There is such a law, though unhappily many seem ignorant of it. Certainly he does not comply with it who, having the ability, contributes nothing; neither does he who contributes from no sense of duty, from no principle, but merely as caprice, or chance, or a regard to appearances may dictate. "What! know ye not ye are not your own? For ye are bought with a price." "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might be rich." These affecting words reveal both our obligation and the motive to enforce it. Surely men who are ransomed beings should regard themselves as stewards. "The silver is mine, and the gold is mine, saith the Lord of Hosts." He has seen fit to entrust His property to us; can we rightly withhold it from Him when the wants of His Church, the extension of His kingdom, the care of His poor, ask it at our hands? "Concerning the collection for the saints, . . . upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

The law of Christ requires of all who would be Christians, weekly systematic almsgiving. Each individual is required to give in proportion to his ability—"as God hath prospered him"—and this giving must be for the love of Him who, though He was rich, for our sakes became poor. If one who calls himself a Christian, unmoved by the love of Christ, disregards the law of Christ, and gives nothing, or nothing proportionate to his ability, does the penalty immediately follow? It does not. Here on earth the Saviour mercifully bears with the unfaithful and the sinful. The unworthy member is not at once cut off from the fellowship and privileges of the Church. The barren fig-tree is suffered to remain and cumber the ground. The barren,

selfish professor of Christ's religion is permitted still to enjoy "the means of grace," and, if he can, "the hope of glory." He who makes His sun to rise on the evil and on the good, in merry bestows, year after year, the blessings of His providence and grace on those who ungratefully make Him no return.

But the penalty! Let it not be forgotten that the Saviour regards the refusal to give to His Church and Himself as the refusal to give to Himself. He has solemnly assured us in His holy gospel that the day is coming when, from "the throne of His glory," He will say to the delinquents, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me."—*E.H.D. in Standard of the Cross*.

CONSCIENCE IN A HEATHEN.

A Buddhist priest in Ceylon came into contact with a missionary, and in their interviews they frequently spoke of Christianity. The Buddhist listened, as might be expected, chiefly that he might find arguments to refute the religion thus obtruded on his notice. He made no objections, however, to reading the Epistle to the Romans in Sinhalese. The first chapter astonished him, as holding up to his view sins common among his countrymen, and even, alas! among the Buddhist priests.

But the words in the second chapter, about that law which is written in the heart, came home to the Buddhist generally. "Do you ever," inquired his friend, "feel anything make you unhappy when you have done what you know to be wrong?" "Yes, I do; it makes me very miserable." "Do you find that you have any power over this which troubles you—that you can drive it away?" "No; I have tried, but I can't drive it away." "Do you think that this witness of the heart is a bad thing, or a good one?" "Bad it can't be; it tells me when I do wrong."

"Do you think it comes from yourself?" "No; else, I would put it away." "Then do you think that what St Paul says may be true, and it may come from God, whose very existence you deny?" "It may be so," he answered, and quitted the room in deep thought.

At different times he renewed the subject of the law written in the heart. The missionary, very wisely, did not press him on the subject, but left his own convictions to work. At last he exclaimed one day; "Is there any peace to conscience, any pardon of sin in the Christian religion? I have been trying and trying according to Buddhism, but there is no pardon and no peace." Then God's messenger delivered God's message. "Immanuel—God with us," was the substance of that message. The glad tidings reached the listener's soul; "From this day," said he, "I am a Christian."

THE INDIANS.

There are those who say that our American Indians are in no readiness to receive the gospel, and that time and money would be wasted in efforts to give them the benefits of a Christian education. But those who know most about the Indians, know that they are a peculiarly susceptible and a peculiarly hopeful race, as subjects of wise Christian endeavor. Good Captain Pratt, who is in charge of the training school for Indian youths at Carlisle, Pa., tells of an Indian lad, 18 years old, who appeared at that school only a few weeks ago, having found his way across half the continent, in search of an education. He had \$2.75 on starting from his Western home. That brought him across the Mississippi river. Then by walking for days together, and getting an occasional ride on a freight train, he made the rest of the long journey. He sold his Indian ornaments for \$2.25, to give him bread on the way. If

those ornaments had been sold at a church fair, in behalf of the missionary cause, for sending the gospel to those who wouldn't come and look it up, they would probably have brought a good deal higher price than that. Coming over the Alleghany mountain range the Indian lad's worn-out moccasins were no protection to his feet against the snow, and he bartered his blanket for a pair of shoes. At last he reached the Carlisle school, and asked to be a sharer there in the gospel privileges that some persons have thought his race unworthy of. What race could be named that would show a nobler spirit than this, or a fuller fitness for the reception of the best influences of Christianity?

AN ENGLISH REVIVAL.

The following report of revival services under the management of the recently appointed English Conference evangelist, is taken from the *Watchman*:

The Rev. Thomas Cook has just conducted a revival mission at the Centenary Chapel, Boston—a mission of such rich and extensive blessing as will never be forgotten by those who have shared it. The society was well prepared by the Great Spirit, and by organization to work and "compel them to come in." An address to the members and seat-holders was issued by the ministers, calling for sympathy and co-operation; the services were well advertised by bills and large posters; the town was well canvassed by 150 visitors, who carried hand-bills from house to house, and gave personal invitations: in this way 15,000 handbills were distributed. The preparatory prayer-meetings were largely attended, and were meetings of great grace, giving true forecasts of the blessing to come. On Saturday evening, Dec. 2, Mr. Cook commenced by an address to Christian workers and after this service the congregation formed into procession and walked through the town singing and announcing the mission. A singing band did this service every night. All the services, Sunday and week-days, noon and night, were in the chapel. From the beginning the attendance was good, and went on increasing till the end. On Sunday evening, the 10th, the spacious sanctuary was crammed in all parts. God was with his servant of a truth. During the fortnight 517 persons went into the inquiry-room, and nearly all of them professed to find peace with God. A good number of these are children of our people; many are members of the congregation who have long sat under the Word, long prayed and hoped for, now saved; some are of other churches. The mission was concluded on Friday last with a society tea and recognition meeting. Over 750 sat down to tea, admitted only by society ticket or new convert's invitation. After tea more than 300 adult new converts were present and received notes on trial. At eight o'clock the public were admitted, and Mr. Cook gave an address to the new converts which was full of wise and forceful counsels. On Sunday evening the mission was appropriately followed with the Sacrament of the Lord's Supper, administered by the Rev. G. Outhwaite. The whole area of the chapel was filled with communicants, more than half of whom went to the table of the Lord for the first time. It was a service of unusual joy.

WOMAN IN INDIA.

There is hope for India. The work which has hitherto been so vigorously undertaken in that land by the Ladies' Auxiliary of our Foreign Missionary Society and other similar agencies, has promise of finding supporters from an unexpected quarter. We have not yet heard that a Woman's Rights Committee has been formed in Bombay, but it appears that

a step has been taken in the right direction. A fair widow, aged scarcely twenty-five, who has attained quite a reputation as a learned Sanskrit scholar and who has devoted her life to the labor of educating her countrywomen, has been delivering a course of lectures in a hall crowded to excess with the Hindu and Parsi ladies of Bombay. This lady, called the Pandita Romabai (Pandita being the feminine of *Pandit* or *Pundit*, a learned man) spoke with perfect fluency and self-possession, and argued the importance of education for women, that they might be real companions to their husbands and receive their share of the benefits of the age. It has been like an electric shock to those who heard her, stirring them up to an ambition to gain such culture as they saw that the Pandita had. After she had finished, the ladies present were asked to volunteer to express their own views; and it is said that a number did so, with a force and propriety that were surprising to themselves and to the audience. A native newspaper says that "even the most hopeful of woman's advocates among us were hardly prepared for this singular but most delightful spectacle." This is not a Christian movement; but it is, like the whole system of Hindu education and the Brahmo Somaj movement in religion, only what Christianity and missionary labors in India have made possible there.

THE DESCENDING SPIRIT.

This is the truth which abounds in New Testament prophecy and promise: and which yet orthodox skepticism—of all skepticism I sometimes think the worst—doubts or denies; "Lo, I am with you always, even unto the end of the world; Where two or three are met together in my name, there am I in the midst of them. I will not leave you comfortless, I will come to you; That ye might be filled with all the fullness of God." But the Church does not half believe in Pentecost. It does not half believe in a living God; in a promise unto you and to your children; in a Spirit poured out upon all flesh. Men want to go back. They complain because to-day there is no Moses to go up into the mountain of God, when they may go themselves; no High Priest with Urim and Thummim, when every soul is a high priest, and every nook and corner a Holy of Holies. They live in the sound of the voice of God and cry for the lost echo. They live in the flood of sunlight which makes bright day for every one who will walk in the light, and wish that they lived in the night and fog and that there were still living some of those Old Testament link boys to lead them about and show them a way.

Father! burdened with the cares of the administration of your little business; what are they compared to the cares that beset Moses in his administration of a wandering Empire? The Spirit that was given to him is offered to you. Mother! anxious lest you should fail to teach aright the souls intrusted to your keeping; what are they compared with the souls in all the churches whose care came upon Paul daily, every one of whom was as a son in Jesus Christ? The Spirit which sustained him is offered to you. The Spirit is poured out upon all flesh. The promise is unto you and your children. All the children of God may become prophets if they will. This is the message of Pentecost. The light which before Moses shone only in single households, under Moses shone only in a single temple, in the birth of Christ filled the heavens and yet shone out only above a single province, now fills the whole earth; and the tongue of fire sits on each one of Christ's disciples, and the voice of God's guiding, counseling, inspiring truth is heard in tongues which every mood and temperament and experience can understand.—*Lucy Abbott in Christian Union*.

DR. UFF.

Dr. Uff, of the Life of Dr. Watson, is a copy of the Methodist

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