

The Wesleyan.

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NOTES AND COMMENTS.

The Church Missionary Society has dismissed the Rev. Mr. Denney, a missionary to Japan, because he denied the inherent immortality of the soul and the doctrine of future retribution.

Your pastor is rallying his spiritual energies for a special effort to save the souls of dying sinners. You may help him by making a little special effort just now to relieve him from anxiety about his temporal wants.—*Nashville Ad.*

It should be said of us as the celebrated Dr. Priestley once said of Thomas Mitchell, one of Mr. Wesley's early preachers, under whose ministry the Dr. had unintentionally sat as a hearer. "This man," said he, "must do good, for he aims at nothing else."—*Christian Witness.*

Henry C. Robinson, in a speech at Hartford, said that many of the mill owners of New England were educating their employes in virtue, domestic comfort, intelligence, and all good things; but he also knew a man who was laying up \$72,000 a year while paying little children fifteen cents for ten hours' work.

The man upon the sidewalk brushing away the newly fallen snow does not need a surveyor to tell him when he sweeps to the line dividing his and his neighbor's property. Neither does the Christian need a treatise on theology to tell him where the line is dividing the good and bad in conduct.—*Western Ad.*

When the practical question comes up, "Who is on the Lord's side?" in any community—and this question is always up and will not down—what value do we put on affirmative answers that come from the card table, the play house, the wine party and the ballroom, in every season of the year except the season of Lent.—*Southern Ad.*

The Interior holds that a man is as much the master of his brain as of his premises. He is just as guilty—nay much more guilty—if he permits an evil thought to fester and corrupt in his soul, as he is if he permits open sewers and dead animals and rotten vegetables to lie in his cellar and poison his family to death. It is his duty to clean them out.

The Rev. R. Heber Newton surprises many readers by writing that the "Thirty-nine Articles" are not taught by the Episcopal Church as articles of faith, and he does not know any clergyman who believes the whole of them. On the contrary, his was an "ordination to free thought," whatever that may mean.—*N. Y. Observer.*

Bishop Hopkins, of the Episcopal Church, says: "No ingenuity can make dancing consistent with the covenant of baptism." Bishop Meade (Episcopal) says: "We ought conscientiously to enquire whether its great liability to abuses should not make us frown upon it in all its forms. To my mind it is itself wrong, improper, and of a bad effect."

A correspondent of the New York Evening Post expresses the opinion that compulsory education is the surest means of exterminating juvenile crime. He says that the Grand Duchy of Baden, by a rigorous enforcement of such a law for seven years, according to carefully prepared statistics, reduced crime in that Duchy 51 per cent and pauperism 26 per cent.

Jimmy McAulay, of the City Mission, New York, says: "Three times I was drunk, and do you know what did it? Tobacco. That's why I am so down on tobacco now. Chew and smoke, and there'll be a steady craving for something, and it mostly ends in whiskey. A man that honestly wants the Spirit of God in him has got to be clean, I tell you, inside and out. He's got to shut down on all his old dirty tricks, or he's gone."

"Many a gentleman of the period," says Mr. Spurgeon in a recent magazine article, "may be described as 'bound in cloth-limp.' Bigotry was bad, but it had some 'grit' in it. He thinks that 'the storm which wrecked the pirate 'Bigotry' beat furiously upon the good ship 'Principle.' What the Church needs, above all things just now, in Mr. Spurgeon's opinion, is a regiment of Ironsides."

He who takes people into the Church, and does not look after the quality of literature they read, fails of his duty at an essential point. Nothing so determines the character of a people as the quality of their literature. This is also eminently true in religious sense. To be of service to the Church, her members must be well-informed as to what the Church is doing, and what needs to be done.

The information is derived from her periodical literature. We lay these facts upon the consciences of pastors, and leave them to work out results.—*Central Methodist.*

There is one way, and but one, to keep young people in a Church that is fit for young people to be in, and that is to get them converted. People who love Christ do not weary of the Church. Converted people will stay in the Church, and unconverted people ought to stay out of it. Don't trouble yourself about the Church. Give all diligence to lead the young to Christ, and he will lead them into the Church.—*S. W. Advocate.*

Dr. Gracey says: "The Salvation Army makes an advance on William Taylor. They have gone to India specially to labor among the heathen, and they propose to make the heathen bear their expenses. They get large audiences morning and evening, in doors and in tent, and they pass the collection board and take pice from the poorest native heathen. They sing Hindustani hymns to native tunes, and in all parts of Bombay multitudes are heard repeating fragments of them."

President Arthur would not permit his son Allan to be one of the ushers at the wedding of Attorney-General Brewster's niece the other day—not that he loved the bride less, but because he loved the boy more. Allan is but nineteen years old, and the President wants him to attend to his college duties and keep out of society until he graduates. The President's good old Baptist father gave him some good notions, and this is one of them.—*American Paper.*

This is the way in which the Meteorological Office at London, in response to an underwriter's inquiry, disposes of the remains of the late Prof. Wiggins: "The prophecy to which you allude emanates from some man in the Finance Department in the Canadian Government. It is utterly nonsense. No man living can predict the weather two days beforehand, much less six months. The idea that the Admiralty have ordered ships to be in port is also absurd and utterly false."—*N. Y. Tribune.*

There is a sentence in a recent speech on the temperance question by one of the Madagascar ambassadors now in Europe which has attracted the attention of legislators in lands that were Christian when Madagascar was in heathen darkness. "We would rather have a small exchequer than a degraded people," said the ambassador. To which it might be added that the surest way of making the exchequer small is first to degrade the people—by rum or in any other way.—*Central Ad.*

According to the existing Russian law, apostasy from the State religion entails severe penalties than theft or murder. A Russian subject who abandons the orthodox faith for any other whatsoever is deprived of his children; his estate is handed over to Guardians appointed by the State, and he himself is liable to prosecution by the Holy Synod until he abjures. The *Globe*, an influential organ just alluded by the Government, advises that this legislation should be abolished in favor of full religious tolerance and liberty of conscience, after the example of the States of Europe.

"The Providence of God displayed" is a heading familiar to readers of the old Methodist Magazines. The repeated escapes, deliverances, of Mr. Forster when Chief Secretary of Ireland were such as one rarely hears of except in some extremely sensational romance. Time after time he was marked and dogged as for death. Yet he escaped without harm. His fidelity to a high sense of duty in the matter of the so-called Kilmainham treaty saved his life eventually. He left Ireland and returned no more. Events have proved that he was fully justified in taking the stand which he did in the parley with men of blood.—*Meth. Recorder.*

The *Central Baptist*, on the division among Christians, makes a long defense of its Church, and concludes with this sentence: "Baptists may be chargeable with a great many bad things; but that they are guilty of dividing the Church of Christ is an unjust accusation. Who, then, are to blame? Ah! who? That is the question, dear *Central*."—*Richmond Ad.*

The strangling of the St. Petersburg *Globe*, preceded by the suppression of other journals without number, leaves Russia without a single journal that can express an independent opinion upon public affairs. The law of expurgation against all foreign journals is enforced to the last extremity. Pages are torn out of magazines and reviews, newspapers are defaced with stamps, and books confiscated on the slightest pretext.

WOMAN'S WORK IN INDIA.

Dr. J. M. Reid writes to the N. Y. *Christian Advocate*:

The first day of January, 1883, will long be remembered by many of us as the great day of the Decennial Missionary Convention at Calcutta. The topic was "Woman's Work in the India Mission Fields." The essayists were Miss Hewlett, of the Church Missionary Society, and Mrs. Thoburn, of our own Woman's Foreign Missionary Society, and the opening speeches were by Mrs. Etherington, of the Baptist Missionary Society, and Mrs. Leslie, of the Independent Mission College. The subsequent discussion was carried on by Miss Greenfield, of the American Presbyterian Mission; Mrs. Ferguson, of the Church of Scotland; Honorable Miss Sugden, of the Church Missionary Society; Miss Joseph and Mrs. G. Kerry, of the Baptist Mission; Mrs. Dr. McGrew, of the Methodist Episcopal Church; Mrs. Meyer Tucker, of the Salvation Army, and Mrs. Du-thie.

Nothing during the entire Convention was better sustained. Throughout it was well nigh perfect, and left an impression that will not readily be effaced. It was, in fact, the great day of the feast. As a Methodist, I felt proud of our own representatives, and scarcely less so of the other noble women who contributed to the interest of this hour, among whom I would especially distinguish Mrs. Etherington and Miss Greenfield.

An impression of the deepest kind was made by the presentation of that incomparably worst of all the evils that now hinders the elevation of India's women, namely, child-marriage. None other of the customs of India so interferes with the health, happiness, and general well-being of the people. Mrs. Etherington observed: "I say deliberately that I am aware of nothing in the condition of women in any age or nation that is worse than it." It appeared that there are 21,000,000 of widows in India, and half of them were never wives. The story has often been told to weeping assemblies in America of the cruel, tyrannical, most abject slavery to which these child-widows are subjected by those whom the custom of India deems them to serve. One lady speaker begged this great Convention to resolve to do something for the removal of this greatest wrong that woman has ever suffered at the hands of man. She claimed that the same authority that had prohibited the burning of widows and the casting of children to crocodiles could and should forbid this greater evil.

Two opinions existed upon the subject. One was that the Government should be asked to fix a suitable age under which marriage would be unlawful. To this some were opposed, on the ground that it would incite the hostility of the natives to the measures as being the invention of the missionaries to legislate against their religious customs. Those thus opposed to invoking general legislation on the subject desired to petition the Government for the relief and protection of Christian widows, not altogether without hope, indeed, that this might lead to a general law in respect to marriageable age. All Christendom should help in this benevolent attempt to meliorate the condition of women in India.

The statistics of India show that the foreign and Eurasian female mission agents have increased 118 during the decade. Native Christian female agents have increased during the same period from 947 to 1,944, or more than doubled; the female pupils have increased from 1,997 to 9,228, and the total number of female pupils from 31,580 to 65,761. Female societies now actually carry on about one fifth of all the mission work done in India. The above showing is far below the actual amount of work done for women in India. For the mis-

sionaries' wives are every-where most efficient leaders in the work of these women's societies. In our own Woman's Foreign Missionary Society they almost every-where have charge of the work.

AN EXTENSIVE REVIVAL.

The Rev. Thomas Cook, the Conference evangelist, concluded his mission at Southwark, England, on Friday the 2nd inst. A tea was provided for the new converts and members of society, and the invitation was responded to by over 500. Many who were not able to be present for tea came to the meeting which followed, and which was held in the chapel, and which was large and enthusiastic. Papers had been issued to the new converts giving the lists of classes and leaders, with the instruction to place a mark opposite the name of the leader with whom the new convert would meet in class; a space was also left to be filled in if the convert preferred to join another Church. These papers were returned in large numbers, and of course show that the vast majority will be gathered into our own society. To complete the work of gathering in, all the names of those who had been inquirers were called over, and in most cases there was a response; those who were absent will be visited in due course. Counsels to the newly saved were subsequently delivered by Mr. Cook and the circuit ministers. The mission in every respect has been a success; the Church was prepared, the organization was complete, and the means used to bless and save souls. During the last week from 800 to 1,000 people found their way to the chapel each night, and the number of penitents was sometimes so great as to occasion difficulty in finding workers. There were three inquiry rooms, and these were sometimes filled. Altogether 266 adults have sought, and we trust, found the Lord. Amongst the seekers have been large numbers of children between the ages of 10 and 14. And, counting these, considerably more than 400 persons have given in their names as having been brought to the Saviour.—*Recorder.*

CHILDREN AND MISSIONS.

One of the most cheering signs in many churches in the comprehensive training of the children of the Church in the work of the Church looked at broadly. They are taken up, as upon a mount of observation, and sweep the world in vision, and are taught their relation to the Home and Foreign fields, and led to enter into it. If this sort of training were universal, it would soon change the missionary aspect of the Church, and give a fresh impulse to the World's evangelization.

Were the story of giving, in the mission schools and churches of this city, told abroad, it would do one of two things—it would stimulate to an approach, on the part of the stronger and well-to-do, to their magnificent self-denial; or it would, like all grand examples, leave them in more hopeless indifference. The training of some of these mission schools is simply superb. Some of them know more about the work of Christ in foreign lands than does the average church in city or country. And this leads us to say that while many of our churches are doing admirably, it cannot be said of the major part. There is no such comprehensive training of the whole body of children and youth to look all around the world, and to take up mission work as their work. Not even is there so much as a select band of youth, in half the churches, who take up the mission work of the Church as represented by either the Domestic or Foreign Boards. The result is a great loss of moral power, a great loss of possible gains to the Treasury of Missions.

Now for this lack there can be no excuse. If it be conceded that the funds are abundant for current expenses, which we do not for a moment believe, there still remains an opportunity for doing the Church and its nursery (?) an invaluable benefit in the way of information as to how the work of the Lord goes on in the world; how prophecy is being fulfilled; how much yet remains to be done before the heathen will be given to Christ for his inheritance and the utmost part of the earth for a possession.

It is yet to be impressed upon many a pastor, and upon a yet greater number of Superintendents of Sunday-schools, that the possibilities for a profitable and stimulating missionary service are quite within their reach, but as certainly overlooked, and that it is by no means optional with them whether they do their work faithfully and fully or not.

Little by little, but far too slowly do the cause of Christ and the purpose of Christ get their grip upon the multitude of youth who constitute the Church of the future. How we might hasten this great desideratum into glorious fruition, if, all along the line, pastors and superintendents, teachers and parents, were fully awake to the privilege and the obligation so to do! Let us awake to righteousness and to love and to good works.—*Gospel in All Lands.*

CONDITIONS OF BELIEVING.

There are other conditions precedent to rational and real trust in God besides knowledge. We cannot trust Him while we are acting contrary to His will. Many, because they believe in the goodness of God, talk of trusting Him, though they are not trying to obey Him. They substitute mere intellectual belief in the perfection of the divine character, for a personal, effectual trust which keeps His commandments, appropriates His promises and gives the assurance of His pardon, acceptance and care. A genuine trust in God is more than a blind, vague hope in His mercy. It requires earnest, cheerful, constant obedience. If we would trust God really and availingly, we must submit our wills to His will and consecrate our lives to His service.

Wherefore, along with our confidence in God's trustworthiness, we need to have confidence in the rectitude of our purpose and efforts—a consciousness that we are in harmony with the divine will. It is the want of this more than the lack of intellectual conviction of God's goodness that keeps us from trusting Him. It is our own aims that come between us and God and hide from us the light of His countenance and the comfort of His love. The frown of our own consciences makes us feel shut out of His care. We feel that we have forfeited His love and we lose confidence; not, indeed, in His goodness, but in His exercising that goodness towards us. It is only when "our hearts condemn us not that we have confidence towards God." That which is absolutely indispensable to a comforting trust in God is the consciousness of our own integrity. The trust that has this basis is availing. It will bring peace and strength to the soul in the severest vicissitudes of life, so that whatever may be the nature of our trial, we shall still be able to see to the everlasting arms of Him who careth for us.—*Pittsburg Christian Ad.*

When the richest American of his day was in his last fatal sickness a Christian friend proposed to sing for him; and the hymn he named was "Come, ye sinners, poor and needy." "Yes, yes," replied the dying millionaire, "sing that for me, I feel poor and needy." Yet at that moment the stock markets of the globe were watching and waiting for the demise of the man who could shake them with a nod of his head. "Poor and needy!" How the soul sweeps from under a man's soul in such an hour as that!—*Dr. T. L. Cuyler.*

DIVERSITY OF SERVICE.

No one follower of Christ should condemn another because the other's spiritual life is not of the same stamp as his own. Let not Martha, busied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary in her turn judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life; but let her not imagine that she has seen or copied all of Christ, and let her look at every believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world; rather let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its center swings in the breeze. The tree shakes down fruits from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer, and bless; another by the living voice, whose eloquence moves men, and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly, unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered word "Well done."—*Primitive Christian.*

A boy astonished his Christian mother by asking for a dollar to buy a share in a raffle for a silver watch that was to be raffled off in a beer-saloon. His mother was horrified, and rebuked him. "But," said he, "mother, did you not bake a cake with a ring in it, to be raffled off in the Sunday-school fair?" "O, my son," said she, "that was for the Church." "But if it was wrong," said the boy, "would doing it for the Church make it right? Would it be right for me to steal money to put in the collection? And if it is right for the Church, is it not right for me to get this watch if I can?" The good woman was speechless, and no person can answer the boy's argument. The practices are both wrong or they are both right.

Somebody who understands it says: "The one great trial and discipline of a missionary's life is its tremendous oppressiveness. A new world of circumstances and a demand for its conquest, and that by the spiritual life, implies a war-heat which those who have not borne can hardly know."

It is glorious to be "filled with the Spirit," "walk in the Spirit," and enjoy his constant companionship, in all religious services, business cares, social relations, joys and sorrows, conflicts and triumphs, perplexities and trials; to be able to consult Him, enjoy his aid, receive his comfort. Such is the privilege of the saints.