

# The Wesleyan,

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**A PASTORAL SKETCH.**

BY GEORGE F. PENTECOST, D.D.

K. is a Japanese student. He was sent to this country by his Government to be educated for the civil service of Japan.

He was introduced to me by a lady (a member of our Church) with whom he was boarding. He told me that he wished to have some conversation with me, and I made an appointment to meet him in my study on the following Tuesday.

At the appointed time he came and upon my opening the door, in response to his ring, he greeted me with a low bow, after the manner of his country, and politely took a seat in response to my invitation to that effect.

After the ordinary introductory words of courtesy, I said to him: "Mr. K., I am glad to see you, and am now at your service. What is the nature of your wish? What is the object of this interview?"

He at once, in a somewhat broken dialect, and yet with well-chosen words, replied:

"Mr. Pentecost, I am, as you may know, with a great many of my young countrymen, seeking a western education; that is, an education after the manner of the European peoples. In addition to the studies that we shall pursue in the schools and colleges of your country, we are instructed to learn all we can about your institutions, manners, customs, and especially to make ourselves acquainted with the religion of your country—Christianity. I am, therefore, come to see if you can teach me your religion.

By this he did not at all mean that he wished to become a disciple of Christ, but simply that he wished to study it, as he might political economy, or the Constitution of the United States.

I told him I would be most happy to do what I could to help him in this direction.

He thanked me, and wanted to know how much I would charge him and when he might come to me for instruction.

I assured him that there would be no charge; but on the contrary, I should take great pleasure in seeing him one afternoon in each week.

To this arrangement he assented with thanks.

I then asked him what his religion was. He told me that he scarcely could tell; that though only eighteen years old he had embraced and given up successively several religions; that so far as Confucius was concerned it was no religion that he offered, but only ethics. He spoke highly of Confucius, and said there were contained in his writings many excellent precepts. I found out, however, that he was a Theist, believing in the existence of one Supreme God—a being to be worshipped, on some accounts to be loved and on some others to be feared; but, upon the whole, his idea of God was confused, as it must always be with those who merely speculate.

He had never read the Bible; had heard a few sermons, but did not know of whom men spoke when they talked or preached of Jesus. The first interview was over by this time and he was to come again in a week.

Promptly on the day and hour appointed he came. I took my Bible in hand, knowing scarcely where or how to begin. It was a novel position for me to be face to face with an intelligent and fairly cultivated young man, who yet knew absolutely nothing of the Bible and without the most distant idea of the revelation therein contained. But with an inward prayer to God for guidance, I began. Without opening the Bible, I told him the story of the creation, including, of course, the creation of man; of his temptation and fall; of his coming to the knowledge of sin; of the awakening in him of conscience; of his effort to hide his nakedness and to hide himself from God; of God's call and the confession; of God's curse upon the serpent and the earth; of his clothing man with coats of skins; of his promise of a Redeemer in the person of the "seed of the woman," and of man's banishment from the Garden.

Then of Cain and Abel and the two altars—one bearing an offering of the fruit of the field, and the other a sacrifice from the flock; the acceptance of the one, the rejection of the other; of Cain's anger and the murder of Abel; the subsequent quest of God for the murderer, and his curse and wandering. Then the progress of the race till the flood; the wickedness and evil-heartedness of the people; of the flood and the ark; the reservation of Noah and his family; of the degeneracy of the race after the flood; of Babel and the dispersion. Then of the call of Abraham, and his history, including the offering of Isaac; of Jacob and Esau; of Jacob and the twelve patriarchs; of the sale of Joseph into Egypt; his history there; of the famine; and the coming down of Israel and all his family into Egypt; of the subsequent bondage there; of the birth of Moses; his preservation and education; his flight into the wilderness; his wonderful meeting there with I AM, talking to him out of the burning bush; of his deliverance of the children of Israel out of Egypt, dwelling expressly upon the slaying of the Paschal Lamb; of the passage of the Red Sea; the wandering in the desert; the manna and the smitten rock; the giving of the law; the unbelief of the people; the fiery serpent and the brazen serpent lifted up; the crossing of Jordan under Joshua; the siege and sack of Jericho, and the subsequent possession of the Promised Land.

Here I rested, having consumed more than an hour in this running rehearsal of events. The story of the Bible never seemed so interesting and so real to me. I seemed to talk with a thrill and glow, as if I had been an eye-witness of these events. All this time my Japanese friend had preserved a perfect silence, listening with respectful and yet most absorbed interest, but never once changed expression, except an occasional gleam of unusual interest in his eyes. I gave him a few chapters out of Genesis, Exodus, and Deuteronomy to read, and then closed our second interview.

At the third interview, pursuing the same method, I took up the subsequent history of the Jews—the story of the Judges; of Samuel, of Saul, David, and the Kings; of the Prophets, especially of Elijah and Elisha; of the captivity; of Daniel and the Hebrew children; of the rebuilding of the Temple, etc.

Then, going back, I took up and rehearsed to him the Jewish ceremonial worship; especially describing the tabernacle and Temple; the holy priest; the offerings; the altar; the laver; the holiest of all, with the ark of the covenant; the mercy seat; the cherubim and shekinah, enclosed by the veil; the service of the high priest on the day of atonement.

Then beginning with the first promise of a Saviour given to Adam in the Garden, and linking it with all the history of the Jews, I traced the Messianic promises rapidly through the Law and the Prophets, down till the close of the prophetic period, especially calling attention to the 53rd of Isaiah. This closed our third interview. My heathen only interrupted me when he did not quite understand the significance of some word or event.

At our fourth interview I began with the New Testament, and told him the story of the incarnation; the subsequent life of Jesus; the miracles; his parables; one of which, the parable of the prodigal son, I read; and then of His betrayal, trial, death, resurrection and ascension; and the promise of His coming again, and of the resurrection of the dead; of the final separation of the wicked from the righteous and the everlasting glory of the redeemed. During this, as at other interviews, my young Japanese friend for the most part sat in silent but absorbed interest; his intelligent face occasionally changing expression as some new point of peculiar interest was presented.

At this point I gave him an abridged copy of Hanna's "Life of Christ," to read in connection with the New Testament. It ought to be borne in mind that all the time, so far as anything to the contrary had developed, his interest in this matter was purely secular and educational.

At the fifth interview he asked me some questions concerning the person and death of Christ—as to his divine nature and the meaning of his death. Then he voluntarily expressed his surprise and delight in the story of Christ's life and the beautiful teaching of the Bible; admitting that there was nothing in any of the religions of the East that was "so grand and pure."

I then read to him again the 53rd chapter of Isaiah, calling his attention back to the story of the Paschal Lamb in Egypt; the Jewish sacrifice of atonement; the high priest; the mercy seat in the holiest of all; proceeded to unfold to him as best I could the necessity and significance of the atonement; read to him the story of Christ and Nicodemus; and brought up again the "lifting up of the serpent in the wilderness," linking it, as Christ had done, with his own "lifting up for the sins of the world."

In short, I preached to him Jesus. I saw that he was visibly affected, and waited far him to say what was in his mind and heart.

After a few thoughtful moments of silence, he asked me:

"Is God the Father of all people?"  
"Yes, of all people."  
"Of the Japanese?"  
"Yes, of Japanese, if they will accept his Son Jesus Christ."  
"Will he be a Father to me?"  
"Yes, if you will receive his Son."

And then I read to him the words: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the Children of God, even to them that believed on his name."—(John i, 11-12.) I then told him how by the grace of God, Christ had tasted death for every man (Heb. ii), and how in the great company of the redeemed whom John saw there were those out of every "kindred and tongue and people and nation" who had been redeemed by his blood.

"Will he be a Saviour to Japanese?"  
"Certainly."  
"As well as to American?"  
"Of course. He came to take away the sin of the world."—(John i, 29.)  
"For God so loved the world that who so ever gave his only begotten Son, that who so ever believeth in him should not perish, but have everlasting life."—(John iii, 16.)

"Will he be a Saviour to me?"  
"Certainly."  
"When?"

"Now! Just as soon as you will receive him."

"Then I take him now to be my Saviour and I take God to be my Father. What must I do?"

"Confess him; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. x. 10. And follow him, for "if any man will come after me, let him deny himself, take up his cross daily, and follow me."—(Luke ix. 23.)

We then knelt together—he for the first time to the true God, thanking him for leading this his child "out of darkness into light;" for leading him so simply, to accept his Son and Him for his Father, and prayed that he might be taught the way more perfectly out of his Word and by his Spirit. And then I asked him to pray, which he did in these words: "God, I am a sinner; but I take Jesus Christ thy Son for my Saviour and you for my Father forever. Help me to worship and serve thee in the right way."

So his heart was given to God. I saw him from time to time, giving him instruction in the Word. He was an apt scholar. Just before the summer vacation he came to me and asked me to buy for him a "right kind of a Bible," to take with him on his vacation, I happened to have just bought for my own use a copy of a small Bagster's "New Testament and Psalms," in circuit binding, which I gave him.

Three months after this he came into our prayer-meeting, and toward the close he arose on his seat, and said that he wanted "to confess Christ before men." He then went on and told how he had been reared in the religions of the East; how he had many times longed to know the true God; how from a boy he had been tortured with doubt and fear concerning God and the future; how he had been harped upon with sin, and how he never could get rid of it; and then how he had come to "your pastor," and had learned of him "of the Father and of Jesus Christ the Saviour;" how he had received them as his God and Saviour. Thence he went on and poured out one of the most wonderful heart experiences I ever listened to, quoting the Scripture freely and aptly, showing he had been a diligent and Spirit-taught disciple. He spoke of the peace and joy that had come to him and of the unceasing delight he had in life since he had found the true God. Then he asked prayers for himself and for his nation, expressing the hope that he might go home to tell his countrymen of Jesus Christ and of the true God.

Thus is God working out his purpose that the Gospel be preached among all nations.—Independent.

## DEGREES WON BY WOMEN.

The University of London lately heard a petition of two hundred physicians against the granting of medical degrees to women. The Senate concluded to go on, however. The chief prize in applied Mathematics and Mechanics in the University was won this year by Miss Ellen M. Watson, over a hundred young men. She also won the Meyer de Rothschild scholarship of \$250 per year. When Professor called out her name for the honor, he said hers was the finest mathematical mind he had ever met with in a pupil of either sex, and that a few more students like her would raise the young University above the older institutions. Professor Huxley's daughter Marion took the first prize in art; Miss Constance D'Arcy the first in art anatomy; and Miss Orme, sister of Professor Masson's wife, gained the Joseph Hume scholarship in jurisprudence. The Paris faculty of medicine has given a doctor's diploma to Zenaide Oukonoff, a young Russian woman, at the same time commending her on her attainments.

## LONDON.

But what can a man do in London, the great city of labyrinths, its sights innumerable, its history wonderful, its suburban localities full of thrilling interest? One is discouraged before he begins. Only ten days to remain, and we must visit Westminster Abbey, the Parliament Houses, the Tower, St. Paul, the British Museum, the National Gallery, the Bank of England, the Royal Aquarium, Cambridge or Oxford, Crystal Palace, Hyde Park, Windsor Castle, and—any further enumeration will weary the reader. Even London requires months of attention. Your readers must come and see. One is oppressed with the weight of history, in the midst of the old associations. It did not seem difficult for me to rise from these grand works of the finite mind, to the work of creation by an Infinite mind. Westminster Abbey, the chapel of Henry VII, Windsor Castle with the Inimitable Chapel of St. George, and many other structures are eminent instances of grandeur and power of the human mind. What cannot the Infinite mind do? There are social and economical questions, that have interested me quite as much as the material structures. I am more and more convinced, that London is more than any other the great central force of moral or immoral influence for the world. It is the metropolis of the world. It is the greatest Protestant city and center, and yet is the concentration of evil, and especially the evil of intemperance. The Sabbath is comparatively observed, in the principal streets, but the smoking, eating and liquor saloons are in full and brilliant blaze during parts of the day, and during the large part of the night. Drunken men and women reel about the streets, young women in great numbers, are the barmaids in all parts of the city, and drinking is the common practice with young and old. Wines and beer are used extensively in private houses, boarding houses, and hotels, and the masses are wedded to their cups. Last Sabbath evening I attended divine service at City Road (Wesleyan) Chapel. It was about two miles from my lodgings. When I reached Easton road and its continuations, nearly every corner was occupied with a saloon, and all brilliantly and attractively lighted and the people were pouring in and out of these places. My friend a Dutch Reformed minister, was in another direction, and he was appalled by the drunkenness, especially among the women. An observing American gentleman, who has lived in London for some years, said to me that he had seen more women drunk in London than men in the United States. Now this state of things must be the result of the flippant way in which the use of liquor is talked about, and the tendency to use it unconcernedly and as a pleasant social custom of no special harm. The wine glass is seen on the table as other glasses, and wines and ales are used openly. A great evil thus fostered can but grow and increase in power and universality. Though intemperance is fearful in its results in our own country, I glory in the fact, that it is under the ban of public opinion, and of late has had a great check and partial overthrow in the grand Murphy movement, which has swept like an angel of mercy over the country.

I believe disestablishment and a thorough revival of evangelical religion; less formalism and more real power in the life; the inculcation of virtue of the highest type; humility which is opposed to royalty, and pretention; integrity, which is opposed to falsity and hollowness; in fact many radical changes in social life and government, are greatly needed and must take place before the great evil intemperance shall be mitigated, much less cured.—Dr. Bugbee in Pittsburg Advocate.

The Australians have had before the Courts the question whether a Wesleyan preacher is a minister of religion, in the sense in which that term is legally used. The case grew out of the election of a local preacher to a seat in the Parliament, his opponent contesting the election on the ground that he was disqualified, being a "minister of religion." The decision was in favor of the local preacher. And this is an important decision for Methodism in Australia. It will introduce into the highest assembly connected with the Government a class of men who regard moral and social questions of more weight than party politics. Our readers we presume know that under the Wesleyan administration local preachers are never ordained. They are really laymen authorized to exercise their gifts in the Church under the direction of the regular ministers, and have no proper license as ministers in the legal sense.—Central Advocate.