

The Wesleyan.

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Richard Rev. H. D.D.

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T. WATSON SMITH, Editor.

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NOTES AND COMMENTS.

The Church, in some places, has undertaken to amuse the people. In searching for a detail of its divinely appointed functions, this cannot be found.—*Nash. Adv.*

A correspondent of the *Christian Observer* asks two questions of much significance and point: "1. Does the 'narrow way' which leadeth unto life, lead through the ball room? 2. If so, which of the Christian graces do the ball-room exercises have a peculiar tendency to develop?"

People who, with our improved postal service, have the letter box on the street corner, can hardly appreciate the isolation of a missionary on the Congo, in Africa. He writes: "I intend starting off again this afternoon to post the news." To do it he had to walk one hundred and forty miles, and then sail over one hundred down the river in a boat.

Ex-Lieutenant Governor Cumbach, of Indiana, says: "The average school keeper has no politics. He will be a rampant Republican to-day and a roaring Democrat to-morrow, just as he may promote his traffic. His politics may be said to be the unrestrained right to sell a cent's worth of beer for five cents, and two cents' worth of whiskey for a dime. No other question in politics interests him beyond that."

Christ says, the "kingdom of God is not meat and drink, but righteousness." Yet some seem to think that all sorts of folly and dissipation can be atoned for by a few weeks' regimen of fish and eggs. They observe "times and seasons," forgetting the weightier matters of the law. It is a significant fact that the large ecclesiastical organizations which give the greatest attention to the calendar, give the least to consistent conduct.—*Western Adv.*

Referring to the result of revivals, one paper expresses the opinion that persons need not felicitate themselves much upon revivals that do not create a demand for papers, for books, for truth, for increased knowledge. One thing they may be sure of, such revivals will give fresh illustrations of results of seed-sowing on stony ground, where there is no deeper soil of earth. The church of to-day that is not intelligent is weak.—*Int. Intelligencer.*

"Dress-coat pneumonia" is the latest aggravation. During the opera season men who had dressed warmly all day appeared in the evening in rooms not overly high-temperated, with low-cut vests, thin coats, thin gloves, etc. We have been accustomed to charge such folly upon the female sex alone. It seems scarcely just. What long-continued discomfort people will submit to with the stage before them? If it were a pulpit, such an outcry as would be raised!

Captain Howgate, the notorious defaulter, can join the number of absconders who must smile at the astuteness of American detectives. The other day a Washington lawyer found that it would be absolutely necessary for him to add the signature of Captain Howgate to a transfer deed. An acquaintance offered to attend to the matter. Within twenty-four hours back came the deed, duly signed by the defaulter. The Government officials have been vainly hunting him for months.—*Independent.*

The late James Smith, of Cheltenham, said: Tracts and religious journals can go everywhere; they know no fear; never grow weary; cost little; go up and down like the angels of God; require no public room as well as to one; they can tell it in the shop, in the kitchen, parlor, or drawing room; in the railway carriage or the tramcar; on the highway, on the footpath, or the fields. They may be made the vehicle of all truth—the teachers of all classes and creeds.—*Irish Christian Advocate.*

The American Methodist Committee on Missions in their report to the North India Conference urge the giving of English names should be generally avoided, and in changing, let it be another native name; also recommending all our preachers to study to find out those methods that promise most success in native work, as methods of operation more in keeping with the customs of the natives of India promise greater success than some of our Western ideals of church services and work.

The rebellious students at Princeton and Hamilton colleges are hardly pleased by the situation in which they find themselves. At Princeton they have backed down completely; while the Hamilton Seniors have just been informed that they will not be allowed

to enter Union College. The chances are, therefore, that June will find the Hamilton "men" without their degrees. After such results, the faculties of these two colleges ought to pluck up their spirits and their courage. They are reasonably sure of their places for some time.—*N. Y. Trib.*

Dr. Cuyler says in the *Freeminer and Chronicle*: "I doubt if I ever would have been drawn to the service of Christ Jesus but for the faithfulness of that home preacher who rocked my cradle. At the starting point of nearly every minister's life stands a Christian mother. Dr. Potts requested all of us students in Princeton Theological Seminary who had praying mothers to rise up, and in an instant nearly the whole one hundred and fifty were on their feet. There we stood, a living witness of the power of a mother's prayers, and a mother's shaping influence and example."

The Ritualists of the Anglican Church who are confessing to their "Fathers" and getting abolition do not get much comfort from their Roman Catholic friends. One of them points to a dreadful leak out of which all the confidential communications of the Confessional may dribble, in the following words: "We believe that the principal trouble with confession among our Ritualistic friends is the fact that they have a married clergy. Woman is curious. Even a clergyman will be tormented by his wife to know what particular sins thus and so is guilty of; and if he is a man he will tell her.—*Ec.*"

The *Southern Christian Advocate* gives this view of Wendell Phillips from the Southern standpoint: "Our Northern exchanges are having spasms of admiration over the unselfish patriotism of the late Wendell Phillips. They never tire of the following. When asked to lecture, he would reply: 'On a literary subject, \$100 a lecture; on slavery, I'll lecture free and pay my own expenses.' And that tells the whole story. He left a fortune of a quarter of a million, but did nothing while living and left nothing at death for the brother in black except talk."

The *Indian Witness*, writing on the exactions of society takes occasion to remark: "Ordinary Christians utterly refuse to do for Christ what they cheerfully perform for society. They will go to an evening party at half-past nine without a murmur and return home at midnight with absolute satisfaction, but they refuse to attend a religious meeting which interferes with either dinner or sleep. If the Christians of India would only serve their Master with one half the zeal which the children of the world display in the service of their master, the Empire would soon be revolutionized."

We regret to say that Ahmed Tewfik, the Mohammedan ulema whose baptism two years ago excited so much interest, has separated himself from Mr. Klein in Egypt, and appears to have abandoned for the time his Christian profession. We say for a time, because his acts and words have been so strange, and so unlike those of a sane man, that it is believed that his mind has been unhinged by his lengthened trials and anxieties, by the separation from his family, and by the efforts of the Moslems at Cairo to win him back. We earnestly commend him to the prayers of our friends.—*C. M. S. Intelligencer.*

A unique celebration of a hundred years of Methodism was held at Pearisburg, L. I., on Sunday. After the morning service the pastor, the Rev. George Filmer, put a pine board on the altar-rail; on that, a sauceman; in that pan, a package of law papers. Touching a match to them, he said: "Here are the documents which have so long weighted down our church; here are the mortgage and the notes on which we have been paying interest. Rejoice with me at their funeral pyre." Holding his hands over the flame, the pastor, who had struggled hard to raise the debt, said that "it warmed his very soul." That kind of cremation is Christian.—*N. Y. Adv.*

A young lady, the accomplished daughter of the Rev. Gaetano Scuderi, Evangelical minister, well known in Italy, died while in Sicily for the benefit of her health, and was buried in the cemetery of Mandanici, in the presence of a large concourse of people, and several gentlemen of official position in the island or Naples being among the mourners. "The funeral being ended," says an eye-witness, "a truly grotesque scene followed. Two priests of Mandanici (names given) stepped forward to rebless the ground that had been thus profaned in the interment of a corpse by an Evangelical minister, afterwards reporting to the Archbishop of Messina what they had done."

THE CHINESE OF BRITISH COLUMBIA.

BY THE REV. D. V. LUCAS.
I have long felt that it would be an everlasting disgrace to those who dwell in the central and eastern parts of the Dominion if they should permit a pagan temple to be erected on our British soil without making every effort in their power to prevent it.

But what are we doing, or what have we so far done, to prevent it? Man is a worshipping being. He must pray. All the instincts and pressing wants of his soul reach out toward some God who will pity, and aid, and comfort. The Chinese are no exception to the rule. If we who know the living God, who only can pity, aid, and comfort the soul, refuse or neglect to tell them of Him, then they must continue to cry out to those gods to whom their fathers have gone for ages past.

Our marching orders are, "Go ye into all the world and preach the Gospel to every creature." Whether they hear or forbear, we, at least, are bound to obey the command. But these people are not unwilling to be taught the way of salvation. The success which has attended Christian missions among the Chinese in California proves this. The Chinese, wherever found, are the most industrious people on the globe. If no manual labor can be obtained (and they will turn their hand to anything whereby an honest living can be made) they will resort to hawking small wares from door to door. To do this, or to do almost anything satisfactorily, the Chinaman sees that it is necessary for him to know the language of his customers. Here is our opportunity. He is very anxious to learn so much of the language at any rate as he needs for his occupation. It is true, he has only "an eye to business." If, however, the Christian teacher is as much in earnest in going about to do his Master's business, he will not slight this opening, however narrow it may appear.

Over and above all mere thoughts of gain, Chinamen universally believe in and admire education. They look upon it as the only road to all that is real in distinction and fame. And the Christian who has not made a study of this great subject (Chinese Evangelization) will be astonished to find how many of these people, toiling away at the humblest occupations, can read and write well, and cast up accounts with wonderful rapidity.

I had a copy of the Gospel of Luke in the Chinese language. I wanted to test a washerman in this city (Montreal) as regards his ability to read. I succeeded after a little careful application, in making out the beginning of the parable of the prodigal son. I covered all the rest, and allowed him to see only the 11th verse, and I asked him to tell me what those characters represented in English. He looked at it in such a funny way with his little almond shaped eyes, and said, "O, yes, it says, a man he got two boys." I asked him to come to my church, and I had no difficulty in getting him to attend.

When preaching in Victoria, I scarcely ever failed to see one or more Chinamen at our service. One of these, Dong Shoi, who had made considerable progress in English, was accustomed to mark down words which he did not quite know the meaning of, and as soon as he reached home, would consult his English dictionary.

Some years ago, five or six Chinamen were brought to Christ through the instrumentality of Wesleyan ministers in Australia. When they were about to be baptized they were asked to give some account of their past lives, as also of their conversion. I observed that no two of them were born or reared in the same province of China. One is Chih-li, one in Shantung, one in Ho-nan, one in Kwang-se, and so on. Without any exception, each one said, "I received

five years' education in my own country." We shall always find the Chinese willing learners.

The saying, that "what is worth doing at all, is worth doing well," is never more applicable than in the matter of establishing Christian missions among the Chinese in British Columbia. First of all, it must be fully understood, that the teacher goes among them "to stay." It is only to that which is permanent we can attract them. The itinerant system will not do in this case. Even the teacher (I mean the missionary) should be well educated; I would say, a graduate of our university, gold medalist at that, if possible; having a faculty for teaching children, making everything so plain and simple that all can comprehend at least so much of his teaching as to make each lesson a tempting bait to induce them to come again. Let no one, however gifted, despise this way of teaching. Our great and good Dr. Dawson, of McGill University, here is a model in this respect. Taking a tiny flower in his hand, he will go before a class of one hundred, or any number of children, large and small, and talk so pleasantly of the flower and all its parts, and of God who made it, and arranged its colors and its form, that the children are all attention, sorry only when he ceases. In like manner he will show them a bird's nest, and tell them of its inmate, and of God who gave instinct, to the wise little builder. This kind of teaching can never fail to attract the Chinese. Simplicity is one of their great characteristics.

Your missionary must have patience, and be absolutely no better as a liar. Perhaps my reader will say that I had better apply for an angel at once. No, if we are intent on establishing an efficient mission among these sons of Shem, God will not suffer us to lack good workmen, whom he will endow with all necessary grace, if their hearts are only wholly consecrated to him, and to their glorious work. I have a letter from Miss (Dr.) Howard, of Pekin (now of Tien-tsin). She says: "The sweet child-like simplicity of these people when once they get hold of the idea of faith in the Lord Jesus Christ, feeling his love in their hearts, is something very wonderful."

One day a poor Chinese Chinaman was carrying a heavy load of vegetables and eggs from the market along the streets of San Francisco. Being tired, he set his basket down for a little, when a young "hoodlum" stole up behind him, taking from the basket eggs and potatoes, and running to a safe distance, he pelted the Chinaman with them. A gentleman, seeing the whole thing, was very indignant, and said in a very excited way, "John, why didn't you take up some of these stones, and break the young scoundrel's head?" "Oh, no," replied the poor fellow; "my good man, we love Jesus; by'n by, we go up to God, then he make it all right."

Though there is considerable opposition in British Columbia to the immigration of Chinese in large numbers, at any rate, they have received much more decent treatment there than has been shown them in California. Whether their advent into our Pacific Province is a gain to our fellow-citizens there or otherwise, we cannot be mistaken as regards our duty in sending them the Gospel.—*Missionary Outlook.*

We appeal to all who have basked in the sunshine of the Redeemer's love, whether the enjoyment felt in promoting the great cause for which he died in agencies on the cross, that he might see of the travail of his soul and be satisfied, be not inebriated; Oh! it is an enjoyment which those who have once tasted it, would not exchange for all the treasures of the Indian mines,—for all the laurels of civic success,—for all the glittering splendor of coronets. It is a joy rich as heaven—pure as the Godhead—lasting as eternity.—*Dr. Def.*

"I DO, TEACHER."

At a recent service in the Wesleyan Church, Bromley, Kent, the Rev. C. E. Wansbrough read a summary of the life of Miss Eliza Mumford, more widely known as Lillie Montfort, the author of *Maude Lisden, My Class for Jesus*, and similar books. Though trained in the doctrines and worship of the Church of England, she "in her fifteenth year became a Sunday school teacher in the Keaton Congregational Church, and soon won the affection and esteem of all connected with the school. So assiduous was she in the visitation of her scholars in their homes (often walking many miles to accomplish her object) that her class rapidly increased in numbers, and she was looked upon by all as a most successful teacher, whilst she herself, not unnaturally, felt that thrill of satisfaction which springs from the due performance of conscious duty. But, alas! with all the running to and fro, she was unconcerned about the spiritual condition of those committed to her care, and for the simple, yet sufficient reason that she was a stranger to the converting grace of God. But a change was at hand. Having resolved to read through with her class the entire New Testament, she had pursued her plan as far as the third chapter in the Gospel by St. John, but felt a strange repugnance to say anything about the doctrine of the new birth therein set forth. Greatly exercised in mind at being unable to answer satisfactorily some of the questions put to her by her scholars, she ventured an explanation, and asked, 'Do you understand?' when a hand was slipped into hers, and a soft, timid voice said, 'I do, teacher, but I never understood it till I felt it.' The remark was as a nail fastened in a sure place by the Master of Assemblies. Baffled and bewildered, the teacher at the close of the school sought the company of the 'little maid,' who was a visitor from London, and heard so much from her and her friends about the Methodists that she resolved to attend their little preaching-room in the village. The first sermon she heard convinced her of her sinfulness in the sight of God, and for six months she carried about with her a deeply-burdened conscience. Another sermon in the same place and by the same preacher, on 'Behold now is the accepted time, behold now is the day of salvation,' assured her of the possibility of a present salvation for her; and her soul, quietly resting in Jesus's love, was immediately 'filled with peace and joy in believing.' She at once identified herself with the Methodist society in this town, walking to and fro to her weekly class-meeting; and, with the exception of an interval of three months, when under the stress of a subtle temptation, her allegiance to Methodism never wavered. Of her class leader at that time she has often spoken to me with affectionate regard. She now felt it her duty to give her services to the church of her choice, and resolved henceforth to be a 'teacher of one book,' 'mighty in the scriptures.' 'My class for Jesus' was her motto: it was written indelibly upon her heart: it gave point to all her instruction: it quickened all her prayers; and silently declared itself throughout her life." In spite of her life of suffering the results of her consecrated toil are enshrined in hundreds of loving hearts. The value of her connection with Methodism in this town cannot be over-estimated. As a class leader she was very successful and her letters are in all lands, as may be seen by replies dated from Australia, New Zealand, America, Sierra Leone, and South Africa.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be!

Oh! when we meet in heaven, we shall see how little we knew about it on earth.—*Payson.*

God is better served in resisting a temptation to evil than in many formal prayers.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

CONVERTING SOULS.

"You know a great deal, Dr. Beecher," said a man to the Bourgeois on Litchfield Hill, "but what is the greatest of all things?" The quick reply was, "It is not theology, it is not controversy; it is saving souls." This has been the keynote with all the choicest spirits in Christ's army corps from the days of Paul, whose motto was, "If by all means I may save some of them." No one has come up to this high calling until he has learned to love an immortal soul irrespective of its trappings and surroundings—the soul of a beggar as well as that of a millionaire. David Brainerd—who may perhaps be regarded as the holiest man the American Church has seen—had for his parish the red barbarians on the banks of the Delaware. "I care not," he says, "where I live or how I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God."

To convert signifies to turn around and go in the opposite direction. Conversion is the penitent sinner's own act in turning from that path which leads hell-ward, and setting his footsteps into the path of obedience to God. Regeneration is the work of the Holy Spirit, who influences and enables the sinner to turn. The Divine Spirit and the human will work in blessed partnership; neither can do the work without the other. But the Apostle James recognizes a third party when he speaks of one's converting a sinner from the error of his way. Then it appears that it is possible for me to convert my neighbor. Not at course, that I can change his heart or regenerate him into the new life; a saved sinner is not, nor ever can be, a sinner's Saviour. Jesus alone can be that. But I can bring an influence to bear upon my neighbor; I can ply him with arguments and entreaties; I can put God's claims upon him; I can set gospel religion before him attractively by kind acts and consistent example; and so I may meet him to move himself toward Christ. This is what we understand by a Christian's converting a soul. Self-conceited ignorants and certain noisy revivalists do indeed, often boast of the number of their converts, which prove to be as worthless specimens as Whitefield's tipy friend who claimed to be his convert. But still the mighty fact remains, for God's Word declares it, that a servant of Jesus can convert a sinner from his evil way and thus save a soul from death.—*Dr. Chyles in Congregationalist.*

Unless grace is given to make a man strong in the Lord, educated believers in these days are frequently tempted to aspire after the position of "leaders of thought," "men who are ahead of the times." Old-fashioned believers are at a discount, and are sneered at as a kind of idiots. This is not a pleasant experience for those who know they are the equals, if not the superiors, of their despisers.—*Spurgeon.*

In self-examination take no account of yourself by your thoughts and resolutions in the days of religion and solemnity, but examine how it is with you in the days of ordinary conversation and in the circumstances of secular employment.

God never accepts a good inclination instead of a good action, where that action may be done; nay, so much the contrary, that if a good inclination be not seconded by a good action, the want of that action is made so much the more criminal and inexcusable.—*South.*

God is better served in resisting a temptation to evil than in many formal prayers.

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