

# The Provincial Wesleyan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXII. No. 14

HALIFAX, N. S., WEDNESDAY, APRIL 6, 1870.

Whole No. 1078

## SERMON PREACHED ON BEHALF OF THE WESLEYAN MISSIONARY SOCIETY.

In the German Street Wesleyan Church, St. John, N. B., Sabbath Evening, Jan'y 9th, 1870, by Rev. Samuel Houston.

Ye shall be my witnesses unto me, both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth.—Acts I, viii.

The functions which the Apostles and their companions exercised, may be viewed in two distinct aspects. In one aspect these functions were unique in their character, that is, they had qualities which belonged to themselves alone. There were qualifications bestowed in that early age of the Church, and there were powers exercised, of course as the result of those qualifications, that were unknown in after ages, are unknown still, and we do not look for their repetition. The miraculous gifts bestowed in the Apostolic period were confined to that one age. Looked at in this light, the Apostles stand by themselves. They were a class, that as such has not been perpetuated and was not meant to be perpetuated. The doctrine of Apostolic Succession, as held by those who are strongly attached to sacerdotal feelings and traditions, hardly needs to be refuted by calm reasoning; it is not worthy of anything but the contempt of ridicule. But when we eliminate the extraordinary, the miraculous, the supernatural from the functions and powers of the first Christians, we get the picture which the second aspect of their bearing presents. We see the Apostles and their associates as ordinary men, human beings like ourselves, setting an example which we are to follow. In this aspect they are next to our Lord himself, the highest models that we as Christians have. They are invaluable examples which we, on whom the ends of the world have come, are to follow. The work that they did we are to do; the zeal which they manifested we are to equal, if possible; their self-sacrifice in the cause of Christ is not too high for us to strive after; our organizations are so far as we can ascertain, to be of the same style which they patronized; and the charges which they received from their Master we are to regard as a charge given to us, as surely spoken to us, and as incumbent on us, as if Christ appeared in this generation and redelivered that charge to the Church of our day.—These are not positions which are peculiar to any one branch of the Church of Christ; they are common to all branches which are worthy of the name. There may be a little room for discussion as to what was extraordinary and what was ordinary, what was peculiar to that age and what was meant by Christ to be permanent; but there is none as to the two aspects themselves. There may be, and there is, wide diversity of opinion as to what the distinctive features of the Apostolic Church were, both as to doctrine and discipline; but there is universal agreement as to the obligation under which we are to conform ourselves as churches of Christ to that scriptural model as closely as possible.

The question then arises,—were these words which we have taken as our text this evening, apostolical in the first aspect—that is, were they applicable to the Apostolic Church alone, or are they binding on the Church at all times; as binding on us of the 19th century as on those that saw and conversed with our Lord in the days of his flesh. I apprehend that there are none here that will make this a debatable point. I can hardly conceive of any Christian that is worthy of the name discussing this question for a single moment. All of us will admit that this charge, this solemn charge which our Lord gave to his disciples as the last words of his wonderful forty days, was meant for the Church at all times and in all circumstances.—There is in these words an apostolical sanction without doubt, and the Church that acts upon them has an infinitely better claim to be called an Apostolic Church than any organization that attempts to trace a succession of bishops in direct line for the last 1900 years. I know of no superior Apostolical work to that of missionary enterprise. But without further introduction, let us come to the text itself; and let us consider it in two divisions:—

I. How we are to be witnesses.

1. How we are to be witnesses.

2. How we are to be witnesses.

3. How we are to be witnesses.

4. How we are to be witnesses.

5. How we are to be witnesses.

6. How we are to be witnesses.

7. How we are to be witnesses.

8. How we are to be witnesses.

9. How we are to be witnesses.

10. How we are to be witnesses.

11. How we are to be witnesses.

12. How we are to be witnesses.

13. How we are to be witnesses.

14. How we are to be witnesses.

15. How we are to be witnesses.

16. How we are to be witnesses.

17. How we are to be witnesses.

18. How we are to be witnesses.

19. How we are to be witnesses.

20. How we are to be witnesses.

21. How we are to be witnesses.

22. How we are to be witnesses.

23. How we are to be witnesses.

24. How we are to be witnesses.

25. How we are to be witnesses.

26. How we are to be witnesses.

27. How we are to be witnesses.

28. How we are to be witnesses.

29. How we are to be witnesses.

30. How we are to be witnesses.

31. How we are to be witnesses.

32. How we are to be witnesses.

33. How we are to be witnesses.

34. How we are to be witnesses.

then all the more reason for our christian merchants manifesting common honesty in their transactions; it is in such circumstances that witness-bearing for Christ is of some value. There would be very little credit indeed in manifesting that quality if everybody else was doing it, but to do it where only a few stand by it, that is the true spirit of Christ—that is what distinguishes Christ's martyr.

But still further, we bear witness to Christ by devoting our means to his service, by giving out of the abundance of our possessions to the advancement of Bible knowledge and of a life based on Bible principles. To think to devote one's life and work to God and not devote the means as well, is a contradiction in itself, and is flatly opposed to the teachings of the word of God. The man that is very profuse in his professions and very tight in his purse-strings is unworthy of a place in the Christian Church. We need a great deal of education in this point yet. The early converts in the gushing outbursts of their first love gave their all into the treasury of the young church, many of them kept back nothing. I do not say that we are called upon to follow them to that extent; it is very evident that such a doctrine as that is not held now a days. There is a tendency in the native selfishness of the human heart to run to the opposite extreme. Because, or what is equivalent to, many give nothing, or what is given to nothing, the smaller amount possible so as to save appearances. The niggardliness of giving on the part of professing Christians is a burning disgrace on the part of the church; it is a crying sin for which God will hold us guilty. It is as plain as plain can be that if the Bible be true, one of the first principles of divine life in the soul is to cast into the Lord's treasury with gladness the heart in proportion as God hath prospered us. It is impossible that we can be sanctified in body, soul and spirit until this is done.

We have now glanced at the first part of our subject, we have shown how we can be witnesses to Christ, let us now as briefly as possible touch on the other part, where we are to be witnesses.

II. Where are we to bear witness to Christ? The apostles were enjoined to bear witness for Christ in Jerusalem, in Judaea, in Samaria, and to the uttermost parts of the earth. Without dwelling on its application to the first Christians, let us paraphrase in a free manner these words so as to make them applicable to ourselves, to those who hear me this evening, and to this community. I offer no apology for making the following gloss on the verse, "Ye shall be witnesses to me in St. John, in New Brunswick, in the Dominion of Canada, and in every nation under heaven." There is a great thought here that is fitted to enlarge the mind and purify the heart, all great selfish thoughts have to be cast out. That thought is this, "That which one's own city or parish has peculiar claims on him, that while our own province or country has a claim on us that we dare not repudiate, that while the Empire of which we are but a section has claims which the outside world has not; that yet the narrower circle does not exclude or hide from view the wider, the claims of one's own family and friends are not inconsistent with the claims of the entire race. Ye, brethren, we are members of one human family, and no member of that family no matter how far away or how different from us in race, or in feature or in color can be an object of indifference to us. That we are all one race, in some respects one unit in the sight of God, is a great and ennobling conception. It is one worthy of our Lord Jesus Christ the Saviour of humanity.

The statement of the text is surely answer enough and far more than answer enough to all the objections that can be urged against missions, especially Foreign missions, missions to the distant heathen. We hear often enough the cry raised when we appeal on behalf of missions to the heathen, have we not heathen enough at our own doors, and more than enough to exhaust all the means and effort that we can spare. Isn't charity to begin at home? we are asked. Isn't their mission field enough in this city to occupy all the men and consume all the means that the city can devote to missions? I grant that all that city does give could be spent in that way, that it could give in a different matter. But there is another way of meeting that cry which is a general thing is not raised by the generous giver whose heart is softened and sanctified by the power of the gospel, but by the croaker who gives nothing to any object or next to nothing. That objection is to be met in this way. Admitting to the fullest extent the need of missionary labour in this city, I ask can that not be done very largely free of expense, unless the cost of church or school buildings? Are there not Christian men and women enough in the churches in this city, are there not plenty of church members, to evangelize every street and ally and court without any paid agency beyond what we have in operation already. In the name of heaven what are church members for if they can't do this? I can't see how it will be in thinking that the American merchant or the British merchant or the French merchant is far more likely to enjoy the result produced by the dollar given in St. John to the cause of missions, and so will withhold his contribution or narrow it down as nearly as possible to the smallest silver coin obtainable. Such selfishness over-leaps itself. Do those who trade here not know very well that the American merchant or the European merchant cannot increase his business relations without increasing the business relations of every country with which he trades, our own included. The first rush of profits may be obtained by one man, or one city, or one nation, but after that the tendency undoubtedly is to spread the advantage over the whole commercial world.—Missions have ever been the great promoters of civilization, and civilization has paved the way for security of property for trade, for commerce, for increase of wealth. Therefore to this selfish utilitarian ground, I appeal to our common humanity to support missions on a far higher scale than they have ever yet supported. That is the lowest ground on which to base the argument, a ground on which we can meet the most carnally minded, the most selfish and worldly. Now we pass by one wide leap to the highest, for we have not time to dwell on the

others elevated to something of the same enjoyment, in the intensity of spiritual life and activity both in our own souls and in the souls of others, we have far more than motive enough to any little self-denial that may be in carrying out the injunctions that are laid on us by our heavenly Father, in discharging the responsibilities that rest on us. O brethren, let us work and pray while time remains to us, let us do what in us lies to advance the kingdom of our Lord and Saviour, esteeming it our highest privilege to be fellow-workers with God in the work of the church. It is told of a man that appealed to another for a subscription, and he to whom the appeal was made replied that he would give £5 as he would not miss that amount. "Oh give £50," said the other, "and miss it." That is the true principle. Its not the lane and the maimed and the blind that God requires, it's the best of what we have, the most valuable possession that we have, it's that which God receives and approves and looks upon with delight.

The revolution in Hayti has occasioned serious loss to the Wesleyan Missionary Society. A good chapel at Port-au-Prince, with the missionary's dwelling house, furniture and library, and a large school-room, with the master's house, and other property, have all been totally destroyed during the bombardment of the town. The Rev. M. B. Bird who has labored in Hayti for thirty years, estimates that the loss will exceed seven thousand pounds.

The Methodist of Port-au-Prince had promptly constructed a temporary building of timber worth 2100 dollars. Our Society's last report returned 210 members, 7 local preachers, four Sunday-schools, 1 day-school, 72 Sunday-schools, and 50 day-scholars, total attendance on public worship 800.

From Ceylon a most gracious revival of religion, extending over several months, is reported. The Rev. John Scott, the Chairman of the Southern District, reports that the number of conversions exceeded five hundred, and expresses his conviction of the genuineness and scriptural character of the work. Many delightful answers to prayer have been received. Some English soldiers have also partaken of the blessing. The conversion of one of them was remarkable. In company with several others he went to a pious comrade who was reading the Bible, and one of the number said tauntingly, "Come D—, preach to us a bit." The man addressed at once complied. The word went to the heart of at least one careless listener, and though he "came to see," he "remained to pray," and received an answer of peace.

Monuments to the memory of the Rev. Daniel John Gogery and the Rev. Robert Spence Hardy have been erected at the expense of the residents of Ceylon, to be erected in the Wesleyan Chapel at Colombo, which is already enriched by monuments to the memory of Dr. Coke and the Rev. William Ault, one of the missionaries who accompanied Dr. Coke to the East. Mr. Gogery was general superintendent of the Wesleyan mission in South Ceylon for twenty-four years, and Mr. Hardy labored in the same field for twenty-two years.

The Missionary Secretaries have lately received very gratifying information from Wuchang, the details of which they are compelled to reserve for a future issue of the *Noticer*. The Mandarin had obstinately refused to ratify the title to a building site, for which our missionaries had paid, in one of the principal streets of the city; but they have at length yielded to better feelings, and have given full legal possession. All this has been accomplished without the aid of gunboats; it is, no doubt, an answer to prayer. Mr. H. has just regards it as a significant indication of the progress of enlightened thought.

We are also much pleased to observe that another medical missionary, himself the son of a late valued Indian missionary, has just taken his departure for Hankow. The importance of well-organized medical missions can scarcely be over-estimated. They are welcome almost everywhere; but among a people so bitterly hostile to Christianity as the Chinese, they furnish an invaluable means of abating prejudice and disarming hostility.

The Missionary Committee is informed that the Inspector of Schools has reported favorably of our numerous day schools in the island of Jamaica. The proportion of the Government grant to our schools, for 1870, will be £200, instead of £211 in 1867, and £204 18s. in 1868.

The Secretaries also remark that we are in danger of forgetting that a large portion of the island of Jamaica is a purely missionary ground as it was fifty years ago; and the utmost efforts are needed to prevent the heathen population from injuring, and even absorbing, that part of the population which is connected with the various Christian Churches.

From Natal we are informed that at Unhlahi (Verulam Circuit) the Bishop of Natal has adopted his usual mode of getting the young under the influence of his own views. A teacher of his own stamp was appointed to the public Government school at Unhlahi, and authorized to act as Scripture-reader. The next step was to ordain him; so that the public Government schoolmaster is now the clergyman of the place. The result of this system in the future will be easily perceived, and needs no comment.

From Bangalore Mr. Holson reports the manner in which the Indian native ministers are trained for their work. Literary and theological studies are not neglected; but they are taught to preach by preaching. In the town and village, in the sanctuary and by the wayside, these zealous young evangelists proclaim the Gospel to their fellow countrymen. Details are given of tours recently completed by several of them. In each case some distance was travelled, towns and villages were visited, tracts and portions of the Scriptures sold and distributed, and services held in the open air.

The early efforts of our native agents are watched with unspeakable solicitude by those to whom their training is entrusted. The hopes of the future rest, humanly speaking, upon their competence and fidelity. The following passage from Mr. Holson's letter has the genuine ring of old Methodism about it; we greatly like the

intermediate stages. The highest ground which can be taken on this point is the salvation of the souls of those to whom we send the missionary. Not merely that you may increase the wealth of the merchant princes of the earth, not merely to raise the degraded idolator to a higher state in civilization, to a higher level of intellect and morality and polish, and merely to beautify the face of nature, but to save the soul. The aboriginal Australian, one of the lowest types of the human race, with all his savage instincts and low brutal nature, so low as at the first sight seems almost to defy all effort to educate him as men are educated, even he has a soul as you and I have souls, a soul that will live for ever, capable of eternal happiness or of eternal woe. His boys and girls are immortal as present lack the beauty and intelligent expression of countenance, and lively fancy, which your children have; and even in these a few generations of civilization and culture will work wonders; but they have souls which in God's sight are as precious as the soul of that bright boy on whom you lavish so much love, or that fair girl that once graced your hearth whose body was prematurely struck down by the remorseless hand of death, and whose soul is now in the presence of her Saviour. The South Sea Islander who in his horrid cannibalism devours human flesh is not to be classed, though considering his practice he might be, with the lower animals of the carnivorous kind, he too has a soul as well as ourselves. Wherever a man is there is a brother, a brother of the same passions as ourselves, a brother endowed with mental powers and capacities as we are, a brother polluted by sin as we are, a brother for whom Christ died in the same manner as he died for us, and so capable of being saved through the redemption work of our Saviour. Whenever a man is to be found then we are to be witnesses for Christ, then we are to testify to the saving grace of the Lord Jesus and the sanctifying influences of the Holy Ghost. Every man woman and child that hears me this evening, those that reside here are held guilty in the right of God. You are to come to the help of the Lord, to the help of the Lord against the mighty, so that souls everywhere may be saved and gathered into the garner of the Lord, so that saints may be built up in the most holy faith. Help, brethren, oh help, by living holy lives; help, by devoted Christian effort, by speaking kindly and lovingly and earnestly to all as you have opportunity; help, by earnest persevering, loving prayer, giving God no rest day or night, and help, with your means which you give cheerfully and generously, to the cause of missions. You cannot all go to other lands and other races and be personal witnesses for Christ, you cannot thus bear testimony to the utmost part of the earth. But there are two ways in which you can bear that testimony. In the first place you can pray. Let the missionaries whom you have sent forth and whom you are aiding to support be upheld in their arduous labours by prayer, let their hands be strengthened and their hearts cheered by the thought that every one of you in public or in private, in the sanctuary, around the family altar, and in the closet, is crying to God for a blessing on them and their agencies, let them feel that these are prayers presented in the name of Christ, that must and will be answered unless God proves faithless to the promises of his word. And let the giving go along with the prayer, from the cent of the orphan and the widow to the hundred or thousand dollars of the wealthy, the smaller amount if it be in proportion to what one has as welcome in God's sight as the larger amount. But on no account let the prayer be disjoined from the giving; the one is powerless without the other. Praying without giving and giving without praying are equally worthless in the sight of God. All seeing One, it takes both to make a reasonable service, but both when given in the right spirit and with the right motive are a savour of sweet smell to the Lord.

These services or witness bearings on which we have been commenting this evening, are not duties in the true sense of the term so much as they are privileges, we are not so much under an obligation to perform them as we ought to be thankful to God for being permitted to work with Him in carrying out the purposes involved in the plan of salvation. In being witnesses for Christ we are undoubtedly conferring blessings on others, but we confer no greater blessings on the world than we bring down on ourselves. This is the way in which we grow up to the measure of the stature of the fulness of Christ. Working for Christ, self-denial of any kind in his cause, is made a most effectual means in the work of our sanctification. You cannot engage heartily in a religious exercise, you cannot speak a word by way of doing good to your brother, you cannot put forth an effort for the advancement of the Kingdom of Christ yearning for a blessing to follow, you cannot devote a few cents or shillings or dollars or pounds as the case may be to the cause of truth and righteousness, without rising yourself to a higher level of spirituality of life and likeness to your Master. By interesting yourself in the good of others you do yourself an immense amount of good. You that may emerge out of the narrow circle of your own selfishness, you get out of the thick fog of your own little self or party or set, and you come out to the open sunlight of God's universe, you breathe the pure and serene atmosphere of the open day, you live and act in the great workshop of humanity, under the eye and smile of God himself. That service expands the mind and purifies the heart, it raises the affections and fixes them on things above, it elevates the aims and aspirations, they get full scope for action in the eternal and invisible. In serving God we are ever widening our capacities of enjoyment, and these capacities when there is a corresponding increase of means of enjoyment afforded by God in his word and in his works, there is more of a corresponding increase in the means which God affords, and so the happiness which the child of God enjoys is unspeakable in its intensity, its joyousness is such as the world knows nothing of, it cannot know it.

What inducements we have then to stimulate us in the cultivation of christian character and christian life. In being saved ourselves and in helping to bring others to a knowledge of the truth, in the enjoyment of the peace of God which passeth all understanding, and in seeing

others elevated to something of the same enjoyment, in the intensity of spiritual life and activity both in our own souls and in the souls of others, we have far more than motive enough to any little self-denial that may be in carrying out the injunctions that are laid on us by our heavenly Father, in discharging the responsibilities that rest on us. O brethren, let us work and pray while time remains to us, let us do what in us lies to advance the kingdom of our Lord and Saviour, esteeming it our highest privilege to be fellow-workers with God in the work of the church. It is told of a man that appealed to another for a subscription, and he to whom the appeal was made replied that he would give £5 as he would not miss that amount. "Oh give £50," said the other, "and miss it." That is the true principle. Its not the lane and the maimed and the blind that God requires, it's the best of what we have, the most valuable possession that we have, it's that which God receives and approves and looks upon with delight.

The revolution in Hayti has occasioned serious loss to the Wesleyan Missionary Society. A good chapel at Port-au-Prince, with the missionary's dwelling house, furniture and library, and a large school-room, with the master's house, and other property, have all been totally destroyed during the bombardment of the town. The Rev. M. B. Bird who has labored in Hayti for thirty years, estimates that the loss will exceed seven thousand pounds.

The Methodist of Port-au-Prince had promptly constructed a temporary building of timber worth 2100 dollars. Our Society's last report returned 210 members, 7 local preachers, four Sunday-schools, 1 day-school, 72 Sunday-schools, and 50 day-scholars, total attendance on public worship 800.

From Ceylon a most gracious revival of religion, extending over several months, is reported. The Rev. John Scott, the Chairman of the Southern District, reports that the number of conversions exceeded five hundred, and expresses his conviction of the genuineness and scriptural character of the work. Many delightful answers to prayer have been received. Some English soldiers have also partaken of the blessing. The conversion of one of them was remarkable. In company with several others he went to a pious comrade who was reading the Bible, and one of the number said tauntingly, "Come D—, preach to us a bit." The man addressed at once complied. The word went to the heart of at least one careless listener, and though he "came to see," he "remained to pray," and received an answer of peace.

Monuments to the memory of the Rev. Daniel John Gogery and the Rev. Robert Spence Hardy have been erected at the expense of the residents of Ceylon, to be erected in the Wesleyan Chapel at Colombo, which is already enriched by monuments to the memory of Dr. Coke and the Rev. William Ault, one of the missionaries who accompanied Dr. Coke to the East. Mr. Gogery was general superintendent of the Wesleyan mission in South Ceylon for twenty-four years, and Mr. Hardy labored in the same field for twenty-two years.

The Missionary Secretaries have lately received very gratifying information from Wuchang, the details of which they are compelled to reserve for a future issue of the *Noticer*. The Mandarin had obstinately refused to ratify the title to a building site, for which our missionaries had paid, in one of the principal streets of the city; but they have at length yielded to better feelings, and have given full legal possession. All this has been accomplished without the aid of gunboats; it is, no doubt, an answer to prayer. Mr. H. has just regards it as a significant indication of the progress of enlightened thought.

We are also much pleased to observe that another medical missionary, himself the son of a late valued Indian missionary, has just taken his departure for Hankow. The importance of well-organized medical missions can scarcely be over-estimated. They are welcome almost everywhere; but among a people so bitterly hostile to Christianity as the Chinese, they furnish an invaluable means of abating prejudice and disarming hostility.

The Missionary Committee is informed that the Inspector of Schools has reported favorably of our numerous day schools in the island of Jamaica. The proportion of the Government grant to our schools, for 1870, will be £200, instead of £211 in 1867, and £204 18s. in 1868.

The Secretaries also remark that we are in danger of forgetting that a large portion of the island of Jamaica is a purely missionary ground as it was fifty years ago; and the utmost efforts are needed to prevent the heathen population from injuring, and even absorbing, that part of the population which is connected with the various Christian Churches.

From Natal we are informed that at Unhlahi (Verulam Circuit) the Bishop of Natal has adopted his usual mode of getting the young under the influence of his own views. A teacher of his own stamp was appointed to the public Government school at Unhlahi, and authorized to act as Scripture-reader. The next step was to ordain him; so that the public Government schoolmaster is now the clergyman of the place. The result of this system in the future will be easily perceived, and needs no comment.

From Bangalore Mr. Holson reports the manner in which the Indian native ministers are trained for their work. Literary and theological studies are not neglected; but they are taught to preach by preaching. In the town and village, in the sanctuary and by the wayside, these zealous young evangelists proclaim the Gospel to their fellow countrymen. Details are given of tours recently completed by several of them. In each case some distance was travelled, towns and villages were visited, tracts and portions of the Scriptures sold and distributed, and services held in the open air.

The early efforts of our native agents are watched with unspeakable solicitude by those to whom their training is entrusted. The hopes of the future rest, humanly speaking, upon their competence and fidelity. The following passage from Mr. Holson's letter has the genuine ring of old Methodism about it; we greatly like the

others elevated to something of the same enjoyment, in the intensity of spiritual life and activity both in our own souls and in the souls of others, we have far more than motive enough to any little self-denial that may be in carrying out the injunctions that are laid on us by our heavenly Father, in discharging the responsibilities that rest on us. O brethren, let us work and pray while time remains to us, let us do what in us lies to advance the kingdom of our Lord and Saviour, esteeming it our highest privilege to be fellow-workers with God in the work of the church. It is told of a man that appealed to another for a subscription, and he to whom the appeal was made replied that he would give £5 as he would not miss that amount. "Oh give £50," said the other, "and miss it." That is the true principle. Its not the lane and the maimed and the blind that God requires, it's the best of what we have, the most valuable possession that we have, it's that which God receives and approves and looks upon with delight.

The revolution in Hayti has occasioned serious loss to the Wesleyan Missionary Society. A good chapel at Port-au-Prince, with the missionary's dwelling house, furniture and library, and a large school-room, with the master's house, and other property, have all been totally destroyed during the bombardment of the town. The Rev. M. B. Bird who has labored in Hayti for thirty years, estimates that the loss will exceed seven thousand pounds.

The Methodist of Port-au-Prince had promptly constructed a temporary building of timber worth 2100 dollars. Our Society's last report returned 210 members, 7 local preachers, four Sunday-schools, 1 day-school, 72 Sunday-schools, and 50 day-scholars, total attendance on public worship 800.

From Ceylon a most gracious revival of religion, extending over several months, is reported. The Rev. John Scott, the Chairman of the Southern District, reports that the number of conversions exceeded five hundred, and expresses his conviction of the genuineness and scriptural character of the work. Many delightful answers to prayer have been received. Some English soldiers have also partaken of the blessing. The conversion of one of them was remarkable. In company with several others he went to a pious comrade who was reading the Bible, and one of the number said tauntingly, "Come D—, preach to us a bit." The man addressed at once complied. The word went to the heart of at least one careless listener, and though he "came to see," he "remained to pray," and received an answer of peace.

Monuments to the memory of the Rev. Daniel John Gogery and the Rev. Robert Spence Hardy have been erected at the expense of the residents of Ceylon, to be erected in the Wesleyan Chapel at Colombo, which is already enriched by monuments to the memory of Dr. Coke and the Rev. William Ault, one of the missionaries who accompanied Dr. Coke to the East. Mr. Gogery was general superintendent of the Wesleyan mission in South Ceylon for twenty-four years, and Mr. Hardy labored in the same field for twenty-two years.

The Missionary Secretaries have lately received very gratifying information from Wuchang, the details of which they are compelled to reserve for a future issue of the *Noticer*. The Mandarin had obstinately refused to ratify the title to a building site, for which our missionaries had paid, in one of the principal streets of the city; but they have at length yielded to better feelings, and have given full legal possession. All this has been accomplished without the aid of gunboats; it is, no doubt, an answer to prayer. Mr. H. has just regards it as a significant indication of the progress of enlightened thought.

We are also much pleased to observe that another medical missionary, himself the son of a late valued Indian missionary, has just taken his departure for Hankow. The importance of well-organized medical missions can scarcely be over-estimated. They are welcome almost everywhere; but among a people so bitterly hostile to Christianity as the Chinese, they furnish an invaluable means of abating prejudice and disarming hostility.

The Missionary Committee is informed that the Inspector of Schools has reported favorably of our numerous day schools in the island of Jamaica. The proportion of the Government grant to our schools, for 1870, will be £200, instead of £211 in 1867, and £204 18s. in 1868.

The Secretaries also remark that we are in danger of forgetting that a large portion of the island of Jamaica is a purely missionary ground as it was fifty years ago; and the utmost efforts are needed to prevent the heathen population from injuring, and even absorbing, that part of the population which is connected with the various Christian Churches.

From Natal we are informed that at Unhlahi (Verulam Circuit) the Bishop of Natal has adopted his usual mode of getting the young under the influence of his own views. A teacher of his own stamp was appointed to the public Government school at Unhlahi, and authorized to act as Scripture-reader. The next step was to ordain him; so that the public Government schoolmaster is now the clergyman of the place. The result of this system in the future will be easily perceived, and needs no comment.

From Bangalore Mr. Holson reports the manner in which the Indian native ministers are trained for their work. Literary and theological studies are not neglected; but they are taught to preach by preaching. In the town and village, in the sanctuary and by the wayside, these zealous young evangelists proclaim the Gospel to their fellow countrymen. Details are given of tours recently completed by several of them. In each case some distance was travelled, towns and villages were visited, tracts and portions of the Scriptures sold and distributed, and services held in the open air.

The early efforts of our native agents are watched with unspeakable solicitude by those to whom their training is entrusted. The hopes of the future rest, humanly speaking, upon their competence and fidelity. The following passage from Mr. Holson's letter has the genuine ring of old Methodism about it; we greatly like the

others elevated to something of the same enjoyment, in the intensity of spiritual life and activity both in our own souls and in the souls of others, we have far more than motive enough to any little self-denial that may be in carrying out the injunctions that are laid on us by our heavenly Father, in discharging the responsibilities that rest on us. O brethren, let us work and pray while time remains to us, let us do what in us lies to advance the kingdom of our Lord and Saviour, esteeming it our highest privilege to be fellow-workers with God in the work of the church. It is told of a man that appealed to another for a subscription, and he to whom the appeal was made replied that he would give £5 as he would not miss that amount. "Oh give £50," said the other, "and miss it." That is the true principle. Its not the lane and the maimed and the blind that God requires, it's the best of what we have, the most valuable possession that we have, it's that which God receives and approves and looks upon with delight.

The revolution in Hayti has occasioned serious loss to the Wesleyan Missionary Society. A good chapel at Port-au-Prince, with the missionary's dwelling house, furniture and library, and a large school-room, with the master's house, and other property, have all been totally destroyed during the bombardment of the town. The Rev. M. B. Bird who has labored in Hayti for thirty years, estimates that the loss will exceed seven thousand pounds.

The Methodist of Port-au-Prince had promptly constructed a temporary building of timber worth 2100 dollars. Our Society's last report returned 210 members, 7 local preachers, four Sunday-schools, 1 day-school, 72 Sunday-schools, and 50 day-scholars, total attendance on public worship 800.

From Ceylon a most gracious revival of religion, extending over several months, is reported. The Rev. John Scott, the Chairman of the Southern District, reports that the number of conversions exceeded five hundred, and expresses his conviction of the genuineness and scriptural character of the work. Many delightful answers to prayer have been received. Some English soldiers have also partaken of the blessing. The conversion of one of them was remarkable. In company with several others he went to a pious comrade who was reading the Bible, and one of the number said tauntingly, "Come D—, preach to us a bit." The man addressed at once complied. The word went to the heart of at least one careless listener, and though he "came to see," he "remained to pray," and received an answer of peace.

Monuments to the memory of the Rev. Daniel John Gogery and the Rev. Robert Spence Hardy have been erected at the expense of the residents of Ceylon, to be erected in the Wesleyan Chapel at Colombo, which is already enriched by monuments to the memory of Dr. Coke and the Rev. William Ault, one of the missionaries who accompanied Dr. Coke to the East. Mr. Gogery was general superintendent of the Wesleyan mission in South Ceylon for twenty-four years, and Mr. Hardy labored in the same field for twenty-two years.

The Missionary Secretaries have lately received very gratifying information from Wuchang, the details of which they are compelled to reserve for a future issue of the *Noticer*. The Mandarin had obstinately refused to ratify the title to a building site, for which our missionaries had paid, in one of the principal streets of the city; but they have at length yielded to better feelings, and have given full legal possession. All this has been accomplished without the aid of gunboats; it is, no doubt, an answer to prayer. Mr. H. has just regards it as a significant indication of the progress of enlightened thought.

We are also much pleased to observe that another medical missionary, himself the son of a late valued Indian missionary, has just taken his departure for Hankow. The importance of well-organized medical missions can scarcely be over-estimated. They are welcome almost everywhere; but among a people so bitterly hostile to Christianity as the Chinese, they furnish an invaluable means of abating prejudice and disarming hostility.

The Missionary Committee is informed that the Inspector of Schools has reported favorably of our numerous day schools in the island of Jamaica. The proportion of the Government grant to our schools, for 1870, will be £200, instead of £211 in 1867, and £204 18s. in 1868.

The Secretaries also remark that we are in danger of forgetting that a large portion of the island of Jamaica is a purely missionary ground as it was fifty years ago; and the utmost efforts are needed to prevent the heathen population from injuring, and even absorbing, that part of the population which is connected with the various Christian Churches.

From Natal we are informed that at Unhlahi (Verulam Circuit) the Bishop of Natal has adopted his usual mode of getting the young under the influence of his own views. A teacher of his own stamp was appointed to the public Government school at Unhlahi, and authorized to act as Scripture-reader. The next step was to ordain him; so that the public Government schoolmaster is now the clergyman of the place. The result of this system in the future will be easily perceived, and needs no comment.