

Correspondence.

For the Christian Messenger.

An Hour in a Chinese Sunday School.

On Sunday afternoon a few weeks ago I went into the Chinese Sunday School, held in one of the Y. M. C. A. Rooms, Chicago. There were present forty-seven English teachers, (all of whom were ladies), forty nine scholars, and eighteen visitors. Some may wonder at the large number of teachers, but this will be understood when we say that a teacher is required for each scholar. The scholars are in different stages of advancement, some being quite good readers of the English Bible, and others just beginning to read. Some of them have been well educated in their own country and some have not. The book used in teaching was prepared by Rev. Mr. Loomis of San Francisco, who is very familiar with the Chinese language. Part of each page is occupied with English words or sentences, and another part with the same in Chinese. There are numerous illustrations which are helpful in acquiring words, and are used to test the pupils as to whether they know what a certain word signifies. Many come to the school in order to learn the English tongue; but while making advancement in this direction they are also becoming familiar with the story of the Cross, for religious teaching is contained in all they read. The teachers say of the pupils that they are intelligent, quick to learn, grateful, and very strong in their attachments. They are remarkably prompt and regular in their attendance. In appearance they were all neat and cleanly-dressed, with the exception of two or three, in their own peculiar style. By way of expressing their gratitude to those working for them they gave a supper and entertainment last Christmas, which, it is said, would have been a credit to one of our own schools. A few of the number belong to the Y. M. C. Association.

The exercises always close by singing Coronation. Bibles were shown me containing the verses of this hymn written on the fly-leaf, with English letters, so as to convey the Chinese sound. These are used by teachers and others who wish to join in the singing. The Superintendent of the school, Mr. Pickett, stands on the platform and holds a chart upon which the hymn is written in Chinese, and to which the pupils give attention. These verses in English characters were written by Chinamen belonging to the school. In some cases the penmanship was superior. I took down the first stanza and one line of the second:

Yaysoo tune nongge ming goong hee, Hen shoy gay fo fooby, Shan foong man laoo igar hong hoe, Goong hau eege doy.

As I was passing back one of these books a word in the next line caught my eye:

Duey gau mong hoe Chute ee gook.

It is four years since the school was organized. There have gone from it within that time two lady missionaries to China. Their interest in the people of that country became so great while employed as they were, that they were led to give themselves to this larger service. Dr. Spears, a Methodist Missionary sent to China from America, was home last winter, and his visits to the school and his addresses in the Chinese language gave a new impetus to the work.

In Chicago there are 500 Chinese, (only one woman among them), and besides this school, which has fifty scholars, there is one other, which is a branch, and not so large. More pupils could be gathered in, but it is less easy to procure teachers. They will not have male teachers, I was told; and this explained the reason why they were all ladies. Whether it is because they have a strong prejudice against men, or because it is a curiosity to them to be taught by these youthful, fair-faced American maidens, or what is the reason of their preference, I cannot tell. The earnestness and interest which the teachers manifested in seeking to impart instruction showed that it was no mere drudgery to them. It was indeed a pleasing sight to see these ladies, some of them of wealthy families, en-

gaged in such work as this. They never looked half so noble and so good in a drawing room, I'm sure. This visit gave me a different idea of these foreigners from what I had previously held. Give them a chance, and treat them as Christian people should treat them, and the evils of permitting them to come to this country will certainly not be so great as some labor hard to make out. The opinion of an intelligent American who has resided among them in San Francisco for eight years is given in the Chicago Standard, the Baptist paper of the West, of May 25th. He says that there is far from being unanimity, or anything like it, on this question in that city; that the opposition is clamorous and noisy because it comes largely from the Irish, and other foreigners who have not thrift, industry, or skill to compete with the Chinese, who, he asserts, are quiet, peaceable residents compared with many other classes. They mind their own business, and are economical, industrious and consequently prosperous; hence the enmity of those who are neither.

How is it that we hear nothing about an Anti-German Bill? The Germans can come to this country without limitation, and open up their saloons, and change the best day of the week into the worst. I am right royally sick of the German element in this State any way. Wherever you go you see one of those gaudy signs staring out upon you—a corpulent Dutchman astride a beer-barrel, with a pot of beer in his hand, and an idiotic grin upon his face. But let me mention a phenomenon. The other day I visited the town of Pullman, where the palace sleeping cars are built, a beautiful town made up entirely of fine stone and brick buildings, and there is not a beer-saloon of any kind in the whole place. There are three-thousand men in the works, and no one who drinks can remain in the company's employ. Mr. Pullman has control of the territory, and drives off all rummies who would trespass. If there were a goodly number of such men as this in every State they could hunt these destroyers from the continent; or, if allowing them to remain and admitting more, compel them to make an honest living as the Chinamen do, or put back quickly to where they came from.

Abbe RYE, Seneca, Ill., June 12th, 1882.

For the Christian Messenger. Nova Scotians Abroad.

I may add to the Notes of last week on the New York meetings, brief references to two men well known among us. The Examiner says: "Rev. Mr. George, of Burmah, spoke well, and right to the point, and so did Rev. Dr. Potter, of Springfield. But with these exceptions the meeting of the Missionary Union was not especially noteworthy. Mr. George's speech was marked by equal humour and good sense. After giving some interesting accounts of missionary methods, in his Mission, he went on to speak of the Bible question as it affected his own work. He had always found himself able to get as many Bibles, Scripture portions and tracts as he chose to ask from the Mission Press. The size of the Burmah Bible is so great (about that of a large pulpit Bible) as to unfit it for general distribution. He believed in the circulation of the Scriptures, but he did not give away the Bible indiscriminately. In this he had been taught by experience; at first he was in favor of wider distribution than now. The Bible must be carried to the people by the living missionary and colporteur, if it is to be read by the heathen."

The other reference was by Rev. Dr. Williams of Ramapatam, India, Principal of the Theological Seminary there. He said: "The School is now in charge of Rev. Mr. Boggs, who is a faithful able man of God, and his wife is fully his equal. They wanted to make this Seminary so good that it would have no rival, and that it would supply teachers and preachers to labor among the eighteen millions of Telogoos. The heathen need to be taught to plough, and all industrial arts. As an instance of the advantage of such teaching, he reported one man who had been a pauper at the time of the famine but now raises enough grain for five hundred people. The Missionaries, said Dr. W., do not want pity. They would not exchange places with any one."

The Christian Messenger.

Bible Lessons for 1882. THIRD QUARTER. Lesson II.—JULY 9, 1882. THE RICH YOUNG MAN. Mark x. 17-31. COMMIT TO MEMORY: VSS. 21-24.

GOLDEN TEXT.—"One thing thou lackest."—Mark x. 21. DAILY HOME READINGS. M. The Lesson, Mark x. 17-31. T. Parallel in Matthew, Matt. xix. 16-30. W. Parallel in Luke, Luke xviii. 18-30. T. A Call Obeyed, Acts xxvi. 9-23. F. Perils and Uses of Riches, 1 Tim. vi. 6-19. S. The Christian and the World, 1 John ii. 12-17; v. 1-5. S. Looking Forward, 2 Pet. iii. 1-13.

FOLLOWING CHRIST AND WORLDLINESS. LESSON OUTLINE.—I. A Hopeful Inquirer, VSS. 17-21. II. Turning Away, VSS. 22-27. III. Forsaking All for Christ, VSS. 28-31.

QUESTIONS.—VSS. 17-21.—Why did Jesus love this young man? What did he lack? Without this, was his outward obedience accepted by God? What command did Jesus give him? What invitation and promise? VSS. 22-27.—Are inquirers always saved? What caused the inquirer to grieve? What was his decision? What did he lose? Why is prosperity dangerous? What is it to "trust in riches"? Is it possible to possess riches without trusting in them? VSS. 28-31.—What had the apostles done? What promise in this life for those who give up all for Christ? Are they gainers or losers here? Special Subjects.—Christ's love for the young man. Dangers of riches, and of eagerly seeking the world. How to fulfill the spirit of vs. 21. Other hindrances to salvation. Turning point of destiny. Earthly and heavenly treasures.

NOTES.—I. The Young Ruler, (VSS. 17-22). V. 17.—As Jesus resumed his journey from some friendly house, a striking incident occurred, which is related, also, by Matthew and Luke. There came one running, etc. A comparison of the three accounts brings out the full story. He was young, (Matt. xix. 20); a ruler, (Luke xviii. 18); very rich, (vs. 22); of irreproachable morals; earnest in his desire to solve the question of eternal life, as his "running" intimates; reverent, for he kneeled to Jesus, as to a venerated rabbi; courteous, as his words Good Master show; thoughtful, for his mind was engaged upon the most important matter—his personal salvation; yet ignorant of the way of life; for he supposed that eternal life was to be obtained by his doing; that is, by some one act of heroic and exceptional goodness. He would inherit as a right what sin has caused us to forfeit, and which can be restored only as a free gift.

V. 18.—Why callest thou me good? etc. Not a reproof for using this title, but a test of his spiritual knowledge. The word "good" was lightly spoken, but it has a depth of meaning which is met only in God. Many are willing to apply "good" as a complimentary term to Jesus, but not as involving his infinite purity (1 John iii. 5), and Godhead. V. 19, 20.—Thou knowest commandments. If eternal life is the reward of doing, no new precept is needed; for the moral law covers the ground. See Gal. iii. 21. Christ enumerated only the laws of the Second Table, as they furnished the most decisive test for self-examination. All these have I observed, etc. He had come desiring to hear of some great thing, and is simply referred to that with which he had been familiar from childhood. There seem to be both surprise and triumph in answer. But with his high moral attainments, how ignorant of his own heart, and of the truth in Ps. cxix. 96! Yet there was a feeling of unrest, of dissatisfaction with himself, which is revealed in this question, given in Matthew, "What lack I yet?"

V. 21, 22.—Loved him. And, perhaps, showed it, after the manner of Jewish rabbis to a bright pupil, by a kiss upon his forehead. The noble ingenuousness of this young man was in striking contrast with the hypocritical bearing of the Scribes and Pharisees. One thing thou lackest. One thing lacking; yet, as life to a dead body, the one thing without which all else is nothing. Go, sell. He had desired to do some heroic thing. Jesus here put his finger upon the one hindering and destroying sin of this man—the love of money. Whatever prevents the soul from a full surrender of itself to God,

must be given up. In this case, it was riches. Come, take up the cross, and follow me. Jesus does not stop with self-surrender; there must be continual cross bearing, and active service. This was no unusual requirement. See Matt. iv. 22; ix. 9, etc. Sad. New Version, "his countenance fell." The bright, eager look exchanged for a frown of disappointment. Grieved. Yet grief is not repentance; sorrow is not yielding. "The curtain drops," says Guthrie, "with his face to the world, and his back to heaven." II. Worldly Riches, (VSS. 23-27). V. 23, 24.—The look of Jesus upon this occasion must have been very significant, to have so stamped itself upon the mind of the narrator. The Kingdom of God is not heaven, but the spiritual life and society here, which is as a heavenly section on earth. The hardly refers to the painfulness of the process. Those having riches shall not easily enter. Jesus explains that it is not the possessing riches, but the clinging to and trusting in riches, that bars souls from the Kingdom. V. 25-27.—Easier for a camel, etc. A proverbial expression, implying not only difficulty, but impossibility. The astonished disciples, knowing the desire for wealth to be a universal passion, exclaimed, Who then can be saved? Not that all were rich, but all were seeking riches. With men it is impossible, etc. It is not according to nature that the proud should become humble, and the full should voluntarily empty himself; but with God, all things are possible. Regeneration is the work of the Holy Spirit. III. True Riches, (VSS. 28-31). V. 28.—Peter began to say. His saying, at this time, gives us the impression that he and the others left all with something of an eye to the main chance, expecting to have places of emolument and honor in the new worldly kingdom which they thought Christ would set up. His sweeping assertions about riches staggered them. How, then, were they to be rewarded for their great act of self-denial? V. 29-31.—Matthew here injects a special promise to the disciples; but Mark simply gives the general statement of Jesus, applicable to all. Or wife. Properly omitted in New Version. Although in a Christian land, few are compelled to relinquish house, brethren, etc., for Christ's sake; yet the claims of the gospel are the same in every age and land. Jesus must be first and supreme. But loss for his sake is abundantly repaid. Hundred-fold now in this time. A heart at peace with God has a "hundred-fold" blessing in what remains. The Christian life, even with persecutions, is infinitely more blessed here, than a life of sin. But superadded to it is, in the world to come, eternal life. A timely warning is added: many first shall be last, etc. Let not even those who seem nearest to Christ boast; for the Judgment Day will be one of surprises. Many an obscure and unnoticed Christian may shine then with wonderful lustre; while some who are more prominent now, may be among the "scarcely saved."

care more for? Which treasure did he give up? Foolish young man! God is just as willing and anxious to have one come as the other. Jesus told his disciples that it was very hard for a rich man to get to heaven. This is not because God does not love rich men; it is because so many rich men think only of their gold and silver. —Abridged from the Baptist Teacher.

Bounty Department.

Scripture Enigma. No. 178. Find in the initials of the following described words, the new commandment:

- 1. The Ten Commandments. 2. Our duty concerning them. 3. The grace next to faith. 4. The title of Theophilus. 5. The slave converted under Paul's preaching. 6. The character of the Bereans. 7. What Apollus was. 8. The believer's messengers. 9. What the good Samaritan was to the man who fell among them. 10. The last letter of the Greek Alphabet. 11. One of the three names of Jesus. 12. That of which the anchor is a type. 13. The complimentary term applied to the lady to whom John wrote. 14. What was imputed to Abraham by faith.

CURIOS QUESTIONS.

- 402. Subtractions. (a) Subtract one hundred from an opening as in a rook, and have all that is left over. (b) Subtract five hundred from a town in England, and have all that is over left. (c) Turn a trusted companion into a very demon by omitting a rat's head. (d) Subtract an insect's head from what is full of light, and your remainder will surely be right. (e) Subtract a cub's tail from a tumbulator, and leave a yard and a quarter. (f) Subtract two thirds of Bob from a small portion, and yet have it remaining. (g) Subtract a bird's head from a boy's plaything, and have all remaining.

Find answers to the above—write them down—and see how they agree with the answers to be given next week.

Answer to Scripture Enigma.

- No. 177. M ary. I saiah. R ebecca. I shmael. A naniah. M ary. MIRIAM.

ANSWERS TO CURIOS QUESTIONS.

- 399. Word Squares. A N A N N E B O A B B A N O A H R O M E O B E D M E N E E D E N

400. Beholdings.—H-edge, p-art, c-lose, m-aster, f-air, t-one, k-now, t-rust.

401. Text completed. Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written.—Ezra vi. 1, 2.

When you see oranges all wrapped up so neatly in tissue-paper, and think of the hundreds of thousands upon hundreds of thousands of them that are thus put up every year, does it ever occur to you what an immense amount of work that means for somebody? The wrapping is mostly done in the evening, when all the "help" in the neighborhood can be obtained to do extra work. The large warehouses are lighted by candles, and at one end are the boxes full of oranges. Behind long tables at the other end are the "wrappers," and by the side of each one a bundle of tissue-paper. Boys bring up the oranges in large trays, the wrapper is twisted tightly around them by a single movement, and the oranges dropped into another tray to be carried away and packed. Often there will be a banjo-player on hand to make music, and the work will go on right merrily. Just make a picture of the busy scene the next time you eat an orange.

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