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THE "WESLEYAN."

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FROM THE PAPERS.

The Hibernian Bible Society has circulated in Ireland, since it was formed, nearly 4,500,000 copies of the Bible.
The petition of the French Protestants to the British Government relative to the Basutos, received in a few days, some ten thousand signatures.

It was recorded in the "minutes of proceedings" in the House of Lords on a recent Monday that "prayers were read by the Lord Chancellor, no bishop being present."

Geo. I. Seney has lately surprised Brooklyn by two royal gifts—\$50,000 to the library fund of the Long Island Historical Society, and \$200,000 to a Home for destitute children.

Philip Phillips expects to sail in a few days for the West Indies, and will go thence to London to fill a second extensive engagement with the Sunday-school Committee of that city.

The Philadelphia "Home for Incurables," which now has accommodation for forty patients, had its origin in the loving sympathy of one young girl—herself incurable.

The Rev. G. R. Merrill, of Painesville, sends out on Saturdays a papyrographic print containing memoranda of hymns and Scripture, and a sketch of the sermon "for those shut in."

In the single city of New York there are 3696 dram shops kept by women. Of these women 1 is an American, 3 are Africans, 3 are Spanish, 4 Welsh, 10 English, 13 French, 1104 Germans, 2548 Irish, 396 unknown.

The Nonconformist and Independent states that the youngest son of Lord Justice Lush, having taken his M. A. degree at Oxford, has entered Regent's Park College with a view to the Baptist ministry.

Spurgeon says that it is his "solemn conviction that as an agency for doing good, colportage is second to none; that the more he sees of it the more he is enamored of it. His church supports seventy-five colporteurs."

John Duncan, a poor Aberdeenshire weaver, has presented to the University of Aberdeen his herbarium of nearly 1,200 British plants, gathered by him all over the country from Northumberland to Banff, while acting as a harvest labourer.

A New York brewer, who died the other day, had accumulated \$20,000,000. Who can tell how many characters were ruined, how many homes destroyed, how many women made widows, and children made orphans, and how many lives taken to make those millions!

The pastor of the Calvary Baptist Church, New York city, said, on a late Sunday morning, that he didn't believe in fairs, and asked his congregation to give a larger contribution for the Baptist Home than they would have given through a fair. The response was \$5,875.

The Supreme Court of Massachusetts has recently decided that the law of that state exempting church property from taxation applies only to such property as is directly used for church purposes, and hence that all other property owned by religious corporations is liable to taxation.

The illicit vendors of ardent spirits in a New Jersey village were indicted at the last session of the court and one of them fined \$100. The trial of the others was put off. The active opposition to the violators of law is entirely due to that excellent organization, the "Woman's Christian Temperance Union."

The London Religious Tract Society has circulated more than seventy-seven and a half millions of books and tracts in 130 languages and dialects. It requires \$2700 every week-day to keep it going, but the receipts from sales are so large that it is able to devote all the money received from gifts and collections to grants of its publications. The sales last year also supplied \$75,000 to be expended in gifts of books, etc.

The Jewish World says: "A statement has been published in several journals to the effect that 'the Jews of London have recognized the services of the late George Eliot to the Hebrew race by offering up prayers for the repose of her soul.' Although the Jews generally gratefully acknowledge the liberal sentiments expressed by George Eliot in her works towards Jews and Judaism, no such prayers as stated have been offered up in any synagogue."

There are more than fifteen hundred steam-boilers placed beneath the sidewalks of New York, and the recent explosion of two of them suggests that the people may be walking over volcanoes without knowing it. There is no law against this use of ground under sidewalks. If the use is permitted, there should be a law that secures the greatest possible preventive care against explosions.

The Supreme Court of Madrid has recently confirmed the sentence to two months' imprisonment of a man who refused to take off his hat on meeting a religious procession, and the same sentence on a minister who had addressed some peasants in a threshing yard and distributed some tracts among them. No wonder that King Alfonso, in opening the Cortes last week, informed them that the relations of Spain with the Vatican are "most cordial."

That men in most comfortable circumstances throughout the country parts of the Province and in some cases besides owning valuable land and stock having money invested, should give but a paltry dollar or two to the support of God's Church, is a sad and discouraging fact. It must be due either to a want of knowledge of the true state of the Church's Funds, or to a most willful disregard of the claims of God.—*Church Guardian.*

From the data at hand we may safely say that the Irish population of New York is not far from 300,000. The German population approximates 250,000. There are only two or three cities in Germany whose population exceeds this. So that we may say that New York is the third or fourth German city in the world. This city has more Irish than Belfast, and has five times as many Jews as the whole land of Palestine. Fifty languages and dialects are spoken in our streets.—*N. Y. Observer.*

Moody wants new hymns. He gives the Scriptures rather than tracts to infidels. He would like to see places of worship warm and well ventilated. Prayers, he says, should be short. He knows of a bunch of grapes sent around among sick people from one to the other, and all the sick people were blessed. Advertising, especially in regard to church notices, does, in Moody's opinion, more good than harm. Fault-finding, he believes, is a nuisance in the church. He says, "Have no festivals. There is no gambling at prayer meetings."

The Wisconsin supreme court holds that money lent on Sundays cannot be recovered. That is a step in the right direction. If other courts will pursue the same line of action and logic, they will order undone every piece of work transacted on Sunday to evade the law, such as laying of horse-car railway tracks by corporations on that day to avoid a court injunction restraining them. If the courts would make a few more decisions like this one of the Wisconsin bench, Sunday would not be so rapidly secularized.

The simplest post-office in the world is, says *Nature*, in Magellan Straits, and has been established there for some years past. It consists of a small cask, which is chained to the rock of the extreme cape in the straits opposite Tierra del Fuego. Each passing ship sends a boat to open the cask and take letters out and place others into it. The post-office is self-acting therefore; it is under the protection of the navies of all nations, and up to the present there is not one case to report in which any abuse of the privileges it affords has taken place.

The Boston *Watchman* has the following on a matter much discussed in these days: "In the great cities of America the art of preaching the gospel to the poor is in danger of becoming one of the lost arts. 'What!' says some one, 'have you forgotten our mission chapels?' No, we do not forget them, though we thus speak. These chapels do good, and if there were ten of them for every one, we should have had less fear. But the New Testament ideal is not that rich people should build mission chapels for poor people, but that rich and poor should meet together in gospel churches."

Some people think that Alexander Maclaren ought to be very proud that the Bishop of Rochester has said of him that he is a great preacher. Old Sully says he thinks the Bishop of Rochester might be very proud indeed if Maclaren could say as much of him. Nonconformists are not a bit thankful for Episcopal patronage. Brotherly kindness is a very different thing. And that also, I am thankful to say exists. On Sunday week, at a village in the Ipswich circuit, where bills announced that special services would be held during the week, the Church of England minister announced from his pulpit that such would be the case, and urged his congregation to attend, saying that he would do so; and on the Monday evening he and his wife were present at the Methodist Chapel. The clergyman engaged in prayer and the brother conducting the services received an invitation to dine at the parsonage next day.—*Methodist Table-Talk.*

THE SPIRITUAL USES OF SALT.

BY A. J. GORDON, D.D.

We must begin with what we are, and settle the question first; then we are prepared to move out into the question of what we are to do, and where we are to do it.

"Ye are the salt of the earth," says Christ. It is clear, then, where a Christian's place is. It is not for him to withdraw from the world in order to save his own spiritual virtue. We put salt into the meat that is to be preserved; we do not store it away in some dry secure place, lest the taint of the decayed food may perchance, injure it, or impair its savor. Hear this, Christians who are inclined to keep aloof from this sinful world, lest you may be injured by it, or your piety vitiated, "I pray not that thou shouldst take them out of the world," Christ's prayer for his disciples, "but that thou shouldst keep them from the evil." He has left us here, in contact with an evil generation—in company with evil men, that we may be a savor of life to them. The Christian who hides his salt in a bushel is just as blame-worthy as the Christian who hides his light under a bushel. And hear this, believers who are tempted to withdraw from the church, because it is not as pure and consistent as you could wish. It is a very evident deception of pride and self-righteousness so to act. The Lord has not bid you to take care of your salt, lest it may be injured; but he has laid upon you a very solemn duty of caring for the flock of God. If there are corruptions in the church, it is the strongest reason why you, who are the salt, should stay in it. Salt is utterly useless when laid by itself; and Christians withdrawing from the church, and meeting in some retired monastic retreat, are despising the uses for which God appointed them. Monasticism is always a great temptation to Christians. There is the retreat of an elegant country seat into which the rich man retires, away from the sin and misery and squallor of the great city; and there is the religious seclusion so congenial to the meditative Christian, where he may pray and study and commune with God; and there is the student's solitude with its "still air of delightful studies." But all these are to be visited rather than resided in. If a Christian does not know constant and conscientious contact with the world's misery and ruin, he does not know his true calling.

KNOWN BY THEIR FLAVOR.

"But if the salt have lost its savor" Then the Christian may lose all saving and preserving qualities, may he? Yes; just as the salt sometimes loses its saltiness, so that naught remains but a tasteless and neutral heap of white refuse, good for nothing but to be cast out and trodden under foot, so a Christian may degenerate by his indifference to the truth and his neglect of spiritual culture, till he becomes the contempt of both the church and the world.

What is the test of a saved man? Whether he has savor or not, we take it. God has other tests, but this is certainly one—whether he has the right flavor; whether his conversation leaves a good evangelical taste in the mouth after you have talked with him, or only a neutral sensation; whether he helps to check the corruption that is going on around him, by his word and example, or is himself tainted and deteriorated by it. That is the great question of these days—whether the salt shall stay the corruption, or the corruption shall dissolve the salt; whether Christians shall sanctify society, or society shall un-sanctify Christians.

And so we have the injunction in the Epistle to the Colossians in regard to our speech. For speech is that which reveals especially the flavor and quality of the man. It may sometimes feign sanctity, to be sure, when it is wanting in the life; and it may seek to make itself redolent with a borrowed grace, as the tippler disguises his breath with spices and perfumes. But the illusion cannot be long maintained. "Thy speech bewrayeth thee" is a saying of universal application. One cannot live un-fully and talk holily, live impurely and talk cleanly, live selfishly and talk generously. "Show me your tongue," says the doctor as the first demand of his pa-

tient. Here is the most favorable point for a diagnosis. And the truest diagnosis of the soul can be made in the same way—by examining the tongue—to see what kind of a deposit and coloring the thoughts and desires have left there. Therefore of those who are constituted the salt of the earth we are not surprised to find the requirements made, "Let your speech be always with grace seasoned with salt." Well shall we mark the words. We are not told to let our speech be salt entirely, totally. To take a whole mouthful of salt will choke one and turn his stomach.

NOT TOO MUCH SALT.

We may in spiritual things disgust and repel men by a too raw and excessive and unmixed use of religious conversation. A pious, but very refined and sensitive minister, recently declared that the greatest provocation to anger and intemperate speech that he had ever encountered, was in the conduct of a rough and boisterous Christian, who used to shout at him across the street or in the cars, wherever he chanced to meet him. "Well, brother, how's your soul?" He declared that he was sometimes afraid of backing under these greetings. It was difficult, no doubt, for him always to answer the salutation "with grace." And the reason is obvious. This man's speech was not delicately seasoned with salt. It was too salt, and so was nauseous and intolerable, and produced disgust when it might, if fitly seasoned, have proved refreshing. It is a great art to temper one's Christian conversation exactly to the occasion.

"The gracious words" that proceeded out of Christ's mouth were as wonderful in their adaptation to the time and circumstances of their utterance, as they were powerful in their relation to absolute and eternal truth. Modulated from the most awful vehemence of rebuke to the delicate silence that only wrote upon the ground, they furnish the deepest theme for our study as those that would be masters of fitting speech. "Seasoned with salt"—the evenly mingled and thoroughly transfused grace of the gospel; that flavor of godliness in our conversation that once preserves it from the corruption of "foolish talking and jesting which are not convenient," and from the vice of sanctimoniousness and cant which are not palatable even to Christians; this is what with the greatest carefulness the believer should strive after. But our chief anxiety should be that the savor of godliness should never be absent from our conversation—that it should so permeate and sanctify our speech that, saying much or saying little, there should be that which should indicate that we had been with Jesus and learned of him.—*Exam. and Chron.*

REVIVALS.

Writing of religious revivals in the *Evangelist*, Theodore Cuyler says: "There has been some discussion lately in these columns upon the question whether revivals have done more good or harm in the church of God. This is something like debating the question whether thunderstorms had accomplished more benefit or harm to the country? The negative side might point to the trees blown down, the people who were struck by lightning, and the bridges and mill-dams swept away. But the affirmative side might bring in an overwhelming argument from the abundant watering of the thirsty earth and the purification of the sultry atmosphere. Unquestionably the most healthy state of a church is one of such even, normal, systematic activity, that it should not need an especial arousing. But if a church is cold or comatose, it ought to be awakened and warmed into new life. The danger is that at such times there should be a resort to mere machinery, or to an importation of some human instrument instead of a fervent calling upon God, with penitential self-abandonment and putting away of sins. The church which makes flesh its trust is doomed to disappointment and disaster. My own experience has been that all the awakenings which have come to the churches under my care have been un-expected, and in fact, unexpected. In no case has any preacher or evangelist been sent for from abroad."

BENGAL.

I went up to the Government Examination in Bengali the other day, having obtained permission from the Viceroy in Council to sit and have passed in each department. Had I been in Government service I should have got 3000 rupees as a reward. It is the season of examination for the students, also, and I hope Hurry will do me credit. Skorbo, the other lad, went up for matriculation at Calcutta University. I hope he has passed, but he was suffering from fever for the last four days of the examination. He is a sharp, respectable lad, and if he gets through I will do my best to get him helped on to a B. A. degree. Our little training school ought to turn out some fine men in time. I believe it will if we strike out on bold and liberal lines.

I have just been round on horseback to see the people. Last night I addressed the Sunday-school children in the Town-hall; a large union meeting; the place crowded. Esem and I wrote a tract in Bengali. It has been accepted and printed. We go up the line as occasion serves, and have long talks with the Baboos in the third-class carriages. One said to me, Give me your definition of the devil again—"Intellect without God." It seems I had some months ago given him this fragment of one of my father's sermons. The Baboo had now forgotten it. I gist to find my own father's thoughts impress Hindus thousands of miles away. I have taken a new turn with them on image worship. They always say, "We need something to rise to God." That is true. No man can see God and live. "Well then," I say, "why go downwards to clay and wood for this ladder?" You degrade yourselves by worshipping your inferiors. Man is the noblest being we are acquainted with. Seek the noblest man and meditate upon him. That man is manifestly Jesus Christ. He is the "express image" of God's person.

Such are the kind of lines we have to advance upon. Hinduism furnishes many such; and the people may, from their own premises, be led to Christ. The more I think over it the more I see that the principles underlying all this mass of idolatry are the relics of a primeval revelation to our first parents. Take, for instance, the belief in salvation from hell by a son. *Putra*, a son, means the deliverer from hell. Every Hindu thinks it a curse to die childless on this account. Well, now what is this but a distorted remembrance of the promise concerning the "seed of the woman?" We apply this somewhat thus: "You Hindus believe in salvation by a son." Manifestly you have twisted it. How can he be a Saviour who needs a son to save him in turn? A hundred common-sense ideas show that a man's son cannot be his Saviour. Now, our Christian Scriptures give you the key to that difficulty. The salvation is not by every son that is born, but by one. "The Son of man," &c. From these jottings you may catch the lines of our talks.—*Rev. J. A. D. Macdonald in Watchman.*

CHRISTIAN LABOUR IN MEXICO.

A few months previous to this writing Doctor W. B. Rule, a London physician, came to Mexico to settle some mining interest left him by his father and uncle, who were old and noted miners in Mexico. He came to Mexico, and found his way to our mission home in Pachuca, where he soon manifested his Christian character. He indicated his willingness to honor Christ in El Chico, a town of 2,800 inhabitants, and twelve miles from Pachuca, where he was going, and where he would reside for at least one or two years. The town of El Chico was where we had long desired to commence work, but were prevented for various reasons. Here was an opportunity to commence Christian labor. An intelligent Christian layman was ready to turn aside from his business and devote a portion of his time to preaching to those about him of Jesus and his saving power. He was acquainted with the Spanish language, and was able, on the first Sabbath he entered El Chico, to preach to a small company of eight, whom he had collected to hear the Gospel. This was

the initial step to our work. For the past four months, amidst much opposition on the part of the Catholic priests from the pulpit, as well as opposition from Catholic adherents in the town, he has been preaching the Gospel in the most personal and winning way to a congregation that has been steadily increasing. This he is doing from pure love for Christ's cause. He receives no remuneration. He is buying books and distributing them among the people. He has a night school, in which many young men gather, and are taught to read and write. He gives medical advice, and through this channel his influence is introduced into some of the best families, who pay him great respect, and hear his Gospel message.

At Dr. Rule's invitation I paid a visit to El Chico to witness the work. This town of miners is reputed to be among the most vile and wicked people in the republic of Mexico. We were greeted by Dr. Rule in El Chico, where we remained several days. On Sabbath he held service in his house. The day was rainy and dismal without, but there were fourteen persons present at the services in the morning, and in the evening fifteen. The congregation, although few in number, is considered a victory for our work in a town of material people.

Dr. Rule is a thorough student of the Word of God. His sermons are mostly exegetical and hortatory. The people listen with reverence. With so many forcible Bible truths brought to their hearing, they will certainly bear fruit for the Master.

It was soul stirring to hear the poor Mexicans singing, "Jesus, lover of my soul," and other familiar hymns, which are translated into Spanish. This is the way the good seed is sown, and surely God is blessing it. Dr. Rule contemplates building a church here for our work; besides, he has given to our mission a lot for a new church in Pachuca, valued at six or seven hundred dollars. He consecrates his time, business, and means to God, and is consequently blessed with a good business judgment and a happy heart.

I paid a visit with him to one of his silver mines. The mouth of the adit was situated near a brook of bright running waters. Before we left he called the miners together, and after a few remarks, he asked them to bow with us in prayer.

The valley, with the massive mountains rising six to seven hundred feet on either side of us, was our sanctuary, the solid rock upon which we knelt was our altar, the rippling brook as our feet was our choir.

Dr. Rule led in a most fervent prayer that God would bless those who were labouring in the mine; and that as he had sanctified to himself a tribe of Israel, so he might sanctify, to himself the silver in the mountains.

It is very cheering to me to have a layman come into the mission field with such a humble spirit; and while carrying forward his business, to dedicate his time and means in this most practical way to the work of God. His deep and joyous Christian experience has been a source of strength and encouragement to me. His work is yet small, but hopeful. His willingness to work for Christ is a hopeful sign. The Church needs willing hands and hearts to go into Christ's vineyard and work. God is certain to reward such a worker. I returned to my home with a thankful heart that God had such noble men to work for him. I have no doubt there are many men in our Church at home, who, if they could visit our mission work, would see their relation to the work of Christ in such a new light, as to call forth their best gifts and strongest efforts. The truth and light of God is spreading by having such small beginnings. Each of us may do something.—*Rev. J. Barker in Western Advocate.*

Instead of becoming obsolete by the flight of centuries the demand for the Bible is increasing every day. Now in the world's history has the demand for it been so great as now. It is estimated that two copies of this marvelous book are published every minute, night and day, the year round, and yet the demand is greater than the supply.

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