

The Wesleyan.

321

S. F. HUESTIS, Publisher.
T. WATSON SMITH, Editor.

Published under the direction of the General Conference of the Methodist Church of Canada.

\$2 PER ANNUM IN ADVANCE
Postage Prepaid.

XL XXXIV.

HALIFAX, NOVA SCOTIA, FRIDAY, OCTOBER 13, 1882.

No. 42

FROM THE PAPERS.

The *Christian at Work* says: "The Governors of the six New England States are total abstinence men."

A church that will permit its worn-out minister to want is disregarding one of its most sacred obligations.—*Christian World.*

The *Interior* says:—We will have little reliable support for (Sunday) laws unless they rest upon the popular conviction that they are not only good for man, but commanded by Him who made man.

No man is ever off duty. In all places and at all times he is to be armed, watchful, ready for his work. The Scriptures make no provision for "putting off" the armor of God.—*United Presbyterian.*

You cannot measure wealth by a dollar and cent standard. One man with a thousand dollars may be richer than another with a million. Appraise your property once more, and see how much you are worth.—*Morning Star.*

It is seriously complained in Troy that the graduating arrangements in the high school are permitted to be so elaborate and expensive that many poor pupils leave school before the time arrives, not to be humiliated by the sight of extravagances which they cannot afford.—*Am. Paper.*

We ask the fathers whose votes and influence are cast in favor of continuing the saloon curse, which one of their bright boys are they willing to yield as a victim to the wicked influences and temptation of the dram shop? These drunkard factories must have material to work upon, and your boys are as likely to fall victims as your neighbors.—*Es.*

It was an eventful day for Europe and the world when British seamen and British troops landed in Egypt. And if England retains there what she has now won, that event will be the precursor of a great forward movement by universal Protestantism for the evangelization and civilization of that land and the countries adjacent.—*Western Advocate.*

Actual returns from the several theatres of New York City show that about \$4,000,000 were taken in by them during the season lately closed. One of them, with its traveling companies in the provinces and one house in the city, received \$800,000! The whole country gives \$5,000,000 to foreign mission work among the heathen.—*Am. Paper.*

The *London Methodist* says: "It is understood the late Dean Alford became very uncomfortable in his ecclesiastical position, that in fact he was a Nonconformist at heart, and that if death had not removed him he would probably have removed himself. This seems to account for the bold and powerful way in which he advocated the separation of Church and State."

The *Christian Leader* has been adding to our figures about honorary decorations of divinity. Among the Universalists it finds 40 doctors among 750 ministers, or one in 19, while the Unitarians have 31 out of 400, or about 1 in 13. We mentioned that among the Congregational clergymen there are 1 in 12, among Presbyterians 1 in 8, and 1 in 6 among Episcopalians.—*N. Y. Independent.*

It is said on the authority of Sir Bernard Burke, the herald, that the children of Queen Victoria have no surname whatever, since their forefathers in the Saxe-Coburg line were Kings before surnames were known. This will be bad news for certain flippant and vulgar journals in this country, which air their cleverness by alluding to the Queen as "Mrs. Victoria Guelph."—*N. Y. Tribune.*

"Rev. C. H. Spurgeon says that he and his brother James have baptized about twenty thousand persons, and he never heard of one that caught cold from it. Ah, friend, what doth hinder you?"—*Religious Herald.* Perhaps the water isn't warmed in an elegant baptistry like Mr. Spurgeon has. That's "what hinders" in mid-winter on the creeks. The city Baptists have Jordan boiled a little.—*Richmond Ad.*

"My heart smiled clear through when I saw my class-leader come in once more," was the welcome testimony that a poor colored brother gave to his class-leader on his re-assumption of the duties of the office, after an enforced absence. The remark indicates the right spirit. The class-meeting would be vigorous and helpful if more of the hearts of the members smiled clear through with the glow of Christian fellowship.—*N. E. Methodist.*

It is true, as Dr. John Hall says, that the utterances of one minister who expresses his disbelief in the Bible are likely to be "more widely published than those of ten thousand—ay, fifty thousand—ministers who adhere to the teaching of the Bible." Yet it is true, on the other hand, that the declarations of one faith-filled man of God are more influential than the doubts and sneers of those fifty thousand infidels. "One man and God are always a majority."

The mother of Rev. Dr. Cuyler recently completed her eightieth year at Saratoga. She is too deaf (from an inherited family infirmity) to hear her son preach, but every Sunday morning before church he tells her what he is going to preach about and gives her an outline of his sermon, and then she prays for him in her room during the hours of service. She was left a widow fifty-five years ago, when her son was only four years old.—*Central Ad.*

An English north country paper frowns upon the known ambition of the mayor of its town to be made a knight for his distinguished services in receiving royalty, and narrates, for the benefit of the aspirant, this anecdote: "When Mr. Adam Black, the Edinburgh publisher, was sounded on the subject of receiving knighthood, he said: 'Nae, nae; it wadna doo me see,' he added, 'if a boy came into ma shop and said, 'a ha'peth o' slate pencil, Sir Adam,' it wadna sound weel.'"

The *Religious Herald*, a Virginia Baptist paper, has this: "One of the foremost pastors of West Virginia, when asked, 'What's the trouble with you?' said: 'The trouble is that we have too many feeble churches and too many feeble preachers, and the number is growing every day. Every man must have a church on his side of the mountain, and every brother that can bring a tear into the eye of any old weeping saint must be ordained.' It is very much that way in every part of the south, and there seems to be no help for it."

The *Journal of Education* believes that in the end the "school-house is to decide the temperance question. The people—the children must be taught just what it is, what it will do to them if they drink it, and what it will make them do. For this, as all other reforms, to be successful, must have its base in the intelligence of the people." It says: "The false idea now so prevalent that the abuse and not the use of alcohol is the cause of the trouble, must be dispelled by a universal knowledge of the truth about this thing."

Dr. Oliver Wendell Holmes recently wrote to a lady in England: "We are all burned up with drought in this part of New England, but we think more of your country and its troubles than we do of our own brown fields and shrunken harvests. We count every drop of English blood that sinks into the sands of Egypt almost as if it were from the veins of our own countrymen. The understanding between the educated classes of the two countries and their sympathy with each other grow with every year. I have had myself so many kindly tokens of regard from England that I almost feel as if I had a home there."

"Nonconformists," remarks the *Christian World*, "profess to think very little of sacred places, and yet their Church buildings are fast locked up all the week as if through fear of desecration. Everybody is pleading now-a-days for open spaces for the relaxation of the people, and it might well be asked, why not let Nonconformist as well as Episcopal Churches be open a part of every day, at least, for their repose and meditation? The time has gone by when any question could arise about Popish practices, which would have been the cry a generation ago. . . . On the face of it there is something lamentable in the fact of these costly buildings being opened for worship only one day in a week."

It was a lovely day and a great crowd had gathered to hear the word. At the appointed moment, the preacher stepped forward, laid down his manuscript, announced his text, and commenced reading his sermon. In the faces of the multitude you could read their disappointment; but near where this writer sat was a deacon, who devoutly leaned over with his head upon his cane, went to sleep, and did not awake until the preacher had turned over the last page and read his last word. Then, as we looked into the bright face of that dear deacon, we said: "You are a striking illustration of the good of such a sermon as that. What a refreshing nap it has given you." "Yes," replied the deacon, "that is all the good I ever get from that kind of a sermon."—*Methodist.*

WITH THE TROOPS.

The Rev. A. H. Male, one of the Methodist Chaplains with the troops in Egypt, thus describes some of his experiences:—

The general idea was that we were to bombard the forts of Aboukir, and then land and storm them. This would have involved a good deal of loss of life, as they are very strong. We went, however, on to the Suez Canal. At Port Said (the entrance) we found that the place had been taken in the morning by a detachment of blue-jackets, and the Egyptian garrison were put as prisoners aboard one of our ships.

Slowly we steamed along the canal, every station being occupied by our men. We anchored at Ismailia, where we lay, amid much confusion of landing, etc., for several days. Then some of the troops advanced, and on the 24th of August had a brush with the enemy at a place called Nefshe. On the evening of that day I heard that the fight was to be begun at daybreak. I therefore thought it best to go out thither. The Rifles and some of our guns started at ten p. m. and I with them. It was fearful marching. The sand was about a foot deep. We marched all night, halting only for one hour and a quarter, when I got off my horse and slept in the sand the sleep of the weary, if not of the just. At half-past six a. m. we reached the battle field. To make the events plain I must tell you that the enemy's position was a strong one, and Sir Garnet had got his troops drawn up to attack. The Cavalry Brigade, however he sent on ahead to make a semicircle to get the enemy between and to prevent reinforcements from reaching them; so it came to pass that the Cavalry Brigade had the battle to fight alone. I was with the Rifles at first, but as soon as the fight commenced rode on to join the Dragoons, who were charging. Our guns from the ridges were all the while shelling their camp, and they were replying very effectively. I had plenty to do with the poor wounded fellows on the field. The hospital was so far behind that stretchers were scarcely to be got under one or two hours, and any little help to a man, in the way of care or water, as he lay on the field was often the saving of his life. In one spot a shot fell and killed or wounded three men and four horses, Life Guardsmen of our 1st Cavalry Corps. I was more than one hour with one man there, on whose leg the shell actually fell and exploded, smashing it all to bits. In the burning sun, scarcely a drop of water was to be got, and great strong unmounted Guardsmen were ready to lie down and die exhausted. I never believed such an experience possible. After a while, however, we got together a force of mounted infantry (who had been doing splendid work) and Life Guardsmen, and stormed the enemy's camp as it stood. It was a sharp fight, and then they fled, leaving everything in our hands; all the tents standing, quantities of stores, equipment, and ammunition, and seven Krupp guns, but above all the Sweet Water Canal, and the men could drink, though it was filthy. I was drinking a huge draught, when, on looking up, I saw a few feet from me a dead Egyptian lying half in the water; and all along the bank and in the water, the dead bodies were. We were free to pick up the things in the tents, but really my horse was so thoroughly exhausted with his fifteen hours' marching and galloping that I would not put a thing on him. The English horses are almost useless in this work, and they were completely exhausted. Mine is an Arab, and is able to get on better. So it happened that I was asked to report the fight, and bring on a letter from Sir Baker Russell to the General commanding 1st division, some five or six miles. I did this, and then leaving my horse came on to Ismailia to rest a day or two, bringing two badly wounded men with me, Major Bibby, 7th Dragoon Guards, shot right through

the chest, and my Guardsman with his shattered leg. My quarters are in the Khedive's Palace, where the hospital has been established.

On Monday I went up to the camp of our 1st Division to fetch down my horse. Of course, as we hold the Sweet Water Canal up to our advanced position, I got up in a steam pinnace. By the bye it is a sweet water canal no more, since the enemy have been throwing in their dead bodies to poison it. When I got up, however, I found a fine "scare." There had been heavy fighting all day. Three of our regiments had been cut off and surrounded by 8000, and had lost a few killed and 120 wounded. They sent for reinforcements, and the Cavalry came, the Life Guards, and the 7th Dragoon Guards, and the 4th Dragoon Guards. After a little skirmishing, there was a grand charge en masse, and with great loss to the enemy, they were broken, and fled. The guns, however, were going till nearly ten at night. There was only a few men left all along the line down to Ismailia, and at every camp I came to (for I rode back during the night to bring the news of the victory) defences were being made with bags of biscuits to repel any attack which might be made.—*Methodist.*

GOD SEEN IN JESUS.

God never performs an unnecessary act. We know most of God in Jesus. More than in nature, more than in any verbal revelation. God is manifested in Jesus the Christ. His motives and emotions are learned, not by a long process of generalizations from the facts of the world, but by an open-eyed, open-hearted observation of the movements of the intellect and heart of Jesus. If the life of Jesus be the index by which men may know the workings of an infinite nature, then we must believe that our Heavenly Father never does a single thing to afflict His human children unnecessarily, never takes any delight in their sufferings, is always ready to save them from their sins, and does whatsoever an infinitely wise and benevolent nature can suggest to make them happy. So Jesus was. So God must be.

Now, it is a remarkable characteristic of Jesus that He never spoke an unnecessary word or performed an unnecessary deed, or did for another what that person could do for himself. There seemed to be omnipotence at His command. He claimed that there was. He performed acts which go as far as acts can go to prove such a proposition as the possession of limitless power. All disease was under his control. He could instantaneously heal lepers, open the eyes of the blind, unstop the ears of the deaf, and give tone and health to chronic paralytics. All nature seemed under His control. He could still storms, and multiply bread a thousand-fold, even indefinitely, and change water into wine. He was the Master of the grave. He sent His summons through the gates into eternity, and called back the spirits of the long-departed to re-inhabit their former bodies. There is no perceptible limit to His power.

And yet He never performed a miracle to gratify His own passions or those of others. He never exerted His great power for display. If Jesus were a mere man, to whom Almighty God had for a season delegated His almightiness, it is inconceivable that He should not at some time have put forth His hand to gratify the curiosity of His beloved friends, or to indulge His own desire for display, or bind the hands of His foes, or destroy them with His word or power. But He never did. You never knew a man, never heard of a man, find no record in any history of a man, so continent, so gloriously self-controlling, that he would not, at least once in a lifetime, break over the bounds and exert this delegated power selfishly. Jesus never did. Then God never does. It is merest fanaticism to desire and pray

that God will give us a sign, do a wonder, and set the universe agape at His monstrous power. He never did. He never will. If His power seems glorious to us, it is because that power is glorious. All that men see is what Habakkuk calls "the hiding of His power." God does only what God cannot leave undone.—*Dr. Deems in Zion's Herald.*

IN FLORENCE.

The Rev. Theophilus Gay gives an interesting account of the erection of a "temple" or chapel for the Methodist Episcopal Church in Florence. In fact, it is on the point of completion, together with a pastor's residence. "On the day of Pentecost," as he says, "we began to leave our too small room in the Piazza Madonna, to transfer our worship to the true and beautiful temple which is, this time, verily our own. Exactly on one of the most frequented historical crossways in Florence, midway between the convent of Sarnorola and the Town Hall, there stood, three centuries ago, a chapel of the monks of St. Basile. Last century they disappeared and their chapel was transferred into a dwelling-house. This Dr. Vernon bought last year in the name of the Methodist Episcopal Missionary Society of New York; and we have changed it into a temple of elegant front, capable of holding from four to five hundred hearers, and crowned with a handsome suite of apartments for a parsonage. The building was opened on Whit-Sunday with a full audience, in which the Prefect of Florence was represented by a magistrate, who took his seat in the pastor's estrade. The dedication was made by Bishop Harris, who came express from Dresden, interpreted by Dr. Vernon." On the same day pastor Gay preached from Hebrew xiii. 24: *Nos alios in Italia*: "They of Italy salute you," showing that the work of the Gospel in Italy has three powerful allies, patriotism, instructedness, and religious sentiment. On the following day the preacher was Dr. Lanna, with whom Mr. Gay inaugurated in 1875 the American brethren's first chapel in Rome, his theme being "Our Martyrs." On Tuesday Signor Emile Borelli dwelt on the contrast between the clear-sightedness of the Italians as to the things of this life and their blindness regarding those of the life eternal. On Wednesday there were five speakers; Mr. Piggott, Wesleyan; Signor Ribetti, Vaudois; Signor Lago Margino, Free Church; and Dr. Comandini, of the Evangelical Asylum. On Thursday Professor Geymonat gave an address, and on Friday the Rev. G. Mereno preached. "Oh," exclaimed Mr. Gay, "what a week! How many thousands of Florentines have heard the Gospel in those six days; and the word of God shall not return unto him void."

LENGTH OF SERMONS.

Prof. Phelps, of Andover, says on the subject: "It may be wrong I surely do not mean most to creak; but to my view, one of the formidable signs of a decline of theological taste among us is this clamor of the people for sermons of thirty minutes, and their chuckling with delight, like children ten years of age, at the complaint of a preacher is content with twenty. Yet they are not so far wrong as he is. A preacher whose subjects and trains of thought can be commonly discussed in twenty minutes gets all that he deserves if he be tolerated so long as that. And again, 'That is a far-reaching and may be a fatal error, therefore, which would stifle our preachers by the gag of fifteen minutes, or throttle them with the garrotte of the half hour. . . . We beg our thoughtful laymen, who can and who ought to give character to the public taste in this thing, that they will reconsider their apparent verdict thus far expressed."

Encourage a thinking ministry, cultivate studious hearing, welcome doctrinal discussion. And, that these things may be done, give the preachers time to say their best wisdom, their richest experience, their profoundest teachings of the Holy Spirit. Do not make the tastes of your little children the rule of your pulpita. Are ye not men?

A good sermon is worth a hearing of three quarters of an hour; that will do for the general average. But for the best sermons, on the most profound themes, give us the full hour. We are but men. We cannot preach by telegraph. The lightning does not play upon our tongue, some of us are slow of speech. The bees did not drop honey on our lips in our cradles. Bear with our infirmity, and do not double it by requiring of us what apostles never did and could not have done if they would.

ENGLISH EPISCOPAL REVENUES.

The *N. Y. Independent* compiles the following from a work recently published:

The revenues of the English Church are derived (a) from the tithe-rent charge on its lands and real properties, which have in recent times increased greatly in value, (b) from an endowment known as "Queen Anne's bounty," (c) from parliamentary grants, and (d) from voluntary contributions, which have reached a large sum. "Queen Anne's bounty" is a fund established by that sovereign for the relief of poor clergymen, which meant at the time the majority of them. In her reign six thousand of the Church livings were worth no more than £50 per annum, and when the governors of the fund commenced operations all they proposed to do was to augment livings which produced £10 per annum and less. These statistics, which might be indefinitely extended, are but a small portion of evidence of the poor condition of the parish clergy in the first years after the Reformation, and of the very great improvement as to social position and comfort of living which has since then taken place. At the advice of Bishop Burnet, Queen Anne surrendered in perpetuity £17,000 per annum of her revenues for the assistance of the poor clergy. The governors of the fund began to dispose of the annual revenue in 1713. Private benefactions to the amount of £1,250,000 and parliamentary grants amounting to £1,100,000 have increased it, until the funded receipts from all sources now considerably exceed £4,000,000. The tendency at present is to rely more and more on voluntary effort and the flow of benefactions is said to be practically inexhaustible. In the seventeen years previous to 1875 the sums contributed to the building of churches in newly created districts amounted to nearly £5,000,000. The growth of the Church of England has come to be mainly dependent on voluntary contributions. As to annual income, that of the two archbishops and twenty-eight bishops amount to £163,000; those of twenty-seven chapters to £123,000; and that of the entire parochial clergy, rated at 13,300, to £4,277,000. This does not include the annual rental of clerical residences, supplied free by the church, of which we can find no estimate. It can hardly be less than £1,500,000 more. The great scandal of the Church of England is the sale of livings, which goes on openly and unchecked. In the Scotch Kirk this abuse has been wholly suppressed.

It is certainly possible to preach sermons of the average length that will be interesting to the children. It is also desirable that the preaching in general should be so modified that it will be better suited to the young. Pastors are apt to think almost exclusively of thoughtful old people, when preparing their sermons, and when they preach, the children, if they do not feel forgotten, must regard themselves somewhat unimportant parts of the congregation.—*Es.*

BOOKS
ROOM
N.S.
1:1
\$150
160
185
125
15
100
75
200
225
125
100
125
150
200
150
90
80
100
150
75
125
075
200
100
125
ERIA
NE LINIMENT
Boston, Mass.
PROPRIETORS
AKSTON, at the
ST. Halifax, NS