

The Wesleyan,

97

Rev. A. W. NICOLSON,
Editor and Publisher.

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

\$: PER ANNUM AN ADVANCE
Postage Prepaid.

VOL. XXIX

HALIFAX N.S., MARCH 31, 1877.

NO. 13

WESLEYAN BOOK ROOM,
125 GRANVILLE STREET,
HALIFAX, N.S.

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LETTER FROM MONTREAL.

DEAR MR. EDITOR.—One of your constant readers was deeply affected by tidings of the death of the Rev. W. Sargent, and by your reminding them of the decease not long ago in Newfoundland of Rev. Mr. Dickson. He also was young, deeply pious and greatly devoted to the ministry. Hopes were entertained that both these brethren would rise by the grace of God, to a high position in the noble army who are conquering the world for Christ. But how soon, yet how safely, have they fallen in the battle. In his sorrow and solicitude the reader referred to above looked for something to read in harmony with his sad thoughts and fraternal grief. He found it in a sermon by Dr. Doddridge, preached on the death of a pupil of his at the age of twenty-two, who had just accepted a unanimous call to become the pastor of a numerous congregation. The text is John 13, "What I do thou knowest not now, but thou shalt know hereafter." It were well if the relatives of our recently departed brethren would read this excellent discourse. The topics illustrated therein are these: Some things in the conduct of the Redeemer towards his people they may not now fully understand—the time will however come when they shall have clearer views of the reasons of his dispensations—and, therefore it is highly fit they should acquiesce in what he does. The good doctor remarks, "We may then perhaps see that there was a certain post of service to be filled above which required just such a one as divine grace had made this or that young person, who might indeed have been very fit to have served the church below, but for whom God meant much higher and better things." All the loving survivors of the dear deceased may well be comforted by these words, and their yet unfallen comrades will address themselves with renewed ardor to the conflict. They may be assured of an ample reward in the final eulogy of the Captain of our salvation, who was himself made perfect through sufferings.

THE SUPREME COURT
by one of its late judgments in an appeal case has rendered a most welcome service to the country. That court has declared that the civil law of the Dominion is superior to all other laws so called, and that every citizen is amenable to it. Clerical influence had been unduly employed to secure the election of a candidate in the county of Charlevoix to the House of Commons. His defeated opponent sought the protection of the law. The local judge decided against him, and laid it down that priests were to be called in question for their conduct by their ecclesiastical superiors. The Supreme Court has reversed this judgment. It has unseated the priests' favourite candidate, and declared that all clergymen as well as laics being citizens must conform to the civil law. The value of this decision in the Province of Quebec is incalculable. It is an effectual curb to the party who have shown themselves of late to be first Catholics, and only after that to be British Canadians.

THE REV. MR. BRAY
is a Congregationalist, a native of Cornwall, England, where he was once a Methodist local preacher, but now pastor of Zion church in this city. In a series of lectures on the churches of Christendom, he gave one on the Church of Rome. Nothing can exceed his eloquent and beautiful description of that church as it was in the early ages. Catholics never before heard so exalted a panegyric of their church. With corresponding truth and fidelity he denounced the spirit and much of the teaching of the Church of Rome in later times. This aroused the ire of some of its adherents, one of whom it is

believed sent Mr. Bray a letter threatening him with assassination if he repeated this proceeding. The top of the letter is made horrible by a death's head and crossed bones, by the outline of a coffin bearing the name "J. Bray"—and a sketch of a grave with headstone inscribed "J. Bray died 1877." This missile is well adapted to produce alarm in a community like Montreal. The document, a *fac simile* of which has been published, is unmistakably the work of a highly educated individual. Hitherto the fearful threat has not been executed, and perhaps will not be. But is it not intolerable that a minister in his own pulpit should summarise history for the instruction of those who chose to hear him, at the hazard of his life? It is said that in the Jesuit's church here, Protestants are often declared to be in a state of damnation, and remaining Protestants their perdition is inevitable. Yet no pen is moved to suppress these inhumane, profane utterances, nor even publicly to complain of them. But if the undeniable facts of the Church of Rome are discussed, some of its people threaten to kill the eloquent scholar who loves the truth more than he fears wicked men. Their having recourse to such means for repressing enquiry is a proclamation that many of the deeds and doctrines sanctioned by their church, if read in the light of the present century, will not redound to its honor nor facilitate its aggressions. Against these the lovers of a pure Christianity should everywhere and always be on their guard.

REDEMPTRIST FATHERS
are a missionary order of the Catholic church having their head-quarters in Baltimore, Maryland. They are mostly of the German race, but were born in America, hence they speak the English language fluently, and with great impressiveness. Their rules oblige them to engage in a special mission in any place only when sent for by the bishop of the diocese. The Irish Roman Catholics have been moved by their sermons as never before since the days of Father of Matthew. Like him the Redemptorists are unflinching champions of temperance principles. Their efforts are directed as well to the doing away of the traffic in intoxicating drinks, as their ordinary use. During the past few weeks their congregations were very large. After their sermons instead of having an enquiry meeting for the spiritually awakened, they administered the pledge. In one church alone, it is reported as many as three hundred women and twice that number of men engaged to abstain entirely from the use of intoxicating liquors. It is to be hoped their services will have a lasting benefit. The laboring class of Catholics become better men and better citizens by abstaining. If enrolled under leaders of ability, and respectability, acquired by talent, industry and prudence, they will be less inclined to mischief, and have less power to do harm, than otherwise. Ultimately they may be raised into rank with those who appreciate, adorn and strive to extend Christian civilization.

SCANDINAVIANS
from Norway, Sweden, Denmark and Finland, of whom there is a little colony in and around this city, have been objects of benevolent care to the Rev. Mr. Massey—who is a Presbyterian. He learned some of his first and best lessons from one of their countrymen. Hence in part his laudable activity for their welfare. They have now regular weekly meetings in which they worship God in their own tongue. A few evenings since they held a concert and tea meeting. The chairman addressed them in their own language, on the importance of union and the manifestation of a kind and brotherly spirit towards each other. Then, in this country, the climate of which is not unlike their own, they may be happy and prosperous. The Consuls for Sweden and the united kingdoms of Norway and Sweden addressed them also in their mother tongue. As many as thirty of the party could play well on musical instruments. Of course they played their sweet national airs, and gave some of their songs. The company were only less happy than if they were assembled in Fatherland. A beautiful poem was read composed by a Swedish young lady who was present. Of all the concerts of the winter none has been more interesting, pleasant and profitable than

this. What touching recollections would be raised of their far off native home—the picturesque landscape where the wondrous light was first beheld, pleasure was first tasted, and hope, though deferred, first imparted impulse and direction to their energies!

THE METHODIST FRENCH MISSION
in Montreal is doing well. Some time ago it was thought a new church for the exclusive use of the mission ought to be built forthwith. The "times" have been hitherto unfavorable for erecting so costly a convenience. A hall in St. Lawrence suburb, in which the Methodists have for many years held a Sabbath school has been taken for the French work. The edifice has been repaired and improved so as to be not unsuitable in reference to comfort and situation as the principal station of the evangelistic enterprise. Revival services have been held there in the French tongue for those who speak it only. The results are pronounced to be most satisfactory, even beyond sanguinary anticipations. Plain discourses are daily given on the saving truths of the Gospel, with no attempt to provoke controversy, but to lead sinners to Jesus alone for salvation. The spiritual interest is still rising, so that the special services will be continued there for some days longer. In the

ST. JAMES STREET CHURCH
daily afternoon and evening meetings have been held for two weeks, and are yet continued. The burden of these falls chiefly on the Rev. L. Gaetz, but he is well supported by his colleague and the leaders of classes. They are not laboring for nought. The attendance is often large and the influence sanctifying and joyous. When the number of conversions shall be ascertained, it is hoped, they will exceed the miraculous draft of fishes recorded in John xxi. 11, "An hundred and fifty and three."

CONCLUSION.
If Mr. Editor you will please publish this letter in the **WESLEYAN** of the thirty-first inst., it will appear on the day between Good Friday and Easter Sunday. On the former Christians will have sympathized with the divine Sufferer whose shame, torture, anguish, death, no less than his offices and two-fold nature make him over all preëminent. Thus he gave his life a ransom for many. On the latter his people will triumph because of his exaltation, which began as soon as his humiliation had reached its deepest abyss, and continued until he was glorified—by being set down at the right hand of God, and made head over all things to his church. Almighty Saviour thy people wait for the full accomplishment of thy predictive promise, "And, I, if I be lifted up from the earth" to the cross, to the throne of heaven, "will draw all men unto me."

Mr. Editor,
I am yours truly,
March, 1877. E. B.

LEE, THE MORMON MURDERER.

John D. Lee, who led the Mormon company against the "Gentile" emigrants in the horrible Mountain Meadow massacre twenty years ago, and who at last was condemned to be shot, has made a full confession of his crime. What the public has long believed to be true, that Brigham Young and his chiefs instigated the massacre, has now its fullest confirmation. His journal, soon to be published, is likely to produce a great sensation in Mormonism. It seems that while the Mormons were endeavouring to make the public believe they were not concerned in the crime, they were secretly giving Lee the most positive encouragement of relief.

Brigham always recognised Lee during his Southern trips, and on at least one occasion rode publicly by his side. When Lee's most faithful old wife, Rachel, asked him at Beaver regarding Lee, Brigham Young's answer was, "Tell brother Lee not a hair of his head shall be harmed." Nearly twenty years ago the massacre was committed, "but," as writes a correspondent, "thank God! it is not too late for the fulfilment of the quotation placed on

the cross which stood at the head of the pit wherein the emigrants bones were buried. Lee's confession now renders the quotation pertinent: 'Vengeance is mine; I will repay?'

MURRAY AND MOODY.

To his persistent criticism of other churches is the Rev. W. H. H. Murray indebted, more than to anything else, for his notoriety. We do not remember to have read or heard a sermon of his from which this element was absent. The manner and matter of preaching and the methods of church work have been the targets at which he has been firing with a monotonous regularity for years. But that upon which he has most persistently rung the changes is doctrinal or theological preaching. He has professed the most utter abhorrence for all didactic statements of doctrine and has insisted on applied or practical truth. Thus far well; only it was not observable that his preaching had in it a more predominant element of the practical, than that of those whom he criticized. What he chose to call applied or practical as opposed to the doctrinal or theological, seemed to many to be rather a nerveless sentimentality. Besides it has long been understood that with Mr. Murray it is not a mere matter of method, but that the reason why he would keep the doctrines in the back ground is because they have no strong hold upon him. His position has been at some undefinable point between the orthodox faith and the camp of the theological independents. But destructive criticism is his favorite instrument and he never seems perfectly happy except when using it. And that this habit has its origin not in any profound convictions of right but in the fact that its exercises adds to his public prominence has long seemed evident. If new proof of this were needed he furnished it last Sabbath. It was not to be expected that he could look on quietly at the work of the evangelists and restrain his chronic impulse to find fault! He must oppose something, for that is his mission in the world. So we find this same man, the burden of whose prophecy for years has been against hair splitting in religious teaching, arraigning Mr. Moody for his practical way of explaining faith. In order to show the distinction between mere intellectual belief, or assent, and saving faith, Mr. Moody has been insisting that to have faith in Christ is to trust Christ. Whereupon the theological interrogation point of Music Hall stands up and says, "If this man was not ignorant of letters he would know better than to make such an assertion." And he proves it by a geographical argument, that must be considered decisive. Let us hear and be silent. The words "faith" and "trust" were born a thousand miles apart, the one coming from the Latin the other from the Norse language—therefore, ye logicians and philologists take notice, they cannot have the same meaning! Henceforth we shall know that the difference in meaning between words is in proportion to the distance between their birth-places.

And Mr. Murray has made his strictures in the name of orthodoxy. He expressed himself as surprised that he should find it necessary to come to the rescue of an orthodox doctrine from the abuse of its friends. Greater surprise will be occasioned to others by the complete failure on his part to understand what evangelical faith is, as it has been taught by the church and as it has been set forth by Mr. Moody. Indeed however it seems scarcely possible that any one could misapprehend Mr. Moody on this point, as Mr. Murray seems to have done last Sabbath. "Trust," says Mr. Murray, is a word that is without

wings or legs. It means simply to lie still and be carried." And this he gives us what he understands to be Mr. Moody's conception of faith, a conception that excludes all activity of man and co-operation with divine grace. This is simply a half statement of what is taught, and taken thus alone is equivalent to a misrepresentation.—*Boston Cor. Cent. Advocate.*

A RARE INSTANCE OF SELF-DENIAL.

Translated from Rotron by F. S. A.

In the last German war, a captain of cavalry was commanded to go foraging. He set out at the head of his company, going to that section which was assigned him. It was a secluded valley, where nothing could be seen save woods. He perceived at the door of a humble cabin an old hermit, with white beard. "My father," said the officer, "show me a field where I can forage my horses?" "Directly," said the hermit. This good old man, placing himself at their head, recrossed the valley. After a quarter of an hour's march, they found a beautiful field of barley. "This is what I want," said the captain. "Wait a moment," said his conductor; "you shall be satisfied." They continued to march, and arrived, about a quarter of a mile further, at another field of barley. The troops immediately dismounted, reaped the grain, placed it upon their croups, and remounted. The cavalry officer then said to his guide: "My father, you have made us go too far unnecessarily; the first field was better than this." "This is true, sir," replied the old man, "but it was not mine."

PUBLIC OPINION.

There is a class of temperance talkers, who excite our profoundest contempt. They are men and women—we believe few in number—whose tongues are longer than their consciences, and a thousand-fold more active. They can neither preach nor keep quiet, but they can talk on temperance. Their stock in trade is a scrap-book of anecdotes, mainly of the comic order. They scour the country, and worry the ministers to open the churches for them. Such people are not responsibly connected with any temperance organization. They work, they say, for pure love. They ask for no fee—very wisely, for they are not worthy of it—but they always take up for their benefit a collection. Above all things, they are anxious for letters of recommendation, which they sorely need.

They are not persons of deeply religious character; that can be seen at a glance. They love to talk, and they can tell a good story. Boasting of the good which they have done elsewhere seems to be their favorite occupation. They love money and notoriety, and think that they can gain, both in the temperance cause more easily than in any other way. It is a great relief to those who live in the same house with them to see them leave on one of their grand oratorical tours through the land. Sad is the hour of their return.

When the "Great Temperance War Horse" comes, find out who he is, and what society or church he represents. Do not be imposed upon by written recommendations, no matter whose name appears to them. If a temperance speaker is acceptable, he can find plenty of work near at hand. Some society will be glad to endorse him, and send him forth on a work of mercy. Do not give a chance for lunatics or clowns, or men whose only virtue is that of total abstinence, to display their gifts of speech, and then to pass basket among the wondering hearers.—*The Methodist.*