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DEDICATION SERMON,

PREACHED BY THE
REV. E. EVANS,
AT THE OPENING OF THE
HIGHLAND METHODIST CHURCH, JAN. 1, 1882.

"Ye have need that one teach you again which be the first principles of the oracles of God."—Heb. v, 12.

The Hebrew Christians had manifested great forgetfulness, and consequently great incapacity for understanding some of the most important doctrines which had been preached to them. They stood in need of earnest exhortation to the remembrance and practice of the very first principles of the Christian religion. Their backward state was not owing to a recent acquaintance with apostolic doctrine, for they had professed its truths long enough to have become teachers, but were only as yet babes. While I trust none of those whom I am now addressing have not so relaxed, or so forgotten the precious truths whereby they have been made wise unto salvation, yet there is need to "stir up your pure minds by way of remembrance."

The present occasion is highly favorable for such a purpose, as we are naturally led to recall the past and to look forward into the future, to reconsider our principles and plans, not that we doubt them at all; but so to apply them to our present needs, and by the remembrance of their fitness and the success which has attended them, to encourage ourselves, and stimulate ourselves to greater efforts. It is peculiarly fitting that in this service wherein we set apart this building for the worship of God, according to the rites and usage of the Methodist Church of Canada, that we should consider the character of her doctrines, and her position as a branch of the true and living Church of the Lord Jesus Christ. The substance of Methodist theology is essentially that of the Scriptures as interpreted by the evangelical tradition of the universal Church from apostolic times to the present day. Methodist professes to hold all the grand truths which have become the universal heritage of the Christian Church; it holds the three creeds, simply as symbols of faith; which are the only confessions, which profess to utter the unanimous voice of the body of Christ on the earth at the time when they were promulgated. Respecting certain prominent and practical doctrines upon which the Christian Church is divided, it is known as Arminian; but is only so far Arminian as the doctrines of that eminent divine were the expression of the mind of the Church catholic till the days of Augustine.

There are some of the doctrines which it holds in common with other churches, to which, however, a peculiar prominence is given; such as the universality of the atonement, holding literally that Jesus Christ "tasted death for every man," and proclaiming with equal prominence that He is the true light "which lighteth every man coming into the world," and that all men, in a degree, share in the benefits of the Redeemer's passion. "For the grace of God hath appeared bringing salvation to all men," and that by this provision grace every man has the ability to obey the commands and exhortations addressed to him in the word of God; to repent and believe on the Lord Jesus Christ. It holds with firmness, and preaches with distinctness the great privilege of those who are forgiven and regenerated; receiving the witness of the Spirit to their adoption into the family of God, and speaks of this witness as direct and clear to the spirit of the believer, and rejoices in the truth that every child of God may have this consciousness of an in-dwelling Saviour through the secret and inexpressible influence of the Holy Spirit.

It also lays peculiar stress on the doctrine of Sanctification, as taught in the doctrine of Christian perfection, believing that man's whole nature may come under an entire sanctification in this present life. Building upon the word, it teaches "If we love one another, God dwelleth in us, and his love is perfected in us" and "He that dwelleth in love, dwelleth in God, and God in him." "Herein is our love made perfect." Supreme union with God as the condition and crown of perfected love is the high goal she places before all her disciples.

Her organization and government are based on New Testament principles, and while no Church on earth is an exact counterpart of apostolic examples, she approaches as nearly as any these exemplars, in her modes of worship, orders of her ministry, and character of her church work; in truth, much nearer than some who make far greater boasts of their likeness than she ever ventures to utter.

But I purpose to consider, not so much these doctrines by themselves, but rather the great working principles which have ever been displayed in, and have ever underlain Christian efforts, and which were revived and remarkably developed, it may be unconsciously, but nevertheless most successfully, by one described in a lateampton lecture as "the purest, noblest, most saintly clergyman of the eighteenth century, whose whole life was

passed in the sincere and loyal effort to do good."

These rudiments of the first principles, or root ideas, are the basis of our beliefs, our labor, our modes of worship and organization. They are not new, but old. They have stood the test when in ancient days Christianity waged its warfare with old paganism. In every succeeding period of earnest conflict they have been alike successful. And like the stripping David the Church has gone forth with the simple faith provided for her, and has brought down the proud unbelieving opponents of her Lord. As these truths have been victorious in the past we expect them to be so now and in the future. Brought out of the great store-houses of the Church, the bible and Christian experience, nearly a century and a half ago, in a time of darkness, unbelief and immorality, by Wesley and his coadjutors, they were the instruments of one of the greatest revolutions ever accomplished. These principles transplanted across the ocean, brought in the ardent breasts of the early preachers and professors of Methodism on this continent, were proclaimed here by holy and heroic men, and were enforced in life and doctrine. They were met by the usual opposition, but they conquered. In this age of trial, again we bring forth for acceptance and action these old well tried principles of confessions, martyrs and our own forefathers. If you have doubts, let them be solved by facts; if scepticism has perched himself with gloomy overshadowing wings in your soul, let the recorded successes of the past drive her away. As some metals can only be dissolved in a double menstruum, so there are no doubts which cannot be dissipated by close communion with God, and active work for God. The practical ideas underlying and developed in Methodism the world over, and in all earnest Christianity, I would now enumerate.

I. *The absolute necessity of personal religion.* No church organization can regenerate souls. No rites or formulas can save men. Baptism cannot wash away the stain of human defilement. Reception of the Lord's supper cannot prepare for a reception at the marriage supper of the Lamb. Churches cannot draft men to heaven by merely uniting with them. No earthly power or administration can ticket men in companies for heaven. This important work cannot be done in bulk, and unthinking men enter a church as they step into a railroad carriage, to be carried to heaven. There must be the individual conviction, conflict and triumph; the church's seal of membership can neither produce nor prevent this personal consecration. The basis of true religion is this self-consecration of all to God. Through all the varied experiences of conviction, repentance, faith, and conscious pardon, the soul may quickly run, but it is soul work, each man for himself, which no church can do for him, and no priest can bear in his stead. This is a great principle, always enforced by our fathers, and still proclaimed by us. The great question we proposed to every man is, "Do you believe on the Son of God?" No simple historical belief, no mere sentimental acknowledgment or cold intellectual credence; these do not constitute the faith of the oracles of God; it is all these, but how much more; the rising up of the whole will to take Jesus, and His service, the reliance of the whole heart on His great atonement; nothing less will suffice, nothing more is required.

There is no true saving belief, nor is the soul moving in that direction, without action. A ship had been encountering storms, a long time had passed without an opportunity for any observation, to give the latitude or longitude, but, after sunset one night the clouds cleared away, the stars shone, and from an observation of the planet Jupiter the ship's position was ascertained, her course was immediately altered, and the morning light showed them the dangerous coast to which they had been rushing, but without changing her direction she sailed right into her destined harbor. Faith in the certainty of science, its records and instruments, was manifested by prompt and successful action. A faith is true, it is reliance. A captain noticed a sudden, though small, fall in the barometer, the sky was cloudless, a gentle breeze carried the vessel on her way, a more serene or peaceful day could not be conceived, but he trusted his glass, the crew thought him mad, and the owner grumbled as the sails were furled; but, scarcely was the work accomplished when, without warning, there burst on them a furious wind, which would have destroyed the ship if the precautions had not been taken. This is the faith that shows itself by works, and is not dead. This faith in the dying and living Saviour saves, and only this. Your faith, not another's, only yours; not the church's or nation's faith. This inner, deep, conscious trust, on Jesus, is the only way of salvation. "Believe on the Lord Jesus Christ and thou shalt be saved," is the answer still to every inquiring soul. This principle we must ever hold and enforce.

II. *The absolute necessity of spiritual influence to secure the conversion of the*

soul. Arminian, or rather Pauline, though we be as a Church, yet our fathers always held fast and proclaimed this truth. Ever teaching that, through Christ, grace is bestowed upon men everywhere, both to will and to do. Yet none have been more urgent in the application of the great truth that man is degraded, demoralized, spiritually "dead," as the scriptures teach, "deaf" and "dumb," "the whole head is sick and the whole heart faint." Bound by twice ten thousand ties, aids of their own spinning, they may will to do good, but evil is present; powerless they contend with evil, and are mastered, and the cry, "O wretched man that I am! who shall deliver me from the body of this death?" is a fitting language from their lips. The apathy which characterizes men, the awful torpor which has fastened upon the moral nature, the lack of feeling which, unmoved by love or terror, regards not God's word, are all indications of the divine aid. An inherited, chosen, and matured corruption of the moral powers is characteristic of the race: Spiritually paralyzed, the healing blessing must be given ere man can enter into and become a citizen of God's kingdom, a son of God's family. What we can do we must; and ever dependent upon divine power, the more we use the more we have. This principle our fathers, like this, have

proached with great unction, and God honored his own truth. Unperplexed by metaphysical discussions, they preached the word, and the word was mighty, and thousands were converted, and the great miracle of Christianity was daily repeated. Born again, life was imparted; not simply new intellectual ideas given, but new spiritual and moral powers. "Not by might nor by power, but by my spirit, saith the Lord of Hosts." It has been well said of Wesley, "Up from the depths of the heathenish flood our great reformer fished his imperishable truth, a treasure trove exceeding in value pearls of great price, or a navy of sunken galleons. And throughout his ministry this shone with unequalled light; for if anything distinguished him more than another from contemporary ministers, it was the emphasis prominence it assigned to the Spirit's work in conversion. This was the phrase of his teaching, the luminous point which led the world tossed soul into the haven of assured peace and conscious adoption." Under the influence of this truth we cry "Come from the four winds, O breath, and breathe upon these slain that they may live!" Faith in eager anticipation looks and beholds the glorious vision, "I have come into the world, and they lived, and stood upon their feet an exceeding great army."

III. *The Church of Jesus Christ as a spiritual organization of spiritual men for spiritual purposes.* This truth has been always taught by our fathers. The name might differ. Wesley called the body of living Christians united with him a Society, because the word "church" had a technical meaning, and was appropriated by one State body. He translated it into English, as he translated bishop, and called that officer superintendent, its proper English equivalent.

The Christian Church is a society of believing people, banded together for purposes of mutual help and edification, and for combined effort for the salvation of the world. Like goes to like, as the needle to the pole. They that feared the Lord spoke often one to another. Assimilation of character brought an aggregation of saved persons. It grows naturally out of the processes through which the individuals have passed, under the influence of the Holy Spirit leading them to Christ, and blessing them with salvation. "The General Rules of the Society" are full of the spiritual, personal, experimental, practical elements which underlie the whole organization of a New Testament Church. In no spirit of exclusiveness, but as taught in the Word, we must draw the distinction between the living and the dead. There are two worlds, the regenerate and the unregenerate. A nation is not a church, nor is a church a nation. A great evil has resulted from this confusion. England and the continent are full of examples of warning. A member of the nation man becomes by birth; a member of the church only by the second birth; the one a matter of accident, the other result of a moral state of his own choosing.

It is an outrage upon truth to accept as members of His body, which is the Church, those who reject Him. Only those who have his spirit are entitled to his name. And only those who are doing his work have a right to his uniform and dignities. It is a ruin to souls unconvinced to see men become members of the church without repentance, prayer, conversion, good works; and it is ruin to those who accept the relation, and to the church who bestows it.

But for no mere selfish purpose is this union to be enforced; it is to wield Christian forces together in the glowing furnace of holy communion for the world's benefit. It is that, as salt of the earth, they may retain their savor, for their own and the world's preservation. The believer, thus strengthened, looks out upon

the weary world with longing eyes, and is eager to lead souls to Christ. He renews again his military oath, to fight the battles of Christ. The Church must do or die. Activity is her life; repose her death. A working Church is a living Church. In season and out of season, her labors must be constant. Reseeking men to come to Christ, compelling them to come in. It must use all its energies, lavish all its wealth, exhaust all its influences, for the salvation of the world. The Church is not a pyramid, containing only a mummied corpse, but a busy town, active Christians its workers. The world needs saving, and the cry of humanity is ringing in our ears. "Save! O brethren, the wretched, the fallen, the outcasts. All—work! it is life!"

IV. *Other subordinate principles, flowing from these, which our father's held and practised.* (1) Avoidance of excessive ceremony and ritual. Our example of public worship is not the stately cathedral, but rather the catacomb, with its simple worship. The gathering on the mountain side—convenience, edification, and unity of worship, are the great ends to be sought.

(2) This Church will be open for public worship only, not for private. It is poetic in sentiment to fancy the appropriateness of the place of worship for secret prayer for divine help, with doors open, so that access may be had at all hours. But the wish and the practice are based on false principles—that the church is a holier ground for the purpose than some other spot; that some mystic sanctity is communicated to our devotions there; that the minister is a priest, and the only proper medium of intercourse with God. In opposition to this, the bible teaches the royal priesthood of all God's children—all are entitled to approach with boldness the throne of grace. The divine teacher has given directions for the place of purpose, and of prayer: "But, thou, when thou prayest, enter thou into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

(3) Lay preachers will stand in this pulpit, the old practice of the Christian Church being resurrected by us. The triumphs of lay preachers are unrecorded and unnumbered, but they have been mighty nevertheless, and always acknowledged and gloried in by us. They have been a strong arm of Methodism, as of the ancient Church, and so evident have these successes become that the most conservative churches are found to-day adopting the measure, which, for using in the past, they have heaped upon us contempt and obloquy.

I have but briefly and very imperfectly stated these first principles, which now we hold in a great measure in common with all branches of evangelical Christendom, and we rejoice therein. A true child of providence, Methodism was reared to re-announce them to dying Churches, for as Isaac Taylor writes, "When Wesley appeared the Anglican Church was the people of England had lapsed into heathenism, or a state hardly to be distinguished from it. Methodism preserved from extinction, and re-announced, the languishing nonconformity of the last century, which was rapidly in course to be found nowhere but in books."

The blessing of God has abundantly rested upon the labors of the faithful men who wrought on these lines. And now that nearly all churches have come or are coming to our position and principles in these respects, let us be diligent and faithful therein. When you enter here come in the spirit of prayer, in the exercise of faith, in the spirit of true humility. You will come to be instructed in religion, not politics or science; you are to seek life—the life from Christ and in Christ—mere forms or opinions. Life, not its semblance; in the opinion of some it may be ungainly, grotesque in its utterance, lacking grace and beauty of a certain type; but the hard working man is not graceful, or comely, or cultivated, but nevertheless he is mighty in his labors and great in his achievements. The world is what it is to-day through his toil, not by the shimmering idealities of the worshippers of the ornate and beautiful. Above all, avoid coldness and formality. The eager prayer, the jubilant praise, flowing from the full heart, are evidences of love, pleasing to the God of love. When you come expect the power of the Spirit to be displayed in the sanctuary, that the Word of God may be sharper than a two-edged sword, that sinners may be convinced; that they may repent, believe and be saved. May the Holy Spirit in all the plenitude of His grace rest upon us now, that by the conversion of souls He may now reveal His presence unto us and His acceptance of this temple, which we now offer for His worship and service. Amen.

Jay Gould frequently rests his overworked brain at the theatre, and when Blaine was last in New York, he went to see "Patience." The play is the panacea for the tired of all sorts.

SUNDAY SERVICES.

FREDERICTON.

GRAND CHURCH CATHEDRAL.—The Bishop of Fredericton, Metropolitan of Canada, Rt. Rev. J. Medley, D. D.; Bishop Coadjutor, Rt. Rev. H. T. Kingston, D. D.; sub-dean, Rev. Finlay Alexander. Services on Sunday—Celebration of the Holy Communion, 8 a. m.; Morning service, 11 a. m.; Evening service, 6.30 p. m.

CHRIST CHURCH (St. Ann's).—Rev. G. C. Roberts, rector. Morning service at 11 a. m., with the celebration of the Holy Communion at 11 a. m.; evening service 3.45 p. m. The sermon at both services will be by the rector. Sabbath school at 2.15 p. m., at the Madras School Room.

ST. DUNSTON'S CHURCH.—Rev. J. C. McDevitt, Parish Priest; Rev. C. Precilius, Curate. Sunday services—Low Mass at 9 a. m.; High Mass, at 11 a. m.; Vespers, at 3 p. m.; Sabbath school at 2 p. m. The Ladies' Branch of the St. Vincent & Paul Society meets in St. Dunstan's Hall immediately after Vespers. The male branch of the Society at 6.30 in the same place. Masses will be said every day during the week at 7.30 a. m. Morning service at 11 a. m.; Evening service at 6.30; sermon by the Rev. Mr. Brewer; Evening service at 6.30; sermon by Rev. Mr. Evans. Sabbath School at 2.15 p. m. The pastor conducts a Bible Class at 2 p. m. During the week there will be prayer meetings on Monday and Friday evenings at 7.30. There will be a meeting of the officers of the Sunday School on Tuesday evening in Class Room No. 2 at 8 o'clock. The last Union Meeting will be held in the vestry of the Methodist Church at 8 o'clock on Sunday evening.

PRESBYTERIAN CHURCH.—Rev. A. J. Mowatt, pastor. Morning service at 11; Evening service at 6.30; sermon by the pastor. An anniversary sermon will be preached in the morning; subject, "The Prominence of a City Church." In the evening the series of sermons on Saul will be continued; subject, "The tragedy of Nob." Sabbath school at 2.30 p. m. Prayer meeting on Wednesday at 7.30 p. m. The Ladies' Sewing Circle meets in the vestry at 2.30 p. m. on Wednesday.

BAPTIST CHURCH.—Rev. F. D. Crawley, pastor. Morning service at 11 a. m., sermon by the pastor. Evening service at 6.30, sermon by the pastor. Subject of the morning sermon, "Expecting great things from and attempting great things for God." Subject for the evening, "The life and works of the Rev. Dr. Cramp." Sabbath school at 2.15 p. m. Week night social services on Monday and Friday evenings at 7.30. Prayer meeting every Sabbath morning at 9.30.

FREE BAPTIST CHURCH.—Rev. J. McLeod, pastor. Prayer meeting at 9.30. Morning service at 11 a. m., sermon by the pastor. Subject, "Growth." Evening service at 6.30, sermon by the pastor, subject, "Where are they?" Sabbath school at 2 p. m. Prayer meeting will be held on Wednesday at 7.30.

METHODIST CHURCH.—Rev. W. W. Brewer, pastor. Services at 11 a. m. and 6.30 p. m. Week services every evening at 7 o'clock.

The Rev. Mr. Wadman will preach in the Methodist church at 3 p. m.

METHODIST CHURCH.—Rev. John S. Allan, pastor. Service to-morrow at 11 a. m. Sermon by the pastor. Sabbath school at 1.45.

In a sermon delivered last Sunday the Rev. Phillips Brooks said, "Many men and women who have gone all through the year thoughtless and careless, become thoughtful at the beginning of a new year. It is not simply the mere fact of possession that makes a man richer and better. You may hide a diamond in a field, and in some sense, the field becomes richer; but hide a grain of wheat there until it multiplies an hundred-fold, and the field is, in every sense, richer and better. A man who meets a friend, who calls forth his better faculties, is richer and better therefore. The same is true in regard to a country's life. Let a ship laden with gold and costly gems drift upon the shore and that land becomes wealthier, but it is really richer in the best sense? Certainly not. It is only when some hand delves it into its mountain and reveals its hidden wealth, or some great emergency reveals the capabilities of its citizens, that it becomes richer. It is not acquisition but development that makes the nation richer. The only thing that makes a man strong is faith, and faith is the insight into the force or power that lies behind the fact. Nathaniel not only acknowledged the fact of Christ's knowledge of him, but had an insight into the power that lay behind that fact, and that insight led him to declare, 'Thou art the Son of God.' He had faith in him. The final faith is the acceptance of God. The idea of Christmas enters differently into the minds, hearts and lives of men. Only he who, by becoming a true son of God, accepts Christ, has real faith in the incarnation of Christ. Just as soon as there is faith there is development. The man who thoroughly believes in himself will soon come to a point where his own powers fail and he comes to divinity, just as a child finding himself failing comes to his father for help. Man lives upon the borders of divinity, and just as soon as he forces himself beyond himself he comes

into a belief in divinity. So let him believe in God just as fully as he can and he will come to have some belief in Christ. Then let him go on believing in Christ just so far as he can and there will come a time when no historic Christ can satisfy him, and he will cry out for the Spirit.

SILVER IN GLOUCESTER.

At the sale of mines and minerals in Fredericton in August last the large figure that was at once offered for the choice of the first square mile of the mining lands in Gloucester, (\$3,450), drew attention to the minerals of Gloucester County. Previous to that time the Nigadoo Silver Mining Co. had been formed, and since then the Gloucester Silver Mining Co. has been organized and active explorations have been made, the samples of the ore assayed proving to be very rich. Since the discovery of silver ore in Gloucester County there has been no doubt as to its richness, but there was a doubt as to whether it existed in quantities sufficient to pay for working the veins discovered. Shafts were sunk and the veins explored to quite a distance, but still the workmen failed to find larger veins than those originally discovered. Quite recently an important discovery of ore has been made on Elm Tree River, about nine miles North of the Nigadoo and Gloucester Companies' properties, and about twenty miles from Bathurst. The President of the Gloucester, R. R. Call, Esq., and others made an examination of the discovery. Elm Tree River empties into the Bay Chaleur, and the ore was discovered about three and a half miles from the Intercolonial Railway. The strata of the rock runs north sixty degrees east, and the vein north forty-five degrees west. The surface of the vein is on the north bank of the river, is nine feet wide and extends both up and down river for quite a distance. It crops out on the surface, and rich specimens were chipped off with a hammer and brought to town. The vein dips north about fifteen degrees. All the old veins explored dipped more or less to the south. The vein is a crystallized quartz, and the walls and rocks of the surrounding country are old slate. The right of locating the property was owned by Messrs. Sam'l Adams, of Leaside, Colorado, John J. Adams, New York, R. Call, Newcastle, Wm. Muirhead, jr., and John Sadler, Chatham. Messrs. John & Robert Ellis of Bathurst, the discoverers, have now an interest in it. A sample of 500 pounds of ore sent to the United States for assay, gave a yield of over \$100 per ton, and some samples yielded at the rate of from \$175 to \$300 per ton.

These gentlemen hold the right of locating two square miles in Gloucester and also two square miles in the adjoining county of Restigouche.—*Newcastle Advocate.*

MARRIAGE AND DIVORCE IN JAPAN.—Marriage in Japan is an institution unknown as a religious sacrament or as a legal contract, pronounced or ratified by any civil officer or court. It is the simplest form of matrimonial union that can be conceived under the name of marriage. It is simply this:—When the child is born and named in Japan it is registered in the official register of the ken or district where the parents live. If at any time the person removes to another ken or province he takes his registration from where he is living and is registered at his new home. There is no Japanese living unregistered. When the man wishes to take a wife, and the consent of the selected one is obtained, or that of her parents, the husband that is to be appears at the kencho or office of registration, and there registers the name of the woman as his wife, and the woman is then known and considered as his sacred property, to have and to hold so long as he likes and no longer. If the man wishes for more female companionship than his wife affords him, he contracts for and registers another woman as his mistress, and she is thus known and registered as a member of his household. The manner of divorce is just as easy as the marriage—that is, if the man so desires, as he only can divorce. All that is done is for the man to give the woman what is known as the "three lines and a half of paper," stating to her that she is no longer considered by him as his wife. She is then unmarried and can take her maiden name. The registry is then made to show this fact, and the two are "quits." On the other hand there is no power that can divorce the husband from the wife—the woman is powerless to act against the man. Divorce is the prerogative of the husband, uncontrolled by any power whatever. He alone binds and he alone can loose.—*San Francisco Chronicle.*

Moncton has an early closing arrangement. The dry goods stores close at 6 p. m. The system, which includes every night except Saturdays, railway pay nights, and one night thereafter, and over a holiday, will continue in force till April 1st. The boot and shoe dealers close at 7.30, with similar arrangement for remaining open till a later hour on special nights, and the groceries close at 8 o'clock.