

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
A WEEKLY PAPER.

Published Weekly by The Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
A WEEKLY PAPER.

VOL. I.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 25, 1885.

NO. 47

Remember! the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing; and to all old subscribers from January, 1886, who pay within thirty days of the time their subscription expires.

COLLEGE PRESIDENTS go a begging this year. Some time since the president of the University of Chicago declined the position offered him. Dr. Lorimer was urged to take the presidency of Chicago University a few weeks since, and has also declined to accept. He will act until one can be found to take the place. The situation is most difficult. Exhausted with litigation, and in debt, the University needs a man of Dr. L.'s magnitude. But it is not every one who is able to stir men with his oratory that will make a good president for a college.

There is nothing which the average Southern Baptist so quickly heeds as a proposition to postpone a collection. A man who can put excuses into our mouths for not giving is the man of destiny.—*Rev. Herald.*

If there were not so many of this kind of Baptists at the South, we might send a few down, perhaps, and not be much the worse off.

The Bazaar and Wine Merchants Protection Association of Ontario have spent about \$26,000 in fighting the Scott Act in that province. E. King Dodge has received \$6,000 of the amount. It would be interesting to know what has become of the other \$20,000. Can we have a better evidence of the worth of the Scott Act as a temperance measure?

In the PADDOCK LECTURES for 1885, Bishop H. C. Lay discusses the following proposition: "We claim that Almighty God has not left the people of this land without a company of pastors to whom it belongs, by prescriptive right, to open the doors of the Kingdom of Heaven. We are bold to affirm that the body knows as the Protestant Episcopal Church in the United States of America stands before the men of this nation as the lawful representative of the Catholic Church and of His Head."

This would be bad enough for a high churchman in England. We are glad to believe he misrepresents the best part of his denomination—the bishop parading of the use of the term—in this statement. How strange any can have the presumption to believe that a mortal man can stand at the door of the Kingdom of Heaven, with power to open or shut. How blessed it is to know that the Saviour, with full knowledge of the heart, keeps this prerogative in his own hands, and that all men must deal directly with him!

The GENERAL MISSIONARY COMMITTEE of the Methodist Episcopal church of the U. S., recently held its annual meeting. It is composed of the bishops, the secretaries and treasury, and twenty-six representatives of the Board of Missions, and of the fifteen districts. It has the oversight of all mission work of the body at home and abroad. The report shows receipts for the year ending 1884, about \$60,000,000 have been reported on the foreign and 2,545,000 on the home field. It is proposed to raise \$1,000,000 next year, and appropriate \$300,000 to the home and \$464,000 for the foreign work, leaving the balance for miscellaneous purposes. There was a vigorous discussion of the relative importance of the two branches of missions, and it was concluded that the home work must be attended to or the foreign would soon suffer. This is common sense.

At the HERBERT EPISCOPAL Committee meeting in New York, Secretary McCabe made a remark which it may be well for us to consider. He said, "All missions to R. Catholics are very expensive, and show but little outcome. It is easier to reach the heathen than the baptized pagans of the world." But though hard to reach, they must not be left to the dominion of priestcraft and damning errors. We find our missions to the French Catholics about as Secretary McCabe says his denomination finds theirs in South America. But let us not despair. The truth will tell itself if slowly.

We were surprised and pleased to read in the *Intelligence* that one of our Baptist ministers appeared upon the platform in Fredericton the night before the voting on the Scott Act petition, which resulted in the sustaining of the Act as one of the speakers for the run party. We did not know there was one of our ministers who would be found in such a false position. Mr. Anderson was believed to be better than Scott Act. We do not wish to cast any doubt upon his sincerity. He should have known, however, that the party that used him are led by law-break-

ing rum-sellers, who wish to advance the interests of the rum traffic, and not those of temperance. We confess to a sense of personal humiliation as a member of the denomination that he so utterly misrepresents. It is to be hoped he may soon see his wrong, and may be manly enough to confess it.

A SHORT TIME SINCE a distinguished Moslem teacher named Feizi Zade, with fifteen of his students, became Christians. A little time after they mysteriously disappeared. The British Charge d'Affaires at Constantinople has been trying to discover them. The Turkish officials pretended profound ignorance of those sought. It has been found out, however, that they embarked for Constantinople, but were taken from the vessel and landed at Scutari, where they were forced into the ranks of the Turkish army as common soldiers. Thus the Sultan repays Christian England for propping up his tottering throne.

LOCAL PARAGRAPHS occupy every Sabbath 6,000 of the 8,000 pulpits of the British Wesleyan Conference, alternating with the itinerant pastors or assisting them.

So says an exchange, and we have no reason to doubt the correctness of the statement. This is a grand showing. What a power those local preachers must exert! And they are all lay-preachers. Why is it that in the great Baptist brotherhood of America so few of this class can be found? Do all our talented and earnest laymen, when they feel they have ability to speak to edification, enter the ministry? We cannot believe this to be the reason. Are our laymen, as a rule, less devoted or less fitted to this work than those of the Methodist church, and for this cause, do not attempt this high service? We are not prepared to accept this as a sufficient explanation. Is not the real reason found in the fact that we do not expect our laymen to engage in this kind of labor, do not encourage them very much in it, and therefore do not have the power and blessing of it in our churches, and at our mission stations? What a waste of working power while our intelligent and devoted laymen refrain from speaking to the lost about their highest interests! How many who might grace the regular pulpits of our churches remain in secular occupations all their life, because they need this stepping stone from one to the other! How our ability to do aggressive work is limited because of want of laborers of this kind to release our pastors a part of the time and to occupy mission and out-stations! With the crying destitution of the preached gospel which exists so widely, will not some of our laymen hear the call of God to exercise their gifts in telling the way of salvation to the destitute and perishing?

AT THE LAST MEETING of the directors of the Union Baptist Education Society, it was decided to recommend the calling of a convention composed of the stockholders of the society and the pastors of the Baptist and Free Baptist churches of N. B., with a view to consider the situation. The Executive Committee of the F. B. Conference have endorsed this course. The time for the convention has not yet been fixed.

Many were well glad to see the resolution of the Hampton church, restoring to its membership our venerable brother, Rev. S. T. Rand. We are glad he feels in his heart to retract words spoken in haste years ago and to take his place again in our ranks. We extend to him a hearty welcome. We hope he may feel together at home again, and that mutual intercourse may be sweeter than ever before.

THE SMALL-POX threatens to scourge the Dominion quite generally this winter. Beginning in Montreal months ago, it has broken out, during the last few days, in Sydney and Pictou, N. S., in Charlotte, and some other places on P. E. Island, and at Memramcook, N. B. Precautions are being taken quite generally against the disease. Hundreds are being vaccinated, in all the principle places. There is no reason for extreme alarm; but all should take every care to be prepared for the disease, should it spread. It is to be hoped that when God's judgments are abroad the people may learn righteousness.

TAK LOUNGS Baptist refers to the result of Mr. Stead's trial in the following terms: "The great sensational trial of the year is ended, and it is with inexpressible grief and indignation that the Christian Church learns that Mr. Stead is committed to gaol for three months as a common felon. He is not even treated as a 'first-class misdemeanant,' that expedient which is usually found so convenient by the judges when it is desired at once and the same time to uphold the law and to mitigate its severity towards some wealthy or influential culprit. In the circumstances this is simply monstrous, and the matter must not be allowed to rest there."

At Baptist Book Room, a new lot of note paper and envelopes. Will our Baptist friends try us on these goods? and see if we do not keep in stock a good article and as cheap as any other house. The Society is here to supply your wants.

Evangelist Moody in the Professor's Chair.

Much has been said and written on the great Evangelist, whose name is a household word on two continents. He has been reported as preacher, pastor, philanthropist and college president. We now introduce him in a new role as Professor. This latter post of honor is filled by him chiefly during the summer months, when at home amid his schools; but occasionally, during the winter season, he returns to his much loved charge, and gathers his family of several hundred young people around him. The Evangelist has many gifts; that of imparting instruction as a teacher is not the least of them. He fills the Professor's chair with becoming fitness, and finds himself at home in that vernal seat. He gives Bible readings to the young ladies of the seminary, as well as to the "boys" at Mount Hermon. To him all he is a wise counsellor and friend; both father and brother. His methods of indoctrinating the young men are neither formal nor stereotyped. He will at times take a whole gospel or epistle, and touch upon their salient features; again, it will be a chapter, a doctrine, a topic or a type. He encourages great freedom in the class, both in asking and in answering questions, so that freshness and alertness are maintained throughout. Recently he ventured into the domain of homiletics, and here he excelled in suggestion and advice. His address to the students, on preaching, was rich and racy. There is a homely adage that "what makes sauce for the goose, makes sauce for the gander," therefore I append some of Professor Moody's wise and witty sayings for other students, who are not privileged to read the pages of the *Religious Herald*. The special correspondent of the English *Christian* reported the full address, from which we extract the following:

"Do not talk to people when they are asleep. If you see one hearer getting drowsy, address your discourse to him in a way that will wake him up; if you do that the others will keep awake, too. Remember that 'drowsiness is contagious, as well as wakefulness. As a rule, a man cannot fall in much when he is asleep. It has always been a mystery to me how a minister can go on preaching with, perhaps, a third or a fourth of the congregation asleep or half asleep. Here you will find the advantage of bringing in a story, or a lively illustration. I have sometimes found an audience getting drowsy or stupid, then I have got out of my way to tell them a story. That makes them rub their eyes and wake up. Most people like to hear a story. Your addresses will 'pepper' with them; if you need not use all you have on hand if they are not required."

"Be careful not to make a display of your wisdom. If people think you are trying to show off, you lose your hold on them at once. A friend of mine told me once that a student once came from college to preach in the church he attended. After giving out the text, the first thing he said was: 'This passage does not mean just what it says; in the original it is "so and so." The congregation very soon got the idea that he was attempting to show off. Next Sunday they had another student who began in very much the same way, and it was repeated on a third Sunday. The people were so disgusted that they didn't want any more students. You will not do much for a congregation if they think you have a very high opinion of your own wisdom."

"If you see a man who seems particularly stupid or simple, address yourself to him. A lawyer said once that he always picked out the most stupid-looking man in the jury and tried to hold his attention; then he felt sure of holding the rest." It is in such circumstances that you find the benefit of speaking without notes. If a man writes down and reads off all he says, any number of the listeners may go off to sleep and he will never know it. It is all right to make notes, but let them be little more than key words that will bring up whole trains of thought. If you cannot preach without reading the whole of your sermon, you can hardly expect that it will touch the people much. If a preacher does not get his thoughts burnt into his own soul and memory, how can he hope to get them into the hearts of the people so that they will remember them?"

"Do not be afraid if the people smile or laugh. Never say anything with the object of making them laugh; that is unpardonable. At the same time, if the thing comes in naturally it will do them good; much better to cause a smile than to allow them to go to sleep. Above all things, be natural. Do not try to imitate the voice or the gesture of some one else. People hate counterfeits and imitations. Do not draw through your nose, and do not assume a 'religious' tone or accent. You will only repel sensible thinking-folk among your hearers by cant or rant, or the putting on of a whining, unnatural tone.

either in prayer or in preaching. Speak without strain, and in a natural way, unless the size of the building makes it absolutely necessary to speak loudly. I heard it said some time ago that fishes always go to the bottom of the water when it thunders. You will find that screaming and shouting will only frighten away the sinners you want to catch.

"If you are going to relate an incident or give an illustration, never introduce it by saying you have a very striking story to tell; let the people find out for themselves whether it is a good story or not. I have known a man take up five minutes nearly in speaking about some story he was going to tell, and when it came it was about the flattest thing I ever heard; it seemed all the flatter because our expectations had been raised to such a pitch. Do not speak about 'common sense' as though you had a monopoly of that commodity; if you have, they will soon find it out without your alluding to it.

"Begin your talk with something striking. Many preachers begin in a cold and commonplace way, which seems to me to be stupid. They often lose a hold of their audience before they have reached the core of the subject. I would advise you to plunge into your subject at once. If I do not succeed in getting the complete attention of an audience within ten minutes, I feel that my hold over it is gone.

"Let your illustrations and incidents be such as will be easily remembered. Many people hear a sermon, and in an hour after they cannot recall a word of it. A good story or illustration should be like a peg for the memory to hang on. Tell them so that they will 'strike' and 'stick.' It is very important to acquire the art of telling an incident well. Some preachers spoil a story by spinning it out; others do not bring out the point of it, so it falls flat, and is worse than none at all. Put it into as few words as you can, so as not to weaken the effect.

"Be sure you do not preach too long. We live in an intense age, when everything is compressed into the narrowest limits, and men's thoughts move quickly. Stop speaking when you get done. An hour or two at most gesture. Never speak with your hands in your pocket, or standing with one leg straight and the other on a chair or bench. The people will not sit so long as you sit. If you are on that way, do not walk about on the platform too much. I have got some friends, very good speakers, who spoil their addresses by too much movement. Stand before your audience in as easy and simple a manner as you can, and be sparing of your gestures.

"A preacher can say as much in thirty minutes, if he compresses his thoughts, as an audience can profitably carry away. The first few years I attempted to preach I could not keep it up more than ten minutes or so. Practice and study will soon enable you to speak as long as you ought to. Many think they cannot speak in public. I am sure that they mistake; I believe anyone can do it, if they go about it in the right way. Begin by talking three minutes on some subject of which your heart is full. If a young man preaching in a regular church service has a long programme, put into his hand, let him keep it as far as he can; but, if it embarrasses him, let him feel at liberty to alter it. If you think it will sustain the interest better, cut up your sermon into two or three, or even five parts, and have the verses of a hymn in between. The first and last thing to remember is that it is your business to interest the audience. If you fail in that, you fail altogether. It is a great thing to be able to turn a seeming defeat into a victory. If you have a good sermon do not be afraid to repeat it. If God has used it in one place, why not use it in another? I would rather have twelve good sermons, and preach them over and over again; than twelve hundred sermons that did not strike anybody or anything."—*Rev. Her.*

The Model Parishioner.

It is surprising to see how long a time it takes some Christians to be really settled in a new home. They send their children to school at once, to be sure, and are ready enough to receive calls, but when it comes to the work of the Lord, they feel that they are on a sort of furlough, and that nothing can be expected of them until they have wandered about from church to church, and have been invited and urged and made much of for months. The model parishioner takes a different course.

He and his family have brought letters from the church they have left, and are prompt in presenting them, not feeling it necessary to wait until the pastor has suggested the propriety of their doing so. Having united with the church, they feel it incumbent upon them to assist in bearing the burden of the church work. They are prompt in attendance at the prayer-meeting, and do not slip into a back seat,

but come forward, as they used to do in their old home, where the faces were so familiar. When they go out they take pains to speak to persons whose acquaintance they have made, not waiting for others to come to them. When the invitation to the woman's missionary meeting or the sewing-circle is read in the church, with the announcement that all the ladies of the congregation are invited to attend, the wife of the model parishioner does not feel it necessary to wait for a special personal invitation, but goes to the meeting, prepared to enjoy it; and she finds the ladies there assembled glad of her presence and assistance, and especially encouraged by her cordial manner.

The model parishioner and family are not long in finding their places in the Sunday-school. They are too wise to allow the habit which they have formed of regular attendance to be broken up by procrastination.

When the minister comes to call, they do not entertain him with long accounts of the excellent pastor they have left, and the delightful church and charming choir and Sunday-school. If they can conscientiously say that they like anything in their new home, they are careful to mention it. They find out something with regard to the benevolent work of the church, and express their willingness to do what they can to assist. When the minister has gone, they do not say that he is "unsocial," and "not a bit like dear Dr. So-and-so," but whatever defects they may have seen, they do not magnify by discussion.

And so the model parishioner and his family find a place waiting and work ready to their hands; and when they have really settled down into old residents, they are not weary in well-doing. The first month of their new home, they struck the keynote of all their life there.

Strange to say, these model parishioners are almost always blessed with a good pastor, pleasant neighbours, and a wide-awake church.

In a certain western town on the edge of the Northwest, through which the great army of new settlers were constantly passing, there lived a man who knew the world and human nature as only those can do who have been made wise by experience and observation. He was frequently consulted about the places toward which the new comers were travelling.

"What kind of a place is Smithville, Major Green? Are there nice people there? Shall we find it a good place for a home?" "What kind of a place was the last one you lived in?" the major would reply.

"Oh, charming! the most social, pleasant people, so friendly and kind." "Well, you'll find them just so in Smithville." "The next stranger would make a similar inquiry. "What kind of a place is Smithville? Shall we find pleasant people there?" "How was it in the place you came from?" "Oh, miserable! The most stuck-up, aristocratic folks; we were home-sick the whole time." "Well, you'll find them just so in Smithville."—*Sunday School Times.*

Something Very Terrible.

Speaking to a lady in England of a very intimate friend and relative, lovely as the young man whose great possession barred him from the Saviour in the olden time, I remarked, "But then, he is not a Christian, poor fellow."

"Not a Christian?" said the lady in some surprise. "Not a true-hearted Christian, I mean, of course; not that he is a heathen or infidel."

"You really shatter me," answered the lady, "by coolly judging these terrible judgments on your dearest friends. How dare you say that one you love is not a Christian? It seems to me a judgment quite too severe to be passed upon friends, or even enemies. In the judgment of charity, my brother, my husband, my friend, if not a professed infidel, is a Christian."

gardless of the sufferer's danger. The true view of the condition of an unconverted soul has indeed in it "something very terrible."

Have you a friend, a brother, not yet included in the eternal Father's family? Is your husband, with all his seeming nobleness of soul, with all his affection and kindness for you, an enemy of God? Is your child—the precious little one, whom you have borne on your bosom so lovingly, and watched over by night and by day with such a depth of detestedness—walking heedlessly along in the path which leads to everlasting despair and death? Is he being dearest to you on earth striding blindfold toward an awful precipice, with but a step between himself and the verge beyond which lies the black unfathomable gulf from which no human being was ever extricated? And, through all this do you sit at ease and fold your hands, and with a smile of mild, comfortable regret, make casual mention of his danger?

God in heaven, have mercy, and save us from this dread apathy.—*Anon.*

Things Above.

William Wilberforce tells us in his journal, that in a day when there were many instances of calls being given to the House of Lords to persons who under the plea of patriotism had secretly followed self-interest, he judged it better in the cause of religion to exhibit an example of political purity and remain simply the member for Yorkshire. "I am not afraid," he says, "of declaring that I shall go out of the world plain William Wilberforce. I become more and more impressed with the truth of good old Baxter's declaration, that the great and rich of this world are much to be pitied, and I am continually thankful for not having been led to obtain a station which would have placed my children in circumstances of greatly increased danger." Beautifully, too, did Adam Clarke show the humble spirit which his Master gave him, when he was raised to the highest eminence which the denomination to which he belonged could give. We find him thus writing: "I am returned to London, and am now at the highest pitch of hope; Methodism can bestow upon me as President of the Conference, Superintendent of the London District, and chairman of the London District, at the same time. The Lord knows I never sought it. Well, I would rather have one smile from my Master than all the world could confer besides." When Henry Martyn went in for and obtained the high distinction of senior wrangler at Cambridge, his military life, he tells us, in a state of calmness, recollection of a sermon he had heard from the seat, "Seeketh thou great things for thyself, seek them not, with the Lord." James Brainerd Taylor was announced as being Number One in the class of students at college. The emphatic of honor had struck him as it had done Henry Martyn. "What are honors," he said, "What is fame? These are not my God." In such a spirit, the soul while using honors to God's glory, is freed from that vexation of spirit which chafes some men of the world in high life, because a few inches of ribbon have been bestowed upon a favored rival.

How touching we may add, it is to see the vain pursuit of human ambition and its emptiness when gratified. Madame Maintenon, when elevated to the throne of France as a wife of Louis XIV., said to her friend, Madame de la Moignon, "I do not think that I am a dying wish, but I am a sight of fortune which my imagination could scarcely have conceived." When sick, too, of high society, the wife of Thomas Carlyle wrote to her gifted husband: "Ah! if we had been left in the sphere of life we belonged to, how much better it would have been for both of us."

The Use of Affliction.

It is only after we have walked with sorrow hand in hand, with slow feet, and eyes that see not for tears, that we come at last to the height of resignation; where her rent veil falls apart, and we behold her, radiant, grand and calm, and learn in her joyful embrace that the angel of sorrow is also the angel of peace.

When the pitiless millions of grief comes crushing down upon the heart, and pounds it into power, we cry aloud in our agony, and protest that our sorrow was given as unbearable as ours, but that same giving to power is the only means by which the finest flour can be obtained. The finest nature, like the truest steel, must be tempered in the hottest furnace. Capacity for suffering increases also capacity for achievement, and who would grudge the pain about his arms, if it enabled him to be wearing an imperial crown? The deeper the furrows are scored, the heavier shall be the harvest, and the richer the swarded grain. Not a tear falls but its fertilize some barren spot, from which hereafter shall come up the fresh verdure of an eternal spring.—*Baptist Weekly.*