

He. When this was done, he took one of the heavy mallets and began pounding on the floor. It was hard work and in a little while the perspiration stood out all over his face.

Chattering like birds, the children told him all about the people of that new country.

There were not many people, they said, but they would all be there on the Sabbath. For everybody was anxious to go to church once again. It had been so long since they had been to meeting they would all be glad to see him.

As he worked away on the floor his heart went up in prayer that God would forgive him for being so sorely disappointed when he learned that this poor little sod-house was the only church here, and that this was to be his field of work. It was all so different from what he had expected.

When the work was done and the little room was all ready for the service on the morrow, they all walked home in the twilight, the minister still crying in spirit for the Master's help in this far prairie field; and when on the Sabbath the people came from far and near, sitting on chairs and on the benches they themselves brought, and he saw how earnestly they listened, he felt that his coming had been for the best after all. The rough sides of the house took on a new appearance. It was, after all, a very house of God, and the preaching was with power; for not many months afterward the little room became too small, so that at last they built a new church of mud. But when the minister bid farewell to the humble house of sods, his heart clung affectionately to that scene of his first real battle with pride. It was here that he had in fact conquered the tempter within him, and through the Master's great strength won the day for Christ.

Addressing a Band of Hope Union Conference at Portsmouth recently, Dr. Kelynack said that the medical profession accorded temperance workers support because they recognized that they were endeavoring to stay the ravages of an evil which, above all others, made for physical deterioration, and mental decadence, and which undermined the very elements on which depended the stability and dignity of humanity.

How to Speak to a Hostile Audience.

(Allen A. Stockdale, Pastor Berkeley Temple, Boston.)

Speaking to a hostile audience is one of the very best ways of training oneself in speedy and apt thought. To know that the people to whom you speak disagree with your position, arguments and conclusions, not because of any real reason, but largely from prejudice and lack of information, backed up by desires of the flesh, which go a long way in making the best arguments seem untrue, and to present your view of the case to such an audience is a fresh and interesting experience. Take such a subject as 'No-License' and discuss it before a street crowd where everyone feels the liberty of jeering or making smart remarks, and the speaker will be interested to note the effect of his words and study his power to control men or see how they control him. If he can catch his audience at the start he knows that they will stay with him to the end, but if he fails at the beginning he had better stop.

Street speaking on reform questions, if rightly done, may be used to accomplish a great deal of good. It requires in the speaker a full, rich voice, a quick wit to use to his

own advantage all ludicrous and humorous situations and an unbroken flow of language in which to express the ideas and arguments of his cause. Illustrations of his theme ought to be picked from the very spot and have to do with the things which the street audience can see and know without effort at the moment they are said. The hardest point of all to gain is the respectful hearing of what that speaker has to say. How can it be done? In answer to this I will make two suggestions and give two illustrations.

1st. Always be in the best of humor, not apparently disturbed by anything which is said or done, and never appearing shocked that such rude treatment should be accorded the speaker.

2nd. Secure the attention by strategy and never try to compel it by command, argument or by appealing to the protection of the officers of the law. When the street audience finds that the speaker is worried it then becomes fun to worry him more.

Once an open-air meeting was being held in the interest of no-license in a city in Massachusetts. It was in a part of the city where the sentiment was most favorable to the saloon, and all people who opposed the rum-shop and advocated no-license were thought to be bigoted fanatics who ought to receive the most sudden and complete silencing. The brass band had played two or three selections and a large crowd had assembled. A company of young fellows were present who were bent upon having some fun by interrupting each speaker by laughing at everything that was being said. I was to be the second speaker and I wondered what could be done to capture that lump of levity before I should attempt to speak. I was somewhat of a stranger to the boys and so would not be easily recognized by them; this aided me in the following bit of strategy. It being a chilly November day I pulled my overcoat up about my neck, dishevelled my hair and pulling my slouch hat down till I stood in the rear of the disturbing company. Then, adopting their slang, relying on the supposition that they would take me for one of their number, I said: 'Come on fellers, let's let the guy say what he's got ter say. It's nothin' but hot air anyway, so let's give the duffer a chance. Come on fellers, let's quit our laughin' and let the guy talk.' They did not look around but supposed it was one of their own number who had weakened, so, taking his suggestion they stopped laughing and gave the next guy (who happened to be myself), a chance to talk. They think to this day that the voice was from one of their own number instead of the speaker to whom they listened, who was in reality the 'guy' to whom they gave a chance to talk.

Upon another occasion on the main street of the same city, when the same local temperance issue was being discussed, a man much intoxicated pushed his way into the crowd and proceeded to talk. I knew that either he or I would soon have to stop, so I decided that he was the one to stop. So, turning to the man, I took an attitude, pointing my finger and looking straight at him till the crowd began wondering what was up and started to push close in upon the man—nearer and nearer to the waggon upon which I was standing they came; all the time the crowd was increasing. When once their attention was completely riveted upon the intoxicated man by pointing I began to address them upon a real live example of the rum-shop's output, then turning to the man himself drew a picture for him of his boyhood

days when he was free from the curse of rum. He finally broke down and begged me to stop—which made one of the strongest arguments for the cause I was advocating.

A Great Missionary Sermon.

The 'Baptist Missionary Magazine' has taken the following extracts from a sermon delivered before the London Missionary Society by the Rev. P. T. Forsyth, D.D., principal of the Hackney College, London:—

What we call the last judgment is only the completion of the deadly judgment passed on collective evil in the cross. The greatest judgment that God ever sent on a wicked world was no catastrophe; it was Christ and his cross and his salvation. What was done in the cross is a greater thing than the last judgment itself can be, however sublimely you conceive it. For the last judgment is something done in humanity, but the cross was something done in the soul of Christ.

The mainspring of missions is not the judgment that will fall, but the judgment that has fallen in the cross.

It is not so much pity for perishing heathen, but faith and zeal for Christ's crown rights set up forever in the decisive deed of the cross for all the world. These are far steadier than our views of the future and they will carry our missions better.

I sink under what is to be done for the world until I realize that it is all less than what has been done and put into the charge of our faith. The world's awful need is less than Christ's awful victory.

The weakness of much current work and preaching is that it betrays more sense of what has yet to be done than of what has been done. We feel man's need more than Christ's fulness. He brought forth judgment unto victory.

It is one of the banes of our missionary enterprise that it comes to the heathen from a dominant race and it has been the curse of Catholic missions in Central America, for example, that they were carried on by a church not only militant but military. That is what neutralizes the self-sacrifice even of Jesuits. These are the methods of Islam.

Preaching which ceases to be sacramental ceases to live, and it leaves men victims to material sacraments and unholy priests. Then proselytism takes the place of the missionary, and the church stands where the gospel ought to be.

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