A SERMON ON "MUZZLED OXEN."

By one who is in sympathy with the "society for the prevention of cruelty to animals."

Text—Deut 25: 4. "Thou shalt not muzzle the ox when he treadeth out the corn."

The ox is a well known domestic animal, clean by the Livetical law, of great use in agricultural pursuits and forming a large item of the wealth of the patriarchs. Oxen were used for ploughing, drawing, and for treading out the corn. Some of the eastern farmers used to muzzle them unmercifully and feed them on as little food as possible, and that of the poorest quality; and so mean were they that they would even muzzle the poor creatures when they used them to tread out the grain.

One day those thoughtless and cruel farmers were told that it was a sin to muzzle the ox while he was treading out the corn. So, as they did not want to appear like heathens and did not want to "sin against light and knowledge," they took off the muzzles and allowed them to eat as much grain as was good for them. At first the farmers thought that it would ruin them, but as days wore away the oxen grew sleeker, and stronger, and kinder, and worked harder, until their owners concluded that they were better off by letting the animals eat grain; so the oxen have continued to have a fine time and enjoy life ever since.

The apostle Paul, in a very able paper, written to the Corinthians and to the church generally, makes an appeal in behalf of himself and his brother clergymen. He likens ministers of the gospel to oxen, which, I think, is not very flattering to the "cloth," but as he includes himself in the team I will not find much fault with him. It would not have been so very bad of him if he had likened them to the well-fed, sleek-coated, gentlemanly looking oxen, but just think of it, he likens them to the shabby genteel, rough-coated, bony, flogged and scolded, horrid looking animals with straps buckled tightly round their noses that they can hardly breathe or open their mouths wide enough to take in a little of the grain which lies at their feet, which smells so good, and for which their empty stomachs are yearning. The clergy might have been likened to them in Paul's time, but—excuse me, I have been brought to a full stop by a brother minister who tells me that he cannot possibly live on five hundred dollars a year. He has to keep up a waggon, a road cart, a sleigh and a horse; he has a nice little wife and five dear children to feed, clothe and educate. His term has just expired and he has received a call from another church, but he is fifty dollars behind hand, and it will cost him another fifty dollars at the very least to convey his goods and family to his new field of labor. Poor fellow! he has been praying in the people's homes, asking God to give the farmers good crops, and his prayers have been answered; but while he has been treading out the grain he has been muzzled. Brethren, pray for him, comfort his wife and children by starting a fund which will help to take off the horrid muzzle. The Baptists can do it as well as the Methodists and Presbyterians.

Now I will go on with my subject. I was going to say "but: the times are better now," but I will modify that statement a little by saying that I think that there is yet room for improvement.

In 1 Cor. 9: 1, Paul asks: "Am I not an apostle?" Then in the fourth verse he asks, "Have we not power to eat and drink?" which, I think, is very suggestive, as the colored lady remarked when an African bishop, in giving the customary charge to the church, said, "Brederen and sistern, don't forget dat your pastor am got a mouf." The apostle goes on to show that, as the soldier is supplied with food, and as the vinedresser may eat of the fruit of the vine, it is no great thing that his sower of spiritual things should reap of their carnal things. Say I these things as a man asks Paul? or saith not the law also? for it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," then, in the 14th verse, he declares that "God hath ordained that they which preach the gospel should *live* of the gospel." The question is, how shall he live? He must live in a respectable looking house; he must have his home suitably furnished; he and his family must be clothed according to their position in life; his children must be educated so that they may be able to earn their own living when he is called away by death, for he has no farm or homestead to leave them; he must buy books so as to keep pace with the times, and the average pastor must keep up a good team, as he has much travelling to do, and he must be ready with cash in hand to pay his way in removing from one field of labor to another every few years. The Methodists and Presbyterians and some other denominations find that their men cannot do it under *six* or *seven* hundred dollars and a parsonage. I ask, have we (Baptist ministers) not power to *eat* and to *drink*? or can we, because we are Baptists, live cheaper than others?

The question before us is not one for the poor churches who are doing their level best to support the gospel; it is a question for us as a denomination to answer.

In other respectable societies the weaker churches are cared for. They say to the brother who is willing to work among them: "Go, and may God bless you; you will have much hard work to do. You may have to sacrifice a good many social pleasures; but there is one thing that we will do for you. We will look out for your salary that your family may not have to suffer.

Brethren, there are churches without pastors. These churches, or groups of churches, can pay about four hundred dollars toward supporting a minister. What shall we do with them? Shall we put a muzzle on one of God's servants and send him to them? God forbid. Shall we look on quietly while these weak churches struggle and die? All creation would cry "shame!" We often hear people say, "We can't get the men." My brethren, the men are all right, but they, being men, must live, and God has ordained that they *should*.

You want *men* not angels. Angels could not do the work; they could not preach experimental sermons; they could not come in touch with poor sinners. You want *men*; you don't want *asses*, though they would be willing to eat grasses, for they would never win a soul by the sound of their voices. You want *men*; men in the highest sense of the word, and such men you can have, but they will not wear muzzles.

It will pay the denomination to look after the welfare of her ministers as it did the eastern farmers who allowed their oxen to eat of the grain that they threashed.

OUR INDEBTEDNESS AS A DENOMINATION TO OUR INSTITUTIONS OF LEARNING.

The following is an abstract of the address delivered by Rev O. R. Vickie of Yarmouth, at the Western Association at St. Martins. It is published here by special request

It is an unsolved problem with many of our churches and people, whether the churches owe the institutions or the institutions the churches. That the framer of this subject considered the denomination debtor to the institutions, is quite evident, and as that was in perfect accord with my own mind I consented to give some reasons for holding such an opinion.

It is a fact, that that denomination owes the institutions, and therefore is under obligation to support them to the best of their ability. That so many of our churches withhold support from the college is a great mistake—a breach of trust which is becoming more and more alarming as the years go by. Is the marked success of the college a sufficient reason for withholding support, then the governors should put down the brakes. But as honest men they cannot do this, while so many of the fair youts of the land are looking to them to provide instruction and such instruction as the times demand. They must go forward in the great and growing branch of the Kingdom of God. What gave these institutions an existence? Did they spring into being of their own accord, or have they fastened themselves like parasites upon our struggling church to suck out their life-blood? Do they simply live to call for money that could be spent far more profitable in home and foreign missions? This would seem to be the opinion of many of our people when you present their claims upon the benificence of the denomination. But on the other hand, are they not here to help and not to hinder? Then let us regard them as helps and not as drones in the hive.

Did we need them fifty years ago? So thought the fathers, and they were wise men. Much more do we need them to-day. Under God we owe about all we are as a denomination to these institutions. The fathers went as far as they could without them fifty years ago. The rising generation should not forget the God-given rights that were denied our fathers before they had a college of their own. How well it fits us to glory in our institutions; they have given us freedom to worship God under our own vine and fig tree. Thank God for the faith and courage of the noble men and women that established these institutions. Shall we be recreant to the trust? To read the story of the struggles of the college during the years of 1850 and 1858, brings tears to our eyes, but faith and courage to our hearts.

In those early days we were regarded as an ignorant people, without standing or influence as a body. To-day we stand shoulder to shoulder with any of the religious bodies. Who has made us to differ? Acadia College! So she has, brethren, and the day of her power and glory is still waxing. Her star is still rising, and the zenith of her greatness is still in the future. The tallow candle of fifty years ago has given place to the electric light in more ways than one on the "Hill," and she has lost none of her magic glory under its glow.

As a denomination we occupy high vantage ground from which to push our work at home and abroad, through the influence of our institutions of learning. Of a truth has it been said: "If God does not need our knowledge, much less does He need our ignorance."

Our institutions are doing a great preventive work in saving our young men and women from the free thought and infidelity of this age, and giving us a generation of men and women armed with a pure faith and simple doctrine of which all our churches are feeling the thrill of spiritual and intellectual power. It is noble to help others to be noble. Action and reaction are equal in morals as in physics; only in morals the directions are the same. So it is with our institutions, our best men and women are moulding their life and character, and they in return are moulding the life and character of the denomination. Then to withhold due support is to dry up these healthful streams of influence and power.

What then is our indebtedness as a denomination to our institutions of learning? Is it not that of fountain and stream? We owe them our silver and gold far more abundantly than we have been wont to give them. We owe them our faith and our prayers; we owe them a renewed consecration; we owe them a deep and lasting resolve to lift them above present needs. If our full indebtedness along these lines were paid, our institutions would pour back into the bosom of their denomination streams of wealth and power. Our young people need the history of the past set before them that they may trace more clearly the leading of that Divine Providence that has hovered around these schools for upwards of sixty odd years. Let her history be rewritten. Take the history of the college out of the history of the denomination and what have you left? A body without a backbone, a mere jellyfish.

Brethren, let us take out a new lease of our personal interest in our institutions of learning. Let us resolve when we go home to arouse our slumbering churches to a sense of their obligations to them. Let us thank God for the past and take courage for the future.

Long may our institutions of "learning live as centres of power and influence; long may they stand as monuments to the faith, courage and zeal of the Father—'monuments more enduring than brass and higher than the regal structure of the pyramids.'"

G. R. WHITE.

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THE MODERN CHRISTIANS MEET IN CONVENTION.

A convention of the sect known as Modern Christians was called to meet in a large city church. Although not belonging to the sect, I decided to attend the convention, thinking thus to learn more of the manner of these Christians of whom I have heard not a little. The convention was not large, the sect being comparatively new, although increasing rapidly. The president was a young man; he wore a dress coat, high collar, wide cuffs and gold-rimmed eye glasses. He said: "Gentlemen, the present session will be devoted to—" here he was interrupted by a white-haired brother, who suggested that it might be well to open the proceedings with prayer. The white-haired brother was allowed to pray and the president continued. "The present session be devoted to discussions on subjects relative to the welfare and usefulness of the church. It is desirable that as many as possible shall speak to these questions, but no speaker shall continue more than one minute and a half, as we have much business to be disposed of, and many present are anxious to attend the regatta at four o'clock. It is necessary for us to be all things to all men, that people of the world may be influenced by us to enter the better life. The subject for our consideration is: 'The preachers—what shall they be? and what shall they preach?' Bro. A—— will open the discussion on the question 'What shall they be?'" Bro. A—— said: "In my opinion it matters little what kind of men the preachers are so long as they are *young* men. In this advanced age of the world, it will not do to have old men fill our pulpits and take charge of our churches. We need, strong vigorous, young men who can enter heartily into the lives of others, especially the lives of the young. We need young men who can make their presence felt in all innocent amusements and pastimes, and so influence the young that they will desire to follow the preachers and join themselves to the church. Old men cannot have this influence. They seem to have lost interest in the things of this world: not expecting to remain long here they are always looking to the future. What we need is to live in the present and make the most of it." When the speaker had ended a very old brother rose and said: "I should like to say a few words on the question. I am thankful to God that I have been spared to attend the convention. In seeking to promote the interests of the church, it is well for us to remember that goodness of heart"—but the one minute and a half had expired and he was asked to take his seat. An exceedingly stylish brother glided up the aisle to make a few remarks on the preacher's attractiveness of appearance. He said: "The church suffers, absolutely suffers, because of the lack of tone in the get up of the preachers. We have no use for the raiment of camels' hair and the leathern girdle. We have no use for coarse clothes made by a third-class tailor. What we do need is a fashionable made coat of elegant material that will give a man a social position that he cannot otherwise obtain." A delegate with a very intellectual mein hoped the convention would not forget the importance of a thorough education. "The preacher, who leads a church of modern Christians, must be familiar with the natural sciences; mental and moral sciences, and ancient and modern languages. He might have also, a smattering of theology. "A very unhappy looking brother was anxious concerning the preacher's amiability of disposition. He said: "They must be men whose spirits cannot be ruffled. All instructions and suggestions must be received with meekness and long suffering." Another brother was of the opinion that whatever the preachers do need they certainly do need executive ability. There are times of financial depression when it becomes the preachers imperative duty to lift up the church and place it on a firm financial basis." One timid brother ventured to ask if it was in order to say anything about the preachers' salaries? He was told that the executive would attend to that, the convention need not consider so *small* a matter. Bro. B—— was then asked to open the discussion on the question, "What shall they preach?" He said: "It is a matter of little consequence what the preachers say, so long as what they say will *draw*!" Emphatic cries of "Hear! hear!" and "That's it!" followed this remark. Bro. B—— continued, "As the magnet draws the steel, so the preacher must draw the people. Now, in order to thus attract the crowd it is necessary that the preachers exercise wisdom in the choice of subjects. In this advanced age of the world people know a great deal, and there are certain things that they do not need to be told. For instance, every one knows there is such a thing as future punishment, so there is no need of the preacher's pouring forth those old-fashioned sermons on hell (pardon me), and more, they will not take with the crowd. People will not leave their pleasant homes and go to church to listen for a half hour to a discourse which makes them feel uncomfortable. A sermon on the indirect consequence of sin might do good and give no offence. And then I have been thinking about the book from which the preachers take their subjects. If their subjects were chosen from a more modern book it might be well. In this advanced age of the world the preachers must give something more than can be found in the Bible. The old-fashioned religion did very well in the old-fashioned days; but these are times of progress and we must *keep up*." Several short speeches were then made suggesting suitable subjects for the preacher's sermons. Those included in the formal resolutions were: "The Development of Modern Taought; Early Closing; The American Republic as Related to Religion; The Present Age; What is Space? Beyond the Stars; The Rainbow of Delight; and The Old Oaken Bucket." At this point a popular brother rose to emphasize the importance of *religious recreation*. He said: "The people are taxed—spiritually and mentally taxed. One sermon of ponderous thought and intense feeling is sufficient food for the ordinary mind to receive in one day. Moreover, we must consider the vast good that may be accomplished by the church providing suitable entertainment for the people. Musical and intellectual treats will attract and interest the crowd that cannot be drawn by the preacher. If we can persuade such people to assist in the service very much is gained. I have known men of perverbial ungodliness who have, in this way, become regular attendants at the evening service. We must carefully study the taste and sentiment of the people and be quick to make use of every modern device to attract." It was decided, therefore, that the preachers be instructed to deliver but one sermon on the Sabbath; the evening to be reserved for religious recreation. The president then freely complimented the various speakers, and hoped all would remember the afternoon session at 2 o'clock, and the regatta at 4. The assembly rose and sang "God save the Queen" and adjourned.

I awoke from my dream, moaning and trembling and said: "Tell me the old, old story of Jesus and His love;" tell me about heaven, old fashioned as it is, for I am going there one day to live; tell me about hell, that I may know how to warn those who are hastening thither; and tell me about God, "the same yesterday, to-day and forever."

GRANDMA OLDWAY.

Literary Notes.

The special feature of the November number of the *Cottage Hearth* which will commend itself most heartily to its readers, old and young alike, is the extensive premium list which is issued in November for the coming year, and will be sent free of charge upon application. A story of the old time regulation Thanksgiving dinner opens the number, and is followed by an especially well-told and illustrated article on "A Provencal Pilgrimage." New England sixty years ago is well described in "A Country Episode," while the famous Kansas-Nebraska trouble and the workings of the underground railroad are the subjects of an especially good story. Other stories of peculiar interest are "Aunt Liz," by Anne J. Edwards, "The Thanksgiving Guest," by Nora Perry, and the continuing part of "Trouble in Dark Hollow," by Will Allen Dromgoole. The departments for the mother and housewife contain carefully prepared articles by specialists, which may be accepted as authoritative. The November issue contains an unusual number of handsome illustrations. (15c. a number. $1 50 per year. W. A. Wilde & Co., Boston, Mass.)

In the November number of the *Review of Reviews* is an article outlining the origin and extension of the remarkable "Gothenburg System" of controlling the liquor traffic, and discussing the question of the probable success in applying this Scandinavian method to American conditions. The article is based upon a report issued by the "Department of Labor" at Washington and prepared by Dr. E. R. L. Gould, one of the statistical experts of that department. One of the most timely articles of the *Review of Reviews* for November is the character sketch of Lobenguila, King of the Matabele tribe in Southern Africa, with which the British are now at war. This monarch, it seems, is absolute lord over some 300,000 men, women and children, and like many other modern sovereigns, leads a busy life, largely filled with routine official duties. The sketch gives a very vivid picture of the characteristics of the king—mental, physical, moral and official—and records the impressions which two of his aged followers received while upon an embassy from Lobenguila to Queen Victoria. The causes of the present war, and the circumstances immediately preceding it, are also explained.

Centenary Missionary Addresses. Delivered at Missionary Conferences and elsewhere under the auspices of the American Baptist Missionary Union, in the year 1892 and 1893. 12 mo, 228 pp. Price, $1 00. Philadelphia: American Baptist Publication Society, 1420 Chestnut Street. The names of Drs. Broadus, Moxom, Gordon, Moss, Strong, Robins, and Hovey, names of those whom our denomination delights to honor, are among those appearing in this volume and their utterances are worthy of them and the cause on behalf of which they speak. It will be noticed by the reader that in the order in which the papers are arranged a progress of thought appears. Beginning with the essential missionary nature of Christianity it moves onward to the world-wide horizon of missions and the relation of the home field thereto. It takes then the care, and endurement, and sustentation, and impelling vision of the missionary, and ing with the influence of missions and the apostolic ambition that would make Christ's cause supreme.

The volume is neat in its appearance, cheap in price, historic in its occasion, noteworthy in its contributors, and most valuable in its contents. Its appearance fittingly rounds out the centennial celebration, and it ought to be found in the hands of all our Baptist people. An appropriate and suggestive introduction has been prepared for the volume by Dr. Mable, to whom the conferences owed so much in their inception and results.

The Treasury of Religious Thought for November is received. No one should fail to read D. D. Moody's sermon, Commemorative of the Chicago Fire. Two Thanksgiving Sermons, one by Dr. F. W. Bakeman and one by Dr. D. Gregg, are full of timely, beautiful thoughts. Leading Thoughts of Sermons are by Bishop Fallows, Drs. Martyn, Hanson, and Philcher. Prof. Phillip Schaff discusses the English Pulpit. Two naked preachers are sketched—Rev. J. O. Wilson and Rev. Samuel John Mills. "A New Department," Current Thoughts on Secular Themes, will be helpful to many, and is well filled. Two articles on Christian Edification, one by Dr. Cayler, and one by Prof. Drummond, are full of fine thought. Rev. J. B. Rice treats the pastor and his work with excellent judgment. Dr. R. S. Storrs on God's call to Us is an earnest appeal for a prayer meeting talk. Hindoolism as It is, by Dr. G. F. Pentecost, sets forth heathenism in its true light. Dr. Moment sheds clear light on the Sunday School Lessons. The editorials are on Earnestness in Practical Religion, Honest Men, Marching Orders, Hidden Things of Dishonesty, The Gospel's Best Testimonial. Yearly, $2.50. Clergyman, $2. Singles copies 25 cents. E. B. Treat, Publishers, 5 Cooper Union, New York.

The November *Arena* closes the eighth volume of this popular Review, which, by the conspicuous ability of its contributors, its unequalled, fearless, and healthy reformative impulses, has become a power in our land. The November issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Proctor, in which the eminent astronomer reviews the claims of Bacon and Shakespear at length. This paper was originally a portion of a correspondence between Mr Proctor and his daughter. The Bacon-Shakespear case closes in this issue. It contains verdicts from Henry Irving, Governor W. E. Russell and others. In this notable verdict twenty of the most eminent writers and critics in America and England are for Shakespear, one votes for Bacon, and four are undecided. Rabbi Solomon Schindler contributes a very thoughtful, though rather socialistic paper, entitled "Thoughts in an Orphan Asylum." E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Louis Frechette, the poet-laureate of Canada, appears in an interesting historic story entitled, "La Corriveau."

Among other papers of special interest discussed by eminent thinkers are the following: "The Slave Power and the Money Power," "Is Liquor selling a sin?" "Medical Slavery Through Legislation," "Knowledge the Preserver of Purity," "Gerald Massey, The Man and the Poet."

The Book reviews are also a noteworthy feature of this number. Those who would keep in touch with live issues should include this Review in their list for the ensuing year. The announcements for 1894 are very interesting.

Two Selves.

There are two selves in each of us, and they struggle for the mastery. Which of the two selves, the higher or the lower, is growing and gaining within us? This it is which really determines our relation to a true life. Judas had that within him which was attracted by Christ; Peter had in him that which was capable of disloyalty to his Master. But in the years of their personal intercourse with Jesus, that which was noble and true in Peter waxed strong and increased in power, although the atheistic Old Adam in him was present in sufficient force to make a shocking outbreak at the very culmination of his discipleship. But his Lord knew in what direction he was moving, foresaw the final triumph of his higher nature and enjoined him to "strengthen his brethren" when he had overcome his own weakness. Judas all the while was going the other way, and the harvest that came at last was the only possible one. With him also it had been a case of first the blade, then the ear; after that the full corn in the ear. And so every man is growing, either through the expansion and new potency of what is God-like, or the developing power of the ungodly elements in his nature.—*Sunday-school Times.*

The Honest Man.

To the Editor of the Messenger and Visitor:

Please inform your readers that I will mail free to all sufferers the means by which I was restored to health and manly vigor after years of suffering from nervous weakness. I was robbed and swindled by the quacks until I nearly lost faith in mankind, but thanks to heaven, I am now well, vigorous and strong. I have nothing to sell and no scheme to extort money from anyone whomsoever, but being desirous to make this certain cure known to all, I will send free and confidential to anyone full particulars of just how I was cured. Address with stamps:

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