

The Canadian Evangelist.

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"GO . . . SPEAK . . . TO THE PEOPLE ALL THE WORDS OF THIS LIFE."

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The Canadian Evangelist

Is devoted to the furtherance of the Gospel of Christ, and pleads for the union of all believers in the Lord Jesus in harmony with His own prayer recorded in the seventeenth chapter of John, and on the basis set forth by the Apostle Paul in the following terms: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. iv. 1-6.

This paper, while not claiming to be what is styled an "organ," may be taken as fairly representing the people known as Disciples of Christ in this country.

Some Ecclesiastical Don'ts.

BY REV. GERARD B. F. HALLOCK,
BRICK PRESBYTERIAN CHURCH,
ROCHESTER, NEW YORK.

1. Don't study without prayer.
2. Don't pray without study.
3. Don't tell all you know in one sermon.
4. Don't mistake length for profundity nor brevity for wit.
5. Don't offer to other people manna which you have not tasted yourself.
6. Don't preach a mutilated Bible, sugar-coat the truth or administer homeopathic dilutions of orthodoxy. The pulpits that are losing their grip on the people are the pulpits that are losing their grip on the old Gospel. The preachers who are securing the best audiences, the world over, are those who habitually present the old Gospel in all its integrity and simplicity.
7. Don't preach science; not even the science of theology. Your pulpit is not a lecture platform, nor your church a classroom.
8. Don't be ambitious to be considered a "big gun." Better be a well loaded rifle. The "swamp angel" in the last war was a failure. It proposed to do great things, but after a while they found it was cracked and were afraid to use it lest it blow up. So while men of real effectiveness are doing their work well, and making no fuss about it, we have a few "big guns," half cracked with conceit about themselves, but unfortunately liable to blow up just when they are wanted for important service. Most "big guns" are smooth horses. Don't be a "big gun."
9. Don't make up your mind that you will be, at whatever cost, a "popular preacher." The formula for making a "popular preacher" involves these three ingredients: one-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance for heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general the proportions must be blended about as we have indicated. Don't be "popular" at the price.
10. Don't indulge the slightest impression that there is any substitute for thorough-going, ardent, sincere earnestness. A distinguished lawyer once said

to Dr. Cuyler, "If I had a student in my office who was not more in earnest to win his first ten dollar suit before a justice of the peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office." Don't fail to be in dead earnest.

11. Don't use a pompous style in prayer. Let your sentences be simple and your words plain. Let them as far as possible express wants likely to be felt by your congregation. Remember that you not only pray for your hearers, but on their behalf and in their name. You are for the time being, their mouthpiece. Don't use a style of prayer in which they cannot join.

12. Don't neglect most careful preparation for the devotional exercises of worship. Preparation, mental and spiritual, for leading the devotional services is quite as important as preparation for preaching. Preaching would be far more effective than it is if more life and power were put into the praying and the singing.

13. Don't forget that long and formal prayers are not conducive to the ends of worship. Brevity, warmth, directness, simplicity in thought and language, will find response in the hearts of the people. The spirit and the impression of the devotional part of the service will gauge the interest and effect the sermon. Properly conducted it is the best preparation for seed sowing.

14. Don't let your notices mar the effect of your preaching. Give them out distinctly and in as few words as practicable. Limit them to your own church and its work. Don't be a vender of nostrums.

15. Don't, in exchanging, read announcements without making sure that they are new. An old New England preacher read a request for prayers from a man who had lost his wife. It was a year old or more. And while he was praying for the widower, the widower was present listening with a new wife by his side!

16. Don't be cold and formal in manner. Put heart into your preaching. "To me," said Longfellow, "a sermon is no sermon in which I cannot hear the heart beat." Most people feel in the same way.

17. Don't be dull and uninteresting. Don't let your congregation go to sleep. Keep them awake at all hazards. You can neither save nor help a soul when it is asleep. As a last resort you might wake the sleepers by some such method as that used by a certain Scotch minister, when, on a warm day, he saw many of his people nodding and drowsing in their pews. Resolving to meet the difficulty in some way he suddenly introduced into his sermon the word "hyperbolic." Then pausing he said, "Now, my friends, some of you may not understand this word 'hyperbolic'—I'll explain. Suppose I was to say that this congregation were all asleep in this church at the present time, I would be speaking hyperbolically; because (looking around) I don't believe that more than half of you are sleeping." The effect was instantaneous. Those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher

had the best of attention to the close of the service. Try it if you must.

18. Don't torture people with prolixity and verbosity of illustration. A minister noted for this fault, was once preaching to the inmates of a lunatic asylum. In one of his illustrations he painted the scene of a man condemned to be hanged, but reprieved under the gallows. He went on to describe the gathering of the crowd, the bringing out of the prisoner, his remarks, under the gallows, the appearance of the executioner, the adjustment of the halter, the preparation to let fall the platform, and just then the appearance in the distance of the dust-covered courier, the jaded horses, the waving handkerchief, the commotion in the crowd. At this thrilling point, when every one was listening in breathless silence for the climax, the doctor became painfully prolix. One of the lunatics, who could endure the torture no longer, arose in the congregation and shouted, "Hurry, doctor; for God's sake, hurry! They'll hang the man before we get there!" Don't forget that oratory abhors lengthiness.

19. Don't fail, as the principal thing, to exalt the cross of Jesus Christ. It is the one great attraction. "I, if I be lifted up, will draw all men unto me."

20. Finally, don't be an evangelist without a message, a preacher without doctrine, a pastor without devotion, or a bishop without watchfulness, and you will not be a servant without reward.—*Treasury Magazine* for October.

When Booth Saved Young Lincoln's Life.

It was at Bowling Green, Ky., during the summer of 1877. Edwin Booth stood upon a platform waiting for a train; so, too, did a man unknown to the actor. Buried in thought, this stranger left the platform to walk upon the track, not noticing an approaching engine. One moment more and there would have been an indistinguishable corpse. Silently, suddenly, Edwin Booth seized this stranger and lifted him almost bodily upon the platform. So close came the engine that it struck the stranger's heels as they left the track. "Do you know who that man is?" asked Mr. Ford, the well known manager of Baltimore, who witnessed the thrilling scene.

"No," replied Booth.

"Robert Lincoln, President Lincoln's son."

This was the most satisfactory incident in Edwin Booth's life. Sensitive as a woman, he suffered untold tortures for the mad deed of his brother. He had voted for Abraham Lincoln as president, but never voted before or after.—*Kate Field's Washington*.

New mercies, new blessings, new light on the way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new cords of delight;
New praise in the morning, new songs in the night;
New wine in thy chalice, new alters to raise;
New fruits for thy Master, new garments of praise. —*Selected*.

Christian Union.

The Rev. Dr. Burns preached the opening sermon of the course on "Christian Union," in the James Street Baptist Church, last night. The edifice was filled. The preliminary service was conducted by Rev. R. G. Boville, B. D., who introduced the preacher. Dr. Burns took as his text John xiii. 35: "By this shall all men know that ye are my disciples, if ye have love one to another."

The preacher commenced by saying that the union of Christians was not uniformity of belief on all questions. That was an impossibility. Even the apostles had not uniformity. Had they discussed a title of the questions that have divided Christendom they would have been as widely apart as we. The most exclusive sects have not secured uniformity. Nor does it mean perfect agreement about great questions, such as the Scriptures, the future, the Trinity, or the atonement. Christians may agree about the facts on these subjects, but as to the philosophy of the facts they differ widely. Christian union would imply, however, agreement on the great question of sin, of the love of God, of repentance and faith, and of the brotherhood of the race. Neither would it imply uniformity of methods. The apostles did not act alike. Paul did not imitate Peter or John. He was "all things to all men" if by any means he might save some. Some races like symbols and need them; others require not their aid. Wesley encouraged bishops in the United States, but refused them in England. They were, however, *primi inter pares*. Neither does it necessarily imply organic union. Each might work best on its own lines. The division would, therefore, be only such as that found between infantry, artillery, cavalry, etc., in the same army, and all might sing, "and all one army we," each helping the other, praying for the other, and rejoicing in each other's victories. The divisions of the Church of Christ, alas! are not always of that kind. Too frequently they rejoice in the inroads they make on each other. Organic union might be possible in some cases, and should be on ceremonial grounds. Still very large bodies are cumbersome, and division for greater efficiency might be expedient. Let tastes be gratified when no essential principle is violated. There should be a union in aim to save men, to preach Christ. Who could unite? All accepting Christ as the centre, who accept His teaching about regeneration; who put "repentance toward God and faith in the Lord Jesus Christ" as the basis of Christian life. To be more explicit: There are bodies who live on the flanks of Christian churches, carping at their theology, their blunders and their inconsistencies, and unfortunately we give them enough to live on. They have no missions to the heathen, none to the great mass of unconverted. They gather the disaffected of all churches, and report their progress at times as converts from the Methodists, Episcopalians, the Baptists, the Presbyterians, etc. This is called *real* for the Lord. A church without missions to the heathen, and without any mes-

sage to the great unconverted mass of humanity, is hardly entitled to the name of a church.

Union is demanded by the condition of the teeming millions of non-Christians. Two thirds of the human family have never heard a Christian sermon. In this the church is guilty. Apostolic enthusiasm would send the gospel to every creature in a decade. There are 100,000 Protestant ministers in Canada and the United States. If 20,000 of these were sent to the heathen there would still be left at home one for every 750 of the Protestants left. If it takes 100,000 ministers to save 60,000,000 at home who know no other religion but Christianity, how many would be needed for 1,200,000,000 who have never heard a Christian sermon? We don't know what to do with the ministers we have at home, and are dividing circuits to make room for surplus men, while two-thirds of the world has never heard a Christian sermon. We hear of men being still wanted, but it is to protect shibboleths. Some churches report as missionary ground all not occupied by themselves. Thus we fritter away resources in sectarian jealousies. Methodists must have cathedrals and universities because other churches have them. The world is not dying for cathedrals, but for sympathy and love.

Christian union would mean the economy of men. Men of Catholic sentiment are acceptable in any pulpit. You can hardly tell their denomination when engaged in revivals. They have one message. But when on dress parade they have plenty of time for controversy and heresy hunting. Let us close our ranks and send our army of conquest. Could we pay them? Aye, and never feel it. A cent a day from the Methodists of Canada would give as much in one year as has been given in the last quadrennium—from 1886 to 1890. A cent a day from the Baptists in the United States alone would give 50 per cent. more than all Christendom gives for the conversion of the world. If the Methodists and Baptists of America would give one cent a day they would give three times as much as is given by all Christendom for foreign missions. Who can doubt that the Church is simply trifling with missions to the present date? But union is wanted for other purposes. The Church is weak in the presence of great wrongs. If there was a united expression these wrongs would totter to their fall. Think of war, of persecution for creed, of the liquor traffic in heathen lands, of the treatment of the Chinese and of monopolies! If the Church were united it would be heard. We don't pull together. What is our duty? Merge minor differences. Get closer. Cease looking for differences. Pray together, sing together, work together. In closing, the eloquent divine read the article adopted by the Methodist Church Conference at its last meeting in favor of union.

The sermon was a powerful one and the large congregation was deeply impressed by it.—*Hamilton Times*.

We often try to influence people by what we say, but they will believe us by what we do.