

Teachers' Department.

Sabbath School Scripture Lessons.

SEPTEMBER 19th, 1858.

Subject.—CHRIST THE ONLY RIGHTFUL LORD AND LAW-GIVER OF HIS CHURCH.

For Repeating. For Reading. James iv. 1-3. James iv. 9-17.

SEPTEMBER 26th, 1858.

Subject.—THE FEAREFUL GUILT AND RESPONSIBILITY OF WICKED RICH MEN.

For Repeating. For Reading. James iv. 13-16. James v. 1-9.

THE QUESTIONER.

Bible Questions.

30.—What did Solomon name the two pillars in the porch of the temple?

31.—What kind of trees were the Israelites forbidden to cut down for use in a siege, and why?

Solution to Mental Picture from the Bible No. 68.

The refusal of Vashti to appear before king Ahasuerus.—Esther i. 10-15.

For the Christian Messenger.

Dr. Parker and his Speech.

DEAR BROTHER SELDEN,—I took notes of all the Speeches at the Educational Meeting in Germain Street Chapel, on Monday evening, Aug. 23rd, and would gladly copy them out, at your request, for your paper, but I cannot consistently take the time. The speeches, however, of the Rev. Dr. Parker, our American brother, both at the Educational Meeting, and at the Missionary meeting on the following evening, were too good to be wholly lost. Our Nova Scotia and New Brunswick brethren, will not, I am sure, feel that these remarks are any disparagement to their very excellent speeches; and they will not feel jealous, if theirs are suffered to lie enfolded in the Phonography—in "scrawls, scratches, dashes, spider legs and lines," as the poet has it.

And I cannot give Dr. P's. speeches verbatim. I am not sufficiently au fait in reporting to do that. And were I, I could not have done it. I was so charmed and electrified by some of the most brilliant passages, that my pen dropped from my hand, or ceased from its office. All I shall attempt to give will be the history of the speeches.

And, first, as to the man himself. Your readers will be forming some idea of his appearance, and bearing. You cannot give them his daguerreotype, but you can tell them that he is of middling stature, say five feet eleven and a half, of stout portly appearance, not corpulent, with a large head, very bald, and exhibiting great intellectual power and decision. You would not at first sight take him for a preacher; you would probably think of a naval surgeon, accustomed to take off legs and arms with great dexterity and despatch; or, perhaps, a military colonel, such a one as would have been selected to head the storming party at the assault upon the Redan. "Was that a minister, who sat near the preacher's stand, in the Brussels Street Vestry, on Friday evening?" was asked, I should think, by more than one enquirer.

But hear him pray or speak, and then you know what he is. I felt inclined to claim him as a fellow-countryman, a Nova Scotian, or at least, an Englishman. I told him so. He politely acknowledged the compliment. There was no need to preface it by the statement that when an Indian says of me, "sartin he all same one Indian," I consider it the highest compliment he can pay me. I found that it was no uncommon thing for the good Doctor to be claimed as a countryman. "They tell me that," said he, "in France as well as in England, in Germany, and wherever I go."

The doctor's manner is a model. None of your drawing, whining, sing-song tones. He speaks, not preaches,—on a low key, but perfectly distinct, with a voice, round sonorous and musical; occasionally raised as the thought rises, and breaking upon you like the sudden burst of a cataract, sweeping all before it, and then dropping into its soft, musical cadence, and coming out again like the clear shining after rain. The Doctor is an out and out Baptist, as will be seen by his speech. He believes that the Bible is a Baptist book—that the New Testament was composed by Baptist Ministers, dictated by Baptist Inspiration, and teaching the Baptist doctrines and practice so clearly that he that runs may read.—But there is nothing in his manner of presenting these, his deep and sincere convictions, to which the most fastidious need to object. The love of one's own religion is as natural as the love of country and the love of children. To believe our religion to be the best and purest and greatest, is just as natural as to think the same of our country, our children, our horse. But it is not always easy to believe that others have the same prepossessions, and, possibly, as good a foundation for them as ourselves.

When I attend an "Episcopal Convention" I am quite prepared to hear a laudation to the skies of the Church! THE CHURCH!! THE CHURCH!!! Among Wesleyans, to hear of Wesleyan Methodism! WESLEYAN METHODISM!! WESLEYAN METHODISM!!! and with the Presbyterians, Presbyterianism! PRESBYTERIANISM!! PRESBYTERIANISM!!! and among the Baptists, to hear of the Denomination! the DENOMINATION!! the DENOMINATION!!!

The Baptist cause, Baptist interests, Baptist, Baptist, Baptist everything. But the thing is sometimes carried a little too far. These assumptions are now and then put forth with such offensive effrontery; with such a reckless disregard to another's rights of private judgement; with an implied claim to infallibility, that one becomes disgusted with it. The Doctor's tact in avoiding everything needlessly offensive, was admirable. I could not forbear telling him that it was the best double-distilled Baptist speech I ever heard. But let us come on to the

SPEECH ON EDUCATION.

He began with an apology. "Mr. Chairman, and friends of education:—It is no affectation in me to say that I rise to address you with a great deal of diffidence. I am a stranger to those among whom I stand. I live under a different form of Government, and am accustomed, to some extent at least, to different modes of thought and associations from yourselves. But I cannot well conceal the fact that I am here in your midst on this occasion, and here as the friend and advocate of Education and Religion. So I shall cheerfully comply with the request that I would address you.

Your Educational enterprises are, I perceive, surrounded with difficulties at the present time. You are at loss to know just how to move and what to do. This is, as some of you well know, nothing new or strange in the history of Education. All efforts of the kind are necessarily, in their incipient stages, attended with difficulties, and call for great decision, wisdom and perseverance on the part of their advocates. For it must be borne in mind that education, like the gospel, is never first sought for by the people.—In the case of the one and of the other, just where the need is greatest, there you will find the greatest apathy. Education, like the gospel, must first go down to the people; before it would elevate and bless, it must grapple with their resistance, overcome their predilections and constrain them to partake of its blessings.

Now, Sir, tho' I am in one sense a stranger among you, and am a Republican, in another sense I am a fellow-citizen with you. In the great Republic of Literature there are no alien predilections among us, and in the great Baptist Republic, we are all united in one, under one Master, claiming one Head, "fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself, being the chief corner stone." His kingdom is not limited by natural boundaries nor national distinctions. He did not talk of Judea, nor Macedonia, nor Italy, nor Asia Minor, nor the Eastern nor the Western Continent, as mapping out the field for his followers. No! "GO YE INTO ALL THE WORLD," said he, and teach ALL NATIONS, and preach the gospel to every creature.

And to whom did He give this commission? Mr. Chairman, I say it modestly, but I say it fearlessly, He gave it to Baptists. I repeat it, sir, deliberately, and fearlessly;—Jesus Christ has committed the education and the evangelization of the world into the hands of the Baptists—for in his days there were, sir, among his followers, as you know very well no others. But I will read the resolution.

Resolved, That it is the duty of the Baptist denomination to promote the Education of the people, by the establishment of Schools, Academies and Colleges, to the utmost possible extent, and to maintain them in such a state of efficiency as shall command general patronage and confidence.

Now Mr. Chairman, you have heard of ministers claiming to be inspired just at the moment of reading their text. However this may be, I can make no claim to being inspired at the moment of reading a Resolution, and it has been but a moment since this was put into my hands. And if I may be allowed to make a slight alteration, I would prefer that it should read "The Baptists," instead of the "Baptist Denomination."

Then, Sir, I will take as the basis of my remarks the sentiment that "it is the duty of the Baptists to educate the people."

"They should do so," Sir, in the first place, because they are of the people, and for the people, and with the people, in a manner and to an extent beyond that of any other denomination."

He proceeded to illustrate this remark. He showed that Baptists have always flourished most, not among the aristocracy, not among kings and nobles, not among the most wealthy of the nations; but among the poorer classes. For the poor they especially labor. Their Seminaries and Colleges, as well as their missionary efforts, are devised and arranged with direct reference to the poor. And then our places of Education are filled by the hardy sons of poverty and toil. And from these classes have arisen the great minds which have swayed the destinies of the world. It is a fact, he said, that in the Colleges of the United States, there are more students from the hills and rocks of Vermont and New Hampshire, than from all the rest of the Union. They come not indeed from the dens of pauperism and crime, not from the dregs of the people; but from the farm, the field, the workshop, the woods, with muscles and nerves and sinews hardened from infancy by toil, and prepared to grapple with all the difficulties and endurance of literary pursuits. Then he showed that this has ever been God's plan. "The poor have the Gospel preached to them; not many wise men after the flesh, not many mighty, not many noble—but base things and things that are despised hath God chosen. The poor of this world, rich in faith, &c." The position he took must not then be considered new doctrine. He referred to the Puritan Fathers. It is well known that the education of the people formed a prominent feature in their plans of operation. Harvard College, founded in 1330, was among their earliest efforts. They gathered up the contributions of the people, their pecks of corn, their dozens of eggs, their pounds of butter, and other small

contributions of the laboring classes, to found an Institution which should be of the people, and for the people, and with the people. But who were the leading minds in that work? Who gave most largely of their time and money? who established scholarships and supported Professors? They were Baptists. Mr. Harvard and Mr. Hollis were the men, and it is well known that they were Baptists. But our aim has ever been to impart secular knowledge in connection with and under control of evangelical Religion. The oft repeated saying of Lord Bacon, that "knowledge is power," had been quoted by a preceding speaker. Dr. Parker denied the assertion. He declared it false in Metaphysics, false in Theology, false in fact. Lord Bacon was mistaken in that as in many other things. Knowledge is not power. It is an instrument which may be wielded by power for good or for ill, but that is all. There is no power in the sword, but in the arm that wields it, or rather in the man himself. It is he, the intelligent mind, the intellectual being, who can span the universe, who can lay one hand upon the nadir and the other upon the zenith—who can seize the winds, and control the tempest, and play with the thunderstorm; he! he! is power. Oh! then educate him, intellectually, physically, morally, religiously, and educate him in accordance with God's plan. Let pious Baptists, by their generous devotion and efforts, make the most of this instrument of power.

He proceeded to show farther that Baptists should educate the people because their principles, their religious symbols, their doctrines, their practice,—their form of church government and discipline, are just in accordance with the New Testament, and suited to the wants and wishes of the people. The Baptists are the most democratic, the most Republican of any people under heaven. They are of the people, and with the people, in every thing.

It is true, as has been remarked, the means of instruction are every where to be found. Men of energy and application will become educated though they never enter our Colleges or high schools.—But we would not have them waste twenty years of their time learning what can with far greater advantage be taught in ten. It is for this reason we would call upon you who are merchants, and you who are farmers, and you of every class, whom God has blessed with the means, to come forth with your silver and your gold, and consecrate a part of it to this noble work. These Institutions enable men to make the most of themselves in the shortest period of time. He could not but wonder at the apathy of some Baptists in this matter. They do not seem to understand the business in some of its bearings so well, after all, as some other Denominations, though they do the work better. We should be looking ahead, seizing upon favorable opportunities, taking advantage of circumstances, and making every thing bend to the great work for which, as Baptists, we should live and labor and die. Advantage has been taken to some extent, of the opportunity afforded at Acadia, for the endowment of Scholarships, thus providing for the education of young men in all coming time. Few could estimate the bearing of such a measure upon the future destinies of the world. And why not follow it up? In what way can one hundred pounds be devoted so as to confer a favor of such magnitude upon posterity? "Sure I am" exclaimed the Speaker, "should I ever have £100 at my disposal, I shall vest it in a scholarship."

Allusion was next made to our pecuniary embarrassments and other troubles. The whole previous afternoon had been spent by the Convention in discussing these, and without coming to any decision. We appeared to be at a dead stand. Dr. P. said it reminded him of what sometimes occurs on London Bridge. Masses of foot-passengers, carts, coaches and cabs, passing both ways are sometimes brought to a dead halt by the breaking down or stopping of some lumbering vehicle, and there is formed what they call a jam. You can neither go nor return, nor escape from the crowd in any direction. But presently the men in blue, the police, pushing their way through the mass, make their appearance, and issue their authoritative commands. "You stand there! and you move there! and you do so and so," and soon the living mass moves on again. The obstacles are all removed, and perfect order reigns, where a few moments previous all was inextricable confusion. Could it not be so here? Cannot some method be devised which shall harmonize the views of all parties? which can allow the heavy lumbering carts to move on at their own slow pace, and the coaches and lighter vehicles to dash along as they like; cannot some one go to work and lift one up here, face another round there, and point out how the interests of each, and the efforts of each may be made to harmonize with the interests and efforts of all the rest, so that you may move on and take the whole body with you, harmoniously, joyfully, powerfully?

He did not like the word duty, he said, as applied in this connection. He would prefer the word privilege. He wished to feel and to have others feel, that is a high and holy privilege to labor and suffer in the cause of God—to deny ourselves—to sacrifice our own self-interest and feelings for the good of others. Oh! who would not be willing to make a sacrifice in order to be instrumental in preparing young men, whose hearts burn with the love of Christ and of souls, for the great work of proclaiming salvation. To have money invested in sanctified mind, this! this! is a privilege indeed!

But Mr. Chairman, there must be, I fear a great change in us before we shall come to view this subject properly. As Baptists we have never claimed to be either a very wealthy or a very powerful people, so far as worldly influence and worldly power is concerned. But we in the United States have grown into a great people, and alas! alas! we have, of late, become a greatly sinning people. We have become worldly-minded; we

have been grasping after wealth—and we have greatly forgotten God.—He has been under the necessity of rebuking our worldly-mindedness; he has taken away our idols; the broken reeds upon which we have leaned have snapped and pierced our hands. Commercial panic, and failure, and distress, have been the result. Has it not been the same with you here? I hear of one who has lost in this city a thousand pounds, another who has lost two thousand, others ten thousand, twenty thousand, within the past few months. I presume there have been also a great number of children taken away during the same period. But, Sir, I hear a vast deal more about the lost money than I do about these children. And, Sir, is it not more than probable that during that period there have been still more serious losses; that many have lost the sweet assurance of God's favor; the enjoyment of the peace which passeth all understanding. Have they not become cold in their affections towards the precious Redeemer, and languid in their zeal for his glory? But what about all this? Does any one mention it? does any one lament it? Ah, Sir, is it not a sad truth that even professing Christians have become in many instances such worshippers of mammon, that the loss of a few thousands is considered a greater calamity than the loss of children, than the loss of the favor of God, than the loss of the soul itself! Ah, Sir, this makes us poor! this renders us weak! these are the losses over which we should grieve! and the restoration of the joys of salvation, a heart to consecrate all to the Saviour's service; this, this, is the prosperity the return of which we should seek! And will it not be sought and found? Shall not the chastisement be sanctified and followed by amendment and spiritual prosperity? Sir, I believe it will be so. It has been so with us in the United States, I believe it will be so with you. And I would exhort you as Baptists to gird yourselves for the work which is before you. God has been speaking to us during the past winter most significantly in the large proportion of young men, who have been hopefully converted. In some feeble churches, not worth perhaps in worldly means, a thousand pounds, there have been brought to the knowledge of the truth, in one, sixteen young men, in another eight, and not one single female in the number. Now, Sir, I would not attempt to pry between the leaves of the Book of the Divine Decrees, but I can not resist the conviction that we are to have a great increase in the laborers to be sent forth into the spiritual harvest. And they will come to you for instruction. You must be ready to receive them. You must have the men who can take them by the hand and teach them more of Christ, and of the things concerning his kingdom, that they may, by his blessing, become able ministers, and workmen needing not to be ashamed. Mr. Chairman, I feel sometimes in this subject more than language can begin to express. The conversions in our colleges, after the day set apart for prayer for Colleges, last winter, the 28th of Feb. were remarkable both in number and in the depth of the work. In some there were forty, in some twenty, in some twelve or fourteen hopefully converted. There seemed to be a bowing down in the dust of all hearts before the mighty influence which swept over us, and earnest prayers went up to the Great Lord of the harvest that he would call forth laborers from among these young men, and thrust them into his harvest. He who takes care of the church, will see to it that the men shall be prepared for their work, who are to be the pastors and teachers. It is ours to pray, to labor, to educate, to use diligently all the means he has appointed, and his to call them forth and to clothe them with power for their work. It is the duty of Baptists then, to educate the people, because from among the people God chooses the shepherds of his flock.

The speaker here took occasion to remark that while he would have every facility afforded to those whom the Lord has called to the work of the ministry, for obtaining a thorough education, yet it should never be forgotten that neither learning nor piety by themselves, nor both combined, can qualify a man for this work. He must, indeed, in order to discharge his work efficiently, possess both learning and piety; but he must also have something more. The great master does not do his work by halves. The individual who is really called to preach will possess not one, nor two, but all the needful prerequisites. For instance, a very pious man once came to talk with him about preaching the Gospel. He was one of the most devoted Christians he ever knew. His place was at the mercy seat; there he had power with God, and it was delightful to hear him pray. And he possessed, too, a most lovely spirit. But from what the Dr. knew of him, and saw of him, he was satisfied the pulpit was not the man's place, and he candidly told him so. The good brother, however, was not to be thus baffled; so he was advised to consult another. "Go," said I, "to brother Chipman, you know him, and you have all confidence in him. Tell him your feelings just as you have told them to me, and then come back and let me know what he says." He did so; he told brother Chipman he thought I was hard upon him; but at our next interview I said, "Well, what did brother Chipman tell you?" "Why, he told me just exactly as you did." Not satisfied yet, he had twelve brethren appointed by the church to hear the case, and they also decided unanimously against him. "And how now?" I asked him, "what do you intend to do?" "Well," was his answer, "I suppose I must give it up." And it was one of the wisest acts of his life. And, sir, there are hundreds now in the ministry who should have come to the same conclusion. They are not, and never were, fitted for the post. God never called them to it. We are all accustomed to the sentiment, that man cannot make men ministers. But I am prepared to go farther. I assert that God does not make men ministers. He prepares the materials,—just as he prepares