

# Christian Messenger.

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"Not slothful in business : fervent in spirit."

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## Poetry.

### THE EVERLASTING MEMORIAL.

BY REV. HORATIUS BONAR, D. D.

Up and away ; like the dew of the morning  
Soaring from earth to its home in the sun,  
So let me steal away, gently and lovingly,  
Only remembered by what I have done.

My name, and my place, and my tomb, all  
forgotten,  
The brief race of time well and patiently run,  
So let me pass away, peacefully, silently,  
Only remembered by what I have done.

Gladly away from this toil would I hasten,  
Up to the crown that for me has been won—  
Unthought of by man in rewards or in praises,  
Only remembered by what I have done.

Up and away ; like the odors of sunset  
That sweeten the twilight as darkness comes on,  
So be my life—a thing felt but not noticed,  
And I but remembered by what I have done.

Yes, like the fragrance that wanders in freshness  
When the flowers that it came from are closed  
up and gone,  
So would I be to this world's weary dwellers—  
Only remembered by what I have done.

Needs there the praise of the love-written record,  
The name and the epitaph graved on the stone?  
The things we have lived for let them be our story,  
We but remembered by what we have done.

I need not be missed ; if my life has been bearing  
(As its summer and autumn moved silently on)  
The bloom, and the fruit, and the seed of its season;  
I shall still be remembered by what I have done.

I need not be missed ; if another succeed me  
To reap down those fields which in spring I have  
sown,  
He who plowed and who sowed is not missed by  
the reaper—  
He is only remembered by what he has done.

Not myself, but the truth that in life I have spoken,  
Not myself, but the seed that in life I have sown,  
Shall pass on to ages—all about me forgotten  
Save the truth I have spoken, the things I have  
done.

So let my living be, so be my dying—  
So let my name be unblazoned, unknown—  
Unpraised and unmissed, I shall yet be  
remembered,  
Yes, but remembered by what I have done.

## Religious.

### A MODERN SUNDAY SCHOOL.

Our friend N. P. Kemp of Boston, has been spending "A Sabbath in Newark, N. J." and gives an interesting sketch of the Sabbath School in connection with the First Baptist Church of Newark. He says:—

We have often read of the model Sabbath school.

We have visited several schools, which have approximated quite closely to our *beau idéal* of what a first class Sabbath school should be—but we are inclined to regard—when viewed in all its arrangements and results—the school connected with the First Baptist Church, Newark, N. J., as somewhat in advance of any other within our personal knowledge. If this school is not essentially a model one, it has so nearly reached that position as to be worthy of special attention. With Rev. H. C. Fish, D. D., as pastor, and Charles Callender, Esq., as Superintendent, with a corps of seventy-two working, praying officers and teachers, we ought to expect, indeed, an active, progressive and aggressive organization, in some degree commensurate with the extent of the field and the glory of the work committed to its hands.

When the National Sabbath School Convention met in the First Baptist church, in April, 1869, we were somewhat surprised to notice the contrast between the spacious and elegantly finished audience room, and the cheerless looking, ill arranged, pine seated, unpainted vestry.

But the fabled magician's wand never effected so great a change as has been produced by the persistent efforts and liberal

contributions of the superintendent of this Sabbath school, by converting the entire ground floor, or first story, of the church edifice into a spacious and convenient parlor, or drawing room—so far as taste and elegance are concerned.

We are aware that our church building committees are inclined to be extravagant in useless ornaments outside and ridiculous expenditures inside, except where the young and old spend more hours than in any other part of the church—the vestry. It is supposed that a damp, cheerless, meanly furnished, uncomfortable, half underground room is all right for the working force of the church, and the children and youth; while all the conveniences, and even luxuries, are reserved for those who make out to attend church a half day on the Sabbath if the weather is very pleasant—not too hot or too cold, neither damp, nor dry and dusty—and provided artistic music is hired to compensate them for their patronage in worshipping with the working people from the basement of the building.

It is true that we have not many superintendents who have either the ability or willingness to pay from their own funds between three and four thousand dollars to effect the most important improvements, but we are rejoiced that at least one example has been found whose constraining love for the cause and whose regard for the "eternal fitness of things" present to us such a noble appreciation of the work of Bible instruction.

The vestry, or Sabbath school room, of this First church has its walls and ceiling tastefully frescoed. The entire floor is carpeted, and the library room and infant department are converted into separate apartments during the time devoted to the lesson, by glass doors or partitions, all being easily thrown into one room during any general exercise. The seats in the infant department are terraced and cushioned; while a fine cabinet organ aids the little ones in "singing for Jesus."

The library room is sufficiently large to accommodate a Bible class—without interfering with the labors of the librarians—when the main room overflows with scholars and such an arrangement is thus found necessary.

In the centre of this main room is a small fountain surrounded by vases of plants in blossom. We know that objections have been raised against such an innovation upon the time-honored past; and we confess to having shared in the feeling that such an ornament was an incongruity if not absolutely discreditable in a Sabbath school room. But with the thermometer at 90°, with the pleasant dripping and bright sparkling of the water, with the beauty and fragrance of the flowers every thing seemed to be so in harmony, that we found our prejudices fast melting away, until finally, we made an unconditional surrender, and were either wise or foolish enough to wish that every Sabbath school room in the land was similarly adorned. Instead of pine seats or settees, the entire school are now supplied with black walnut cane-seated chairs. They are arranged in a half or two thirds of a circle the teachers having just the number of chairs that they have scholars, and adding to or taking from the number, as their scholars increase or diminish. There is no noise or confusion in this arrangement, the school having more the appearance of a pleasant family gathering in some spacious parlor, than that stiff, formal yet noisy assemblage too often seen both in our city and country Sabbath schools.

The classes are arranged in parallel lines so that convenient aisles run between them, crossing each other at right angles, and thus the several classes are completely separated from each other, while each one is perfectly easy of access by teachers and scholars. In a line running from the platform through the centre of the room are arranged the classes of the younger scholars, flanked on either side by the more advanced, or what is now termed intermediate classes, while the outside lines running along the walls are filled up with Bible classes of young ladies and gentlemen, and adult classes.

The statistics of the school are as follows: officers, 7; teachers, 65; scholars, 700; and infant department, 150; total, 850.

The superintendent believes that the larger number of the three hundred scholars between the ages of sixteen and twenty-five years which are now in attendance would not have been retained in the school but for their pleasant, attractive and comfortable room and furnishings. This is a united school—pastor, superintendent, teachers, parents and scholars all harmonize together. It is a working school—having established and continuing to support, successful mission schools—at one of which Dr. Fish preaches on Sabbath afternoons. It is a giving school—having raised the past year \$3,600 for benevolent purposes. It is a praying school—as is evident from the conversions with which they are so abundantly blessed. It is sustained by a church that raised, the past year, for its own support and for benevolent objects the princely sum of \$33,500. It has an accomplished teacher of music, who instructs all the members, young and old, in their songs of devotion and praise.

Having seen and heard all these things and many more of a similar character, are not we justified in believing that this First Baptist church Sabbath school in Newark, N. J., has reached that standard of excellence which places it at the head of the best Sabbath schools in our own or any other country?

### THE LONDON "TIMES" ON INFANT BAPTISM.

A noteworthy article appeared in a recent number of the *Times*, which grew out of the discussion going on in England as to the "religious difficulty" in the question of national education. The extract we give has special reference to the reading of the Sacred Scriptures in public schools:

The truth is that the controverted passages in the New Testament—that is, the passages invoked to support differential doctrines—amount to a very small bulk in comparison with the rest. Anybody who takes the trouble to count will be surprised to find how few texts there are in the Gospels, and even in the epistles, that have any bearing one way or the other on the sacramental controversies, or on the national churches. *Perhaps the most critical question between the church of England and an Dissenters is that of infant baptism, and upon this point as the church of England cannot adduce a single text plainly and directly on its side it must allow the proofs to lie wide, or to rest rather on ancient usage than on the written Word.*—W. & R.

### NEWMAN HALL.

THE WAY HE LEARNED TO SPEAK  
EXTEMPORE.

Lingering a few minutes with a gentleman who wished to see Mr. Hall after he had concluded his recent address before the Young Men's Christian Association at Springfield, I happened to be present when three or four young men were introduced to him, with the announcement that they were theological students. "Theological students," he immediately repeated, at the same time thrusting his hat under his arm and taking an attitude which seemed, to say now here is an opportunity to do a little bit of real good, and I mean to embrace it. "Theological students! Well, I am glad to meet you, I feel a deep interest in those who are seeking to prepare themselves to preach the glorious Gospel of our Lord Jesus Christ."—Then stepping forward and throwing great earnestness into his face and voice, he remarked, "I have a word or two to say to you. *Learn to speak without notes.* I hear that a good many—perhaps the most—of the ministers in America confine themselves to their manuscripts. That is abominable. One shouldn't be under that sort of bondage. One ought to be able of course to write. I write and sometimes follow closely from beginning to end what is before me on paper. But for a

minister to limit himself to that one method and never feel free to speak without having the written words of elaborate preparation under his eye, is terrible. No; you must learn to speak without notes. Some think they cannot do this. Let me tell you how I did it.

"When I went to college it seemed to me I should never be able to say a word in public without writing. But I soon determined that if I was going to be a preacher and particularly if I wanted to be anything like a successful preacher, I must form the habit of extemporaneous address. So I went into my room, locked the door, placed the Bible before me on a mantel, opened it at random, and then on whatever passage my eye chanced to rest, proceeded to deliver a discourse of ten minutes. This practice was kept up for an entire twelve months. Every day for a whole year ten minutes were given to that kind of speaking, in my own room by myself. At first I found it very difficult to speak so long right to the point. But then if I couldn't talk on the subject I would talk about it—making good remarks and moral reflections—being careful to keep up the flow, and say something to the end of the term allotted for the exercise. At the end of the twelve months, however I found I could not only speak with a good degree of fluency, but that I could hold myself strictly to the subject in hand. You take this course. Don't do your practising on an audience. That is outrageous. No man ought for a moment to think of inflicting himself on an assembly of people until he has gone through a course of training, such as I have indicated, by himself. But you can learn to speak without notes if you will try. And surely if one is to be a minister of Christ he must be prepared to meet those little emergencies and multiplied opportunities for preaching the Gospel which will not wait for one to write out his thoughts."

This is the substance—very nearly in his own words, for the most part exactly—of the account Newman Hall gave of the way in which he mastered extemporaneous speech.

The idea and method seemed to me worthy to be more widely disseminated. So I have given this sketch of his little five minutes' talk with the divinity students, that whosoever will read may profit thereby.—F. A. Noble, in *New York Evangelist*.

### DYSPEPTIC MINISTERS.

An American paper says:—It is unfortunate for a minister to have dyspepsia. It is no means of grace. It rarely assists in clearing his spiritual sky. It gives but little sunshine to the countenance, and but few smiles to the lips. It prompts but few pleasant words, and does but little in expanding the mind and in imparting charity, magnanimity and greatness to the heart. What a pity that a minister must ever go into his library, his closet or the pulpit with the dyspepsia! . . . or that he should carry new gloom into circles where the old gloom is insufferable and unconquerable! But the remedy—what is it? . . . The sovereign balm must be found in a cheerful heart, a sound theology, pure air, plenty of labour, cold water, soap and sleep, and well-regulated mental and physical exercise. . . . There is a special virtue in sawing up the wood-piles of widows and sick families. Great benefits are experienced from the first dose.

To be singular in anything that is wise worthy, and excellent, is not a disparagement, but a praise; every man should choose to be thus singular. To act otherwise is just as if a man, upon great deliberation, should rather choose to be drowned, than to be saved by a plank or a small boat, or to be carried into the harbour any other way than in a great ship of so many hundred tons.

If the day of mercy leave us graceless, the day of judgment will find us speechless.