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Poetry.

NO TIME TO PRAY.

No time to pray!
Oh, who so fraught with early care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!
Mid each day's danger, what retreat
More needful than the mercy-seat?
Who need not pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all?
Each passing day?

No time to pray!
Then sure your record falleth short;
Excuse will fail you as resort,
On that last day.

What thought more dear,
Than that our God, His face should hide,
And say, through all life's swelling tide,
No time to hear!

Cease not to pray;
On Jesus as your all rely.
Would you live happy—happy die?
Take time to pray.

Religious.

MR. MOODY, THE EVANGELIST.

The recent very remarkable religious movement in Scotland has surrounded Mr. Moody's name with great interest all over the Christian world. The *British Evangelist* is a small penny sheet that gives the account of the proceedings of the revival from week to week, and incidents connected therewith. One of the January numbers has an article from the *Daily Review* giving some details concerning Messrs. Moody and Sankey, and the history of their work, which will be read with deep interest by Christians generally. We give the substance of the article as follows:—

"Mr. Moody was born in the year 1837 in one of the New England States, in the district which was the scene of the great awakening, under Jonathan Edwards, about a hundred years before. But so far from his inheriting anything from that remarkable movement, he was brought up a Unitarian, and had not even heard the gospel of the grace of God till he was about seventeen years of age. Going about that time to Boston, to be trained for business in the establishment of an uncle, he one day went into the church of Dr. Kirk, a Congregational minister in that city. There, for the first time, he listened to an evangelical sermon. It had the effect of making him uncomfortable, and he resolved not to go back. He felt that his heart had been laid bare, and he wondered who had told the preacher about him. Something, however, induced him to go back next Sunday, and the impression was renewed. A Sunday-school teacher in whose class he had been, having come to see him and ask for him at his place of business, he opened up his mind to him, and he was enabled to enter into that peace and joy in believing to which he has been the instrument of introducing so many.

Not very long after this Mr. Moody left Boston and proceeded to Chicago, where he entered into business for himself. Being full of the desire to be useful, he went into a Sunday-school, and asked the superintendent if he would give him a class. In this school there were twelve teachers and sixteen pupils; and the answer to his application was that if he could gather a class for himself he would be allowed to teach them. Mr. Moody went out to the streets, and by personal application, succeeded in bringing in a score of boys. He enjoyed so much the work of bringing in recruits, that instead of teaching the class himself, he handed it over to another teacher, and

so on, until he had filled the school. Then he began to entertain the notion of having a school of his own. He went to work in a neglected part of the city, where Roman Catholics and Germans abounded. Chicago contains a large number of each, and among other things for which they are notorious, disregard of the Sabbath is conspicuous. Sunday is the day devoted by many to concerts, balls, and pleasure generally. Mr. Moody saw that to succeed in such a population, a school must be exceedingly lively and attractive, and as he observed that the Germans made constant use of music in their meetings, he was led to consider whether music might not be employed somewhat prominently in the service of Christ. Not being himself a singer, he got a friend who could sing to help him, and for the first few evenings the time was spent between singing hymns and telling stories to the children, so as to awaken their interest and induce them to return. A hold having in this way been established, the school was divided into classes, and conducted more in the usual way.

This school became the basis of wider operations. After a time a lively interest in divine things began to appear among the children. This led to the holding of meetings every night, and to the offering of prayers and delivery of addresses suitable to the circumstances of the children. These meetings began to be attended also by the parents, some of whom shared the blessing. It may be stated here that some of those young persons who were converted at this time, remain to the present day the most valuable and active coadjutors in the work with which Mr. Moody is associated in Chicago. In most cases neither the children nor their parents had hitherto been connected with any Christian Church. Mr. Moody began to find himself constrained to supply them with spiritual food. At first he encouraged them to connect themselves with other congregations. But it was found that in these they were next to lost or swallowed up; they felt themselves strangers, sometimes unwelcome strangers, while they lost all the benefit of neighbourhood, mutual interest, and combination in the worship of God. Gradually, therefore, Mr. Moody felt shut up to taking charge of them, and supplying them with Christian instruction. Both school and church continued to increase, the school amounting to about a thousand, and suitable buildings were erected through the liberality of friends. Mr. Moody had by this time given up business, so that he might be free to give his whole time and attention to the work. As he felt himself called by the Lord to this step, he resolved to decline all salary or allowance from any quarter, and trust for his maintenance solely to what it might be put into the hearts of God's people to contribute. Being quite destitute of private means, this resolution showed that his faith in a divine call to give himself to Christian work was capable of bearing a great strain.

Mr. Moody had acquired a position of much influence in the United States in connection with Sunday-school and mission work, when the war broke out between North and South. This led to a new turn being given to his labours. There was a large camp in the neighbourhood of Chicago, to which he gave much attention, going there night after night and striving to bring the soldiers under the influence of divine grace.

When the Christian Commission was organised, under the presidency of his friend, George H. Stuart, of Philadelphia, Mr. Moody became one of his most energetic coadjutors. He did not go into the army as an agent of the Commission, but he was president of the Executive branch for Chicago, and nine different times he went to one or other of the scenes of warfare, remaining some weeks and working with all his might. These services with the army were of no little use, not only in producing direct fruit, but also in developing that prompt and urgent method of dealing with men, that

strenuous endeavour to get them to accept immediate salvation, which is still so conspicuous a feature of his mode of address. With wounded men hovering between life and death, or with men in march, resting for an evening in some place which they were to leave to-morrow, it was plainly, so far at least as he was concerned, the alternative of "now or never," and as he could not allow himself or allow them to be satisfied with the "never," he bent his whole energies to the "now."

The war being ended, Mr. Moody had more time to develop his work in Chicago. To set others to work in the vineyard had long been one of his chief aims, and by means of the Young Men's Christian Association, in which he took a great interest, he was highly successful. Mr. Moody strove to inspire the Chicago Association with his own spirit, and to send them to work in the vineyard. The hall of the association became one of the stated scenes of his own labours. The association was very unfortunate in the matter of fires—its first building having been burnt down in 1867, and its second in the great fire of Chicago in 1871. The arrangements for the restoration of the building after the first fire were made with wonderful rapidity. The new building contained a hall of enormous size. Mr. Moody was accustomed to preach to his own people in the morning, to superintend a Sunday-school of about a thousand in the afternoon, and to preach again in the evening in the hall of the Young Men's Association.

In October 1871, occurred the terrible fire which destroyed a great part of Chicago. Mr. Moody, with his wife and two children, was aroused in the middle of the night to find the fierce fire approaching their dwelling, and, leaving his house and household gear so their fate (all the property he possessed) had to hurry along to seek shelter in the houses of friends. Mr. Moody's school and church, as well as the buildings of the Young Men's Christian Association, perished likewise in the conflagration. The feelings of himself and his fellow-citizens, on going to see the ruins, can hardly be conceived. But after the first stunning sensation was got over, faith and hope revived. In one month after the fire, a temporary erection was completed! No small energy must have been required to accomplish this, amid the confusion, the bustle, and the infinity of things that had to be attended to. But reared the wooden building was, and it has served the purpose of church and school till now, when a new and substantial building is sufficiently advanced to allow the basement story to be used for public services.

It was shortly before the fire that Mr. Moody and Mr. Sankey began to work together. Mr. Sankey was in business somewhere in Pennsylvania, and Mr. Moody, happening on some public occasion to sit near him, was attracted by his beautiful voice. The thought struck him that Mr. Sankey would be a valuable assistant to him in many ways, in the Sunday-school, in the church, and in the training of the Young Men's Christian Association. He accordingly entered into an engagement with him, and he has come with Mr. Moody to Great Britain to help him in his work by conducting "The Service of Song." Mr. Moody has always been eager to secure music—and especially good music—as an aid in preaching the gospel. It is his belief that the gospel may be presented in song as well as in speech, and that while the song has a marvellously attractive power, it is also fitted to express better than plain speech the emotion suitable to the truths of the gospel. Abhorring the notion of providing a musical entertainment merely to please those who are not in the kingdom of God, he seeks to move their hearts and win them to Christ by truth expressed in the most winning tones. The idea of profaning the worship of God by uttering sacred words not felt by the singer, would be revolting; but

it must occur to every one who has heard Mr. Sankey that the charm of his service is in the blending of his heart with his song. It is in subservience to spiritual ends that Mr. Sankey uses the harmonium. It has been found quite compatible with spiritual and hearty worship.

When things had settled down after the Chicago fire, Mr. Moody began to think of permanent premises for his school and church. A suitable site was secured, and it was resolved to proceed with the erection of a large and commodious building, which, besides accommodation for the schools, will have a hall or church, containing sittings for 2500. The cost of the whole will be about £20,000. Mr. Moody, by his disinterested labours, has made so many friends all over his country that the contributions have flowed freely from all parts. Among the most interesting was a colossal subscription from 500,000 Sabbath school children, of five cents each, all anxious to have a brick in Mr. Moody's tabernacle. From Peking he received a contribution of 300 dollars from an unknown friend. A few converted Chinamen collected a few dollars even from their Pagan countrymen.

The writer remarks: We are not aware what were the deeper reasons that induced Mr. Moody to devote the time which he is now giving to evangelistic work in this country. We should suppose that he was influenced by the feeling that the churches here stand specially in need of the application of those brisker, livelier, more direct modes of appeal which are more characteristic of America. The immediate cause of his coming to spend a year in Great Britain was that he was invited by two gentlemen—Mr. Pennefather, of London, and Mr. Bainbridge, of Newcastle. It was a singular circumstance that both these gentlemen died before or about the time of his arrival. The time selected for his visit to this country was very characteristic of the man. His new church had begun to be built, and his schools and congregation were soon to be transferred from the temporary building to the basement storey (all that is yet ready) of the new one. Most pastors would have thought that at such a time there was a special reason for their staying at home. Mr. Moody, however, felt that were he to stay, the burden of a thousand little things would be thrown on him, which others could arrange as well as he could, and which in his absence they would have to arrange. Mr. Moody trains his people to be independent in fact, as they are independent in name. It may be stated, however, that in one respect the congregation is Presbyterian; it is governed by a session, not by the whole membership.

What are the elements of Mr. Moody's power? He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid, and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes, what he says; he says it as if he believed it, and he expects his audience to believe it. He gets wonderfully near to his hearers, without any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. He is gifted with a rare sagacity, an insight into the human heart, a knowledge of what is stirring in it, and of what is fitted to impress it. He has in his possession a large number of incidents and experiences well fitted to throw light on the points he employs them to elucidate, and to clench the appeals which he uses them to enforce. In addition to all this, he has a deeply pathetic vein, which enables him to plead very earnestly at the very citadel of the heart.

At public meetings, Mr. Sankey seldom goes beyond the singing, except to say a few words connected with his hymns, or to give some little incident fitted to encourage and stimulate. The feeling thrown into his singing and the

beauty of the singing itself are his great charms. Mr. Sankey is very particular about the distinctness of articulation, and in his solos every word and syllable may be heard as distinctly by his audience as if he were speaking. In the after meetings, Mr. Sankey takes a more prominent part. He converses with the anxious, and gives them suitable instruction and counsel. Mr. Moody's mode of dealing with the anxious is marked by great urgency. He shuts them up to a decision, and will hardly let them out of his hands till they have announced their purpose to give themselves to Christ.

From a recent article in a London paper, we learned that Mr. Moody is a Baptist. It will be remembered that at the first of Mr. Spurgeon's popularity, he was reported by some parties, who are in mortal terror of Baptist principles, to be a Methodist, and then by others a Presbyterian, because of the peculiar arrangements he had adopted for pastoral supervision, and assistance from his deacons. They soon had to give up the delusion. Our friends occasionally find that some good has come, even out of Nazareth. Whether Mr. Moody be an Independent or a Baptist, (Baptists are Independents in their Church polity), or a Presbyterian, we rejoice in the extensive work he is doing, and pray that it may spread farther and farther till it covers the land.

Foreign Missions.

The "Eighth Annual Report of the Burmah Missionary Convention," presented at the Annual Meeting, held at Sway-yeen, Nov. 1-5, 1873 is now before us.

The Convention comprises nine districts, including 375 churches, 88 ordained preachers, 338 unordained preachers, 19,307 members, 1044 baptisms during the year, 144 schools, 6179 pupils. Contributions during the year, 52,639 Rupees, or 26,319 dollars, 50 cents.

Thirty-seven students have been in attendance at the Rangoon Baptist College.

The Karen Theological Seminary has enjoyed a prosperous year.

The attention of our Missionaries has been called to KARENNEE, a district lying to the North-East of Toun-goo, inhabited by the Red Karens. The Minutes of the Convention furnish the following particulars:—

"Karennee with its dependencies number as many as 100,000 or 150,000 souls; while the Siamese Karens scattered over fifteen times as much territory number 40,000 to 50,000. The population of Karennee is very compact, gathered in large and fixed villages. Most of the land fit for tillage is cleared of jungle and used, either for grazing purposes, or for cultivation. One great difficulty which has been met with in almost all other Karen missions, constant change of residence among the disciples, will not be encountered in this mission. This habit of change among the Karens has broken up many schools and churches, and often has disappointed the best hopes of the missionary for permanent good results from labour among them. The Karenees present no such difficulty. Their houses are substantially made to last for years, and their villages occupy the same site year after year. They also have, in their heathen state, more prosperity and civilization than any other known Karen tribe.

"When once the gospel has taken root among them, there is no reason why it should not flourish as among other Karen tribes, with the additional element of permanency. Of all Karens in school this year, none have shown themselves more docile, eager, and easy to learn, than the fourteen Red Karens who have been present. In fact, one of the most forward pupils in school is a Red Karen.

Karennee ought to be occupied with a large force of native missionaries as soon as possible. Their language is a dialect very similar to the Sgau, and a