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WHOLE SERIES.
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Poetry.

TURED.

O for wings, that I might soar,
A little way above the floor—
A little way beyond the roar—

A little nearer to the sky!
To the blue hills lined high,
Out of all our misery.

Where alone is heard the lark,
Warbling in the infoliate arc,
From the dawning to the dark.

Where the callow eaglets wink
On the bare and breezy brink,
And slow pinions rise and sink.

Where the dim white breakers beat
Under cloud drifts at our feet,
Singing, singing low and sweet.

Where we see the glimmering bay
Greyly melting far away,
On the confines of the day.

Where the green larch-fringes sweep
Rocky crevices, still and steep,
Where the tender lichens creep.

Where the gentian-blossoms blow,
Set in crystal stars of snow;
Where the downward torrents flow

To the plains and yellow leas,
Glistening, twinkling, through the trees,
Pure, as from celestial seas.

Where the face of Heaven has smiled,
Aye on freedom, sweet and wild,
Aye, on beauty, undefiled.

Where no sound of human speech,
And no human passions reach;
Where the angels sit and teach.

Where no troublous foot has trod:
Where is impressed on the sod
Only Hand and Heart of God!

—Alice Campbell.

Religious.

THE MOODY AND SANKEY SERVICES.

PLAIN QUESTIONS AND STRAIGHTFORWARD ANSWERS.

At some of the meetings, and particularly at the two-days' conference held at the Opera House, the "question box," an *omnium gatherum* to which all who liked might contribute, played a very important part. Mr. Moody would first read the question, as picked from the box, and then give his answer.

"What will give me an appetite for the Lord's work?"—Well, if you study God's Word, I believe you'll get so full you can't help but speak it out. The reason so many don't care to work for God is, that they are so empty, that they can't find anything to say. You can't bring water out of a dry well. In our country we have two ways of getting water; the one is by pumping (many a time my arm has been sore with pumping). Now, many Christians are like these pumps; you have to pump a long time before you get anything. The other kind of well is what they call artesian; they just dig down and down, till at last they come to the very fountain itself, away down hundreds of feet; then up springs the water into the air—they don't need any pumping then. I wish we could get Christians to be like artesian wells, springing up to eternal life. Good old Dr. Bonar, speaking in Glasgow about Christian grace, said we ought to be like a tumbler filled to the brim—you can't take hold of it without some running over.

"Three or four men do all the speaking and praying at our meetings, and make it dull and wearisome; what can we do to prevent them?" Well, be faithful with them; tell them they are spoiling the meeting, and if they will persist, have a bell, like we had to-day—that will soon frighten them. I know if four or five men were killing my prayer-meeting, I'd tell them plainly of it. Then try to bring the young converts in, and get them to take part in the meeting; that will do good.

"Would you tell us how to deal with inquirers?" Well, that's a hard

question; you can't lay down any fixed rule. Some are always repeating the same thing, but that is a mistake; God seldom repeats. You'll find in the conversions recorded in the Bible that God deals with the anxious in various ways, according to the circumstances. But any way get the inquirers right away from themselves—that's the greatest hindrance to their getting on the Rock; get them fixed on the Word of God. Have the Bible with you when you go into the inquiry room, and get some suitable texts to direct the inquirer's attention to.

"What is the best way to deal with sceptics and infidels?" Take care not to get into discussion anyhow. Take the sword of the Spirit and make it hot for the infidel. (Laughter.) In Edinburgh the chairman of an infidel club came to one of our meetings. I was told who he was, and I went right forward to him and said to him, "Are you a Christian?" He looked scornfully at me and said, "What is a Christian?" He wanted me to get into a discussion, but I wouldn't. After a bit, I said, "Will you pray with me?" "No, I won't; what's the use of prayer?" Well, I wouldn't discuss with him; I just got down on my knees and began to pray. It had no effect at the time, but the other day Mr. Balfour brought down the news that he was converted. I think the best way to deal with this kind of men is to pray for them.

"My church is not one quarter full; can you tell me what I ought to do to fill it?" (Laughter.) It is a serious question; you need not laugh at it. Well, you may say you are not a popular preacher, and what can you do? The best thing you can do is to get those who attend the church to help you to fill it. Get them to go out and invite people in. I know if I had a church not a quarter full, there wouldn't be a man within a mile of it, but would get an invitation, at any rate. What's the use of speaking to a lot of empty benches? Make up your mind to have your church filled; and if they won't come, then go out to them. Get your elders, and deacons, and members roused up; get them rehot, so that they will pray, "God bless the minister to-day," and you'll soon preach better and have a larger congregation. The masses won't be reached until the church is reached; and if the church gets warmed up, there won't be any more trouble to get at the people.

"How long do you think an evangelistic meeting should be?" About an hour; and if its not very interesting, make it only half-an-hour. If you send the people away hungry, they'll come back again. I believe one reason meetings are not successful is that they are too long, and the people get wearied out.

"Is it best to have more than one speaker at an evangelistic meeting? and if so, how many?" I would not have more than one. You know when a minister is going to speak ten minutes he generally makes it thirty minutes. You ministers know that well enough; and it's as well to be honest as not. (Laughter.) So that one speaker is quite enough. And I want to say here that it's better not to have a chairman at an evangelistic meeting. You seem to think in this country that a meeting is nothing if it don't have a chairman. We don't want a chairman; he often just sits on the meeting, and puts it out. The speaker is the best man to control the meeting; he gets to know his audience best.

"How can a prayer-meeting be made interesting and profitable?" Well, as I have said before, you should have subjects prepared beforehand. Give out on the Sunday what the subject is to be at the prayer-meeting—grace, love, prayer, faith, or some such subject—and the people will read about it and think over it, and they'll get their minds full of it. Then, again, have good singing, have a new hymn now and then. Don't always be singing the same old thing, "Rock of Ages," or such like. Not that I mean to disparage these beautiful old

hymns; we have none like them nowadays. Only I mean, test you should get into the same continuous rut, introduce a new one now and again. It will do good. A new hymn is like a new preacher—it sometimes wakes up the church, which has got accustomed to the old voice. Then study to have the prayers and addresses short and interesting. Another thing; don't have the meeting in some dark, dingy room. It is enough to drive some people mad to go into some of your meeting-places. I find a great many of your prayer-meetings are held in day-schools, where a lot of children have been all day, and where they never open the windows. In consequence, the air is heavy, and men go to sleep; and the minister thinks it is because the meeting is dull; but the fact is, it's the bad air. I think if you look after these things, people will soon get to like the prayer-meeting.

"How do you get up your sermons?" (Laughter.)—Well, I don't suppose these ministers like to tell their secrets, but I tell you how I do. I just get hold of some large envelopes, and mark one "Blood," another "Grace," another "Love," and so on, and when I hear anything bearing on any of these subjects, or come across any good text about them, I mark it down. I just keep on thinking about it, and when I want to speak on any subject I only need to bring out the envelope about the subject, and I sometimes find enough matter for two or three sermons. One minister told me that it took him three or four weeks to prepare a sermon; it takes me three or four years.

"How would you conduct a Bible-class?" That depends on the kind of class it is. One way I like very well is to select one particular subject, and study the Bible topically. Take, for instance, love, blood, assurance, and search the Scriptures on the subject. Get the whole class to study it up through the week, and they'll soon get interested. One great mistake people commit is the pouring-in system; I try the drawing-out system. We are always preaching, but we don't wait to see if the people understand us. If we wake up a man and ask his opinion on the subject you've been talking about, he'll stare at you, and say he hasn't got any opinion. You must teach the people to think about these things by questioning them.

"Should young converts be set to work at once or wait until they are built up?"—Well, I think both. The spirit of the Gospel is, get and give; work and study; then you will both be fed yourselves and feed others. It is little use feeding without exercise as well. It is a good deal better for a Christian to have something to do; it is healthy for himself, and does good to others. Ministers would find their work tenfold easier, if they would try to get people to help them in their work. Well, but some object that young converts may make mistakes; so do we all. Some people make only one mistake in their life, and that is—doing nothing; they are so afraid they should do anything wrong. Mr. White, of Liverpool, said: "When you set a boy to learn a trade, he makes a few mistakes at first; but you don't stop him and say, he's not to work till he can do without mistakes—he would never learn."

"Should a pastor be an evangelist, if he has charge of a church?"—No; let him do one thing at a time, and do it well. I have tried both ways, and I find I did not get on so well when I had a church to attend to. Some one has said, "The man who does one thing, is a terrible man." That's because he throws his whole soul into that one thing.

"How would you deal with men who remain to the inquiry meeting, without apparently feeling anxious?" Well, I wouldn't talk much about one's feeling anxious; I'd talk about Christ. I wouldn't turn him out, any way.

"What did you mean about the promise-meeting?"—I meant that if a man couldn't speak or pray, he might

get up and read a few promises. If a man is bashful you might say, "Brother So-and-so, will you get up and read the promises you like best?" It would set him thinking, anyhow. He would find one, "That's very good, but here's another I like better." Just like a child amongst some nice things, he wouldn't know which he liked best. And then it would teach him to think of others. Mr. Sommerville told me about a man who had got his leg broken. A friend sent him some beautiful grapes. When he got them he thought they would be very nice for a sick neighbour, and sent them to him. This man sent them to a sick woman. When she got them she said, "What beautiful grapes! I declare, they would be the very thing for that poor man who got his leg broken"; and she sent them to him. So the man got his grapes back again. I think that is the way with the promises; we should be seeking something nice for our neighbour, and we should get them back again for ourselves.

"Why is it that the children of ministers often turn out to be the very worst?" Well, I deny it. In our country that statement is often made; and a man took the trouble to get up some statistics, and he found it was not true. No doubt there are exceptions; as grace is not born in us.

"In dealing with inquirers, should not the duty of repentance be pressed upon them before accepting Christ?"—That depends on what you think repentance is. If I understand it, it's just right-about-face. Bring men to think about Christ, if you want to produce repentance. Talk to a man about not feeling bad about his sins, that won't make him feel bad; but talk to him about the Saviour—tell him Christ is knocking at the door of his heart—and that will soon produce repentance.

"How can female agencies be utilized in the Church? There are hundreds of women who have no family ties, and who might be utilized in the Lord's work."—If I had an hour on the question, I might answer it. I believe the best part of our Church is lying dormant. I used to be for many years at missionary work, and visiting from house to house, and the men were generally away at work. The women used to look suspiciously at me; they weren't sure that I wasn't a thief. Now, if it had been a woman like themselves they wouldn't have been afraid. We want ladies to go to these houses. Divide out your districts, and let each lady have the care of a hundred families or so. I don't believe the masses will ever be reached without some such effort. I have great sympathy with my friend Mr. Radcliffe's work. If you want to get at the masses, go to their homes and seek them; that's it. If it's true that ninety per cent. of your mechanics don't attend church or chapel, there's much need of these ladies. It's what the church wants. I noticed in the army that I had very little influence; but if a lady came along, her influence was quite wonderful. Pipes went out, mocking stopped, and not an oath was heard. Woman has an influence, and it must be brought to bear on these men and women. We want to use the best talents we have got. Train them for six months, as to "how to do it," and then set them to "go and do it." Another thing; I wish you'd do away with your rented pews; they are an abomination—keeping men out of the house of God. The working man has not left the church, it's the church that has left him.

"What can be done to awaken a fresh interest in our Sunday-schools?"—One thing you could do is to set the children to work. Bring in a number of nice little plants and geraniums, and tell the children each to choose one, and take it to any sick person they know. Sometimes I have brought a few gold fish, and have done the same. I know the sick love to have flowers, and the children will be delighted to take them the present. You have a very good society

in London for taking beautiful flowers to the sick, and into the hospitals. It makes one almost wish they were sick to see these lovely flowers.

FOREIGN MISSIONS.

NOTES OF THE TOUR FROM BURMAH TO SIAM.

By W. F. ARMSTRONG.

PREPARATIONS.

Through the tender mercy of our Heavenly Father we returned a few days ago in safety from our tour of exploration into Siam. I sit down this morning to give the readers of the *Messenger* a brief account of our journeyings. And first to be noted are the preparations. Getting ready was no small part of the undertaking. A thousand-and-one things that would never enter the imagination of the uninitiated had to be attended to.

FORMING PLAN OF JOURNEY.

First of all, all the information that could be gathered from all quarters respecting the different routes had to be obtained. This required considerable correspondence, searching of the best maps that could be had, and personal enquiry of missionaries, English officials and natives. A route must be fixed upon, and a place agreed upon at which to meet the brethren on their way up the country from Bangkok. Rahaing in Northern Siam was fixed upon as the meeting place, and the route from Maulmain to Rahaing via Kau-Kreat and Myawaddee as our route, the Bangkok brethren making search for Karens between Bangkok and Rahaing, and we from Burmah exploring the Rahaing district.

GETTING PASS-PORTS.

Foreigners travelling in Siam need pass-ports. We accordingly wrote to Bro. Churchill asking him to procure a pass-port from the authorities at Bangkok for us. This we had to do several months before the time when it would be actually needed, well knowing that in these lands one must leave a wide margin for delays if he does not wish to be disappointed. Bro. C. was successful, and the document was forwarded to us in good time. It was a very ordinary looking piece of paper, about foolscap size, written on one side in Siamese characters, the interpretation of which, Bro. C. wrote, was that we (giving our names) were desirous of travelling in Siam on friendly purposes, that headmen along our route should see that no harm befell us, that no robbers attack us, that nothing happen to us that would in any wise displease foreigners. On the bottom of the page was the government seal, stamped in red ink.

About the 1st of January, Bro. Sanford and I met in Maulmain. He having come from Rangoon, and I from Tavoy. Our first business here was to apply to Col. Brown, Commissioner of the Tenasserim Provinces, for a pass-port from the English government to travel in Siam, we having learned that an English pass-port is quite as much respected in some parts of Northern Siam, as one from Bangkok. Col. B. without delay gave us one—written partly in Burmese, and partly in English, stating our names, our profession—teachers of religion—that we were going to Rahaing for purposes connected with our mission, that our party consisted of so many, and that we carried such and such weapons of defence along with us. Signed in English was the name "David Brown, Commissioner of Tenasserim Division British Burmah." And just to the left of this was the stamp that is known and respected everywhere,—the seal of the British Government. The words of the pass-port might, or might not be known to the people along our way,—that were a matter of small consequence—the seal would be understood by all.

ORGANIZING THE PARTY.

The next business on hand was to