

A Short Sermon on a New Text.

BY REV. TERTULLUS TALL TALKER, D.D., LL.D. "If we do not praise ourselves, nobody will praise us."

My text is found—no matter where—not in the Bible—but I have certainly heard it, and deem it worthy of illustration. Indeed, there are some texts in the Scriptures which do not seem to be in harmony with our text: "Let another praise thee, and not thine own mouth; a stranger, and not thine own lips." "For men to search their own glory is not glory." But I must not be understood as advocating such self-praise as contravenes the language or spirit of these Scriptures. Still my text has a meaning, an important meaning, and I will endeavour to place this meaning clearly before my hearers. Without consuming more time in the introduction, I proceed to remark—

I. THAT WE NEED TO BE PRAISED. This position is plainly implied in the text. The desirableness of praise underlies it. Why should we be praised by others, or praise ourselves, if praise is not good? But I must proceed to elucidate this position in several particulars.

1. It is pleasant to be praised. Who has not enjoyed this delight? No music is so sweet as the voice of earnest and lofty commendation. It swells the heart with conscious importance, animates it to glorious deeds, and diffuses over it the sunshine of self-complacency.

2. Praise is a revelation of our true excellence. Why should a lighted candle be put under a bushel? Truth is better than error. If we are rich, learned, useful, pious, or great, or if we combine all these qualities in ourselves, why should not our excellence be known? Praise is but the natural and common method of disclosing our worth to the world.

3. Praise is requisite to secure for us our due appreciation by the world. Every man has a right to be rightly prized by his fellows—to fill his proper post in society. But how is he to secure this right, if he be not commended and extolled by some one who knows his merit?

Having demonstrated the necessity of praise, I proceed to remark,

II. THAT OTHERS WILL NOT PRAISE US.

This is the plain doctrine of the text. It is a melancholy truth. Others ought, certainly, to perceive what is so clear to us, our learning, wealth, greatness, and respectability, and have the honesty to proclaim them. Whether they are blinded by sectarian partialities, are absorbed in meditation on their own supposed excellencies, or are devoid of a high sense of their obligation to praise others, I know not—need not inquire. The proofs of a sad failure in others to render us due honor, are found in almost all the newspapers, pamphlets, and books which we have not written, and in almost all the speeches which we do not utter. The shame is on them who neglect their duty. For ourselves we are chagrined, but not humbled—provoked, but not discouraged—and feel constrained to look around us for some means of remedying the evil.

This leads me to remark,

III. THAT WE ARE SHUT UP TO THE NECESSITY OF PRAISING OURSELVES.

This is the obvious doctrine of the text—and it is good. Why should we not praise ourselves?

1. We know our own worth. We are not ignorant of our attainments, if the world is. We are convinced, whatever others may say, that we are rich, learned, devout, laborious, useful, eminent, and rising in importance.

2. We are able to proclaim our worth. We have words, and eloquence, and more still, courage to publish who we are, and what we are doing. If some are timid, others are not. No false modesty shall prevent us from insisting on our claim to public notoriety and honour.

3. Whatever we are called to do we should do well. Let the timid and modest temporisers hold their peace; we can find men of genius, learning, and reputation who are above the fear of men, and to whom the work is congenial and pleasant. We will do our duty. We will sound our praise in trumpet tones.

But let us, brethren, guard against one evil. The world does not love gross self-praise. We must praise ourselves discreetly. This we can easily do by

extolling the party to which we belong. We can expatiate on their wealth, liberality, numbers, and respectability, and much of the glory will redound to ourselves. But still, I fear the work will not be adequately done. To correct an enormous evil, extraordinary means must be adopted. I propose, therefore, the appointment of a missionary to this specific work. Look out, brethren, a suitable man—one of genius, learning and eloquence, who has full confidence in our merit, and boldness to proclaim it, and then provide him with a large trumpet, like that of the "angel Gabriel," who has not been lately heard from, let him pass through the length and breadth of the land, sounding the trumpet, proclaiming our real greatness.

CORRESPONDENCE.

For the Christian Messenger.

Theological Re-Union.

ANNUAL MEETING OF THE THEOLOGICAL SEMINARIES WITH THE NEWTON THEOLOGICAL INSTITUTION AT NEWTON CENTRE, MASS.

Dear Editor,—

An account of the above meeting may prove interesting to some of your readers. The day appointed for this second great re-union was Wednesday, the 1st of November. The weather was all that could be desired, and at half past nine in the morning, the students of Newton were awaiting at the station the arrival of a special train from Boston, bringing the students from Andover and Boston University. These, to the number of about one hundred, received a hearty welcome, and proceeded at once to the Baptist Chapel to listen to the addresses to be delivered by the men selected by the various Seminaries to represent them. Dr. Caldwell was appointed by our students to take charge of the exercises of the day, and having brought the meeting to order called upon Dr. Hovey to offer the opening prayer, after which, in behalf of the members of this institution, he gave an address of welcome to our visitors. Rev. Dr. Robinson of Brown University, being our representative man, was first called upon to speak. It would take up too much space to attempt even an outline of this, as well as the other admirable speeches of the occasion, but we cannot forbear giving a few of the excellent utterances of this learned Divine. He said that many are intimating that the gospel of our day is one of Science, rather than of Revelation, that men are looking to nature rather than the Bible, and that ministers are tolerated rather than followed, that they are simply the leaders of the worship of the people, rather than the expounders and enforcers of truth. This, he did not believe. The press would supplant the necessity of speech. Send us the living man to address the living ear, would ever be the cry. By the foolishness of preaching, but not the preaching of foolishness, the world is to be moved more effectually than by any other means. Some of the most pertinent things for every young man starting in the ministry of this age are, first, that he preach simply level to his convictions and experience. The first condition of effective speaking is to understand and master, and make a part of his own belief, that which he presents. 'Tis a mistake to try to cover the whole domain at once; better to begin with something small and know it, and work from that up to a wider range. He said that intense earnest conviction is now the great indispensable necessity. Second, A just idea of the function of the ministry. He said that the salvation of souls was not the special function of the ministry of our day: it is certainly one of the greatest, and must by no means be lost sight of, but there is also "The perfecting of the saints, the work of the ministry, and the edifying of the body of Christ." One of the special errors, he said, under which our ministry was laboring, was an undue anxiety to be able to report baptisms. This, is neither the measure nor the standard of an efficient ministry. The pastor is a teacher of the teachers: unfolding truth in its broadest and deepest form: he is not a confessor, but an adviser—the superintendent of the host—the keeper of the keepers. The use of pulpit helps, he said, was a literal curse: God forbid that any minister should have such a thing in his library, in order to steal his sermons. This is the reason that ministers lose their hold of the people, and wander around from place

to place. He believed that on the part of the minister, there should be a prosecution of all the branches of knowledge that are now giving their results to the people: never forgetting however, that Christ is the beginning and end, and that all thought should lead him to this great centre and source of knowledge, and that he who cannot find his way back to the Cross in what he is pursuing, is not studying that which is worthy of presentation from the pulpit.

The next speaker, representing the Andover Seminary, was the Rev. J. F. Cook.

He said that he delighted to be for a while in a gathering like this, where they were free from the disgust of the world with the church: of the denominations one with the other, and of the pulpit with itself. The chief value of such an occasion was to get a subjective analysis of man's nature. It is desirable to look not only at men's hearts but through them; to know what is in man. This is one of the requisite qualities of a minister. He said that in listening to a minister for the first time, there were three questions which he always asked, First, Is he honest? Second, Does he know my wants? Third, Has this man had anything like a logical training: has he had an adequate professional training. He spoke of the vast amount of speculation and enquiry by various classes respecting the man who takes his stand in the pulpit. The lawyer, the physician, the philanthropist, the scientist, and all others will have their own ideas, and in order to command their respect, is the duty of the pulpit. The minister must stand at the height of Infinite Purity and Holiness, and make them bow down to that. He must bring his people before Almighty God: must show them what sin is, and must convince them of their need of something from without. It is best for him not to be ignorant of the philosophical questions of the day, although many would say "what right has a minister, a being that is neither a man nor a woman, to know these things." He believes it to be indispensable to a minister's success to gain as much as possible of this subjective knowledge before referred to: that a minister should ask his hearers as far as it was in his power, "what their chief difficulties were:" that by so doing, he would soon find himself moving in a new sphere in which he could work with far more success. He dwelt forcibly upon the necessity of culture, which with this subjective knowledge, would enable a minister to come before his people, with new ways of meeting them. We don't want more forms of pulpit service, but a greater variety. We must ally to the pulpit, the platform, and the press: we already have the parlor, and we should have the others. He said that if he could have the parlor on his left, the press on his right, and the other powers strung out in line, he could march forward to reform.

I did not intend, Mr. Editor, to extend my outline so far: but even this, is but a small part of the able speech of this I was going to say the most popular man in New England, but I am safe in saying one of the most popular. That this remark may be appreciated, I have simply to say, that Mr. Cook was recently invited to New York to take the position there, which he now holds in Boston, and the feeling which prompted this invitation was evinced by the handsome offer of six thousand dollars a year. It is not certain whether he will accept it or not. His Monday lectures, at the close of the ministers' meeting in Tremont Temple are making him exceedingly popular, and the congregation is becoming immense. His subject last Monday, was "Soul and Nerves." But I have digressed from my subject.

The Methodists of the Boston University were unsuccessful in their effort to get a man to represent them on this occasion, and accordingly, at the close of Mr. Cook's speech, the students separated into their three classes and spent three quarters of an hour in class prayer-meetings. These will not soon be forgotten. Three quarters of an hour were spent in visiting the various parts of the premises, and in social intercourse. About two o'clock, the visiting and resident students and Alumni, formed in line in front of Colby Hall, and marched into the spacious and elegant dining-room in the newly built Sturtevant Hall, nearly the whole of which is a gift to the denomination from the generous

gentleman whose name it bears. Upwards of two hundred sat down to a substantial dinner, after which, Dr. Caldwell called up in succession the following gentlemen: Dr. Smith, of Andover, who spoke upon the social and religious phases of Seminary life. Rev. Prof. Townsend, of Boston University, who replied to the subject presented. Prof. Gould, of Newton, who spoke of the progress in the department of which he was Professor, New Testament Greek exegesis, and the favorable out-look for the future. Dr. Webb, Congregationalist, from Boston, A. J. Gordon, Baptist, from Boston, Prof. Latimer, of Boston University, Prof. Thayer, of Andover, Rev. J. F. Cook, Rev. Mr. Maybe, of Brookline, and Rev. Dr. Warren. Much humor was mingled with the speeches, and good natured shots were freely discharged, both at Calvinism and Arminianism. Many of the speakers regard these gatherings as conducive to the breaking down of much undesirable prejudice and opposition existing between the various evangelical denominations, and to the establishment of union in the great fundamental truths of christianity, which will greatly contribute to the extension of the Redeemer's Kingdom among men.

During all these exercises several selections appropriate to the occasion were sung by choirs from the various Seminaries, and at a quarter to five, P. M., the happy scene came to a close. An invitation from the Boston University was given to hold it there next year, and it was accepted.

Permit me to add, in concluding, Mr. Editor, that this Institution is now attended by upwards of sixty students, eleven of whom are from Nova Scotia. The duties of the Professors are being discharged as usual, with spirit and thoroughness, and the student who wishes to prepare well for the great work of the ministry will find good advantages for doing so at Newton Theological Seminary.

A. J. S.

November 2nd, 1876.

For the Christian Messenger.

Order! Order! Order!!!

Those churches in our province where the financial affairs are done decently and in order need no commendation here; their example however, speaks eloquently to all who are concerned in the cause of Christ. Order is an universal law in nature, and it is a powerful element of success in our Baptist interests.

Many churches manifest a good degree of strength, even when, spiritually it may be said to be winter time with them; and their pastors are sustained until Spring and Summer return to give the fruits of ceaseless toil. Now those who are acquainted with the matter, are able to bear testimony, that the financial affairs of such churches are so managed, that at a meeting held annually, or oftener, a full account is given of every cent collected for all purposes, and, on the other hand, of all money laid out. A general report is produced of the state of the cause. The interest is, by this means raised, and every contributor is satisfied to know that his money has been appropriated according to his desire.

The converse of this is of such a nature, that, if any members of our churches may be supposed wicked enough to wish to upset the cause with which he is connected, he may do it most effectively by, as quietly as possible, neglecting his duty and influencing others by his example. Get the whole affair into confusion and all will be discouraged and even Satan himself may realize his largest desires.

Every one at his post, ye soldiers of the cross. Christ requires every man to do his duty. We have a conflict to wage against error and sin, and a glorious victory to win!

AN ANXIOUS PASTOR.

For the Christian Messenger.

Reminiscence.

Dear Bro Selden,—

In looking over the pages of the Baptist Missionary Magazine, of N. S. and N. B., I recently met with the subjoined remarks, appended to a brief obituary notice of Rev. John Hull, in the July No., 1830, p. 95. Though written by myself, they had quite escaped my recollection. It has occurred to me, that

perhaps the republication of them, after an interval of 46 years, may be of some interest and benefit.

Yours truly,
C. TUPPER.

Aylesford, Oct. 28, 1876.

"We are informed by Elder Isaac Case, that Bro. Hull was not only resigned in his last sickness, but that he also enjoyed much divine consolation, and died in the triumphs of faith.

Having formerly labored in the ministry on Cape Breton, and knowing the destitute state of the people there in regard to religious privileges, he bequeathed the sum of sixty-six dollars, (which Elder Case brought to the Nova Scotia Baptist Missionary Society,) to be expended in sending the Gospel to that Island. By it he, being dead, yet speaketh.

We are very certain that many of our readers will approve of the conduct of our excellent Bro. Hull in this particular: glad shall we be if they may be induced to imitate it. Let us endeavor, like him, to do all in our power to promote the interest of religion while we live, and leave a portion of the earthly goods entrusted to us, for the furtherance of the same good cause after our removal, as we hope, to the embraces of the dear Redeemer."

For the Christian Messenger.

Mr. Editor,—

W. H. Warren's strictures on my quotation of Dr. Day seem, on further consideration, most too marvelous to let pass. Here is my quotation, from memory, after having sent the paper to a friend, and without the least idea that I should ever quote Dr. Day, and there being no other subscriber to the paper here. "We have made few appointments, we are in debt and must wait until liquidation takes place, hope the fields will do all they can to support the respective missions." According to W. H. Warren,—"We hope to pay off all liabilities at an early date and at the same time to render some assistance to neglected fields." Then he says,—"The Home Mission work goes steadily forward, and is not suspended as your correspondent's quotation would make it appear." When I said, "must wait until" &c. I meant before we can make many appointments. Whilst appointments were made, and mission work going on calling for support, how could I mean, "suspension." My language is stronger than Dr. Day's; he says, "we hope" and I say, "we have made," and then "wait" or hope. Wm. H. Warren's interpretation of my sentence is worthy of a Chinaman who had landed on our shores for a few months. He characterizes my quotation as "garrulous in a reckless manner," with "temerity"; and with the insinuation that I wished to cover this feat of garruling, by the apology that I had not the paper at hand. "He finds it convenient" &c. I think I have done vastly better without the paper at hand, than he has with it. Wish Dr. Day a speedy and safe return and fully recuperated at the Centennial.

November 7th, 1876.

For the Christian Messenger.

Yarmouth County Baptist Sabbath School Convention.

Dear Editor,—

The third semi-annual session of the Yarmouth Co. Baptist Sabbath School Convention, met with the School at Ohio, on the 24th Oct. Sixteen schools were represented by 35 delegates. The number of teachers reported was 153. No. of scholars 1165. No. of books in libraries, 1909. There are 21 schools in the county. Three sessions were held—morning, afternoon and evening. The morning session was occupied with receiving reports, and the election of officers.

In the afternoon a model class was taught by Rev. A. Cohoon. Lesson—Philip and the Eunuch. The class was composed of all the delegates present. The subject afterwards discussed was—"Is it necessary to collect funds in Sabbath Schools, and what is the best method?"

The evening session was occupied in a general discussion of the duty of parents to Sabbath Schools.

Although it was a very rainy day, yet there was a good attendance and much interest, and all parted seeming refreshed, encouraged and instructed.

W. E. HURSTIS, Secy.