

read in class, tracts that we gave them, and brought the school to the house several times to be examined in them.

The children shewed by their answers that they had been taught the truths they contained, and seemed to have imbibed a favorable opinion of these from their teacher, rather than the prejudiced one, natural under the circumstances. On our return we found that this school was closed, the children dispersed, and the teacher out of employment in consequence of a failure to supply his salary. As he had influence over the children it seemed wise to tell him to call them together again here, give him a small salary and make this a nucleus for a mission school.

We have twenty-five promising children, three of whom are girls, they meet on the verandah and seem to enjoy it. We have worship at the opening of the school. Nau-nau is teaching them Christian hymns, singing, &c. The advanced class is under the care of their old teacher, who seems well qualified for his work.

But it is needless to hope for quiet times. The sub-inspector of schools for Kimey seems to have interfered. He has, so far as we can understand, called the parents of some of the children and threatened to sue them unless they take their children away, telling them that they will all be spoiled by going over to the Christian caste. Of course there is not a shadow of justice in all this, but the people are frightened. Mr. A. and I have been out all the evening inquiring into it; it is hard to say yet how the matter will end, save that God is over all.

I have written too long a letter, I fear. Have we not need of your prayers?

Yours very sincerely,
H. M. N. ARMSTRONG.

The Christian Messenger.

Halifax, N. S., April 25th, 1877.

BLAME THE PASTOR.

There is a convenient method of explaining and localizing the difficulties which so often manifest themselves in our church affairs. The plan is so simple and of such easy application that we are not at all surprised to find it already so generally adopted. Whatever the character of the trouble or dissatisfaction in your church may be, you will always find a speedy and easy solution of the difficulty by simply *blaming the pastor.*

Is the congregation sometimes much smaller than it ought to be? Then, blame the pastor. Of course it seems quite unnecessary to take into account the sluggishness and unfaithfulness of those who lounge about their homes on the Lord's Day in preference to a reverent attendance at the sanctuary. The pastor has prayed and studied and toiled to prepare himself to deliver with earnestness and power his Master's message to the people. He is always present punctually and regularly. But no matter, *blame him on account of their absence.* He should "draw" them in. Should he not go from house to house and wake them up and wash them and dress them and bring them to meeting? And then where members have been squabbling among each other, and decide not to assemble under the same roof, the thing is nicely covered up by laying the blame of their absence upon the pastor's shoulders.

Are the prayer-meetings and social services dull and lifeless? Blame the pastor. Give him no credit for the constancy of his attendance or the faithfulness of his exhortations. Is he not *paid* for these things? But blame him because the farmer, the merchant and the mechanic were so worldly-minded as to remain in their places of business when they should have been at the meeting. Blame him because those who came sat in silence and unconcern experimenting in the children's game of who can hold their breath the longest. Blame him for your silence, and because you are cold and dark and powerless. Ought he not to have warmth enough to furnish a perpetual supply for himself and for you and for the whole congregation. Surely he should bring all the fire to these meetings.

Are your finances in an unsatisfactory condition? Who but the pastor should bear the blame? A little wholesome censure will be somewhat of a compensation for the inconvenience he has suffered in not having received his full salary for the last six months past, or, perhaps, for the last year. He ought surely to preach the

gospel with such eloquence and brilliancy as to force open reluctant purses and draw into the treasury ample contributions from outsiders. It is true you have not put forth much effort in the way of working up the finances. Many in your congregation have never been as much as called upon for their subscriptions. But it is more convenient to lay the blame of all this upon the pastor. This will make it appear that he is growing unpopular, and will furnish an additional and powerful argument for desiring a separation when you get tired of him.

Pursuing this line of policy it will be deemed expedient to advocate an early change in the pastorate. There is something magical about changes. This is a specific for all church-diseases. And then you know that Rev. Somebody Else is a proverbially great man and an able preacher. He will suit everybody and do wonders. Of course it is somewhat convenient to forget that you had all these notions when the last pastoral change was made. But there is nothing like continuing the pursuit of an *ignis fatuus* when you have once begun. If one bubble bursts, chase another. Yes, by all means go for a change. What boots it that your present minister stands well in the estimation of the denomination, and can point to antecedents as honorable as those of any man you can name? Or what need is there to take into account the fact that his labors among you have been greatly blessed, and that probably the largest proportion of the church and congregation are affectionately attached to the pastor? Notwithstanding these things give him to understand that a change is desirable, in order that another man may come in to pass through precisely the same experience.

This plan is easy and practicable. One question, however, might be worth a passing thought. How will all this appear in the presence of an impartial Judge? There is something in an old book about those "who misused his prophets until the wrath of the Lord arose against his people, and there was no remedy." He who shall judge us has already said in reference to his servants,—"He that heareth you heareth me, and he that despiseth you despiseth me." What reply shall be made when the Judge shall inquire,— "How have ye treated these my servants whom I have sent unto you, rising early and sending them?" Surely the extorted response shall be,— "Lord, we laid upon thy servants the blame of our own unfaithfulness. We turned them from us, not because they lacked zeal or earnestness, but because of our mercenary ideas about 'drawing full houses' and 'filling our treasury.' We sought to out-rival other churches, and strove to obtain a minister who should do our work as well as his own." And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

THE REVIVAL IN BOSTON.

The following letter from one of our Nova Scotia brethren, who is pastor of a church in the United States, will be read with deep interest.

In a private note he says: "The Messenger is very welcome to my study, I do not know how I could get along without it. I am so wedded in feeling to my birth-land and to our denomination in it that I want to keep posted in the most important events occurring there."

"Rev. Jos. Cook is also doing a grand work in Boston—nothing like it since Lyman Beecher's day—and if you wish I will write an article—shorter than this one—on him."

Our brother may rest assured that we shall be glad to receive his paper on Mr. Cook and his work. As our space was pretty well appropriated before the arrival of our brother's letter, we concluded that it might very properly fill a portion of our editorial page:

Mr. Editor,—

Some jottings on subjects interesting to us in New England, may not be uninteresting to your readers. I see that I have used the plural, when for the present letter it were perhaps better to use the singular. But I have an eye to the future, and this letter will test your good nature as well as determine whether it were fit only for the wastebasket. If it be not cast there, I may be emboldened to write of other things and justify more fully my use of the plural, "jottings."

Among the first things to be noticed among us is the evangelistic work of Messrs. Moody and Sankey. The ex-

pectations of these brethren must surely have been realized. The Tabernacle, holding 6000 and upwards, continues to be filled in the evening, and immense congregations gather at the noon and afternoon services. Think of a congregation of 4,000 at the noon prayer-meeting! Would it not be a goodly sight in your good city! Would not the pastors of your city "thank God and take courage" after apostolic fashion. Of course Boston is so much larger than Halifax as to make the comparison barely allowable. Still even in Boston where the withdrawal of thousands from the crowded streets would not lessen visibly the greatness of the number going to and fro, the sight of so many at a noon prayer-meeting thrills earnest Christian hearts with joy. Of course this religious movement has its enemies, as have all revivals of religion. The infidelity of Boston is stout against it. From the irreverent caricatures in a godless Sunday paper to the lofty cultured dignity of the strongest Unitarian pulpits, the attack is made. But what of it? The gospel is not bound, and in the Tabernacle daily it is demonstrated to be "the power of God unto salvation." The Christian churches of Boston are reaping large gains. Converts come to them from nearly all classes of society. Mr. Murray, famous for his Adirondack stories, and more famous perhaps for his doctrinal departures from the "old paths," declared in his paper that "Boston" had not been "reached." Whom did he mean by "Boston"? Why, her poets and artists, her men of culture and of large business. These people are Boston. Now, even if they are, the opinion cannot be received without large allowance for his fervid imagination. I am neither a poet nor an artist, only a "plain Christ man" who would not be admitted to that distinguished *coterie* if I should knock at their doors. So I cannot speak confidently of the effect of the Tabernacle meetings on these two classes of our citizens. But men of culture, and especially men of business, have been "reached," as witness the overcrowded meetings held daily in different parts of the city. "Reached?" Boston has not been so moved religiously within the memory of men now living as she is at the present time. Between the hours of 2 and 3 o'clock, P. M., the Christian men and women of the city are called to prayer. Wherever they are at the time, whether at home, on the street, in the cars or in their places of business, and cannot go to an appointed place of prayer, they are exhorted to pray. The response is quite general, too, if we may judge from what we see and hear. Mr. Moody has awakened Boston.

Both culture and wealth have been consecrated to the Lord Jesus in this religious movement as they were not before it began. There is an intense actuality in Mr. Moody's preaching that fastens itself on all who hear. The truth he proclaims seems real. He will bring historical events from the remote past, and set them near one making him feel sometimes their reality as though enacted in his presence. How clearly, and with striking illustration, he will set forth the great doctrines of the Christian faith! And when he applies these truths to the consciences and hearts of men, it is done with such rare skill and power, with such fervor and earnestness, they cannot escape easily the hold God has of them through the preacher. Both men of culture and of business are affected by the gospel thus proclaimed as they are not when it is wrapped up in the elegant, scholarly style of many preachers in the Old Bay State. Said a pastor to a man of culture, "You Sir, have been accustomed to literary pursuits, to philosophical speculation and scientific research now for several years. How does this style of preaching affect you?" "Affect me? for all that I know just as it does others not accustomed to my mental habits and studies," was the reply. It is refreshing indeed to look into a text illuminated by the evangelist. What a contrast to the essay style, often pointless, of some preachers I have heard. There are D. D.'s in Boston who think the great mistake of their ministerial life has been their failure to preach more than they have as Mr. Moody does. I infer the hearers quite agree with them, for such preaching is far more interesting to the average hearer than the dry formal discussion of religious topics. Especially do business men like it. The habits of business as conducted in large cities, and small ones too for that matter, cultivate love for directness, for precision, for earnestness, for dispatch and for practical re-

sults. Mr. Moody has all these qualities in himself. If he were a business man, it is easy to see that his boundless enthusiasm and good judgment would make him eminent in the trading guild. These qualities give him great influence over business men. They catch the spirit of the evangelist, and become not only Christians in name, but Christ's men in the conduct of business. Out from the Tabernacle, in great volume, has gone this kind of influence. It is a common occurrence in prayer-meetings now that business men tell their brethren how greatly they have been stimulated in Christian life by the revival meetings. They speak with an uncommon earnestness and enthusiasm. They have received new views of Christian duty and have been enabled to consecrate time, talents, enterprise, money to the Lord's service as never before.

As the grand result, religious life among us has been elevated and intensified. It has adopted more practical methods, and gives promise of a harvest of blessing to the old commonwealth of Massachusetts that shall be reaping for years yet to come.

Mr. Moody's sermonizing has two great excellencies in the opinion of the pew. The Provincial pastors will not, I hope, think me assuming the role of a professor of sacred rhetoric, if I speak of these. It would certainly be unpardonable in the pew to presume to instruct the pulpit how to preach. If there be any likelihood of offence, pastors are requested to skip this brief paragraph. Mr. Moody's sermons are expository. He makes the Bible speak for itself. His Bagster edition is his constant companion, and his first aim in preaching is to show men God's will and heart from what is revealed. Sometimes he takes a topic, as "The Blood," or "Heaven," but the sermon is an exposition of what God has revealed respecting these. The other excellence is the abundant and vivid illustration of points as they are made. These make the truth proclaimed luminous, and fasten it in the mind. Now, whatever the pulpit may think of these qualities of sermons, the pew ventures to praise them as great excellencies.

Mr. Moody is no less eminent as a leader and organizer than as a revival preacher. Surely Christ's minister has not finished his work when he has proclaimed the gospel. He must show his people how to work and set them at it. Mr. Moody knows how to do this; and his rare skill enables him to use often very unpromising material in the Lord's service. He has no stereotyped methods. Very pliable, he accommodates himself easily to circumstances. New departures are common in his methods. Just now there are three. First, are the meetings for different trades or professions, as the shoe-and-leather men's meetings, the market-men's meetings, and the pressmen's meetings. He is also holding auxiliary meetings in different parts of the city and in other cities near by. There are many who will not go several miles to the Tabernacle meetings, but who will attend meetings held near them. The third noticeable change is a call for the formation of a prayer league such as was organized in and about Chicago. The present call has been responded to by upwards of four hundred pastors in New England who have agreed to hold frequent meetings for a fortnight, and pray especially for revivals to come upon all the churches represented. Last week a memorable prayer service was held in the Clarendon St. Baptist Church. The meeting divided itself into many small companies. Then each company by itself, and as though no other persons were in the house, engaged in prayer. Thus all over the large audience room audible prayer which expresses better than silent, the devout longings of the soul was offered to God. "Memorable service" did I say? Yes, more than that. Words fail me to say what more. God seemed to be very near, and prayer a mighty agency. This is the second week of prayer.

Does any one ask whether the evangelist finds difficulty in securing helpers to second his proposals. Not at all. Great generals are born, so was he for a leader. It is natural to follow him now. What a prayer-meeting leader he is! Have you thought what often makes the difference between a dull and an interesting prayer-meeting? Is it not, among other things, skill, or the want of it, in the leader? My observation from prayer-meetings I have been in, leads me to the conclusion that the interest depends greatly on the leadership. In general the leader determines the character of the

meeting. Now, am I too bold in expressing the wish that pastors who read your paper could come a few times at least within the charm of Mr. Moody's leadership in a prayer meeting? Everything stiff and formal is excluded at the beginning easily, as by the sweep of a magician's wand. A few words from him, and everybody feels much at ease and intensely interested. The place then seems to be the disciples' home, and he wants to confess the Lord Jesus there. The personal magnetism of the leader affects all present. Apparently filled with the Holy Spirit, as was Stephen, he draws others into active work, and makes the prayer-meeting one of the most potent spiritual agencies. Dare I say to the pastors who lead our meetings, that this skill of leadership may be wonderfully cultivated. They will please forgive the presumption of this suggestion also. I know them to be a kind hearted class of men. But if they are at all inclined to use the scalpel in a threatening manner about me, why, I will just hide behind you, Mr. Editor. Still the conviction is so strong upon me that I fear even then, Galileo-like, I would whisper, "It does make a great difference how a prayer meeting is led."

I have not yet spoken of Mr. Sankey's singing. Do possess your soul in patience and allow me to say a word about him. He claims that his singing is not only praise to God, but another method of preaching the gospel. Mr. Moody has one way, Mr. Sankey another; and often the heart of the impenitent will close its door against the former, but open it upon over-hearing the sweet strains of the latter, and will itself stand charmed at its own doorway while listening to the solo. Preaching the gospel—think of that, ye Sunday choristers! Think of that, ye leaders of singing in the prayer-meeting! Has not God given you your gift not alone to praise Him directly, but to preach the gospel to the congregation? What inspiration in this thought for you to cultivate your gift! Mr. Sankey has not graduated from our Conservatory of Music, but he sings from the heart as the bird carols its praise to the Lord in this Spring month. Not the least of the attractions consecrated to Christ at the Tabernacle meetings, is the singing of Mr. Sankey. It has soul, it has unction, it has charm and power indescribable to my faltering pen.

But, best of all, the evangelists rely on the Word of God and the Holy Spirit for the salvation of men. All else is so weak as to be nothing. Hence they are men of simple faith—faith in Christ so simple, so humble and child-like as to be most beautiful, to be expressed best perhaps in words, Mr. Sankey, the singing Silas, often sings:—

"Oh to be nothing, nothing,
Only to lie at his feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that He might fill me
As forth to his service I go;
Broken that so unhindered,
His life through me might flow."

ROLLSTONE.
April 16, 1877.

Obedience to the teachings of the Word of God is often surrounded with great difficulty. If an enquirer belonging to a Pedobaptist congregation goes to the New Testament to find what is required of him in making a profession of his faith in Christ, and in doing so becomes convinced that he should be baptized in the name of the Father, and of the Son, and of the Holy Ghost; his path is not strewn with flowers but often covered with thorns. Finding that baptism is the initiatory ordinance to the Christian Church, and wishing to be found walking in all the ordinances and commands of the Lord he goes to the minister with his convictions and asks for baptism, and what does he find? Unless he is willing to admit that the rite performed in his unconscious infancy was baptism, or to accept sprinkling as baptism, he is refused and subjected to rebuffs and reproof; or charged to his face, or covertly, with wishing to be singular or wiser than his teachers; and is told that he must either accept of such baptism as the church directs, or if he persists in holding to his opinion,—without the cordial approval of the minister,—he may be immersed rather than that he should go over to the Baptists. That is to say, arrangements will be made to comply with his request. In addition to this he has thrust into his hands books which turn the plain teachings of the Scriptures into ridicule. We have three recent cases such as we have described. We have before us a small pamphlet en-