

Scripture Enigma.

No. 45.

SCRIPTURAL ACROSTIC.

What child brought honor to his mother's name?
What father by misrule brought ill-fame?
Another contrast Scripture brings to view,—
A son rebellious and a daughter true.

CURIOS QUESTIONS.

- 7. Who had six toes on each foot and six fingers on each hand?
8. How was it that the oldest man that ever lived died before his father?

Correspondence.

For the Christian Messenger.

Pulpit Elocution.

No. 3.

From Rev. Edward N. Kirk, D.D., Boston:—

The considerations in favor of the study of Elocution are so obvious that we seem to be uttering common places in presenting them. But since it is evident that these considerations have not produced their proper effect on our students of theology; since we are still compelled to witness the bodily contortions, the croakings and jerkings and screamings, the false emphases and the unmeaning modulations which now are to some extent eclipsing the brightest lights of the American pulpit, we feel compelled to utter common-places truths. We design then to show that good speaking is better than bad speaking, that propriety in speaking is more proper than impropriety.

A preacher of the Gospel is to perform the most important of his ministerial services in the pulpit. In every view of the case then, the best mode of occupying the pulpit, and of exercising his functions in it cannot be unimportant. If there be a way of diminishing the weariness of the speaker; if there be a way of preventing some of the distressing physical effects of public speaking, surely a wise man will not think the matter beneath his notice. If there be one way of standing and speaking more agreeable to an audience than another, surely a benevolent man will choose the better way. And much more, if there be a way of making one's self better understood, and one's sentiments more deeply felt by an audience, no honest preacher can undervalue the instruction that will make him know it, nor the discipline by which he may attain to it.

But all these things are capable of demonstration. If we begin with the least important,—the ease and health of the preacher—we may see that a speaker who has learned to stand in the pulpit on two feet will be less fatigued at the end of an hour, than one who has been limping and hopping on one foot as we have seen preachers do—twining one limb around the other as the ivy embraces the oak. So there is a mode of employing the vocal muscles, which seriously and needlessly wastes the nervous energy, inflames the membrane of the delicate structure of the bronchia. All quality, its distinctiveness, its flexibility, this could be avoided by learning to use the muscles designed for the purpose. The and, so to speak, that the respiration and vocal utterances shall very high degree. The age of miracles move in harmony. An hour's speaking will then be for the body merely a healthful exercise. This is not exaggerated, and since preaching employs oration. The recent experience of some preachers who, by proper exercises, have totally recovered the use of their vocal powers, and have learned to speak with an ease to which they were formerly strangers, confirms it. A young minister will find difficulties enough in his equal piety; and learning who has work to make the diminution of those neglected this cultivation. From the

which are merely physical, a matter of some moment to him.

Nor do we deem it unworthy of a preacher's attention that he should remove everything unnecessarily disagreeable from his speaking, and add to it everything adapted to satisfy the refined tastes of his hearers. There certainly is neither piety nor power in clownishness. When Cowper expresses his abhorrence of the "stock theatric practiced at the glass," all the world approves the censure. But it cannot be denied that if some speakers had practiced their attitudes and starts before a glass, they would never have inflicted them on their hearers. It is true that people of good taste will bear much from the pulpit, which, in the parlor would seem to them offensive. But there is an evident impropriety and disadvantage in so taxing their respect for the office and its incumbent. The preacher is often called to speak unpalatable truths. There is thus a sufficient degree of offensiveness in his employment to spare him from superadding that which may arise from uncouth positions and motions, grimaces and frowns, monotony and false emphasis. An audience is often wearied under a sermon full of sound sense, distinctive remarks, and the fervent spirit of piety. They often associate with a preacher of sterling excellence, some uncomfortable feelings. They know not why, but the true reason is, he wears the ear.

The spoken English language contains upwards of forty distinct sounds. Some of them are very grateful to the ear, and all of them together make the music of our language. Now it generally happens that every uncultivated speaker fails to utter several of them, and usually those which are most musical. He likewise gives those which he does employ, too much in the same mould. Indolence makes every one pronounce his words as much alike as is consistent with being understood. The hearers do not know why, but their minds seldom continue aroused to the end of some discourses, when they know that the preacher thinks well and writes well. The monotony of sound is sufficient to account for it. To overcome this indolent and inelegant habit, requires the careful cultivation of the vocal organs to utter them with precision and purity.

But these considerations are still inferior to another, which is, that the perspicuity and impressiveness of a discourse require a correct delivery. It scarcely need to be repeated here that a bad emphasis may make a true statement become a falsehood. But the whole frame utters a language definite and powerful. The moment a speaker rises before an audience, he makes an impression. This attitude is a language. If he be a man of true dignity, and his soul be elevated by the noblest sentiments, he may, for want of a proper cultivation of the body, produce the contrary impression. The voice too is capable of countless inflections, each one of which is itself a language of the soul. Every shade of sentiment in a discourse has its appropriate modulation of the voice; and if that modulation be not made that sentiment must lie buried in the bosom of the speaker; the hearer fails, just so far, to participate in it.

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present style of the pulpit and the senate, one might suppose that the age of eloquence is past. We believe it is yet to come. The power of a preached gospel is yet to be seen as our eyes have not seen it. And if we may still farther express our anticipations, we believe that three things are demanded for the crowning of that age—a stronger faith in God and His word, a profounder knowledge of Divine and human things. And a thorough cultivation of the functions of speech.

For the Christian Messenger. Foreign Missionary Letters.

TO THE SECRETARY OF THE N. S. CENTRAL BOARD OF W. M. AID SOCIETIES: FROM MRS. ARMSTRONG.

CHICAGO, Sept. 3rd, '79.

My dear Mrs. Selden,—

If you knew all the circumstances you would not wonder at my long silences, but I am very sorry they have been so many during the past year. It has been a constant struggle with me to do what must be done, with the little energy I had for it. But the time is passing and though much is left undone, some things are done, and for that little I am thankful. I wonder if you understand how we have been situated in the cloudy months we have been passing through. I do feel most ardently and humbly grateful for the mercy that has tempered the winds to us, and has brought me thus far on my way. I know God will still take care of us and I am content.

Our hands are very full of hopeful work here. Every where I see signs that remind me of the coming of Spring. Do you remember those lines— "Every clod feels a stir of might, An instinct within it that reaches and towers, And grasping blindly above it for light, Climbs to a soul in grass and flowers."

Only here it is dead souls that are stirring, and they are reaching up towards God! It may be that my own longing for this, helps me to think it, and yet it is not all fancy.

I went to a Mahomedan house not long since, the home of one of our school boys, Mahomed Osoob, about 14 years of age. I found it difficult to talk with the woman as they could speak only in Hindostanee, a language I have not attempted yet.

This boy acted as interpreter, and by means of some pictures we passed a very pleasant half-hour, and when I left they urged me to come again soon. Before leaving however I asked this boy to show me what Hindostanee books he had—he reads Telugu in school. To my surprise he brought me a copy of the New Testament. At my request he read some of it to us, and told me that he and an elder brother were reading it.

On our way home he told me that they had recently bought the book in Berampore, that they read it constantly, and he added, "that is the reason I can answer Bible questions in school." I could not but notice the enthusiasm with which he spoke of his Testament, and wonder that he was allowed to read it, for Mahomedans are very bitter against our Lord Jesus Christ.

Another boy, Rangswaney, a bright eyed thoughtful little fellow, I find goes home and repeats to his father and mother every morning's Bible lesson. They like to hear it too, for they have the Bible in their house and have been reading it for twenty years.

The other day I had been talking to the school of Cornelius, and the answer to his prayers, I asked how many of them would promise to pray that God would make known to them the things they knew not. Six thoughtful boys held up their hands in the presence of their heathen classmates, some of whom were inclined at once to ridicule them for it.

Are not these signs of promise, and yet you do not know perhaps so well as I what thorns are everywhere ready to spring up and choke the Word that it become unfruitful.

I do believe the many prayers from home bring many showers of grace here, and ye "shall reap, if ye faint not." Reap exceeding abundantly above what you have asked, I trust.

FROM MRS. SANDFORD.

BIMLIPATAM, INDIA, Aug. 20th, 1879.

My dear Mrs. Selden,—

The worst of the hot season is over, yet we still find the heat oppressive at times in these close quarters. I take it

for granted that you are aware of our removal on the mission compound, but not in the new mission house. That has been at a stand still for some time past. We really hope it may be ready for us before very many months. The school house will soon be completed, and we shall appreciate it, for though the rented house is not far from us now, it will be better still to have one at hand. Since coming to town we are all able to meet together, and render some help in both the English and Telugu Sunday schools, which have been separated, having English in the morning, and Telugu in the evening. They all seem attentive except some restless little Telugus, but all we trust, are learning the way of life.

The two day schools have been united with Titus as teacher, and are now under the care of Miss Hammond, who spends a few hours with them every morning.

We have but six boarders now. I think I told you that we expected to send one home on account of ill health. As their parents were anxious for the little sister to accompany her, and as we had no promise of future support for them, we thought it best to part with them both, and so sent them as deck passengers to Rangoon where their parents went with a regiment more than a year ago.

We shall keep the remaining girls, trusting, as we have from the first, that "the Lord will provide."

Their expenses now are somewhat lessened since the two schools have come under one teacher. Beside this they will in the future require no more buildings or repairs in that line. In allowing them about five rupees a month I have included everything. Have always used the same economy that I do in my own household arrangements and endeavored to keep a strict account of all. If the school increases in number as it probably will in time, some of the advanced girls can assist in teaching the smaller ones, and so save the expense of another teacher.

You ask if the Eurasians are in a lower grade of the social scale. As a rule they are treated so by Europeans generally. Some of them are unintelligent. Some of them are unintelligent, while many are very poor, with less advantages than the higher class of natives have. I have found out several families of this kind since coming to town. One woman who is given to strong drink, promised me last week that she would come to Sunday School. They keep their door fastened in such a way as to admit no visitors, but I have found her out twice, by a round-about way, and shall do my best to get her out of that place. She sent her two little boys on Sunday, but did not appear herself, though she came over on Saturday night and got a dress to wear. There are many beggars from among that class of people—real objects of charity. Our worldly possessions would very soon all vanish should we give according to their solicitations. Last evening a very respectable East Indian and his wife called to see us. They complained that no missionaries were sent especially to them. They are, as a rule, ambitious for learning.

My husband is out under the burning sun, ordering coolies, who will need his presence until this tedious work is completed. Many of the men have broken down under the heat—one died a few days ago, of fever, after three days illness.

With christian love to all the dear friends, including your own family, believe me always,

Yours lovingly, M. L. SANDFORD.

For the Christian Messenger.

"His Appearing, and His Kingdom."

SEVENTH ARTICLE.

In my former articles under the above caption, the aim was to prove that a belief in the millennial reign of Christ on earth after his promised return has always been a part of the true Christian faith. Of course if the sacred scriptures contain the doctrine, it is indubitably true. But instead of showing where I find the doctrine in the Bible, I have in the first place brought forward evidence that the early Christians held it as orthodox; that it prevailed in the Church down to the 5th century, that, though to a great extent supplanted by false notions in the middle ages, it shone out again in the Reformation

period,—that it held on its way in the 17th century,—and that it has been maintained by multitudes ever since, including very many of those most eminent for piety and learning, and most respected as leaders of Christian thought. Witnesses have also been brought forward to testify that "the common doctrine respecting the Millennium is a novelty in the history of the church, not to be found in the standards of any of the churches of the Reformation, but proposed little more than 150 years ago, and avowedly as a new hypothesis." In view of all this, does it not behoove those who desire to know the truth, to search "the scriptures daily, whether these things are so?"

But some one will say, "I read my Bible for a better purpose than that. Its precepts to guide and its promises to cheer are more to me than its predictions, many of which I do not profess to understand. These matters that you speak of are of little moment to me. I have no time for what is of no practical value." And so, my brother, you are willing to hold on to error rather than take the trouble to find out the truth! That which the Lord and His disciples preached, the hope in which patriarchs and prophets, apostles and martyrs rejoiced, is of no importance to us in this practical age! But suppose the Bible does say that all these good men whom I have quoted have believed on this subject, then is it not worth while for us to know it? "All scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"Well," you say, "we all believe in the second personal appearing of Christ,—only I don't think it is very near at hand. "We may safely conclude," as Bro. Brown says, "that a thousand years, or the millennium, must elapse before Christ will come, which time itself appears to be many centuries down the future." I reply let me ask—are we all "waiting for the coming of our Lord Jesus Christ?" The Apostle Paul wrote to Titus that "we should live looking for that blessed hope," and James encouraged his brethren with the words, "Be patient; establish your hearts, for the coming of the Lord draweth nigh." Suppose a family in trouble say to me, "We are looking for father from England every week, and he will make it all right for us;" how meaningless this would be if they really expected to go to England soon themselves, to live there with their father for many years, and then perhaps to return with him to this country on a short visit! It is very well to assert that the doctrine of the second coming of Christ is everything to us: but how many of those who believe that He is coming, "not to reign on the earth, but to judge the quick and dead," and who expect to be enjoying the blessedness of heaven for centuries before that time, are really looking for His coming with joyful anticipation?

Some Christians believe that the Saviour may come at any time, to gather His elect out of the world, but they do not pretend to affirm that it will be soon. Others believe that the world is first to be converted, and then the millennium to roll away into the past, before the Lord comes to judge mankind. Now if the latter should prove to be right, the former will certainly not be censurable for having been ever on the watch for Him, according to His word. But if the former are right, and He comes soon, what will the latter say? "Blessed are those servants whom the Lord, when He cometh, shall find watching."

One more remark and I close this article. A doctrine which is mentioned, directly or indirectly, by nearly every inspired writer, a doctrine which forms an integral part of the Christian hope, a doctrine which is repeatedly employed in scripture "as a motive to holy living and active labor," cannot be unimportant to any believer.

LUKE.

October 27th, 1879.

Three Old Catholic leaders, Bishop Reinkens, of Germany; Bishop Herzog, of Switzerland, and Father Hyacinthe, of Paris, have met in Geneva in conference with a Scottish and English Bishop. They united in a service in the Old Catholic Cathedral.

Ridgetown Ont. boasts of having spent more in less time, for churches than any other place of the size in the Dominion. The village has 1,700 inhabitants.