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Poetry.

Oh, why should the spirit of mortal be proud?

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Oh, why should the spirit of mortal be proud?
Like a swift fleeting meteor—a fast flying cloud—
A flash of the lightning—a break of the wave—
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around, and together be laid;
As the young, and the old, and the high,
Shall crumble to dust and together shall lie.

The infant a mother attended and loved—
The mother, that infant's affection who proved;
The father, that mother and infant who blest,—
Each, all are away to their dwelling of rest.

The maid on whose brow, on whose cheek, in whose eye,
Shone beauty and pleasure—her triumphs are by,
And alike from the minds of the living erased
Are the memories of mortals who loved her and praised.

The hand of The King, that the scepter hath borne,
The brow of the Priest, that the mitre hath worn,
The eye of the Sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death we are shrinking our fathers did shrink;
To the life we are clinging our fathers did cling
But it speeds from us all like the bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers will come:
They joyed—but the tongue of their gladness is dumb.

They died—ah! they died—we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:
Oh! why should the spirit of mortal be proud?

Religions.

The Metropolitan Tabernacle.

(SPURGEON'S CHAPEL.)

An event of which the Baptist denomination may well be thankful, if not proud, took place in London last month. We have had frequent notices of the progress of Spurgeon's Chapel, both in the collecting of funds and also in the advancement of the building towards completion. We now have the account of the successful accomplishment of these objects, and of the Opening Services for celebrating this triumph of the voluntary principle.

Various preparatory meetings have been in progress since the 18th of March. On the 26th of March a Public Meeting was held, which was presided over by Sir Henry Havlock. Upwards of 3,000 persons were present, and it was announced, during the meet-

ing, that the deficiency had been made up, in all, about £30,000.

On the 27th of March a public meeting was held in the Tabernacle, of "the Neighbouring Churches and ministers," for the purpose of cordially welcoming the Church, and congratulating them and their pastor on the completion of their building. About 4,000 assembled and were addressed by several ministers, Baptists and others. The Speeches were of the most cordial and fraternal character.

On Good Friday the Rev. C. H. Spurgeon preached in the morning from Romans iii. 25 "Christ set forth as a propitiation"; and in the evening from Solomon's Song ii. 16 "The interest of Christ and his people in each other."

On Lord's Day, March 31st, Mr. Spurgeon, preached from 2 Chronicles v. 13, 14, and vii. 1-3, on "Temple Glories."

On Tuesday evening April 2nd, a public meeting of "the London Baptist Brethren" was held, at which Sir Morton Peto presided. On the following evening "the Various Denominations" held a Public Meeting in the same place, Edward Ball, Esq., M. P., in the chair.

On the 9th ult., the first Baptismal service was held; and on the 11th a service for the exposition of "Calvinistic Doctrine." Five different ministers each took up one of the "five points" of doctrine, so called.

On Friday the 12th ult., the Series of Services was brought to a close, by an Oration on "Nonconformity in its political bearings" by Henry Vincent Esq. Sir John Burgoyne in the chair.

We are indebted to the Baptist Magazine (April) for the following description of the building:—

"The external length of the whole structure is 200 feet, with a frontage of 104 feet. The principal architectural feature from the exterior, is a noble portico as large as that of the church of St. Martin's-in-the-Fields; an easy flight of steps somewhat relieves the building from the disadvantage of the dead level upon which it stands. The interior of the chapel proper is 146 feet in length, by 81 feet in breadth, and the height from the ground floor to the lantern in the roof is 91 feet. Its shape is oval and the symmetry and proportions of the whole present a most agreeable *coup d'œil*. Two tiers of galleries traverse the entire building; these are fronted with elegant iron scroll work. Each gallery has its own staircases in solid stone, supported by wrought-iron carriages of extraordinary strength. By an ingenious arrangement each stream of people entering or retiring from either of the galleries will be entirely removed from the other. Sixteen doors admit of such facility of egress that an audience of six thousand can with ease quit the building in five minutes. We believe that no precaution which human foresight could effect to prevent panic, and ward off such a catastrophe as that which occurred at the Surrey Gardens, has been omitted. These arrangements reflect great credit upon the architect, and are worthy of imitation in all places of public assembly; there are few buildings, even with only one-fourth of the accommodation, which are so easily entered or quitted as the Metropolitan Tabernacle. The ceiling is an oval dome supported by twenty iron columns, which ascend from the basement, and apparently sustain the roof on arches. The superficial measurement of the interior is as follows:—

Ground floor.	10,227 feet.
First gallery.	7,268 "
Second gallery and boxes.	7,730 "
Total.	25,225 feet.

This is about six thousand more superficial feet than the contents of the Surrey Music Hall, which building has been chiefly followed in the arrangements of the interior of the Tabernacle.

The number of the sittings provided is

4,200, with standing-room for an additional 2,000. The pews are numbered from 1 to 598. They are stained and varnished. Excellent acoustic properties have been secured by match-boarding the walls; the light green colour of these, tones down the complexion of the whole, which would have been heavy but for the introduction of a lighter hue than that presented by the numerous tiers of seats. In this calculation of the number to be seated, 18 and 20 inches per sitting have been allowed, and in no part of the building less than the smaller of these scales. Inasmuch as Exeter Hall contains but 3,000 at the absurd rate of 16 inches per sitting, it will be seen that the capacity of the new building is far greater than the comparison of 3,000 and 4,200 seats would imply.

The pulpit is a platform, supported by white columns, picked out with gold, and rising from another platform of larger dimensions, which contains a white marble baptistery and communion-table. The preacher will be visible to the whole congregation.

The windows are numerous and large, and all double hung, to admit of easy opening. The gaslighting is obtained by stars round the caps of the columns and circular jets distributed throughout the building. Ample ventilation is secured by means of the lantern in the roof, which, although it does not enhance the external beauty of the structure, bids fair greatly to contribute to the comfort of the worshippers.

The only warming apparatus which is contemplated is the pulpit.

In addition to this large chapel, the Metropolitan Tabernacle, like the ancient temple, is furnished with numerous accessory apartments. In the basement there is a school-room, which will seat 1,500; and a lecture hall, or secondary chapel, that accommodates 1,000. There are eleven vestries and six class-rooms, all spacious, well lighted, and replete with convenience for minister, deacons, elders, students, and committees.

The number of the members of the New Park Street Church is now about 1,600. The cost of this great undertaking has been £30,000, of which sum £5,000 was required for the freehold ground and legal expenses. Our brother, Mr. Spurgeon, and his people wisely resolved not to open their new building for Divine worship until this large amount was obtained, and it is cause for great thankfulness to God that their prayers have been heard and their efforts crowned with success. The foundation-stone was laid by Sir S. Morton Peto on the 16th of August, 1859, and the opening sermons preached on the 25th of March, 1861, by the Revs. C. H. Spurgeon and W. Brock.

The following are extracts from an article on "The Metropolitan Tabernacle" in the London Freeman:

"An APOLLOS amongst us, whom every number which could be accommodated within the reach of his very distantly audible voice, would crowd to hear—a place of worship which would seat more than four thousand persons, and find room for six thousand—a church of more than one thousand six hundred persons, the greater part by far collected through the six year's ministry of our young brother, to take possession of it at once—these facts, which were the occasion of the services, are, we believe, without parallel, not only among ourselves, but among Dissenters, and certainly among Churchmen.

Again, in addition to these facts, the meetings of all kinds were designed, not only as a consecration of the noble edifice just completed to the service of the Eternal God and the Eternal Word of God, but also to offer it to Him, an acceptable sacrifice, without the "spot or blemish" of a debt. It was wished that the temple in which so many citizens of a commercial country were to worship, should be a monument to the sacredness of the injunction, "Owe no man anything, but to love one another." And we here record our unfeigned thanks to the minister for whose use it was built, for the example he has set. We may allow that he had physical as well as mental powers for achieving what he has done, which few, very few, possess; yet, knowing the sacrifice he has nobly made—counting it no sacrifice—of money, which on the ordinary principles of our church management he might have fairly considered his

own; knowing also his well-devised arrangements to collect money in every feasible mode: knowing, above all, how he associated, in no mercenary way, with collecting subscriptions; an amount of preaching the Gospel all over the country, in season and out of season, under which most men would have broken down,—knowing all this, we can but feel that our brother has done a noble, a disinterested, and a generous work. Some cavillers there will always be, whose lynx-eyed ill-will (for such it is too commonly, if analysed) would concentrate itself on what might, possibly, have been better avoided in the mode of appeal. But we have no sympathy with such censors. From the days of Paul to those of Luther, and from the days of Luther to those of Whitfield and Wesley, we never knew of a religious enthusiasm which could accomplish great things, that did not afford matter of cavil to those who thought more of proprieties than of noble results. Let them cavil on. Energy cannot afford to wait upon prudery. It was a high, a worthy resolve, that when it was found that a temple, such as the service of God at the moment demanded, would cost more than £30,000, the money should first be had. It was a resolve which will, we trust, reform and revivify our whole notions of chapel-building. And buildings, costing but a larger or smaller fraction of that sum, will, we may now hope, as the rule, be presented a free, unmortgaged, every-way unencumbered offering, to Him who is worshipped in them.

May we be excused for mentioning one of the first thoughts which occurred to us as we looked around the very beautiful interior of the new house of prayer; for while the outside is worthy of its objects, we confess that it was the interior, in comparison with other places of worship, which struck us most. We could not but think of the first Baptist place of worship, the upper-room at Jerusalem, and the numerous small and similar unpretending rooms in which the Pentecostal Baptists assembled. Thence, with hardly a glance at the middle-age Baptists, known to us chiefly by the denunciations of those who regarded them as Manicheans, or almost as Atheists, we came down to modern Baptists. We remembered how within the recollection of most of us, the Baptist chapels of any pretensions to architectural importance, or to internal comfort and accommodation, might be "counted on our own fingers;" how small, ill-built, placed as if to shun rather than to attract notice (fear of persecution being in some cases the actual reason) and everything approaching tasteful construction or decoration shunned as if a sin—they seemed as if designed to avoid distracting attention from spiritual exercises by anything like material beauties, and it must be acknowledged the success was complete. It only appeared to be forgotten that material ugliness, if too obtrusive, and material discomfort, if too great, might call away attention by an opposite process. And now we were gazing on a perfect model of the contrary of all this. A chapel, placed at the convergence of some half score metropolitan roads, open to the view of the innumerable passengers, and with an elevation to lead any passer-by to enquire, What is this? And when we enter, did we not know its object—a place so comfortably seated, so adapted to the purpose of sound from one extremity being audible over its vast dimensions—to be brief, a place so equally pleasant to the eye and auxiliary to the ear,—would certainly suggest to us that those who are "wiser in their generation than the children of light," had built it to gratify their love of this world's music.

And in truth the "Metropolitan Tabernacle"—all unmusically as this long lot of Greek and Latin Syllables bounce and rattle on the ear—is a very much improved adaptation to Christian worship of the more happily named Surrey "Music Hall." It is considerably larger; by the arrangement of the floor and galleries, it affords the worshippers, we are told, 6,000 superficial feet more than the hall. Pew-doors there are none. A small, low, and easily moved table, serves instead of a desk, and leaves the speaker full access to the front of the platform.

The least interesting service seems to have been that which was devoted to Calvinism. The "five points" were found to be pointless. Speakers from whom most was expected, were most prosy and wearisome. Last Sunday even-