

EMINENT ENGLISH BAPTIST MINISTERS.

The correspondent of the Evangelical Witness gives the following pen-and-ink sketches of eminent English Baptist ministers. He begins, of course, with

C. H. SPURGEON,

as he chooses to call himself, in preference to the time-honored Rev'd. The indefatigable minister at the Metropolitan Tabernacle is so well known through portraits, newspaper sketches and biographies, even to those who have not had the pleasure of seeing and hearing him in propria persona, that I feel that I should be not only trespassing upon the patience, but insulting the intelligence of my readers if I were to enter upon a lengthened description of this Apostle of the latter days. Suffice it to say that the portraits of him which are in such extensive circulation are very good likenesses. He has a striking definiteness and distinctness of feature and figure which make him a capital subject for a carte de visite. He will never be arrested through mistaken identity. Notwithstanding he has achieved so much at the Tabernacle, the College and the Orphanage, he is yet a young man, barely forty years of age. How few have accomplished so much, and reached such celebrity in so short a time! And yet withal he has maintained his humility. London caricaturists and punsters did their best to expose him to ridicule and sneer him down; and envious clerics, Conformists and Non-conformists, declared that his head would soon be turned by his popularity, and his brain-stock soon exhausted, and that, as a blazing meteor, he would soon pass away, and be extinguished in the blackness of darkness; but he has confounded all the evil prophets, and outlived all scoffs and calumnies, and is to this day the most popular preacher in Great Britain. The Metropolitan Tabernacle is still crowded every Sabbath, and its famous pastor, although suffering with shattered health for the last year or more, still preaches with great originality, freshness, eloquence and power. His genius seems to be inexhaustibly creative, and whether you meet him in the Sword and Trowel (which he still edits), or in the Treasury of David (a commentary on the Psalms which he is writing,) he convinces you that Spurgeon is Spurgeon still. He is a close and hard student. He shuts himself up in his study every morning, and is not to be seen until after dinner. The whole of Saturday is devoted to study, and, as a rule, no one can secure an interview with him on that day. It is related of Henry Grattan Guinness, the Revivalist, that he called upon Spurgeon one Saturday evening, declining to give his name, and told the maid to say to Mr. Spurgeon that "a servant of the Lord wished to speak to him." Mr. Spurgeon's characteristic reply was, "Tell him I am engaged with his Master." Many reasons have been given for his immense popularity, such as his eminent piety, his faith in God, in the truth, in himself, and in humanity, his indomitable energy and perseverance, his exuberant enthusiasm, his strong common sense, his fearlessness, his constructive genius, and his great administrative ability, by which, as a skillful general, he can dispose to the best advantage the forces which a large church places at his disposal.— Doubtless all these are elements of power, and the superiority of the man is seen in the fact that he has the wonderful ability to combine all, and wield the combined force for the glory of God and the good of humanity. To do this requires a clear head, a large heart, a strong arm, and he has all. The last time that we heard him was in the magnificent Town Hall of Newcastle-upon-Tyne, and what struck us most forcibly as he addressed three thousand persons at noonday, was his majesty of voice, his masterliness of manner, and that clear, strong utterance of truth, which proclaimed to all, "I believe and therefore speak."

MR. C. VINCE.

Like his fellow-townsmen and ministerial confere, R. W. Dale, of the Congregational church, this Baptist divine echoes the prefix Rev., and yet does not choose the designation pastor, which the Bishop at the Metropolitan Tabernacle prefers. After all, what is the use of making a fuss about these prefixes one way or another? The prefix Rev. is not in our day regarded as a sacerdotal assumption, but only a conventional distinction. But great men must be humored in their hobbies; and so most little men. None of us can get on without a hobby. It is an instinct of our nature. What better definition of a man can you give than that he is a hobby-riding

biped? This is the grand distinction between man and brute. A brute has not the genius to ride a hobby.

Mr. Vince is the Baptist minister at Graham street chapel, Birmingham. He is very popular in the midland metropolis. At present he is absent from his duties through severe illness. He has been away in the north of England, but his health not having improved as might be wished, he is trying what the genial south may do for him. When at home he commands a good congregation. He is a practical, earnest, powerful preacher of the old Gospel. He is at the antipodes from a Broad Churchman. He has undoubted faith in the inspiration of the good old Book, and in the evangelical interpretation of its teachings. His voice is not the best. His style and theology are Puritanic. His grey hairs indicate that the winter of life approaches, and that he must "work while it is day." His complexion is florid, his build compact, his eye bright, and his general appearance prepossessing. He has the reputation of being very kind to the poor, very diligent as a pastor, and very earnest as an educational reformer and advocate of popular rights and liberties. Just the man for the times. We hope that he may long be spared to be an honor to Birmingham, and to hold forth the Word of Truth to an appreciative people. May Vince be invincible!

THE REV. J. P. CROWN.

Having already travelled from London to Birmingham, we take another long stride and we reach the large town of Bradford, in Yorkshire, and there we find another Baptist celebrity, Mr. Crown. We had the pleasure of calling upon him about three years ago, and found him to be a very genial spirited man. He, like Mr. Vince, is florid in complexion, and thick set in figure. By his affability of manner, his pulpit ability, his almost unequalled diligence in pastoral duties, and his talents as a popular lecturer, he has gathered round him a large congregation which is devotedly attached to him. Nor is the "reciprocity all one side," as the Irishman said, for though he has had many an attractive offer to induce him to leave his present charge, he has, with true pastoral affection clung to them. His fame having spread through England, he is much in request for special sermons and lectures in different parts of the British Isles. The Young Men's Christian Association of London have invited him to Exeter Hall, where he has nobly upheld his high reputation: You cannot place him on a par with Robert Hall or John Foster as a preacher, nor with a Beecher or a Punshon; nevertheless, he takes a high grade. His elocution is good. His style is manly, earnest and sometimes florid. Best of all, he speaks from the heart, and therefore to the heart. Our inquiries enable us to say that there is no minister in the large manufacturing town of Bradford—a town of great public spirit, as the enthusiastic meeting in its St. George's Hall abundantly prove—who is more popular than the Baptist pastor of the church worshipping in St. John's Chapel. A year or two since he paid a visit to America, and on his return, gave glowing accounts of the new world, its resources and prospects. He never reads his discourses. He has the "gift of ready utterance," and you can easily understand, therefore, that acceptable as he is in the pulpit, he is yet more effective on the platform. His visit to America quickened, broadened and invigorated him, as it does every large-souled man, and he has taken a higher stand since that visit than he had ever done previously. May his days on earth and his stars in heaven be very many!

REV. ARTHUR MURSELL.

The worthy son of a worthy sire. The sire is an honored and venerable Baptist minister in Leicester. He has restricted himself to his special vocation as a preacher of the Gospel; but the son of whom we write, while clever and brilliant as a preacher, achieved his fame as a lecturer, in which "line" he is very popular and obtains large audiences. He now resides at Clapham, London, where he has a church under his charge, but he formerly lived in Manchester, and attracted great crowds to the Free Trade Hall on Sunday afternoons to hear the semi-religious—we had almost said serio-comic—addresses, with such titles as "Orange Peel on the Side-walk," "Red, White and Blue," "Silence in Court," "Fire! Fire! Fire!" etc., etc. He does not seem to have succeeded as a preacher in London, but he still retains his celebrity as a lecturer in the Provinces, and commands high prices for engagements. The following are some of the titles of his lectures:—"Life Amongst Thieves;" "Charles

Dickens;" "Wanderings at Waterloo;" "Old Women of Both Sexes;" "To-day's Times;" "Joan of Arc;" "Spectacles, Crutches and Walking-Sticks;" "Napoleon the Little," etc. He is in the prime of life, is scrupulously neat in personal appearance, and as a lecturer, he is sparkling, pungent, and has great power of satire. He reads with great rapidity, and gives you as much in one hour as many lecturers would in two. His perorations are overwhelming.

BAVARIA AND THE INTOLERANTS.

The Roman Catholic clerical section at Rome, who, it is understood, direct the network of intrigue to be met with on every part of the Continent, have fairly overshot the mark in Bavaria, and have precipitated a course of action there which is regarded by competent persons as but the beginning of an organized resistance against the pretensions of the Ultramontane party all over Germany. Our readers are well aware of the efforts which have been made to assist Dr. DOELINGER and the party of Liberals, or Old Catholics, of which he is the recognised head, for opposing the dogma of Papal Infallibility. Bavaria is one of the centres of influence of the Ultramontanists, and the Archbishop of MUNICH and his coadjutors counted upon meeting with no resistance from the Civil power should they introduce the new dogma and the new decrees passed by the recent Vatican Council. In this, however, they have been disappointed, for Von LUTZ, the new Minister of Public Worship, has published an elaborate State document, in which the Bavarian Government gives the Archbishop to understand that compromise is now out of the question. This manifesto is a reply to a pastoral issued by the Archbishop, and the new Minister point by point confronts that digressive, and clearly shows that on theological grounds, as well as on others, the Old Catholic or Liberal party have the best of the argument. The dogma of Papal Infallibility is an innovation unknown to the Church as an article of faith previous to the 18th of July, 1870, and he maintains that it overthrows both the doctrinal foundations and the established constitution of the Old Church, bringing in changes eminently dangerous to the whole framework of modern society. It is not, however, with the theological part of the question that the Minister concerns himself, for like a wise counsellor of state, he disclaims all right of interfering in controversies that are exclusively of this character; but with those aspects of the question which affect the relations of civil society, and the very principles of civil government itself. And it is because the question is looked at in this light that the friends of liberty—civil and religious, must rejoice to see the stand which the Bavarian Government announce that they intend to take.

What has been done in Bavaria by the introduction of the new Papal decrees without consulting the royal authority, as the law demanded, is a direct encroachment upon the province of the State, and the Minister expresses his regret at what has happened. He has, therefore, plainly before him the fact that the new powers conferred by the dogma of Infallibility is meant to bear fruit, and he says that he is convinced that the innovation in the doctrine of the Catholic Church alters not only the internal relations of the Church, but likewise the relations between Church and State, that it upsets some of the cardinal principles of the Bavarian Constitution, and that it endangers the rights of the non-Catholics. Von LUTZ, evidently speaking for the Government, further says that he thinks that the community of interests between Church and State can no more be recognised in the movement when the Church authorities themselves begin to disregard the civil authority and its laws, and to raise the Church above the State in secular matters. From this moment it becomes, he adds, the duty of the State to maintain its authority by its own power, even at the risk of coming into collision in important questions of principles with the Church authorities. The Bavarian Government upholds the principle that the Bavarian Archbishops and Bishops are subject, like every one else, to the laws of the kingdom. The danger threatening the Constitution and the violation by the Bishops of the laws of the kingdom, force the Government to measures which it would have liked to avoid. It will refuse its assistance to the propagation of the new doctrine, and to the carrying out of those provisions which may be made in conse-

quence of that doctrine; it will hold fast to the principle that the decisions which the Church authorities might take with regard to those who do not recognise the new dogma can have no effect in civil and political matters, and, if necessary, it will take measures to insure the independence of the members of the Church against clerical pressure. Such is the substance of a State

manifesto, the importance of which, in connection with the present workings of the Ultramontanists, it is difficult to overrate. The organs of the body are at present railing against Prussia; and as the Bavarian Minister had a recent interview with the German Chancellor, it is not improbable that the Prussian Government are prepared to act in the same spirit in dealing with the wily ecclesiastical diplomatists, who are endeavouring to occasion trouble throughout the newly-formed empire. One thing is clear, that Rome has taken another step in her war with modern civilisation, and that the civil tutors even of her own faith are beginning to see that a stand must be made to those preposterous assumptions which her magnates are endeavouring to set upon her behalf.—Christian World.

METHODIST INFANT MEMBERSHIP.

A curious correspondence in the Methodist Recorder has brought to light the fact that some class-leaders among the Wesleyans enter the names of infants in their class-books. One leader "has long thought that if a child is fit to be a member of the invisible church, it is surely qualified for membership in the Methodist or any other church." And so he entered his child's name in the class-book, "the very night he was baptized." The editor assures his readers, "Such cases as that referred to are, we are persuaded, exceedingly rare; and even where a child's name is entered in the class-book, it would not, we presume, be reckoned in the numerical return, except, possibly, as a trial." What singular confusion has crept into the churches through infant baptism! Do any Wesleyans, then, believe in infant membership? Wherefore delay entering the child's name till his baptism? Does the minister by any act of his open the door of the church to the little one? Putting the matter as the editor of the Recorder puts it, in what sense is the baptized child "on trial"? Is his a doubtful case? The whole practice is wrong. We remember witnessing a "christening" of an infant at the opening service of a Wesleyan chapel. The officiating minister spoke as if he believed the baptism effected some change in or wrought a good work upon the child. He certainly held and taught that baptism brought the infant into special relation to the church. But we did not know till lately that the little ones were numbered with members of "the class." The mission of Baptists is not yet fulfilled. So long as earnest Evangelicals can fall into these errors, there is a need—why we should fear an emphatic and constant testimony against the superstition of infant baptism, and in favour of the Scriptural doctrine of the baptism of believers only.—London Freeman.

SOME GOOD ADVICE.

Look most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it: little expenses like mice in a barn, when they are many, make great waste. Hair by hair, heads get bald; straw by straw the thatch goes off the cottage; and drop by drop, the water comes into the chamber. A barrel is soon empty, if the tap leaks but a drop a minute. When you mean to save, begin with your mouth; there are many thieves down the red lane. The ale-jug is a great waste. In all things keep within compass. Never stretch your legs further than the blankets will reach, or you will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing; never mind the looks. A fool makes money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. Fare hard and work hard while you are young, and you have a chance to rest when you are old.

One watch set right will do to try many by, but on the other hand one that goes wrong may be the means of misleading a whole neighborhood. And the same may be said of example.

Correspondence.

For the Christian Messenger.

Mr. Editor,—

I seldom offer a communication for your esteemed paper, but occasionally the desire exists to offer a word on passing events.

Your correspondent "Modern Culture" is accountable for the present desire. He is smart, yes that is the word, he has never been reared on the "old foundation." He is young and verdant as a sapling, and right well has he made attack on "one feature of the foggyism of the day that would confine the bursting genius of the nineteenth century to the toil of wading through the doubtful records of the lore of the long past, rather than allow it to luxuriate in the delightful literature of the present hour. Greek, Latin and Mathematics,—the dogs that bay at the brains of a class from freshmen flood to Senior ebb, and then like the ghosts of murdered innocents follow them through life. Why, Mr. Editor, how can we keep pace with the age, if our "rising young men" are to be cut back in this way? This is an age of show, and we want a literature that sparkles, and that dazzles by its brightness. This is a fast age and men never stop to look at any thing more than appearances. The surface, Sir, takes the eye what is below matters not. Appearances not realities, superstructure not foundations are the sine qua non, the conditions of success, and although men blunder now and again into situations for which they were never fitted, and are occasionally kicked out, it is only as one to a thousand. Success is the rule, and failure the exception.

"Modern Culture" is fairly on the track, and runs at a brisk rate, and although, I am sorry to say, I perceive his freight is light, very light, it is however, only a trial trip, his rolling stock is good, and his next may give us a rich freight of solid argument, and should he succeed in overthrowing the "old foundation," Archimedes will no longer look in vain for a fulcrum to move the world. I wait with patience.

PLEBIUS.

For the Christian Messenger.

DIVISION OF LABOR.

Our great difficulty, long felt, in our Associations, is the want of time to discuss Associational matters. Motions pass unsatisfactorily, sometimes perhaps injudiciously, for want of time to deliberate. Important resolutions have to be passed without comment, that deserve, and need to be spoken to. Meetings are spoiled, that might otherwise be interesting and profitable.

Crowding subjects thus into the smallest possible space, often mingling them, proves injurious to their promotion.

Hence it was with no little pleasure, that I noticed the proposal at our late Western Association, to organize a Provincial Convention to take in charge especially the work of our Domestic Missions.

For which I regard the movement as one highly important to our Domestic Mission operations. I believe it will prove no less conducive to the interest and efficiency of our Associations.

A DELEGATE.

For the Christian Messenger.

THREE REASONS WHY SABBATH SCHOOLS SHOULD BE KEPT, IF POSSIBLE, THROUGH THE WINTER.

First. Parents would have to attend with their children, more in the Winter than in Summer,—a thing greatly desirable.

Secondly. Teachers, especially in farming districts, have more time to study in Winter, and so to make their instructions more profitable.

Thirdly. Religious meetings are more frequent, and revivals more common, in Winter, and so the instructions of the Sabbath School, would be more likely to be attended with spiritual blessing.

The simple fact of its being more difficult to sustain a Sabbath School in the Winter than in the Summer, should prove no hindrance. "The sluggard will not plough by reason of the cold, therefore shall he beg in harvest, and have nothing." "Strike while the iron's hot," if the sparks do fly the faster.

W.

The happiness of the human race in this world does not consist in our being devoid of passions, but in our learning to command them.