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## Poetry.

### AN INVALID FOR LIFE.

Destined for life to pain,  
I suffering lie, and see the years go by;  
No voice of sympathy, no loved ones nigh,  
To bring me hope again.

It was not always so;  
There was a time when friends were ever  
near;  
I felt through sorrow that with love so dear,  
My lot was blest below.

But on one dreadful day  
There came the shadow of a grief, so near,  
So great, so terrible, in deadly fear  
I trembling shrank away.

For tortured nerves could bear  
No more the sound of e'en love's tender tone,  
Although through suffering's hour each friend  
had grown  
To me more doubly dear.

In anguish then I cried,  
"Not this, my Father! Take all else below;  
Spare but one friend to cheer me as I go!"  
Alas! no voice replied.

But earth had darker grown;  
And one by one I saw my friends depart,  
Each taking portions of my bleeding heart,  
Till I was left alone.

My prayer had been in vain;  
And nights I wet my pillow with my tears,  
And mourned for friends who, through the  
coming year,  
I ne'er might see again.

Until one blessed night  
There came a form so fair, so sad to see;  
Reproachfully it raised its hand to me:  
"Hast thou forgotten quite,  
When this I did for thee?  
Behold my hands, behold my bleeding feet;  
Thou ask'st one friend—was ever love replete  
With such a sympathy?"

Blest thought! my prayer was heard;  
I gazed entranced and saw the clouds depart  
Till every nerve was thrilled, and in my heart  
The fountain depths were stirred.

No longer now alone,  
Bright visions come to cheer me on the way,  
And love's ecstatic bliss to us night to day—  
My Friend, my only one.

W & R.

## Religious.

### THE UPBUILDING OF FAITH.

Is there any danger to Christian faith in the course of modern scientific thought? Or, to put the question differently, are we in danger of losing any part of the whole truth under the influence of physical science?

The most brilliant development of the human mind in our time has been in the direction of material science. There has been a wide-spread and wonderful activity in this field, crowned with astonishing success, and daily making new conquests. The laboriousness, the genius, the devotion that have been shown by this class of students are altogether admirable. He must be blind and faithless who does not rejoice and thank God at the sight of what is being accomplished by them.

Along with this advantage goes a real danger. It is equally foolish to ignore it and to be panic-struck at it. The danger, in our apprehension, lies here: in the excessive concentration of men's minds on a partial aspect of the truth; in such an absorption in one class of facts, that other facts, of transcendent importance, will be ignored and gradually lost sight of.

Physical science takes cognizance only of information which comes through the senses. Give it anything that can be seen, felt, weighed, measured, and it will render an account of it. The great laboratory of Physical Science has the senses as its doors; they stand open night and day; every thing that can get through them passes unchallenged and finds welcome. But to any truth, or semblance of truth, that cannot use the senses as its medium, Science must needs say "I know you not."

Now, if the whole training and habit of the mind are given by physical science, the tendency is to ignore or positively deny all truth which does

not ultimately rest on a basis of sense-perception. Where a community gets its whole instruction and inspiration from devotees of physical science, the great realm of spiritual truth, of facts transcending the grasp or suggestion of sense, is likely to fade out.

Physical science traces with admirable skill the effects of the body on the mental disposition. She detects the working of foul gases and bad food on the system, the clouding of the brain, the unsettling of the nerves, the excitation of the passions, through physical maltreatment. She discovers all the subtle ways by which to build up a healthy body, the proper home of a soul. But there she stops. The mysterious power of choice by which the soul dominates the body, by which sometimes the invalid becomes a saint and the healthy man a tyrannous brute—of these, material science can give no account. She can perfect the instrument—the body; but she has no talismanic word to rouse the master of the instrument to use it nobly. To the soul in its moments of moral choice, in the great crises that give it direction for its whole after-course, science is dumb. There needs another teacher then.

Science walks with men in pleasant and light living companionship up to the grave—and there stops very short. Stops, at the very point toward which, all through life, we look with the intensest longing for knowledge. Here, she can neither affirm nor deny. She has no material from which to shape any answer. One thing only she sees: the dust returns to the earth as it was. But when we cry, "Does the spirit return unto God who gave it?" she is dumb.

Have we a Divine Father? Is all our life guided by the hand of supreme wisdom and supreme love? Science can only say, "I do not know." Her bidding is, to trust to ourselves; for of any one above ourselves who cares for us, she has no message.

On these supreme topics, man gets no assurance from the new revelations of modern science. If from any other source he can be certified of a moral law within him, of a God, of immortality, he may get much and helpful sidelight on these things from the intimations of physical science. But the fundamental spiritual facts he must get somewhere else, or not at all. And we see this widely going on: men whose whole education and thought and mental habit are in the field of physical science, gradually let go of the belief in God and immortality, not as disproved, but as wholly unproved, by the one study that they follow.

What now is the proper corrective for this tendency in the community, on the part of those who hold to these spiritual facts as certain and of transcendent importance? The remedy lies not, for the most part, in controversy. For this unbelief does not rest on demonstrations that can be met and overthrown. It does not present a line of battle that can be charged and broken and routed by logical assault. Rather, it fills the minds of men with conceptions and habits of thought which need to be off-set and supplemented by other conceptions.

What we need is teachers who are intensely possessed with spiritual truth, and will declare it out of the fullness of their own conviction. Physical science presents a side of things which is real, which is important, and the view of which is only hurtful when it is taken as the whole instead of part. We want for teachers men who see the other side of things, the spiritual side, with such clearness that they can make other men see it. We want men so full of the sense of God, so uplifted by the prophetic sight of the future life, so conscious of the joy of well-doing, so radiant with the very spirit of love, that the fire shall strike from them into all who are about them. We want men whose whole lives are in the atmosphere of duty, of self-sacrifice, of aspiration Godward, of faith in Christ, of joyful looking for the kingdom of God, of patient toiling for its coming, of the heavenly hope. When such

men speak out of the fullness of their own hearts, they who hear will believe.

Beyond question, no teacher of men has had such power as Jesus of Nazareth. And how did he teach? He hardly attempted to prove, he simply asserted. Read his words: of argumentation there is almost none; he made no inductions, he scarcely employed logic—he simply made assertions. Yet he was believed—as no other man ever was, believed not only by Galilean peasants, but by the loftiest souls of the ages since. Why was it? Partly, the truth he spoke was self-witnessing; it was of that highest order that is accepted as uttered. The Golden Rule needs no proof. The blessings on the pure, the peace-makers, those who hunger and thirst for righteousness; the parable of the Good Samaritan; the whole gospel of love; these need no proof, they are their own credentials. And farther, all the teachings of Jesus have commanded belief simply because they were his teachings; because they were uttered by the truest, noblest greatest soul men ever knew. In spiritual things we instinctively believe those whom we most highly love and reverence. We trust, and rightly trust, the moral judgments of the good; for teachings in the highest things of life we look to those whose own lives have been on the highest plane. Jesus Christ, by virtue of his own goodness, no less than by the very nature of the things he taught, commands belief as no other teacher has ever done.

The same elements must give power to all moral and spiritual teaching. The truth must be so apprehended in its beauty and greatness that at its very statement men will gladly believe. If our thought of God in any measure apprehends the glory of his being—if we do at all rightly conceive the majesty of love, the unutterable sweetness, the far-reaching ways of wisdom and justice and tenderness, that are in our Heavenly Father—at the very utterance of our thought men will believe in him. And again, our own apprehension of spiritual truth must be reached through our lives; we must go down into the deep experiences; we must live our way into truth through purity, through steadfastness, through holiness, through love. Spiritual truth requires of the student a harder discipline than science exacts of her followers. He who has yielded himself to that discipline, he who in his own life has reached and grasped the great spiritual realities in their certainty and their magnificence—he can give the teaching without which the interpretation of the material world leaves men hungry, orphaned, perishing.—*Christian World.*

### SURGEON'S CHURCH SYSTEM.

BY REV. S. H. PRATT, SALEM, MASS.

I think a very erroneous idea prevails to a considerable extent in this country respecting the government of Mr. Spurgeon's church. Many seem to imagine that large numbers are received, and are then left to themselves, and allowed to drift out, in a very loose manner.

While abroad last summer, I made Mr. Spurgeon's church system a special study, and under the guidance of James A. Spurgeon, the pastor's brother, who kindly gave me pages of forms from all the church registers, I think I obtained sufficient information to warrant me in saying that there is no church in New England of a hundred members better watched over and disciplined than the Tabernacle Church which has a membership of four thousand persons.

Mr. Spurgeon is not only a great preacher but a man of rare organizing powers and executive ability. His church is a vast army. He is a great commander. Divisions, brigades, regiments and companies, under their wisely appointed officers fall into battle order at his word. There is no confusion and but little friction, and so he is

enabled to do great service for the Lord.

Directly under Mr. Spurgeon as assistant pastor is his worthy brother, Mr. James A. Spurgeon, who is employed by the church and paid a regular salary. He teaches in the college, oversees subordinate officers and workers in the church, baptizes candidates, and often supplies the pulpit in the absence of his brother. He is a man of no mean talents, and if at a farther remove from the sphere of the "greater" glory he would be considered a light of considerable magnitude. He intends visiting us soon, and I know he will honor the name of Spurgeon, even in the pulpit.

I ought perhaps to speak next of the diligent secretary, who, with an earnest missionary, may be found at specified hours each day in their rooms at the Tabernacle, busily employed with the records, correspondence and wants of the church. Over the church are placed nine deacons and twenty-six elders. The former look after the finances and "serve the tables." The latter have the immediate charge of the spiritual watchcare of the church. Many of those men have earned for themselves a "good degree" and are eminent for piety and Holy unction.

The Elders meet by themselves once a week to consider applications for membership, dismissal, cases calling for discipline, etc. When a person wishes to unite with the church he first makes known his desire to an elder, who carefully questions respecting his religious experience. The case is afterward presented to the board of elders. These, on hearing the report, appoint a messenger who is instructed to inquire at the home or boarding-house and in the workshop, respecting the character and habits of the applicant. If the messenger's report is satisfactory, the application is approved and sent up to Mr. Spurgeon for final decision. If, however, there still remains any doubt as to the fitness of the candidate, the same or another messenger is appointed, who pursues the inquiry until a clear judgment can be given.

In the Elders' Register, opposite to the applicant's No.—which corresponds to his No. on the book after baptism,—is noted down a brief statement of the leading facts of his experience, place and kind of work he pursues, and from time to time other notes are added—e. g. Mr. A. has thus far proved himself a useful member—has taken a class in the Sunday School, or has shown himself efficient in the prayer-meeting, etc. So that Mr. A's history can at all times be known by referring to his No. on the Register.

The Church Records are ruled so that the first space shows Date and How received. Then follows Name and Address. Next the Year, then the member's No., then twelve narrow spaces headed with the names of the months, and lastly, a column designated Removals. Each person, on joining the church, is provided with a certain number of Communion Tickets, on which is placed his church No., and also the month and the year. One of these tickets, which I have before me, reads:—

Metropolitan Tabernacle  
Communion.  
229.  
March, 1872.

229 represents Mr. C., and if his ticket is handed in to a communion service in the month of March, then an X is put down in the appropriate month column or posit his name.

If two or three months past and Mr. C. has not handed in a ticket the following note is sent to his address:—

(Page No.)  
My dear friend, I find from examination of our Church Register, that you have not attended the Communion since ————  
I should be glad, if at your earliest convenience, you will favor me with a line, intimating the cause of your absence.  
With Christian regards,  
I am yours, faithfully.

If no reply is received, a blank with the following headings is given to a messenger appointed to visit the delinquent:

To a Messenger appointed to visit the delinquent

Page in Church Book ————  
Absentee to be visited by ————  
Name ———— Remarks last Report.  
at ————  
Date

If the usual course of discipline fails to restore those who have broken their covenant, on their exclusion from the church the following form is made out and given to the excluded party:

The Baptized Church of Jesus Christ, under the pastoral care of the Rev. C. H. Spurgeon  
day of ———— 18—

To ————  
We hereby inform you, that according to a resolution passed at our Church Meeting, held ———— your name has been erased from the List of Members in fellowship with us and by this our unanimous act and deed, you cease to be numbered with us as a Church. Although it is our duty thus to remove your name from our rolls, we shall continue to pray that your name may be found written in the Lamb's Book of Life.  
Signed for the whole church  
Pastor,  
Elders

This notification, like all certificates and letters given by this church is printed on a sheet and stamped across with a row of small holes so that it can be readily torn from the part which is designed to remain in the book, giving the Member's No., Date, Name, Address, Cause of Exclusion; and thereby a reference volume is preserved. The Elders are so many pastors, not only receiving and disciplining members, but having a very special oversight and care of the flock.

There is another book, in addition to the two above mentioned, called the Attendance Book, in which is kept a list of the names of the church members who are regular attendants but not connected with the Tabernacle Church.

When this church is desirous of having any one of this number join its membership, or when a person who is known to be worthy makes request for himself, the church sends to the church of which said person is a member, the following letter:

The Baptized Church of Jesus Christ worshipping at the Metropolitan Tabernacle, Newington, to the Church of Christ..... sendeth hearty greeting:

Dear Brethren in the Faith,—  
Our Friend, ———— who is, we believe, a member with you, has expressed a desire to be united with us in Church Fellowship, and we are prepared to receive him if you feel able to grant him a satisfactory Letter of Dismissal. Should there be anything which might prevent your dismissing our friend, we such accept it as a token of Christian confidence if you will inform us of it; but as far as we can ascertain, his reasons for removal of membership are such as satisfy his own conscience, and his conduct while with us ———— has been consistent. We hereby affectionately solicit the favor of a Dismissory Letter at your earliest convenience and take this opportunity of presenting our fraternal salutations, and uniting our prayers with yours for the coming of our Lord and the extension of his kingdom.

Grace, mercy, and peace be with you from God our Father, and from our Lord Jesus Christ, through the Spirit.

On behalf of the Church at the Metropolitan Tabernacle, Newington. (Signed)  
Pastor,  
Elders.

Thus I have given your readers, I trust, a little idea of the system which prevails in this great body of Christian workers. By means of elders, missionaries and messengers, the whole body is not only kept alive, but trained and pruned, like a well tended vine, so that its branches run over the wall and bring forth abundant fruit to the praise and glory of Christ Jesus the Lord.

### EDUCATION—ANCIENT DEFERS MODERN.

The University of London has led the way in England in opening degrees in Science, Law, and Medicine—to students who have not acquired any knowledge of Greek. There is we believe—says the *London Spectator*—hardly a single Continental University, either in Germany, Italy, or France, which has not been before us in this respect; but in these islands, where intellectual, like other traditions, take strong hold, it has not been easy for men to acknowledge that there can be such a thing as a man of culture who has never construed a page of Greek. Nevertheless, it is certain that the methods of the natural sciences are forming more and more every day, a school of culture of their own, and that the circle of human knowledge is getting too wide to demand from young