Messenger and Visitor.

THE CHRISTIAN MESSENGER, Volume LV. | PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY. | THE CHRISTIAN VISITOR Volume XLIV.

Vol. VIII., No. 6. SAINT JOHN, N. B., WEDNESDAY, FEBRUARY 10, 1892. Printed by G. W. DAY, North Side King Sq.

— COMMENTING on some harsh utterance of a contemporary, the *Interior* says that "its theological backbone is somewhat out of proportion to its bowels of mercy."

— THAT our readers appreciate the improvements recently made in the MESSENGER AND VISITOR, appears from many expressions of satisfaction which reach us. The machine which cuts, pastes and folds the paper at one operation, at the rate of 2,000 per hour, is a triumph of mechanic art, and in reference to the use for which it is intended, leaves almost nothing to be desired. It is the Dexter folder, and was ordered by Mr. Day from New York, through the Dominion Type Founding Company of Montreal, from which latter firm the new type upon which the MESSENGER AND VISITOR is printed was also obtained.

— THE following from an English church paper would go to show that human nature is much the same on both sides the Atlantic. We dare say a good many pastors will feel like having it printed in large letters and hung up in the vestibule of the church:

"The service on Sunday morning is at 11 a. m. The supposition that it is at ten minutes past is a mistake. Young men are not excluded from the week night service. The seats in the front portion of the lecture hall have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in singing the anthem. The object of the choir is to encourage, not to discourage, the congregation."

— NOON-DAY SERVICES have been held in Tremont Temple lately under the leadership of Dr. Lorimer, with encouraging indications, and it has been decided to establish a noon-day prayer-meeting for the city, to meet in the Temple building. The Monday noon hour is now being occupied by Mr. Joseph Cook, who delivered the first lecture of the present course on the 1st inst. The floor of the Temple and the first balcony were well filled. The topic of his prelude was the life of Rev. Charles H. Spurgeon. The topic of the lecture was, "Unshaken Columnar Truth." The topic for the second lecture is "Fresh Lights from Ancient Monuments."

— SPEAKING of city evangelization the *Watchman* says that those who are in the fore front of this work, the men who are really doing it, should not lack for money to carry on their work and make it a success. It adds:

"It was not to the credit of the Baptists in New York city that Edward Judson should have spent two or three years, travelling from Dan to Beersheba, to raise the money to build an edifice for his work in lower New York. If his work was worth the devotion of his precious life, it was worth the gifts by others of the money to make it a success. If the work in Boston doing by M. R. Deming and Walter J. Swaffield is worth their time and brain and sympathy and prayer, it is worth somebody else's money to help them to do it in the most effective way."

— THE death of Sir Morell McKenzie, the famous London physician, adds another name to the list, which grows apace, of distinguished Englishmen who have died since the coming in of the new year. Sir Morell was born in 1837. His career as a physician was eminently successful. He is widely known as an author on certain subjects connected with his profession, being regarded as an authority especially on diseases of the throat. A few years ago he obtained a wide notoriety on account of his attendance on the German Emperor, Frederick, and the differences of opinion and discussions between him and certain German physicians. In 1888 he published a book entitled, "The fatal illness of Frederick, the Noble."

A CONCILIATORY spirit and gentleness of speech are in themselves to be admired and commended, but in this evil world, where vice and wickedness so widely prevail, there is not infrequent occasion for spirit and speech of a different temper. The Word of the Lord in the mouth of His prophets was sometimes stern and terrible. It is not to be wondered at if, in the face of the tremendous evils and abounding wickedness of these modern times, good men sometimes make their voices heard in trumpet-toned invective. The wonder is, rather, that we can in general be so mild-mannered and fair-spoken in the presence of the evil fashions of our day. Extravagance and misstatement are certainly not to be commended, but there are times when even some measure of extravagance in speech may more justly be pardoned than soft words or silence. A voice that rings out fearlessly, and truthfully to call public attention to iniquitous conditions existing in a community where Christian sentiment prevails will not fail to make itself heard and felt; and he who speaks to his fellowmen from unselfish motives and in the spirit of love for mankind can sometimes employ stern and denunciatory speech with powerful and salutory effect. *The Interior*, of Chicago, in a character sketch of Dr. Herrick Johnson, well known as a champion of temperance reform and an uncompromising antagonist of the saloon, alludes to his dauntless moral courage, blended with a gentleness of spirit as unselfish as it is intrepid, and mentions that someone, not long ago, advising him to be more prudent, received this characteristic reply: Injure myself, injure myself! he said indignantly, what do I care for myself? What would Christianity be and what would it amount to on that principle?

— THURSDAY, Jan. 28th, was observed at Newton Theological Seminary as the day of prayer for colleges. The regular exercises were suspended, and during the day representatives of the various colleges assembled to pray for these particular institutions. At 10 o'clock a. m. there was a general prayer meeting, led by President Hovey. Reports were presented from twenty-one schools and colleges. The significant features of these reports were: The increased number of professing Christians entering the colleges; the comparatively large number of men entertaining a purpose to devote themselves to the ministry; the active and hearty co-operation of the faculties in the Christian work of the students; the numerous requests for prayer that money might be forthcoming for new buildings and ampler endowments for many of our colleges.

PASSING EVENTS.

THE event of the past week of especial interest is the publication of an open letter from John A. Morris, of New Orleans, on behalf of the leaders of the Louisiana lottery, of which Morris is said to be the "head centre." In his letter, addressed to the people of Louisiana, Mr. Morris says: "I hereby declare upon my part, and on the part of my associates, that we shall not accept or qualify under the amendment [extending for twenty-five years the charter of the lottery], if it be adopted by the people at the general election of April, 1892." The reasons given for this action are briefly the fact that the Anti-lottery Postal Law passed by congress has now been declared constitutional by the Supreme Court of the United States; the force of public opinion against the perpetuation of the lottery, and the continued agitation and discontent which would result in the state from the adoption of the proposed charter. This action of the lottery leaders is so unexpected and so out of keeping with what has been generally supposed to be their disposition, that, naturally, some sinister motive is suspected. The New York *Evening Post*, however, sees no good reason to doubt the honesty of the announcement which has been made, and says: "If the declaration be sincere, it means that the nefarious concern will shut up shop at latest by the first of January, 1895." The rigid enforcement of the anti-lottery postal law will no doubt have the effect of greatly hampering the operations of the lottery, as it forbids the use of the U. S. mails to papers publishing its advertisements, and is interpreted as applying within the State of Louisiana as well as in other parts of the union.

THE State of Massachusetts has a State Board of Arbitration and Conciliation. Its aim is to mediate in cases of dispute between workmen and their employers, to prevent strikes, lock-outs, etc., and thus to save both parties from heavy loss. The Board has recently made its annual report, and the facts presented as to the results attained go to show that its work has passed the experimental stage, and would seem to indicate that other commonwealths might profitably follow the example of Massachusetts. It appears from the report that, as the Board has gained experience, and as its methods and principles of action have become better known to the business world, its effectiveness as a conciliator has increased. As to arbitration the report says: "It is a gratifying fact that in every case the advice offered and the price lists recommended have been cheerfully accepted by all parties, with permanent good results to the business." The expenses of the Board for the year have been $8,592. Just what amount has been saved to the industries of the State by the Board's arbitrations and conciliations cannot be accurately determined, but is said without doubt to exceed by many times its cost. What Massachusetts has done along this line has attracted attention outside the State, as is shown by the following extract from its report: "The Board has received from time to time gratifying assurances from other States and other countries that the work of arbitration and conciliation carried on in Massachusetts in the name of the State, that is, of the whole people, is watched with increasing interest and with a readiness to acknowledge whatever degree of success is met with." We should suppose, on general principles, that such a method of dealing with the vexatious and wasteful disputes between labor and capital ought to find favor, and it is gratifying to observe that Massachusetts' effort along this line is proving so much of a success.

THE average United States citizen will no doubt feel annoyed if it is hinted to him that his country is not the most highly civilized on the face of the earth. But the same good citizen must feel somewhat startled, as he peruses the criminal records of his country, to learn that, during the past year, a much greater number of persons have received their death sentence from "Judge Lynch" than from all the judges of the United States courts combined. The number of persons sent to their death by due process of law is given as 123, while the victims of lynch law are 195. The executions under the sanction of the law were distributed as follows: Alabama 3, Arkansas 3, California 2, Colorado 3, Connecticut 1, Delaware 4, Georgia 16, Illinois 2, Kentucky 2, Louisiana 9, Maryland 2, Minnesota, 2, Mississippi 8, Missouri 8, Nebraska 4, New York 4, North Carolina 2, Ohio 2, Pennsylvania 7, South Carolina 8, Tennessee 3, Texas 12, Virginia 8, West Virginia 1, Arizona 2, Indian Territory 5. Of the total number 52 were whites, 65 negroes, 1 Mexican, 4 Indians, and 1 Japanese. Two of the executed criminals were women—one a negress and the other white; while six women, all negresses, fell victims to the decree of Judge Lynch. Lynchings in the different states and territorics were as follows: Alabama 26, Arkansas 12, California 1, Colorado 2, Florida 10, Georgia 12, Illinois 1, Indiana 3, Kentucky 11, Louisiana 29, Maryland 1, Michigan 2, Mississippi 23, Missouri 2, Montana 5, Nebraska 2, North Carolina 2, Ohio 1, Oregon 1, South Carolina 1, South Dakota 3, Tennessee 13, Texas, 16, Virginia 5, West Virginia 2, Wisconsin 1, Washington 3, Wyoming 1, Indian Territory 2. There were 121 negroes, 69 whites, 2 Indians, 2 Chinese, and 1 Mexican. These statements indicate a widespread disregard of the sacredness of human life and a distrust of the regular processes of law, which, considering the fact that these criminal and lawless practices are on the increase, give ground for serious reflection. Cases of lynching it, will be observed, are most numerous in the South, and especially where the negro population is large. The large influx of a vicious element from foreign sources results to swell the records of crime and lawlessness, but the principal cause of illegal executions is still to be found in the race antipathies between the white and black populations of the Southern states. It seems remarkable that with so large and heterogenous immigration pouring into New York and Chicago, only one case of lynching is reported from Illinois and not one from New York.

THE death of Charles Haddon Spurgeon, briefly noted in our last issue, is an event of world-wide interest. Probably for no man who has lived and died, in the history of the world, has their been mourning so wide-spread and sincere. He certainly must be accorded a place among the great men of his age; the magnificent endowments of the man could not fail to attract admiration, and yet the regard in which Spurgeon was held was not so much a matter of admiration as of respect, confidence, love, and of gratitude for the help he gave, as a minister of God, to sinful and fainting souls. If by reason of a certain lack of breadth in intellectual sympathies, Spurgeon was not acknowledged by his brethren as a leader in all lines of religious thought, there was, at least, no man whose convictions of truth were stronger and deeper, and who proclaimed them with greater singleness of purpose. He lived above the vanities of worldly ambition. The impression which he made upon the world was that of a humble and devoted minister of Christ. No man had a deeper reverence and love for revealed truth. No man ever rejoiced with greater confidence in the Gospel of the grace of God. No man, perhaps, in this age has spoken with a stronger persuasion of its value, or has felt for the salvation of men a more burning desire; and no man ever, in a single life time, we suppose, has been able to reach so many by his voice and pen.

IF it is pardonable ever to glory in men, Baptists may be permitted to glory a little in Charles Haddon Spurgeon. In his death a prince and a great man is fallen in the Baptist Israel. His name stood for the great Baptist preacher and leader of his day. For though his sympathies for all his evangelical brethren in other denominations were large and Christian, his convictions as a Baptist were held with firmness, and he was true to his denominational principles. Great names are not wanting on the pages of Baptist history. The denomination can boast its Bunyan, its Fuller, its Carey, its Judson, and many other distinguished men, but no name among them all is more widely known and revered to-day than that of Spurgeon, and few, if any, will be longer or more lovingly cherished. But such a man cannot be claimed or regarded as a denominational possession merely. He towers above all the walls of separation, and evangelical Christians of every communion claim partnership in him. They have rejoiced in the man as a gift of God to the world. They praise God for the spirit that was in him and the work that he has done. They also will perpetuate his name.

THE space at our command would not permit here, if it were otherwise desirable, any attempt at an exhaustive analysis of the great preacher's genius and the sources of his power. It may be noted, in a negative way, that he owed nothing to grace and dignity of personal presence or to scholastic culture. His bodily presence, if not weak, was neither graceful nor commanding. He is described—and the pictures of him agree with the description—as being somewhat below the average stature, a heavy, solid looking man, his fleshy cheeks, irregular features, and thick hair growing low upon the forehead, gave the impression, when his face was in repose, of a person of phlegmatic temperament. But those who have heard him preach bear testimony to the wondrous sweetness and power of his voice and his masterly power over his audience. This was due to no tricks or artifice of oratory. He seemed to be a plain, blunt man who did but speak right on the things which he knew or profoundly believed. Some one has thus described his preaching and the effect upon his congregation: "After announcing his text he was wont to talk in a plain and ordinary way for ten minutes or more, and then before the hearer was aware, something had happened. The deep, strong, and yet melodious voice began to tremble with emotion and grew indescribably eloquent. Soon a thousand people would be seen bathed in tears." Mr. Spurgeon's wealth of homely Anglo-Saxon, his happy command of figurative speech, proverbial expression and apt illustrative incident, united with his strong and homely commonsense, gave charm and force to his written as well as his spoken discourse, and won for him wide audience with the common people. But back of all graces and forces of utterance, there were his profound acquaintance with the Bible and the works of the great Calvinistic divines, the deep spirituality of the man, his love and sympathy for his sinful and struggling fellowmen, his mighty faith, his tremendous earnestness. It would, perhaps, be idle to speculate what would have been the result if Spurgeon had taken a university course, which is said, at one time, to have been his intention or that of his friends. That he would have been in some respects a greater man scarcely admits of a doubt, but he would probably also have lost something of his power of direct approach to the people, and possibly would have been much less useful to the world than he has been. If the following in reference to this matter is authentic, it would seem as if a special providence had intervened between Mr. Spurgeon and a scholastic training: "A gentleman who was to act as his tutor agreed to see him at the house of a mutual friend. A stupid servant showed Mr. Spurgeon into one room and the tutor into another, and they waited for each other for two hours, ignorant of the fact that they were within a few yards of one another. Both of them went away from the house after waiting as long as they could, each thinking he had been badly treated. Mr. Spurgeon says that as he left the house this text occurred to him: 'Seekest thou great things for thyself? Seek thou not.' So he wrote to say he must decline the good offices of the tutor."

IN 1855, if we are correctly informed, Spurgeon's sermons first began to be given to the public through the medium of the press, and a few years later they were being widely read throughout the English-speaking world. It was some three or four years earlier that he began to preach, so that Spurgeon's career as a preacher covers fully forty years. Yet he died a comparatively young man, not having completed his fifty-eighth year. He was born June 19, 1834, at Kelvedon, in the county of Essex. His early training was largely in the hands of his grandfather, Rev. James Spurgeon, a Non-conformist minister of the Independent order. Some of the qualities of the man were foreshadowed in the boy. His favorite books are said to have been the "Pilgrim's Progress," "Don Quixote," and Baxter's "Saint's Rest." While still a lad he so impressed a certain Non-conformist minister by his soundness of judgment, good sense and earnestness in the discussion of religious topics that the minister said to him, "You will one day preach the Gospel in the largest chapel in the world and fill it." After two years at some boys' school and a short time at an agricultural college at Maidstone, young Spurgeon secured a position as usher in a school at Newmarket. At this time, we are told, he was much troubled about the principles upon which religion is based, and became for a time a supporter of the free-thinking principles and doctrines of Tom Paine. But in 1850 he heard a sermon by a Primitive Methodist preacher which determined his future. It was from the text: "Look unto Me, and be ye saved, all the ends of the earth, etc." Of the effects of this sermon upon him, Mr. Spurgeon has said: "The grace of God was vouchsafed to me that moment. I shall never forget that day while memory holds its place; nor can I delay repeating this text whenever I remember the hour when first I knew the Lord." In the same year he joined the Baptist church, and was baptized at a little village near Newmarket. Later he joined the congregation at Cambridge presided over by Robert Hall, and formed a connection with a lay preachers association. His first sermon was preached at Waterbrach, near Cambridge, and from the day of that discourse, delivered in a cottage to a few rustic hearers, to the close of his life he was incessant in his labors as a preacher and pastor. His fame as a preacher soon reached London, and in the autumn of 1853, when he was still only nineteen years of age, he became pastor of the New Park Street church, Southwark, where the chapel was large and the worshippers few. Within two years the chapel became too small, and had to be enlarged. The enlargement, however, was insufficient. Hearers multiplied, and Surrey Music Hall was engaged and occupied. The followers of Mr. Spurgeon then decided to erect a building which should be a suitable place of meeting for the great congregation. Accordingly, in 1859, the corner stone was laid of the great Metropolitan Tabernacle. It was opened in 1861 and has seating accommodation for 6,500 persons. If it was wonderful that an untrained youth could attract and hold such a congregation in the great metropolis, it was still more wonderful that, with undiminished popularity and growing power, he could continue, for thirty years, to preach in the same "Tabernacle," and to send the printed reports of his sermons to eager readers throughout the world. World-wide and wonderful as were his work and his influence as a preacher, he was not a preacher only. His works as an author in addition to his published sermons, comprise many volumes. His college, with its three hundred students, has made large claims upon his thought and sympathies. It is related that Rev. Archibald Brown, one of Spurgeon's earliest students, and now for several years pastor at Stepney, London, recently said, as he grasped the hand of a candidate for membership: "This is the five thousandth member I have received into this church." His Stockwell Orphanage, his homes for the aged and infirm, his paper—*The Sword and Trowel*—and other ministries for good which Mr. Spurgeon has superintended, show the wide sympathies of the man, and must each have made greater or less demand upon his thought and care.

SPURGEON was not without opposition. No man could so heartily hate shams and maintain so aggressive an attitude toward all that he regarded as evil, while he so fearlessly emphasized the doctrines and the courses of action in which he believed, without arousing enmity and opposition. Against the pretensions of sacerdotalism and ritualism, he trained his heaviest artillery. With the unscriptural absurdities, as he regarded them, of the sacramentarians, he had little patience. A few years since, he felt it to be his duty to protest against what he regarded as the dangerous and unscriptural views held by some of his brethren in the Baptist Union by withdrawing himself from that body. Whether Mr. Spurgeon acted wisely in this matter or not, we do not pretend to say. There is no doubt that he was sincere. The manifestly honest and Christian spirit of the man, and the great and excellent results of his work, have continually tended to disarm opposition and to win for him a wider respect. And if he has not been crushed by the opposition of enemies, he has not been spoiled by the more dangerous admiration and flattering of friends. He had a soul above all vain display. Nothing, for instance, could induce him to leave his work in London to come to America to lecture and be lionized. He would relinquish his work only when compelled by need of rest or to seek recuperation for failing physical powers. Money came to him freely, but he did not use it to enrich himself. It was as freely bestowed in benevolent and charitable efforts for the good of others. The last hours of Mr. Spurgeon were peaceful. During Sunday, the 31st of January, he sank unconsciously to rest, breathing his last just before midnight. The body has been embalmed and the funeral services will take place in London on Thursday next.

W. B. M. U.

MOTTO FOR THE YEAR:
"Be not weary in well-doing."

PRAYER TOPIC FOR FEBRUARY:
"For Mission Bands and their Leaders."

The quarterly meeting of the Executive Board of the W. B. M. U. was held Feb. 3rd, to accommodate Mrs. Archibald. The meeting opened by all present repeating the 23rd Psalm and prayer by Mrs. Archibald. Mrs. H. G. Mellick, secretary, *pro tem.* Minutes of the last meeting were approved, and the provincial secretary requested to send a condensed report of the special meeting of the Executive Board, held Dec. 10, 1891, to the MESSENGER AND VISITOR for publication. Some changes were then made in the officers of the W. B. M. U.: Mrs. G. O. Gates resigned her position of N. B. vice-president, and consented to serve as corresponding secretary until the next annual meeting of the W. B. M. U., and Mrs. Wm. Allwood was elected vice-president for N. B. The treasurer's report for the quarter was adopted.

After one of Mrs. Archibald's instructive talks, and an informal discussion on the most practicable method of conducting the affairs of the Executive Board, all of which was characterized by a spirit of confidence and courage, the meeting adjourned with prayer.

Notice.

There will be a county convention of the W. M. A. Societies of St. John county, in Brussels street Baptist church, Thursday, February 25, at 2 p. m. The first hour will be devoted to business, after which one hour will be spent in prayer and supplication, followed by addresses from Mrs. Archibald and others. The F. M. Board will provide speakers for the evening. Mrs. Archibald will represent the W. B. M. U. Offerings for missions will be given at both sessions. Tea will be served in the vestry at the close of the afternoon meeting. A profitable and enjoyable time is anticipated. Each W. M. A. S. in St. John county is requested to send representatives.

PROV. SEC'Y.

Report of Executive Board Meeting held December 10, 1891.

A special meeting of the Executive Board of the W. B. M. U., was called December 10, 1891, for the purpose of considering Mrs. March's resignation. After a friendly discussion and touching references had been made to Mrs. March and her work in the W. M. A. Societies since their beginning, her resignation was accepted and the following resolution was unanimously passed:

Whereas, Mrs. M. E. March declines to withdraw her resignation but until the end of convention year, therefore *Resolved*, that her resignation be accepted; and furthermore *Resolved*, that the Executive Board extend to her their thanks and highest appreciation for the efficient manner in which she has gratuitously served the W. M. A. Societies of N. B. and the W. B. M. U. for sixteen years as their Cor. Secretary.

In behalf of the Executive Board,

A. C. MARTELL,
N. B. Prov. Sec. of W. B. M. U.

— The *Youth's Companion* of Feb. 4th is a double number, and is notable for its articles of special interest and for its distinguished writers.