

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

VOL III.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 30, 1887.

—DAY OF SELF DENIAL.—A section of the Methodist church has adopted an expedient of the Salvation Army to raise money. The churches have had a week of prayer and self-denial, the results of the self-denial to go in special contributions. A profitable expedient every way. The following is the outcome, up to date of extract: Of the 4000 pastoral charges of the Methodist Episcopal Church, South, 621 have reported \$14,801.66 as the result of the recent week of prayer and self denial in behalf of the Missionary Society of that church.

—DON'T SUE THE POWER.—John B. Gough used to tell of people who had to have jokes driven into their heads by a sledge-hammer, and who would calmly turn around and say, "Do you use a sledge-hammer to drive in jokes?" There are few things more exasperating than this. The Congregationalist has had an experience. I published a satire entitled "Ought not Women to Smoke?" and has received some sharp rebukes for advocating the use of tobacco. We can scarcely blame our pontifex for making the tart comment "Well, we cannot furnish brains and reading matter too." The mock and long-generous editor of the *Messenger and Visitor* has often been tempted to give vent to his feelings in a similar way.

—ANOTHER LEADER FALLEN.—We clip the following from the *National Baptist*. Mr. Wilberg adopted a similar relation to the Baptist movement in Sweden that Mr. Oncken did toward that in Germany:

"Rev. A. Wilberg has just died. This excellent man was born in Sweden in 1816. He studied in the University at Upsala, 1835-9. In 1843, he was ordained as a priest in the state church. Becoming doubtful of the propriety of admitting the unconverted to the Lord's Table, he withdrew from his position. In 1851, he met Mr. Oncken of Hamburg, and as the result of conversing with him and of independent study of the Bible, he was baptised by Mr. Nilsson at Copenhagen, July 25, 1852. Shortly after, he joined the United States. The Publication Society decided to begin a work in Sweden, and he volunteered from their ranks. In 1855, he began his labors. God wonderfully endowed his labors and those of his brethren. Amid persecution, and in spite of large emigration, the Baptist churches in Sweden have grown to 434, with 35,744 members. We know no greater success anywhere in the world."

—CONVENT SCHOOLS.—The principal of Alma Ladies College, St. Thomas, Ontario, has written two letters to the Toronto *Mail* on Protestant girls in Roman convent schools. These schools are five to one more numerous than Protestant boarding schools and twenty-five to one in proportion to population. They derive from one-third to one-half their support from Protestants. The writer reckons there are one thousand Protestant girls in these schools in Ontario. The distinct aim of these schools is proselitism. In Quebec it is reckoned that seven out of ten of the Protestant girls who attend these schools become Romanists, and but one in ten escape taint. In Ontario it is a low estimate to say that ten per cent. of Protestant scholars become Romanists. It is probable that an equal percentage of Protestant girls attending English schools in the Maritime provinces become perverts, and yet, because expenses may be a little less, many of our Protestant parents will send their daughters to convent schools and run the risks.

—WHAT NEXT?—Hugh O. Peacock is bound to outdo himself in absurdity, and this is saying a great deal. After swinging round from a regular Baptist to open communism, he became pastor of a Congregational church. There he made his pulpit a place to advocate George's socialist theories, and finally became the labor candidate for mayor of Newark. His latest utterance is concerning the execution of the Anarchists. He is reported to have said:

"Priest's hanging was unjust and unchristian and brutalizing. The men were right, as the real anarchists were the officials of monopolies and the capitalists. Unless some change is made in society whereby the poorer classes will be relieved of oppression, there will be a revolution."

And yet he continues as a recognized pastor of a Congregational church. This is a bad a new theology.

—SHARP.—The *Watchman* explains the comprehensiveness of the Church of England in the following fashion. The explanation appears quite plausible:

One of the popular affairs in Barnum's Museum was the "Happy Family," in which rats, cats, dogs, owls, monkeys, and other of small deer lived peacefully together in a very large cage. The wonder of the public was, that they did not dilate each other. But a spectator could fail to notice the exceeding baseness and pitiability of all the inhabitants of this comprehensive cage. They appeared to be so stupefied with "good living" that they had no o'jt left in life, but to enjoy, like the lotus-eaters, "long rest and dreamfulness."

We, the Established Church in England, has also a vast number of good "living" in it. And seeing that human nature is the sort it is, we make bold to assert that the former has much to do with the willingness of opposing doctrines to be

Has Mr. Spurgeon, by withdrawing from the English Baptist Union, ceased to be a Baptist?

BY H. F. ADAMS, PASTOR OF THE FIRST BAPTIST CHURCH, TARMOUTH, N. S.

During the last few weeks, quite a commotion has been created among the denominations by the action of Mr. C. H. Spurgeon. And being one of his students, it is felt perhaps a greater interest in the affair than many others not personally acquainted with the great preacher; and as certain newspaper reports of the matter have given false impressions, I will endeavor to state the case in clear and unimpeachable terms.

In the Congregational body of England and New England, there is a large number of ministers who have departed from the faith once delivered to the saints in such a degree, that they make no scruple to deny the plenary inspiration of the Word of God; teach that the personality of the Holy Spirit is a myth; disregard the doctrine of redemption by the Great Substitute; set aside as unnecessary the justification of the sinner, through faith in Christ; and teach that somewhere and somehow to Eternity, there will be a period given to the lost, in which they will have another opportunity to be saved.

Mr. Spurgeon, we know, is the great champion of the orthodox faith, as it is revealed in the Word of God. And when he sees pupiles, which were erected by godly men and women for the proclamation of the glad tidings of salvation, occupied by men teaching (instead of the Gospel), vagaries founded in their own imaginations; it is impossible for him to keep silent. It matters not to what denomination such error-preachers belong. Charles Haddon Spurgeon feels that he must raise the Gospel bugle, and sound the alarm.

In June 1864, he made a perfect exposure of the unscriptural doctrine of Baptismal regeneration, as taught by the Episcopal Prayer Book; and rectors, curates, deans, and canons, rose in the fulness of their indignation and fulminated pamphlets, which were met with equal warmth; and now he has again thrown down the gauntlet for the enemies of truth to take up, if they dare. Not long ago, he wrote an article in his monthly magazine, entitled "The down grade," in which he spoke of many of the Independents, departing in a retrogressive manner from the grand old doctrines of the Word of God.

Such a rebuke, coming from such a trumpet voice, whose tones reach a wider constituency in the religious world than any other man living, stirred up a nest of theological hornets. Such a result, the greater preacher expected among Congregationalist ministers, and a few of them number under took the unenviable task of defending themselves against the attack of this Cromwellian Baptist.

It was equitable and just that they should do this, and so far Mr. Spurgeon would not object, and could not object, to such a course. But when some ministers in his own denomination, took up the cause of the Independents and defended them, and in their defense spoke slurringly and impudently and insultingly of Mr. Spurgeon, the eyes of the Baptists of Great Britain were opened to behold in some of their own pupils men teaching the same errors that he had reproved the Congregationalists for holding.

Notably among these was Rev. Arthur Murrell, to whom heresy has clung for many years. Now Mr. Spurgeon could not logically, consistent with his protest, have fellowship with even Baptist ministers after their avowed sympathy with, and endorsement of, the errors of the Independent ministers; and the following is the way he gave expression to his determination not to have any fellowship with those Baptist ministers who favor the errors of the Independents.

There is in England, among Baptists, what is called "Tae Baptist Union;" which is to the Baptists of England what our Convention is to the Baptists of the Maritime Provinces. This "Union" does not include every Baptist church in England, as there are some close communion churches, called "Hyper-Calvinist," on account of their extreme views on election and predestination, who do not belong to it. But as these close churches have a membership of only a few thousand, while the "Open-communion" churches have a membership of 300,000, (all the open churches are in the Union) the Union may be said to practically include all the English Baptist churches.

This Union meets twice each year—in the Spring and in the Fall. In the Spring, it always meets in London to hold its May meetings. And great meetings they are, I assure you, as I have attended them. In the Fall, the "Union" always meets in a town or city in the Province. Each church has the right to send so many delegates per hundred members, of which the pastor is of course a member. The pastors and delegates thus meet and talk

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over denominational concerns just as we do in our Convention; also receive the reports of the various Boards under its control, and re-elect officers for the ensuing year. At the last meeting in Sheffield, it appears that some of the ministers exhibited their sympathy with those Mr. Spurgeon had denounced. And thereupon Mr. Spurgeon threatened to withdraw from the Union, as he could not hold fellowship with ministers who held false doctrine. And since then, he has actually withdrawn from the Union.

Kindly disposed persons have urged him to reconsider his decision, as they know full well what a fatal blow this step may become to the Union. But he has declined to do so. The greatest danger to the existence of the Union, is not the withdrawal of one great man from its ranks, but the fact that in that Union are, between five and six hundred ministers who were educated in Mr. Spurgeon's College.

And as they are all knit together as one mass, and are intensely clannish, and follow their leader almost to a man, the danger is that they too may leave the Union, for the same reason that their College President left it. And to let Spurgeon and all his students out of the Union would be a great calamity to the denomination, as 600 ministers could not possibly remain an unorganized body. They would undoubtedly form another union, that would be in some way a rival of the old one. And this would be deplored by all. But let not any one suppose that Mr. Spurgeon has left the Baptist denomination, or that he is less a Baptist than ever he was. He is a stronger and stricter Baptist than before his withdrawal. For his withdrawal amounts to a demand that none shall be admitted to the Union who are not sound in the faith. Instead of Mr. Spurgeon being adrift from any denomination, as certain newspapers have tried most wittingly to make people suppose, he is anchored more firmly than ever to the good old Baptist faith.

While it is not likely that Mr. Spurgeon will ever become a close communion Baptist, such as we are in Canada and the United States, it is equally certain that he will never be as loose as the most of his brethren on British soil. But the suggestion of certain Pedobaptist newspapers, that he will join the Presbyterians, is a far-fetched idea, invented by an editor who was hard up for something sensational to say to his readers.

If anything, Mr. Spurgeon is more strongly entrenched in the Baptist faith than ever. This you can see for yourself by a letter addressed to him by someone who wrote to ask him if he had used, as was attributed to him, the remarkable sentence that "he hated a close communion Baptist as he hated the devil."

WESTWOOD, BEULAH HILL,  
UPPER NORWOOD, LONDON.

Dear Sir—I do not know who the "sainted gentleman" may be; but he did not speak the truth, if he reported me as saying that I hate a close communion Baptist as I hate the devil.

I never even thought of such a thing, and assuredly it is not and never was true. The "gentleman" must have dreamed it, or mistaken the person. The most uncharitable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness.

I know my own mind and views, and I can say without reserve, that the expression could not have been made by me. As compared with the bulk of English Baptists I am a strict communistic myself, as my church fellowship is strictly of the baptized.

Yours heartily,

C. H. SPURGEON.

I shall not be surprised if Mr. Spurgeon takes the present opportunity to found another Baptist Union of churches that are composed of immersed members only.

For you may not be aware that there are in England many churches that are what are called "union churches"; i.e., they are composed of members, some immersed and some sprinkled; which order I know Mr. Spurgeon greatly disbelieves in and disapproves of.

His open communion practice is also greatly misunderstood, and is very often paraded by Pedobaptists as something in which they delight. But if they knew the whole truth of his practice they would be a little shyer of him than they are, and would not be so fond of referring to him as their patron saint on the open communion question.

In the English dissenting churches it is customary to give to every member of the church, at the beginning of the year, twelve small tickets. They are together, but the perforation admit of their being separated as they are required.

On these are printed the names of the twelve months in the year. At each communion one of these tickets must be presented by the communicant, which tickets are collected before the Supper is proceeded with. Then if there be any member's ticket absent the pastor knows that he was not at the last communion.

If you wish to hear the Lord's Supper at Mr. Spurgeon's church you must first apply

{ THE CHRISTIAN VISITOR,  
VOLUME XXXIX.

NO 48.

Mr. Spurgeon has withdrawn from the "Baptist Union" (and I presume that severance from the "London Association of Baptist Churches" is included); as that has Arthur Murrell in it, because the Union is on the "down grade," and he will not be dignified by having fellowship with men of the Henry Ward Beecher type.

These two great men, when both living, were considered by many as the two greatest minded men in the two English-speaking hemispheres. Doubtless if Henry Ward Beecher had pursued the line of theology that has marked the great Tabernacle preacher, New England Congregational pulpits would not be cumbered with the Andover Theology to-day. But Beecher has been followed faithfully in his "theological evolution" vagaries, and the present state of rationalistic theologies, is the legitimate result of his leadership among the Congregational ministers.

We surely know that both in England and America, the most perfect, unwavering attachment to the grand old-Gospel that characterizes the Baptist ministry, is due in an immense degree, to the splendid fidelity and indefatigable labours of the men whom Mr. Gladstone has called, "*the last of the Puritans*." For it is impossible that so many millions of Mr. Spurgeon's sermons could have read without thousands of ministers and members feeling the Garsity individuality that runs through them all, giving shape to their own theological opinions, and especially exercising a powerful influence in the production of a profound reverence for the Word of God, as the first and final authority in all matters pertaining to religion.

May God Almighty spare this "last of the Puritans" to infuse into the present generation of preachers his own great-hearted fidelity to the truth as it is in Jesus, till Gladstone or his successors shall have to confess, that *Spurgeon is the first of a new generation of Puritans*, who shall take up the work of bringing back to the world the faith once delivered to the saints.

Prepare for Christmas.

Our Baptist Book and Tract Society has on its holiday attire, and its attractive stock stands complete, and ready to be distributed throughout the provinces.

We are showing some of the choicest gems of Christmas Cards, and an army of handsome Booklets, all of a general religious character.

Special lines of little Text Books, with brightly illuminated pages, containing morning and evening texts for every day of the year; prices from 15 cts. up. Choice little present for classes.

Superintendents and teachers desiring Christmas Cards, would do well to write us at once, stating size, style, number and price cards required.

The Society can satisfy the wants of all, in variety, beauty and price. We have them from 12 cts. per dozen up.

Reward cards with scripture mottoes, we have in abundance, ranging in price from 15 cts. to 60 cts. per packet.

We do not send out samples, as it breaks up the packet. Please call and examine, or leave the selection to us. Our varieties surpass those of last year.

Our Booklets comprise various subjects: "Bird of Song," "Flower of the Forest," "Feathered Songsters," "The Old Oak Bucket," "God Bless You," "Great Comforter," etc. Ranging from 60 cts. to \$1.50 each. Just handsome. Scripture rolls with very large type, for Sunday School or sick rooms, 50, 60 and 75 cts. each. Also hundreds of scripture mottoes for the walls of the Sunday School, or church, from 6 cts. to 60 cts. each.

Bibles for rewards, are in every style of binding, with or without references, ranging as follows: 15 cts., 20, 25, 30, 35, 45, 60, 75, 80, \$1.00, \$1.10, \$1.50 and up. Our Oxford teacher's Bible is in four sizes,—pearl, ruby, nonpareil and milion; limp bindings, with rubber band. Containing references, concordances, maps, subjects, proper names, etc. Everything necessary to help teachers. Prices from \$2.50 to \$7.00. Bibles for the aged, large type, cheap, 75 cts. e. ch. Also nonpareil and family Bibles, in various type and binding.

Our stock of juveniles for children are larger than any previous year. The list comprises books of travel, stories from the best authors; and very many of the choices have been reduced very much below retail figures.

Do not miss the grand opportunity, and when ordering kindly allow us a little latitude, so that if the exact book is sold out we can put in some other.

In every case we will try our best to suit. With pleasure we will try and answer all enquiries, and aid in making the selection positive.

Mr. Beecher withdrew from the fellowship of the "Long Island Association of the Congregational churches" because he was on the "down grade," theologically, and did not wish the association to be disgraced by having such a heretic in its fellowship.

We have never had so fine a display of Christmas goods, and could heartily wish all our friends could call personally and have a look at our Book Room.

George A. McDonald.