

MESSENGER and VISITOR.

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C. GOODSPEED, St. John, N. B.

Messenger and Visitor

WEDNESDAY, JANUARY 15, 1890.

SPECIAL SERVICES.

At this season of the year it is becoming the common practice of the Protestant churches to give much attention to religious services other than their ordinary appointments. These special services such as the observance of the "week of prayer," are held for the purpose of promoting, and in some cases, may be, for producing a revival of religion. Such efforts have usually, if not always, resulted in spiritual blessings to the people. Even failure and defeat sometimes, as at "Ai," are blessings in disguise. It may hardly be expected that these extra services shall escape all the evils that usually inhere in the best of human endeavor. Our purest purposes are, doubtless, shaped by our imperfect ideals of Christ's life as its origin and sustenance. The best informed have yet much to learn on this subject. The best work men in the vineyard of the Lord have always been, and are still quite as notable for their blunders as for their successes. The Church of Christ is indebted to the unseen rather than the visible power exerted for its success. Means of the simplest and weakest nature have always been in order, and marvelously efficient. That the continuance of these means is ordained, and their success assured in the future, no careful student of the word of God can doubt. And it is well for us to notice that these means have been multiplied from age to age, and so multifarious, that it is the height of unbelief in us to conclude that we are obliged, in order to succeed, to follow the beaten track of our predecessors; or to be constantly repeating our own methods even though by these we have made great advances in the past. If the Master should allow us to succeed in this way we would soon be looking to, and trusting in these visible agencies rather than the unseen power of Christ, and the unchanging principles of His grace. No greater folly can be perpetrated to-day by the Church of God than to attempt to confine the Spirit's operations to any one set of human efforts, or to any convenient time we may appoint for the display of His saving power, for it is less impious than foolish for us to expect these manifestations except as His people are the recipients of the Spirit's power according to His own ordaining. The increase of Christ's kingdom is conditioned on the exalted fellowship of Christ and His people in purpose and work. So that right purpose and action on the part of the human is as necessary as the putting forth of divine power. This is as true of the usual as of the special services of the church. In the history of the church it is seen that times of special endeavor have ever been the church's best opportunity to leave her dependence on the divine arm for victory as well as the conditions upon which Jehovah can grant them aid. In as much as we need these less than still, special services are now in order in our churches.

The work of God can only appear for an appointed end, and along the line of unchangeable conditions. These conditions, on the human side, we have seen, are that His people be in full fellowship with Him both in the aims and methods of the Spirit's work—that they be filled with His Spirit. Then there will be power to draw in the multitude to the place of prayer, and regenerating power there to save them, and preaching power there to instruct them. Many of the modern devices so popular and so much relied upon for the gathering and manipulating of sinners into the kingdom, lose character in the light of apostolic methods and their results. The demand of the hour is a return to these old paths, then the churches of to-day would not long be left to mourn the absence of old time power and increase. Special service would then be held because of the Spirit's presence and power in our churches, and not for the purpose of producing that power.

THE WEEK.

The difficulty between Great Britain and Portugal has advanced another stage. Salisbury sent a peremptory note demanding the retreat of Portugal from her position in claiming all the great central South African territory that Portugal has been annexing. Portugal has sent a reply, which she hopes will be satisfactory. Of course there is a rumor that the Pope is willing to mediate. It is also stated that Bismarck has offered his services. It is not strange that Salisbury is said to have rejected mediation from these quarters, as the one would wish to exclude England from this great territory because of her Protestantism; the other, because she is Germany's only real rival in Africa.

The natives of India are agitating for a modicum of self-government. A great national congress, attended by 2,000 delegates, has been held. Some of the English residents of India are favorable to the movement, and it, indeed, a plan for partial home rule was adopted, which is to be laid before the British Parliament.

It is said that one reason for the revolution in Brazil was the fear of the Jesuits, should Dom Pedro's daughter succeed him on the throne, she being completely under their control. We need fear less through the dominance of partisan desirous of gaining or keeping power by pandering to the Catholic vote, our government really be controlled, indirectly, by these arch manipulators. There is ever the safeguard that their doings have to be veiled. A good lesson has been taught the Roman hierarchy in Boston, when the old school board that subversively ruled out a text book because it mentioned a fact distasteful to the priesthood, has been swept out clean, and one avowedly Protestant elected.

Mwanga of Uganda, driven out from his dominions, took refuge with the missionaries he had persecuted. He has now driven out his brother, whom the Arabs placed upon the throne, and has invited the missionaries to return. This promises well for missions in his dominions.

The National Economist of the 4th inst. has some strong articles on the relation of the producing to the trading classes. It holds, and who can gainsay its truth, that when the speculative class grows rich, it must be at the expense of the producers, especially the farmers. It believes the United States is on the eve of a great struggle between these classes. Trusts, combines, monopolists, &c., are evidence that the speculative class are

combining to get all the profits really belonging to the producing class, as the result of their toil. Farmers and laborers of all kinds are also combining with unions for resistance. The former have the advantage of the command of plenty of ready money, the latter in the vast majority of votes. The policy of the former is to keep the opposing forces divided, that of the latter to combine. Matters are getting into such a state—the wealthy monopolists are sweeping up the profits to such an extent that many are becoming favorable to the idea of the state taking the general business of the country into their own hands.

Hardly Lack of Study.

A gentleman of the Emerald Isle was dying, and about to make his last will and testament, his wife (who was quite keen as to financial matters) and his lawyer being at his bedside.

"Now, then," said the lawyer, "state explicitly the amount owed you by your friends."

"Timothy Brown," replied the old man, "owes me fifty pounds; John Casey owes me thirty-seven pounds; and—"

"Good! good!" ejaculated the prospective widow, "rational to the last!"

"Luke Bowen owes me forty pounds," resumed the old man.

"Rational to the last!" put in the eager old lady again.

"To Michael Liffey I owe two hundred pounds."

"Ah!" exclaimed the old woman, "hear him rave!"

I trust I have proper veneration for those who are my superiors in age and position, as well as in many other respects; yet when I read, in the last MESSENGER and VISITOR, the suggestion that possibly Dr. Gordon had not studied the Christian Endeavor movement very thoroughly, else he would not have characterized the societies as auxiliary to the local church, the above incident was brought so prominently before my mind that I cannot refrain from mentioning it. There was no suggestion of lack of study when Dr. Gordon's remark that was supposed to weigh against societies was quoted. But probably the editor of the MESSENGER and VISITOR did not know that this pastor has an Endeavor Society in his own church, or he would not have made the suggestion even when he did. Dr. A. J. Gordon is not the man to have that within his own church concerning which he is not well informed.

C. W. WILLIAMS.

The remainder of our brother's letter, giving commendatory quotations from Dr. Hoyt and the Examiner, and mentioning Baptist churches in connection with which societies have recently been formed, we cannot publish without reopening the discussion on this question of last year, which would not be profitable.

Let our young brother's wit pass for what it is worth. We remark:

It was not Dr. Gordon's statement that Endeavor Societies are "auxiliary" to the church that made us infer that he may not possibly have studied them very thoroughly, but his remark that they were "not independent." They are auxiliary to the church; but they are also independent of her, in the ordinary sense of the term—that of not being subject to her control. If these societies are subject to the control of the church, then we shall be happy to have it pointed out, that we may confess an error. If they are not subject to the churches, then Dr. Gordon has made an unjustifiable statement, whether from want of thorough study or for some other reason.

Let it also be understood that men as able as Dr. Gordon do not give these societies even his faint endorsement. It is just possible that their opinion may be formed upon more thorough study than Dr. G's. Neither is the fact that an Endeavor Society has been formed in connection with a church over which a man presides, a sure evidence that he favors it. His assent is not necessary to its organization, any more than is the church's—E. B.

A Correction.

In connection with my report of the district meeting at St. Margaret's Bay, I stated that the meeting house at Mill Cove was begun under the direction of our lamented brother, Rev. J. F. Kempton. I thought I had good reason for the statement, but Bro. Hatfield notifies me that I have been misinformed. He writes:

"Bro. Kempton talked of building a house of worship at Mill Cove, but there was not anything done; and on his removing from Chester the talk stopped, and the thought of building was abandoned until I accepted a call to the church. I went to Mill Cove and did my best to induce them to build, and until then was the lot secured; and previous to that time there was not one dollar collected."

I had no intention of ignoring the efforts of anyone, and will be glad to have the above correction published.

Halifax, Jan. 4. W. H. CLINE.

ACKNOWLEDGMENT.—The following has been received through Rev. D. W. Cranall for colporteur work of the Baptist Book and Tract Society: Charleston, 58c; Middlefield, 22c; Greenfield, \$1.23; Molega, \$2.03.

Union Baptist Seminary.

We have opened the Winter Term most prosperously. Twelve new students have come in, and we have now 93 enrolled, with others expected. Several improvements conducive to the comfort of the students have been made during the vacation. Both teachers and students have entered upon the work of the term with zeal and hopefulness. The clouds before the institution begin to lift, and, with the blessing of Him who has always been our helper, we believe we shall contribute yet more and more to promote the coming of the kingdom of our Lord.

We asked our friends last summer to give us students, prayers, and money. The students have come. The prayer in our behalf is seen in the spiritual life of the institution, and some money has been sent in. Our wants are not all supplied. Let all help this good work in such ways as God has enabled them, and there will be no lack.

J. E. HOFFER.

St. Martins, Jan. 10, '90.

A Neglected People.

In conversation with a government scaler a few days ago, he gave me to understand that it had been ascertained by scientific calculation that there are about eleven thousand men at work in the lumber woods of New Brunswick. And continuing, he said, "This large and inviting field, for missionary labor, is practically entirely neglected."

The writer was informed that many a time men read and re-read an old almanac, or engage in a game of cards, checkers, or dominoes, for the purpose of while away "the long and tedious Sabbath hours." This neglected field, then, is the place for our colporteurs to begin work. The Macedonian cry surely comes from the lumber woods of New Brunswick to the ears of the men who are as yet standing upon the "sunny-hillside of youth," exhorting them to consecrate all their ransomed powers to the carrying on of this great work.

The need of doing something in this direction becomes all the more necessary when we take into consideration the fact that the vast majority of the men are either in the woods the entire year, or are engaged for a small fraction of the year in stream driving, returning as soon as the lumber reaches the "corporation limit," to the regular routine work in the woods.

To hear a gospel sermon is a rare treat, and to enjoy the privilege of reading religious literature is equally as rare. The writer will forward reading matter—tracts, booklets, papers, MESSENGER and VISITOR, magazines, and such like.

May we not hope to hear from some who will pledge themselves to work among this neglected people.

B. H. THOMAS.

Maugerville, N. B., Jan. 9.

North Dakota Correspondence.

Extra work on hand, after the unusually long vacation in the East, has set aside the Dakota correspondence for a longer period than usual. No such vacation, so long and so enjoyable, has ever been experienced by the writer since he entered the ministry. For seventeen years an Eastern Canadian Convention had not been enjoyed, and for over seven years the house of his youth had not been visited. What has since proved to be the last visit with venerable and loved parents, was one of the greatest of earthly delights. Less than six weeks after leaving the old home neighborhood, the devoted, loved and revered mother was called "up higher." Among the many joyous reminiscences of the meeting at Ottawa, that of a friendly greeting and brief intercourse with the esteemed editor of the organ representing the Baptists of the Maritime Provinces. Woodstock College, London, and other western points were reached; and many reunions formed with old, valued and loved friends.

A whole week was spent in Toronto, during which the Intercollegiate Missionary Alliance, was attended, which, with the presence and utterances of the noble Dr. A. J. Gordon, of Boston, and others of kindred spirit, proved both pleasant and profitable; also the great International Convention known as the Baptist Congress.

Considering the proximity of this meeting with the Convention at Ottawa, the attendance was very large, many of the same brethren attending and taking active part in both meetings.

A very fair, though not large representation of the Baptists from the States were present and took part in the exercises. Some two or three prominent brethren, whose names were on the printed programme, were, through illness, prevented from being in their place—prominent among them were Dr. E. B. Andrews, of Providence, R. I., and Dr. J. Hill, of Rochester, N. Y. The topics discussed were all of practical importance. The prepared papers and addresses indicated great care and marked ability. Those on opposite sides of the international line, not unfrequently taking opposing sides of the discussion. The impromptu ten minutes speeches were lively, and of times eloquent. A reporter for the National Baptist claims, not in the very best of taste, that the

American brethren "were in advance" of their Canadian brethren in the discussions. Prof. E. H. Johnson, of Crozier, in an after supper address on the last day of the Congress, made substantially the same claim.

Well, this deponent is free to acknowledge that on the topics, "Organizations for Christian Work other than the Church," "Authority of Christian Consciousness," and "The Sabbath Question," sentiments were propounded of a more modern character than those held by the average Canadian Baptist theologian, but if they were "in advance," the advancement was in the direction of "Andover," a direction in which we would all do well to "hasten slowly" if at all. As an old Canadian Baptist, though sojourning for the time being on Uncle Sam's side of the line, I was heartily rejoiced to listen to such papers as those of Bro. J. Donovan and Bro. A. P. McDiarmid, and addresses such as were given by Dr. M. MacVicar, Bro. J. McLaurin, Lawyer Thomson and others of the Canadian brethren. The reporter of that great moral, religious and philosophical organ of the city of "brotherly love," disclaims there being any "heterodoxy," or any "new theology" advanced at the congress. It may be, indeed, that some of the ideas advanced were not new to those who advanced them; but were they received and advocated in a general way in Canadian Baptist pulpits it would be "a new thing under the sun." The writer's devout prayer is, that the time may never come when, by Canadian Baptist pastors, it shall be taught that societies such as the King's Daughters, the Y. P. S. C. E., &c., &c., shall be considered proper and scriptural parts of a New Testament Church; the Bible called in question as an infallible standard for teaching and practice, or the Christian Sabbath be regarded as a merely convenient expediency, without Bible or New Testament authority. There was one subject, however, in which the American brethren must acknowledge their less pretensions Canadian brethren to be in advance of them, and that was "The Relation of Church and State." It is really to be hoped they returned to their homes with their logic a little mended, and their doctrine of expediency a little bent.

Whilst many of the American brethren won the admiration of their Canadian brethren for their admirable gifts and graces, notwithstanding their somewhat "advanced" attitude, there was one who gained a very large place in their hearts and confidence, for his sterling Scriptural orthodoxy, his intelligent and fearless advocacy of the old, tried and trusted truths, and his able defence of the old landmarks. This one was the plain, honest, energetic and eloquent pastor of the First Baptist church of Lowell, Mass. I venture to say that Dr. Alexander Blackburn will continue to find a warm welcome to any and all of the Canadian Baptist gatherings!

But, Mr. Editor, I must apologize. I had almost forgotten that I am in Dakota, and that I began to write a Dakota letter. Well, we have one of Dakota's very finest winters so far. We have scarcely any snow yet. Wagons and buries are still running. Cattle and horses are out feeding by the hundred on the prairies, and the thermometer seldom sinks as low as zero. This is surely providential, after the destitution caused in many parts of our country by the drought of last summer. Hundreds of families are without a bushel of wheat, and have either to move away or be assisted from without. And yet six or seven months must pass, before they can get returns from another sowing, if it should prove to be successful. Surely this state of things must be a rebuke to the spirit of godless, reckless ambition that has actuated the average western settlers in this country of irreverence, irreligion and wild speculation. With many, even of those not suffering from destitution, there is a feverish restlessness here, and a disposition to "go west," towards the coast. Our missionary pastors seem to be taken by this migratory spirit, as well as others. As nearly as can be ascertained, the writer is the longest settled Baptist pastor in North Dakota, and his pastorate is not yet seven years old. Still, notwithstanding this unsettled state of "priest and people," the last Conventional year was the most prosperous since the mission was established here, some eight or ten years ago. Temperance people are quite jubilant, not only over their success at the late election in favor of prohibition, but also on account of the strong enforcement laws that are being enacted, and the general outlook in regard to the success of this grand movement. But I must close this international letter by sincerely complimenting the editor of the MESSENGER and VISITOR on his increasingly excellent paper, with special emphasis on the series of articles on the millennium.

With all due admiration and regard for many brethren who hold the other view, it is surely well for editors and pastors to give no uncertain sound on this important subject, so often eschewed as though of little consequence.

A. McD.

Just received, another lot of Mite Boxes. On sale at 25 cents per dozen. Mailed.

Letter from Vancouver.

I am now settled in this growing city, the terminus of the Canadian Pacific railway. No city in Canada, or I might even be safe in saying on the continent, has made such rapid growth as Vancouver, British Columbia.

Four years ago the town was entirely consumed by fire. In July, 1888, the secretary of the Board of Trade put the population at 7000; in January, 1889, he reports 11,000; at the present time the population is estimated at 15,000, which I think is about correct. The city covers an area of sixty-three and one-half miles. On the west, and adjoining the sea, is the Stanley Park, containing 900 acres. This park is still one vast forest; some of the trees are of an immense size and height. Some measure around the base over fifty feet. I cannot tell now the height. The only improvement made in this park is a roadway around, and this is a beautiful drive, with the sea in view all the way round. A few years will make a great improvement in this park. \$20,000 was appropriated this year for park improvements by the city. \$750,000 is the estimated cost of the buildings erected and under course of construction this year, and the architects have now under way more plans in their offices for buildings to be erected next year than this year.

This is going to be the San Francisco of Canada. From its position, and especially owing to its magnificent scenery and unequalled climate, it is bound to be a great city. Persons with money from all parts of the world are investing thousands of dollars in real estate, and many from the United States and England are making this their home. From 300 to 500 persons a month settle here. All the denominations represented here have erected new church buildings—the Methodists two buildings; the Baptists, Presbyterians and Congregationalists, one building each. Our church building cost about \$12,000.

The church has a membership of about one hundred. The prayer meetings are well attended and interesting. The attendance on Sunday was not as large as should be. A great many Baptists attend other places of worship. The present pastor, Mr. Kennedy, has tendered his resignation, which has been accepted by the church, and an able man of God is now wanted by this church as pastor and leader. No city in Canada to-day is making such rapid progress, and this is a very important time in the history of the Baptists of Vancouver, and we now want and must have the best man that can be obtained in Canada to place the Baptist denomination in the front. The Presbyterians are the wealthiest, and have three able ministers. The Methodists come next, with two ministers. The Congregationalists have just got into their new church building. They started eighteen months ago in a small room, and so poor that they had to go in debt for the chairs to seat it. They now have a church building that has cost about \$12,000. This is an important field, and all the denominations are getting their best and ablest men here. The Y. M. C. A. will erect next year a building to cost \$36,000. They now have half of this, and hope to enter their building free of debt.

Dec. 27.

D. A. DUFFY.

Foreign Mission Receipts.

NOVEMBER AND DECEMBER, 1889.

Per W. J. Stewart, J. B. A. A. Chat, \$10.50; Josiah Bittle, \$1; A. Friend, Swan Creek, \$1; M. Lewis, Uniac, \$5; Chipman church, \$8; E. E. Young, Fairmount, \$20; Jacob Trites, Salem, Albert Co., \$1.	\$46 50
W. B. M. Union, per Mrs. Mary Smith.	676 25
Estate late Mrs. E. Shaw, per A. C. Robbins.	1600 00
Per W. J. Stewart, & H. Harrington.	200 00
A worker in Christ, per C. H. Coldwell, Pleasant Valley, Yar. Co.	50 00
G. E. Day, Con. Fund.	100 00
Mission Band, 1st church, Halifax, per Miss B. McLachly.	25 00
Butternut Ridge church, per C. B. Keith.	9 50
Fairville Sunday School, per Mrs. Martell.	3 30
German town Sunday school, per R. Wilbur.	6 18
John Wilbur, Harvey, from Hon. G. Turner.	200 00
Per W. J. Stewart—U. S. Smith, New York, \$5; E. M. Indian Island, \$2; Chester church, \$7.67; Port Hillford S. S., \$7.75	22 42
Mr. and Mrs. T. Seaman, Mansfield, N. S., per F. H. Rushton	2 00
Long Creek S. S., P. E. I., per J. K. Ross.	10 00
John H. Fowler, Butternut Ridge	4 00
W. C. Bill, Billtown.	5 00
Bedeque S. S., P. E. I., per I. N. Schurman.	9 15
Estate late Asa Morse, Lawrence town, per J. T. Eaton.	25 00
G. E. Day, Con. Fund.	100 00

J. MARCH, Treas.

St. John, N. B., Jan. 4.

For W. B. M. U.

Cumberland Bay, per Mrs. A. A. Branscombe, F. M.	\$ 5 00
Fredericton, per Mrs. R. H. Phillips, to constitute Mrs. Dr. Spurdan, a life member, F. M.	25 00
Brooklyn, per R. Annis.	4 31
Mrs. P. Woodland, per H. G. Hart.	1 00

Mrs. MARY SMITH, Amherst, N. S.

That Solemn

Twice within a few years Mission Board has been visited by MESSENGER and VISITOR family for India. But you know, have been in view this call is to go unheeded. Brethren, it must be the call of the Master heeded. Is there not one or without the limits of who is willing to say, me? Brethren, then we can do after reading you will find it in

The Grande M

Following is a list received for the current G. L. Mission from the Province in recent letters recently sent out encouraged by the and will be much obliged to publish this list in your

St. George church, renetown, N. S., \$9; Bay, N. S., \$10.58; In \$13.75; Dover, N. S., N. S., \$10.05; Manglewood Kingsland, \$4; William, N. B., \$2; \$8; Crow Harbor, tague, Prince Edward 2nd Cornwallis, N. S. N. S., \$15; Pennfield, bore, N. S., \$34.50; \$14.18; Mrs. Knight, \$4; Miss Knight, East 1st Grand Lake, N. E. N. S., \$8; Hebron, N. S., \$1; Jackson, Canoe, N. S., \$1.03; B. \$9; 1st Cambridge Cove, N. B., \$4.75; \$25.42; Temple, Yarm. Manchester, Boylston port, N. S., \$9; Hills Digby, N. S., \$8; Germain street, St. Lake George, N. S., many, N. S., \$9; 2nd field, N. B., \$3.30; \$34.25; Upper Ayler Upper Georgetown, Wickham, N. B., \$2.3 N. B., \$2.68; Lumsd Hillsboro, N. B., \$4; Sackville, N. B. River, P. E. I., \$6.2; \$7.17; 4th Hillsboro donia, N. B., \$1; Re wife, N. B., \$2; Osborn \$5.78; Havelock, N. B. Halifax, N. S., \$17.4 \$40.94; Milton, N. River, P. E. I., \$2.25; Jeore, N. B., \$3.0; \$10; Lower Stevia

Quite a few of the received since the year. I wish to in friends that all more the 31st January year's report, as our they. These churches and have our prayer churches who have their collections, with end of month and Richards, Treasurer 114 St. Peters Street

Religious

NEWS FROM WINDSOR.—The church of this town bath, 5th inst., by on the 12th by Mr. lege.

BROOKLINE, KING Gregor, of Hantsme at Brookline, Pa. Sunday, Jan. 5th. at Brookline.

FREDERICTON.—T Sunday, Jan. 5th, of son of Bro. H. C. son of Bro. R. C. baptised.

JANUARY 11. WINDSOR PLAIN. menced our week brethren pray that blessed. Our church but they made me of \$11.77.

COLLINA.—Bro. G Christmas vacation church was much sult, five were bapt of Springfield. Bro warm place in the

PINE GROVE.—A united and hopeful peace within our condition is not, but we are praying of united supplication, and a deeper work fellowship with of the family of God.

NEW GERMANY, L This church is past people are watching leader. A large B people await the rig of Mr. Xmas vacat this field. Some v very encouraging at the way of salvation the people vie with ing strangers kind

LUNenburg.—We thanks the kind of J. W. Rutland, of debt still on our debt (\$950 in the bduced by kind don friends, our own eff to \$450, which the those still friendly town, still further remove the remain hope some will ree and we will be ab knowledge the sam MESSENGER and VISIT with us as we well and congregation.