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HOLD FAST THE FORM OF SOUND WORDS—Paul.

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Correspondence.

For the Visitor.

WINNIPEG CORRESPONDENCE.

DEAR EDITOR,—Lest you should begin to imagine that the Boreal pen has fastened down entirely with the northern frost, I again must essay to exercise it a little for the columns of your excellent paper, which still continue to make its regular visits to the far west. The primitive sect is few in number in this new Province yet, that you will not expect a letter so frequent or of such attractive variety, especially when dealing with denominational matter, as you get from the older Provinces. However some events worthy of notice have taken place since last Borealis wrote.

In our little church, in the Metropolis, of about 150 members all told, looking back over the past year we feel that we have reason to thank God, and take courage. Over forty were added to our numbers since the New Year, and more than half were added by baptism, and notwithstanding several removals, but no deaths, we have a clear gain of over thirty members. Our church, in addition to expending several hundred dollars in furnishing and beautifying our little place of worship have contributed over a thousand dollars to benevolent causes, at home and abroad; and yet we have no very wealthy men or women among us. We are trying to learn that lesson which we all naturally find very difficult, that is, that we may "scatter and yet increase" that "the liberal shall be made fat." I suppose that within the last six months the property of the aggregate of the church members in the city has more than quadrupled in value. The city has grown with astonishing rapidity, and real estate has gone up to fabulous prices in some parts of the city. Hundreds of houses have been built, some of them of very large proportions, and yet the cry is scarcity of building room; and rents are really something to be dreaded; but wages have stepped up at a most cheering rate to laborer, carpenters realizing, from \$50 to \$75.00 and \$4.00 and plasterers and bricklayers getting almost anything they have cheek to ask for. Last few weeks, some having as much as six and even seven dollars a day. Female help is very scarce and commands very high wages ranging from eight dollars to forty according to circumstances, per month. In numerous cases it is declared that women cannot be had "for love money," although scores and hundreds are flocking into the country.

The weather has been charming for the last week or two, there being but a light frost, and a very good specimen of what we call "The Indian Summer." This morning we have seen the first snow of the season worth mentioning, although those away in the interior of the country tell us of several inches deep some ten days or a fortnight ago. Crops have been a very fair, notwithstanding considerable drought in the summer.

Provincial Exhibition never had a better show on the whole, and the best was not shown. There are

always to be found in every country quiet modest people that scarcely do themselves or their country justice in the way of "showing off," and the youngest of the Provinces, I am convinced, has a wholesome share of such. Dr. Crawford, who perhaps may be styled "The invincible Doctor" as worthy as he who first wore the cognomen, passed through here about five weeks ago; and his "boys" having gathered in from the various fields of activity in which they were engaged for the summer, the winter's campaign has begun at Prairie College. He has had much to try his faith and patience, but as "no retreat" is his motto, he goes forward. He seems to have gathered about him a band of young men who know how to take up the watchword, and cause difficulties to vanish. In addition to being Principal of the college, as well as Superintendent of the College farm, the Dr. does the work of pastor with some help from the students, for the little church in Rapid City.

The influence of this school is already being felt in that whole region of country. It is to be devoutly hoped that the Master will give our venerable brother such continuance of vigor of body and mind, and friends of the cause of truth such liberality towards the interests of the college, as will make the institution a permanent and powerful success. But we are needing help in another quarter here, help to sustain students and more permanent missionaries in the mission fields, when they are prepared to enter them. We have been looking and beckoning to our brethren in Ontario and Quebec, and saying "come over and help us;" but their hands are so full of Home Mission, Foreign Mission and Educational work, that they seem little able to assist us. Indeed at their great Union meeting last year they seemed in effect to say to us "paddle your own canoe" as they nominated for us Society officers, &c. &c., giving us wisely no constitution, as no constitution could live on nothing, and that was about all we had for it. Some of us have been thinking to change the figure a little, of throwing our rope across the line, and getting our older cousins to give us a lift as they did to our Ontario brethren in the days of their youth and feebleness. We must have help from some quarter, and that soon, or the passing opportunity will be lost. But more on this head at some future time.

Yours as ever,
BOREALIS.

For the Visitor.

HALIFAX LETTER.

MR. EDITOR,—A few items may be of interest to your readers of a character somewhat

LOCAL AND SPECIAL.

Perhaps the latest news to excite interest of this character, is the acceptance by the Rev. C. B. Pitblado the popular pastor of Chalmers (Presbyterian) church of this city, of a call to the Knox Presbyterian church at Winnipeg, Manitoba.

The Reverend gentleman has been one of the leading pulpits orators among us, and he will be much missed in a community where he has always been foremost in every enterprise of a religious or philanthropic character. He preached his farewell sermon yesterday. Our Baptist friends have had several social gatherings of late of an unusually interesting character. Chief among these was a "welcome meeting" tendered to the Rev. Alexander McArthur the new pastor of Granville Street church on the evening of the 18th of October last, at "Spring Garden Hall." This building was erected by the Granville St. people some six years ago for the Sunday-school and for prayer and social meetings, and on the occasion referred to was tastefully decorated with autumn leaves and evergreens displayed in wreaths, mottoes, scroll work and other pleasing designs. The platform was beautified with flowers and plants among which the Scotch heather had a prominent place in honor of the guest of the evening. After a sumptuous tea, served in the rooms up stairs under the direction of the ladies of the congregation, pastor and people adjourned to the large audience room where a delightful evening was spent in the enjoyment of well rendered music, addresses of welcome &c. The address of Hon. Dr. Parker and that of the pastor were particularly happy and humorous, over-flowing with the kind feeling and good fellowship which seemed to animate the hearts of all present. The Rev. gentleman is now fairly established in his pastorate. He is an elo-

quent preacher and enthusiastic in his work, and the prospects of the church are of the most encouraging character. On Thursday evening of the same week, the "Tabernacle" church had an excellent entertainment of a similar character for the purpose of raising money in aid of their building fund. Brother Avery never allows an opportunity to minister to the temporal or spiritual welfare of his church to pass unimproved, and the "thanksgiving tea" was a great success. This church,—an offshoot from the North Baptist church—was organized some eight years ago. They, then, had no meeting house, and were very weak in numbers and in financial resources; but, perseverance and patient faithful effort have conquered. Within the past six years an excellent site has been purchased and the foundation laid for a beautiful and commodious place of worship. So far, the basement only, has been finished and occupied; and here, a great work for the Master is being carried on while funds are being collected for the superstructure. To the indomitable energy of Rev. J. F. Avery, the pastor, the Baptists of Halifax are greatly indebted for the establishment and growth of the third Baptist church. He preaches to a large and intelligent audience with whom he is deservedly popular, and he is doing an excellent work in the north suburbs of the city. The North Baptist church had their "Social" on Thursday evening last, presided over by our good brother, Prothonotary Parsons. Brother Manning's people evidently know how to manage such entertainments, and their tea-meeting was one of the most enjoyable I have ever attended. The tables fairly groaned under the weight of good things provided by the ladies of the congregation, and some 400 or 500 persons took tea and enjoyed the other exercises of the evening. Including the pastor of the church, Rev. J. W. Manning, seven Baptist ministers were present. Rev. A. McArthur, the new pastor of the Granville St. church who was introduced by the chairman as the "big gun" of the meeting gave a most eloquent and appropriate address, and addresses were also delivered by several others of the ministers present.

For the Visitor.

OUR MISSION AS BAPTISTS.

DEAR EDITOR,—A critic promptly reminds me of the wondrous success of Moody's work, and argues therefrom, that it may not be necessary to declare the whole counsel of God, in order to have the greatest possible success in saving men.

In considering this objection we venture to affirm that God's general plan of dealing with his children; other things being equal in circumstances, ability, christian character and consecration, is to give success in the work of saving men in proportion as we honor him by teaching the whole truth faithfully. He has said, "Those that honor me, I will honor." To honor Him is to love Him, to love Him is to keep His commandments, and do His will. One part of His revealed will, is that we, "shun not to declare the whole counsel of God." Saul did not care to obey the whole counsel of God, in reference to the Amalekites, therefore he was dishonored.

Let us compare the work of Moody and that of our own famed Baptist Evangelist, Elder Knapp. What are some of the helps and hindrances of a human or Divine character in connection with their enterprise for Christ?

It is announced months before hand by a united call from the Pastors of all the Evangelical churches in the city that Moody is coming. Thousands of dollars are expended to build a tabernacle, in which the meetings are to be held. By this concerted action, the hope of a rich blessing is created, and the devout offer unceasing prayer, for the success of the visit, so that there are abundant indications of a general revival ere he arrives. Indirectly all the best talent and energy of the churches are enlisted to help in the inquiry room, or wherever else it is needed. From a human stand point, ought not the honors of success to be shared very largely by the hundreds who assisted him?

Now notice Elder Knapp's visit to that city,—invited by the Baptist churches. In the nature of the case, there is much similar expectation and preparation, but it is confined to the limited circle of the few Baptists. Instead of having all evangelical denominations to co-operate with him in the pedit-baptists with one accord,

profess to hate his peculiar doctrines, and their influence is felt in active opposition to the interest of his meetings. Alas! for Elder Knapp! how shall he succeed? In proportion as earthly supports are few, his is impelled to trust more fully in the God of truth, and gave Gideon and his three hundred, such a marvelous victory. He moves forward preaching simply the whole truth. Great and glorious are the results, hundreds are converted, and buried with Christ in baptism. So great was the general success of this brief, life work, that with his own hand he baptised 120,000, besides, perhaps an equal number who were the direct results of his labors, baptised by the pastors of the churches.

In estimating proportional success, it should not be forgotten that a large number of Elder Knapp's converts, were from pedit-baptist families. It of necessity, requires manifold, more of human and Divine power, to remove the prejudices of early education, and to make them willing, not only to give their hearts to Christ, but to be buried with Him in baptism, then to cause the submission to Christ of those trained in Baptist principles.

Again, who can estimate the ill results of Moody's influence in the studied neglect of teaching church order and church ordinances. It may be said to be a necessity of union work, which it is, but that does not lessen the evil results. Men's opinions and characters are often moulded, quite as much by what they are not taught, as by what they are instructed in.

With this brief review of the helps, hindrances and results of the work of these two men, will not the candid reader readily conclude that our God did act consistently with His own laws, and glorified Himself in the success given to Elder Knapp, who preached the whole truth, more than He did or could in Moody who kept back a part thereof?

Let us adduce other evidence of a more positive character in support of the proposition with which we started. Three years ago I obtained from Dr. McKenzie, of the Foreign Mission rooms in Boston, the annual reports of the fifteen existing F. M. Societies in the U. S. From these I learned the amount of money spent by each society in the previous year, and the whole number of church members reported by each. The proportionate results are as follows:—Suppose that the expenditure of one dollar by Presbyterians, be the means of the conversion of one soul, that dollar spent by Methodists *threes* souls, and by Baptists *nine*. A similar comparison made at the present time would be vastly more favorable to Baptists.

The statistics of Home work in the U. S. during the last year, showed similar results. The Presbyterian Church, North reports show seven-tenths per cent. of an increase in their membership, Methodists, two and a half per cent. and Baptists, seven. The Baptist increase being just ten-fold greater than Presbyterian, and three times greater than Methodists.

Inasmuch, as the conversion of a single soul, is a power direct from the throne of God, operating in connection with the means used, therefore, the blessed Lord Jesus, for reasons clearly revealed, is giving Baptists in both H. and F. Mission, field ten fold greater success than Presbyterians and three fold greater than Methodists. And, since we have clearly proved from scripture and God's revelations in providence, that He honors most on earth, those who preach the whole truth boldly,—and therefore He blesses Baptists most, shall we take another step—Pedit-baptists say to me—you acknowledge that we will be saved if we are born again, and won't we be happy in Heaven as though we had been immersed? Ans.—God has decreed that in Heaven every man shall be rewarded according to the deeds done while in the body. Shall He not then give to Baptists ten fold more honor, than to Presbyterians, and three fold more than to Methodists?

If we compare the different branches of the great Baptist family, as to ratio of growth, the figures show that the more exclusive they are in their practice of close communion, the more abundantly does He bless them.

Lesson:—Since God does bless Baptist labour, more than that of others; as His stewards, would it not be imprudent and unwise to invest our monies with Union or Pedit-baptist Societies. Would it not be unwise to a business man, who is as-

sured of 10 p. c. profit, from a certain business in which he is engaged; to link his doctrines with others, where only from seven-tenths per cent to two-and-a-half per cent. can be realized. Ought we not then to invest wholly in Baptist securities, Baptist Colportage, Baptist Book Room, that we may have manifold increase returns for the glory of God, and the salvation of souls, and also the greater reward through all eternity.

DIMOCK ARCHIBALD.

For the Visitor.

NOW.

In the 12th chapter of Ecclesiastes it is said, "Remember now thy Creator in the days of thy youth." And this chapter I would advise every one to lay up in the treasure-house of their memory, not only because it points out the path of duty to the most high God, but also on account of the beauty of the composition. It shows us that we should not let the light of the sun pass away, before we give our fealty to our Creator, neither should the moon or stars be darkened while we are yet in sin; nor even the clouds return after the rain, and find us still forgetful of our God. This chapter plainly teaches us, that at all and every season, wet or dry, fair or foul weather, sunshine or storm, moonlight or starlight, prosperity or adversity—ever and always we should give ourselves and our best interest first to God.

Take a walk in our "old burial ground" where so many are lying, as little thought of, as we now think of "generations yet unborn," and in that "city of the dead" which is surrounded on all side, with the hum of busy and careless humanity, if you search the records of these who are there laid, you will find recorded on those silent monitors, ages the same as your own; even the youngest of the human race, may there learn that death has all seasons for his own, and that none are too young to die—"Therefore, be ye also ready, for in such an hour as ye know not the Son of Man cometh." Suppose he should come before the sun is darkened, are you prepared by coming unto Jesus with your burdens, and your loads and laying them at his feet *now*, and hearing his voice to-day. The past has come and gone, and all our yesterdays are recorded for or against us.

We live here midst change and death. The present is ours. Now is the time to give our hearts to God, and lest we should falter, we have the divine assurance "Fear not little flock." He never sleepeth or slumbers, but is ever waiting for the first faint utterance of the contrite sinner's heart who desires a share in that great salvation which was wrought out for us. Why then should we worry about the dross that perishes? Why should we lose our souls to accumulate that which is often the cause of the loss of the souls of those who spend it. Why should we not "seek first the kingdom of God and his righteousness," for the promise will surely follow. Sinner, besides saving your soul from death, you have it in your power to cause more rejoicing than there could possibly be at the coronation of the monarch or the inauguration of the President, for "there is joy in heaven over one sinner that repenteth." How eagerly is the news carried before the great White Throne, and what interest is manifested in the salvation of souls that the angels should rejoice thereat.

Then reader, I beseech you be no longer careless about such a matter, for thou knowest not what a day or an hour may bring forth. Life is too uncertain for procrastination. God is saying *now*—is saying ever son, daughter, give me thy heart, and there are none who may not avail themselves of that invitation.

Jesus became the great atonement for sins, not his own, in order that the vile, the unrighteous, and "all the ends of the earth," might look unto him and be saved. "The Spirit and the Bride, say come;" God's spirit shall not always strive with man. Do not grieve that spirit, but remember that "Whoever will, may take of the water of life freely."

A. W. P.

St. John, N. B.

At this season, various entertainments to "help the church" are initiated and much valuable time spent in preparation, while untold weariness and vexation accompany the work from beginning to end. It would be a wonderful change if those who want to help would give themselves to earnest and prayerful effort to convert souls.—*Baptist Weekly.*

PRAYER-MEETING IN SPURGEON'S CHURCH.

The meeting was held in the main audience-room. There were about 2,000 present. The preacher, with perhaps a dozen others, sat in the large pulpit, which contains the baptistery, and just underneath and in front of the one from which Mr Spurgeon delivers his sermons. None were called upon to talk, and only those who sat around him on the platform were asked to pray.

At 7 o'clock the pastor, rising from his chair, said, "Now, dear friends, let us worship God by singing the 125th hymn." He always reads one stanza at a time all through the singing. The hymn was sung quite heartily (for they all have books and all seemed to sing), and after which he talked a little about the pleasures of the prayer-meeting—how many longed for the time to come. "Our meetings have been very unlike each other. A fortnight ago it was a time of agonizing prayer, and some of us were well nigh exhausted. A week ago it was totally different, a time of cheer and gladness. I am sure I cannot tell how it will be to-night. The wind bloweth where it listeth—it may be from north or south, or east or west, or from a point between these points. We can only say "Awake O heavenly wind, and blow upon us." Then followed about a half dozen prayers, offered by one brother leading and a second following, the pastor first reading some request and asking the brethren to pray especially for that. For example, a request from a mother, whose son is in a lunatic asylum, that he might be restored to his right mind and given back again to his wife and five children.

"Now," said Mr. Spurgeon, "I want to talk to you a little about a question that none of you can answer." Reading from the Bible, "Where wast thou when I laid the foundations of the earth?" etc. It would be impossible to reproduce his admirable talk. "Can you answer it?" said he, "I will ask you others. Where wast thou when God ordained thee to be saved? Where wast thou when Jesus suffered and died for thee? All of this was done without you, and yet it was well done. O! how you sink into nothing before such questions. Don't think that God must have you to do his work. O! you fly upon the chariot wheel of God; don't think the wheel must move by your strength. Sometimes I am troubled about the Master's kingdom, and then this comes to me, 'Where wast thou when I laid the foundations of the earth?' Does it depend upon thee whether my kingdom shall prosper? No, no, let us get to be nothing, and then we can look to God for everything."

Then followed other prayers, and among them one by himself for some old church member near the gates of death. It was not a prayer. It was the child going up to the father's house, and opening the door and earnestly, affectionately, believingly making known some heartfelt want. And then he said he had a tract he wanted to read. He did not read tracts much, he generally gave them away, but this contained an incident of direct answer to prayer. It was with reference to one of his own meetings, concerning which a clergyman had written the little pamphlet.

A German minister made some remarks, after which Mr. James Spurgeon closed with prayer.

I have given this hasty outline, because I know it will be of interest to many of your readers; some of whom, as well as the writer, may profit by it. May it help us to get out of the old ruts—a hymn and a prayer, a prayer and a hymn, an opportunity "word" of encouragement, etc., which word is about a half an hour long, and the result of all which is death to the meeting.

Let us pray for the heavenly wind, and when it blows, find out *which way it is blowing*, and set our sails accordingly. I need not add, the meeting was enjoyed by all. The interest did not flag—all listened—they had to listen, and the old brothers and the old sisters, too, who sat around me, responded a hearty amen to the prayers, and sang with all their might the hymns.—H. M. WHARTON, in *Religious Herald.*

One tenth part of the effort that it takes to get up a fair or a festival, if it were directed straight to the benefit either of the souls or of the bodies of men, would do ten times as much good, and no harm.—*Index.*