# THE CHRISTIAN VISITOR.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

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RISTIAN VISITOR OFFICE!

No. 99 Germain Street

ST JOHN, N. B.


## Correspondence.

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e Visitor.

### ON PRAYER AGAIN.

m a full believer in the power of er, I mean the *prayer of faith;* ll else is mockery. Our Blessed has said," *whatsoever* ye shall n prayer *believing* ye shall re- " "If ye shall ask *anything* in ame I will do it." If there were her promises to encourage this these are quite sufficient; but d of two, there are many scat- all through the word of God. les which we have abundance of ture evidence to prove, incon- bly so, that the prayer of faith nizing, pleading prayer, is always ered, both as regards temporal s as well as spiritual.

order to obtain answers to pray- e heart must be right in the sight od: for God "looketh at the ."

The "Spirit which helpeth our nities" must dwell in the soul; we know not what we should pray s we ought; but the Spirit itself th intercession for us with groan- which cannot be uttered."

We must believe the things for h we pray are already possessed r faith. "What things soever esire, when ye pray, believe that eceive them and ye shall have " Mark 9, 24, Luke 11, 9. Com- n this fullness of faith to our great ood Father in heaven through acrificial work of Christ who has ured for us this privilege, we ot fail to have our requests grant-

t the article headed "*The results rayer*" in the *Visitor* of May 18 radicts God in his word—denies eaching of Christ, and the declared ts of prayer in the book of inspir- . The author of that article d not have examined the scrip- on this subject or he could not written as he did; and so far as stian experience is concerned, gh the ages that are past, all goes othing—all that has been written the subject, corroborated by the rience of the church, is more than false. Mr. Muller and others of a ar faith who have received such derful answers to prayer are the cially favored ones, while all rs Christians, or a "vast majori- f them have no such experiences ore; but the manner in which author expresses himself reveals ubt in his own mind as to the ults of prayer" even in the ex- ence of Mr. Muller himself.

e speaks of churches and pastors ing in their own communities for conversion of sinners, "and yet ers may not be converted, as they e not converted in Noah's time" striking parallel indeed! It may at Noah prayed for the Antedi- ans just about as much as Moses ed for the conversion of Pharaoh, that of Joshua for the inhabitants ericho. We have recorded in- ces of remarkable answers to er in the awakening and salvation of hundreds of souls, which no man who is acquainted with the history of revivals can deny. But it may be, our author is a minister, a pastor and has prayed for the conversion of sinners and has not been permitted to see his prayers answered,—has become discouraged, and now thinks it is no use to pray for any thing or any body save that his own heart may be enlarged and his experience made deeper and broader, in a holy submission to the Divine will and purpose concerning all things; and thus imitate his Saviour in the garden. All good so far as it goes. I believe that constant communion with God by prayer has this glorious effect upon the soul. But so far as the Saviour's prayer in the garden is concerned I think it affords no illustration of the subject in question neither does that of Paul's case respecting the thorn in the flesh. If God informs us that it is impossible to change His purpose respecting anything that may be painful, feared or desired, he will bestow the *grace of submission* to his will in answer to prayer as he did to Paul, so that it shall be seen in the end that God's will is the best. One thing should always be recollected by the Christian; that the Almighty never answers a prayer to gratify a selfish desire. But when it is for our highest good and for the glory of God, we pray for an object he hears and answers. If this is not the case, the scriptures are meaningless upon this subject.

Let us turn to 1 Sam. 12, 17. 18. Here we see the Lord answering the prayer of the prophet in sending "thunder and rain" right in the time of "*in heat harvest,*" out of the ordinary course for Palestine surely. Again, look at Elijah and all Israel assembled upon the top of "Mount Carmel" with "the prophets of Baal." Hear his prayer, "Hear me O Lord, hear me, that this people may know that thou art the Lord God." Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood and the stones and the dust, and licked up the water that was in the trenches." All this in answer to the prayer of a man. "Elias was a man subject to like passions as we are, and he prayed *earnestly* that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth." "Just and unjust" shared in the blessing no doubt. Christ says, "ye are the salt of the earth," nothing shall be impossible unto you if ye have "*faith* as a grain of mustard seed." "Have faith in God" "for he changeth not." Let our faith be what it will, God is the same, "yesterday to-day and forever."

Our author speak of "Quinine pills" curing their "thousands" while prayer has only a "small triumph." This I do not deny. It must be the case so long as there is *more faith* in "Quinine pills" then there is in prayer. I would like to ask the writer of the article, how many Hezekiah took before he recovered and had 15 years added to his life? "I have," saith, God, heard *thy prayer*, I have seen thy tears behold *I* will heal thee." The means used was "a lump of figs," 11 Kings 20, 5, 7. In some cases *now* "Quinine pills" might do just as well as a lump of figs.

But I wish to refer my brother to some cases where neither was used. Have mercy on me O Lord thou Son of David; my daughter is greviously vexed with a devil" "send her away" I am not sent but unto the lost sheep of the house of Israel": "she answered him saying Lord help me." It is not meet to take the children's bread and cast it to dogs," "*Truth* Lord yet the dogs eat the crumbs." Then Jesus answered—O woman *great is thy faith*; be it unto thee even as *thou wilt*. And her daughter was made whole from that very hour." Fervent prayer answered without the use of "Quinine pills." The same in the case of the centurion's servant, Matt. 10, 5, on his part Christ had not found so *great faith* in Israel. Again I read in Luke of Jairus *falling down at Jesus feet* in behalf of an only daughter in dying circumstances. Before the Heavenly physician reached the house however the little girl died; but he took her by the hand and called out saying: Maid arise" and she was restored, no "pills" again, so I might go on; but enough has been given to show us that the prayer of faith has been answered in the restoration of health to the sick and why not again? Is any sick among you? let him call for the elders of the church and let them pray over him—and the *prayer of faith* shall save the sick, and the Lord shall raise him up." "The *effectual fervent prayer of a righteous man availeth much.*" "Ask and ye shall receive, of course the prayer of faith is meant" "for without faith it is impossible to please God." So we ask and receive not, "it is because we ask amiss," "that we may consume" the answer, "upon" our "lusts," so in the long run "Quinine pills" would be better for a man who thus prays than an an answer to such prayers from such a selfish nature.

RECTUS.

For the Visitor,

### NEW YORK CORRESPONDENCE.

The annual May meeting of the Baptist National Convention is in progress in Indianapolis, Ind., some 1,300 delegates being present, comprising the best minds of our denomination in this Country. On Wednesday, May 18th, the Rev. H. C. Mabie, pastor of the First Church, delivered an address of welcome on behalf of the Church of this City, and the Governor of the State paid a glowing tribute in a brief speech, to our Baptist fathers and their surviving representatives, which he gladly welcomed to the Capital of Indiana. Dr. Broadus, of Louisville, Ky., preached the denominational Sermon his subject being "The duty of Baptists to teach their distinctive views." Papers were read upon Sunday School and Educational Work, Bible Work, Missionary Societies, etc., and great interest is taken in all the proceedings.

SUNDAY SCHOOL ANNIVERSARY.

May is the month of Anniversaries, but I venture to say there is nothing of the kind in the world that can equal the Annual Brooklyn Sunday School Anniversary and Parade. It is the Children's day and the greatest event to them in the yearly calendar. For weeks they have been preparing for its celebration and on Wednesday the 25th they paraded the streets of that City 50,000 strong, representing all evangelical denominations connected with the Brooklyn Sunday School Union. The weather being all that could be desired, at 11 o'clock a. m. the City Hall bell rang out the notice to the children that everything was satisfactorily arranged for the parade to take place. The streets soon became alive with the youth, arrayed in the brightest and gayest colors, proceeding to their respective churches where each schoool formed and marched by itself to meet with other schools in some church previously agreed upon. After singing the Anniversary Hymns, written especially for the occassion, and listening to a short address they join their division in the procession, march and countermarch for half an hour, when each school returns to its own church, where refreshments are provided for the children, which to them is no small part of the day's enjoyment. The whole City is in holiday attire, and in every part private residences are beautifully decorated with bunting. The Prospect Park Division was reviewed by the Mayor and Sunday School Union Officers, and the children, led by the 23rd Reg. Band, with their beautiful banners flying marched as though they thought themselves members of the National Guard. Thousands of spectators witnessed the parade and cheered the children to the echo. In the Division which passed your Correspondent's home, were noticed the children of two Orphan Asylums, (one colored) and all distinctions were forgotten in the pleasure of the great day of days to them.

THE NEW VERSION.

The great event of the past week has been the giving to the public the Revised New Testament. On Sabbath last, leading Clergymen of all denominations spoke of it, and mostly in terms of commendation

Dr. C. Potter (Episcopal) said: "The church may be slow to adopt it, but it will be adopted in the closet, and in the home, and will find its way into the house of God, Every difference between the New and Old has been a gain."

Rev. J. C. Peck (Methodist) said: "The revision was the greatest event of the century, because it demonstrated that there were no fatal errors in the Testament as we have it."

Rev. W. R. Williams, the venerable Baptist Preacher and Scholar said: "It is a scholarly work, yet I think that here and there it has dropped some things that later criticism will restore. I think the revisers stumbled in one respect in the adoption of the rule to render the same word in Greek by one and the same word in English. I think that because of the different idiomes of distinct languages, the rule is unsafe and works badly."

Rev. Dr. H. C. VanDyke, (Presbyterian) said: "It is the ripe fruit of the best scholarship the world has ever possessed. It does not alter one doctrine, precept, or principle,"

Rev. Dr. J. D. Herr, (Baptist) said: "I have not yet had time to consider the new version, but from the fact that they have transferred some disputed words instead of translating them, I am inclined to think I shall prefer the version of the American Bible Union."

Rev. Dr. Thomas Armitage (Baptist,) President of the American Bible Union, in an interview gives the following opinion. "I am well persuaded that in fidelity to the original Greek and in general conformity to the general state of the English language, it is very far in advance of the commonly received version of 1611, and is entitled to grave consideration and warm welcome on the part of all who love the New Testament and revere it as the book of God. But at the same time the preface shows very clearly that the revisers have handled their work with a large degree of timidity, not doubting their own scholarship, nor the scholarship of the age, but doubting the willingness of the popular mind to receive a full and perfect translation from the inspired text. * * * Consequently considerable disappointment will be felt, especially in this country where much more freedom is indulged by our best scholars in interpreting the divine word. Furthermore, the test of readings, and renderings, submitted by the American Committee which the revisers have declined to introduce in their text, covers so many points of large importance that there exclusion will excite surprise in the best minds of this country. To a person who discovers a close and constant resemblance between this Canterbury version, and that of the American Bible Union, published sixteen years ago, even in the average of numerous passages, it appears strange that the Canterbury revisers should have in no way acknowledged even the existence of the Bible Union Version, much less their indebtedness to it. It is well known that the Bible Union version lay upon their table in the Jerusalem Chamber, and was costantly consulted by them in their labors. Any person who will take the pains to compare the two versions will be likely to find that out of each average thousand changes at least nine hundred are in exact accordance with the Bible Union version, not only in sense but in the dress used by the revisers. I would not use so harsh a word as plagiarism, but I am sure no one could compare the two books without the conviction that the work of the American Bible Union, so used, ought to have been acknowledged."

XENOPHON.

For the Visitor.

### COMMENCEMENT EXERCISES OF THE RICHMOND INSTITUTE, VA.

Ebenezer church was crowded last night to its utmost capacity, attracted by the interest felt in the Richmond Institute, whose annual "commencement" had been announced.

The Institute, under the able management of Rev. Dr. Corey and his efficient assistants, Professors Jones and Vassar, has had a most successful career of usefulness during the past session. It has had ninety-five students, of whom sixty-one have been candidates for the ministry, and the session has been one of hard study, good order, and general good deportment on the part of the students, which have added to the high estimate our people have formed of this admirable institution which is doing so noble a work in sending out preachers and teachers to bless and elevate their race.

The Institute has found its quarters on Main street too contracted for its use, and is now projecting commodious and handsome buildings on the beautiful lot it has purchased in the western part of the city.

The very judicious manner in which Dr. Corey has conducted his school has commanded the warmest commendations of all who have been familiar with his work, and the Baptist ministers of the city have shown the deepest interest in the Institute.

Order of Exercises: Music. Prayer by Rev. W. H. Brookes. Music. Addresses—The Importance of an Aim in Life, J. Andrew Bowler; Not Around but Through, William S. Christian; Music. Addresses—Time a Counsellor, Bartlette B. Johnson; The Brotherhood of Man, Temple A. Miles. Music. Addresses—The Action of To-day Decides the Destiny of Nations, Thelbert G. White; Valedictory Oration and Address, The Unwritten Page, Miles B. Jones. Music. Conferring of Diplomas. Benediction, by Dr. J. William Jones.

The addresses were delivered by the graduates, and were in thought, diction, and delivery, very creditable to the young orators. Indeed, the freedom of the speeches from claptrap, and the general good taste which characterized them, would have done credit to any of our institutions, and showed the careful training of the excellent teachers of this school.

The music, by the Donizetta Club, was well selected, admirably rendered, and very sweet. Each speaker received beautiful bouquets and appreciative applause.

In delivering the diplomas Dr. Corey said that he would not detain them with a speech, but would simply say, "Be in earnest, and try and do something for the good of the world."

At the close of the exercises Dr. Corey, in a few felicitous remarks, in which he spoke feelingly of the aid he had ever given him in his word, called on Dr. Curry for a speech.

Dr. Curry made a very happy response, in which, after bringing down the house by several witty sallies and good hits, he made some admirable practical remarks to the graduating class, eloquently urging them to go forth as true representatives of the Institute and of their race.

Rev. Dr. Hatcher, being called out, offered a prize for the next session for the student who should write the best essay.

He complimented the audience on their good behavior and the music which had been so admirably rendered. He bore high testimony to the value of the Institute, gave some admirable advice, and brought down the house by his witticisms.

The occasion was one of great interest, the commencement was a decided success, and the Institute won its way to the best wishes of all.

### MY MOTHER.

BY REV. A K. POTTER, D. D.

It seems long, long ago, 1864, when many men of Michigan were far from home, a part, and a brave part of the Armies confronting the Rebellion. What bright beautiful May days were those, when we bore off the bloody field of the Wilderness the wounded, and in long ambulance trains and waggons, slowly went back to Fredricksburg, Va., filling houses, churches, stores, mills,—every building with a roof to cover it, till hardly a floor in the city was without its suffering soldiers! Alas, how many we buried, the trenches lengthening day by day, as the work of death went on, every morning revealing the horrid work of the night, when brave men far from home closed their eyes in final sleep.

I remember a young soldier of the 20th Michigan—it might have been another regiment, but from the same state—with whom I had pleasant talks about his home, and who seemed then and there to give himself to Christ. His bed was a low table in the centre of the room. Though badly wounded, he had cut with his knife into the chair board running round the room these two words, "My Mother." More than one man's eyes were filled with tears at the sight, and the hands which held him seemed a little tenderer, and the surgeon's voice a little softer for those two words. Mother was the one word in the army which always made the voices of rough men tremble. I wonder if this soldier is living. He was carried away in the night and lost to me, busy in the many hospitals at Washington. His name may mark one of the ten thousand graves at Arlington; if he never saw his mother again, surely that Michigan mother was last on his lips as he went out into the silent land.

In these long ministerial years, I have noticed all anxiety may be laid aside about moral future and standing in this world of the lad or young man on whose heart is stamped "My Mother." My readers never knew one to go astray, to bring a parent's grey hairs in sorrow to the grave, who won from his mocking companions the remark, "He is his mother's boy." The boy "tied to his mother's apron strings" is never afterward tied to the devil by a dissolute life. The lad ashamed of doing a mean thing, because mother will know it, afraid, not of displeasing her, but afraid of losing her respect and confidence will be honored by God and man. Do you know a boy or young man whose mother is first in his thoughts who is as tender as a lover, who never neglects her for other society, who seems to take pleasure in waiting upon her, who finds her company pleasanter after meeting or lecture or party, than any other, then you can invest in that young man confidence or money or prophecy. The promise in the fourth commandment of length of days never fails for it is tied to the law.

I wonder if mothers fail, sometimes, in holding the love of their sons through their own inattention or neglect. It may be they trust too much to duty and the filial spirit, taking as a matter of course a son's regard and care, sometimes demanding it. Perhaps a boy as the years go on may find nothing that is lovely and loving and lovable in the character of his mother, and of course her influence over him must be gradually weakening. The wise mother sets out to hold the love of her boy, she plies him with all the arts that win attention and regard; in short, she makes love to him. She seeks to be other than one to command and scold about the house, she wants above all her boy's love, to hold that as an increasing quantity, she will bear all things, hope all things endure all things. He is an unnatural son without love for his mother, but a great many unnatural things are in this world where sin is such a power. Filial love lies not in birth alone, it will pour itself out sometimes more warmly for a tender nurse than upon the real mother.

Pray for thy sons by all means. God pity the children without a praying mother, but prayers for children are oftenest answered along the lines of a mother's influence, and that influence depends upon the depth and character of the child's love. If "My Mother" is cut into the heart of a boy, not stamped on the surface but cut there, that boy is safe for at least this world.—*Michigan Herald.*

### A GOOD INVESTMENT.

The following extract from *The Sickle*—a church paper published in the interest of the First Baptist Church, Quincy, Ill., is by a former St. John man, and shows us that even in the Western States the work of our old Baptist Fathers is a blessing to the people. The benevolent brother referred to is Col. H. Fletcher, a worthy deacon of the Church.

Many years ago a young man in Maine was converted under the faithful preaching of a Canadian Missionary, Rev. Edward Manning. This young man received a liberal education and early imbibed a missionary spirit. It was his good fortune to see our first missionaries leave America for heathen lands. Moving to the far west he became an advocate of missions. Though advanced in life at the commencement of Rev. J. Clough's work among the Telugus he engaged to support a native missionary. For years this man has worked among his dark skinned brethren, while our friend at home, depriving himself of many personal comforts has maintained this splendid investment in India. Now that the Telugu converts are annually numbered by tens of thousands, and the grand work of preaching Jesus from one generation to another continues, is this not certainly a splendid investment? Eternity alone can tell the total value of such investments. In fact the great account with its continued large credits, cannot be computed until the Books are finally closed.

Many of your readers are acquainted with the investor, he lived in Springfield, Mo., and six years ago I was his neighbor.

F. A. EVERETT.

Quincy, Ill., April, '81.

Moody has said two good things recently. In the course of an answer to the question, "How may we secure a genuine revival of religion?" he said, "You must put aside all those distracting church fairs." And when asked, "How shall we train our converts?" he replied, "First, keep them out of fairs." These two things, we repeat, are good—so good that we say them over after him with emphasis. His reason for saying them is found in his belief "that the devil has a hand in every church fair." And we believe *that*, too.—*Christian Index.*

Last Sunday Dr. Talmage received three hundred and ten new members in the Brooklyn Tabernacle, making the total membership two thousand five hundred and nine.