

## The Christian Visitor,

A Religious Family Newspaper, Published every WEDNESDAY, at 99 Germain Street, St. John, N. B.

Price \$2.00 per Year, in Advance.

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### NOTICE.

To Correspondents, Subscribers and Others.  
Items of Religious Intelligence are solicited from all parts of the world; also, communications upon other subjects of interest, especially educational, social, and industrial topics. Correspondents should write upon only one side of the paper, and make their letters as brief as the facts and circumstances will permit. As a rule, all matter, to ensure being published the week of issue, should reach us not later than Monday noon.  
When you desire to discontinue taking the VISITOR it is necessary to pay all arrears if any, and notify us by letter or post card. It is not enough to send back the paper marked refused, as in most instances we have no means of finding out the address without much searching.

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## The Christian Visitor.

Established 1848.

Wednesday, January 23, 1884.

### WEEK OF PRAYER.

Our pastors have been preaching and Christians have been praying: "Thy kingdom come." The "Week of Prayer" has been observed by many in concert with their brethren of various names. In this there has been set before the world an example of unity in the belief of the great distinguishing doctrines of our common Christianity. A varied programme of prayer, embracing the needs of the world at large, has come before our brethren, and as exhortation and prayer has been offered, there has been an education given which is much needed. There is a tendency to allow the needs of our individual churches to entirely absorb our interest. It is well occasionally to look out upon a wider horizon and recognize the needs of our neighbor as set forth by our Lord.

Again, the world is prone to magnify the differences of Christians, and it is well, where it can be done without sacrifice of truth or principle, to show to all that there is much in common between all Christians. One name is above every name, and one way of salvation, by faith, leading to one home, the inheritance of all the redeemed, is worthy of a united and hearty setting forth.

In sparsely settled communities it is best for the different churches to observe the Week of Prayer in all the meetings together. In towns and cities we believe better results would be realized if the noon-day meetings were observed in union and the evening meetings were held by the various churches, or families of churches separately. By this means much more praying and exhortation would be had.

Some people attach great importance to numbers as though God was specially affected by them. The Lord can save by few as well as many. A matter of far deeper concern should be the cultivation of a humble, prayerful spirit that takes a tight grip upon the promises of God. The mere aggregation of numbers is not as important an element as many seem to imply in their exhortations. In fact the Bible history shows us that God has wrought his mightiest works in answer to the earnest supplication of one or a few souls who alone with God laid hold on his strength and brought his omnipotence to their aid.

Now that this week of prayer is over it ought to be seen that it was no spasmodic religious zeal. Our churches should show that through it they became girded for protracted work, and now they are reaping in the harvest field. Every pastor and church will do well to put forth special efforts at this season which has appeared in the past as a time of special ingathering. The set time to favor Zion has come when the people take pleasure in her welfare. We

shall hope to chronicle many instances in which God and his people are working together and souls are being born into Christ's Kingdom.

### W. M. A. S.

Annual Meeting of the Women's Mission Aid Societies of Halifax and Dartmouth.

The meeting of these Societies was held in the basement of the North Church on Tuesday evening the 15th inst. The attendance was unusually large. Deacon C. H. Whitman of Dartmouth presided. After a short address by the Chairman, Miss Henrietta Wright, Secretary of the Society in the Granville Street Church, read the report of that Society. Miss Amy Johnston followed with the report of the Dartmouth Society. The report of the North Church Society was read by Mrs. J. W. Manning. The reports were of a very interesting character.

Additional interest was given to the meeting by the presence of Miss Emily Payne who has, after seven years absence, returned from the foreign field to recruit her health. Miss Payne, formerly a member of the Granville Street Baptist Church, was sent to Burmah by the A. B. M. Union. For a time she laboured at Henthada, but for the last five years Miss Payne has been connected with a large boarding school at Maul-main. In addition to work in the school, Miss Payne has for the last two years been superintending the work of a large number of native preachers and colporteurs, often making long journeys into the jungles. Miss Payne gave to the meeting an account of one of these journeys. A deep interest was produced by a simple and graphic account of travelling by bullock-cart, and by boat, both by night and by day. Miss Payne met no case of incivility. As caste does not exist among the Buddhists, no difficulty is experienced in getting access to the families in the villages. Miss Payne has brought with her a little Burmese girl, ten years old. The father of the child, a native Christian, wishes his daughter to be educated in America. It is his purpose to give his daughter a medical course, so she can return and practice among her own people. Various articles of women's apparel were on exhibition after the meeting. The little girl's grandfather was a native preacher and her grandmother was a Bible-woman. Her own mother is dead, and her father holds a situation under government.

A resolution was moved by Deacon S. Selden and seconded by the Rev. E. M. Saunders, conveying hearty expressions of welcome to Miss Payne. Miss Payne has many warm friends in Halifax who were glad to welcome her on her return.

The Revd. P. G. McGregor, D. D., treasurer-secretary of the Presbyterian Board of Foreign Missions for the Maritime Provinces, was present, and, being called upon by the Rev. J. W. Manning, gave a short address. He referred to the beginning of his interest in Foreign Missions. It went back over a period of fifty years. At that time the Life of Ann Hasseltine Judson was circulated in Pictou county. He and many other Presbyterians read it. A deep interest was awakened at the time in the subject of Foreign Missions. As a result over fifty pounds was raised at one time and sent to the Baptist Board in the States. This interest, kindled at that time, had been nourished by their own work, especially that in Erromanga. Dr. McGregor gave a most touching account of the circumstances under which, after the foul murder of the first Gordon, the second Gordon, brother of the martyr, offered himself for the work. He had been lying for weeks in Halifax prostrate with fever. One day when Dr. McGregor visited him, while he was yet weak, he asked if any one had offered himself to go and take his fallen brother's place. On being told that no one had come forward, he took a pen in his weak and trembling hand, and wrote, "I offer myself for the work." He then handed the paper to Dr. McGregor. He went and took up the work that his martyred brother had commenced. He too had a martyr's end and now a martyr crowned. The Rev. Mr. Robertson who returned last summer

from Erromanga brought the board from Mr. Gordon's study floor, stained with his blood. He staggered from his verandah when the treacherous native buried his hatchet in his head, and fell on his study floor, and there yielded his spirit to God. Mr. Robertson brought the hatchet with which the fatal blow was struck.

The devotional services at the commencement of the meeting were conducted by the Rev. Mr. Grant, of Dartmouth. The music, given by the choir, was most inspiring, and in perfect accord with the spirit of the meeting.

The little girl was present. Her name is, Mah Thit—translated it is, Miss New.

### A LITTLE BURMESE GIRL AT THE MEETING IN HALIFAX.

The interest of the Baptists of these Provinces must necessarily centre in Hindostan. The Telugus draw upon our hearts now; but at the same time the mission in Burmah will, for a generation, continue to have a special charm for us. Some are now living who, like the Presbyterians in Pictou County, read the thrilling accounts of Dr. Judson's work and sufferings. The work and cruel persecutions of Adoniram Judson and Ann Hasseltine will be read so long as the world stands. Leave out of the account supernatural revelation and inspiration, and Paul the apostle of the Gentiles, and Judson the apostle of the Burmese are on a level. We can, holding in mind this difference, see no Christian grace illustrated by the one, which is not illustrated by the other. Had Paul chosen to lead about a wife on his missionary journeys, it is doubtful if he could have found in any of the apostolic churches a woman who would in her devoted labors cast Ann Hasseltine into the shade. If any one has lost faith in Christianity, he should read the missionary experience of Dr. and Mrs. Judson in Ava. It would move a heart of stone; and if there is any latent sentiment, it will take fire. No one but God himself knows how much was accomplished by those courageous persons. The presence of a bright little Burmese girl from a Christian family in that far-off land in a missionary meeting, called up buried thoughts and buried sympathies. We have welcomed Burmese and Karen men and women, but we had never seen a child before from that country. No one would for a moment think of analyzing one's feelings on such an occasion. The interest was intense. Miss Payne's presence did much to quicken the meeting, but that shy little child did more. The noble lives of Dr. Judson and his wives, of missionaries known to us, Burpee and Crawley, came unbidden into the hearts of all, as they looked upon that little stranger. What confidence that Christian father must have in the missionaries to commit to them so young a child! As Miss Payne told of the many villages in which there were no schools, no preachers, that little girl seemed to say in her eloquent, silent modesty, "Come over and help us." We shall not be surprised if God uses that little granddaughter of a saintly Burman, now before his throne, to awaken desires in the hearts of some of our young men and young women to go to that country and labor to build up Christ's Kingdom.

### MECHANISM IN THE WEEK OF PRAYER.

If regular public religious services do not get into the well worn grooves of formalism their power of resistance must be of the highest type. For some years past we have seen a growing tendency to this in the week of prayer. At first it was a spontaneous call from missionary hearts in the north of India. In this spirit it was extended over the Christian world. For a time it escaped committees and the manufacturers of programmes. This, however, could not last. A week of prayer without a printed programme would fall out by the way. It has nothing to keep it up. We saw this finely illustrated some years ago in one of these meetings. When an old gentleman was asked to pray, he told the leader of

the meeting that he did not know what to pray for, as he had not seen the programme. The paper was given to him, and after putting on his spectacles and reading it, he got down and prayed most intelligently for the first subject on the list. We are quite willing to believe that a play can go through well in no other way. School examinations and various public exercises must necessarily be conducted according to a previous arrangement; but to ask the whole Christian world to get down on their knees—no, they sit now—and pray through a long programme, constructed some evening after tea in somebody's office, is, to say the least, a little presuming. It does not matter what the promptings of the Spirit may be towards praying, say, for the missionaries and the heathen, all must wait till the subject is overtaken on the programme, and then, so soon as the time allotted to it is past, it must be surrendered for the next subject. If, for instance, the Spirit comes down upon the assembly to pray for a revival in the community where the meetings are held, that desire must be quenched till the programme, made by a half dozen men, is finished.

We do not know that this attention to the details of a printed list of subjects is respected in all places. From what we have seen and heard we are inclined to think the bondage is not universal. People sometimes feel a relief when the week of prayer closes, as they can then enjoy the liberty of praying without being under the dominion of a slip of printed paper on the desk. If the bonds were all taken off, and the Christian world should spend a week, led by God's Holy Spirit, in giving God no rest till he came down in mighty reviving power on the Christian and heathen world, it would then be seen that God could call forth prayer from the hearts of his people, and gird them with strength without having them held for eight days to the slavish details of a long programme. It is not mechanism but power that is needed in the churches to advance the Kingdom of Christ in the earth.

### GOD'S WILL AND MAN'S WILL IN CONFLICT.

Joseph Cook would say, that man got out of harmony with his environment. That is a philosophical view of the subject; but a surface view of the facts makes it plain that God willed one thing and man willed another. The world said, Let us have a great city, and in it a tower whose top shall pierce the clouds; that will make us great, comfortable, secure and independent. This policy will insure our safety and prosperity for all time to come. God said, that is false security, worldly glory, and will lead to moral ruin.

Let us go down, said God, and arrest this grand undertaking by confusing the one speech and language of the world, and by that means introduce repellent force that will scatter the human family abroad over the whole earth.

Union is strength, provided it is on a solid basis, and bound together by sound principles. Union is God's policy—union is man's policy. Why then can they not agree? It is because they differ in the nature and character of their policies. For the fifteen hundred years before the flood, the war of purposes never ceased. At length God and Noah stood on one side, and the whole world beside on the other. Then it was determined by the divine mind to wipe out the old world, and make a new start under favorable circumstances. At the first start, Adam fell, at the second start Noah fell. Wonderful and fearful was the first fall. Its fruits soon became manifest. The second fall, the fall of Noah, was also marvellous. What can man hope for now, if he trusts to himself? The habits of six hundred years, the experience of six hundred years, the judgment of the deluge and the mercy that saved one family were not sufficient to hold up the saintly old patriarch! Again he has cause to lift up his voice of warning in the ears of his children, now a numerous seed, and warn them against human pride and earthly glory. If Noah fell by

wine, what will his children do when they have centred their riches, pride and greatness in a vast kingdom, having for its centre a magnificent city built around a huge tower, whose top rises to the heavens? Here centralized power will beget despotism, put the wealth of the world into the hands of the few, lead to carnal indulgence, forgetfulness of God and, by a natural concurrence of downward tendencies, overwhelm the world in a flood of ruin. As in after years the Christ of God crossed the path of Balaam when on his way to destruction, so now he meets and arrests the human family. He frustrates their plans and work that they may adopt his plan and his work. The Babylon, Babel plan was to make a union earthly, sensual, devilish. Men may centre in God and prosper. He is the true, the original centre. From him, as a central point, cities can be built, nations can be founded and civilizations elaborated. Every interest for time and eternity necessary to man's welfare can be secured and advanced from the development of this policy. The systems of worlds around us, giving to us the silent music of the spheres, are not more harmonious than the families and nations of the world would be if they were held to God as a centre, and worked in harmony with his infinite will. At this point the conflict commences. The world must have Babel. Nimrod began, the builders of Babel followed, God interfered, but the lesson was largely lost upon the human family. The world has not ceased to build Babels, and God has not ceased to smite them. The Eastern world is covered with the ruins of Babels. Rome, Greece, Egypt, Jerusalem, Tyre, Sidon, Babylon, and Nineveh are all ruins of this sort. Not in bricks and mortar alone has man raised his towers of pride and self-defiance. Systems of philosophy and religion have been built up to heaven, but their authors have found themselves confounded with the jargon of each others theories, and they have been obliged to stop building. They have gone abroad over the face of the earth, not to take God's philosophy and religion, but to attempt other Babels of their own. The towers of Brahminism, Buddhism, Mohammedanism and Roman Catholicism, besides a large number of smaller towers, are pointing to the clouds. They have all entered upon the period of their confusion. God has come down and confounded the speech and language of opinions. Overthrow is their certain destiny. The wisdom, wealth and power of the whole world cannot carry them any higher. Disintegration and destruction are coming upon them.

The human heart goes after that which is great and high—which has in it earthly greatness, earthly attitude. This is the great Babylon that I have built, says one when he points to his accumulated riches; another, when he asks the world to look at him as he walks the heights of literary, military and social greatness. Our church, society, our family are here, say others, as they glory in their respective Babels. For six thousand years, God has, by judgments and mercies, been trying to teach the world that it is unseemly and ruinous to build Babels; but the lesson is not yet learned. The greater part of the race is employed now just as they were on the plains of Shinar after the flood—all employed in Babel building. Oh, that the world would return to God, and in him centre their hopes, their joys, their faith, their greatness and glory. Earthly combinations crumble into ruins; heavenly unions are held together by indestructible principles, and are carried forward in the use of one language which will outlast all earthly languages. Zion has but one language. There is only the one city and one tower. Their foundations are laid in oaths, promises and blood.

DON'T FORGET OUR OFFER TO SEND THE "VISITOR" AND "RECORD" TO ALL NEW SUBSCRIBERS WHO PAY IN ADVANCE. BROTHERS MAKE KNOWN THE OFFER AND SEND IN THE NAMES.

### EDITORIAL NOTES.

The Rev. Alex. McArthur is suffering from loss of voice. He was not able to preach last Sunday.

From several sources we have heard that Dr. Rand is giving entire satisfaction in his work at Acadia College.

We regret to learn that Dr. DeBlois is still quite ill and unable to attend fully to his pastoral duties. We trust that his long pastorate may still be far from an end, and that he may be strengthened for new service on a field where he has been greatly blessed.

For a club of five new subscribers to the Record at its subscription price 50c each we will send the party getting up the club a gold dollar. For a club of twelve with cash subscriptions we will give a half sovereign, and for a club of twenty a sovereign. Boys and Girls try the work and let us hear from you.

We are in receipt of an invitation to attend a dinner given by the Island Press Association at Grand Manan. The somewhat isolated position of our friends on the Island does not interfere with their public spirit. We wish the new paper and its managers great success in their undertaking, and hope some time to supply the defect in our education that now obtains by reason of the fact that we have never visited that prosperous and romantic section of our fair Province.

"SALVATION ARMY DRY CHRISTENING" is the significant title of a somewhat novel ceremony. It corresponds to infant sprinkling without the use of water. The army is marching on. It has discarded water sprinkling and put in its place "dry christening." This is a decided improvement, inasmuch as it is less liable to abuse. It will not be apt to be confounded with baptism. In fact infant sprinkling would be comparatively harmless if it was not for the fact that it assumes to take the place of believers' baptism. We commend the practice of the Salvation Army to our Baby-Sprinkling brethren as an approach to the truth; but better still, may the day speedily come when apostolic precedent will be followed, viz., preaching attended by repentance, faith, baptism and newness of life.

We notice that our brethren at the Albert County Quarterly Meeting were led into a mistake by the over-zealous agent D. Archibald, Esq., of the Halifax Book Room. It was stated in a preamble to a resolution that this Book Room was "organized by the recommendation of the Convention." Such is an error. It was organized by the recommendation of the Nova Scotia Central Association and only endorsed by the Convention through the persistence of a few brethren. As a matter of fact the VISITOR Book Room was begun years before the Halifax one and endorsed by every Association in this Province. It never asked Convention endorsement because it had the endorsement of all the Associations in the Province. Unlike the Halifax one it never asked for donations although it has done far more work than it, and has published Sunday school papers, Lessons and Tracts which the other has never even attempted. It still supplies English and American Sunday school books at rates equal to or less than the Book Rooms whose agents are travelling over the country and gathering collections and donations. A Book Room that can't live without help begged from the people continuously ought to die. There is a legitimate work for Christian benevolence, viz., colportage, and each Province has a society which in a small way is doing something. These societies ought to be helped till they are merged in one society for the Dominion. In the meantime our brethren will do well to help colportage work, and they will do better to give any money they may have to spare to missions, rather than to struggling and over ambitious Book Rooms.