

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, "Glory to God in the highest, and on earth Peace, good will toward Men."

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### Evening Parties.

[CONTINUED.]

It has sometimes been objected that the church while sensitive on the subject of dancing tolerates evils of a greater magnitude. That, after all, some very good people look upon dancing as an unobjectionable amusement. That David danced before the Ark and thus some countenance is given to the practice. That the games usually substituted for dancing are decidedly worse in their tendency than dancing itself. In noticing the first of these objections we may remark that there are unquestionably greater sins committed by church members than dancing. Lying, swearing, cheating, swindling are worse than dancing; but there may be found sins worse than these; should swindlers therefore be tolerated in the church because there may be yet greater sinners undetected with? Every one would reply "certainly not;" every ascertained evil is to be judged by its own merits and faithfully dealt with. If the time should ever come that one class of transgressors in the church should enter into compact with another class of transgressors, by which every one by a mutual understanding shall wink at the sins of his neighbor that his own may be spared, the church will lose entirely the distinctive character which separates it from the world and with the world will soon sink into a mass of corruption. Care, however, must be taken lest we charge the church unjustly with tolerating evils which, simply, they cannot deal with for want of sufficient evidence. To the second objection that some very good people see no harm in dancing, it may be replied that in questions of christian morals we have a safer guide than the opinions of very good people namely the word of God. The following passages are suggested for consideration:—Rom. xii. 1, 2. I beseech you brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world, but ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God. I John ii. 15. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. James iv. 4. Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 1 Tim. v. 6. She that liveth in pleasure is dead while she liveth. 1 Cor. vi. 19, 20. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 2 Cor. vi. 16, 18. Ye are the temple of the living God; as God hath said I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and my daughters saith the Lord Almighty. Luke xv. 27. Whosoever doth not bear his cross and come after me cannot be my disciple. Col. iii. 17. Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. If the spirit of the sacred scriptures is plainly against any particular practice it becomes a matter of comparatively little importance what some good people think about it; especially, as in the case before us, when the opinions and feelings of nearly all earnest christians are against it. The first objection to be noticed is that David danced before the Ark and thus some countenance is given to the practice. It will be observed that the whole of the foregoing remarks have had reference to dancing as a social amusement. David danced before the Lord 2 Sam. vi. 14. It was an expression of religious joy. To such dancing we intend not to raise any objection. If any persons in sincerity adopt dancing as a part of religious worship we should not feel at liberty to sit in judgment upon them, although our sympathies might not be with them. David loved the habitation of the Lord's house, he longed to see the emblem of the divine presence in its place, the object of his fondest desires was about to be consummated he therefore danced before the Lord with all his might. Who could reprove his holy joy. The removal of the Ark around the religious sensibilities of the whole people and while he saw the people renewedly consecrating themselves to God, his soul was thrilled with holy joy. No ordinary mode of praising could fully express his enraptured feelings; the trumpet, the cymbal, the harp, the cornet were all employed while thousands of human voices shouted forth the high praise of God but David felt to be carried beyond all these modes of expressing his thanksgiving and he danced before the Lord with all his might. Can any one imagine that this exultation due to the yearnings after conformity to the world evinced by professors of religion who to the path of their fellow church members in the giddy dance. Matthew vi. 7. Take ye heed lest ye fall; and all the women went out after her with

timbrils and with dances." Exodus 15. 20. The Israelites had just been miraculously conducted through the Red Sea on dry land, and the same sea had become the tomb of their pursuers. A most signal miracle had been performed and they had an assurance that they should see the faces of their enemies no more. Could any one from such triumphant expressions of religious joy, draw any warrant for the practice of dancing, as seen in our promiscuous gatherings, where the honor of God and the well-being of his redeemed family are in the remotest degree from their thoughts? No answer is needed. Those who urge the plea betray their insincerity and know that they are practising hypocrisy. The fourth objection, that "the games usually substituted are worse than dancing itself," demands a full consideration; because of its practical importance to ourselves. I confess that to my own mind there is considerable force in this objection. It appears to me that there are two objections to ordinary parties—the time devoted to them and the manner of conducting them. First, as to the amount of time, devoted to these parties. It is perfectly unreasonable to suppose, that so long a period as from seven in the evening till two or three in the morning, could be wisely and profitably spent, except under very peculiar circumstances. The parties assembled, are almost necessarily, driven to some frivolous expedient in order—not to employ—but, to murder the time. Mr. Wesley, methodical in all things, had a rule never to spend more than two hours in visiting any company, believing, that beyond that period, the time could not be profitably employed. The great Dr. Samuel Johnson, was anxious to have Mr. Wesley's company at dinner, which was effected through Mr. Wesley's sister. Dinner did not happen to be punctually served up, so that at no great while after it was cleared away, the two hours had expired. Dr. Johnson tried earnestly, but ineffectually, to induce the methodical man to swerve from his rule. His plans were unalterable, his determination fixed.—Dr. Johnson was mortified, but Mr. Wesley rigidly maintained his rule. Perhaps this rule was too rigid, and could not by every one be carried out, yet it is far better than the opposite extreme that exists at the present day. (To be Continued.)

Such is the spirit of enterprise in worldly matters, and is not the salvation of souls from everlasting burning of more importance than the success of worldly undertakings? Certainly it is! Why then should not all his talents be occupied for God, and for the eternal salvation of our own race? Can any be at a loss with regard to the course of duty, when twenty millions of human beings are every year entering upon the untold horrors of the second death. To portray in their true light the trials and vicissitudes of a missionary life, would require more than mortal pen—wielded by more than mortal strength—and dictated by more than mortal wisdom; it makes our very heart palpitate with redoubled energy, to think of the agony of mind experienced by the missionary as he returns day after day from his apparently unfruitful endeavors to destroy the strongholds of superstition and ignorance, and build upon its ruins the Church of the living God. But by indulging in thoughts of this kind we would make it appear that there are no bright spots in the missionary life, but this is not the case, when he sees his preaching blessed to the conversion of many souls, he experiences the greatest enjoyment. A work so Godlike in its character is not to be left for our descendants to perform. How many are the tales of woe and despair that have been wafted by the winds of Heaven, from heathen India to civilized America, and by whom has the history of their darkness been unfolded—has it not been by such men as Carey, Williams, Judson, and Burpee. What are the emotions that fill our hearts as we mention the names of a Judson and a Burpee. Judson having spent a life of usefulness in India, and feeling that the thread of life was almost snapped, again sought his native soil. He therefore left India for America, with full expectations of reaching the hoped for haven, but these expectations were never realized, having been taken suddenly ill he died on the passage, and was buried in the deep blue sea, with none but the winds to chant his requiem. Burpee with his gentle dispositions his pleasing manners his deep toned piety, made him the friend of all whose good fortune it was to come within range of his acquaintance, and shall we not connect all things that are for the benefit of missions with Burpee. It is useless to investigate the cause that stimulated into action the powers of usefulness which he promised in such an eminent degree we all know that it was the love of God. "Shall we whose souls are lighted, With wisdom from on high, Shall we, to man benighted, The lamp of Life deny; Salvation is the joy, the soul's profiting, Till each remotest nation Has learned Messiah's name." Several other addresses were also delivered. A member of the Society will deliver an address on the next night of meeting, which will be March 3d.

### The German Mission.

Acadia College, Jan. 31st; 1857.

DEAR BROTHER,—A few days ago I received a communication from the Rev. J. G. Oncken, inclosing an Appeal to the Baptist Churches in Canada, in behalf of the German Mission. The letter was sent to Montreal, brother Oncken supposing that city to be still my residence. I send you a copy, that the wants of the German Mission may be made known to our Churches. The documents mentioned in the letter were unfortunately omitted. I may state that the Mission contains sixty-one stations, four hundred and forty-one out-stations, five missionaries, seventy-one native preachers and assistants, and sixty-one churches, with five thousand nine hundred members. The number baptized in the year ending May, 1856, was 1170.

Might not the Churches in New Brunswick support one missionary?  
yours truly,  
J. M. CRAMP.

### Rev. J. G. Oncken's Letter.

To the Baptist Churches in Canada.  
Baptist Mission House, Moorgate st., London, Dec. 18th, 1856.

BELoved BRETHREN IN THE LORD,—On reading, to-day, an article in the *Freeman* of yesterday, entitled 'Baptists in Canada,' it occurred to me that you might render essential aid to the German Mission, especially at the present crisis, when the Board of the Baptist Mission at Boston, has been under the painful necessity of not only deducting one-half of the annual appropriation, but also the amount promised when I visited the States in 1853 and '54, for the erection of chapels. I inclose a copy of the statistics of our Churches for 1855, as also a copy of my appeal to the Christians of Great Britain, from which you will learn, how greatly our feeble efforts have been blessed, and how much may yet be accomplished, by the Divine blessing, if our more affluent brethren in other lands will come to our aid. I beg, therefore, to propose to the Baptist Churches in Canada, that they support four missionaries, in Germany, Switzerland, France, Denmark, or where the Committee for the German Mission may judge best. Fifty pounds sterling for each missionary would suffice. Some get a little more; some, less, as circumstances require. Or, if the brethren in Canada preferred it, two missionaries, and three or four colporteurs might be employed by them.

The latter receive about \$160 per annum, but have lately had an addition of \$10, on account of the high price of provisions. The journals of the brethren, which are regularly transmitted to us quarterly, might be forwarded to Canada, in German or English, and the missionary intelligence, I have no doubt, thus furnished, would be such as to awaken a deep interest in a mission which is destined to become a blessing to the millions in Continental Europe, who are perishing for lack of knowledge. I commend the cause in Germany and the adjacent countries to your warm and liberal support. I am,  
My beloved Brethren,  
Yours, in the best of bonds,  
J. G. ONCKEN.

### American and Foreign Bible Society.

BIBLE HOUSE, 115 & 117 Nassau St. New York, Feb. 13. 1857.

At the stated monthly meeting of the Board of Managers on the 5th inst. A special Committee of seven was raised, to whom was referred the subject of augmenting the receipts of the Society and greatly increasing its efficiency for Bible work in the foreign field.—The report of the Treasurer showing an increase of some few thousands over that of any previous year at the same date, but in no wise commensurate with the Society's greatly extended work. The appointment of fifty-one colporteurs, whose applications had been duly laid before the committee had to be deferred, while in some localities, the demand for their labors seemed to be absolutely imperative. There was the case of a German for the 30,000 of his countrymen in Buffalo:—of a Frenchman for some thousands of his countrymen in Detroit:—of an American for tens of thousands of the uneducated for in the lower wards of the city of New York:—of a German for some 20,000 of his countrymen in Chicago:—of an Italian for 5,000 of his brethren in one of our large cities:—of an American among the multitudes unprovided with evangelical instruction in Boston:—of another for the destitute and sparsely populated regions of Fulton county N. Y. where, as it is said in the application are considerable communities in which not a sermon had been preached for ten years, the people being too poor in that mountainous region, or too unwilling to sustain a minister of the Gospel among them. A more special consideration of the Society's colportage work was referred also to this committee of seven. A summary of labor for the last two months gave the following results: 12,770 visits to families for Bible readings and prayer; 801 of the were in households without any part of the Bible; 838 persons induced to attend church; 306 of the young brought into Sabbath schools; 655 sermons preached and public addresses given; 629 prayer meetings and sessions of Sabbath schools held; 341 visits to vessels and for seamen made; 115 hopefully converted and 67 baptized. Application was received from the South for a more active co-operation where the Society is circulating largely the Word of God, among the colored population; and Rev. H. W. Read, our Missionary colporteur to New Mexico, was appointed to labor particularly in that field while detained in the States in consequence of the illness of his wife. Rev. Samuel Cornelius of Detroit, and Rev. J. J. Woolsey, late editor of the Christian Register were appointed agents; the former in place of Rev. L. H. Moore of Michigan resigned, and the latter to aid in completing the \$25,000 subscription for the Bible House Fund.  
HORACE T. LOVE, Cor. Sec.

### Charlotte County Quarterly Meeting.

The above meeting has been held as announced. Attendance good, notwithstanding unpropitious skies. Ministers present, Brethren Thomson, Rideout, and Davis. Friday afternoon, the 10th inst., conference. Saturday morning, Conference. Afternoon, reports from churches. Not bright, but not all dark. Many services broken up by bad weather. Only one Sabbath School in operation through the winter; namely, at St. George village. Temperance cause not extinct, but biding its time. Other matters below. Evening, sermon from Brother Rideout; text, Luke 10, 42. Lord's day morning sermon from brother Davis; text, 1 Cor. 5. 13. Afternoon, funeral of a deceased sister, and sermon from Brother Rideout; text, Num. 23, 10. Evening, sermon from Brother Davis; text, Heb. 2, 3. Solemn seasons and good impressions made. May they prove abiding. On Saturday afternoon brother Rideout made statements relative to movements at the Lodge for the benefit of sailors. He urged the necessity of organized effort by Baptists with a view to their welfare. It was thereupon resolved, That we hear with pleasure of the labours bestowed on seamen through the last summer at the Lodge; that we think it desirable that denominational action should be taken within our county for the best interests of the sailor; and that the following brethren be a Committee to devise measures for this purpose, with power to add to their number: Elders Thomson, Rideout, Davis, Deacons Rideout, Doten, and bro. M'Leod, [same as above.] At the same time the spiritual destitution of the county was taken into consideration, and the following resolutions adopted:—

1. That we regard with deep concern the spiritual destitution of large and populous districts of our country.  
2. We are convinced, that that destitution is to be reached, in the first instance, by efforts originating among, and sustained by ourselves.  
3. We therefore recommend the formation of local societies, where ever practicable, for the raising of funds for county missionary purposes, and for the creation of an interest for the supply of local wants.  
4. We further recommend that our ministers do hold themselves in readiness for the performance of a portion of missionary labor wherever a door may be opened.  
5. We would urge it upon such of our churches as are favored with pastoral labor, that they cultivate a readiness to part with their ministers for brief seasons for missionary purposes, and sustain them therein by their contributions and prayers.  
6. That the following brethren be a Committee to give immediate effect to the foregoing resolutions.  
It was not intended, by the series of resolutions just given, to interfere with the action of our Home Missionary Society; but, as there seemed to be no prospect of an obtaining a missionary from that Society, we thought we would try and help ourselves. It may be added, that the Committee named in the last resolution have already set brother Rideout to missionary organization, and missionary work.  
J. D.

NEW CANAAN, Feb. 14th 1857.

MR. EDITOR,—In my last report I informed you of the work of the Lord in this place. I am happy to state it is still progressing. In our meetings, which are held nearly every evening, the offerings of an energetic man, whose heart the Lord has touched, render the meetings highly interesting. The young are happy in their first love, and triumphing in divine strength; the older members of the church are rejoicing in renewed strength, backsliders have returned and the joys of salvation are restored to many. There are in our midst young men whose hearts burn with love and zeal for the salvation of sinners, whose work we trust will be to preach Christ's gospel. Ten have been received and will (D. V.) put on Christ by baptism to-morrow (Lord's day) making in all forty-eight since the work commenced. Last evening we held a meeting at a settlement called Salem, where the Lord manifested his Spirit to quicken, and his power to deliver, and seven declared what God had done for their souls, and are to be baptized at Buttertun Ridge. In that place we trust the Lord is about gathering in a harvest of souls. "Bless the Lord O my soul!"  
Yours in gospel bonds,  
JAMES WALLACE.

[From the Colonial Presbyterian.]

As we are to be restricted in space, we shall pass by a good many things in the preceding articles of the *Visitor* upon which we might remark, as the reiteration of "Nemo" about the favorable effect of the controversy to the Baptists, our "anecdotal" which seems to have infected the *Visitor* to an almost insane extent; our charge of misrepresentation against the *Visitor*, which we can neither retract nor withdraw because it is a mournful truth, our difference from his several Pede-baptist authorities where there is no difference, and if there were, our dispute does not lie with them but with the *Visitor*; the peculiar enlightenment of school boys, who see through our arguments so clearly; the "thought" of the *Visitor* about giving our articles without note or comment, merely remarking that it would just be about as good to do so, as with the notes and comments he does give, and finally the trumpeting of our defeat when he has only gained a loss, upon the same principle, we suppose, that Napoleon always proclaimed a great victory when he lost a battle, for the moral effect which the action would produce in sustaining his cause till he could, by some chance of fortune, retrieve his disasters. And now let us see what is the *Visitor's* gain in his charge on our logical forces on last Wednesday. The *Visitor* says, "our talk about Unitarians, the Christian Sabbath, and seventh day Baptists, is wholly irrelevant." Indeed it is not, but perfectly relevant to the case of persons who by professing themselves eminently biblical, wish to get rid of a portion of the teachings of the Bible, as the *Visitor* does. The *Visitor* tells us that our argument from 1st Thes. 3, 4, "If any would not work, neither should he eat," is a sophism. Not so, unless we suppose that the Thessalonian church was composed of old maids, old bachelors, people who had no families, or families grown up. If it were a society of Esauites, who neither marry nor are given in marriage, and who have no children, the argument would be a sophism; but we do believe that there were infants belonging to the Thessalonian brethren and sisters, and the *Visitor* must be an awful sceptic to doubt it. If there were, the argument stands thus: The *Visitor* affirms that children of believers are not referred to in the commission, and his conclusion is, therefore children should not be baptized. The parallel case is: Children among the Thessalonians are not referred to by the Apostle, therefore children should not eat. No sophism here. The *Visitor* says, again, that our argument derived from Christ's baptism, who had neither faith nor repentance, is a "sophistry worse than silly, impious and fit for the halls of infidelity." It will be apparent that our statement is correct, when we consider the faith that is required toward Baptism; it is faith in the Lord Jesus Christ as the applicant's saviour from sin. Will the *Visitor* affirm that Christ believes in himself as his own saviour from sin? Surely not. The faith required of the sinner in order to baptism is, belief in the Lord Jesus Christ as his Saviour from sin, but infants cannot have this faith, therefore they should not be baptized.

The parallel argument, and which proves too much is, Christ could not believe in himself as his saviour from sin, he having no sin, therefore he should not have been baptized. If the former argument be good, so is the latter, but since the latter argument is bad, so is the former. It has proved too much, and should be thrown away, if the *Visitor* wants to "spare the Great Teacher" and not produce a "sophistry worse than silly,"—impious—and befitting the halls of infidelity more than the study of a Christian minister." The *Visitor* denies that his definition of the Commission would exclude infants from Heaven, that he hopes they do go to Heaven; that it is not the sprinkling of a little water in their faces that will take them there, that without the paptive regenerating power the Ordinance leaves them where it found them, and much more to the same effect. Now the *Visitor* might save much valuable space to him and us, if he would not reason against papists but against us.—We do not—did not say that the water would save them or the want of it condemn them. Our argument is—since the *Visitor* concludes from the Commission that infants cannot be admitted into the Church below, he should if he wishes to be consistent, likewise conclude that they cannot be admitted into the Church above. Faith and repentance are required in each case—but if infants can be admitted into the higher state without faith and repentance, why may they not be admitted into the lower state without faith and repentance. And if the *Visitor* "hopes" that infants without faith and repentance go to Heaven, why does he not in like manner hope that they might be admitted into the state preparatory to going there? But the *Visitor* recoils from the consequences of his argument, becomes merciful while his principle of reasoning is merciless, and in order to save his benevolence condemns his logic. In this he is right; for his logic is bad while his heart is in the right place. The *Visitor* affirms that it would be quite as logical to say that a Mathematician was made indirectly as to say that a scholar was made indirectly. And no doubt it would, if by the term scholar, or disciple were meant the finished scholar. But it is not the finished scholar or disciple that is contemplated in the Commission, for teaching and learning succeed the discipling—"T eaching them to observe, &c." All that is required to the making of a disciple or scholar is, that he should be entered at school for that purpose. Have we not infant schools, and infant scholars, who know little more than those made scholars by what the *Visitor* facetiously styles "baby baptism." We opine that Education for good or evil, for Christ or the devil, begins at as early an age, if not in most cases earlier than Baptism. It has been remarked that a child may be made a scholar in the first two years of his life, and at any age thereafter. Whatever else is then learned is hard to unlearn. The mother is the great teacher. Her books are lessons, her tones are instructions, her temper in all its manifestations are the child's study. As a christian mother, exhibiting Christ in her life, she is teaching the young disciple to become like Christ and to love Christ. What more requires to be said regarding the discipling of children? The *Visitor* thinks that our inclusion of infants among the disciples upon whose neck the yoke was not to be put is without proof. Now we do not put much stress upon it. Yet are we quite certain that the "disciples" here include infants. Consider what it was that the disciples were called to discuss:—it was whether it was needful to circumcise the Gentiles after the manner of Moses, and command them to keep the law of Moses. Now the manner and law of Moses was to circumcise *all*, both infants, children, and grown persons. The burden would then fall on adults, and infant gentiles from the oldest man to the child of eight days. But all those on whom the burden would fall are disciples. Infants therefore are disciples. The *Visitor*, we think, was a little profane in comparing this argument to the proof drawn from Balaam saddling his ass. "This may be so;—we may be deceived, and those school-boys must be sharper than we are, who see its fallacy. Would the *Visitor* condescend to show us where the fallacy lies. If he do so, we shall cheerfully give it up, as we can do very well without it. Meantime let us say that this is rather a stale joke about Balaam saddling his ass, which we have met in Joe Miller, or somewhere else, or we should suppose that the *Visitor* had become witty, and proved our prognostication false; and yet we must take leave to object that he shows a bad taste in jokes, and we should deem it a task to read a jest-book of his compilation. But inasmuch as we are introduced to Balaam and his ass, by way of improvement let us observe that the falsity of the prophet and the stupidity of the ass, with almost equivalent lucidity, display the quality of the conclusion which the *Visitor's* quotation was intended to establish; furthermore, that though fictitious assertion may saddle and ride the ass of vulgar opinion for a time, yet the guardian Angel of truth, appearing to our eye, may teach even the most assinine intelligence to rebuke the madness of such foolish application of the inspiration of God. Balaam was a false prophet, and he brought up by the *Visitor* to teach a false conclusion. Balaam saddled his ass, and weak intellects alone can be seduced by the conclusion he is here called to enforce. The *Visitor* gives us an infantile cology between one of our children and ourselves, about being brought into the school of Christ—of which we have only to say that if any one of them should ever reason as badly as the *Visitor* makes him do—we should feel hopeless of his capacity, and mourn over his morals. "Father, I don't remember anything of this, but you say so!—I am in the covenant—and I am safe!"—the *Visitor* makes the boy say. Now, suppose any bible-instructed boy so bad or so silly as to reason thus, would not the all-sufficient reply be, "Shall we continue in sin that grace may abound, God forbid." And the *Visitor* contrasts infant disciples with grown up disciples, and finds that there is a vast difference between them. Important discovery! The one cannot do many things which the other can. He therefore concludes that they are not of the same christian family. This is reasoning. The child cannot do many things which his father can perform, consequently by the same process of reasoning he is not of his father's family. Beautiful logic this, by which a child is no longer a relative of his father! Why this baste the student who proved that an eel pike was a pike, and his grandfather too, who, as a reward of his cleverness, gave him a horse-chain in fulfilment of his promise of a chestnut horse. With regard to the conclusion which the *Visitor*