

The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

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

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, FEBRUARY 18, 1857. EDITOR AND PROPRIETOR VOL. X.--NO. 8

Notes of a Journey to Switzerland.

AND
Conference of the South German Baptist Church,
BY MISS ONCKER.

On Saturday, December 6, all the assembled brethren, except my father, who was confined to his room by indisposition, and many sisters, together ascended the Uellberg, 2,792 feet high, from whose summits Zurich, with its white houses and clear blue lake, are seen to great advantage. There, too, we could distinguish the Rigi, Pilatus, and some of the notabilities of the Bernese Alps. "Hills o'er hills," a surprising scene, and only limited by the blue distance. An orison was in our hearts and on our lips, and many a joyful anthem ascended from this temple "not made with hands" to Him "by whom all things created in heaven and on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things, are by him and for him; and He is before all things, and by him all things subsist."

The sun had already taken his final farewell of the distant mountains, before we could find it in our hearts to do the same. Under the guidance of our Zurich friends, however, we descended the Uellberg in safety. On the Lord's day following, my father was still too unwell to preach. His place was well supplied by Mr. Korner of Stuttgart and Mr. Kober. Many strangers were present. In the evening Mr. Korner baptised two believers in Christ in the Lake of Zurich, after which we assembled round the table of the Lord.

The closing meeting of the Conference on the following morning consisted of a gathering of friends of various denominations for the promotion of Christian union. This object was fully realised in the cordial, unembarrassed discussions which took place.

In the afternoon of this day a social gathering for the last time assembled us all. Parting words were spoken by many of our brethren, that proved that the Conference had not been in vain in the Lord. Ample testimony was borne to its reanimating influence felt by our missionaries in their work, to which they were prepared to return with renewed purpose of heart. In the blessed assurance of reunion, if not on earth, yet there where parting and every other pain are unknown, the last farewells are at length spoken.

After one night and morning devoted to the Rigi, and a day spent at Roman Catholic Lucerne, we again journeyed towards France, where my father had promised to spend another Sabbath. It was not without regret that we exchanged the pretty chalets and vine-clad hills of Switzerland for the plain huts and poplars of France. Muhlhausen, especially, a lively town, with no attraction, contrasted unpleasantly with our sunny home at Zurich. Yet our Sabbath at Muhlhausen numbers among the most gratifying reminiscences of our journey. A delightful service in connection with the formation of a church was held, a brother was set apart as elder, and deacons were chosen. Several wanderers from the fold were likewise restored, and many other things that were wanting "set in order." So great was the happiness of the believers that the day was made to close with an impromptu love-feast.

From Alsace we travelled into Wurtemberg, spending some pleasant days at Heilbronn, so named from the healing effects of the waters of Charlemagne. Here is a flourishing Baptist church, numbering 75 members. At Stuttgart the Baptist cause has suffered a retrograde movement owing to divisions in the original church. At the time of our visit there was, however, some indication of returning prosperity.

From Heilbronn my father proceeded to Frankfurt to form a Baptist Church there. We met again at Barmen, where on Lord's day, Sept. 28, the opening of the Baptist chapel took place. It was an occasion of much interest. The building itself is well suited to the wants and circumstances of the church here. In front of the pulpit, beyond the space necessary for the administration of the Lord's Supper, is the baptistry surrounded by a railing overtopped with ivy. The pews are also open, nor does the chapel contain any "uppermost seats." My father preached the opening sermon from 1 Cor. iii. 9, last clause, and Messrs. Kober and Ringsdorf took part in the service, at which many strangers and civil functionaries were present. In the evening a second service was equally well attended. Mr. Neviandt, an Independent Minister, gave an earnest and cordial address. After the closing prayer baptism was to be administered, and the eager crowd of spectators pressed forward to gain a view of the novel scene. The baptistry, thus surrounded, was in itself an impressive spectacle, yet among that multitude my father and I could only distinguish one beloved friend. There, in the bloom of early youth, stood my brother, William Sears Ocken, whom in answer to many a paternal prayer, and to the pleadings with tears of a departed mother, Jesus, the good shepherd, has brought into his fold. A sympathetic murmur ran through the assembly when my father had descended with him into the water, and after raising him out of it, said, "May thy short life in sin, my child, be succeeded by a long life of usefulness to the glory of God."

The next day the chapel was a scene of a social gathering, in which ministers and other friends of various denominations took part. The addresses given confirmed the reputation of the Christians of the Wupperthal for profound piety and knowledge; excellencies, in some measures to be attributed to the ministrations of truly evangelical clergyman with which the valley has at all times been favoured; among them both the Krummachers. Too soon the hour of parting again reminded us "that we have here no abiding city." Kind friends—among them my brother, whose calling requires his residence at Barmen—accompanied us to the station, where final words of Christian affection were spoken. We once more reached Hamburg after an absence of six weeks, during which the wonders of the Almighty God as a Creator and a Saviour caused us to rejoice in the Lord. And should these lines serve to make distant Christian friends the partakers of our joy, and of the labours of our missionary brethren, our rejoicing will be more abundant."

Hamburg, Dec. 1 1856.

Evening Parties.

As some difficulty is felt as to the manner of conducting social evening parties, we give insertion to the following essay, which will sufficiently explain the manner in which the meeting was conducted at which it was read.

There were about 30 persons present, nearly all of whom were young church members. It will suffice to say that the proceedings of the evening seemed to be highly satisfactory to all present, and the morrow, we presume, brought no regrets nor bitter reflections on a social evening foolishly spent.

CONVERSAZIONE.

It is proposed this evening instead of inviting our friends to the usual amusements that occupy the time at evening parties, to have what is sometimes called a *Conversazione*. A *Conversazione* is understood to be a meeting of company where literary pursuits are combined with the usual kinds of social entertainment. At such meetings the reading of essays is followed with free conversation on the subjects introduced by the essayists. To afford some relief to what might otherwise be the oppressive sobriety of the evening's proceedings, music, refreshments and conversation on the ordinary topics of the day are introduced, and as a general rule it may be averred, that the evening's amusement will bear the morning's reflection which is not always the case with reference to ordinary evening parties.

Among persons of a decidedly worldly character there is probably little difficulty in conducting an evening's entertainment pretty much to their satisfaction; but among persons of a more sober cast and especially where evangelical religion is sincerely professed the difficulties are sometimes severely felt.

With the worldling, dancing affords an ever attractive mode of amusement. Very few, it is to be hoped, of those who regard the value of their own souls or are concerned for the souls of others will be inclined to engage in such questionable amusements; they will here perceive the line of demarcation between the church and the world so plainly drawn that they have not a moment's perplexity as to what course they shall, in such a case, adopt.

As some, however, concerning whom charity would constrain us to hope the very best things, have their minds sometimes agitated with the question as to whether entertainments may or may not engage in dancing as a social amusement it may be proper not to pass by the subject altogether without giving it some attention.

It may be admitted, without hesitation that every man and woman, whatever their age or position in society may be, requires relaxation, and what may be called "contrast to the stern duties of life—amusement. But then it is also evident that christian people should seek that relaxation in channels not inconsistent with the solemn engagements into which they have entered with the church and the great Head of the Church; nor with the obligations which they owe to the world.

Can christians, then, engage in dancing as a social amusement without disregarding those obligations and engagements? In this essay the negative is assumed as an answer to this question.

Several arguments deduced from scriptural authority might be brought forward to support this position, but time forbids me to do more than glance at two or three.

1. We are commanded to "abstain from the very appearance of evil." The question is often asked, alas too often, "Is there any sin in dancing?" It might be allowed to once that it is itself not sinful; but the same might be said of dice, cards, theatrical entertainments and many other things; but if any of these are found in their invariable associations and consequences, to lead to dissipation, a christian man ought not for a moment to hesitate as to whether he should allow himself to engage in such pursuits or not. But the very fact that the question is so earnestly put, in itself implies that anxiety is felt on the subject; the enquirer feels concerned, and the concern that he feels should settle the point, and induce him to abstain from what he feels and knows has at least "the appearance of evil."

2. We are urged to "give no offence to anything." In accordance with his own injunction the apostle determined, if need made his brother to offend, to eat a meat while the world standeth. In this resolution not to give offence to a weak brother we see a beautiful blending of wisdom, benevolence, and piety that should command our admiration and invite our imitation. Now it cannot be questioned that a vast majority of serious minded persons of every denomination view dancing with an unhesitating and unqualified disapproval. Assuming that weakness prompts this disapproval, yet it is evident that the man who disregards the feelings of such brethren is not influenced by the spirit that animated the apostle. Such professors disgust some brethren and perplex others, men of the world look on with unholiness satisfaction at seeing the church reduced to their own level while enquirers are staggered, and hindered from pressing into the kingdom of God.

3. Believers are lights of the world and are commanded "so to let their light shine that they may glorify their Father that is in heaven." Is this done by dancing professors? Is there not danger that their light may be put out in obscure darkness? and, if all church members followed their example, what hope would there be for the conversion of the world? The salt would have lost its savour, and the world would sink into perdition.

From the above considerations we conclude that dancing as a social amusement if not in itself sinful should be decidedly avoided by every sincere christian.

To be Continued.

Correspondence.

Fredericton, 14th Feby. 1857.

DEAR BROTHER:—A letter of Mr. David Palmer's in the *Colonial Presbyterian*, has just been brought to my notice, in which he freely, though most courteously, expresses his dissent from my exposition of 2nd Cor. 12, 16.

It is so gratifying to read the expression of difference of opinion unaccompanied by contemptuous or opprobrious epithets, that I trust you will afford me space for a brief reply, lest I should appear wanting in courtesy to one who shows a christian spirit even in controversy.

Mr. Palmer objects to my understanding the Apostle as referring to the charge made by his enemies, because there is not "the shadow of a reference to another person." I acknowledge that great care must be exercised in such cases, and the whole question turns upon the fact, whether the connexion of the passage, and the tenor of both the Epistles, do not compel us so to understand him. If they do, and if the language he employs exactly suits such an interpretation, then the omission of words expressly referring to another person does not invalidate the conclusion; for other examples of the same omission are to be found in the Bible. In Prov. 24, 33 we read, "a little sleep, a little slumber, a little folding of the hands to sleep," here there is no mention made of another person. If we are not allowed to understand any language used in scripture as the language of another person, unless it is expressly intimated whatever be the demands of the context; then are we to understand these words as the words of Solomon giving his sanction to sloth? I am sure Mr. Palmer will not think so; but if not, then there are cases in which the language of another is introduced without express reference, the connexion being sufficient to determine the sense.

With regard to the words of the apostle in the original, I will depart from a practice to which I have hitherto adhered in newspaper correspondence and by writing the Greek words endeavor to show that Mr. Palmer's supposition, that Paul meant "no more by the craft and guile which he made use of at Corinth than what the Saviour commanded his apostles to practice every where," is not sustained by a comparison of words. The passages quoted by Mr. Palmer are Gen. 3, 1, in the septuagint "and the serpent was phronimos." The superlative degree of the adjective is here used.

Matt. 10, 16, "Be ye therefore phronimos as serpents." Matt. 23, 2, "Five of them were phronimos" spoken of the Virgins.

Rom. 11, 25, "Lest ye be phronimos."

The words of Paul are in 2nd Cor. 12, 16, "Being panourgos I caught you with dolos." Now when our Lord charges his disciples to be phronimos, it is obviously neither a command nor a permission to be panourgos. The two words have not the slightest connexion, phronimos refers primarily to the intellect, and is used in a good sense in the New Testament, as well as by other Greek writers generally, though "fiere haughty," is given as one of its meanings; it is only in the intellect, which appears in the English word *phronology*.

Panourgos is derived from two Greek words pan all, and ergo work. Primarily it expresses capability and ingenuity in handicraft, and when thus employed is not used in a bad sense. But it has a derivative sense of cunning, artful, crafty, wily, in which it is used of the mind, and thus employed it is used in a bad sense by Greek writers, in proof of which take the following examples; I do not say that it cannot be found used for a mental quality in a good sense, but if any one says that it is so used let him give the instance. In the Philoctetes of Sophocles, line 408, Philoctetes speaking of Ulysses says, "For I know him thoroughly that with his tongue he handles every evil word, and craftiness" panourgos is the substantive formed from the adjective.

Again, line 448, Philoctetes enquires of Neoptolemos whether a certain Thersites is

living. Neoptolemos replies that he is. Philoctetes then utters the sentiment to the effect, that the crafty survives, while the just are removed; in which ta men panourgos is the direct opposite of ta de dikaios. See also line 927. In the Antigone of the same author; line 300, Creon speaks of Polyneices as having craftiness, panourgos; and that he uses it in a bad sense is plain, for he connects it with impiety in the next line.

The New Testament writers used it in a bad sense, as may be seen by an inspection of the following passages, which are all the instances where it occurs.

The adjective is used but once, which is in the passage under consideration, 2 Cor. 12, 16. The substantive panourgos occurs: Luke 20, 23. He perceived their craftiness.

1st Cor. 3, 19. He taketh the wise in their own craftiness.

2nd Cor. 4, 2. Not walking in craftiness.

2nd Cor. 11, 3. The serpent beguiled Eve through his subtilty.

Eph. 4, 14. By the sleight of men and cunning craftiness.

The above proof appears to me sufficient for the establishment of the bad sense of the word panourgos when used of a mental quality.

With regard to the word dolos guile there is scarcely room for controversy, it is uniformly used in a bad sense; and it would be nothing less than begging the question to say it is used in a good sense, see Cor. 12, 16 which is the very passage in dispute; if it is used in a good sense some other passages must be produced and not the controverted one itself.

Mr. Palmer closes with the solemn words "we write for eternity," a truth which I would desire ever to remember.

I remain &c. C. SPURDEN.

Prince Edward Island Correspondence.

CHARLOTTETOWN, Feb. 3, 1857.

MR. EDITOR.—Perhaps, you are ready to ask, "what news from the Island?" Not much of an encouraging character—drunkenness is still on the increase, and as it respects the cause of Temperance—"The love of many have waxed cold"—but still we live, and expect to outlive the fiery ordeal which we are called to pass. Popery is assuming an attitude different to what many expected. For sometime past, virtually, the Bible has been excluded from the public schools. The new institution, the "Normal School" was to be conducted on Mr. Stowes system of Bible training. But listen to it Protestants, it was offensive to the "faithful" and a letter is sent to the Board of Education from the Father of the faithful of this Island, not only requesting its removal, but also that a *Godless System* of Education be procured throughout the whole Island—rather than, that the word of truth he taught the rising generation.

Our esteemed friend, the Rev. Mr. Fitzgerald (Church of England) a member of the Board of Education—came forward before the Public in the spirit of a man, and that of a Christian, and made known the dark ways of *Papacy*.

The Rev. Mr. Loydd Rector of St. Pauls Church, met with the different Protestant Ministers of the Town, at an early day in the Infant School room, Jan. 7, and in a calm and deliberate manner, the bearings of the case were discussed. The result was, a circular was addressed to every Protestant Minister in the Island, to meet in town on a certain day. A very severe snow storm prevented them from coming, and only eight of us met in the Temperance Hall. It was then resolved that a 2nd circular, should be issued requesting them to lay the same before their Congregations and send in resolutions to the Rev. Mr. Fitzgerald to lay before the Board. Such meetings were held in town, and country and the meetings in town, have produced a healthy tone of feeling toward our beloved Protestantism.

The Church of Scotland, spoke out as men; "not forgetting former days," the Wesleyan Methodists had a very important meeting; the writer moved the first resolution. The Baptist Church, tho' small in number, gave a unanimous expression of their adherence to the Bible, the great *Magna Charta* of their religious principles, and through the Pastor, sent resolutions to the same effect.

On Sunday Jan. 25th, I had the pleasure of exchanging Pulpits with the Rev. Mr. Sutherland (Free Church). I preached in the afternoon to a highly respectable audience; in the evening the Rev. Gentleman occupied my Pulpit—notwithstanding the severity of the storm during the day, they had a goodly number present. I supplied the Wesleyan Pulpit that evening for our much esteemed Brother, the Rev. J. McMurray, who is at the present time much indisposed. On the following Wednesday, we had a large and respectable meeting in the Rev. Mr. Sutherland's (new Church) where spirited resolutions were adopted and unanimously passed. The Rev. Mr. Sutherland, Scm., of New London, did ample justice to his subject, he told us in plain language—what Popery was—what she is—what she would be—were power unrestrained placed in her hands.

On the following evening the Rev. Mr. Fitzgerald delivered a lecture, on a *religious education, the basis of national prosperity*. There were it is thought over 700 persons in our splendid Temperance Hall that evening, and the truth presented to the mind must

have made an impression which the sophistry of Popery cannot easily eradicate.

I have just been waited upon to say, the Protestant meeting of Ministry for the whole Island, is to take place a week from next Friday. Should I be privileged with attending the same, I will not fail, to give you an account of the proceedings, which I have no doubt will be read with interest by many on the Island.

I have been reading this morning, the editorial of the *Examiner*. The Editor I believe is a Roman Catholic, and one of the leading minds in the Government—also, Queen's Printer. His remarks upon "brother Fitzgerald's Sermon" as he has been pleased to call it, are in themselves a gross misrepresentation. He states, the Rev. Gentleman took his text, John 23 chapter, 34, 35, "A new commandment" and he then attempts to turn the matter into ridicule, and the remarks respecting the speaker's appearance; are indicative of the mind of the individual.

If there was a single passage of Holy writ named on which his Lecture was based, it is this "Righteousness exalteth a nation, but Sin is a reproach to any people." The Editor talks of our happy Isle, being disturbed by indignation meetings. Where, I would ask, is its happiness? Does it consist in the actions of men, who have virtually forfeited, the very pledges they gave to a people who gave them the power. Men, who, by one movement succeeding another—have yielded to Rome—to be principle in taking from us a people, indirectly; "The Word of Life."

The last step has been the removal of the Bible from the Normal School, and some Protestants will yield to this for a *leaf of bread*. The prophet of olden time said, "My people are sold for nought." It appears at times, the consciences and souls of this people, are doomed to a spiritual bondage, through the false name of political freedom. As Protestants, work for no privileges, as subjects of a Protestant Queen, we demand our rights, the right of religious freedom, the blessings accruing, from a Protestant power, and the same blessings we cheerfully concede to the Catholic community.

I am, dear Sir, yours affectionately,

CHARLES JAMES BURNETT.

Donation Visit.

In accordance with previous arrangements, on Jan. 14th, 1857, a large number of the inhabitants of the township of Clements, comprising the different denominations, met at the residence of Rev. Aaron Cogswell to pay him a friendly visit, accompanied with some token of respect which would add to the comforts of life.

A bountiful repast was produced by the ladies, and enjoyed by all present, after which, Jas. E. Potter, in behalf of the company, presented Rev. A. Cogswell and family with the donations that had been brought, amounting to £27 15 3, in cash with many useful articles.

Deacon A. Chute and Moses Shaw, Esq., gave addresses which were replied to by Rev. A. Cogswell, bidding us welcome and heartily thanking us for the donation, and more especially for the friendly visit of so many of his parishioners.

The remainder of the evening was very agreeably spent in singing and conversation until the time arrived to retire.

A distant section of the church made arrangements to express their goodwill to their pastor also, and accordingly met at Mr. Josiah Purdy's house on the 26th inst. After the usual preliminaries and entertainments, the company much pleased with their visit returned to their respective homes, leaving in cash and goods £7 14 9, making in all £35 10 0.

Communicated by
JAS. E. POTTER.
Clements Port, Feb. 3d, 1857.

Ordination Service.

NEW JERUSALEM, 14th January, 1857.
MR. EDITOR.—The ordination of Brother Thomas Loecky took place yesterday, and although the roads in many places were considerably filled with snow, yet our pious and noble-minded ministers turned out through all difficulties, and were at the appointed place in good time.

The ministers present on the occasion were the Rev. J. Benjamin Coy, W. D. Fitch, G. Burns, Ebenezer Webb, W. Edwards, and Brother Wells, Licentiate.

Brother Fitch was chosen Moderator.

The council met and after different enquiries concerning the candidate, and the church, it was agreed upon to proceed with the ordination. After singing, brother Burns offered a very solemn prayer. Brother Wells read the scriptures. Brother Fitch preached the ordination sermon, from the 126 Psalm vi. verse. Brother Burns asked the candidate the questions. Ordination prayer by Father Coy. The right hand of fellowship to the candidate by Brother Webb. Charge to the candidate by Brother Fitch. Charge to the church by Brother Edwards. Benediction by the candidate.

The whole business was gone through decently and in good order; and the joy and comfort felt by many of the hearers in Jerusalem is a foretaste of the Heavenly joys that await true believers in the Jerusalem above. Brother Burns preached again in the evening, and was followed by many able and scriptural remarks from the ministering brethren present.

DAVID MOORE,
Clerk of the Council.

[From the Colonial Presbyterian.]

THE COMMISSION.

We perfectly agree with the first paragraph of the article above referred to, though why it was written, except for the purpose of creating the *false impression* that we somehow demed the "only rule of faith and practice," we cannot conceive.

The second paragraph of aforesaid article deprecates "dry jokes" and "funny witticisms," and indicates sincere penitence for anything the *Visitor* may have said in a funny way, and a resolve not to transgress in a similar way in future.

We really must absolve the Editor of the *Visitor* from all supposed sins of wit or humour. He has not been guilty of anything of that kind nor is likely to be. There is another sin—worse in our opinion—into which we are apt to lapse, and from which we should pray to be delivered—that is *misrepresentation*. A good joke is not such a bad thing, even on a serious subject, if we take Mr. Spurgeon, the great Baptist preacher as our guide. Let us, however, seriously look honest argument honestly in the face, and if we cannot reply to it, honestly say so—our piety then won't suffer so much, even if we should crack a joke.

Paragraph three of aforesaid article amounts to this, that the *Visitor* cannot find Infant Baptism in any part of the Word of God. We verily suppose this to be the case, otherwise we should not have this controversy to maintain. If we seek, however, for what we do not wish to find, we are very likely to miss what we do not wish to discover. We know of a Unitarian who conducted a periodical called the "Bible Christian," who never could discover either the Deity of Christ, or the Trinity, or the atonement in the Bible. We are not at all surprised therefore, that the Editor of the *Visitor* has not discovered Infant Baptism in the Word of God.

The reason why some people cannot discover certain doctrines and duties in the Word of God which yet are founded on and agreeable thereto, is, just because they insist on having what the *Visitor* still insists on as absolutely necessary, notwithstanding our having clearly shewn its absurdity, viz., a "clear and explicit" text which the Lord for it, in one single precept or example. Thus people who do not wish to observe the Christian Sabbath, say there is no precept for the change, and no example of its observance as the Sabbath, and the seventh day Baptists affirm that since there is no precept for the change, and no explicit example of the observance by the Apostles of the first day of the week as a Sabbath, although the Apostles met on that day for religious exercise, that the seventh day is still the Sabbath, and should be observed as such, and that the first day has no claim to be esteemed as the Sabbath. Those who deny the eternal Sonship, also demand one text which, without any mistake and without inference, asserts the doctrine, and they say we are unscriptural who hold it because we have recourse to inferential reasoning to prove it. Those who deny the Trinity, in like manner say, (1st John, 5, 7, being a disputed text) shew us one single text which asserts the Trinity, and they call our mode of establishing the doctrine, "wire-drawn reasonings and far-fetched conclusions." The Unitarian is a Bible Christian *par excellence* because he won't admit inferences from the Bible drawn from the works of Christ, the worship paid to him or any of those deductive arguments which, to our minds, are so much stronger than more apparent positive assertion. This, also, is the *Visitor's* plan. He seems quite afraid of what a Unitarian would call Trinitarian arguments for the deity of Christ—"wire-drawn reasonings and far-fetched conclusions," and would thus, by professing himself eminently biblical, get rid of a large portion of the teachings of the Bible.

As to the *Visitor's* advice to lay aside our prejudices, we have just to ask him also to take it to himself, as we believe he requires it fully as much as ourselves.

The remainder of the article is devoted to a statement of the *Visitor's* opinions regarding the *comprehension* of the apostolic commission. "Go ye therefore and teach all nations, baptizing them, &c." He thinks that it excludes infants because infants cannot be taught, and cannot believe, and that the argument that the word *nations*, comprehends infants, proves too much, for it would prove that people who do not believe, though adult, should be baptized, and profess his agreement with Barnes on the subject of the apostolic commission. At its periphrasis of you, &c.

Now here, first, let us say that we are exceedingly glad to find that the *Visitor* has come at last to admit, that an argument which proves too much is a bad argument and should be rejected. We found that out, and pressed it upon the notice of the *Visitor* weeks ago, but the *Visitor* could never see it till now, that he thinks it suits him, he sees it plainly. We saw, and asked him to see that an argument which would exclude females from the Lord's table, infants from salvation, the first day of the week from sanctification as the Sabbath, which would ignore circumstantial evidence, inferential reasoning, &c.—was a bad argument, but he would not see it. He still stuck to his flash note, with "please cash this." But now he sees that an argument which proves too much, is a bad argument. Very good indeed. It does not suit our friend of the *Visitor* to pay bad notes of argument, though he can draw them and sadly complain of us because we repudiate them. However, we shall not forget this, that the *Visitor* now affirms that an argument which proves too much is self-destructive.

Now, let us see whether this is a bad argument about nations comprehending children. We don't very much care whether it is or not—if it be good, it proves our case; if it be bad, it will prove another argument good, and of nearly equivalent value.

The word *nations* either comprehends infants or it does not. If it does not comprehend infants, then the commission does not relate to infants, but to adults, and then the commission to the apostles will be, Go, and teach, or make disciples of all adults, persons baptizing them. The commission then has no relation to infants, neither to their discipleship, nor to their faith, nor to their baptism, but by consequence to any qualification for their baptism. But having no relation to them it cannot prove anything against them, and certainly can never be quoted as an argument against any other proof which may be advanced from any other portion of the Word of God for their admission. We admit indeed that if there be no proof, positive or probable, from any other part of the Word of God, we should want the authority to baptize them in this view of the extent of the commission, but if there be any proof, probable or inferential, from any other portion of the Word, the commission cannot be adduced to neutralize it, for we have already seen that the