The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE

REV'D S. I. E. BILL & H.P. GUILFORD, "Glory to God in the highest, and on earth Peace, good will toward Men." EDITORS AND PROPRIETORS

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WILBERFORCE & CAREY.

In an old Magazine of 1824 we find the following eloquent address by the renowned Wilberforce. There were "giants in those days," and Wilberforce and Carey were of this type. Each laboured in his sphere for the amelioration of the wrongs and sufferings of humanity, for the deliverance of the captive, and for the opening of the prison to them that were bound; and they laboured not in vain. Wilberforce aided largely in rearing the standard of liberty in the West and Carey unfurled its glorious banners in the East. Both have long since finished their work on earth, and both we doubt not are reaping together the rewards of their toil in heaven.

The speech below is highly characteristic of the whole souled charity of its excellent author, read it and seek to imbibe its heavenly spirit.

"I cannot look at India without peculiar delight: *there* we see the God of this world, having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and intrenched, he seemed to bid defiance almost to the God of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our own common nature—for *there*, Sir, children were seen, not to *support* their aged parents, but to *destroy* them: *there*, even the mothers were seen to sacrifice their darling infants by willingly exposing them to an untimely grave, throwing them to be devoured by sharks and alligators. *There* these things were going on; and going on, to, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we *now* begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we NOW find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times *worse* than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the *means used* in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of *many* religious Societies; but, in fact, we find these great effects to have been principally owing, *hitherto*, to the exertions of one, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. Carey.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefullness which was scarcely ever before attained, amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of God is stronger than men, and the foolishness of God is wiser than man.' I see this giant Goliah vanquished by a peasant child with a sling and a stone, seeing, as I do, Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species.

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it, are apt to consider the support of Missions as if they had an OPTION in the case. Now I must frankly state, that, *not to do to the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our* DUTY.—And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I *say* less about *Africa*, it will not be thought that I *think* less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our preception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of *every* one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the *amount* of what is given, but the *motive* in every thing that is regarded by Almighty God. *That* thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us. is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By, Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why, Sir, to me it is a delight, that the *poor* are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than under the pretence of sparing them their little subscriptions to deprive them of this privilege, and thus, under the plea of kindness to degrade them below that level which the common Parent of us all meant that they should occupy- to defraud them of the power of doing good to their fellow creatures on the contrary, Sir, when they give according; to their means, they assume the true dignity of their nature. Let *all* our exertions then be worthy of the cause in which we are engaged. And in truth, Sir, Both you and I feel, it is with the more peculiar pleasure that we attend on occasions of *this* kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but blessed be God, the path in which we *now* tread, is one in which we can go forward with freedom; find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessing son everyside of her, in her progress from this world to another. In promoting such cause, shall we be slothful or lukewram in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our *warmest* zeal appear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that the same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we *all*, as the children of one common Parent, shall rejoice together."

[*The following is a remarkable fact alludud to by Mr. Wilberforce in the article above.*]

LIBERALITY OF A POOR BLIND GIRL.

(*From the London Missionary Register.*)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society.—The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl, you cannot afford to give thirty shillings to the Society." "I am indeed, Sir, said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I should be glad to know how you make that out." "Sir," she answered, "I am a basket maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

FAITH AND PRACTICE.

The present, being a season of very deep religious interest in many places, where the 'Visitor' is circulated and read, it may not be amiss to offer a few thoughts of a general character, upon the importance of a well defined system of doctrinal *faith* on the one hand, and a corresponding practice on the other. Indeed, we could not be true to our own convictions of duty, by remaining silent: especially, when we bear in mind that among the numbers being gathered into the Churches, there are many who need instruction, whose religious views are not yet matured, and who are anxious for light and knowledge.

We wish to cherish a true and scriptural catholicity of feeling, toward all who love our Lord Jesus Christ in sincerity. We would never for one moment forget, that Christ is the Master of all of his disciples, and that all of his disciples "are brethren." But while we would ever recognize these important truths, we would not lose sight of what we believe the Bible teaches relating to Faith and Practice, and what as Baptists, distinguish us from all the rest of the christian world.

There are many who doubtless think because the Baptists have had a name and a standing in this Province for many years, that their principles and usages must be perfectly well understood by the masses, and hence, that there exists no longer, a necessity of our calling special notice to them. Daily observation and experience teach us, however, that such conclusions are incorrect. And we seriously question whether there has ever been a period in the history of the denomination in New Brunswick, when so many circumstances have combined together, to show the necessity of clear and distinct statements with regard to the doctrines we cherish and the ordinances to which as a people we strongly adhere, as the present. Yet in our desire for numbers, it may be that there is danger of our growing forgetful of essential qualities. To guard against such danger, is one of the principal objects of this article.

"How can two walk together except they be agreed." An important question, surely. And if important in its application to *two*, its importance must be enhanced in its application to the many.

We do not expect that there must necessarily be a perfect agreement in mere matters of *opinion*, for this is utterly impossible in the very constitution of mind. But there may be, and there ought to be agreement in the great leading doctrines of the Bible,—as we understand them—in every Baptist Church. And we do injustice to none, when, as the organ of the Baptist denomination in New-Brunswick, we present and insist upon the adoption of Baptist views in all cases when and where candidates present themselves for admission into Baptist Churches.

As already more than intimated in this article, in several respects, the Baptists are unlike any other denomination of Christians in the "wide, wide world." And no matter how much the outside opposition to our peculiar theological views, or the steady endeavour on the part of our enemies to misrepresent our views, our duty points in only one direction in this matter, and that is, to steadily adhere to the Divine Law and Testimony, and to carry out, in God's strength, Baptist views and usages. Hence, every Baptist Church should seek to ascertain as correctly as possible, whether those seeking for admission into its membership, are heartily prepared to respond to our views, or more properly to the views we cherish of Christian Faith and Practice.

The course sometimes adopted, of receiving members into the Church without any examination whatever; of asking in revival meetings, "are any more present who desire to be baptized? if so, they will please signify it;" and then, without any knowledge of their views other than they recognize *immersion*, as the only "*water baptism*," proceed to vote them in as members of Baptist Churches, we believe is subversive of gospel order, and antagonistical to the highest interests and unity of the Baptist denomination. True, such a course may *seem* to promise a rapid growth, but when the *reaction* takes place,—and take place it will, sooner or later,—if the discipline of the Church is enforced, these numbers must grow "beautifully less." In this case, the "ounce of prevention is better than the pound of cure."

We propose, therefore, to publish *three* or *four* articles touching the peculiar views and usages of the Baptist denomination, and to which we think it important that all should respond, whose intentions are to become members of any regular Baptist Church. The present article is our introduction, and next week, we hope to publish No. 1. of the series.

LATE FROM NEW YORK.

We are indebted to the correspondent of the *Boston Journal* for the following information:—

This day is the municipal election, and Sunday last was made a season of unusual preparation. The whole Protestant pulpit was enlisted. The largest part of the pastors preached on the effortto take the Bible from the Public Schools. The straight-out Know-Nothings have made an appeal to the Pulpit, to aid them in the election of their ticket. The report of the "American General Committee," drawn up by hon. Erastus Brooks, issued in a pamphlet form, was sent to the churches and placed in the pews. A note was sent to the ministers, with the request that they would make an allusion to it in the services of the Sabbath. Rev. Mr. Van Nest and Stryker of the Dutch Church, Rev. Drs: Armitage and Norton of the Baptist Church, Rev. Mr. Hellar of the Methodist Church, all preached sermons calculated to tell on this day's election. The great rage now is to open theatres on Sunday night for preaching: No doubt all could be had for that purpose. They are used six days, and if the proprietor can earn a hundred dollars, more or less, by the use of the rooms on the Sabbath he will not object, as the use will be a good advertisement for the next day. So following in the wake of the gentlemen who have engaged the Academy of Music, some persons have engaged Purdy's theatre, on Chatham street, and it was opened last Sunday night by an audience more numerous than select. And various parts of the performance were hailed with applause or rewarded with huzzas in the right place. In this regard there seems to be a better reason for opening the National than can be given for opening the Academy of Music. Near the Academy of Music are twenty churches—some quite small—some weak—all with plenty of room yet to be had. The *elite* of our churches attend the Academy of Music. And how the destitute part of our population are to be reached by such a movement as empties other churches and weakens those that are now feeble does not appear. But the rage is for such convocations, and they will have their day.

Two things attract the notice of the observing—the crimes of New York are classified, and a division seems to be made between the nations that compose New York. And one can almost tell the nation to which a man belongs by knowing what crime he stands charged with. The assault and battery cases and murders are mostly done by the Irish; the thefts, receiving stolen goods, and that class of crimes, have fallen into the hands of the Germans and Jews; the burglaries are mostly committed by the English; and the fraudes, forgeries. &c., are taken in hand by the Yankees. As a people, the French are freest from crime. The other fact deserving of notice is that the heavy importing business is passing rapidly out of the hands of Americans into the hands of foreigners, and the heaviest importers now are of this stamp. And the reason is that these men have credit abroad and Americans have not. The style of living adopted in New York the few past years has nearly ruined the American credit abroad. A foreigner comes here—he can live on $1000 a year and when times go well with him he can live on $5000. But as soon as an American gets along at all, he must have his house and lot on Fifth avenue, at a cost of from $100,000 to $200,000; his style of living must match; and the end is soon told. And by a foolish, and vain, and insane ostentation, the American is quietly and surely flinging away the great gift placed in his hands. And when one sees the luxury, the effeminacy, the indolence, the want of physical culture, among the children of those called our "first families' and then looks at the keen wit, the sharp common sense, the physical energy of the poor, ragged or neglected children—the sons of coal-heavers, wood-sawyers, draymen, and the poor—no one can be long in doubt from whence is to come the rulers and leaders of this country.

I have just come back from a visit to the quarantine on Staten Island. The number of troops on the island is small, and they have gone into winter quarters in the low buildings that were run up to hold the sick during the last summer. The people on the Island are resolved to prevent the re-establishment of the pestilence in their midst. Nothing but an armed force and bloodshed that will desolate the Island will enable the State to rebuild permanently the quaratine on the old spot. It is not generally known that from the start, the residents opposed the first location on that Island, and no one could be found to sell the State the necessary location. It was forcibly taken, under the law of eminent domain and that too under the protest of the people and after it was taken, the Legislature, considering that the fears of the people were groundless in regard to the quarantine being a nuisance, that it should not be exempt from the common law relating to nuisances and their abatement—and when, year after year, the pestilence increased, the towns were infected and depopulated, Sabbath Schools had to be abandoned and the churches thinned, and the dead lay in the main thoroughfares from the yellow fever—it was not till then that the Board of Health, under the act that created the quarantine, declared it a nuisance and ordered its abatement, and it was done. But the whole matter will present pretty bill of expense for some one to pay. It is understood that Mr. Morgan, the new Governor is opposed to the present location, and insists that the law of the Legislature, passed ten years ago, ordering the removal of the quarantine, shall not be a dead letter.

The Central Church, on Ninth street, near Broadway, now under the pastoral care of the Rev. Dr. Van Zandt, I understand is to be abandoned. The pastor has failed to build up the congregation as was anticipated, owing to local causes, and on and after the present year it will probably give place to trade or dwellings. So far from not having churches enough to supply the demand, New York has scores of half filled houses waiting for occupants. Lean and hungry congregations, preachers half paid and living on a pittance, can be found in vast numbers. The lofty spires, the costly churches, the Sunday salaries of $5000 or $7000, appear well in the distance; but such spots are rare as an oasis in the desert, and in no city is the ministry more self-sacrificing and so poorly paid as in this same New York.

BURLEIGH.

PLAIN AND STRONG REASONS,

For constantly attending Divine Worship and Religious Ordinances.

1. God requires it. It is for his glory; and as his rational creatures, we should willingly obey his holy will.

2. It is exceedingly pleasant and edifying when the heart is alive and awake to God and good things.

3. It is the best adapted and most likely the means of benefititng those who are in the greatest need of spiritual benefit.

4. None are so advanced in grace and knowledge as not to need those means which God has appointed; whilst their constant attendance is a practical witness for God, his truth, and his cause.

5. Few have any superabundance of religious opportunities; consequently you should avail yourself of all remembering the loss of Thomas by his absence only on one occasion.

6. Great mischief is done by a total or partial neglect of Divine worship. Thereby you wrong your own soul—discourage the heart and weaken the hands of ministers and friends, and exert a baneful influence far and wide.

7. The example of the godly of old should operate in the matter. David had great delight in attendance, and wept when hindered. See the whole of the 8th Psalm. The pious Jews resolved. "We will not forsake the house of our God." (Neh. x; 39') and Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is." Heb. x: 25.

8. Every one shall give an account of himself to God, and it is unreasonable to suppose that the excuses which are so plentifully made for neglect of Divine worship and ordinanees will bear the test and meet the approval of that great day.—[British Mesenger.

"AND THERE IS NO DISCHARGE IN THAT WAR."

There is a war where all must enlist and bear arms. None are exempt from its conscriptions. Save the two lonely cases of Enoch and Elijah, the world has yet seen no instance of a discharge. There is a great fortress and line of siege confronting every homestead, and commanding every group of our people—a line whose pointed musketry we are, perforce, sooner or later, all of us to face—and into the very mouth of whose death-dealing batteries we are steadily marching. Sabbath by Sabbath—day by day—hour oy hour—moment by moment—with each heaving of the lungs and with each winking of the eye-lash—the young, the old, the rich, the poor, the thoughtless and the gloomy, the ignorant and the scholarly—are walking up, in one inevitable procession, with the intermingled tramp of Manhood's heavy foot, and the patter of Childhood's footfall—into the flaming rage of these terrible bastions.

"THERE IS NO DISCHARGE IN THAT WAR." You fall here; I fall there. The rattling hail of death is among us at this instant. Sure as the daylight now shines, so sure is it that we must all bide this summoning, and must brook this conflict. I might go from bench to bench in the Sunday School, and from pew to pew here, and without the least hazard of mistake say to every one:—"And you, too, must die." "*It is appointed unto man once to die*"—appointed by an All-knowing One whom there is no cheating—an Omnipresent One, whom there is no shunning—an Almighty One, whom there is no resisting. No skill, no craft, no force, no tears, no outcries, no affection can baffle the stroke No heaps of golden ore, no ranges of wildest empire can purchase exemption from the confiscation of death.

To-day, the capitalist stalks the exchange, wielding his own large fortune, and it may be that many another household than his own; to-day the king rules his myriads of subjects, and all the cabinets and courts watch with solicitude the turns of his policy. The war of Death comes off; and by to-morrow the grim invader and destroyer has handed over the fortune of the millionaire to greedy heirs, and the keys of the bank to other office holders; and has tossed the diadem and a sceptre of a dead Cæsar, perchance, into an infant's feeble and quivering hands.—None pillages like death, with such sweeping forfeitures; his victims "carry nothing away."—None hunts like Death, never losing his scent or missing his game. None aims like Death, with a shaft that always hits. Is there no flying—no bribbing—no pleading—no reasoning—no treating with the enemy? No. There is no discharge in this war. Count, if you can, the myriads of "the mountains of his prey," since the days of the Fall. Nimrod was a mighty hunter before the Lord. But Death is a mightier, for he earthed Nimrod himself, and every other conqueror since. He has heaped the soil with pyramids of corpses, and manured our globe with the dust of its human tenantry. No weapons come amiss to his fighting. He drowns, burns, strangles, stabs hacks, poisons, and blights—all modes are alike to him. He spares no sex, nor age, nor rank.

"DEATH HAS PASSED UPON ALL."

Thus have we seen the morning of the terrible metaphor of our text, or that war which ravages everywhere, and confiscates all possessions, and exempts none of woman born, feeding, with its prey, a grave which is never satisfied. May the Spirit of God set home this most familiar, yet most forgotten of truths.—*W. R. Williams, D. D*

WHO IS THE FANATIC?

"There is no use in talking of fanaticism to me," said an old sailor the other day, after I had been speaking to him on religious matters. My creed is plain and reasonable. I believe in God, but not in Christ; and think that if a man does the best he can, it with all be right with him at last."

"And is this the only condition of salvation which you beleive in?',

"Yes; this is plain and reasonable, and it is enough."

"How many times have you used profane language since I have been talking with you."

"Well, several times. I know it is wrong as well as you do, and I mean to leave it off."

"Can you leave it off after indulging the habit so many years?"

"Certainly I could if I should try."

"Is this the only sin you have ever committed?"

Why no: I am not one of that kind that pretends to be perfect. I know I get careless and sin a good many times, just as everybody does."

"Might you not have avoided many of those other sins by more care and effort?"

"Yes, I suppose I might?"

"Do you expect to go to heaven?"

"Yes, sir, I believe that everybody will go to heaven, that tries to live well, and does the best he can."

That may be true; but you have just said you have not done the best you could, and implied that no one does? So you have cut yourself and all the rest of us from heaven on the only condition of salvation which you allow. Now there is no use in talking fanaticism to me, I want a plain, reasonable, and satisfactory answer."

After an awkward pause he replied—

"Well, I have not thought much on the point."

"What! Do you come to me, rejecting my religion and offering one which you call so much more reasonable, and on which you are willing to risk your eternal salvation, without having bestowed thought enough upon it to bring you to a conclusion to which every school-boy would come, after a few moment's reflection The fact is, fanaticism has compleatly run away with you You have been holding on to hope that all wil somehow come out right with you, without the least shadow of a foundation. Nor have you ever taken the trouble to look for any. Your religion is terribly defective in everything which would make it applicable to the wants of creatures like us. It might do for perfect beings, but you have cut out from it the very part that can give it any worth to sinful men. You have shut Christ out of it, and what is there left for us?—You have denied a place in it for mercy to a repenting sinner through the merits of a Redeemer; and you cannot point me a single ray of hope besides. Now, like an honest man, give up a religion that has failed you so soon; lest by clinging to it with fanatical zeal, you find it failing you in a more trying hour; and look for one that will light you through, as well as give you a little glimmer at the starting."—[Christian Observer.

"I'M ALL READY' FATHER."

Capt. C., at present retired from the sea, and doing business in South street New York, has been, for some twenty years, trying to become a Christian, but in his own way; and it was only during a Wednesday evening lecture at Plymouth church some few months since, that he found true peace in believing.

He is now a zealous and devoted Christian His first efforts at family prayer were met by many crosses, After he had commenced asking a blessing at his table, some friends from the East called to take tea and pass the evening. How to manage about the blessing he did not know. They did not know of his conversion, and he hadn't the courage to tell them. Finally, he concluded to omit the blessing that evening, and so when seated at the table. he seized his knife and fork and went vigorously to work. His little daughter of some six years old, however, folded her hands and closed her eyes, and, after waiting some time for the blessing, said, "I'm all ready now, father—ask the blessing." This brought him down. and since that time he has never dodged a duty. No sooner was Catp. C. converted, than his heart went out after his five unconverted brothers. He publicly asked prayers for them at the Plymouth church prayer-meeeting, and backed the request up by an earnest and faithful letter to three of them soon after converted, although one of them has since told me that, to break his heart. the Lord had first to break his leg.

N. Y Ind.—

BLESSEDNESS IN SORROW.

There are times when some great sorrow has torn the mind away from its familiar supports, and laid level those defences which in prosperity seemed so stable—when the most rooted convictions of the reason seem rottenness, and the blossom of our heavenward imaginations goes up before that blast as dust—when our works and joys, and hopes, with all their multitude, and pomp and glory, seem to go down together into the pit, and the soul is left as a garden that hath no water, and as a wandering bird cast out of the nest—in that day of treading down, and perplexity, the noise of viols, the mirth of the tabret, and the joy of the harp, are silent in the grave. Blessed is the man who, when cast into this utter wretchedness, far away from all creatures and from all comfort, can be willing, amidst all his tears and his anguish, there to remain as long as God shall please.—*British Quarterly.*

DR. JOHNSON ON PREACHING.

I talked of preaching, and of the great success which those called Methodists have obtained. Johnson answered, "Sir, it is owing to their expressing themselves in a plain and familiar manner, which is the only way to do good to the commou people, and which clergymen of genuis aud learning ought to do from a principle of duty, when it is suited to their congregations—for which they will be praised by men of sense. To insist against drunkenness as debasing reason, the noblest faculty of man would be of no service to the common people but to tell them that they may die in a fit of drunkenness cannot feil to make an impression.'