omstan Visitat.

NEWSPAPER: DEVOTED TO

REV. I. E. BILL,

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

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Correspondence

Evening Parties. CONTINUED.

If we now take a glance at the manner in who view dancing as reprehensible, and feel to obey. that the dancing professor degrades the church to which he belongs and seriously, though perhaps unintentionally, wounds the cause of the Redeemer; these also ask, are not these

games worse than dancing? To my own mind a moment is not requirso contemptible and absurb that they are altogether unfit to occupy the time of rational, not to say, religious people. I have used the terms absurd and contemptible believing them sible. I am not perhaps sufficiently informed to do full justice to the subject, but yet may glance at a few of the objectionable features. Some of the games are not called dancing, but yet the measured step, regulatconclusion that though the parties so engaged are afraid to dance, they are not afraid to act out a practical falsehood, and are guilty of hypocrisy, since they are dancing to all intents and purposes.

Some of the games of forfests are such as make young peo le detest them, though they may join in them; and afterwards with bitter reflections, make determinations (which are

The page from which I am reading would be degraded, if on it were recorded some of the things required by the less delicate and scrupulous of those who cry the forfeits. modest young lady, not long since was required in a Baptist house to kiss every gentleman in the room ;-though not a professor to her credit be it spoken, she firmly refused. She might very properly regard a kiss when given to a brother or other esteemed friend as a suitable pledge of regard, but would scarcely like to pollute so sacred a pledge by indiscriminately bestowing it upon every one. In the same house and on the same occasion. another young lady is required to kiss a young gentleman dog-fashion, I protest not to know what was meant, but sure I am the very sound conveys to the mind something repulsive and

degrading.

Many more illustrations might be given but it cannot be necessary; only a glance is needed in order to come to the conclusion that all such amusements are unworthy of the countenance of every sincere christian, they lead to no improvement, they minister not to spirituality, but lead to vexation of mind to think that they, who have made a solemn profession publicaly before many witnesses, and have taken the vows of God upon them, should suffer themselves to be betrayed into such excessive frivolities.

Two questions may probably be asked what would you substitute in the place of these objec ionable games? and what remedies can you propose for what is confessed to be an

To the first question I am not prepared to give any definite reply. If, however, the practice is acknowledged to be an evil its abandonment is imperative; and if subtitutes are needed, they must be found by the individuals themselves, who will be guided by their own tastes and julgments.

To the second question, which relates to remedies, some suggestions may be made; and if the evil is really felt, christian principle combined with christian ingenuity will soon produce them, but to effect reform the co-operation of all parties is required.

The church, led on by its ministers and office bearers must be prepared to speak out in the spirit of kindness blended with firmness : and by their example sustain their precepts. Perhaps it would be well if the special religious services usually held at the close of the winter season, were beld at its commence-Much evil might be avoided and much good might be effected. The early part of the season is equally as much a time of leisure as the latter part and no good reason against the change seems to stand in the way.

Heads of families, too, must assist in the matter. If they invite purties they are responsible for the manner in which they are conducted. If any person cannot suitably provide rational entertainment for parties they should not give them. It is unquestionably a difficult tass, but if we impose it upon ourselves we are bound, if possible to do it well,

Julius Cæsar said it required as much care to provide for a banquet as to marshall an army. His military skill on the one hand, rendered him by no means an incompetent

SAINT JOHN, NEW-BRUNSWICK.

Once more. Upon the ladies, in a great periods, they are slanting to show that they which the time is generally occupied at parties measure, the reformation depends, at least in depend on one another. Do an here you see we shall not wonder that advocates for danc- one respect, namely, in regulating the hour the vegetation. This rod here by the stone ing, ask whether it is not better than the silly for retiring. Gentlemen, at least young is the symbol of increase, you know Aaron's games that form so large a portion of the gentlemen, cannot originate a movement in rod that budded, and this triangle is the ark. evening's, or rather the night's, or perhaps this matter, but if the ladies, at a reasonable Now all these are the harmonies, and reprethe morning's entertainment. The question hour, determine on retiring, the gentlemen sented by the waving lines-the eternal haris reasonable, it is also asked by other parties, have but one course before them, namely, monizing influences you know—the ancients

To be Continued.

Spiritualism.

It is generally supposed that Spiritualism ed for replying. They are for the most part has reached the height of its influence, culminated, and is now on the decline. Those like?" who dislike to find themselves forced to lament human folly, would willingly believe that this new doctrine is already dying. Yet to be applicable to them all, but some are in believing this they merely believe what faces. They throng everywhen positively degrading and therefore reprehenting wish to be true. For it is a fact that do you suppose they mean?" Spiritualism instead of losing power and influence, is actually advancing rapidly on both; that it has risen from a mere scattered are not yet opened, for you have not eaten exhibition of a phenomena to the respectability the spiritual fruit nor partaken of the celestial of a philosophic system; from the mean con- manna. Well, these faces are the attendant ed by music, and sought to be performed in dition of a common spectacle for vulgar influences!" And uttering this, the lady a graceful manner, lead by standers to the wonder, to the exalted rank of a great religit stepped back with a gesture which saidous faith. When in connection with this "Now! what do you think of that." religious faith, we find all the modern means of extension and growth largely used, and contemplate it filling the country with its lecturers, extending its circles all through the land, publishing twelve weekly papers, and three monthly magazines, giving birth to a new, extensive, sometimes fascinating, and generally skilfully written literature, we are fluous, and injudicious in me, to occupy your new, extensive, sometimes fascinating, and seldom kept) that they will join in them no startled, and know not whether to weep over columns with an extended examination of Mr. | xiv. 23, 24,) in which case there is no proof ever, we must conclude that Spiritualism is try," forth with the utmost energy and skill.

> tion of what occurred would not be uninter- subject. esting to those who wish to know something

of this creed.

should converse viva voce with the admiring subsequent letters. spectators; or in their higher states be some-

THE MEETING-SPIRIT DRAWINGS.

the lady of the house. We entered, went imposing duty upon wine, and exacting payup stairs to the drawing room, and found ment for license to retail it. If it be alleged, convenient for men to attend. Having been general welfare demands it. introduced to the lady of the house, who we Moreover, a license law affirms and sancunderstood was an eminent medium, she tions the principle of prohibition. Suppose kindly brought forth a large port-folio filled one man out of a hundred is licensed to rewith "spirit drawings." They were certaintail intoxicating drinks: then ninety-nine are ly very singular productions, and had been prohibited. If it is agreeable to Scripture, made by the lady when in the trance state. and right, to prohibit the ninety and nine, can It was impossible for any one to tell what it be contrary to Scripture, and wrong to prothey meant, unless in the parlance of the hibit the hundredth man? Spiritualists, his mind had been enlightened. But, I ask fearlessly, do the Scriptures, To the uninitiated they seemed a mass of when rightly viewed, countenance the liquor absurdities, such as the mind is cognizant of traffic, as it is now carried on among us? in a very lively dream. But to the Spiritual- Mr. B. has admitted, (p. 10.) " that the liable bars and diamonds, interspersed with tioned in the Bible with approbation;" spirit drawing, he will appreciate our feelings. over, I have shewn, (C. V. July 2, 1856,) However we will try.

various parts. On the lower extreme left, xx. 1. xxiii. 29 to 35. xxxi. 4. 5.) Probably sters in outline. There were circular lines but are condemned, in the Sucred pages. The greater the difficulty the more care is needed and unquestionably more is required to provide satisfactorily for a party than teal to the paper the human faces which we have men-Again, Christians should act decidedly by were pointed out to us by the exhibiter with use of wine, which may have been wholly un-

tion leads us strongly to promiscuous parties the earth is ninety-five millions of miles from Jesus has said " Except a man deny himself in that diamond. Now notice those rings like and consequently was not drunk, this is the have no express law against forgery because and take up his cross he cannot be my dis- a chain-they are the rings of Saturn. These parallel lines are the different geological had a conception of this when they alluded to the music of the spheres, of course, where unity is wanting there you will find division -and the celestial evidences are annihilated. Now-" and the lady assumed an exultant air-"do you see that?"

"What?" asked we modestly. "That-that thing-what does it look

We did not know.

"It's a face"-said the lady-" a human face-Now look well all around-see the faces. They throng everywhere. Now what

We acknowledged our ignorance.

" Of course you do not know. Your eyes

To be continued.

For the Christian Visitor. Prohibition and Anti-Prohibition.

[No. 1.] the progress of error, or smile at human Bent's assertions and denials, his groundless that any person ever became intoxicated, folly. Whatever we may do or feel, how-complaints of "misrepresentation," "sophis-does it thence follow that no "crime is comand "quibbling," and the mass of other no longer to be put down with a smile of con- irrelevant matter contained in his prolix epis. tempt. The effort which may now be made tles. Your readers are respectfully request-

to uproot it must be a vigorous one, and put ed to compare attentively his communications' insertedlin the Christian Visitor of Nov. 19th. Having recently had a rare opportunity of &c, with mine, commencing July 2nd, and visiting some private spiritual circles in an judge for themselves. It may, however, be American city, which were said to be of the expedient to improve the opportunity afforded highest kind, we have thought that a descrip- for offering a few additional remarks on the

In considering the principal objections usu. ally urged against a prohibitory liquor law, The meeting which we will describe was (C. M. Jan. 2nd, 1856.) I noticed first that strictly a private one and was formed by which is professedly drawn from the Scripvarious Spiritualists for their own edification tures, namely, that wine is spoken of in them and improvement. The members were me- in terms of commendation; and that as they diums of the highest Spiritual character and do not prohibit it, human legislators should rarest Spiritual attainments. Rapping and not. If Mr. Bent pretends to answer me, he table turning were here looked down upon as evidently ought to keep to the point, and here common and clumsy ev ces suitable and use- simply to considerate the direct bearing of ful certainly for the early days of the faith Scripture upon it; and not to start off at once, as and for young beginners, but not to be thought be does, (Pamphlet, p. 9. and C. V. Nov. 19,) of by mediums who could at will draw from to a discussion of "liberty," and expediency the other world into their bodies, spirits, which in legislation; which points are discussed in

I have stated in plain terms what is well times able even to see the unsubstantial forms known to be "the gist of argum nt," as it is commonly urged by the advocates of the license system. It is, therefore, with mani-We went there with a French friend who fest propriety that I require them, in consiswas actuated by the same laudable curiosity tency with their own professed view, to proas ourselves, and who was acquainted with duce the direct authority of Scripture for ourselves in a good sized apartment which that legislators may enact these laws, for the was crowded with visitors. They seemed general welfare, without such direct authorigenerally respectable, and were nearly all ty; I reply, that, by the same rule, they have females, for the hour of the day made it in- a right to enact a prohibitory law, when the

its, each picture had a deep and a wonderful quors usually sold in this country under the meaning. To ust hey seemed like innumer- name of wines, are different from those menheavily shaded lines and pillars, with arches that they are in "many instances deliterious and circles, and among this collection of un- compounds, not having the most remote conmeaning marks, human faces perred out in nexion with the fruit of the vine;" and that every direction. We wish that we could the persons who sell them, "not only cheat describe them to the reader, but we despair the public out of their money, but often ruin of doing so. If any one has ever seen a the constitutions of the unsuspecting." Morethat the inspired writers speak in terms of There was one picture which the lady of strong disapproval of wine with which extrathe house, acting as exhibiter and interpreter neous intoxicating ingredients were mingled, called "The Creation." It consisted of called "mixed wine." (Ps. lxxv. 8. Prov. there was a vast series of zig zag lines, with even Mr. B. will hardly attempt to deny that small circles and diamonds harmoniously blen- the comparatively small portion of wine made ded among them. There were then long bars of parallel lines, with dashes of heavy shading through them. There were vast assemblages with it. Consequently the most harmless and his luxurious mode of living on the other, of shell shaped figures, with unsightly mon- wines brought hither are not countenanced,

governed by religious principle. If inclina- planets you know. You may remember that of its inebriating qualities. Since the wine tice." We never imagined, however, that there their repentance, forsaking sin, and cleaving devoted to idolatrous purposes, was, as in the may be no legislative enactment which is not to Christ as their living head. Sinners felt then self denial becomes an imperative duty; the sun, and its orbit is elliptical. Well, it is Jewish worship, poured upon the sacrifices, specifically contained in them. Must we

Mr. B. is obliged to acknowledge, that "in If "the English Baptists" have "set us

establishes the principle of prohibition. not to build houses, nor to follow husbandry. ister in England-a disgrace to the denominaothers should not abstain from the use of in- As may be expected in all such cases, this Rechabites are highly commended for obeying this law, and Jonadab for enacting it. Mainty, he sunk into richly merited disgrace.

Yours in gospel bonds, (Gen. xxxv. 2, 5, 6, 14, xx. 18, 19.) The stubborn fact, then, can not be evaded, that a human law prohibiting the use of wine has the approval and sanction of Scripture.

The "strong drink" to which Mr. Bent exultingly refers us, was not as an uninformed reader might imagine, distilled spirits; for these were unknown at that time. It was doubtless the fermented jttice of other fruits besides grapes, as of dates, apples, &c. (See Stockins and Parkhurst on the word SHAKHAV.) It was really weak in comparison with rum, gin, whisky, &c., called by us strong drink. Because that on one annual festive occasion tail. Israelites were allowed, in some circumstances to procure and use "wine or strong drink," that is, other fermented liquor, (Deut. mitted by those who, for the sake of gain, make a business of selling beverages which they know are constantly producing drunkenness?" or by "such as authorize or encourage them therein?" Can it be pretended that this text, or any other, justifies the traffic in the numerous highly inebriating drinks invented since, which are known to be continually plunging myriads into extreme wretchedness here, and interminable woe

The Scriptures themselves shew, that they have been "wrested" to the "destruction" of men. (2 Peter. iii. 16.) Satan plausibly ad duced a passage to prove it to be right and safe for one to cast himself from a pinnacle. (Mat. iv. 5, 6, 7. Ps. xci. 11, 12.) Men have appealed to the Scriptures with plausibility in justification of carnal dancing, polygamy, slavery, persecution, and even the extermination of the Aborigenes of North Ameri ca, as the Israelites were commanded to exterminate the Canaanites. But never were they more grossly, or more manifestly, wrested and abused, than they are by those who adventure to cite them in support of the present demoralizing and ruinous traffic in alcoholic drinks, by means of which multitudes are undeniably destroyed, both body and soul. Who can fail to see, that every additional place opened for the sale of spirituous liquors, tends to increase drunkenness. impiety, crime, and misery? Is not the vender obviously a twin-brother to " Jeroboam the son of Nebat, who made Israel to sin?"

That an avowed infidel should attempt to represent the scriptures as justifiying a business naturally producing consequences so offensive to God and destructive to men, is no more than might be expected from him: but that a man making any pretensions to piety should do so, is really astonishing and truly

Mr. B. sugges's that the difference between the kinds of intoxicating liquors used among the Israelites, and those in use among us, is immaterial: and that we have no more need of a Prohibitory Law than they had. I presume, however, he will not deny, that he has seen, in a single number of a paper opposed to prohibition, accounts of more crimes and disasters that have occurred through the influence of intoxicating liquors in a week in one of these little Provinces, than he can find recorded as resulting from it, in the full and minute records of the whole Israelitish nation in a

Mr. B. adventures to question the fact that alcohol is " poison." But, not to mention numerous other good authorities, the learned Dr. F. R. Lees ("Argument," &c. pp 8, 19, 21, 26.) states that arden. spirits were styled a 'bewitching poison" by the Lagislators of England a century ago; that a committee of Poisons, and arrange in distinct classes, P. M. place ALCOHOL in company with digitalis, strychnine, &c. He udds, "The actual consequences, undenied and undeniable, are a thousand times more dreadful than those fol-

only reason that can be consistently assigned. the Israelites had not? In which of the Daniel evidently evinced wisdom by declining Testaments does Mr. B. find "liberty" given to take what subsequently cost Belshazar his "to put a stumbling block" in either a natural kingdom and his life. (Daniel, i. 8. v. 1. 2. or a moral sense "before the blind or the 30. Kenophan's Cyropedia, Book VII. chap. weak?" (See Lev. xix. 14, Isaiah, cvii. 14. Rom. xiv. 13, 20, 21, 1 Cor. viii, 9.)

certain cases the use of all kinds of wine was right" on any point-I cannot conjecture prohibited by divine appointment." This what-it is evidently our duty, in return, Scriptural precedent plainly and nudeniably provided any of them are so far astray as to favour the ruinous liquor traffic, "to set As the Rechabites, who were "strangers them right" in this matter. Dr. Cramp, did in the land," could not permanently hold pos- indeed mention, at the Association in Sacksessions in it, Jonadab enjoined upon them ville, an instance in which one Baptist Min-This was, of course, peculiar to their condi- tion-undertook publicly, like Mr. Bent, to tion: but there is no reason assignable why advocate the common use of imported wines. toxicating drinks as well as they. The com- man became the idol of drunkards and drunkmand that prohibited the drinking of wine, ard makers, who lauded him highly: but in is that of which the prophet speaks. The the estimation of men of sobriety and hu-

> C. TUPPER. Aylesford, Dec. 13, 1856.

Quarterly Meeting.

JOHNSTON, Feb. 17, 1657.

The York County Quarterly Meeting was held within the church at Mactnaguac, on Friday, 13th ult. A large number of ministerial brethren were present. There were some very interesting particulars connected with this gathering of the Lord's people, which I shall endeavour to give in brief de-

The church with which we assembled is in good union, liberal and active; their pastor, J. H. Tupper, lives in their affections; the result of this is, the place is too strait for them, they are, therefore, building a second chapel on the other side of the river St. John, be one of the neatest in the Province. Messrs.

The ministers came in the fulness of the Gospel, and the power of God rested upon them, viz. : Elder's Tupper, Saunders, Walker, Outhouse, Wallace, Seely, Tozer, Todd, Springer, Licensed Brethren, Hughes, Read, Campbell, and Harvey. Some of the above brethren could not remain with us during the Session, but those who did, were rather unusually assisted in delivering the truth; it found its way to the hearts of C'ristians, the heavenly manna was so good, that they exclaimed, "Evermore give us this bread." trust also that sinners felt the influence of a oure Gospel, as the " power of God unto sal-

This was the first York County Quarterly Meeting which has been held since the division, and a noble example has been presented in missionary operations, which reflects honor of the highest degree upon the Chris tian Church in that locality. At the ministeria! conference an auxiliary to the N. B. B. H. Missionary Society was formed, by choosing the Rev. T.W. Saunders, President, Rev. J. Tozer, Vice-President, and Brother B. Hughes, Secretary. Arrangements were then made to hold a public meeting on Tuesday morning. Appropriate resolutions were prepared for the occasion, and most touchingly moved and seconded by those to whom they were intrusted, the wants of the spiritually destitute, and their claims on the church of God being presented, produced many deep emotions, and numerous tears, nor did it result in feelings and tears only, for between collections and donations, nearly £18 were raised in a few minutes. Another remarkable fact, (and not so remarkable either, for it is just like the Eternal,) God had a young brother there, a member of the Jacksontown church, who felt the Word as a fire in his bones, willing to leave his happy home, and beloved family, to answer the "Macedonian Cry," from Caverill, Springfield, New Zealand, and Ainsworth, back settlements, configuous to Mactnaguack.

Joseph Harvey is a worthy person, and of much promise, the board, we believe, has made a wise choice. He will go to his new field of labor with the prayers and best wishes of Ministers and people, for abundant success. This is a glorious move in the right direction. May every church and county in the Province follow the example, " then shall the solitary places be glad, and the desert shall blossom as the rose." We are ready to ask if the first movements of this infant auxiliary are so strong, what will its power be, when it comes to maturity? May the people among whom it has had its birth, supply their heavenly child with means for ample deveon drunkenness, appointed by Parliament in lopement. The next meeting in this district 1834, repeatedly denominate them Poison; will be held with the Church at Rushagonish, and that scientific men who treat expressly on the second Friday in June at 4 o'clock Yours, as ever, THOS. TODD, Secretary.

Revival at Elgin.

tioned were discernable. These human faces ferent from mixed or imported wines, Daniel's True; and in precisely the same way the Spirit from on high, appeared to descend in declining invitations to parties when they have reason to expect frivolities. This will require circisman fortitude and self dealer, but both are duties and our conduct must be both are duties and our conduct must be been declined by the exhibiter with a hand of triumph, but only seemed to puzint intoxicating, does by no means justify the present day in a different form, yet essentially the present day in a different form yet essentially the present da

the power of God's Holy Spirit shed abroad in their hearts, they were led to cry " what shall we do to be saved."

On Thursday last, two willing converts were led down to the baptismal waters of our Jordan, and there buried in the I keness of Christ's death, and on Sabbath last, six more followed their example. It was a solemn season, one that will be long remembered in this vicinity. And since Sabbath last, five more have been added to the Church, by putting on Christ, in the ordinance of bap-

Elgin, February 24, 1857.

From the Colonial Presbyterian. Remarks on "The Commission Fulfilled."

The sum of the Visitor's showing in the preceding article, is, that none but adults were baptized on the day of Pentecost, and that the inference should be that infants were not contemplated in the commission.

Now, in the first place, the narrative does not state that there were any infants present on that day, nor that there were any women present on that day. Suppose neither were present, then if it be a correct conclusion to draw that infants should not be baptized because they not being present, were not baptized on the day of Pentecost, it would equally be a valid argument against women being baptized because they were present on that day, but we know that the latter conclusion is

false, and, by purely reasoning, so is the former, Should the Visitor reply, with that peculiar force which marks all his arguments, that we know from other proofs that women were to be baptized, and, therefore, their not being present or baptized does not affect them, let him also think this that infants not being present and not baptiz-ed on that day does not effect anyother proof which has been or may be advanced why they should e baptized.

And should the Visitor say that the prophecy quoted from Joel in the narrative, makes mention of females as subjects of the baptism of the spirit, and therefore they should be baptized, let him also remember that the "all flesh,"-which surely means all kinds of human beings, and, therefore, includes infants, unless the Visitor proves that they are not human beings, which, perhaps, he may attempt, since he has proved that they may be no relatives to their parents—unless, therefore, he attempt this it will follow that infants are to be baptized.

And let not the Visitor say that infants are incapable of the operation of the Spirit, for in this he would be guilty of taking away from the in-spiration of God, who says of Jeremiah, "before thou camest forth from the womb, I sanctified thee," and of John the Baptist, "He shall be fill ed with the Holy Ghost even from his mother's womb." And, furthermore, let the Visitor take care how he sneers at the little "babies," some of whom may be Christ's little ones, sanctified, like the Baptist, from the mother's womb.

And still turther, with regard to this pentecostal baptism, it is probable that there were no infants in the "one place" at first, and it is p. ssible that no infants were baptized on that day, though the promise included them, whether present or "The promise is unto you and to your children"-to you-the persons present-to your children—the little ones at home. Nor is it any reply to say that the children could not receive the promise, for it has been already proved that they could, as in the case of Jeremiah and John

the Bantist. And should it be said they cannot repent, our reply is they have no actual sin of which to repent; repentance is with them not necessary, as hey are in as good a state as the penitent sinner, if not in a better one; while we recognise their need of a Saviour, as descendants of Adam, and so cast them upon Christ's care in baptism. And should it be further replied, they cannot believe, we admit that an active belief they cannot have, yet, by the reception of the Spirit, the dormant principle of faith may be so operated upon that with the first dawn of intelligence, Christ being presented to them, they shall rely on him objectively for salvation. And this seems to have been the case with these little ones whom Jesus Christ took in his arms and blessed. Very young they must have been, but with the of intelligence they believed in a Saviour.

Considering these things, there is positive evidence that infants are proper subjects for baptism, and that, if there were none baptized on, or shortly after Pentecost, it was because the Aposties did not understand the duty to which they were called, but as this could not be, the necessa ry inference is that they baptized the households believers wherever they went.

We may here remark that we find, besides this occasion, only ten records of the administration of baptism in the sacred history—that in three of these, if not four, the baptisms were of whole households, two of individuals who had no children, two of persons who were not known to have had families and two or three are those of numbers of believers, in which no reference is made of children. This is the whole record as far as we can find for thirty years, a very imperfect one it must be admitted, yet it is a curious fact that of the eleven records, three state that households were baptized. We admit that it may sometimes occur that households, consisting altogether of grown persons, are at once added to the church, but here are eleven records, four of individuals three of numbers, larger or smaller, three e households, and one, that of Cornelius and his friends, which might, perhaps, be added to the instances of household baptism. But we will affirm that in the records of the Baptist church no such proportion as this can be shown of house-hold baptism and that the legitimate inference is that these records were made for the purpose of teaching us that we should suffer little children to come unto Christ, and admit them into his

We have only room to lay down the following

Our Thesis is :- God constituted a visible church or society in relation to himself for relisale of alcoholic liquors is allowed under a copious showers, and to bless the minds of Of Christ, of which infants were constituted mem-