Litten Liter.

NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL

REV. I. E. BILL,

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

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were lofty and impassioned, their language which was bursting in upon her soul !" A measured and poetical. They spoke respon- solemn silence surrounded her as she spoke sively and the effect was not unpleasant. We and her words had a potent effect on the

Spiritualism.

Correspondence

BY. N. N.

Continued.

The proceeding then assumed a different nature and the stout lady, who still kept the pre-eminence, favoured us with reading the MOST RECENT COMMUNICATIONS FROM THE SPIRIT WORLD.

She prefaced the reading by stating that she was not a poet, had never written a line, and did not know how to, but that what she would read had been written through her and her friends could decid upon for themselves.

She also proceeded to state that she was not a common medium. She seldom held ordinary intercourse with the spirit world for the sake of others, although constantly doing so for herself. Her chief employment was to explain the laws of God, to which task she had been directed, and prepared by direct inspiration from a band of the choicest intellects in the spirit world. They had told her what to do, and she had given herself up to them. For two years she had devoted herself to her work so assiduously she had never crossed the threshold of her chamber. The result was that she had explained a very large portion of the Bible which book she confessed to be the Record of Eternal Truth, although never hitherto understood. It was her task! to explain it to the world. She had been put in the Lunatic Asylum; but they had found then that she was in her true senses, and were compelled to let her go She had suffered for the cause. Here a tall lady who had recently arrived, and was also a famous medium flung herself we ping into the arms of the stout lady. After an affecting scene the tired to the back ground; the tall lady moved from them. stout lady proceeded to read her communi- on, and at length to our dismay, when she

had been asked by a sceptic how the spiritual __" The one I sought has moved! Then ted free of duty, the use of the word "enlightspheres could surround the earth since in looking through into space they saw nothing which impeded the view, and all was vacancy. To this a poetical spirit had returned a skilful answer, showing that the spirit world and all its scenes were not like the ma-

Next, alluding to her elevated position as explainer of the DIVINE TRUTH, she read a part of her new inspired explanation of the Bible. It was the miracle of the Brazen serpent which she chose. This was the explanation.

" Moses, like all the ancient Patriarchs and Prophets was a great medium. He wished to heal these dying Israelites. They were writhing and struggling in agony so that the spirits at his command could not apply the necessary remedy effectually. To do this it was necessary for them to be kept still, even as now the subject under spiritual treatment must be quiet. So he was impressed with a scheme which should unchain their attention and put them in the proper condition. In the present day the medium induces the subject to gaze earnestly into his eyes or at a brass coin, or a key. Moses followed the same plan. He elevated a brazen serpent, told them to look at it and he cured. They believed, looked, became quiet, up came the spirits and applied the remedy, "and it came to pass that as many as looked were healed!" Finally, reserving this for the last, she read a startling communication. It was no less than a poetical prophecy of the partial destruction of our earth in 1857. A new planet was to be flung off from the sun and take a new orbit; all the other planets would be disarranged and likewise move in a new orbit nearer the centre; the earth, among the rest wou dimove hearer by many million miles. Its shape would be changed. Instead of being flattened at the poles as at present it would be flattened at the equator; a corresponding change of climate would result, the poles growing warmer, the equator cooler, an equable temperature would reign throughout the earth. This change would be accompanied by terrific convulsions which would destroy millions of our fellow-creatures, but happily these would all belong to the low types of humanity, the unimprovable races such as Patagonians, African, Australians; the high Caucasian race, and the improvable Mongol and Malay would be spared. The convulsion over, and the earth fairly established in its new orbit, it would thenceforth be a scene of endless happiness and progression, a change in the atmosphere would favor the intercourse of spirits who thenceforth would hold ceaseless and beneficial communion with man, and the promised millenium would begin. Christ, who now reigns over this and all the upper heavens would pass from the seventh sphere into final union with the Deity, and Emanu ! Swedenborg would reign in his stead!" This lady had evidently dabbled in Swedenbor-

gianism in her earlier years. After this the stout lady retired from the chair and took up her station in a distant cor-

Our companion now whispered to us, that two mediums were getting up a trance. Looking around we saw the lady of the house and the tall lady whom we have mentioned. sitting side by side with clasped hands.

will endeavor to give the reader an idea of other mediums. As she ended her vision,

patiently-and guiding all things.'

was excellent po try, a statement whose truth unfolds itself for poor humanity to under- past. It purported to come from a departed stand !"

Tall Lady.—" But chiefly Love displays itself; and Thou-oh Holy, blessed, merciful, adored creator! art showing forth to man Thy love-Alas! that Thou wert hitherto unknown !"

Lady of the House .- " The light grows bright-even like the sun revealing all things unmistakeably. But yet-but yet-'tis dark withal in places-'twere not yet time to un-

veil the inner glory." After running on in this strain to the great edification of the company, the tall lady slowly rose from her chair, and while the people all round her moved away slie stretched out face rigid, she seemed in the abnormal state called Somnambulism. There was something exciting in the sight, and perhaps fearful also, for we saw the ladies crowding away from her, each one dreading to be the one after whom the medium searched. The tall lady felt all around; we discreetly followed the example of the others and reshe came directly towards us. We were were her prey. "She's after you! she's after you!" they said. We could not move escape—at last we made a quick movement sell to every person;"-but immediately subforward with the intention of sliding by the tall lady and thus eluding her, for there was something terrible to us in being grasped We sprang forward, -but alas! at the very moment when we thought that we were safe, the tall lady turned suddenly, struck

ment on our orm, and cried out: "Ah ha! I've got him! This is He!-Come !"

her hand with a quick and certain move-

And with a grasp that could not be escaped, she led us up to the head of the room. Then turning us around and placing one hand on the top of our head she was fairly in the midst of a long communication be-Around us we saw the crowds of visitors looking at us with awe and admiration, whispering that we were a "chosen vessel," and considering us evidently the objects of extraordinary honor in thus being singled out by supernatural means for a spiritual message. As near as we can recollect from the confused memories of that particular of each of these Provinces were little better period, the tall lady spoke thus: her manner than a nation of drunkards, n glecting their tual, her face overspread with a glow of en- their health and their reason, and starving thusiasm :-

" Friend! go not hence in lightness! Thou camest here to look -perchance to scoff! but stay-I have a message for thee from be thought too great or too stringent to effect thy FATHER, to which thou wilt do well to a reform." Is not this a distinct admission, listen. Thou camest here—but thou wert led by unseen influences! It was to guide thee to Eternal Truth that thou wert led among us. Friend, thy heart-thy longings -hopes -and struggles! I know that thou a natural and fair inference, that, according

blessed, holy, loving FATHER? Say, in thy It must be obvious to all, as I remarked in efheart hast thou that heavenly flame, that love, feet, that when such a law would become rewhich only, only can guide thee up to Him? quisite in his estimation, it would be impossi-Hast thou that flame? Thou hast! and here ble to obtain it, or, if it were obtained, to have I tell thee how to make it brighter! Look it enforced. well around thee here! Tis here, to-day, Mr. B. undeniably advocated the legalizing Thy Father calls thee! He has led thee of the traffic in the drunkard's drink, (p. 28, here, and here his spirits ho'd communion in order that the revenue might be thereby with his saints! He calls thee now! Friend! augmented. While he affirmed, "the defici-Enclose it not in prejudice. Tear off the also maintained that this could be consistently

half an hour, and then after informing us their interests." that the one who spoke to us had never known us in the flesh, but was a spirit who this view, he evidently ought to adopt its op-

and the communication ended.

others began to fall into trances, and soon Tall lady .- " Ah-yes -the wheel of time there were several talking together all in conis turning round! The nations see it not - fusion. Our attention was drawn to the lady but yet-'tis turning on. And HE-the of the house who was describing the present everlasting Father far on high, is watching state of affairs in Italy by "clairvoyance." But I was again attracted by a crowd at the Lady of the house. - "Yes - and the grand farther corner of the room. Hurrying over celestial harmonies that first on bright crea- there we saw a ring formed about the indetion's morn began to sound are pealing now fatigable tall lady, who to our amazement more loudly and more strongly. It is had grasped our French friend and was exhort--the great arcana of the universe that hither ing him as she had exhorted us. Her words to has been concealed in gloom and deep- however were this time of a mystic nature deep-all impenetrable darkness, that now and abounded in allusions to interviews in the friend who had become his guardian angel. To be Concluded.

> For the Christian Visitor Prohibition and Anti-Prohibition.

MR. EDITOR:-Those who attentively examine and compare Mr. Bent's third letter, (pamphlet, p. 26,) in which he endeavors to vindicate the liquor traffic on the ground of the Revenue derived from it, with my reply, (C. V. July 16th,) and his rejoinder, (Dec. 3d) will readily perceive, that he now feels himself compelled withal, to abandon this plea. Unwilling, however, to acknowledge her arms as though seeking for some one. this distinctly, he attempts to qualify the Her eyes were closed, the muscles of her language which he formerly used; and occupies a great proportion of his present third letter with unfounded complaints of misrep-

resentation." But, desirous as he evidently appears to do it, he cannot recall his own words, it may be seen by comparison, I have quoted them correctly, taken them in their usual and obvious sense, and fairly deduced natural inference

In the expression of an opinion, (p. 10. reached the spot where we had stood previous that in all enlightened countries every com-First, there was a poem. The medium to moving, she exclaimed in a wailing tone modity, wine not excepted, would be admitened" implies approval; and "every comstanding in the front row of a crowd of peo- modity" includes "all kinds of alcoholic ple who had fled from the grasp of the "Som. drinks." This view is confirmed by his " pronambulist." We heard murmurs around us posing," in exact accordance with it, "that -addressed to us. Our heart told us that we every person should be allowed to sell wines, or other liquors, without reserve." I did not construe words "without reserve" as puraway, we looked all around, but there was no porting " that the seller should be allowed to

joined to them the remainder of his sentence. (C. V. July 2nd) "but very heavy penalties be imposed upon such as kept disorderly by a possessed one before all the company. houses, or sold poison and called it wine, gin, brandy, &c., as is too often the case among tavern keepers under the present system." In this case, therefore, as in all others, his charge of "misrepresentation" is obviously

groundless.

The reader will observe, however, that Mr. B. has here expressed disapproval of "the present system," or, as he afterwards calls it, the old license system." This he might well do; but has he proposed a better? He does not ev nattempt to meet my insuperable objections against his scheme of the general importafore we had recovered from our agitation. tion and sale of intoxicating drinks, without either duty or charge for license. So manifestly inconsistent is this with his plea for the liquor traffic on the ground of its aiding the revenue, that he now seems disposed to ignore it, and to return to the "old license system," bad as he has acknowledged it to be.

Mr. B. says, (p. 27,) that if the inhabitants being very solemn, her tone high and spiri- business, spending their money, destroying their families, no sacrifice of revenue, nor privation of comfort to the well-disposed few, no enactment on the part of government, would that, under the circumstances supposed, a prohibitors liquor law would be proper. The principle, then, is conceded by Mr. Bent. As he now opposes such an enactment, is it not hast tried the world and found it wanting. to his view, we must wait before such a law Say—has thy soul as yet been led be enacted, "till the mass of the people beto Him who only can direct, to Him, the come insatiable drinkers of spiritous liquors?"

let thy heart be softened to impressions, ency of the revenue must be made up," he garb of pride and scorn which may surround done by any other means. As he deems it Examine well and let the truth direct necessary for the interests of the Province that its revenue should be increased in this "Friend!"-and then the lady went on way, and as this increase will be in proporto give general advice with regard to the tion to the quantity of intoxicating liquors manner in which we should live. It was not used, on which duty is paid, it follows, as a new however for we had read the original necessary consequence that, according to his of her words in the Bible. In the strain view, "the more of the drunkard's drink is described above she continued for almost used in these Provinces, the better it is for

As he now seems disposed to repudiate felt a general interest in us, we were released posite, namely: the more of the drunkard's It ended for but a moment however, almost is, and the less the better for their interests.

e not known bore too are one one metal-allegated and found from another

legalizing, and consequently encouraging the son that "offends," that is, ensuares or draws corded—the instances amounting to four—not a iquor traffic, is exceedingly unwise policy, into sin, one of His "little ones" or disciples. and highly detrimental to the interests of the (Mark ix. 42-45.) state, has been abundantly demonstrated by I never intimated that a drunkard might the learned Dr. Lees. A few extracts from "plead insatiable inclinations . . . before THE NATIONAL WELFARE," are specified; ling block before him, and creates this insatuis converted by distillation into a poison," by 17, 18; Rom. ii. 3.) which there is "an imagense amount of hu- With obvious propriety the British law, man food destroyed." "The loss of produc- which prohibits the coining of money, prohitive labor, by which the wealth of the coun- bits also the fabrication and sale of dies for try is retarded or suppressed, to the extent of coining. Why is this done? For the pruone million out of every six that is produced." dent and benign purpose of removing, or shipwrecks, founderings, and fires, clearly which would be presented by the possession traceable to drunkenness," "Increase of of the implements or means. Since drunkenpauperism in its most fearful shape:" "The ness is at least nominally prohibited, why spread of crime, by which the goods and pri should not the Liquor traffic, which, as Mr. sons are filled with inmates," and "the re- B. distinctly admirs, presents a temptation to tardation of all improvement." Apart from drunkenness, be removed, or prohibited, by a the immense sums expended in the purchase similar prudent and beneficent law? of liquors, the Committee, after extensive and thorough investigation, arrive at the con- ed the repeal of this law in New Brunswick, clusion, "That the mere pecuniary loss to the before opportunity was afforded to test its vanation, from the several causes already enu- lue. I am persuaded, however, that the time

Our author cires from Dr. Oliver Gold. smith, who was an extensive and observant traveller, the following statement: -"In all store to them this inestimable boon. the towns and countries I have been, I never saw a city or village yet whose miseries were not in proportion to the number of its public prepared to maintain, that in these Provinces houses." The Rev Dr. Thomas Chalmers, they do more harm than good; or else, that author of Civic Economy, and thoroughly alcoholic drinks do more good than harm. lic house is most deleterious, and by far the employment of such arguments, with that most abundant source of pauperism."

Sweden, Gustavus, in order to increase the must be desperate. revenue, not merely permitted that distillation which has since so deeply injured a noble people, but encouraged the establishment of houses for its sale. This revenue was augmented, but his outgoings likewise; for every where pauperism, disease, and crime increased so fast, that he was obliged to annul his measures, and level penalties against the fruit of his mistake."

The Doctor shews, that "In the year of Father Matthew's greatest Temperance triumphs in Ireland, while the revenue from whiskey was vastly reduced, the total revenue had increased eighty thousand pounds above its average." "In reference to the prohibition of distillation in 1796," in Ireland, an account of the scarcity of grain, he produces the testimony of Mr. Co guhoun, " That the poor were apparently more comfortable, paid fed than at any period for some years before." In accordance with this testimony, Dr. Lees, from a careful inspection of authentic documents relative to the same country, arrives fairly at the conclusion, " that a year of scarcity, with prohibition, is better than a year of plenty without it." (There a Prohibitory Liquor Law was enforced, with manifestly good effects.)

From the "Edinburgh Review" he quotes: -" The Liquor traffic impairs the to national of the taxation required by pauperism, and criminal prosecutions and prison expenses."

After attentive examination, with extensive neans of accurate information on the subject. his able and cautious writer estimates, that, supposing a Maine Law removed only three one hundred millions of pounds." Argument for Legislative Prohibition," pp. 19, 20, 36, 108, 112, 113, 138, 139, 151,

Is it, then, wise legislation to encourage a traffic which is so manifestly ruinous, not only only do so when standing in a certain relation to to the morals and general welfare of the people, but also to the financial interests of the must have its proper position that it may increase

To serious people that cause must present an unfavourable aspect, which seems to require its abettor to represent Diety as " making intoxicating drinks," encouraging the present demoralizing traffic in them, and by "This decrees" rendering it "impossible" to prevent the putting of them in the way of man for a "temptation." This view would lead to the sanctioning of gambling-houses and brothels, as well as licensed taverns, in order to If it were proved that he was not in his own house aid in accomplishing the Divine purposes by at the time, especially if it were in the night the presenting "temptations" to men "in a state

f probation. But God's desires are not the rule of man's onduct. They neither int rfere with the freedom of his actions, nor diminish his re- ninety-nine negatives would not, in any juror's sponsibility. They furnish no excuse either mind, be the weight of a feather. So in this case for wrong doing, or for the neglect of efforts to do good. (See Deut. xxix. 29. Acts ii. among the disciples on the day of Pentecost, it 23. James i. 13-15. iv. 17.)

We cannot, indeed, whol'y prevent the rise and extension of contagious and infectious question: Are infants to be baptized? The diseases. But ought we, therefore, to promote the spread of them? Is it not obviously our duty to do all in our power to prevent it? 'temptation," because "the flesh is weak," drink is used in these Provinces, the worse it (Matt. vi. 13; xxvi. 41.) plainly implies, the Ethiopian Eunuch was baptized, Paul's case It ended for but a moment however, almost is, and the less the better for their interests. that we ought to aid in preserving others is special, and stands alone. The conversion of immediately the tall lady was again under That this view which sustains the prohibitory from it. Not only do the inspired writers the followers of Simon Magus seems to have sitting side by side with clasped bands, Gasping, sobbing, and catching their breath in a very peculiar manner, they gradually relapsed into a state of unconsciousness.

That the stress the followers of simon largus seems to the inspired writers the followers of simon largus seems to the fo TOT LIFE BOUND SECTION OF SELECTIONS ASSESSED FOR SECTION OF SECTI

his able work must suffice. In the report on the judgment seat." But will the man who, druckenness—the product of the traffic—pub. " for filthy lucre," " giveth his neighbour lished by the Parliament of Great Britain, in drink, putteth his bottle to him, and maketh 1834, under the head of "Consequences to him drunken," and thus lays a fatal stumb-"The destruction of grain, given by a boun- ab e inclination, "escape the judgment of tiful Providence for the food of man, which God?" (Hab. ii. 15; 2 Peter ii. 13, 14, 15,

"Extensive loss of property by sea, from withholding the facility and the temptation

Unhallowed influences have, indeed, effectmerated, may be fairly estimated at little less is coming when the mass of the people will than fifty millions of pounds sterling per and see that an error has been committed; and, as has been done in Maine, where the worth of the law was known, will elect, with overwhelming majorities, Legislators who will re-

Mr. B. may as well say no more about 'orchards" and gun-powder," until he is acquainted with the subject, says, "The pub" To intelligent and unprejudiced minds, the drawn from the Divine decrees, cannot fail Dr. Lees states, that in 1783, "The king of to evince, that the cause which requires them

Yours in Gospel bonds, C. TUPPER. Aylesford, Dec. 31, 1856.

From the Colonial Presbyterian. Here is the argument which the Visitor says is

fallacious to the very core."

The Visitor affirmed that infants were not to be baptized, for this special reason, viz.: that there is nothing said about their baptism nor any indisputable example of their baptism.

We affirmed that upon the same principle women should not be admitted to the Lord's table, for there is nothing said about their being admitted to the Lord's table, nor any example of their having communicated.

If there be a fallacy, let the Visitor show it if

The Visitor founded an argument upon the fulfilment of the Apostolic Commission, finding that there were none baptized on the day of Pentecost. their rents more regularly, and were better and concluding from this negative fact that they were not to be baptized.

Now we argued that at least there is no evidence that women were present or baptized on that day, and that this negative fact if made the foundation of an argument against female baptism, proving against a known truth, shows the quality and absurdity of that reasoning which is founded on negative facts. In truth it is just a touchstone which shows that all such reasonings are good for nothing.

But the Visitor may say (and we hope he will not querulously complain if we suppose him to offer a reason which is as good as any he does esources-it indirectly causes three-fourths offer), "we did not argue alone from their not being baptized on that day, but from the additional fact that the requirements and acts on the day of Pentecost were such as infants could not engage in, and from the whole we drew one conclusion, that they were not to be baptized." deed he has said this in effect, though he has spread it over a much wider surface of verbiage. fourths of the present drinking system," it Then we beg to remind him that we already would effect an annual saving to England of showed that this latter fact proved nothing (See against infants either, and that, as in arithmetic, nothing added to nothing is still nothing, so

nothing is the result of his whole argument. And it would even be too much to admit that a negative fact added to a positive argument strengthens in most cases that argument. It will the argument, just as the cypher in arithmetic the value of a number. Thus, if it were at all ikely that infants would be present on the day of Pentecost, yet that they were not present some slight additional value might, perhaps, be given to a positive argument by this negative circumstance, but here it is altogether an unlikely thing that infants would be present among the disciples on that day, this fact, therefore stands in no such logical relation to any positive argument as in the slightest degree increases its value.

To make this perfectly plain, suppose a man on trial for murder on circumstantial evidence. murder was committed, this would be a strong negative fact to be taken with other circumstances which more directly pointed to his guilt. But were it proved that he was not in ninety-nine other places where he was likely not to be, the - though it were proved that infants were not not being a likely place for them to be, and were not baptized on that day, it should not weigh in the slightest degree in the settlement of the proof of such a negative fact is sheer waste of paper, ink and patience.

And here let us remark that this reasoning applies to all cases of baptismal record in the The direction to pray for deliverance from Scriptures, where it is certain that infants were not present. There were no infants when

single infant was to be found. It is possible, it

s almost absurdly improbable. The supposed positive argument against infant baptism founded on the requirements and acts of the converts then stands by itself—that is as far as the baptismal records are concerned. In addition to the proofs already advanced against this argument, we produce the following one, which dissipates it, as well as the argument founded on the commission, to the winds. The greater part of the book of Deuteronomy, containing the doctrines to be believed, the commands to be obeyod, the duties to be performed, the covenant to be sealed, is addressed to the whole congregation of Israel-to the "little ones" as well as to the adults. That book commences with these words -"These be the words which Moses spake unto all Israel," and in the 29th chap., 9th,-13th verses, it is written, "Keep therefore the words per in all that ye do; ye stand this day, all of your tribes, your Elders and your officers, with all the men of Israel, your LITTLE ONES, your self, that he may be unto thee a God." Now

of this covenant, and do them that ye may prosyou before the Lord your God-your Captains of wives, with the stranger that is within thy camp, from the hewer of thy wood to the drawer of thy water; that thou shouldst enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, that he may establish thee for a people unto himhere are the little ones-a term which surely comprehends even the infants-for all Israel was there, the mothers and the servants were there. and it cannot be argued that the infants were left in the tents without any one to care for them, and they with their fathers and mothers enter into the covenant and oath, and God takes them equally with their parents, as his children, but, according to the Visitor's reasoning, this is absurd and impossible. They are equally, of themselves, incapable of entering into a covenant, or doing anything commanded to the whole congregation of Israel, as they are to believe or repent, or to continue in Apostolic doctrine, or to do any other duty which an adult can. What a pity the Visitor was not in existence in those days to instruct Moses. We can fancy the Visitor at the Prophet's elbow volunteering his advice, and uttering his rationalism in the terms of his article of last week. O! Moses, what a wrod you say, "Can little babies perform these functions of spiritual life? Can they enter into the covenant of the Lord, and the oath of the Lord? How absurd Moses." Yet apply the Visitor's argument in regard to the commission and its fulfilment, and it will condemn Moses, and the Spirit by whom he spoke. Might not Moses reply, "Friend or brother Visitor, the God who sent me to Israel as a prophet, deals with mankind in families. He inds himself to be a God, not only to the faithful out to their seed, even to their little ones, and though they are not yet capable of rational contract, yet it is his will that they be personally present, and contracted for to Him He includes them in the oath, he binds them in his covenant, and he sets upon their person the seal of the

And what would the Visitor retort? Would be in the form of a sneer at the little babies? As to what the Visitor says regarding "all flesh," comprehending Atheists, Infidels, Blasphemers,&c., we have just to say that when God pours out his spirit onsuch characters as we find he does upon some children, we can see no reason why they should not be baptized. Our argument was not that all infants should be baptized, any more than that all Atheists or blasphemers should be baptized, but only such of all classes as we have reason to think the Spirit of God may have acted upon, and we have reason to believe that God does in most, if not all, cases pour out his Spirit upon those children who are dedicated to him in the spirit of prayerful reliance on his promise, and if many children who have been presented in baptism do not receive the spirit, we believe it is ust for the same reason that many Baptist adults do not receive it—namely, the want of genuine faith. It is not because God fails in his promise but because man fails to take hold of it.

The Visitor says that the promise is limited to all old enough to partake of the Holy Ghost. Would he be be so kind as to tell us how old that is? The Spirit of God tells that a child newly born is capable of it, but as we must deny God's teachings to receive the Visiter's instruction, we hope he will give us his date.

But then he says in we are to prove that the child had the Spirit ere we baptize it .-We fear this would puzzle the Visitor in the case of his adults. Let him not require of us what he could not do himself in the case of his

As to the child whom Jesus set in the midst and took in his arms, he said, according to Matthew, whosoever shall receive one such little child in my name, receiveth me, but whosoever shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea; and that there should be no playing with the word such, as if it only meant persons having the likeness of little children who were to be received. Luke says. "whosoever receiveth this child in my name, receiveth me, and whosoever receiveth me, receiveth him that sent me." Now what is it to receive a little child in Christ's name. Is it not to receive it as a member of Christ's church, and if to receive it as a member of Christ's church, is it not to be received in the usual way. If not, then in some other way-we suppose according to the usage of the Baptist church-bringing it into the church to bless it. Indeed the Baptists finding the dilemma in which they are placed by refusing to receive children by baptism, yet must try to avoid the condemnation of Christ on all who refuse to receive them, and consequently, in some cases at least, bring them for laying on of hands and blessing. But we would remind our Baptist friends that their minister's blessing is not the same as Christ's blessing, and in order that Christ may bless them they should be presented to Christ. And as to the enquiry of the Visitor why Christ did not order them to be haptized, we have to reply, just for the same reason that he did not order to be baptized the man whose eyes he opened, or the demoniac, or the paralytic, or Lazarus, or any of the others upon whom he performed wonderfu miracles, and when the Visiter tells us the why of the one case, we, perhaps, may give him the wherefore of the other. We would advise him