

# PRESBYTERIAN BANNER & ADVOCATE.

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"ONE THING IS NEEDFUL." "ONE THING HAVE I DESIRED OF THE LORD." "THIS ONE THING I DO."

WHOLE NO. 248

D. MCKINNEY, Editor and Proprietor.

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IN ADVANCE.

FOR THE WEEK ENDING SATURDAY, JUNE 27, 1857.

## Original Poetry.

### The Grave.

BY J. G. A. SULLIVAN.

Have! the Grave! thou'rt very dreary  
When who sings this,  
From the circle of my friends,  
Many a form I miss.

More than friends I miss, and more  
I grieve to find I've found—  
A dear, long since was laid  
In thy narrow bound.

In the church-yard, 'midst the trees,  
A cold stone churchyard,  
I have returned to dust,  
And to the sky.

Why, shouldst thou seem so dreary  
When I am here?  
Why shouldst thou be so gloomy  
When I am here?

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young to take any part in the strife, and  
therefore were not commended in his  
consent. And even here, he had limited  
himself to a single family. Though many  
families had been baptized at Corinth, he  
had baptized but one. For Christ had not  
sent him to baptize, but to render the more  
important and difficult service of preaching  
the Gospel. Such appears to be the drift  
of the Apostle's remarks; and if his lan-  
guage implies that many other adults besides  
Crispus and Gaius were baptized at Corinth,  
it equally implies that other families were  
baptized besides that of Stephanas.

### FAMILIES NOT ALWAYS BAPTIZED WITH THEIR HEAD.

We are now prepared to meet an objec-  
tion often used by the Baptists with an air  
of triumph. Why is it, say they, that in  
the accounts of great numbers baptized at  
Jerusalem on the day of Pentecost, at Samaria,  
at Corinth, and other places, we hear  
nothing of the baptism of any but believing  
adults? I answer, First, Pedobaptists main-  
tain, whenever it falls their lot to baptize,  
they baptize on one occasion, defer the  
baptism of their families to another  
more suitable occasion. Just so the Ap-  
ostles seem to have done. They baptized the  
believing Corinthians at one time, and their  
families at another. Crispus, for instance,  
was baptized by Paul, and his household by  
another hand. So the baptism of Stephanas  
and his family, must have taken  
place on separate occasions. And such  
cases were probably of very frequent occur-  
rence. Secondly, had it not been for the  
party strife existing at Corinth, we should  
never have heard of any baptisms there but  
those of believers. The disputes in that  
church called forth the censures of the  
Apostle in an Epistle. In that Epistle he  
specially mentions one family baptism,  
and gives an intimation of many more.  
If circumstances had elicited any details of  
the baptisms at Jerusalem, after the day of  
Pentecost, we should no doubt have learned  
that family baptisms followed those of be-  
lieving adults, as at Corinth, and in as great  
numbers. And if the proposition of these  
baptisms, to those of individuals, was as  
great as would appear from the few cases  
specially recorded, we may presume that  
from fifteen to eighteen hundred family  
baptisms ensued upon the addition to the  
Church of the three thousand Pentecostal  
converts. The same remarks will apply to  
Samaria and other cities.

But not only have the doings of the  
Apostles given testimony to the fact that  
they baptized little children, but their  
words prove that they meant to tell us so.  
And the fault is not theirs if no evidence  
of it appears in our English version. Every  
linguist knows, that in most languages there  
are words expressing distinctions, for which  
there may not be words exactly corresponding  
in other languages. Precisely such is the  
case with the two Greek words, *oikos* and  
*domus*. Our relative, to signify persons, *oikos*  
means a man's proper family, including ser-  
vants and attendants; and *domus* denotes  
a whole household, including servants and  
attendants. For this distinction we have  
the authority of Aristotle, as quoted by Mr.  
C. Taylor, (Apost. Bapt., pp. 41.)

"*Oikos*, when it signifies persons, most  
usually means the children of a family. Here  
are a few examples, taken from the Septuagint:  
Gen. xxiii: 30.—"I shall be destroyed,  
I and my house;" (*oikos*.) There were in-  
fants in Jacob's family at the time.  
Num. xvi: 31.—"Ye shall eat it in  
every place, ye and your households,  
(*oikos*.)" Their children ate of the offerings  
at three years old.—See 2. Chron. xxi: 15,  
16.  
Deut. xxi: 9.—"So shall it be done unto  
that man that will not build up his brother's  
house" (*oikos*.)  
1. Sam. ii: 35.—"And all the increase  
of this house, (*oikos*), shall die in the  
flower of their age." Here, again, infant  
children are meant.  
The New Testament writers also, used  
the word to signify children of all ages,  
as—  
Heb. xi: 7.—Noah "prepared an ark to  
the saving of his house" (*oikos*.) Here ser-  
vants are excluded.  
1. Tim. iii: 4.—"One that ruleth well his  
own house, (*oikos*), having his children in  
subjection." Verse 12—"Ruling their  
own households, (*oikos*), as the Church of  
Christ." A truly remarkable instance of  
a father and all his children receiving bap-  
tism, as believers. Cornelius had children.  
Said the angel to him, "Send men to Jop-  
pa, and call for Simon, whose surname is  
Peter; who shall tell thee words by which  
thou and all thy house (*oikos*) shall be  
saved."—Acts x: 13, 14. To the trem-  
bling jailer, Paul said, believe on the Lord  
Jesus Christ, and thou shalt be saved, and  
thine house" (*oikos*), and he was baptized,  
and he and all his, straightway." Says the  
Apostle, "I baptized also the household  
(*oikos*), of Stephanas," meaning the chil-  
dren of Stephanas. Of Lydia, we read,  
"She was baptized, and her household"  
(*oikos*.) In all these cases, the word used  
by the Apostles is one which every Grecian  
would take to mean children. That the  
people of those ages did so understand the  
word, we have the most ample evidence.  
The first translation of the New Testament  
ever made, was the Peshito Syriac, pub-  
lished only a few years after the Apostolic  
age. That version, instead of saying, "Ly-  
dia was baptized, and her household," says,  
"She was baptized, and the children of her  
house."

This word, as we said, when used meta-  
phorically, to signify persons, means a house-  
hold, including servants and attendants. We  
give an example:  
Philip. iv: 22.—"All the saints salute  
you, chiefly they that are of Caesar's house-  
hold" (*oikos*.) It is a certain historical  
fact, that not one of Nero's family, at that  
time, professed Christianity, though some

of his attendants, or servants did.—See also  
John viii: 35.  
Observe, now, what light this distinction  
between the two words throws upon certain  
texts. In Acts xvi: 32, we read that the  
Apostles spake the word to the jailer, "and  
to all that were in his house" (*oikos*.)  
That is, to all within his premises, in-  
cluding the inmates of the prison. After-  
wards the jailer "brought them into his  
house" (*oikos*;) into his family apartments.  
Again: In 1. Cor. xvi: 15, we are told that  
"the house (*oikos*) of Stephanas" had  
"addicted themselves to the ministry of the  
Saints." Here notice, that this "house"  
of Stephanas differs from that "household"  
of his, which Paul baptized. It was the  
*oikos*, the attendants, or the servants of Ste-  
phanas, who devoted themselves to the ser-  
vice of the Saints; but it was his *oikos*, his  
children, who were baptized by Paul.

CHRIST'S CONFESSION OF THE SADDUCEES.  
The Sadducees received the writings of  
Moses, but rejected the doctrine of a resur-  
rection from the dead. Very likely they de-  
manded an "explicit warrant"—a "Thus  
saith the Lord, the dead shall arise." But  
even had Moses stated the doctrine in those  
very words, they would hardly have believed  
their scribblings; for Paul has since declared,  
in so many words, that the dead shall rise,  
and yet there is a body of professed Chris-  
tians who deny, or explain away his mean-  
ing. To those ancient skeptics, Christ ad-  
ded a species of evidence, more difficult to  
evade than any "explicit warrant" what-  
ever.

The Lord, addressing Moses, said, "I  
am the God of Abraham, and the God of  
Isaac, and the God of Jacob." "He is not,"  
said the Saviour, "the God of the dead,  
but of the living." This inferential  
proof, in the judgment of the great Teacher,  
was conclusive. When, therefore, our  
Baptist brethren require us to produce a  
"Thus saith the Lord, thou shalt baptize  
infants," we may justly reply, that even had  
the sacred writer used the language they  
prescribe, there is no great probability that  
their objections would have been obviated.  
Even now, when we press them with the  
testimony of Justin Martyr, Irenaeus and  
Origen, respecting the baptism of little  
children and infants, their answer is, that  
"these terms are used indiscriminately for  
minors, whether they be twenty days, or  
twenty years old." That "it happens that we  
hear of an infant who was hanged for  
killing his tutor; and of the last will and  
testament of the little infant (*infantulus*)  
Adald, aged eighteen." On the whole,  
therefore, we may be satisfied and thankful  
that the Apostles, in this case, have made  
use of language less ambiguous than that  
demanded by our brethren. Whenever  
these inspired men tell us of the baptism of  
a believing head of a family, they never fail  
to tell us of the baptism of his whole family.  
For eight individual baptisms particularized,  
they mention no fewer than five family bap-  
tisms. Still further, to designate these  
families, they employ a word which in their  
day would naturally be understood to mean  
children, and which was actually under-  
stood in the age following. Is it, then, un-  
fair to presume that those who perjured by  
an "explicit warrant," or even a sign from  
heaven?

P. S. If any one thinks there is not  
sufficient evidence that the family of Crispus  
was baptized, we may refer to the fact that  
it is from our list, as it is the only believing  
family of the five mentioned in the records.

### FOR THE PRESBYTERIAN BANNER AND ADVOCATE.

#### RELIGION: OR, LETTERS TO A FRIEND ON THE DOCTRINES AND DUTIES OF THE BIBLE.

##### Letter XXII.—Regeneration.

The eyes of your understanding being enlight-  
ened.—Eph. i: 18.

MY DEAR FRIEND:—As to the nature of  
regeneration, the answer to the question,  
"What is essential object?" gives you a  
correct notion of it.—Baptism calling us to  
the work of God's Spirit, whereby, convincing  
our minds in the knowledge of Christ, and  
renewing our wills, he doth persuade and en-  
able to embrace Jesus Christ, freely of-  
fered to us in the Gospel."—Short. Cat.,  
Quest. 31. Here is the work of God's  
Spirit; here is the conviction of sin and  
misery; here is the knowledge of Christ; here  
is the knowledge of Christ; here is the renew-  
ing of the will; here is persuading and en-  
abling to embrace Jesus Christ, freely of-  
fered in the Gospel. So our Confession of  
Faith teaches: "All those whom God hath  
predestinated unto life, and those only, he is  
pleased, in his appointed and accepted time,  
effectually to call, by his Word and Spirit,  
out of that state of sin and death, in which  
they are by nature, to grace and salvation  
by Jesus Christ; enlightening their minds,  
spiritually and savingly, to understand the  
things of God; taking away their heart of  
stone, and giving unto them a heart of flesh;  
renewing their wills, and by his almighty  
power, determining them to that which is  
good, and effectually drawing them to Je-  
sus Christ; yet so as they come most freely,  
being made willing by his grace. This ef-  
fectual call is by God's free and special  
love alone, not by any thing at all fore-  
seen in man, who is altogether passive there-  
in, until, being quickened and renewed by  
the Holy Spirit, he is thereby enabled to  
answer this call, and embrace the grace offered  
and conveyed in it."—Con. Faith, Chap. x,  
Sec. 1 and 2.

I have spoken of regeneration as a change  
in our moral nature, and as the implantation  
of a principle of holiness in the heart. It  
may also be considered as a Divine illumina-  
tion, or the impartation of spiritual sight,  
or a capacity to see spiritually. Sin blinds  
the mind; the understanding is darkened by  
it.—Isa. lvi: 10; Acts xxvi: 18; Eph. i:  
18; and iv: 18. In regeneration, the eyes  
of the mind are opened; the understanding  
is enlightened; the blindness is removed,  
and we see. We see God as he is, or have  
right views of him; we see ourselves as we  
are; we see Jesus Christ in his beauty and  
loveliness; and we embrace him, and love  
him. And this illumination is effected, not  
barely by the truth presented to the mind,  
but by a direct and supernatural influence  
of the Spirit upon the soul, quickening and  
enlightening the mind and understanding; so  
that it is no unusual thing for those who are  
thus enlightened, to say that they see the  
Bible, and religious things generally, in an  
entirely different light; texts which they  
had read or heard a hundred times, seem

entirely new; and all this because the Spirit  
has given eyes to their dark minds, and  
opened their eyes to behold wondrous things  
out of God's law.—Ps. cxix: 18.

I have said regeneration is instantaneous.  
It may be called the infusion of spiritual  
life, or the imparting of a capacity of spiri-  
tual perception to the mind, or the opening  
of the darkened eyes of the understanding;  
for by nature we are dead, and we cannot  
live till made alive by the Spirit; by na-  
ture we are blind, and we cannot see spiri-  
tually till the Spirit opens our eyes and gives  
us sight; and this he does in regeneration.  
It is his work by a direct influence on the  
soul. We are dead, the Spirit gives us life;  
we are blind, he gives us sight; and then  
we live and see. We have new and clear  
views of Divine things; these new and clear  
views are the first effect of regeneration, and  
this spiritual illumination is saving faith,  
or inseparable from it, as the truth thus  
presented is embraced; and the Saviour, thus  
presented, is received and trusted in, and  
rested on for salvation. Thus Paul was sent  
unto the Gentiles, to open their eyes, and to  
turn them from darkness to light, and from  
the power of Satan unto God.—Eph. i: 18-21.  
But on this point, you may read the  
6th chapter of Dr. A. Alexander's  
Thoughts on Religious Experience—a work  
which every one should read, especially in  
these days of false and superficial experi-  
ence, and spurious conversions. All I wish  
to say just now is this, that regeneration  
is a spiritual illumination—a capacity of  
spiritual perception is imparted to the  
soul—the understanding is enlightened; in  
other words, the mind is "enlightened in  
the knowledge of Christ," and made savingly  
acquainted with him.—Short. Cat., Quest. 31.

In regeneration, the will is renewed: By  
nature, our wills are in bondage to our cor-  
ruptions; they are controlled by the de-  
sires of the flesh, and are impeded by the  
evil motives of the Gospel have little or  
no influence; and we have "no ability of  
will to any spiritual good."—Con. Faith,  
Chap. 9, Sec. 8. But when our natures are  
changed, our wills are set free; and as our  
understandings are enlightened so that we  
see things in their true light and value, so  
we can freely choose that which is good, and  
holily, and pure, and good, and evil, and  
good evil; but now we see things ac-  
cording to their true nature, and our wills  
now incline after the things of God. We  
are slaves no more, but the Lord's freemen,  
and we rejoice in the liberty of the sons of  
God. And in enlightening the mind, so is  
the will renewed; the will, which was  
enlightened in the knowledge of Christ, is  
by his almighty power, he determines it to  
that which is good, and effectually draws it  
to Jesus Christ. Before, in the expressive  
language of Luther, the will was always  
in free.—Con. Faith, Chap. x, Sec. 1.

In regeneration, the law is put within us,  
or written in the heart; and the writing of  
the law in the heart implies giving a knowl-  
edge of the law; I do not mean that a di-  
rect revelation is made to the soul, or that  
the study of the Bible is rendered unneces-  
sary, or the means of grace useless; but that  
our conscience, our natural sense of right  
and wrong is quickened, and we have a  
readier apprehension of what is good and  
evil; we see as we did not before, what the  
law requires, and what it forbids; we see the  
nature and the extent of the law, and have  
a correct and quick sense of duty. And  
writing the law in the heart also implies  
conformity to the law. As we have seen,  
we have by nature no conformity to the  
law; but when we are renewed, and the  
law is written in our hearts, a conformity to  
the law is imparted to us; our souls are  
brought into harmony with it. We are in-  
clined to obey it, and we are enabled to  
do it. Hence, in writing the law in our  
hearts, the Spirit gives us a love for the law,  
and enables us to delight in it. The law  
being written in the heart, we know it; we  
are conforming to it; we love it; and we  
keep it. Not that we obey it perfectly, but  
we make it our rule, and repent of our depart-  
ures from it; and look to Christ for the  
pardon of all our failures, for he is the  
end of the law for righteousness to every  
one that believeth.—Rom. x: 4.

Again, in regeneration a likeness to God  
and Christ is impressed upon the soul. Man  
was originally created in the image of God,  
and he is renewed in the same image. The  
image of God in which man was created,  
was mainly his moral image; and in what  
respect he departed from it, we learn from  
Paul says of our new creation: it was in  
knowledge, righteousness, and holiness: "Lie  
not one to another, seeing that ye have  
put off the old man with his deeds, and  
have put on the new man, which is re-  
newed in knowledge after the image of  
him that created him."—Col. iii: 9, 10.  
Again: "That ye put on, as new members,  
which are renewed in knowledge, which is  
after the image of the deific nature, in  
righteousness, and true holiness."—Eph.  
iv: 20-24. Here we see that the old man,  
the depraved nature, is corrupt; the new man,  
the renewed nature, is after the image of  
the Divine character, and the writing of  
the law upon the heart, stamps the im-  
age of the Divine character; and the writing  
of this law upon our hearts, stamps the im-  
age of God to the soul. Knowledge is  
restored in that spiritual illumination before  
spoken of; righteousness and holiness in the  
renewal of our nature; and in the renewal  
of the will; the implantation of a principle  
of holiness in the heart, and the writing of  
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