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

WHOLE NO. 250

J. D. MCKINNEY, Editor and Proprietor.

ONE DOLLAR IN ADVANCE.

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FOR THE WEEK ENDING SATURDAY, JULY 11, 1857.

Original Poetry.

Independence Day.
The day it would celebrate; but we
had early that connexion as possible.]
The sail, with joy and gladness,
The dawn of this fair day;
The, free from toil and sadness,
To chant our happy lay,
Join the celebration
Freedom's jubilee,
Our rose upon our nation
The star of Liberty.

The trees are waving o'er us,
Summer robes arrayed;
We'll the joyous chorus
Deafen their cooling shade.
Hearts with love are glowing
To God who reigns above;
And those who now are showing
The path of peace and love.

Christ on earth his dwelling,
To save lost sinners, made;
Children's songs were swelling
The praises of their Head;
Blessed their infant voices—
And now, when thronged above,
The Saviour God rejoices
To hear their songs of love.

The tree of life is blooming
Within His blest abode;
Sacred flowers perfumeing
The garden of Our God.
In seek the path of duty,
That leads to joy on high;
And reign with Christ, in beauty,
Eternal in the sky.

J. H. A.

the Presbyterian Banner and Advocate.

Infant Baptism.—No. 5.

In previous numbers it was made to appear from the record of the Apostles' that they baptized other than believers. I shall now attempt to prove they were authorized so to do by the words of the Saviour. And here, at least, it is necessary to dispose of two

ENDLESS ASSUMPTIONS OF THE BAPTISTS.

In first place, they assume that of the risen Saviour, "Go teach all nations, baptizing them," &c., was the original commission to baptize which the Apostles received. Whereas, it is notorious that in the time previous, the "made and more disciples than John" which could hardly have done without authority. In the second place, they assume that the Apostles were bound to take the command as the exclusive rule of baptism; and to construct it independently of the previous instructions of the Saviour. But why then did Christ promise, that after the departure, the Holy Ghost should bring all things to their remembrance, whatever he had said unto them?—John xiv: 26.

This aid of the Divine Spirit was altogether useless, if they were to ignore all previous instructions on the subject. In the third place, our opponents are granted that the command refers to, is a command to baptize none but living adults; and as though this succeeded point, they proceed solemnly to the Pedobaptists for the sin of adding the denomination of the Saviour. Thus we are at the question at the outset, and by this save themselves the trouble of their position by sound argument.

INSTRUCTIONS TO HIS DISCIPLES.

So far as they relate to baptism, are in the following Scriptures:

Mark x: 12—15. "Then were brought unto him little children, that he should put his hands on them, and pray; and his disciples rebuked them. But Jesus said, suffer little children, and forbid them not to come unto me; for such is the kingdom of heaven. And he laid his hands on them, and departed." See also Mark x: 13.

Matthew xix: 13—17. "And I will give unto these keys of the kingdom of heaven; and whosoever shall bind on earth shall be bound in heaven; and whatsoever thou loose on earth shall be loosed in heaven." See also John xx: 23.

Matthew xxvii: 19, 20—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to all things whatsoever I have commanded you."

John xv: 16—"Go ye into all the land and preach the Gospel to every creature. He that believeth, and is baptized, is saved; but he that believeth not is damned."

The first of these passages contains a most strong argument of

CHILDREN BROUGHT TO CHRIST.

They must have been quite small children, too young to call them infants; and

Mark tells us that the affectionate Saviour "lifted up in his arms." The parents, also, must have been believers in Christ, or they could not have sought his blessing.

Mark explains, they "rebuked those that brought them." Very probably they spoke such language as this:—"Away with your little infants! Don't think to bring them to Christ now; wait till they are old enough to come themselves. What good can it do to lay hands on an infant babe?" With this ill-judged act of his disciples, Jesus, as Mark says, was "much displeased." By his words and actions he taught them a lesson that they were not likely to forget. "Suffer the children," said he, "and forbid them not to come unto me." Then, suiting his words, he laid his hands on them; thus spurning the narrow, unworthy suggestion, that they could receive no good from him. "Why?" it is asked, "is it not said that Jesus never baptized with water?" A more simple question could hardly be put by the children themselves! Yet, as we must point toward all men, we answer: that Jesus himself never baptized with water, and secondly, that he had not yet instituted the Christian baptism. These children were dedicated to God by circumcision, which was still in force.

As to the command of Christ, it is well known that if by "the kingdom of heaven" is to be understood the kingdom of glory, our argument will not be weakened, but rather strengthened. For if infants are admitted into the redeemed family in heaven, who will dare to exclude them from the visible family of Christ on earth?

Who will pretend that the Church below is more pure and select in its society than the Church above?

Turn we now to an examination of our Lord's last instructions to his disciples, contained in

THE COMMAND TO BAPTIZE ALL NATIONS.

"Go," says the ascending Saviour, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Again: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The Baptists say that the Apostles were bound to a rigid interpretation on this last command of Christ, paying no regard to any previous instruction; and that infants, not being expressly named, they had no authority to baptize them. But if this be true, the Apostles had no right to baptize females, for neither are they specified in the order; on the contrary, only the masculine gender is expressed:—"He that believeth and is baptized" &c. Moreover, if our opponents will insist upon a strict construction of the words, irrespective of the scope and intent thereof, they must do like St. Anthony—preach to the fishes; for the command is, "preach the gospel to every creature."

The instructions which the Apostles had already received, rendered it unnecessary

"of such," (Tolouton). "Of such," says Christ, "is the kingdom of heaven." And of whom does he speak? Not of little children, says Dr. Carson, but of those who resemble them; and so say all the Baptists. Indeed, any other interpretation would be fatal to their scheme. They would have Christ's meaning to be, "Suffer little children, and forbid them not to come unto me, for adults who resemble them is the kingdom of heaven." But, adopting this construction, we cannot make out the force of Christ's argument. We cannot see why, in that view, little children should be brought to him, any more than lambs and doves; for it might be said with equal propriety, that "of adults who resemble lambs and doves, is the kingdom of heaven."

The fairest way to ascertain who are meant by the phrase of such, is to refer to other passages where the same language is used. The original word, translated such, is *taioouts*, and occurs in the following texts: John iv: 23—"The true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such (*taioouts*) to worship him." That is, he seeketh those very persons to worship him.

Acts xxii: 22—"Away with such a fellow (*taioouts*) from the earth; for it is not fit that he should live." According to the Baptists, the Jews meant not Paul himself, but only those that resembled him. We say, this very Paul and all like him.

1 Cor. vii: 2, 8—"But, and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless, such (*taioouts*) shall have trouble in the flesh." On the Baptist principle, not those who marry, but those only who resemble them, are meant!

1 Cor. v: 11—"If any man that is called a brother be a fornicator"—"with such an (*taioouts*), no, not to eat." That is, to eat with the very person specified.

2 Cor. xi: 13—"Such (*taioouts*) are false apostles, deceitful workers," &c. The identical persons previously described were false apostles, and so were all others who like them.

1 Tim. vi: 4, 5—"He is proud, knowing nothing"—"from such (*taioouts*) withdraw thyself." That is, from the very persons specified, as well as all who were like them.

Leave it to the intelligent reader to apply the illustration.

that their Lord should specify either infants or females, in his last command to baptize.

Those holy men were fully aware that little children were a part of the visible Church of Christ and could feel no hesitation about giving them to baptism. To make this matter as plain as possible, allow me to employ

AN ILLUSTRATION.

Let us suppose some monarch of those days giving orders to his commanding general to conquer a rebellious province, and enroll the people as his subjects. He has before taken occasion to acquaint his general that he accounts all children of loyal citizens as subjects, sustaining the same relation to his kingdom as their parents. There being a complete mutual understanding on this point, he issues a brief order as follows: "Go; subdue that nation, and enroll them among my subjects. He that submits to my authority, and is enrolled, shall be protected in person and property; but he that does not submit shall suffer death." Would any intelligent commander, in the circumstances, have the least doubt that he was expected to include infants in the census and enrollment? And suppose some one of his officers to insist, that infants are not named in the king's order, and therefore ought to be omitted in the census; that infants cannot submit to the royal authority, and therefore should not be enrolled as subjects; that it will be time enough to enroll them when they can decide the question of submission for themselves. What, in such case, would the commander have replied? He would have said, "I know well the intent and meaning of the royal order. I know the high regard of the king for the offspring of his loyal citizens. He has himself assured me that he accounted such as his subjects, bearing the same relation to his kingdom as their parents. I am certain that he would be much displeased, should I fail to have them included in the census and enrollment. Moreover, you say that infants cannot submit, and therefore must not be enrolled. You are just as well argue, that because they cannot submit, therefore they must be put to death; for the king's order is, that they must not submit shall suffer death."

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L. N. D.

REBELLION:

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

LETTER XXIV.—Regeneration: Agent, Means, and End.

Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.—Jas. i: 18.

MY DEAR FRIEND:—I hope you will not tire of this important subject, Regeneration, nor of the study of the Scriptures. Several points of interest to us all, as was remarked in a former letter, are taught us in these words: "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."—Jas. i: 18.

1. Regeneration is of God's sovereign pleasure; of his own will, not ours. Thus it is written, in John i: 12, 13: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Those who were born of God, were given him dominion, glory, and a kingdom, that all people, nations, and languages should serve him.

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