

THE ACADIAN

HONEST, INDEPENDENT, FEARLESS.

DEVOTED TO LOCAL AND GENERAL INTELLIGENCE

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No. 8

THE ACADIAN.

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The ACADIAN JOB DEPARTMENT is constantly receiving new type and material, and will continue to guarantee satisfaction on all work turned out.

Newspaper communications from all parts of the county, or articles upon the topics of the day are cordially solicited. The name of the party writing for the ACADIAN will invariably accompany the communication, although it is not necessary to write a full name.

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EPHRAIM CHURCH.—Rev. R. D. Ross, Pastor.—Services every Sabbath at 10:30 p. m. Sabbath School at 11 a. m. Prayer Meeting on Wednesday at 7:30 p. m.

BAPTIST CHURCH.—Rev. T. A. Higgins, Pastor.—Services every Sabbath at 11 a. m. and 7:30 p. m. Sabbath School at 9:30 a. m. Prayer Meetings on Tuesday at 7:30 p. m. and Thursday at 7:30 p. m.

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St. JOHN'S CHURCH. (Episcopal) Services next Sunday morning at 11 a. m. evening at 7. Canon Brock, D. D., President of King's College, will conduct the service.

St. FRANCIS (R. C.)—Rev. T. M. Daly, P. M.—Mass 11:00 a. m. the last Sunday of each month.

Masonic.

St. GEORGE'S LODGE, A. F. & A. M., meets at their Hall on the second Friday of each month at 7 o'clock p. m.

J. W. Caldwell, Secretary.

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ACADIA LODGE, I. O. G. T. meets every Wednesday evening in Music Hall at 7:00 o'clock.

OUR JOB ROOM

IS SUPPLIED WITH
THE LATEST STYLES OF TYPE

JOB PRINTING

—OR—
Every Description

DONE WITH
NEATNESS, CHEAPNESS, AND
PUNCTUALITY.

The ACADIAN will be sent to any part of Canada or the United States for \$1.00 in advance. We make no extra charge for United States subscriptions when sent in advance.

West's Pain King will never disappoint you. It is always ready and ready to use. It is indeed a friend in need. Purchase a bottle at your drug store and you will never be without it. It cures cholera and all bowel difficulties.

DIRECTORY

OF THE
**Business Firms of
WOLFVILLE**

The undermentioned firms will use you right, and we can safely recommend them as our most enterprising business men.

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BISHOP, E. G.—Dealer in Leads, Oils, Colors, Room Paper, Hardware, Crockery, Glass, Cutlery, Brushes, etc., etc.

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BLACKADDER, W. C.—Cabinet Maker and Repairer.

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DAVISON BROS.—Printers and Publishers.

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GILMORE, G. H.—Insurance Agent, Agent of Mutual Reserve Fund Life Association, of New York.

GODFREY, L. P.—Manufacturer of Boots and Shoes.

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WILSON, JAS.—Harness Maker, is still in Wolfville where he is prepared to fill all orders in his line of business.

Owing to the hurry in getting up this Directory, no doubt some names have been left off. Names so omitted will be added from time to time. Persons wishing their names placed on the above list will please call.

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JOHN W. WALLACE,
BARRISTER-AT-LAW,
NOTARY, CONVEYANCER, ETC.
Also General Agent for FIRE and LIFE INSURANCE.

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Pain-Killer
FOR CHOLERA
CRAMPS AND PAINTERS COLIC
DIARRHOEA DYSENTERY
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ALL SUMMER COMPLAINTS

Watches, Clocks,
and Jewelry

REPAIRED

—BY—
J. F. HERBIN,
Next door to Post Office.

Small articles SILVERPLATED.

COUGHS, COLDS,
Croup and Consumption
cured by
ALLEN'S LUNG BALSAM
25c. 50c. and \$1.00 per bottle.

WOLFVILLE.

Lolling on a hillside dark with wood
And orchards ripe and red the lovely lines,
Her spreading folds of dress of many dyes,
Trill in the waters of the murmuring brook.
About the meadows, when the sun had
And yielded her glow. Where rays of
glowing, melting into farther skies,
The sun over-arches her beautiful
And beauty, peace and knowledge, stole
And a happy way 'mid Syrian scenes.
The fresh salt breezes mingle with the
Of sweet fields and ripened hay bodes.
And birds so happily sing in their
To man surrounded by a higher spirit.
— J. F. HERBIN.

THE ANGLICAN CHURCH AND HOLY BAPTISM.

Sermon preached by the Rev. Canon Brock,
D. D., President of King's College, in
St. John's Church, Wolfville, N. S.,
on Sunday evening, Sep. 25, 1887.

Jesus said—
"Suffer the little children to come
unto Me, and forbid them not; for
of such is the Kingdom of God."

1. The Church of Christ existed on
earth for twenty-five or thirty years
before one line of our New Testament
was written. The Church of Christ
was planted by the holy apostles in
Jerusalem and Judea, in Samaria and
Galilee, in Tyre and the Syrian Anti-
och, in Asia Minor and Greece, before
one Gospel or one apostolic epistle was
committed to writing. She had her
three-fold ministry, her two great sacra-
ments, holy baptism and the holy
communion, her sacramental ordinan-
ces, such as confirmation, her public
worship and her weekly observance on
the Lord's day, and her regular organiza-
tion all established and at work before
the New Testament was begun.

Now I want you to ponder over and
try to understand what this fact in-
volves. There is no denying the fact.
For almost the lifetime of a generation
the Holy Catholic Church was planted,
was growing, was making progress, in
large cities and in extensive provinces,
and the Christian Scriptures were not
The different books of our New Testa-
ment were written between A. D. 60
and A. D. 100.

Supposing then that between A. D.
30 and A. D. 60 such questions as
these were asked—Is it right to keep
the first day of the week holy instead
of the seventh? Is it right to admit
Christian women to the Holy Com-
munion? How many orders of min-
isters are there in the Church? Which
order has the power of ordaining others?
Is it right to baptize the infant child-
ren of Christian parents?—how would
Christians living at that age of the
Church answer these questions? They
could not then ask, "What saith the
Scriptures?" for the Christian Scrip-
tures which alone could throw any light
on questions like these connected with
the Christian Church did not exist. If
such questions were raised, as no doubt
they were raised, what would be the
only possible answer? This.

What is the practice of St. Paul,
St. John, St. Peter, and the rest of the
apostles? What are the customs and
regulations prevailing in the churches
founded by the apostles? Take the
last of the questions I mentioned.
Was it the practice of St. Paul and the
other apostles to baptize the infant
children of Christian parents? Was it
the custom in the churches founded by
the apostles to admit the children of
Christians to membership in Christ's
Church by holy baptism?

Church history enables us to answer
these questions with a very decided
affirmative. I presume no one will
doubt that the Christian fathers and
teachers, who lived within three or
four hundred years after the death of
St. John, are likely to be better in-
formed on a matter of this kind, which is
a simple matter of fact, than we are
separated by nineteen centuries from
the times of Christ's apostles. It is
very full. I will select one witness
from each of the four centuries follow-
ing the apostolic age.

Augustine, the most learned man of
his time, was consecrated Bishop of
Hippo in North Africa in A. D. 395;
his episcopate continued till his death,
A. D. 430. He is thus separated from
the age of St. John by an interval of
only 300 years. In his controversy
with Pelagius, who denied the doctrine
of original sin, he declared, "The bap-
tism of little infants is held by the
Universal Church, and not instituted
by council, but ever in use, handed
down by none other than apostolical
authority."

A few years earlier than Augustine
comes St. Chrysostom, the eloquent
priest of the Syrian Antioch, and
afterwards the Archbishop and Patri-
arch of Constantinople. He writes
thus: "Our circumcision—I mean the
grace of baptism—gives cure without
pain, and has no determinate time as
that had (the eighth day), but it is
lawful to one at the beginning of life
(first day of his birth), or in the mid-
dle of it, or in old age, to receive this
circumcision made without hands." He
also mentions the benefits of bap-
tism, and adds, "For this cause we
baptize infants also, though they be not
defiled by sin," that is, actual sin.

I pass up from the 4th and 3d cen-
turies after the apostolic age to the
2d. In A. D. 253, about 150 years
after the death of St. John, a council
of about seventy Bishops met at Carthage
in North Africa. This council was
presided over by the celebrated St.
Cyprian, Bishop of Carthage, after-
wards a martyr for Christ. To this
council was submitted the question,
whether it would not be better to delay
baptism to the eighth day after birth,
than to give it to children so young as
two or three days old. This council
decided that it was better not to defer
baptism, "lest by such delay some
might die without it."

One more witness will bring us down
to the apostolic age. Justin Martyr
was converted to Christ within about
thirty years of the death of St. John.
He may possibly have seen and con-
versed with the last surviving apostle.
He tried all the various systems of
heathen philosophy and found them
wanting. He became a Christian
philosopher, and taught at Rome from
A. D. 138 to A. D. 163, when he
suffered martyrdom for Christ. In one
of his apologies for Christianity which
he presented to the Emperor, he says:
"I know many of both sexes, sixty and
seventy years old, who were made
disciples to Christ from children."

These persons, to whom Justin Martyr
refers, must have been baptized in
childhood in the apostolic age, as there
is no other way to make children dis-
ciples of Christ but by baptism. Justin
Martyr also tells us that "Christians
receive their circumcision in baptism;"
he calls baptism, "Christ's circum-
cision." Justin Martyr thus testifies
first to the baptism of many children
in the apostolic age; secondly to the
right of little children to baptism,
because baptism has taken the place of
circumcision as the initiatory rite of
the New Covenant.

Did time allow I could multiply
these four testimonies of Augustine,
Chrysostom, Cyprian, and Justin Mar-
tyr by a score: for the present how-
ever let these suffice to show what was
apostolic practice, what was the rule
to the churches which apostles and their
successors founded in Europe, Asia,
and Africa.

2. I wish you to notice something
further in this matter. The New
Testament was written when the
Christian Church had been at work
for nearly thirty years: it was written
by churchmen and for churchmen; that
is, for those who understood the
Church's ordinances and requirements:
therefore we ought not to look for any
formal proof of the change of the
Christian weekly festival, of the three-
fold ministry, or of infant baptism.

It is quite enough if we find indica-
tions that such and such things existed.
St. Paul, for example, in writing a
letter to the Church at Ephesus, did
not think it necessary to tell the
Christians in that city that they should
bring their children to Christ in holy
baptism; he takes for granted that
they did so; and as we shall presently
see, there is the strongest inferential
proof in that epistle that children were
admitted into Christ's Church as
early as by the Sacrament of baptism.

Therefore when a Baptist (or to use
the more correct term) when an An-
baptist says to me, point out to me a
plain command in the New Testa-
ment to baptize infants, I would an-
swer, the New Testament, you must
remember, was written by churchmen,
and for churchmen, for those therefore
who did not need to be told what their
privileges were, who knew them, and
acted accordingly. But this I will say
to those who deny infant baptism:
Point out to me one single passage in
the New Testament forbidding us to

baptize the children of Christian par-
ents, then I will admit that you have
some ground for your unkind proce-
dure by which you would exclude our
dear little ones from the blessings of
the Christian covenant.

Remember who wrote the New Testa-
ment. All the writers (except per-
haps St. Luke) were Jews; and the
first Christian churches were largely
composed of Jewish converts. Infant
church-membership had been the rule
of the patriarchal church from Abra-
ham to Moses: infant church-member-
ship had been the rule of the Jewish
Church from Moses to Christ: there-
fore unless an express command was
given to the contrary, the apostles, and
the majority of those to whom their
writings were addressed, would natu-
rally and legitimately conclude that
infant church-membership was to con-
tinue in the Christian Church, espe-
cially as that Church was one of larger
privilege and wider blessing than its
precursors under Abraham and Moses.

3. Thus much I have thought it
well to say by way of preface before
setting before you the Scriptural
ground on which the Church of Eng-
land rests the statement in her 27th
Article: "The baptism of young child-
ren is in any way to be retained in the
Church, as most agreeable with the
institution of Christ." Our Church,
you are well aware, does not stand
alone in this position. All the ancient
Churches of Christendom (Roman,
Greek, Anglican, Armenian, Coptic,
&c.) hold, and have held from the
beginning the practice of infant bap-
tism. All the modern Christian com-
munities, Presbyterians, Methodists,
and Congregationalists, all except the
Anabaptists hold to the practice of in-
fant baptism, that is, 99 out of 100
Christians believe in infant baptism.

4. But we are told that the New
Testament teaches us to regard faith
as a pre-requisite to baptism: certain-
ly, and our Church in her catechism
teaches exactly the same: and what
is more, the New Testament (see
Rom. 4, 11) teaches us with equal
plainness to regard faith as a pre-
requisite for the sacramental rite of
circumcision. How then are you going
to provide for this faith in the case of
infants?

The answer is this—I quote from
Dr. Hodge's admirable work on bap-
tism: "Religion always has been, and
always should be, a family matter; to
deny to little children baptism because
they cannot believe, is to object to the
wisdom of God's government of his
people in all past ages. For they have
ever been included with their parents
in covenantal blessings with God, and
need as much the nurture of the Church
under the Gospel as they did under
the law. Infants could not of them-
selves have entered into covenant rela-
tions under Abraham, nor were they
capable of exercising the faith and
inward graces of circumcision as a
covenant, any more than they are those
of baptism."

Both rites were alike based on faith.
Circumcision was not only the mark
of nation and race, but the symbol of
the circumcision of the heart,—the badge
of God's people,—the sign and seal of
the righteousness of faith. And yet it
was given to little children only eight
days old. Baptism can mean no more,
and yet it is denied to little children
because they cannot believe! And the
oft-repeated and abused quota-
tion is made, "They which are of
faith, the same are the children of
Abraham;" as if anyone doubted that
by faith, Gentiles as well as Jews are
"blessed with faithful Abraham." But
this does not exclude their children
from being blessed likewise with
Abraham's, nor annul the doctrine
so frequently taught in the Holy
Scriptures, that God will show
mercy upon the children of those that
love him. We would ask those who
suppose that the parent's faith imparts
no benefit to his child, if they have
never read what the faith of Hannah
did for Samuel? and the faith of the
noblesman for his son at the point of
death? and the faith of the woman of
Canaan for her daughter, and other
like examples? If so, why try to de-
prive our little ones of the blessings
secured to them under the Gospel
covenant?

There came to the Jewish boy a
time and an ordinance when he was by

his own promises to take his place as a
child of the covenant: and there came
to our boys and girls a time and an
ordinance, when they are to renew in
their own name the promises made for
them in holy baptism. The apostolic
rite of confirmation is the needful com-
plement to the sacrament of infant
baptism. It gives to the Christian
youth and maiden, now come to years
of discretion, the needful opportunity
of showing that they wish to serve the
Lord, that they wish as Christ's child-
ren to claim the full heritage of grace
and blessing which their baptism se-
cured to them. In holy baptism they
were enlisted as soldiers of the Lord
Jesus Christ: in confirmation they are
equipped for the Christian conflict by
the bestowal of the seven-fold gifts of
God the Ghost.

5. Let me now however draw your
attention to what Holy Scripture says
on the subject before us. And first let
me read you the grand commission of
our Risen Saviour under which the
apostles and their successors were to
act in planting the Christian Church in
the world: as found in Mat. 28, 18-20.
Jesus saith, "All power is given unto
Me in heaven and in earth: Go ye
therefore and make disciples of all
nations, baptizing them in the Name
of the Father, and of the Son, and of
the Holy Ghost: teaching them to
observe all things whatsoever I have
commanded you: and lo, I am with
you always, even unto the end of the
world."

The language of this commission
seems to us very general, and yet no
doubt to the apostles it was suffi-
ciently definite. Why so? Because of
their previous education. Let me
explain. Suppose this commission given
to missionaries of the Church of
England, or of the Presbyterians, or
of the Methodists—how could they
understand the commission to make
disciples of all nations by baptism? Would they not understand that the
commission given them meant them to
include young children with their
parents? Certainly. And why? Be-
cause they had always been accus-
tomed to this. But suppose the same
commission given to missionaries of the
Baptist communion, how would they
understand it? Why, that children
are not included in it. Why not?
Because they had not been accustomed
to baptize little children.

This shows the absolute necessity of
going back to the days of the apostles,
and trying to make ourselves acquaint-
ed with the usages of the Jewish peo-
ple, to whom they belonged: we have
seen how those who immediately suc-
ceeded the apostles understood this
commission—how Justin Martyr, St.
Cyprian, St. Chrysostom, and St. Augu-
stine understood the commission of the
Risen Saviour. How did the apostles
themselves understand the commission
of their Lord? They had been mem-
bers of the Jewish church in their
infancy: they had been accustomed
all their lives to regard young and old
of the same family as members togeth-
er of the same church—all alike in-
cluded in the same covenant, entitled
to the same privileges, and heirs of the
same promises. With such training
and such ideas of Church organization,
how would they interpret a commission
that made no exception as to young
children? As infants had been receiv-
ed into the church from Abraham to
Moses, from Moses to Christ, is it at
all likely that the apostles would now
exclude them from the church without
specific instructions to do so? The
thing is absolutely inconceivable.

Note now the language used by our
Lord. He uses two different words for
"teach." "Go ye and teach"—literally,
"disciple all nations"—hence all
that make up nations,—men, women
and children. The word for "make
disciples of" is derived from a word
which means to learn—a disciple is a
learner—to make disciples is to make
learners. The Church in all ages has
been a school—a school must have
different grades. Christ's Church is a
school carefully adapted to every age.
The youngest child may by holy bap-
tism be made a disciple—a learner in
Christ's school—and as he grows up,
he is to be taught to observe all things
that Christ commanded.

6. In the next place let me ask you
to mark with the most thoughtful re-
verence the words and actions of our

blessed Redeemer in reference to little
children: I combine the three parallel
accounts from St. Mat. 14, St. Mark
10, and St. Luke 19. "And they
brought young children, infants, to
Him, that He should touch them, put
His hands on them and pray: and His
disciples rebuked them that brought
them. But when Jesus saw it He was
much displeased, and called them unto
Him and said, Suffer little children to
come unto Me and forbid them not, for
of such is the Kingdom of God. Verily
I say unto you, whosoever shall
not receive the Kingdom of God, as a
little child, shall not enter therein.
And He took them up in His arms,
put His hands upon them, and blessed
them."

Surely this touching scene in our
Lord's earthly life affords most decisive
witness as to Christ's mind and will
towards our little ones, and the Church
which is His Kingdom. Some Jewish
mothers probably would bring little
children and infants in arms, to our
Lord, that they might receive His bless-
ing. The disciples did not choose that
their Master should be thus interrupted
in His work: and they (like others
to-day) would have kept their little
ones from Jesus. But when Jesus
saw what his disciples were doing he
was much displeased with them (as
doubtless he is with those who in this
follow in their steps to-day), and said
"Suffer the little children to come unto
Me, and forbid them not, for of such
is the Kingdom of God." In some
70 places out of 100 where the phrase
the Kingdom of God, or, the Kingdom
of Heaven, occurs in the Gospels, it
means Christ's Church on earth, which
is His Kingdom: therefore when our
Lord said of little children and infants
"Of such is the Kingdom of God," He
asserted their fitness to be received into
His Church by holy baptism; and He
taught, as plainly as words can teach,
that infant baptism is to be normal
pattern of all baptism: in adult
baptism, which in a Christian land
ought to be the rare exception, we are
to try, according to our Lord, to secure
that disposition which we have ready
to our hand in a little child. "Whoso-
ever shall not receive the Kingdom of
God as a little child shall not enter
therein."

If, however, any should contend that
the Kingdom of God means the Church
of God in glory, it makes no material
difference. If our little ones are fit
for the Church of God in glory, they are
fit for the perfected Kingdom be-
yond, the year fit for the imperfect King-
dom here.

But as if words were not enough to
convey on this occasion the mind of
our blessed Lord toward our little ones,
He added most impressive actions—"He
took them up in His arms, He put His
hands upon them and blessed them."

Well may our Church comment on
these words and actions of our Divine
Master, when parents and sponsors are
bringing their infants to Christ in holy
baptism: "Doubt ye not, therefore, but
earnestly believe that our Saviour Christ
will likewise favorably receive these
present infants, that he will embrace
them with the arms of His mercy, that
He will give them the blessing of eternal
life, and make them partakers of His
everlasting kingdom."

A few months after these gracious
words of our merciful Jesus were spoken
He instituted the holy sacrament of bap-
tism to be the door of admission into this
Kingdom: and were they to be con-
ducted from that Kingdom, of whom He said
"Of such is the Kingdom of Heaven?"
Were they to be excluded for whose care-
ful tending and nurture in the fold of
His Church he made express provision,
when He said to St. Peter, as He reinsta-
ted him in his apostolic office, not only
"Feed my sheep," but also "Feed my
lambs?"

7. The commission which the great Head
of the Church gave His apostles and their
successors to "disciple all nations," cou-
pled with the plain indication of our Lord's
mind towards our little ones, "Of such
is the Kingdom of Heaven," that is, my
Church, are more than sufficient to justify
the statement of our 27th Article, "The
baptism of young children is in any way
to be retained in the Church, as most
agreeable with the institution of Christ."

To these positive arguments from Holy
Scripture must be added the weighty
negative argument from the silence of
Holy Scripture. No one word or com-
mand in our New Testament forbids the
baptism of infants. In the patriarchal
and Jewish church infant church mem-
bership by divine command had been the
(Continued on Fourth Page.)