

to his heart. Which simple Scriptural explanations would seem to bring out the leading thoughts involved in our Lord's words here, without any supposition of recondite references to the doctrine of infant baptism, or of believers' baptism, or of any baptism at all, unless it were the baptism of the Holy Spirit.

#### PETER'S PENTECOSTAL SERMON.

Still there is the exhortation addressed to the three thousand on the day of Pentecost, Acts ii. 38—40. "Be baptized, every one of you," says Peter. And then he subjoins this encouragement,—"For the promise is unto you, *and your children.*" Surely that is decisive on the side of infant baptism. But let us look a little farther, taking in the connection of these words;—"Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and your children, and to all that are afar off, *even as many as the Lord our God shall call.*" Do not these words speak for themselves? The "children" here are evidently such as are capable of being "called"—repentant, believing, fitted to receive spiritual gifts. Alas! for the authority of infant baptism, if it is to be deduced from a passage like this!

#### HOLY CHILDREN.

Finally, here, the passage, 1 Cor. vii. 14. is adduced as a witness on behalf of infant baptism. Thus it reads:—"The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The passage is a difficult one. The key to it lies in the meaning to be assigned in it to the word "holy." The word is used in different senses. Thus Moses speaks of the Israelitish nation as "a holy nation." They were set apart for holy uses—to uphold the worship of the One Holy God in the midst of an idolatrous and unholy world. Thus as a nation they were "holy" in the absence of personal holiness; though, meanwhile, there were among them many truly pious and holy individuals. In the passage before us the idea of holiness seems to be associated with that of legitimacy. The Corinthian believers had conceived the notion, that it was unlawful for Christian people to maintain the married relation with idolatrous partners. They seemed to think, as Dr. Cramp remarks,\* "that marriage was dissolved when either of the parties embraced Christianity. Change of religion severed the marriage tie. This," proceeds the doctor, "was denied by the apostle Paul; and he directed the parties to live together, encou-

\* In his *Catechism of Christian Baptism.*