

shall reign in Mount Zion, and in Jerusalem." (Is. xxiv. 1.) The prophet Jeremiah not only foretells the reign of Christ over the people of Israel, but he connects this event with their final restoration from all the countries where they are now scattered. Jer. xxiii. 1. 8. So also Jer. xxiii. 14. 16. To the same purpose another prophet speaks: Ezekiel xxxvii. 11, to the end. The time is certainly coming when "they shall call Jerusalem the throne of the Lord," when "the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again."

4. *This kingdom is to extend over the whole earth, and is to embrace all nations and kindreds.* The Jews as we have seen are to occupy a peculiar and prominent place in the kingdom. But the kingdom is to extend over the whole earth, and a state of holiness and blessedness shall be every where triumphant. We have several times had occasion, in former papers, to speak of the glowing promises of Scripture, that set before us the animating hope of a time when Satan, the usurper shall be cast out, and Jesus the Prince of Peace, shall have the uttermost parts of the earth given him for a possession—when knowledge, peace and holiness shall bless the whole world, in the happy reign of Jesus and his saints.

In the glories of the kingdom the saints are to share. When Christ comes he will raise or change his saints and make them like unto himself, yea, he will exalt them to sit with him upon his throne. Matt. xix. 28, 2 Tim. ii. 12, Rev. iii. 21. What an animating motive is here set before us? Our king has great and glorious rewards for those who serve him faithfully. Is the pathway to the kingdom one of conflict and tribulation, of shame and contempt, of humiliations and crosses? Well, well; if the Captain of Salvation was himself "made perfect through suffering," his royal saints, who are to share his glory and his throne, may well be patient, "knowing that their light affliction, which is but for a moment, worketh out for them a far more exceeding and eternal weight of glory. Let us be animated, brethren in the Lord, to the patient endurance of suffering, as well as to ardent labors for Christ, knowing that in the blessedness of the kingdom, there are the most glorious and gracious rewards, and that

"No pains, no pangs, no grieving grief,  
No woful night is there;  
No sigh, no sob, no cry is heard  
No wellaway, no fear."

For the coming of this kingdom we long and pray, "Come, Lord Jesus, come quickly."

"Come, then, and added to thy many crowns,  
Receive yet one—the crown of all the earth,  
Thou who alone art worthy! It was thine  
By ancient covenant, ere nature's birth;  
And thou hast made it thine by purchase price,  
And overpaid its value with thy blood.  
Come, then, and added to thy many crowns,  
Receive yet one, as radiant as the rest  
Due to thy last, and most effectual work,  
Thy word fulfilled, the conquest of a world."

#### Examination of Doctor Woods's Argument for Infant Baptism from Ecclesiastical History.

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In the Works of Dr. Woods, Vol. III., the CXVth Lecture, entitled INFANT BAPTISM PROVED FROM ECCLESIASTICAL HISTORY, contains the following remarkable paragraph: "The testimony of Ecclesiastical History on this subject is just such as we should expect, on the supposition that infant baptism was, from the beginning, universally regarded as a Christian institution. The earliest Christian fathers had little or no occasion to enter on a particular discussion of the subject, or even to make any express mention of it. Accordingly we find in the writers, who next succeeded the Apostles, only allusions to infant baptism. These allusions, however, are of such a nature, that they cannot well be accounted for, without supposing that Infant Baptism was the uniform practice. But the fathers, who wrote in the following ages, were more and more particular and explicit in their testimony."

This paragraph has the air of learned investigation. It seems marked with cautiousness, and appears like the well-measured tread of a considerate and trustworthy guide. It seems, also, stamped with candor, such as well befits a subject acknowledged by able investigators to be at least somewhat obscure. It evidently expresses, moreover, the honest convictions of its author. Its direct, unflinching and positive tone, give it an air of authority.

This historical argument, claiming an unbroken chain of evidence, through the very men "who next succeeded the apostles," and who, it may be added, according to universal belief, were acquainted with apostles and instructed by them, is designed to link infant baptism with the apostles themselves. In point of fact, this historical argument has contributed more than the Scripture argument to the defence of infant baptism; and to not a few, though as to all other subjects they choose to stand on the sure basis of inspiration, the historical view which has been presented of this subject has appeared utterly incompatible with the conclusion that the apostles knew nothing of infant baptism, and thus confirmation has been given to arguments called Scriptural, but too remote and doubtful for satisfaction.

The positions laid down in this paragraph I purpose now to examine. To place my readers in a favorable state for accompanying me in this examination, I must premise that the early Christian writers contemplated in this paragraph are divided into two classes: the first, comprising those who immediately succeeded the apostles, and who are denominated Apostolical Fathers, because they are reputed to have been acquainted with apostles, and, to have been instructed by them. This class contains the following

names: Barnabas, Clement (of Rome,) Irenaeus, Ignatius, Polycarp. The space of time covered by the writings of the Apostolical Fathers is regarded by Hefele, in his valuable edition of their works, as extending to about the year A. D. 150. Next to these, or in the second class, stand the writers who are commonly called the Christian Fathers, commencing with Justin Martyr. The writers belonging to this class, whom my purpose requires me to mention, are Justin Martyr, Irenaeus, Tertullian and Origen. Farther down than the last-named, it is wholly unnecessary, as the sequel will show, for me to proceed.

This distinction, universally made, between the Apostolical Fathers and the succeeding Christian Fathers, is recognised by Dr. Woods in the paragraph before; since he mentions "the writers who next succeeded the apostles" and "the fathers who wrote in the following ages. Respecting the former of these two classes he says, "We find in the writers, who next succeeded the apostles, only allusions to infant baptism. These allusions, however, are of such a nature as to afford satisfactory evidence that it was the uniform practice." Now, the question which I propose to examine is simply and directly this: Do those specified writings contain allusions to infant baptism of such a nature as to prove that it was the uniform practice?

It is a question of fact, and requires me to search the writings which are ascribed to these men. For this purpose, I shall employ the very convenient edition of their works by Hefele, following, for convenience' sake, the order in which he has arranged them.

#### APOSTOLICAL FATHERS.

I. The first in order is the so-called Epistle of Barnabas. This contains a few notices of baptism. In the eleventh section, the author takes up the inquiry whether the water [*i. e.*, baptism] and the cross had been carefully foreshown in the Old Testament. "Concerning the water," he remarks, "it was written respecting Israel how they would not receive the baptism which leads to remission of sins, but would make [somewhat different] for themselves." He proceeds to quote the first three verses of the first Psalm, and then adds, in applying the passage to his purpose, "Perceive ye how at one and the same time he marked out [*i. e.*, showed or described] the water and the cross? For this it is which he says—Blessed are they who, having trusted to the cross, have gone down into the water; because [they shall receive] the reward in its time." Again, quoting a passage from the Old Testament, in which, according to the quotation, mention is made of a river with beautiful trees growing up out of it, of which whoever should eat would live forever, he proceeds—"This he says. That we descend into the water laden with sins and corrup-