

THE  
CHRISTIAN BANNER.

"If any man speak, let him speak as the oracles of God."  
"This is love, that we walk after his commandments."

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CONVERSATIONS ON THE CHRISTIAN RELIGION.

(Continued from page 336.)

ON THE SUBJECTS OF BAPTISM.

*A.* This leads us to inquire who are fit subjects of baptism?

*B.* On this point we need not dwell, as the scriptures plainly show that penitent believers alone are fit subjects for christian baptism.

*A.* I would like to state some reasons that are urged for infant baptism. It is said that the church is the same in all ages, and that as infants were taken into the church by circumcision, they should now be taken in by baptism, which came in its room.

*B.* I have already shown the difference between the Jewish and Christian church. I have never seen in the Old Testament or New a solitary hint, to say nothing of an assertion, that baptism came in the room of circumcision; but the most demonstrative evidence that it did not. In the 15<sup>th</sup> of Acts we read of a council of apostles and elders, to ascertain whether the Gentiles should be commanded to circumcise their children. By this we have the clearest circumstantial evidence that the believing Jews still practised circumcision, and that the death of Christ did not (as some think) abolish that rite. If the believing Jews did not circumcise their children, there could be no ground for the apostles and elders to meet to know whether the Gentiles should observe it.

*A.* Although the 15<sup>th</sup> of Acts seems to indicate very plainly that the believing Jews continued to circumcise, it does not state it as fact.

*B.* Yet the circumstantial evidence is so strong that it requires positive evidence to set it aside. No scripture says that circumcision was abolished in the death of Christ. Fortunately we have positive