

under our control, we become his surety; we act for him, become responsible for him. Should we do less for his *soul* than for his *money*?

3d. "Believe and be baptized and thou shalt be saved; believe not, and thou shalt be damned." Does this imply that belief should come before baptism? I think not, for this reason,—that the same logic which would make this test exclude them from baptism, would exclude them from *heaven*. BELIEVE NOT AND THOU SHALT BE DAMNED.

I hold as firmly as any to believer's baptism and believer's *salvation*. But in all candor, I do not think we can make these demands of the little ones.

II. We baptize our children for many REASONS.

1st. GOD is the same yesterday, to-day, and forever. God's covenants have changed, but His dealings with men are unchanged. He is as merciful as of old. His Church is as comprehensive; its doors as wide. The old Church admitted children. God commanded it. (Gen. xxi., 4.) The Church now, as then, is the *school* for the soul. The door is new. Then circumcision, now baptism. We are taught that the *kingdom of grace* is broader than the *kingdom of works*; but if the door be shut to children, it is narrower and more contracted.

2nd. What said Christ? "Go, preach to all nations, baptizing them, &c., &c." This included children. I will tell you why. Suppose I assembled the "State" news boys, and said, "boys I have begun a paper which I want you to sell." If I wanted it sold to

white persons only, I should say so. If I said nothing, they would, as they were accustomed, sell it to everybody. So with Christ's commission to Jews. Accustomed to admit children into the Church, the Apostles would certainly continue to do so, unless especially forbidden.

3rd. As a matter of fact, the disciples *did* baptize children; five instances are recorded of *households* being baptized, and if five households could be picked out at random without a single child, the community must have been very different from the one in which we live.

4th. Christ set up a child as a *model of conversion*; (Matt. : 18, 3). A truly converted man would be admitted to baptism. Well, are you going to admit those who follow the mode, and exclude the model itself? Strange proceedings! Suppose a captain were enlisting men for a guard of honor. The captain picks out a faultless figure, and said, "I want men as near as possible the size this man Blank." Don't you suppose that man Blank would get in? Christ set up the child and said, "Except ye be converted and become as children, ye cannot enter the kingdom."

5th. "Suffer the little children to come unto Me, and forbid them not for such is the Kingdom of Heaven."

Suffer them to come! How? How will they come? By faith? They cannot. By baptism? That is the only other way. Suffer them to come.

Of such is the Kingdom of Heaven. The kingdom is composed of *such*. But how can this be if you do not let them in. You be-