

The Planet

S. STEPHENSON - Proprietor.

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RATES OF SUBSCRIPTION
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FRIDAY, JANUARY 30.

A FAIR CRITIC.

The Toronto News, under the management of Mr. J. S. Williamson, late director of the Globe, is living up to its promise of independence, points out the Ridgetown Dominion. Its leading article of Saturday, dealing with the political situation in Ontario is a model of fairness and, in our opinion, hits it exactly. Mr. Whitney and the Conservatives can learn much from the article in question. Speaking of the Conservative Leader the News says:

"There are many questions on which he could be more resolute and more outspoken. The legal system of Ontario is tortuous, burdensome, and complicated. The condition under which school books are manufactured and supplied to the public are most unsatisfactory. At all the local legal centres of the Province there is a wasteful duplication of offices. The Province demands a progressive policy of reform in the liquor licensing system, and a more vigilant and efficient administration of the law. We should get rid of the numbered ballot. There is room for more frank and sympathetic consideration of civic projects of municipal ownership and progressive measures of social reform. Upon many of these questions Mr. Whitney's attitude is not unsatisfactory, but he could well afford to be more resolute and more aggressive in the advocacy of constructive measures. In the absence of issues the corrupt election worker finds his best opportunity."

"Mr. Whitney must know that in the general business of administration he will not easily improve upon the work of the Liberal ministers who have governed Ontario for the past period. This surely means that only by a distinct programme of progressive measures is he likely to overturn the Government. Those who know Mr. Whitney best are most convinced that he is honest, capable and high-minded, but it is not clear that the people generally are convinced that he has progressive ideas and constructive talents. But if he seems sometimes to scold over-much, it is still true that he has shown a fine sense of honor in all his public relations, and had exhibited both candor and courage in his attitude on various important questions. The West Elgin revelations shocked and distressed the Province, and it is not surprising that Mr. Whitney and his friends are slow to forgive or forget that huge political rascality. It is natural also that they should continue to be suspicious and look with distrust upon all the operations of Government agents in the constituencies. Fortunately no such astounding disclosures followed upon the recent general election, and possibly a lively fear of the effect upon public opinion of further revelations, helped materially to preserve the sanctity of the ballot-box. Another such exposure would bring Liberal government in this Province to a sudden and shameful end. As it was, disaster was only averted by Mr. Ross' inspiring eloquence and phenomenal courage. It is a thankless task to lead a party in opposition, a well-nigh ruinous task from the standpoint of the leader's personal fortunes, and if Mr. Whitney has not yet achieved the Premiership, he has clearly earned the sympathy, the good-will, and the respect of the people of Ontario."

THE EDITOR'S REGRET.

Rock Falls News.

A Wisconsin paper maker has just paid \$500 for kissing a servant girl three times. At this price a newspaper man couldn't possibly kiss the girl once a century. We'll just have to be good.

OILY INSINUATIONS.

Ridgetown Dominion.

The Chatham Planet says there is no oil worth speaking about in Raleigh, while the News says there is an ocean of oil in that Township, and each insinuates that the other has been oiled to tell its story.

OUR RELIGIOUS TRIBULATIONS.

Ridgetown Dominion.
If its troubles continue The Chatham Planet will have to employ a properly qualified religious editor. The political and sporting editors have been making a sad mess of reporting and commenting on the many petty religious discussions indulged in by the occupants of Chatham pulpits.

WHAT WOULD HAPPEN TO LYNCH.

If Colonel Lynch had been an American citizen, had gone to the Philippines two or three years ago, accepted the command of a Filipino regiment, and had fought against American troops; then, after the war was over, suppose he had been elected to congress from some disaffected district and had attempted to take his seat as a representative—what would have been the result? His name suggests it.

LETTER BOX

IS INFANT BAPTISM A SIN?

The Rev. J. J. Ross tries to prove by texts of Scripture that infant baptism is a sin, and that they who practice it are disobedient to God's command. It is evident from the quantity of his arguments that they are at least satisfactory to himself, if not to the readers of The Planet. He says that "nothing should be done in the Christian Church that Christ did not expressly command." But he stands self-condemned, for he himself does things Christ did not expressly command—such as admitting women to the Lord's Supper, and keeping the first instead of the seventh day of the week as the Sabbath, and leaves undone things that Christ did expressly command, such as—"Freely ye have received, freely give,"—Matt. 10, 8,—and "Ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you,"—John 13, 14-15.

To the objection, "It is not commanded to baptize infants, therefore they should not be baptised," I answer, it is not forbidden to baptise infants, therefore they should be baptised, and the reason is plain; for when infant baptism in the Jewish Church was so known, usual and frequent in the admission of proselytes there was no need to strengthen it with any command, when baptism was now passed into an evangelical precept. Since it was common in all preceding ages that little children were baptised, if Christ had been mindful to have that custom abolished he would have openly forbidden it; therefore, his silence and the silence of Scripture in this matter confirms infant baptism, and continues it to all ages.

We should not allow the issue to be confused by the perpetual repetition of such phrases as "Show me a plain text commanding infant baptism; inferences won't do; give us plain statements; we have nothing to do with history; keep to the Bible." I am not going into the vain dispute whether the families and households of Lydia and the eunuch at Philippi and of Stephanas at Corinth, contained only grown-up people or not. I call it a "vain dispute" because there is no possibility of proof on either side. But I want Mr. Ross to notice a text which is absolutely conclusive and does not allow of any dispute. It is this,—"Moreover, brethren, I would not that ye should be ignorant how that our fathers were under the cloud, and all passed through the sea, and were all baptised unto Moses in the cloud and in the sea,"—1 Cor. 10, 1-2.

I think no one will contradict the statement that among the two millions of Israel in that night there were many thousands of unconscious babes, and bear in mind, they were ALL baptised. Let us keep that passage well before us, because it brings into prominence several important points. It is an inspired comment on an Old Testament scene which is used to illustrate New Testament baptism.

Further, as to the voice of history. The use of the rite of baptism among the Jews, previous to the time of Christ, is an historical fact and a most important one for the question under discussion. If baptism had never been known before the New Testament we must depend solely upon New Testament words as to its use. But if the disciples knew it was a long-established custom, and found it adopted and continued by our Lord, then the circumstances of his previous use have a decided bearing on the case. Now, it was the habitual custom both before and in our Lord's time that any Gentile family accepting the Jewish religion was as a first step baptised, man woman and child, infants included; then the males were circumcised and the family duly reckoned as proselytes. Consider, then, the way in which the disciples would receive the Lord's command,—"Go ye and make disciples of all nations, baptising them," etc. It was as much as to say, "You have been accustomed to see Gentiles made disciples to Judaism and such persons admitted by baptism; now go and do the same work for me, by the same ordinance of baptism. It is not evident that unless our Lord had expressly excluded the infants of believers, the disciples would do as they had seen it done and accept for baptism man, woman and child wherever the heads of the house professed faith in Christ.

That is one lesson drawn from history as to the right recipients of baptism. Another from the same source is equally conclusive, namely, that no objection to infant baptism, on the ground that they are incapable of receiving it rightly, is to be heard of in all the ages of the church up to the time of the Anabaptists in the sixteenth century. In the year 257 A. D. a Council of the Church met at Carthage. Amongst the questions discussed

Back of the Cough

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ed by 66 bishops present was this:—May an infant receive baptism before it is eight days old, or must it wait till the eighth day? The unanimous decision was expressed that there was no need to wait till the eighth day; but in the discussion there is not even a hint of the slightest doubt as to whether an infant could be baptised at all. Surely this is proof positive that infant baptism was the universal custom of the church within 150 years of the death of St. John. Tertullian is often quoted on the opposite side; yet he objected to the necessity, not the incapacity, of infants, and argues that the unmarried and widows should not be baptised either. His arguments against infant baptism prove that the custom was universal in his time, 200 A. D.

It is the particular office of the Epistle to the Hebrews to point out the superiority of the Christian covenant to the Mosaic. Yet, if under the former, infants cannot be baptised, and under the latter, they can, the new covenant in this particular would be absolutely inferior to the old. Suppose a Jew to be convinced of the truth of Christianity after long discussion with a Baptist, and finally, wishing to be admitted to the Church of Christ, he might say, "You have proved to me that good as the Covenant of Moses was, and as great as were the blessings our fathers had under it, this is a better covenant, established upon better promises, with a better sacrifice, better mediator and a better hope. So then, to-morrow, I will come to baptism with my wife and my children and my little baby-boy, who was circumcised and admitted to the Mosaic Covenant four months ago, shall now be admitted to the new and better Covenant of Christ."

"Stop!" says the Baptist; "you and your wife and elder children are welcome, but I must exclude the babe, for no babe can be admitted to the Christian Covenant by baptism."

"Why," says the astounded and indignant Jew, "you told me yours was the better covenant, and when I come to enter it I find it is a worse. By MY covenant my babe came with me into relationship to God, but by YOURS I may enter, but my babe is excluded." An unanswerable point.

It is plain that infant baptism is not forbidden; therefore, they who practise it are not guilty of the sin of disobedience. Mr. Ross to the contrary notwithstanding; for when there is no prohibitory command there can be no disobedience.

If Baptists hold that their own is the better way, I am perfectly ready to allow their right to follow their conscientious scruples, and do not judge them as wholly erroneous. Is it too much to hope that Mr. Ross may exert the same judgment of charity towards his fellow-Christians and allow them the right to follow their conscience without heaping upon them the cruel and untrue charge of "willful disobedience to God's command?"

PAEDOBAPTIST.

In the opinion of The Planet this subject has been sufficiently threshed out, and we must decline to take any further correspondence upon it. If Rev. Mr. Ross desires to conclude the discussion with any reply he will be accorded the opportunity of doing so. Otherwise, so far as The Planet is concerned, the matter is closed.—Editor Planet.

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For Another Busy Saturday

This has been by far the busiest January month in the history of this Busy Store. Saturday, the last day of the month, we intend that our sales shall surpass all previous records, and they will if reliable goods at fraction of their regular value counts for anything. Here's a partial list of the goods and prices that will bring hundreds of thrifty, economical cash buyers to the BUSY CASH STORE SATURDAY.

PRINTS at 5c. yd.—50 pieces prints, large range of light and dark colorings, choice patterns, guaranteed fast colors, special per yard 5c

12½c. PRINTS at 10c.—1000 yards choice new prints, fine quality, wide width, beautiful new designs and colorings, fast dyes, worth 12½c. yard, special at 10c.

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LONSDALE CAMBRIC at 10c. YARD—2 special lines in fine Lonsdale Cambric, fine soft finish, pure bleached, full 36 in. wide, worth 12½c. and 15c. yd. clearing at 12½c. and 10c.

APRONS, DUCKS AND GINGHAMS, extra quality, 36 in. and 4 in. wide, plain or with fancy borders, warranted fast colors, worth regular 15c. yard, special at 12½c.

10c. LINEN CRASH TOWELLING at 7c. YARD—400 yds fine Irish Crash Towelling, superior quality, 16 in. wide, a special 10c. quality, Saturday only 7c.

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