

on our part, a disobedience as strange, which brings with it no appreciable penalty. When Moses, in the case of his second son, had failed in his obedience to the law of circumcision,—as the record is given us Ex. iv. 24—26.—he was severely chastised for his neglect. How is it, if we too, as anti-Pædobaptists, are guilty as he was, that *our* neglect entails upon us no marks of the Divine displeasure?

INFANT BAPTISM IN THE NEW TESTAMENT!

VI. It was affirmed, under the proposition last considered, that “through all ages, down till the apostles, parents and children were brought into the visible church.” It is farther maintained, under a sixth proposition, that “the apostles followed this Divine order in admitting persons to the church of Christ.”

WHERE IS THE RECORD OF THIS?

But where is this on record? Are we referred here to the household baptisms of the New Testament? Is it argued, that surely there were infants in these households; and that these, as a portion of them, must have participated in the household baptism? I have only to repeat here, what has so often been said before. We have four cases of household baptism in the Gospel history. There is the household of Lydia, composed of “brethren,” whom Paul and Silas “comforted” before they left Philippi. There is the household of the Philippian jailor—a “believing” and a “rejoicing” household. There is the household of Crispus at Corinth, whose members, with many of the Corinthians besides, “heard, believed, and were baptized.” And there is the household of Stephanas, who “addicted themselves to the ministry of the saints.” Acts xvi. 15, 32—34, 40. xviii. 8. 1 Cor. i. 16. xvi. 15. There *might* have been infants in some of these households. But certainly they were not among the baptized; since such members of them as were baptized are so described as to shew that they were believing adults; in which character alone they were admitted to the holy baptismal rite. Thus there is nothing in these household baptisms to sustain the conclusions which our Pædobaptist friends would fain derive from them.

“CORROBORATIVE EVIDENCE.”

VII. The attempt to find infant baptism in the New Testament is aided by a reference to certain passages which are supposed to supply “corroborative evidence” looking in that direction.

CHILDREN BROUGHT TO CHRIST.

There is Mark x. 13—16. We need scarcely cite the familiar and beautiful record. But now, what have we here? We hear