

the corresponding passage in the Gospel of Mark, one of the connected contingents is "*he who believeth and is baptized*" ver. 16. is it necessary to remind him that all the cases of baptism recorded in the New Testament are connected with the profession of individual faith, and that the Apostle Peter declares "the answer of a good conscience toward God" (1 Ep. iii. 21), to be the qualification for the ordinance; does not the reverend gentleman know that this "corrupt practice" of "baptizing" infants is traceable to the third century, and why does he not, as they did in that age, and still do in the Greek Church, administer to them the bread and wine of the Eucharist? The fact is that the mass follow the few, as sheep follow the bell-weather, and what John Knox, John Wesley, and others did not perceive, is not apprehended by those who are more or less ranged under their respective banners. Two hundred years of this era had rolled by, and it was not until the corruption of Christianity had had the opportunity to develop itself, which that lapse of time involved, that any one discovered that the ceremony of "baptism" was beneficial to a baby; "in the third century we find one case of the baptism of infants."* In the nineteenth century, we find any number of so-styled Protestant ministers unconsciously adopting the teaching of the Vatican, and supporting it by reference to Abraham's knite, and to "households," in which they fail to prove that there were any infants who realized Peter's pre-requisite condition—"the answer of a good conscience toward God:" but Mr. Milligan has concluded that there is *more light* in this century than has ever hitherto dawned on the world, that the said world is *better* than ever it was, and that the Bible was *never so well interpreted* as in the present day. "*If the light which is in thee be darkness, how great is that darkness!*" It is a satisfaction to be able to concur with the infants in their "muling" protest against this ancient superstition (involved in their

baptism) albeit one knows full well that ignorant sentimentality on the part of their seniors of both sexes, is unlikely to relax its hold of the delusion. As the fifteenth chapter of John's Gospel proved, in Mr. Milligan's hands, to be as devoid of furnishing food for reflection as was the forty-fifth of Isaiah, it may be well to indicate that in its opening verse we have a purposed contrast with "Israel is an *empty vine*, he bringeth forth fruit *for himself*," Hos. x. 1. The transition from the portion just cited, to the first verse of the following chapter, with its twofold application, "When Israel was a child, then I loved him and called my son out of Egypt"—this transition, had Mr. M. but possessed the disposition, he does not lack the power to render interesting. Any Greek scholar ought also to substitute *pruneth* for "purgeth every branch," in the second verse, unless indeed he prefer the singularly stupid rendering of the revisers, "cleanseth." That the thought of the sixth verse is identical with the fourth verse of Eze. xv., is worth a passing notice; the circumstance of this being noticed in the margin of Ezekiel, and not in the gospel, will serve as one of many illustrations of the carelessness with which the references were selected in the Bible Society's Bible. The extent of the love of Christ for us, being measured only by the Father's love for himself, (ver. 9.) and the command that Christians should love each other according to the measure of Christ's love for them (ver. 12.) are considerations on which a gentleman could hardly be expected to enlarge, when the mainspring of his position is as completely mercantile as is that of any auctioneer. As well might one expect a hardware-man to dilate on the marvels of Divine love, when selling his saws behind the counter. Probably the reverend gentleman was not much alarmed at the prospect of "the world hating" the assembly at Old St. Andrew's, for he could not but know that "the world loves his own," and will have small reason to quarrel with the commercial principles which have superseded the

*Dean Stanley on Baptism.