

WHY A CHILD SHOULD BE BAPTIZED.

For CHURCH WORK.

1 Because the child has already received one baptism, for by its birth it was baptized into Adam's sin—into Satan's kingdom, a child of wrath, Eph. ii, 3. Born in sin, for the Scripture hath concluded all under sin, Gal. iii, 2. It has need therefore to be born again' of water and of the Spirit into the second Adam.

2 The Jewish child was a stranger and could not eat of the passover until circumcised, so a child now, is of the flesh merely until "made a member of Christ" by baptism, Gal. iii.

3 The blessings of Christ are a free gift, Rom. iv. An innocent child is surely more fitting to receive them than the older sinner.

4 God placed Adam in Eden, and the choice he gave him, was not coming there, but staying there, so a Jewish child had no choice in coming into God's covenant, but in staying in it. A child therefore is brought into God's family, to stay in it, or become a prodigal as he shall afterward choose.

5 If therefore a child is capable of receiving the wound of the first Adam, he is surely capable of receiving the healing of the second Adam. If a child, without faith can be brought into Satan's kingdom, it can equally so be brought into Christ's kingdom. If Adams sin can condemn a child without choice, God's grace may save a child without choice. If a child be brought into a state of spiritual death through no fault of its own, it may surely be brought into spiritual life by no effort of its own. If by the sin of others a child is

placed in the broad way that leadeth to destruction, it is surely no wonder that by the mercy of others it can be placed in the narrow way that leadeth to life.

6 To the gospel feast the poor, the maimed, the halt and the blind the bad and good were called; if therefore sin was no hindrance to the blessings of the gospel, we are very sure helplessness is not.

7 The infants of Israel were all baptized with their parents in the Red Sea and did all drink of the spiritual rock and that Rock was Christ, i Cor. x. It is thus proved that this was a type of Christian baptism, in which infants were included.

8 If a child can receive any spiritual blessing from prayer, or consecration, he may do so in baptism, which unites him to Christ.

9 To neglect baptism is to neglect God's mercy: for Christ is put on in baptism, Gal. 3 27.

10 If the seal of faith—circumcision was given to a child when it could not believe, why may not the seal of faith—now baptism be given to a child likewise without faith? Rom. 4 11.

"Suffer little children to come unto me and forbid them not."

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The Welsh papers of Monday announced that the Rev. Thos. Christopher Phillips, late Calvinistic Methodist minister at Abercarn, has joined the Church of England, and has been "received" at special service in the Palace Chapel, Llandaff. At the same service Mrs. Phillips received the rite of confirmation from the Bishop.