

of which Tertullian was opposed) was unknown to the primitive followers of the Redeemer, I must believe infant baptism scriptural, despite your assertions. What you urge, Mr. Examiner, as to the length of time between Tertullian and the Apostles, cannot be maintained as to their age and that of Justin Martyr's.

As to household baptisms. The repeated and familiar mention of such, implies that household baptisms were common in the apostles time. Now if it was a usage authorized by the apostles' example, it is a valid argument for infant baptism. Children usually constitute a part of a household; and baptism by households of necessity implies infant baptism; and is there any other case besides that of baptism, in which we would take families at hazard, and deny the existence of young children in them, Mr. Oliphant? Take eight families at a venture, in a street, or eight pews containing families in a house of public worship—they will surely afford more than one young child. Now, Mr. Christian Banner, on whose faith could they be baptized if not on that of their parents?

But although I believe that infant baptism was in use among the apostles, still from parts of their writings it appears to me that both adult immersion and infant baptism were designed for the transition state only, until the full spirituality and unceremoniousness of the gospel had been developed. In proof of this we find in the Gospels and the Epistles a gradual expansion of doctrinal truth from the divine morality of the sermon on the mount to the full evangelical idea of the Pauline Epistles—from a doctrine that may be almost called Unitarian, to the full development of the truth that sinners are saved through the substitutionary sacrifice of Christ, the just for the unjust. If we were to proclaim simply the doctrines of the sermon on the mount, or adopt only the words of our Lord's prayer, neither of which contain any reference to Christ, it might be said with justice that our views of truth thus stated were incomplete—that we did not preach the gospel. Yet at the time those truths were uttered, by the "man Christ Jesus," and that prayer was offered as a model, it was all his disciples could bear at that early stage. Afterwards, little by little, the whole truth was brought out, but not till the spirit was given to the apostles after the resurrection. The process of development is farther seen in the idea of the nature and extent of "the kingdom" of Christ, part Jewish and spiritual—lastly Jews and Gentiles "one in Christ."

Now, why may not a similar process of development be recognized