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# The Letter-Box

THE SIN OF INFANT BAPTISM.

To the Editor of The Flanet: Sir,-For the benefit of those who hold the doctrine of Infant Baptism very dear to their hearts, and regard the divine warrant of Scripture as sufficient for their belief in the same, I write to strengthen that faith and help to protect their sacred trust. It would be a strange attitude for

God to take if He were only concerned about the sheep of His pasture, and allowed the lambs of His flock to wander at will, and make no provison for them. But we are not left to guess at the matter, nor to set up theories that will not bear the light of Scripture, nor yet the principle of ommon honesty, when we examine the subject. Unless the mind is warpby narrow prejudice, then that mind will be open to conviction, and ready to receive light from every

egitimate source. History will do much to help an hort seeker after truth, but the Word of God is the only infallible guide in matters of Christian belief.

On that Rock we stand, and there will we abide. Like Peter on the day of Pentecost, we are ready to declare: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That covenant promise has never been reversed. I.-Objections of Baptists to Infant

1-It is objected that Christ was not aptized in infancy, but when He was thirty years of age. And why not? Because baptism was not an ordinance until after His death and resur tory rite in the church when He was born, and He was circumcised when He was eight days old. (Luke 2, 21 Abraham was circumcised when he vas an hundred years old, but it was

the same ordinance as administered

2-It is also objected by Baptists that infants do not understand the nature of the ordinance, and harrow ing tales are told of the wrongs inflicted on them by baptism. I reply that the infant does not understand the nature of the mother's milk that supports it, nor yet the character of the clothes that keep it warm; but is that any reason why it should be deprived of either? The children that were brough to Christ to be underlies the foundation of infant blessed by Him, did not understand baptism, is seen, in the representative the ceremony, yet Christ regarded

tist had seen (h ist, or -How cruel to torture the unconsious babe; i. does not understand the 2,000 years before Christ, by the re-

mand of God. The Buptists do now (Gen. 17, 10; 21, 4) what the disciples did when mothers brought their children to Christ to be blessed-they find fault. But Christ "was much displeased" with such ig-

3-Ag i it is objected that there is no command or example in the And thus, for 2,000 years, God recog-Scriptures of infant baptism. Has the Baptist Church a command or example in Scripture for everything own express appointment that is done? Have they a command Sabbath schools in Scripture? Have they a command for admitting women to the Lord's Supper? Yet. they do both. Where in their divine warrant for either? | nmand they

have none, example they have none, They may infer that women were among the disciples of Christ, but an inference is not a command. A command they must have for infant baptism, but inference is all they have for females at the Lord's Supper. Is that fair or just? We undertake t give arguments far stronger for infant baptism than the Baptists can give for the admission of females to the Lord's Table. They were in the O. T. church by covenant, and they are in the church now by the same covenant.

4-The most common objection to infant baptism is, that faith is necessary to baptism, and that as infants cannot believe, they should not be baptised. This argument is the most powerful, the Baptists think, against infant baptism, and is used for far more than it is worth. They say-No faith, no baptism. Let us try this argument and see what it is worth. They say faith is necessary to baptism, but is it not as necessary to salvation? Just pur the argument in

this form "He that believeth and is baptised, shall be saved." But the infant cannot believe-therefore the infant shall not be baptised. "He that believeth not shall be

damned." But the infant cannot believe-therefore the infant shall be damned. There is no evading the above.

aith, no baptism; no faith, no salva-If the Baptists admit the one propo ition, they cannot deny the other But they must be prepared to prove that God demands the same qualificaions from an infant that He does rom an adult. This they have never done, and never can do. 'They are great on what they call "believers' haptism and believers' baptism only," but in this they are not singular, There is not a Christian church anywhere that does not demand the same thing from adults. For when the Scriptures speak of faith, as necessary to baptism and salvation, they speak to adults only, for infants are incapable of faith. And a just God will

ing saved without faith, and also of being baptised without faith. The children of godly parents are members of the church by the covenant of God, and have a right to the privileges of that church until God sees fit to reverse that covenant, This He has never done.

therefore, enjoys the privilege of be-

II.—Evidence of infant baptism.

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from the U. S. and takes out naturalization papers he becomes a citizen, by C. H. Gunn & Co., Central Drug but his children do not need to do



of engines, is scarcely larger than a man's Yet in each twenty-four hours the dual heart moves approximately six tons of blood, equivalent to about two barrels of blood per hour. And this continues without ceasing from the first breath of infancy to the last sigh of age. Is it any wonder that when continued extra strain is put upon so delicate and busy an organ, it should break down? Is it any wonder that in this age of overwork there should be an increasing number of deaths attributed to heart failure?

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in Scripture the parent represents the child, with the sanction and approval of God Himself. In the covenant of works, Adam stood for his posterity and in the covenant of grace, Christ stood for all His seed. The covenant with Noah embraced himself and his seed, (Gen. 9,9), and the covenant wi h Abraham did the same. (Gen. 17, 10). In Deut. 29, 9-13, the parents enter into covenant for themselves and their children, and promise obedience, and that, ioo, when the children are too young to act for themselves.

for themselves and their children 1-The infant children of God's peo ple were recognized by God as mem bers of the visible church for nearly

Here, then, the great principle that

ligious ordinance of circumcision This rite brought him within the covenant, enabled him to eat the Passover, and enter the Temple, and be reckoned among God's people. The want of this rite cut them off from among the people of God, and render

nized the membership of children by

own express appointment. 2-And as the church of God is the same, and unchangeable, made up o all true believers and their children the church of the O. T. is the church of the New Testament. It may change in its forms, ordinances and dispensations, but as to its com posite nature it is always the same The saint of the Old Testament looked forward by faith to the Messiah that was to come, and we look back by faith to Him that did appear, suffer and die. But at the death and resurrection of Christ, the church in the world assumed a new form and organization suited to the new circumstances in which it was to be placed. A tree may drop its leaves, but it is the same tree; a man may change his clothes, but he is the same man. The church was no longer to be a national one, but world wide It is the same Kingdom of 1 God on earth, the same fold and Shepherd now receiving Jew and Gentile, parents and children members of it before Christ, parents and children

members of it now, 3-The church membership of children having been made by appointment of God, only God can set it aside. This He has never done. If so, let the Bap-tist church declare it. That church will search in vain in Scripture for such change. They were the lambs of the flock at first, and they are the lambs of the flock still. Believers are to be taken into the church, but we search in vain in Scripture for any writes: "To the saints and faithful direction to shut the children out. brethren in Christ, which are at Ask the Lord Himself and he says; Suffer little children to come unto Me, for of such is the Kingdom of You ask Paul, and he tells you that even where only one parent is a believer, the "children are holy." (Cor. 7, 14.) The Apostle John writes to little children as members of the church. (John 2, 13.) So that neither tism has ceased to be the initiatory by command, example or inference has the church membership of children ever been reversed. Nothing short of divine authority can ever change their | 0. T.? It was by circumcision. And membership, and that authority is

4-As the church membership of infants is established by divine law, then how is that membership to be recognized? Is it to be by baptism or without it? Before Christ came it was recognized by circumcision, and Abraham at the age of not demand from a child what that child is unable to give. An infant, the refore an investigation one hundred years was recognized by the same rite, as the child eight days old. And now under the dispensation the children of God's people are received into member ship by the same ordinance as the parents. It has been so from Apos-tolic times until now, and no man has any right to tamper with it,

nowhere found.

or set it aside. III.-Apostolic commission It is given in Math. 28, 19-20, and is thought by Baptists to be a clincher. The words are: "Go ye, there-fore, and teach all nations, baptis-ing them in the name of the Father, and the Son, and the Holy Ghost; that, for the State treats them as teaching them to observe all things

whatsoever I have commanded you. a puzzle that Baptists have not, and cannot explain. In every nation under heaven when census are taken, children are included as well as adults. And is the Kingdom of the King of Kings. to be made an exception? And if I have proven, and have, that children are members of the church, then this commission includes them as well as adults. The word of God cannot contradict itself. But observe the reading of this passage. It is this: "Baptising them," and "teaching them to observe all things, whatsoever I have com-manded." This believers in infant baptism do, they baptise first and teach afterwards, the very thing that Christ told His disciples to do. This is a most unfortunate passage for

the Baptists even from their own standpoint. How long will it be be-

fore they cease to prevent the right ways of the Lord f
Then take the attitude of Christ
to children into consideration. In
Isa. 40, 11: "He shall feed His flock like a shepherd; He shall gather the lambs with His arms, and carry them in His bosom." In John 21, 15: Peter is commanded to feed his lambs. In Math. 10, 16: Christ took them up in His arms and blessed them. This shows not only the love of Christ for little children, but it proves also that He regarded them as capable of receiving His blessings This good Shepherd carried the lambs in His bosom, but the Baptist church takes the sheep into the fold, and shuts the lambs out. In Math. 9, 36-37, Christ speaks of receiving children in His name, and says: Whosoever shall receive one of such children in my name receiveth me. Then to receive children in the name of Christ, is to receive them as he longing to Him, that is as members

of the church. And besides, the Scriptures make distinction between the children of pelievers and unbelievers. In I. Cor. 14, Paul says: "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else even your children unclean; but man are they holy," In this passage the fact is clear that, where there is only one believing parent, the children belong to God, and are holy. But the Baptist church makes no distinction be tween the children of believers and unbelievers, treats them all alike, as if they were all unclean, unfit for admission to the church, although Paul says the children of believers are holy. That is the child of a Christian is to be regarded and treated as a Christian, for Paul says they are holy, that is concentrated to God, and His property, for they are bought with a price. And claim to the child, by presenting the child to God in baptism, and giving The Baptist church denies the point such opportunity, places the

But again, Christ asserts the church membership of infants in Matt. 19, 14. He says; "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Since then, the children of believing parents form a portion of the church of God, who dare deny them the rights of the church? The Baptist church does. And one of the rights they are entitled

tion as the child of an infidel, and

refuses to recognize it as Gold's pro-

Again, the Apostles baptized w seholds. In Acts 16, 15, Lyd. C. family were baptized, although there s not the slightest evidence that any of them believed except herself. Also the family of the Jailer were baptised, and so was the family of Stephanas, I. Cor. 1, 16. Indeed in the eleven cases of baptism mentioned in Scripture, three of these are family baptisms, showing that such were common in the Apostolic church. How then can the Boptist church account for this? And how will that church meet the case of infant bap-tism in such families. To keep these three cases from damaging this pet theory, they must deny that there were any children there, that every member of the family was capable of exercising faith. But that is not enough, they must prove such to be the case, before reasonable people will accept their theory. This cannot be done.

But again, children are found the membership of churches planted by the Apostles, both Jewish and Gentile. Paul's Epistle to the Ephesians is addressed to "The Saints which are in Ephesus, and to the faithful in Christ Jesus." Children were then as members for Paul says "Children obey your parents in Lord; for that is right." Also in his Epistle to the Colossians writes; "To the saints and faithful ballasse"; and then again the children are addressed in these words "Children, obey your parents in all things; for this is well pleasing unto the Lord," The children were then in the churches as members, but how did they get in? If they were admitted without baptism, then baprite of the Christian church, and has come members of the church under in the New Testament church, they found their place under inspired Apostles, were regarded, addressed, and treated by them as part of the church of Christ, and members thereof. On the other hand, the Baptist church has no children as members, plume themselves as keeping them out, and is not therefore an Aposto-

lie church. But when we baptise an infant, we receive a little child in Christ's name, and by divine warrant, although the Baptist church will laugh it to scorn. We recognize the children of believing parents, and give them their true place in the church of Christ, while the Baptist church treats them and the children of in-fidels alike.

Christ Himself declares the 'children of believers are members of His Kingdom, and we by baptism recognize them as such. But the plan of the Baptist church is to leave them out, until they reach such

How this passage excludes the children of believers from baptism is a puzzle that Baptists have not, and of Japan Tea,

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may. I am done. FATHER PAT. Deaf as a Door Nail

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