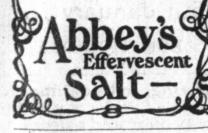


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THE REV. J. J. ROSS VS. INFANT

BAPTISM.

The Editor of The Planet: The Rev. J. J. Ross takes a very usual stand in his attempt to demolish the old, old fortress of Infant Baptism. He calls this practice a "sin." "The sin of Infant Bap-tism." What is sin? The inspired Paul says in Rom. iv, 15, "Where no law is there is no transgression."
The apostle John says in I. John iii,
4, "Whosoever committeth sin transgresseth also the law, for sin is a transgression of the law." This law is God's law, which again is the expression of the will of the Supreme lawgiver. Sin, then, is an act of re-bellion against God, to whom we are responsible as our lawgiver and judge. God gives his laws, first, by positive injunction, and second, by negative injunction. "Thou shalt not bear false witness against thy neigh-"is an example of the latter; "Honor thy father and thy mother," is an example of the former It is emphatically said, "Where there is no law there is no transgression, meaning, of course, there is no sin.

Mr. Ross promises judgment on the
practice of those persons and
churches who endorse infant Baptism that is on the whole of Christendom save a few professed Christians. His sentence is that they are guilty of sin. This he does without producing a law which says, "Thou shalt not baptize infants." No statement that he may produce will be admitted as valid, which is not prefaced with "Thus saith the Lord." Mr. Ross must produce such an ulti-mate standard of appeal, or lay himself open to the charge that he does know what ein is. Also if no ach standard be produced, he must, his silence, give his consent to belief of all Christians outside own denominations, namely, that the right to baptize infants is an open question, or an opinion, and may be observed without any violation of a divine law. Infant Bap-tism is a violation of the decision of Baptist conference. That is no sin,

for these conferences, first, are not the Supreme authority for the universal or Catholic church of Christ and secondly, they, being Congregationistic in their church government, cannot make laws. In the absence of a direct law, such as, "Thou shalt baptize infants," and none of us old enough to have been eye witnesses of the apostolic observance of Christian bap-

of trustworthy witnesses, or of those who were in a position to collect such evidence. The earliest official, or semi- offcial, post apostolic document respec ing this practice and teaching, is, "The teaching of the twelve apostles." It was written about the year 120, A. D., or 20 years after the death of the Apostle John. Concerning the baptism of infants, it is silent. It's only definite statement about this

ordinance is . . . "Pour water three times on the head in the name of the Father, and of the Son, and of the Holy Ghost." But this is not the point at issue. In 167, A. D., Ireneus says "infants, little ones, children, youths

and persons of mature age were reborn to God: that is set apart to his service by baptism." He also positively declares that "the church learned from the apostles to bap-tize infants," and urges the propriety of baptizing infants, from the fact that Christ came to save "infants, little ones, children, youths."
Ireneus was born in 97, A. D.

About 139, A. D., Justin Martyr, who was born before all the apostles died, says, "Several persons among us 60 or 70 years old, were 'discipled' in childhood. The Greek word for "discipled" is that used by Christ to His disciples when they were told o establish His church.

Tertullian was born about 147 A. D. and lived in Africa. He says, "Our Saviour commanded little children to be baptized"; "if either parent were a Christian, the children were enroll-

HOW TO DRINK MILK

Why it Disagrees With Some People lant after exhaustion nothing can rival the effects of hot milk sipped

slowly.

Some people say they cannot digest milk and these are the people who drink it down quickly so that the digestive acids, in playing around it, form large curds which give trouble before they can be absorbed.

The right way is to so that each mouthful, as it descends into the stomach, is surrounded by the gastric fluid, and when the whole glassful is down the effect is that of a spongy

is down the effect is that of a spongy mass of curds, in and out of which the keen gastric juices course, speedi-ly doing their work of turning the curd into peptones that the tissues

can take up.

To make sure of complete To make sure of complete alges-tion take one or two of Stuart's Dys-pepsia Tablets afterwards, as the pepsin and diastase they contain in-crease the quantity and efficiency of the gastric juices and supply the natural digestive ferments which all weak stomachs lack.

Miss Anna Folger, a professional nurse, speaking of the value of Stu-art's Tablets in convalescence, says: In adult patients recovering from severe illness, and especially in children where milk disagrees, one or two tablets overcome any difficulty and seem to strengthen the stomach in a remarkably short time. I my-self have used them daily for years, when my own digestion has suffered from the irregularities and loss of sleep consequent upon my occupa-

Not only children and invalids, but meals are necessarily hurried or irregular will find Stuart's Dyspepsia l'ablets of the greatest value in keeping up the tone and digestive vigor of the stomach."

They contain the active digestive ferments, the lack of which is really the only cause of indigestion and stomach trouble, and the regular daily use of them after meals will probably cure any case of stomach trouble except such as arises from cancer or ulceration.

Many druggists bave said that they

ed in Jesus Christ, by baptism, the vised the delay of baptizing them, yet not of abolishing infant baptism.

Origen of Alexandria wrote about tism, we must rely on the evidence that the custom of dap apostles."

Cyprian was pastor in Carthage, in neighboring pastor, put the question, "May a child be baptized before it is unanimously decided in the affirma-

Ambrose, who wrote about 270 A. D., says, "The baptism of infants was practised by the apostles," and "in-fants are baptized."

Gregory Manianzen wrote about 360 A. D. In some of his writings he says, "Hast thou an infant child? Let him be dedicated from his cradle." He advised that healthy children be not baptized till about three years old, but that sickly ones be baptized at once. Tertullian agreed with him in

chis. Chrysostom was pastor in the Chrysostom was pastor in the Church at Constantinople in 398 A. D. Chartism be said that a person fourth century come Christians who Of baptism he said, that a person "may receive it in the beginning of his Of some who were baptized he age." said, "Some of them were infants." He also said that "the Church everywhere declared that infants should be bap-

when I was in Carthage, I-heard- their meeting with Europeans. They some people—saying that infants were not baptized for the remission of sins, but they were baptized that they may be sanctified in Christ." He also said that infant baptism was not instituted by councils, but was al-ways in use, and that "the custom of the church in baptizing infants must not be disregarded." Further, he positively declares that he "never heard

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FOR BILIOUSNESS. FOR TORPID LIVER. FOR CONSTIPATION FAR SALLOW SKIN. FOR THE COMPLEXION

CURE SICK HEADACHE (

founded a sect and his followers in-creased about this time; they admit-ted that their infants should be bap-Epiphanius, about 370 A. D., quotes from the "Apostolic Constitutions." Among other statements from them is this one, "Haptize your children." Thedoret, about 430 A. D., wrote an account of heresies. There were more

or read of any Christian, Catholic or Sectarian who did not hold that in-fants were to be baptized. Pelagius

than one hundred of them. Epiphanius, Ireneus, Augustine and Philostra-tus did the same thing. But in no one of these catalogues is there to be found the least intimation of any except such as denied water altogether-who did not hold to the baptism of infants as a divine instition. Statements such as these ought to convince anyone, whose mind open to instruction, that the baptism of infants is not an institution whose

Besides extracts from the early

writings of the Christian Church there

is another source of evidence, and one

little likely to be altered or corrupted.

There are inscriptions especially in the Catacombs. These places were the hiding places of the persecuted Christians of the ancient city of Rome. These contained the dwellings of many thousands of Christians, their places of worship, and places of burial. Over the tombs are super scriptions giving evidences of the lives and practices of the inmates, and expressed hopes of the faithful. The word "believer" is frequently used, and has the meaning of a "baptized church member." Christ himself applied this word to "a little child" who was intellectually incapable of sifting evidence and making a choice.-Matt. professional people and others whose xviii., 1-2. One inscription is "Posmeals are necessarily hurried or irrethumius, a believer who lived six years," a publicly recognized church member. "Here lies Zosimus, a believer descended from ancestors who were believers. He lived two years, one month and twenty-five days. Leopardus rests here in peace with oly spirits-he received baptism," and lived seven years and seven months. "Achilia, newly baptized, is buried here. She died at the age of one year and five months." "Cyriacus, a believer, died eight days less than three years of age." "Rufillo, newly sell more Stuart's Dyspepsia Tablets baptized, lived two years and forty days." The son of Vilerius, "newly baptized lived three years, ten months and fiften days." "Pisentus, lived one year, eight months and thirteen days, e was newly baptized." "Jovius, livprivilege of descent from a church ed six years, ten months and sixteen member." He admits the divine oridays," he was "newly baptized." "Argin of baptism, and admits that in- istus, lived eight months," he was fants were baptized in his day. But whilst admitting these things he adverse." she was "newly baptized." years," she was "newly baptized." "Flavia Jovina, lived three years and thirty-five days," she was "newly baptized." This inscription in dated 212 A. D. He says, "The church re- 367 A. D. The names of several othceived the injunction from the apostiles to give baptism—to infants"; ly age are called "believers." How that "baptism is given to infants; many thousands of infants lie in tombs who were

was received from Christ and His their infancy and childhood, as were those named. As Mr. T. Spurgeon 'professed" conversion at the age of Africa, and was martyred in 257 A. D. five years and was baptized; and Mr. He presided at a Council held in Ross baptized two of the ages of Carthage. At this council Fidus, a eight and a half, and ten who "professed" conversion, it shows that these are the exception and not the rule eight days old or not?" The council It also shows their home training, but does not invalidate the argument deduced from the facts inscribed in the tombs of the Catacombs that children who at the age of one year, or months only, were called believers and bantized. I have reason to believe that children younger than five years have given evidence of having bee regenerated by the Spirit of Gor even although they had not professe

The Apostle Thomas went easiward to India and founded congregations of Christians there. They had the gospel according to Matthew, in the Hebrey Lawrence I. were driven from Antioch, in Syria, went to that country, and in the course of time amalgamated with the Christians there. They were known to Europeans till the fifteenth century. They always baptized inabout 398, A. D., "Some while ago of any refusal to baptize infants till were represented by a delegate in the Council of Nice in 325 A. D.,

Who were those that first refused baptism to infants? Though Fertullian and Gregory taught that the baptism of infants should be delayed, yet they did not deprive them of that rite. The first record in history of any sect refusing to baptise them is that of the Hemicians, who seceeded from the sect of the Petrobrussians, that in France were the followers of Peter de Bruys.

They taught how that those dying in infancy could not be saved, and on that account refused them baptism. The Waldenses baptized infants, but not with the ceremonies of the Church of Rome; for this cause they were misrepresented. A full account of their history, customs, and copies of their official documents is given in Blair's history of that people. The Anabaprists that arose about 1521, A. D., in Germany refused to baptize infants. They professed to be inspired, rejected civil magistracy, the baptism of infants, and all distinctions among men. . . One of their leaders married fourteen wives, most of them living at the same time." Their tenets were introduced to England, and several congregations of them are said to have been in existence in 1587, A. D. In Germany they rose in rebellion against the civil powers, and gave trouble in England.

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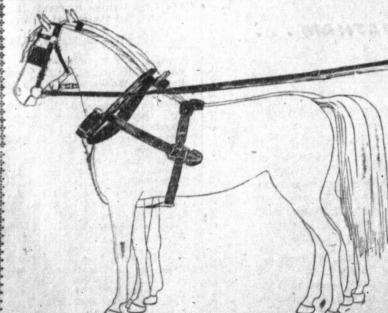
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