

Continued from first page.

passages as Acts ii. 38; xxii. 16; Mark xvi. 16; Acts viii. 12, 29, 34-39; x. 48; &c., &c. We have such a text as "He that believeth and is baptised shall be saved"; but where is the text that says, "He that believeth and receiveth the Lord's Supper shall be saved"? Where can he find it? Nowhere! Hence, baptism is to mode and application as important as the Supper. He would do well to read attentively and thoughtfully, Luke vii. 29, 30; Matt. xi. 25; and Exodus xxiii. 2.

Again, in reference to his third paragraph, which is too long for me to quote, permit me to state, that we work from the Cross and not to the Cross. This is an infallible principle of Divine revelation, and annihilates his proposition. Christianity has been stifled, choked, imitated, and even ventriloquised long enough. Let the Voice which comes from the Throne of God and the Cross of Christ be heard in stillness of soul, in holy awe, in sincere reverence, and with inspired adoration! Give the Divine Man an opportunity to defend and explain Himself—He will cause light to spring from the spiritual chaos. Beware of deifying man and seeing in him an object of worship. Let us muster around, in future, Jehovah's trying-place, the Cross, and take afresh the sacrament; and let it be the inspiration of our life and our hope of glory, and not the traditions of men or the mere accidents of Time! Eternity, speak to us in mercy and in the monosyllables of dying Time! We are dull and unwilling pupils, and our understandings are dark and obtuse. Warn us in thundering tones of having "strange fire" in our sanctuaries, by bringing vividly to our souls the histories of Nadab and Abihu, and of Saul and Uzziah. Put out all our little fires, that we may gather round our Father's household fire, and be warmed and kindled by His own celestial fire of Love! We would love and therefore know. There can be no peace or sunshine from Heaven until we have righteousness.

As your correspondent began in blunders, he must needs ignorantly or carelessly end with blunders. This is the natural sequence. He says—"I conclude with remarking [rather blundering, Sir] that the Epistles to the Ephesians and Colossians are addressed to the saints and faithful brethren, in which epistles mention is made of children as a part of these Churches," &c. Now, a little knowledge would have done him good here, and saved me the arduous task of instructing him. It is no wonder, indeed, that the Editor is complaining and showing up a little. Look out!

I presume, Sir, that you refer to Eph. vi. 1, 4, and Col. iii. 20, 21. The word in the Original is *tekna*, the plural form of *teknon*, and not the diminutive, *teknion*, which means a little child. *Teknon* in neither of these passages means an infant. Even if *teknion* had been the word, it would not have supported your argument. It is applied by Christ to His apostles in John xiii. 33; by Paul in Gal. iv. 19; and by John in 1 John. ii. 1, 12, 28; iii. 7, 18; iv. 4; v. 21—in all of which it means children *spiritually*, and not physically. This you will, perhaps, observe if you examine these texts closely and intelligently. Again, the Greek word *tekna*, which is translated "children" in Ephesians and Colossians, is used in a variety of senses. [See Luke i. 7; Acts vii. 5; ii. 39; 2 Tim. i. 2; Titus i. 4; Jn. i. 12; &c.] The term of itself never describes the age of any person. The context alone determines that for us. It is never used to indicate the age of anyone who was baptised in Apostolic times. But Sir, your correspondent should know as much English anyhow to differentiate between children and babies. The Apostle does not say—"Babies [of three or six months old] obey your parents in the Lord: for this is right," &c.—using the term *babies* thus throughout both Epistles. The poor little things know nothing about father or mother, sugar-bowl or birch rod, right or wrong, or the first or tenth commandment! A little common-sense, even of molecular capacity, would be better than all "Layman's" nonsense. How does this read?—"Fathers, provoke not your babies to anger, lest they be discouraged!" Have you, my reader, been guilty of this horrible crime?

Further, Christ does not hesitate to call His disciples *boys* or *lads* in John xxi. 5; and if you did not know from other sources that they were men, our Pedobaptist brethren might insist that our Saviour baptised boys, &c.; but even this could not help them, for Baptists baptise boys and girls on a confession of saving faith in Jesus Christ. *Baptists are the true Pedobaptists. Pairs means a boy, a lad, and even a full-grown youth. Nepios, a babe without full power of speech, or brepchos, a newly-born babe, would answer better as a prefix than the term *pedo*, to those who are infant baptists.*

Lastly, no Council ever made the baptism of infants an Article of Faith. Neander says—"While in theory the necessity of infant baptism was admitted, still in practice it was far from being generally prevailing." This is supported by another historical fact of considerable importance, that none of the historical Creeds—the Apostles', the Nicene, and the Athanasian—say anything whatever about infant baptism!

Allow me, Mr. Editor, to say one word to "Layman." In your letters of the future try to avoid blunders by imagining yourself an advocate of the opinions that you are preparing to combat, because I am getting very weary of this painful monotony of blunders. I fear an open opponent of Christianity infinitely less than I fear an ignorant and undisciplined friend.

JAMES FRASER, Baptist Pastor, N.B.—Did "Layman" write his last letter under his own immediate inspiration? Why did he not quote the third and fourth verses of his proof-passage?—"And did all eat the same spiritual meat," &c. The children should then partake of the Lord's Supper! Eh? This is clearly the result of his mode of parity of reasoning. Sir, I have not been able to change my judgment of you. Last week I said that you were "a miserable logician"—this week you are a *most* miserable logician.—J. F.

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