

CHRISTIAN

SITOR.

A Family Newspaper: devoted to

& General Intelligence.

REV'DS I. E. BILL & R. THOMSON,

BY PURENESS, BY KNOWLEDGE

Volume V.

SAINT JOHN, NEW-BRUNSWICK

EDITORS.

52.

Number 38.

HYMN.

Jesus, our Lord and King,
To thee our praises rise;
To thee our bodies we present
A living sacrifice.

Now justified by grace,
And made alive to God,
Form'd for thyself, to shew thy praise,
We sound thy love abroad.

As dead indeed to sin,
From its dominion free,
Henceforth, as servants Lord of thine,
We follow only thee.

Baptiz'd into thy death,
With thee again we rise,
To new and everlasting life,
To new and endless joys.

Thy precious name we own,
And joyfully confess,
Thou art our life, our hope, our crown,
Our strength and righteousness.

On high at God's right hand,
Thou dost in glory reign
But thou wilt with a shout descend,
Lord, thou wilt come again.

THE DESIGN OF BAPTISM ARGUED FROM THE BIBLE.

Did Baptism come in the place of Circumcision? (CONTINUED.)

On another occasion, as recorded in Acts xxi. 18-22, when Paul made his last visit to Jerusalem, the subject of circumcision was brought before him in such a form as would have elicited from him, had he taught that baptism had come in the place of circumcision, a declaration to that effect. It had been reported of him at Jerusalem, that he had taught the Jewish converts among the Gentiles, that they ought not to circumcise their children. In the presence of the Elders of the church at that place, one of their number remarked to him, "Thou seest, brother, how many thousands of the Jews there are who believe; and they are all zealous of the law; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles, to forsake Moses, saying, they ought not to circumcise their children." Had the Apostle taught these Jews among the Gentiles, that baptism had come in the place of circumcision, and had he, for this reason, baptized their children instead of circumcising them, no reason can be assigned why he should not, on this occasion, have admitted the fact and stated the reason, for the satisfaction of his brethren, if not the justification of himself. That he did not thus do, is conclusive proof that he taught no such substitution.

But it is affirmed that the children of believers are embraced in the Abrahamic covenant, and that they are, therefore, entitled to baptism; and the words uttered by Peter on the day of Pentecost, "For the promise is to you and your children," are claimed as proof positive of the validity of their title to all the blessings flowing from the baptismal bowl. But let any one read the whole of Peter's address on that occasion as recorded in the second chapter of Acts, and he will learn that the "promise" spoken of by him has reference to the Abrahamic covenant, as Peter himself informed his Jewish auditors, when to their inquiries, "What meaneth this?" he replied: "This is that which was spoken by the prophet Joel," whose prophecy he goes on to quote as follows: "And it shall come to pass in the last days, saith God, I will pour

out my spirit upon all flesh, and your sons and your daughters, shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens, I will pour out, in those days, of my spirit; and they shall prophesy; and I will show wonders in Heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness and the moon into blood, before that great and notable day come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved." In order to convince them that Jesus was the Messiah, he quotes also the language of David and concludes by pronouncing a sentence of condemnation against the Jews in these words: "Therefore let all the houses of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Thus convinced that they had with guilty hands, put to death their promised Messiah, they cry out, "Men and brethren, what shall we do?" Peter replied to them, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the Holy Ghost;" and as the Jews, when they crucified this Jesus whom they were now told to regard as their only Saviour, had said, "His blood be upon us and our children," thus invoking the wrath of Heaven upon themselves and their posterity—Peter reminds them that the "promise" contained in the prophecy of Joel, "was to them and their children, and to all that are afar off, even as many as the Lord our God shall call." That the term "children" has here no reference to infants, is obvious both from the explanatory clause, "even as many as the Lord our God shall call," and from the words of the prophecy quoted, "Whosoever shall call on the name of the Lord, shall be saved." Besides, the word here translated "children," is *teknon*, the same which occurs in the following passages: "Son, be of good cheer." "Son, work to-day in my vineyard." "To raise up children unto Abraham." "Power to become the sons of God." "If ye were Abraham's children." "God hath fulfilled the same unto us their children." "Neither because they are the seed of Abraham, are they all children." "Now we brethren, are the children of promise." "I found thy children walking in truth."

The substance of Peter's reply to the Jewish inquiry, "What shall we do?" was this: "Though you have with wicked hands slain your Messiah, and invoked the vengeance of God upon yourselves and your descendants, yet, if you call upon the name of the Lord for mercy, you shall be saved—and not only you, but your posterity, and all who are afar off, even as many as the Lord our God shall call; therefore repent and be baptized every one of you in the name of the Lord."

But is not circumcision "a sign and a seal?" Of what? "Of the righteousness of faith," reply our Pseudo-baptist friends; in this way misquoting Paul's language to the Romans, which reads thus: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised; that he might be the father of all them that believe though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Rom. iv. 11, 13. This is the only place in the Word of God where circumcision is termed a seal; and here it is said to be a seal of the righteousness of his own faith which he had exercised

were pulled away for stockades. I have had a hard day's work in getting things brought down from near the great pagoda. I have been obliged to go with the men, as, if alone, they are instantly pressed by officers and soldiers to carry baggage from the ships to the pagoda. Then these Karens are so much like little children, that I am obliged to keep my eye constantly on them or they will get separate from one another and from me, and then they are instantly seized. While they keep by me all is right. I have run miles to-day in a broiling sun to get first one and then another out of the soldiers' clutches, and still their childishness sticks in them. It is now done, and we are in our house.

"20—Early this morning I went on board the frigate to inform the Commodore of some two thousand Rangood people, men, women, and children, who are up near Pegu, many boats and others along the river, and cannot get down without aid. Burman officers with a few armed followers are ready to cut them down if they attempt it. A few men escaped secretly, came to me yesterday and begged for a steamer to go up. The smoke of a steamer came in from the viceroy, brought by Mr. Edwards, a writer, and some fifteen followers. The Commodore sent them, with Capt. Latter and Mr. Edwards, to Gen. Godwin, who has his headquarters on Shway Dagong. Mr. Edwards called on his way back; the seekers and all his tribe came in also and sat half an hour. Mr. Edwards told me the purport of the viceroy's letter. It was as follows:—"A division has existed between the two governments, and we failed to come to an amicable settlement. Now there has been fighting and great suffering on both sides. The Burman Lord and Christ." Thus convinced that they have three great armies, and you have fought with guilty hands, put to death their promised Messiah, they cry out, "Men and brethren, what shall we do?" Peter replied to them, "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins, and ye shall receive the Holy Ghost;" and as the Jews, when they crucified this Jesus whom they were now told to regard as their only Saviour, had said, "His blood be upon us and our children," thus invoking the wrath of Heaven upon themselves and their posterity—Peter reminds them that the "promise" contained in the prophecy of Joel, "was to them and their children, and to all that are afar off, even as many as the Lord our God shall call." That the term "children" has here no reference to infants, is obvious both from the explanatory clause, "even as many as the Lord our God shall call," and from the words of the prophecy quoted, "Whosoever shall call on the name of the Lord, shall be saved." Besides, the word here translated "children," is *teknon*, the same which occurs in the following passages: "Son, be of good cheer." "Son, work to-day in my vineyard." "To raise up children unto Abraham." "Power to become the sons of God." "If ye were Abraham's children." "God hath fulfilled the same unto us their children." "Neither because they are the seed of Abraham, are they all children." "Now we brethren, are the children of promise." "I found thy children walking in truth."

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God and himself and his seed after him," Gen. xvii. 10, 11, that token was to him "a seal of the righteousness of the faith which he had, being yet uncircumcised," whilst to all others who received it, it was a mere "token of the Covenant," just ratified to Abraham, and finally to his seed, the Jews, at Mt. Sinai, when in its full development originated the "Mosaic Economy."

The promise, "and in thy seed shall all the nations of the earth be blessed," forms no part of the Covenant of circumcision. It is a promise to Abraham that the "seed of the woman" that should bruise the serpent's head, should be one of his descendants according to the flesh. Thus Paul explains it to the Galatians, "He saith not, And to seeds, as of many; but as of one. And to thy seed which is Christ." Gal. iii. 16. This promise of an atoning Mediator had been made to our first parents, and the sacrifice of the lamb upon their family altar was ordained by God as a type of the great sacrifice which was to be offered, in the fulness of time, on Mount Calvary. Typically, Christ "was slain from the foundation of the world," from Abel to Noah, and from Noah to Abraham, and from Abraham to Christ, who offered up in his own person, once for all, a perfect sacrifice, holy and acceptable—the great antetype of the ritual sacrifices of all former dispensations. The Covenant of grace, without which not a Jew could have been saved, was just as efficacious to save before, as it was after the Covenant of circumcision had been made with Abraham. The mere fact announced to Abraham that the Messiah should be descended from him, in no wise affected the relation which he or his posterity should sustain to the Covenant of Grace. "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted with him," said Peter to the Gentiles, Acts x. 34. Abraham "believed in the Lord; and it was counted to him for righteousness," Gen. xv. 6; and Paul says, that the circumcision which Abraham afterwards received, was a seal to him of the righteousness of the faith which he had, being yet uncircumcised, that he might be the father of all them that believe—of those "who walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." Rom. iv. 11. The infants of Abraham's natural seed, his descendants according to the flesh, were, by the Covenant of circumcision, entitled to all the blessings peculiar to that Covenant, but not to the spiritual blessings flowing from the Covenant of Grace. Hence, when the Jews came to John for baptism, saying, "we have Abraham to our father," he rejected their application, demanding as a prerequisite, "fruits meet for repentance." As did John the Baptist, so did Christ himself, and his Apostles; and so have done all Baptists in all time since—they have required faith and repentance of all who have applied for baptism.

The infants of Abraham's spiritual seed are not included in the promise made to his spiritual children. A child is not necessarily an infant: and infants are expressly excluded from Abraham's spiritual seed, and of consequence, are not included in the promise.—"Not because they are the seed of Abraham are they all children." Rom. ix. 7. "They which are the children of the flesh, are not the seed of God." Rom. ix. 8. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye, therefore, that they which are of faith, the same are the children of Abraham." Gal. iii. 6, 7.

[To be Continued.]