

THE EVENING NEWS.
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GEORGE Q. CANNON,
BRIGHAM YOUNG,
EDITORS AND PUBLISHERS.

Wednesday, August 21, 1878.

EDITORIAL NOTES.

While Americans have been sweltering and sweating under the sun, the thermometer in the East Indies has been commonly marking 120 deg. in the shade.

Cloves are produced in the islands of Zanzibar and Pemba, where the tree was first introduced about 1830. The total average quantity produced is about 7,000,000 pounds valued at \$425,000.

Vulcan, the inter-Mercurial planet demonstrated by Le Verrier, and discovered by Watson, is estimated at 75,000,000 miles from the earth, and 15,000,000 miles from the sun. Its yearly journey round the sun occupies about thirty of our days, which gives it rather a short year.

The law permitting an accused person to testify in his own case worked badly for a prisoner on trial for theft, in New York, last week. He was acquitted, as he would have been had he held his tongue. But he lied so palpably that he was committed to await trial on a charge of perjury. It will serve him right if he is convicted.

Another case of supposed kidnapping has occurred at Germantown, Philadelphia, the place from which Charley Ross disappeared. Johnnie O'Donnell, a small boy, disappeared on the 9th inst., and is supposed to have been stolen by some gypsies who had been in the neighborhood. No clue has been found to his whereabouts and his parents are in the deepest grief, while hundreds of people have joined in an unavailing search for him. Philadelphia will soon be called the city of kidnappers instead of the "city of brotherly love."

THE "CHURCHMAN" LABOR-
ING IN VAIN.

The Churchman, an orthodox Christian paper, considers it has demolished the arguments in favor of adult baptism, and against infant sprinkling under the name of baptism, by the following:

"First, because of their first or natural birth of sinful parents, infants inherit a nature infected by sin. (Romans v. 12; Ephesians 2, 3.) Because baptism is God's instrument for conveying to all the second or new birth of 'water and of the spirit.' (St. John III, 6.) As men were born into the first Adam before they could know the evil received from him, so it seems reasonable, and in accordance with the loving grace of God, that they should be brought into the second Adam before they can know the good they receive from him. Because Christ tells us he considers little children more fit for his kingdom than old men. He says, 'Spare little children to come unto me, and forbid them not, for of such is the kingdom of God.' (St. Mark x, 14.) Because Christ by his acts shows us that little children, although they can neither believe nor understand, are yet capable of receiving a blessing. His disciples, like those who now keep the children from a Christian baptism, ignorantly thought they were too young, and therefore incapable of receiving blessings, but Christ was 'much displeased' at this, and, having commanded the children to be brought unto Him, 'took them up in his arms, put his hands upon them, and said unto them, 'Behold, I have given you the kingdom.'"

Eighth. "He shall gather the lambs with his arm," &c. "We believe that his blessing of them was only an empty form conveying nothing? Because under the old covenant parents were commanded by God to have their children made members of His church at eight days old (Genesis xvii, 9-14), and Christ cannot have made His church a member of his body for his children than His old. This doubtless is the reason why He did not, in so many words, say to His apostles, 'Baptize infants.' These apostles themselves had all been made members of God's church when they were infants. Because on the first day of the Christian Church and in the first Christian sermon, the promise of the Holy Ghost was to the people and their children. The day of Pentecost was not the first day of the Christian Church, else all that were baptized by the Apostles previously were baptized in vain, and if the first Christian sermon was then preached, what was the 'omen on the mount?' But the promise to the mount or descendants of the multitude addressed did not imply the baptism of infants, for it was predicated upon repentance as well as baptism. 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,' &c. The promise was to those who would repent and be baptized, and therefore did not apply to children too young to sin and repent.

Ninth. "Whole households were baptized and therefore there must have been some children among them. All the Apostles were first required to believe and repent, therefore if any children were among the number, they must have been old enough to comply with the conditions, and, consequently, infant baptism receives no support from this fact. We have baptized whole households, in several instances, in which there were no infants.

Tenth.—For fifteen centuries the Christian Church universally received infants to her fold, by baptism. Indeed, while it is the Christian Church that has existed for fifteen centuries? The Roman Catholic Church, if that is meant, which is the only church that can presume to claim such an age, has also maintained the doctrine of infant baptism, the adoration of the Virgin, transubstantiation, auricular confession, priestly absolution, the supremacy of the Pope, etc., etc., for these long centuries, and therefore, if this is an argument in favor of infant baptism, it also supports the other dogmas, which Protestant Christians reject with loathing.

The fact is, infant baptism is a relic of apostate Christianity which modern sects have retained, while repudiating other errors, no more palpable than that. It is a perversion of the simple ordinance taught by Jesus and His apostles, a vehicle through which that remission of sins which comes by the shedding of Christ's blood is conveyed to the repentant believer in the atonement of Messiah, the Son of the living God. The true ordinance can only be administered rightfully and effectually by one having authority to use the name of the Father, and of the Son, and of the Holy Ghost, and therefore the sprinkling of children in the name of the Holy Trinity, by those who have no divine communication, directly or indirectly, is rank blasphemy, and in direct contradiction to the expressed commandments of the Almighty. And the editors of the *Churchman*, with all who uphold the heresy that paper has vainly tried to sustain, have need to repeat of this sin and forsake their other errors, that by true baptism they may receive remission thereof, and paradise obtain salvation in the Kingdom of God.

Fifth.—Infants inherit a nature infected by sin. This is what is generally denominated "original sin," or the descent of sin to the race through the transgression of the first parents. But the Scripture says, "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22. Therefore, redemption from original sin comes without any effort of the children of men. All die in Adam without any act of their own. Even so all will be made alive again without any act of their own. So, as death passes upon the evil and the good through the fall, both the just and the unjust will be resurrected from the dead through the atonement. Baptism, therefore, has nothing to do with inherited sin.

Second.—Baptism is the instrument of the new birth of water and the spirit. Not so. Baptism is only the birth of water; the birth of the spirit is addition to it. Jesus set the example. He was first baptized in the river Jordan, then the Holy

Ghost descended upon him. Here was the pattern. If infancy was the proper time for baptism, why was not Jesus baptized when a child? But the new birth can only come to repentant believers. Jesus sent His disciples to "teach all nations" and said, "he that believeth and is baptized shall be saved." In all the Acts of the Apostles, belief in Christ and repentance of sins were made essential precedents to baptism. Therefore, infants who cannot believe nor repent, should not be baptized. Again, baptism is expressly declared in the scriptures to be "for the remission of sins," that is, the actual sins which the believer repents. Infants, not being capable of committing actual sins, have none to be remitted, and therefore ought not to be baptized.

The third "season" has been answered with the first.

Fourth.—Little children are more fit for Christ's Kingdom than grown people. Just so; and hence they have no need to be baptized like grown persons. "Of such is the Kingdom of Heaven." They are pure in Christ and fit subjects for the heavenly Kingdom, without any such ordinance or formula.

Fifth.—Little children, although they can neither believe nor understand, are yet capable of receiving a blessing. Exactly; and therefore Christ took them in His arms and blessed them. And here again is a pattern. Jesus did not baptize them, for the reasons we have named, and his blessing was not an "empty form," but an ordinance for the benefit of children not old enough to be accountable, and therefore too young to be baptized.

Sixth.—Under the old covenant children were made members of the church at eight days old. No such thing is mentioned in the text quoted. It relates to circumcision, the physical mark of the lineal descendants of Abraham. It has nothing to do with baptism nor admission to Christ's church. If all the Apostles were already members of his church by circumcision, why were they baptized in maturity, and why were the circumcised Jews who joined the church all required to be baptized in order to gain admission?

Seventh.—On the first day of the Christian Church and in the first Christian sermon, the promise of the Holy Ghost was to the people and their children. The day of Pentecost was not the first day of the Christian Church, else all that were baptized by the Apostles previously were baptized in vain, and if the first Christian sermon was then preached, what was the "omen on the mount?" But the promise to the mount or descendants of the multitude addressed did not imply the baptism of infants, for it was predicated upon repentance as well as baptism. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," &c. The promise was to those who would repent and be baptized, and therefore did not apply to children too young to sin and repent.

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QUARTERLY CONFERENCE OF
BEAR LAKE STAKE.

AUG. 10, 1878.
There were present on the stand of the Twelve Apostles: C. G. Rich, of the Presidency of the Stake, J. H. Hart and George Osmond, local authorities of the Stake, also Bishop Sheets, from Salt Lake.

The forenoon meeting was occupied chiefly in the transaction of business immediately connected with this Stake, viz.: the object of building a woolen factory, and making a new road through the mountains to Franklin.

On Sunday forenoon, President Thatcher, of the Cache Valley Stake, addressed the congregation, in an eloquent and forcible manner, on the subject of "What brings us together?"

On Monday evening, the superintendents of both organizations held a convention quarterly.

The remainder of the time was occupied by Presidents C. G. Rich and George Osmond, who gave excellent and spirited instruction regarding co-operation.

The time of the afternoon was occupied in visiting the various wards, who reported their fields of labor, showing an increase of field and good works on the part of the Saints. The Sabbath Schools by Wm. M. A. by Pres't H. S. Woolley, were represented very favorably.

It was suggested by Pr. St. James H. Hart, that the superintendents of both organizations hold a con-

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