258 ST. MARK. X.   
   
 18 And they brought young children to him, that he   
 should touch them: and his disciples rebuked those that   
   
 brought them. 14 But when Jesus saw it, he was much   
 displeased, and said unto them, Suffer the little children to   
 come unto me, and forbid them not: for of such is the   
 kingdom of God. 15 Verily I say unto you, Whosoever   
 shall not receive the kingdom of God as a little child, he   
   
 shall not enter therein. 16 And he took them up in his   
 arms, put his hands upon them, and blessed them.   
   
 the active ty, and put away her hus- above), we strive to secure state of   
 band, which was allowed by Greek and simplicity childlikeness, in the   
 Roman law (see 1 vii. but not by infant we have ready and undoubted to   
 Jewish (see Deut. Jos. Antt. xv. our hands. 18.] The word may be   
 7.10). This alteration in the verbal rendered he fervently them.   
 pression may have originated the source 17—81.] ANSWER TO AN ENQUIRER   
 whence Mark’s report was drawn. RESPECTING ETERNAL LIFE, AND DIB-   
 18—16.] THE BRINGING OF CHILDREN COURSE THEREUPON. Matt. xix. 16—30.   
 to Jraus. Matt. xix.13—15. Luke xviii. Luke xviii. On the different   
 15—17. The three are nearly identical of out Lord’s in Matthew, aee notes   
 —from Matthew, we have the additional there. As it here stands, so far from   
 reason “and pray,” and from Mark, “he giving any countenance to Socinian   
 took them up in-his arms.” 18. it is pointed rebuke of the very view of   
 young children] Not only so, but as in Christ which they who deny His Divinity   
 Luke, infants: and our Lord was not to entertain. \_He was no ‘good Master, to   
 teach them, but only to touch, and pray be singled out from men on account of   
 over them. This simple, seemingly super- His pre-eminence over his kind in virtue   
 stitious application those that Srought and wisdom: God sent us no such Christ   
 them (perhaps not the mothers only) the as this, may any of the sons of men   
 disciples, in their converse on be thus called good. He was one with   
 high and important subjects, and Him who only is good, the Son of the   
 reprove. 14.) We can hardly read Father, come not to teach us merely,   
 our Lord’s solemn saying, without secing to beget us anew by the divine power   
 that it reaches than the mere then which dwells in Him. The low view then,   
 resent occasion. It might one day which this applicant takes of Him and   
 me a question whether the new Chris- his office, at once rebukes and annuls,   
 tian covenant of repentance and faith as He had done before in the of Nico-   
 could take in the unconscious infant, as demus: see John iii. ff. notes.   
 the old covenant did: whether, Jeaus The dilemma, as regards the Socinians,   
 was no longer on earth, little children has been well put (see ii. 283,   
 might be brought to Him, dedicated to —either, “There is none but God:   
 his service, and made partakers of his Christ is therefore Christ Gop ;”   
 blessing. Nay, in the pride the human —or, “There is none good but God:   
 intellect, question was sure one day Christ is not God; therefore Christ 18   
 to be raised: and our Lord furnishes the NOT Goop.” With rd to other   
 Church, by anticipation, an answer points the variations in the narratives   
 to it for ages. Not only may the little are trifling, instructive—\* if wilt   
 infants be brought to Him,—but in order enter into life, the commandments.   
 for us who are mature to come to Him, He saith unio Him, (Matthew)=   
 we must cast away all that wherein our " thou knowest the (Mark   
 maturity has caused us to differ from and Luke) without any break in the dis-   
 them, and become LIKE THEM. Not only course. Similarly, Matthew, young   
 is Infant Baptism justified, it is (Matthew) ruler asks, ver. “what   
 (abstractedly considered as to pre- lack I yet?” but in Mark and Luke,   
 paration for it, from the natare of Jesus says to him (and here with the   
 the cuse is precluded) the NORMAL PaT- remarkable addition of “ beholding him,   
 TERN OF ALL BAPTISM; none can enter loved him’’) thing thou lackest.”   
 God’s kingdom, except as an infant. In notices as shew the point at which,   
 adult baptism, the exceptional case (see not short of nor beyond which, we