

1. Cornelius "was a devout man and one that feared God with all His house." And they "received the Holy Spirit"; after which Peter "commanded them to be baptized in the name of the Lord." (Acts x: 2, 33, 47, 48.)

2. Lydia, when baptized was three hundred miles from home; a merchant and, as a Jewess, not likely to have either husband or child. Her household were old enough to be called "brethren," and to be "comforted" by the gospel. (Acts 16: 14, 15, 40.)

3. Of the converted jailor, we read that "they spake unto him the word of the Lord and to all that were in his house." Also that "he rejoiced believing in God with all his house." (Acts xvi: 25, 34.)

4. Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed and were baptized." (Acts xviii: 8.)

5. We find that "the household of Stephanas" had "addicted themselves to the ministry of the saints." (Acts i: 16; xvi: 15.)

In every case you see all old enough to minister, believe, rejoice, be comforted, fear God and receive His Holy Spirit. Evidently there were no infants in these households.

The teaching that baptism was instituted in the place of circumcision is not scriptural, and, therefore, no support for infant baptism. The *spiritual circumcision* "made without hands" has replaced the literal circumcision of the flesh. It is "that of the heart, in the spirit, and not in the letter." (Col. ii: 11; Rom. ii: 29). Our Lord and Saul of Tarsus and thousands of others were circumcised on the eighth day; but were baptized later in life. Circumcision was regularly practised among the baptized Jewish Christians for more than twenty years after baptism was introduced. Had Christ intended baptism to take its place, the Holy Spirit would have given some intimation of such change; but there is none, and, therefore, no such change was intended.

Dr. Charles Hodge (Pres. "Sys. Theol." Vol. III., p. 546) freely acknowledges the difficulty of establishing authority for infant baptism. He says, "Much more diffi-

culty at
on the s
fession
Christ,
incapabl
the prop
another
church,
cannot
the chur

Those
their sin
believeth
His com
tizing th
were co
"But u
were ba
Here w
is the se

What
appear
tized, t
principl
Stepher
Hughes
There
whole H
and as s

How

In th
without
mal wat
he was
and plu
one of
"The C