

faithful to the Lord, come into my house." The house was hers, the hospitalities were hers, and the Apostles accepted her invitation on the ground of her faithfulness.

2. But Baptists are not under any necessity to prove that there were no infants in any of the baptized households. The advocates of infant baptism are bound to prove that infants were in them, and were baptized. Were it clearly proved that infants were in each of the baptized families, we can admit their presence in harmony with our doctrine of believer's baptism, and at the same time refute our opponents. The known limitations of the Apostolic commission exclude infants from having been reckoned among the baptized members of the households with as great certainty as it excludes them from being reckoned among the believing members. If infants cannot be included amongst the believing members, for the obvious reason that they can neither understand nor believe the Gospel, neither can they be included among the baptized members, for the obvious reason that the commission under which the Apostles preached and baptized enjoined the baptism of believers only. When it is said a household was baptized, we know from the limitation of the commission that the baptized were believers. Believing households and baptized households were commensurate.

Where I to certify that a certain farm labourer and his family were "honest and industrious," everyone would know that I only included in the word "family" the members capable of doing work, and that I excluded his infant children if such were in existence. Suppose, further, that a commission were issued to a military officer to enlist recruits six feet in height, and afterwards I read in the newspapers that he had enlisted several families without specifying the height of each person, I would know with certainty from the terms of his commission that none of his recruits were under the heights of the prescribed standard. The explicit terms of his commission under which he acted would make it unnecessary to record in the narrative the height of each recruit. In like manner, if it were proved that there were infants in the baptized households this would no more prove their baptism than it would prove that they were believers. If infants may be in a believing household without their being believers, why may they not be in a baptized household without being baptized? The Apostolic commission restricts its baptism to all believers of the Gospel, and necessarily excludes from it everyone destitute of this faith just as the officer's commission prescribed the height of his recruits and necessarily excluded all that were under the standard. The man that cannot see this argument requires something more than legitimate argument to convince him. Household baptism is no proof of infant baptism. The rite grounds on a foundation of sand.

### Kind Words.

BY REV. W. CAMP.

It is often the little things that give life its greatest value. No man can be truly great who does not speak kind words and perform helpful deeds. How much sunshine we can bring into the home and the church by kind words, winning smiles and helpful deeds. Kind words give life its grandest inspiration.

Kind words can never die. They are opportunities for doing good ever open to us with results measured only by eternity. A kind word is often a sermon. It may be the light and power of God sent down from God. Dr. Cuyler gives us the following story of a kind and timely word: "On a Sunday evening some years ago, a dissipated young man was lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of time. His days were spent in the walking remorse of the drunkard; his nights were passed in the ale-house. As he sauntered along out of humor with himself and with all mankind a hand was laid on his shoulder, and a voice said in cordial tones, 'Mr. Gough, come, go down with me to our meeting at the town hall tonight.'"

A brief conversation followed so winning in its character that the young man consented to go. He went. He heard the appeals then made and with tremulous hand signed the pledge of total

abstinence. By God's help he kept it."

The poor wool-crimper who tapped John B. Gough on the shoulder was good Joel Stratton, long since gone to his reward. His kind word was fruitful in winning one for God. Our words may be like the kissing of the hill-tops by the morning sun; or like the chilling frost of a September morning.

Before the Rev. Charles Garrett, the great Methodist divine, was converted, a good woman stopped him one day and said, "Charles, isn't it time you gave your heart to God? The question was so kindly put that the young man answered, 'yes,' and from that time his choice was fixed. He afterwards declared that he owed his conversion to that woman's winning question.

How good we might do in the world if we were ever ready to speak kind words. Hearts are aching, homes are desolate, souls are discouraged. All about us men, women and children can be helped by kind words. They would be medicine to many a sick heart; light to many a dark soul; inspiration to many discouraged ones.

Some one has said, "What is home without a mother? We know how much 'mother' contributed to a happy home. But what is home without kind words? The beautiful rooms with their costly carpets and furniture, with their beautiful pictures and tinted walls are gloomy and dull when unkind words are uttered. Let the home be plain and the dress simple, but kind words with their sweet music ringing in the halls, the parlors, the dining-room and the kitchen and you have an earthly paradise.

Oh for the coming millennium of kind words when their sweet music shall greet us everywhere—in the home, in the church, upon the street. Then shall we see the white-feet of the Prince of Peace marching in the dawn of His coming glory.

### Never Alone.

It is passing strange and solemnly true that a man can never be said in his waking hours to be really alone. Shut a man in a room by himself, lock the door; cut off all communication with the world, and yet, for all he is by himself so far as the eye can judge, he is nevertheless not alone. If he be a stranger to God, a follower of the prince of darkness, what strange companions will be conjured up by a guilty and often terrified conscience; and in cases where a long life has been spent in sin, how each bad deed long since thought to have been forgotten have assumed shape and utterly terrified their trembling victims.

We believe that the worst punishment you could inflict upon some men would be to leave them thus alone. How different the case when Christ has taken possession of the heart. To be cut off from the world for a time and commune with Jesus are the happiest hours of a Christian's life. It is the rest from labor, the drinking from the brook in the way that causes the lifting up of the head. It is the consecrating of ourselves to Jesus. When Moses came down from the mount his face shone so that the people could not look upon him. So after communion with Jesus, we have seen the face so shine as to become a veritable index of the joy of the heart that would have defied the most complete and perfect vocabulary to have defined. And this, be it remembered, is but the commencement, for as yet we do but see as through a glass darkly, but then face to face.

There is a scripture which saith, "As a man thinketh so is he." What are the results of communion with evil and with the good? Let us see. I mean let us consider a few cases, for it is known that as a result of communion with evil, men and women have gone forth to deeds of violence that would make one tremble to think of.

King Ahab lay on his bed and communed with himself and afterwards with Jezebel, and the known result—the cold blooded, premeditated murder of Naboth. Saul, filled with envy, threw his javelin at David with the intent to murder him. The Lord preserved him. Judas, after communion with the powers of darkness, went out and sold the Master, and afterwards overpowered with remorse took his own life.

On the other hand: Hezekiah lay on his bed sick unto death and he communed with God, and

the result was fifteen years added to his life. Daniel communed with God three times a day, and the result was the possession of such a grand faith that even the lions' den had no terrors for him and the wild beasts crouched before him. Paul communed with God in Damascus, and the result was restoration of sight and the commencement of the evangelization of the Gentile world. John communed with Christ at the Isle of Patmos and obtained for himself and all believers for all time a view of Heaven itself.

Communion with God means increased knowledge of Him, greater desire for service, and power from on high to enable us to do His will, together with the presence in our heart of a joy to which the world is an utter stranger.

May we often steal away to Jesus. The result of the visit will speedily appear to those who come in contact with us. Being lighted ourselves we shall give light unto others, and not only will it be seen but it will be felt. Warmed ourselves we shall impart warmth to others, and our love and faith in Jesus will not only be known by our words but also by our works. The poor, the friendless, the sorrowing will all be benefited by the love of Christ thus shed abroad in our hearts. May the Lord so order it that we may all in this true and beautiful sense be—"Never Alone."

FREDERICK T. SNELL.

### Current Cuts

PASTOR E. HEZ SWEM.

"The contest against Mormonism is not against it as a religious belief but as a system of evil."—*A. M. Bullock, Ph. D.*

"The Pope identified himself with the Spanish cause. He had reasons for doing it; Spain was his favorite child."—*T. J. Morgan, D. D.*

"His facts consist in a versatile insistence on his own opinions."—*A. T. Robertson, D. D.*

"There is no sadder sight in all the world than a 'misfit' in the ministry; and how many there are!"—*Rev. W. H. Geistweit.*

"The reckless and unfair methods of discussion so often developed by the hysteric weakness and feverish excitement engendered by partisan warfare in religion."—*Geo. A. Lofton, D. D.*

"The citizens of all sections regard it as a national rather than as a mere Congressional Library. This designation, while as yet unofficial, has become popularly familiar, through its evident appropriateness. The house of Congress, however, are not disposed to grant this change, jealously holding to the prerogative of considering this great collection as an adjunct to their equipment."—*The Evening Star, Washington, D. C.*

At this moment, in the great antechamber through which the visitor to Rome passes into the pope's private chapel, there is an immense picture representing the massacre of St. Bartholomew's Day. There is no other religion in the world which, at the end of the nineteenth century, would openly, in broad daylight, in the eyes of all men who visit its principle seat, delight conspicuously to perpetuate the memory of so infamous an incident.—*Rev. Hugh Price Hughes.*

WASHINGTON, D. C.

Rev. Dr. Newell Dwight Hillis says that a Christian minister never had such rewards and inducements as in the present generation; that, stripped of all mediæval theology, the clergy are to enter upon such an era as to make it the one great profession. "I sometimes wonder why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions to repay them for not being clergymen. I had rather go to the rudest country church to speak to men crude and rough and ignorant, and keep that little band pointing towards God's shining city, than to do anything else in the universe, or sit upon any throne."