

naturally expressed, when it was intended to speak of infant baptism *doctrinally or distinctly*, than that such a one was baptized, "and all his house;" just as a similar fact would be recorded by a modern missionary writing to a church at home practising infant baptism, and having no controversy on the subject in his eye, by saying that he baptized such a heathen, at such a place, with all his *family*. For, without going into any criticism on the Greek term rendered house, it cannot be denied that, like the old English word employed in our translation, and also like the word *family*, it must be understood to comprehend either the children only, to the exclusion of the domestics, or both.

If we take the instances of the baptism of whole "houses," as recorded in the Acts of the Apostles, they must be understood as marking the common mode of proceeding among the first preachers of the Gospel, when the head or heads of a family believed, or as insulated and peculiar instances. If the former, which from what may be called the matter-of-course manner in which the cases are mentioned, is most probable, then innumerable instances must have occurred of the baptism of houses or families, just as many in fact as there were of the conversion of heads of families in the apostolic age. That the majority of these houses must have included infant children is therefore certain, and it follows that the Apostles practised infant baptism.

But let the cases of the baptism of houses just mentioned in the New Testament be put in the most favourable light for the purpose of the Baptists; that is, let them be considered as insulated and peculiar, and not instances of apostolic procedure in all cases where the heads of families were converted to the faith, still the Baptist is obliged to assume that neither in the house of the Philippian jailer, nor in that of Lydia, nor in that of Stephanas, were there any infants at all, since, if they were, they were comprehended in the *whole* houses which were baptized upon the believing of their respective heads. This at least is improbable, and no intimation of this peculiarity is given in the history.

The Baptist writers, however, think that they can prove that all the persons included in these houses were adults; and that the means of showing this from the Scriptures is an instance of the "care of Providence watching over the sacred cause of adult baptism;" thus absurdly assuming that even if this point could be made out, the whole controversy is terminated, when, in fact this is but an auxiliary argument of very inferior importance to those above mentioned. But let us examine their supposed proofs. "With respect to the jailer," they tell us that "we are expressly assured that the Apostles spoke the words of the Lord to all that were in his house;" which we grant must principally, although not of necessity, exclusively refer to those who were of sufficient age to understand their discourse. And "that he rejoiced, believing in God with all his house;" from which the inference is, that none but adult hearers, and adult believers, were in this case baptized. If so, then there could be

no infant children in the house; which, as the jailer appears from his activity to have been a man in the vigour of life, and not aged, is at least far from being certain. But if it be a proof in this case that there were no infant children in the jailer's family, that it is said he believed and *all his house*; this is not the only believing family mentioned in Scripture from which infants must be excluded. For, to say nothing of the houses of Lydia and Stephanas, the nobleman at Caper-naum is said to have believed "and *all his house*," John iv. 53; so that we are to conclude that there were no infant children in his house also, although his sick son is not said to be his only offspring, and that son is called by him a *child*, the diminutive term being used. Again, Cornelius is said, Acts x. 2, to be "one that feared God, and *all his house*." Infant children therefore must be excluded from his family also; and also from that of Crispus, who is said to have "believed on the Lord with *all his house*," which *house* appears, from what immediately follows, to have been baptized. These instances make it much more probable that the phrases "fearing God with all his house," and "believing with all his house," include young children under believing adults, whose religious profession they would follow, and whose sentiments they would imbibe, so that they might be called a Christian family, than that so many houses or families should have been constituted only of adult persons, to the entire exclusion of children of tender years. In the case of the jailer's house, however, the Baptist argument manifestly halts; for it is not said that they only to whom the word of the Lord was spoken were baptized; nor that they only who "believed" and "rejoiced" with the jailer were baptized. The account of the baptism is given in a separate verse, and in different phrase: "and he took them the same hour of the night, and washed their stripes, and was baptized, he and *all his house*," all belonging to him, "straightway;" where there is no limitation of the persons who were baptized to the adults only by any terms which designate them as persons "hearing" or "believing."

(To be continued.)

Miscellaneous.

THOUGHTS ON DRESS.

From the Christian Advocate and Journal.

(Continued from page 350.)

2. But I advise you to imitate them, first, in the neatness of their apparel. This is highly to be commended, and quite suitable to your Christian calling. Let all your apparel, therefore, be as clean as your situation in life will allow. It is certain the poor cannot be as clean as they would, as having little change of raiment. But let even these be as clean as they can, as care and diligence can keep them. Indeed, they have particular need so to be; because cleanliness is one great branch of frugality. It is likewise more conducive to health than is generally considered. Let the poor, then, especially labor to be clean, and provoke those of higher rank to jealousy.

3. I advise you to imitate them, secondly, in the plainness of their apparel. In this are implied two