REASONS FOR BECOMING A BAPTIST.

There were no unconscious infants baptized in the household of Stephanus. Many considerations might be advanced to show the very strong probability, almost amounting to a demonstration, that there were no infants in Lydia's household-that there could be none in her circumstances, far from her home, and herself spoken of as the head of the house. (See Acts xvi. 15, 40.) But we shall satisfy ourselves with a reference to the indication given us in the narrative, as to the composition of Lydia's household. After being released from prison we are told that Paul and Silas "entered into the house of Lydia; and when they had seen the brethren, they comforted them and departed." Is not the strong probability that these brethren whom "they comforted " and from whom "they departed," included the members of Lydia's household? There is only one other source whence these brethren could be derived-that is, from the household of the Jailor; and certainly the narrative suggests that whether the members of the latter household were present or not, that those of Lydia's were. This view of the case is still fu ther confirmed by the likelikood that the business in which Lydia was engaged would require a number of employees. The strong probabilities in this case are decidedly against the presence of infants at all in the household. But even could it be proved that there were infants, it would still remain to be proved that Paul baptized them, the burden of which proof would rest upon the Pedo-Baptists--a burden of which they could not ease themselves. The cases of household baptism, we conclude, are no deviation from the recorded practice of the Apostles, who baptized upon, and only upon, profession and evidence of Therefore we have no right to administer the faith. ordinance upon any other principle, and the administration of it to any other elass than those who do make a credible profession of their faith in the Lord Jcsus, is both destitute of Scripturc precept and example.

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