

opinion, that Lydia's household were servants, except that it harmonizes with exclusive adult or believer's baptism.

Pengilly says, after various conjectures, "but more satisfactory to the pious reader than ten thousand surmises, the question of the persons of Lydia's household may be answered with the greatest probability from the last verse of the chapter," Acts xvi. 40—"when they had seen the brethren, they comforted them, and departed."

In this opinion there is assumed, without a shadow of proof, that Lydia either had no children, or that they were grown-up sons. It is also assumed, without the least proof, that there were no other cases of conversion at Philippi, except those of Lydia and the jailer, with their families.—Pengilly makes bold to affirm that no others were brought to Christ, up to the time of the release of Paul and Silas, besides those just mentioned. But I would ask, is this at all likely? We are told in the 18th verse, that "many days" elapsed between Lydia's conversion, and the imprisonment of Paul and Silas. We know with what rapidity the gospel was then spreading. Is it conceivable that during those "many days," none were led to believe in Christ? Is Philippi to be made an exception to the universal success which crowned the preaching of the cross, lest Infant Baptism should receive some countenance from what transpired there? If, as we think, there is good reason for believing that other converts *were* made in this city, they would naturally gather at the residence of Lydia, on the release of Paul and Silas. Lydia's house was their lodging-place, and having "seen the brethren" there, and "comforted them, they departed."*

Between these two terms very clearly marked. In the 31st v., it is said—"thou shalt be saved and thy *house*," viz "oikos," family. In the next verse we are told, "they spake unto him the word of the Lord, and to all that were in his *house*" "oikia," household. These terms correspond very nearly with our English terms "house," and "household."

* Two individuals of opposite sentiments discussing the Scripture passage referred to above; one affirmed that the brethren comforted were Lydia's household. "How do you prove it?" asked the other. "I cannot prove it," he replied; "but I guess they were." "But I guess they were not," said his opponent; "and my guess is as good as yours."