

a is so short as not to be pronounced. The common pronunciation, "Pha-roh," is probably as correct as we can make it. At the same time there are diphthongs *ai* and *ei*. For example, we should say, Sinai, Sa-rai, each of two syllables only; I-sai-ah, Mik-nei-ah, Plei-a-des; but Mount Le-ir, To-i, To-u, Re-u, Sto-ies, and so on. We should only weary our readers to no purpose if we gave more instances.

Long usage may perhaps give some sanction to the soft pronunciation of *c* before *i* and *e*; but we would suggest with diffidence that it be pronounced hard. Saul is called the son of Kish in the Old Testament, and Cis in the New might be pronounced Kis; Cenchrea, *Ken-chre-a*, with stress on the first syllable; Cephas, Kephaz; Beth-Haaccerem, Beth-Hakkerem.

Similarly might it be as well to pronounce *g* always hard. Beth-phag-gee with the hard *g* nearly approaches the meaning, "House of figs." There is no symptom that the *g* was ever pronounced soft in ancient days.

As the last chapter of the Epistle to the Romans is a great test of knowledge, and knowing ones are always on the watch to see if the reader is ignorant or not, we will end this paper with a suggestion of the true pronunciation of each doubtful word. Cenchrea pronounces *Ken-chre-a*, emphasis on *Ken*; Ep-neē-tus, emphasis on *a*; Ur-bane (do not pronounce the final *e*); Phley-on, Pat-ro-bas; Ti-mo-the-us. There is one more point in the chapter to which attention should be drawn. Many readers nowadays do not pronounce the possessive "s" at the end of Aristobulus, in the phrase, "Aristobulus's household." The apostrophe marks the omission by the printer of the other *s*; but it should always be pronounced, as indeed it should be in Isaiah xi. 8: "Cockatrice' den" should be "Cockatrice's den."

With these words we must commend the whole question of *Proper Names* to the careful consideration of our readers.

Infant Baptism.

ABOUT one hundred and fifty years after the time of the Apostles a council was held at Carthage, at which a discussion took place with reference to the time when Baptism should be administered to *Infants*—whether it would not be better to delay their Baptism till the eighth day after birth, than to Baptize them as early as two or three days after birth. Fidus, who referred this question to the Council, gave some reasons for the delay until the *eighth day*, among them, that this was the time when circumcision was administered,

and also that it would be more pleasant to give them the Holy Kiss at that age than when only *two or three days old*. After the matter had been discussed by this Council of 66 Bishops, a letter was sent to Fidus in reply. In this letter it was said: "We read your letter, most dear brother. So much as pertains to the case of Infants, who you think ought not to be baptized within the second or third day from their birth, and that the ancient law of circumcision should be observed, so that none should be baptized and sanctified before the eighth day after birth, it seems to all in our Council far otherwise. For as for what you proposed to be done, there was not one of your opinion. But on the contrary, it was our unanimous judgment that the grace and mercy of God should not be denied to any one born of men."

We notice here that *Baptism of Infants* was the undoubted custom of the Church. The only question was whether it should be delayed until the eighth day, to make it correspond with the time of circumcision.

We will next quote from *Origen*, who was born about 85 years after the death of St. John. He was born of Christian parents and baptized in *Infancy* himself. In his commentary on the Epistle to the Romans, when speaking of the corruption of every one born into the world, he says: "For this also it was that the Church had from the Apostles the tradition [*i. e.*, the injunction:] to give Baptism to *young children*. For they, to whom the Divine mysteries were committed, knew that there is in all persons the natural pollution of sin, which must be done away by *water* and the *Spirit*." And again, when writing on *Leviticus*, he says, "No one is clean from pollution, though his life is but the length of *one day*." And again, "According to the usage of the Church, Baptism is given to *little children*." And still again, in his commentary on St. Luke's Gospel, he writes, "*Little children* are baptized for the forgiveness of sin." Of what sin? or when did they commit them? or how can any reason be given for baptizing them, but only according to that sense which we mentioned a little before: "none is free from pollution, though his life be but the length of *one day* upon the earth?" And for what reason *Infants* are baptized; because by the Sacrament of Baptism the pollution of our birth is taken away.

Take now *Irenæus*, who, when a youth, was instructed by Polycarp, who in turn was a disciple of St. John. He writes: "Christ came to save all who are regenerated—that is, 'baptized'—unto God: *Infants*, and *little ones*, and *children*, and youths, and elder persons."

Thus step by step we have drawn near to the