

The question awoke something within that man's slumbering soul that sent a quiet glow over every look and tone.

"Mary, lass, what art making there?"

"A warm winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb."

"Won't you tell him, to hinder his worrying about winter?"

"He worry! Why hearken to him, George! He's as happy as the day is long; and even if he had the sense to think about winter, he'd trust mother to keep him warm."

"Ay, lass. And I vow the boy is wiser than his mother."

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth by their child's trustfulness.

Now and then this baby-faith rises from a child's heart beyond its mother to its mother's God.—

Mrs. Umphelby.

INFANT BAPTISM.

Is it not a mistaken spirit to suppose that, because an infant is too young to understand, therefore it is too young to receive a blessing, or spiritual gift? All gifts do not enter into the soul by the door of the understanding? Is not God able to bless even where man can do no act of himself? God is not powerless to bestow a gift, independently of man's will. The bringing of children is man's work; the blessing is Christ's. Baptists often allow the bringing; that is, they sometimes dedicate children to

Christ; why deny that He blesses them?—*Selected.*

STARTLING FACTS.

THE *Gospel Messenger* says that "the statistics of the Congregationalists of Michigan show that this large body (while their Confession says, We believe in baptizing believers and their children,) are almost giving up the Sacrament as for children. They have 233 churches in Michigan; yet they report in all but 222 infant baptisms, less than one to a parish. In Detroit, with 2 churches, only 4 infant baptisms are reported." Again we have before us the minutes of the General Association of the Congregationalists of Illinois. We find that there are 240 churches, and that the sum total of infant baptisms reported is only 281—that is 1.⁴¹/₁₀ to a church.

These figures have a startling significance. We wonder whether the average is any higher among Methodists and Presbyterians. Save Old School Presbyterians and "High-Church" Lutherans, the Protestant Denominations have gradually, but generally become mere Zwinglians. These figures show the logical result of such notions. If the sacraments, solemnly ordained by Christ, are mere forms, "outward and visible signs" of nothing whatever, then the Quakers are right after all. It would be an interesting thing to know whether Congregationalists have not practically given up a great deal else which the Puritans of old would have died for. It would be an interesting thing moreover, to know to what extent Universalist and Socinian views prevail among many