

'Having become convinced of the existence of these evils, I began to look for a communion in which to escape them, and found it in—and only in—the Episcopal Church.'—*Canadian Churchman.*

INFANT BAPTISM.

There are several denominations which once held to infant Baptism. As a matter of fact, however, it is fast dying out among them. By the vast majority among them it has been given up. Some time ago, *The Living Church* called attention to the fact (a very significant fact), that among the Congregationalists of Michigan, there did not average one infant Baptism to a congregation, and that in the State of Illinois, the average was but little greater. Practically, infant Baptism has with them, in these States at least, become obsolete. We do not know what the statistics would indicate for the Methodists in this respect, but our impression is that it is pretty much the same in their case. It is at least safe to say that, among the denominations generally, infant Baptism is the exception, not the rule. The Baptists may make much of it. The fact is patent. Why should not these denominations give up the practice altogether? Logically, it has no place in their teaching. At the best, they regard infant Baptism as a mere consecration. The Scripture doctrine of the Sacraments they have lost sight of altogether, both as regards Baptism and the Holy Communion. In the one case it is only a consecration, and in the other only obedience to a command.

The Baptists are, according to their system, logical and consistent,

and they are the only Protestant denomination that is. If Baptism is merely a consecration of the child, then it is of little or no significance. If it does not make children members of the Church, then it had better be deferred until they can be made such. Practically, for the various bodies of Christians around us, it is so deferred.—*Living Church.*

A BROAD CHURCHMAN ON EVANGELICAL PERSECUTIONS.—Mr. Page Roberts, the minister of St. Peter's, Vere street, said in his sermon on the Prayer Book, last Sunday, "If the intentions and system of ideas which controlled the reformers of our services are honestly examined, they will be found inclining to Rome rather than to Geneva. High Churchmen have no need to apologise for their place in the Church of England. It is we, and our Low Church brethren who ought rather to ask for consideration; and to see Low Churchmen persecuting their High Church bretheren is something like seeing the occupier of an apartment endeavoring to eject the legitimate tenant of the house, as the cuckoo's bird useth the sparrow."

The longer I live, the more I feel the importance of adhering to the following rules: (1) To hear as little as possible whatever is to the prejudice of others. (2) To believe nothing of the kind till I am absolutely forced to it. (3) Never to drink in the spirit of one who circulates an ill report. (4) Always to moderate, as far as I can, the unkindness which is expressed towards others. (5) Always to believe, that if the other side were heard, a very different account would be given of the matter.—*Simeon.*