

This must have been written less than a century after the death of the Apostle. St. Chrysostom also mentions (in the fourth century) that St. Paul was "a three cubit man," meaning small in stature. The officer in command, therefore, asked in surprise, judging, from a soldier's point of view, of a man by his muscles, "Tell me, art thou a Roman?"

On the other hand the question the same officer had asked a little previously is often mis-read by a false emphasis on the pronoun: "Canst thou speak *Greek*?" There is no emphasis on *thou*. The Commander implies that unless the prisoner can speak Greek (the *lingua franca* at Jerusalem) with ease and freedom, it was useless for him to attempt to speak to an angry mob. But St. Paul knew an easier way to gain silence, and he spoke in Aramaic.

Infant Baptism.

In the Introduction to these papers on "Infant Baptism" we said that it is the custom of the Church of England to baptize infants, and that she exhorts parents to bring their children to the Sacrament of Baptism.

We now go a step further, and make a statement which may seem to be a truism. That is, a statement of a truth which is so evident that no one can deny it, but still we desire to mention it because it will help us in our enquiries. The statement is this: "That which is must have had a beginning." And this is true of all rites and ceremonies in the Church; every one must have had a beginning, either at the time of the institution of the Christian Church or at some time in her subsequent history. Thus, take the Sacrament of the Lord's Supper, or the three-fold ministry in the Church, or the rite of Confirmation, or the keeping of the 25th day of December as the birthday of Jesus. These exist in the Church, and of course there must have been a time when they had their commencement. So with regard to the practise of Infant Baptism; seeing that it is *now* a custom of the Church, it must have had a beginning. We ask then, When was that beginning? Is it a practice which has existed from the earliest days of the Christian Church? or has it been introduced since the time of the Apostles? In other words, is it a Divine institution, or an invention of man?

What we intend to show, then, in the first place, is this: That Infant Baptism was the practice of the Church in the days of the Apostles, and has continued to be the practice of the

Church ever since. Or perhaps it will be better to put it in this way: Infant Baptism is the practice of the Church *now*, and has been the practice of the Church in each century back to the time of the Apostles. In other words, there never has been a time in the history of the Church when Infant Baptism was not the almost universal custom.

That it has been the custom of the Church of England as long as the present Prayer Book has been in use is evident, for in that Prayer Book we have a Service provided for "The Public Baptism of Infants;" and there is also the statement in the Articles, "That the baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." Now the last revision of the Prayer Book took place in the year 1662: that is to say, the Prayer Book has been in use in its present form since that date; so that this takes us back 200 years. But the Prayer Book of 1662 was but the revision of a former book, viz., the Prayer Book of 1552, which also in turn was a revision of the Prayer Book of 1549; and in each of these books there was a service for the Baptism of Infants. This takes us back over 300 years, during which time Infant Baptism has been, without doubt, the practice of the Church of England.

It is worthy of notice that the service for "Baptism of such as are of Riper Years" was not in the earlier books mentioned, but was added in 1662, owing, as it is said in the preface to the Prayer Book, "to the growth of the Anabaptists, and also for the baptism of converts to Christianity in the colonies which were now being added to the Empire"—the implication of course being that up to this time all were baptized in infancy.

We have shown then in this paper that it is beyond all doubt that Infant Baptism has been the practice of the Church of England for the past 300 years.

In our next we propose to go back a step further, and to show, from the older books of services, what was the custom of the Church before the Reformation.

Notices.

The Quarterly Meeting of the S. S. T. U., Section II., will be held at Hampton on Wednesday, April 28th.

The Quarterly Meeting of the Clergy of the Deanery will take place at Norton on Wednesday and Thursday, the 5th and 6th of May next. The first meeting of the Chapter will be opened at 10 a. m. on Wednesday, 5th.