

of faith as an essential personal qualification for the baptism of infants, who are born members of the Church. "And Philip said if thou believest with all thine heart, thou mayest be baptised." ACTS VIII 37. Yes, but he was an adult.

The Apostles went forth under the great commission which they received from Christ to preach the Gospel; to disciple the people; and to organize churches. Their work was to convince the world of sin—to announce Christ as the only Saviour of men, and urge upon them the necessity of faith and repentance as essential to a participation in his purchased blessings. But does any one suppose they urged faith simply as a qualification for baptism? No; but to put them in possession of Christ, and all the blessings of salvation; pardon, purity, and eternal life. They urged baptism as a sign of discipleship, and as indicating that all these blessings were sealed to them—but when any one who was a parent became a proselyte—believed, and was baptised; were his children excluded from a participation in the blessings of church membership, which had from the very commencement of the church as a public body, been granted to children upon the faith of their parents? The answer to this question we find in Exod. 12 Chap. and 48th verse. His children were to be circumcised, so now, they are to be baptised. In both cases the seal is given on the faith of the parent. The Apostles understood the nature of the church. They acted upon the law enacted at the commencement of the Church. They required a profession of faith from adults before baptizing them, and where there was a family they baptized "all his straightway."

2. Answer, and which is involved in the one just given, is—allowing that belief is an essential pre-requisite for baptism, it must have been equally essential for circumcision. Both are seals. No person doubts that circumcision was a seal of the "righteousness of faith;" yet it was applied to infants eight days old, and the believing Jew was commanded to attend to it, under the most terrible threatening. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; because he hath broken my covenant. GEN. XVII. 14.]

Now, baptism being a seal of the righteousness of faith, is in like manner to be administered to the child of a believing parent without the pre-requisite personal faith on the part of the child. There seems to be a very prevalent opinion, that

baptism constitutes a child a member of the Church, and puts the child within the covenant; whereas he receives baptism because he is within the covenant, being the child of believing parents. Accordingly the Presbyterian doctrine of infant baptism is, "Infants descended from parents, either both or but one of them professing faith in Christ, and obedience to him, are in that respect, within the covenant, and to be baptized."

One family, we dwell in him,

One Church, above, beneath.

Though now divided by the stream,
The narrow stratum of death.

SCHEMES OF THE CHURCH.

ART. 4. FOREIGN MISSIONS, CON.

Thus we see that the work of the Lord is making rapid progress among the heathen nations and giving fresh hope that the day is fast approaching when the promise shall be fulfilled that "Christ shall have dominion also from sea to sea, and from the River unto the ends of the earth."

But what are we doing, to hasten that happy day? If we look at the Financial Returns of our church we will not see much cause for self-congratulation. It is encouraging to learn that improvement is made from year to year, and that the grace of liberality is developing among our people, but as a Church we come far short of what we should. Last year (1881-2) our congregational collections for Foreign Missions in both Eastern and Western Sections amounted to \$32,891. (See Appendix to Ass. Minutes, page XXXI.) That is, we gave per family at the rate of 50 cents and per communicant a little over 28 cents! It is true that a larger sum was received from all sources but this is the amount received from congregations. It must be evident that our church is not thoroughly alive in this great christian enterprise. Some have given much more than 28 cts. and some have given much less, while others have not given anything—but the average contribution was 28 cents—the value of 1½ lbs. butter—or less than a bushel of potatoes.

Looking at the contributions of the Presbyteries, we find that the Presbytery of Truro gave for the Foreign Mission Scheme at the rate of 29½ cents per communicant; Sydney, 20½ cents; Victoria & Richmond, 11½ cents; Pictou 38½; P. E. Island, 30½ cents; Lunenburg & Yarmouth 30½ cents; St. John, 20; Miramichi