

for remission of sins is one of the Divine gifts therein granted us, through an application of the Blood of Christ.

7. Lastly, St. Peter, speaking of the Ark which Noah prepared to save his family during the deluge, says expressly, "the like figure whereunto, even Baptism, doth now save us;" (1 Pet. iii. 21,) and this in language which cannot by any ingenuity of unbelief be explained away.

From these principal passages of the Word of God *the Doctrine of Christian Baptism* must be sufficiently plain to all sincere disciples of Christ, who humbly receive His teaching. These passages will also fully justify the belief we profess in the Nicene Creed "in one Baptism for the Remission of

sins." May we ever have faith sincerely to believe in the necessity of this Holy Sacrament as a means of grace, appointed by God Himself, carefully bringing our children early to participate in its blessings, which are the remission of their birth-sin, admission into the Kingdom or Church of God, and the gift of the Holy Spirit. And for ourselves, may we ever remember that in vain have we received the blessings of baptism, unless through the whole of our life we strive to live as becomes the sons of God, daily *increasing* in His Holy Spirit more and more, until we come to that everlasting kingdom, for which the kingdom of God on earth is only the preparation.

### CHURCH EXTENSION.

**T**HE divisions among professing Christians give rise to many of the difficulties concerning the support of the ministry and the establishment of the Church in various parts of this diocese.

This is evident on an examination of the state of religion in many missions. In a country parish it is necessary to appoint three or four places for holding Divine Service on Sunday and other days, that all the parishioners may have an opportunity of receiving the ministrations of the Church. These places or stations are distant six, eight, or twelve miles, one from the other. The habitations of Churchmen are scattered through the country; there may be about thirteen Church families in and near one settlement; eight or ten families in another; three or four in another; and in some settlements the members of every denomination are so few that a congregation can only be made up by the meeting of Churchmen and dissenters of various sects. The whole population of a parish in many counties of this diocese would not make more than an encouraging congregation for one clergyman, or produce a flock too large for one pastor; and yet in such a parish, the settlers are divided into five, six, or eight religious denominations. This is confirmed by reference to the statistics of the census of 1861 of this province. All the families in these parishes could scarcely raise among them a sufficient

salary for one clergyman; and yet notwithstanding this, they entice five or six persons to minister to them. This state of religion makes the position of the duly authorised ambassador of our Lord Jesus Christ an unhappy one in many of the country parishes. He finds the people divided; the majority opposed to Church principles; he has to officiate to small congregations; he has to travel great distances on Sunday and other days to meet or visit his flock; he has to contend with the spirit of indifferentism and infidelity; he has to be continually holding up the doctrines and principles of the Church to stem the torrent of religious opinions of bodies and individuals which are daily rushing in to overwhelm the truth; he has to be hurrying hither and thither on the Lord's day to gather together the young and old into the house of God, if only for a very short time. The five or six different religious denominations which are established in the parish are all possessed of a spirit of proselytism, some in the most fanatical degree. Many members of the Church, especially the young, are liable to be carried away by every wind of doctrine unless carefully watched. Indeed the missionary's heart is oftentimes cast down by beholding the children of Church parents indifferent to all religion, or not troubling themselves about the distinction between the Church of England and Baptists, Methodists, and