

And yet, while we urge a larger giving to the general treasury, we ungrudgingly concede that "there is a power in the concentrated individual interest that must be reckoned with, and, if possible, encouraged frankly and honestly." We should not indiscriminately oppose, but wisely guide this movement. Within proper limits it may be made to subserve our great purpose. We ought to be able to convince our constituents that the object of the Boards in desiring to control gifts is simply in the interest of the missionaries themselves, and of the work, that we may be able to send to them the amount called for by the annual appropriations, that in making these suggestions our main desire is that the Lord's money should be used to the best advantage, and not jeopardized or unwisely expended, and that the Boards have no disposition to unnecessarily alter the direction of a designated gift, but that they only reserve the right to safeguard the interests of the cause and to provide for emergencies and for necessary changes demanded by unlooked-for developments.

The inclinations of millions of people are not to be changed in a moment by a viva voce vote. Sound education is always a slow process. But we can and we ought to take at least one clear step in advance, and in order that inquiry and discussion may issue in something definite and practical we recommend that the following resolution be submitted to the consideration of the various Boards represented in the Conference:

"In view of the serious and increasing complications incident to special object giving outside of the regular appropriations, and to the assignment of individual native helpers and pupils and particular schools and other institutions within them, we recommend that so far as practicable special object givers be advised to contribute toward one or more of the following classes of work approved by the Board and included in the regular appropriations for a given station or Mission, taking shares therein without more specific designation.

1. Missionaries.
2. Evangelistic Work.
3. Educational Work.
4. Medical Work.
5. Miscellaneous, including building, etc.

We trust that this may commend itself to the judgment of both the Boards and the givers, as a means of placing the whole system of special object giving on a better basis, and of avoiding the numerous and frequently trying annoyances of the present system."

BAPTISM, ITS MEANING AND PRIVILEGES.

A PLEA FOR THE SHORTER CATECHISM VIEW OF BAPTISM JUST AS IT STANDS.

By Mrs. Anna Ross; Ewart Training Home, Toronto.

Question 94. What is Baptism?

Answer. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting into Christ, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lord's.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church till they profess their faith in Christ and obedience to Him; but the infants of such as are members of the visible church are to be baptized.

Baptism is here declared to signify and seal three things. It is also stated that baptism is to be administered to the infants of those who are members of the visible church. And there is not a note in the whole explanation of the subject to indicate that the ordinance in the case of infants, signifies or seals less than it does in the case of adults.

Now, may I be excused for asking a question which each reader may answer according to his judgment? Is it a usual thing amongst us for a parent, as he presents his infant for baptism, to count that ordinance to signify and seal the engrafting of that child into Christ, its partaking of the benefits of the Covenant of Grace, and its engagement to be the Lord's? If the parent does not do so, then either the parent must be wrong, or the Catechism. It is a position very dear to my heart that in this particular point the Catechism is emphatically right.

Baptism in the case of an adult ought to be a real transaction between earth and heaven, in which there is active faith in the Word of God on the part of the receiver of the ordinance, and certain responsive grace on the part of God. If the faith be wanting the baptism becomes a mere form, though a significant one. In the case of the infant it ought still to be a real transaction between earth and heaven, in which there is active faith upon the word of God on the part of the parent, and certain responsive grace on the part of God. If the faith be wanting, the baptism becomes a mere form, though a significant one.

The ground of the efficacy of the ordinance