

Churches. Discipleship, belief in Christ, repentance and love to God are the prerequisites to baptism. Matt. iii. 8; xxviii. 19; John xiv. 15; Acts ii. 38, 41; viii. 37. Lydia, "whose heart the Lord opened," and "the brethren" composing her household, were baptized. The "word of the Lord having been spoken to the jailor and his household,—who rejoiced, believing in God with all his house," both he and they were baptized, after leaving the prison and before entering the house. Acts xvi. 14, 15, 40, 32-34. There is no clear instance in the New Testament of the application of the rite to any except upon profession of their faith. The "North British Review" (Presbyterian) has of late conceded on this subject all that Baptists can desire. Requiring as we do, a previous profession of faith, it is plain that charges of attaching undue importance to the rite do not apply to us; and on the other hand if the safety of infants dying unbaptized cannot sometimes be "answered for," it is clear that the dogma of Baptismal Regeneration is almost somewhere else.

With respect to the mode of baptism, we may refer to Dr. Chalmers on Rom. vi. 3, 4.—"The original meaning of the word baptism is immersion; and though we regard it as a point of indifference whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostles' days was by an actual submerging of the whole body under water. . . . Jesus Christ by death underwent this sort of baptism—even immersion under the surface of the ground, whence he soon emerged again by his resurrection."

"We, by being baptized into his death, are conceived to have made a similar translation.—In the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending to emerge into a second or new life." For 600 years before the Christian era, the word baptizo had meant to immerse; and the greatest modern linguists admit that throughout the whole range of Greek literature, no passage is to be found in which the word is used, that does not involve the idea of an immersion. The word therefore came into the New Testament with a fixed meaning, and one which it still bears in modern Greece. If it means to pour—to sprinkle—why, instead of being baptized in and into water, have we not the expression—"He baptized the water upon" them? A strangely ambitious word, that baptizo in the New Testament, if it suddenly usurped the whole province of the "use of water," and annihilated *cheo* (I pour) and *rantizo* (I sprinkle), and has somewhere or other claimed twenty, or according to others forty solid meanings! "Pride goeth before a fall"—a word which means anything and everything, means nothing, for in such case we may not be able to discover exactly what it does mean. In a late edition of "Liddell & Scott's Greek Lexicon," the meanings to steep, to wet, to bathe, to pour upon, are withdrawn. An ordinary English reader of the Scriptures, with an unbiased mind, can judge correctly for himself. The Bible is not so very dark a book after all. In the passage Mark i. 9, the phrase "baptized of John in Jordan," it is admitted, should be rendered "baptized of John into (eis) Jordan" or the Jordan. No language could more unequivocally express the act of immersion. But, since the Evangelists do not contradict one another, the fact recorded by Mark must be the same which is mentioned by Matt. iii. 16, and Luke iii. 21. Will the word mean one thing in the earlier portion of the New Testament and another towards its close. It is said that the baptism of the Holy Spirit, must have reference to pouring. Acts ii. 2, states that "There came a sound from heaven as of (or like) a rushing mighty wind, and it filled all the house where they were sitting." The sound; not the wind, was distinct throughout the house. The idea is that of being surrounded, together with that of copiousness, foretold in Matt. iii. 11, and Mark i. 8. The figure of immersion is clear wherever "the baptism of the Spirit" is alluded to.

An hour and a quarter was sufficient time in which to have baptized the whole of the 3000 on the day of Pentecost, if only the twelve, baptized. There were a half-dozen of pools in and about Jerusalem convenient for immersion. Nothing but ignorance of the accommodations for bathing in Oriental cities and of the various superficial

means for supplying water, can suggest difficulty in regard to performing immersion in the East. Dr. Robinson and other recent tourists have demolished any imaginary troubles of this sort. 2. The other church ordinance is the LORD'S SUPPER.—This is evidently designed, not to convert men but to strengthen Christians,—it is intended for the true and hearty disciples of Christ. "This do in remembrance of me;" "When the disciples were come together to break bread." None should partake thereof, "not discerning the Lord's body." Like baptism, it is a sweet privilege and a sacred duty.

II. Another reason for attachment to the church individual or collective, is found in the relations which it sustains to God and to Christ. All its true members are regenerated; are being, have been, or will be sanctified. They are the purchase of the Saviour's death. They are the objects of the Divine love and care. "I have loved thee with an everlasting love." "I have graven thee upon the palms of my hands." In return they "love Him because he first loved them." They form the spiritual kingdom of Christ. He is "glorified in them." The Divine attributes are manifested in their rescue. It is their glory to belong to Christ. Here we perceive a wonderful mingling, so to speak, of interests Divine and human.

III. A further reason for loving the church is its relation to the world. It is the repository of the truth. "Ye are the salt of the earth." "I in them and thou in me . . . that the world may believe that thou hast sent me." The rough stones are quarried and polished here which are to shine in the temple above. The church should be the world's Light-house.

IV. A final motive is its relation to ourselves, if we are the lovers of Jesus. It is our own family, our own party. "Whosoever shall do the will of my father which is in heaven," said the Son of God, "the same is my brother and sister and mother." Abraham, David, Isaiah, John and Paul are all ours. The apostles, the martyrs, the reformers, the missionaries are all ours.

If the church is such in constitution, in character and relations, let us, my brethren, love her as a whole and love all her sections. As pastors and people we may well exercise mutual forbearance and be ready to make sacrifices for Zion. "If I forget thee, O Jerusalem, let my right hand forget her cunning." Rather let me aid a small church than be the premier of England. Let the missionary work be the great business of Christians, while they remember the dividends of eternity and that soon their toils will end. "God is in the midst of the church" and she must succeed.

Christian Messenger.

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WE would call the special attention of our readers to the discourse published on our first page, lately preached at the formation of the Baptist Church at the Great Village, Londonderry, by the Rev. S. N. Bentley, and which has been kindly furnished for our pages. It is the privilege, very generally enjoyed, in a Baptist church, for each of its members to possess an understanding view of its nature, and the principles on which it is organized. This indeed is implied and provided for in the peculiar character of the materials of which the church is composed, and the circumstances under which each individual member is admitted to its communion. We do not recollect to have met of late with a more concise and forcible exposition of the requirements for forming a Christian church, than is contained in brother Bentley's sermon, and could wish that it were published in a form that could be more easily preserved and referred to, than in the pages of our Journal, and which would place it in the hands of very many more than will now have the benefit of its perusal. For ourselves we freely confess that we are no sticklers for exact conformity in church government and discipline. We believe the word of God, carefully examined and understood, gives us the main and essential features of a Gospel church, as well as ample rules for its formation and management; and we humbly believe that our own practice is as near an approach to the instructions of the Divine word in this matter, as

it is permitted for human frailty to attain. Had we any serious doubts on the subject we should not of course adhere to its communion. We believe, however, that it was intended under the new dispensation, that a certain latitude should be left to suit the changes of times and circumstances, leaving to God's people, in the exercise of an enlightened faith; a constant recourse to the written word to maintain a pure and wholesome discipline in his church on earth. The great safeguards of such purity, we doubt not, are provided in the right understanding and observance of the two great ordinances enjoined in the Gospel, which to minds not strongly preoccupied by previous opinions, we believe to be plain and unmistakable. But as we have already said we could not recommend a better summary of the nature and principles of a Gospel church than will be found in the discourse referred to. The bye-gone history of the church shews a thousand fearful instances of the danger of setting up some mere human standard of Church government and discipline and compelling a slavish obedience to its use, instead of acting on principles of Christian charity and with constant reference to God's word.

WE have just examined with great interest, *The Colporteur*, a pamphlet published by the American and Foreign Bible Society at New York in January, and containing as its name may denote, a summary of the Bible Colportage labours of that energetic and excellent society. We took occasion to mention some time since that they had of late entered upon an enlarged plan of more effectively circulating the Word of God by means of numerous Colporteurs or Agents, who should in distributing the Bible, endeavour at the same time to make known its value, enforce its claims and explain its truths, to all who were willing to listen. In fact it is the chief object of the Society to make the scriptures in the hands of its agents as available as possible for the salvation of souls; less regardless of the amount of distribution than of its results. This noble object has so far been highly successful. Thro' a large part of Northern Germany, their Colporteurs at present numbering thirteen, are doing the work of Evangelists under the special direction of the Rev. J. G. Oncken, and a large measure of the fruits of the apostolic labours of that devoted servant of Christ have evidently been produced by the aid he has received from the A. & F. Bible Society. Their expenditure in that country has within a few years past exceeded the sum of \$92,000. A large and most interesting field of usefulness has been opened to them in their lately acquired territory of New Mexico, an immense extent of country containing almost wholly a native Spanish Roman Catholic population. But the labours of the Society have been much blessed in many parts of the United States, as well as in China, where they have an active agency at work upon the Colportage system. The following extract will convey some idea of the extent and variety of the operations of the Board.—"Of the 52 Colporteurs on our list, 14 are Germans, 12 Americans, 5 Irish, 5 Prussians, 4 Danes, 3 Mexicans, 3 Canadian French, 2 English, 2 Poles, 1 Swede, 1 Swiss and 1 Chinese. They are all Baptists and we believe all consecrated Christians." These laborers are supported at an expense of more than \$12,000 per annum for salaries alone. They are generally laymen, altho' a few are ordained ministers, but all are engaged within certain districts, more or less extensive, in distributing by sale, loan or gift, copies of the Scriptures, at the same time expounding, preaching, conversing and recommending its blessed truths, and observing great prudence in its distribution, limited to cases where they have good reason to believe them to be more or less appreciated. We think they have arrived at a more truly Orthodox meaning of a "Bible Society" than any yet known, and shall by no means be surprised if their labours are blessed with treble fruits.

A Quarterly Meeting of the Mic Mac Missionary Society was held in the Granville Street Chapel on Friday evening last. The Rev. Dr. Twining, the President of the Society, presided, and an interesting lecture on its objects, labours and success was delivered by William Howe, Esq. Rev. Mr. McGregor and the Rev. D. Freeman, took part in the services of the evening.

THE remarks we made a week or two since, on the Presbyterian Witness and certain alleged attempts upon Dalhousie College, in reply to one of our correspondents, were intended simply to satisfy him and other friends, that we were not indifferent spectators of the proceedings of our neighbours. In doing so we made some quotations from his communication. The editor of the Witness has thought proper in his Secular! Department of last Saturday, to favour his readers with nearly a column of "misrepresentation" on the subject; and affects to have read some of the words we quoted, as if they were our own, and were really applied by us, to that gentleman, whereas the feelings of respect we entertain for his wisdom, and especially his extreme diffidence, are such that we would express them with great caution lest we should shock his sense of modesty, or make him feel unduly exalted.

These "misrepresentations" of what we really said, may do very well to serve his purpose, with those who do not read the "Christian Messenger," but we have a strong impression, that but few of our readers will hesitate to pronounce his doing so, as an attempt to "speak evil against us, falsely."

With regard to the acquaintance he professes to have with his "old fashioned" Bible, the high estimation in which he holds it and the alarm he feels lest the new version should allow "any indulgence of what is coarse and low in taste and morals;" we wonder if he values the one he calls "old fashioned" simply for its antiquity! If so, he ought to go back beyond the version now in common use, made by order of King James in 1611, and have the full benefit of antiquity by adopting that made by Wickliffe in 1380. We do not think the fact of its being old-fashioned adds to the sacredness of its obligations or is a good reason for retaining it, any more than it would be for retaining the use of such articles of manufacture as were familiar to our ancestors just because they are "old-fashioned."

Our only enquiry should be what is truth, not is the language in which it comes to us sufficiently "old-fashioned." We are quite willing to allow that "Christian magnanimity and self-abnegation" do dwell with some of our Presbyterian friends but would refer our brother Editor to a passage in that "old-fashioned" book of his which says,—"Let another man praise thee, &c." and "He that exalteth himself, &c." We would just remind him that there are Presbyterians whose views are not represented by the Witness and when he speaks of their superlative virtues he should let us know which party or portion of a party he means.

We have not space or inclination at present to enter upon the subject of Denominational Colleges versus a Provincial University, and must allow those who prefer it, to enjoy the prospect of the latter in the dim future, whilst we confess we are more inclined to secure the present advantages of the former.

We give the following as a specimen of the large amount of "self-abnegation" which the Editor of the Witness professes to enjoy:—

"We do not wonder that our Baptist contemporaries do not sympathize with us in our efforts for the promotion of Education: it is not many years since the Baptists, as a religious denomination, admitted the value of Education at all. Even now, in the year one thousand eight hundred and fifty-six, we need not travel far from our Editorial chair to find prominent members of the Baptist Church who have serious objections to an educated ministry! We most readily grant that these are fast fading relics of the last half century, curious vestiges of a past generation; still it cannot reasonably be expected that the children and immediate successors of such a generation should have the same just and enlightened views of what educational systems and institutions ought to be, as the spiritual successors of John Knox."

"Thou shalt not bear false Witness against thy neighbour."—EXODUS xx. 16.

The numerous cases of drunkenness to be seen in our streets lately must have afforded the enemies of the Prohibitory Bill much gratification. We do not envy them their feelings when they meet the results of their labours. The misfortune is the evils have to be borne by others than those who produce them.

ZENAS S. FREEMAN.—At a meeting of the freshmen class of Brown University, R. I., held March 6th resolutions were unanimously passed expressive of the deepest sorrow felt on occasion of the death of their esteemed classmate and the high estimation in which they held his Christian character and that they would wear the usual badge of mourning for thirty days.