

tian workmen will be seen pursuing their peculiar callings in the presence of the spectator, who will thus be enabled to fancy himself in the busiest streets of Cairo. The other side of the kiosk will be fitted up for the reception of the Viceroys himself, who it is hoped, will visit the Exhibition. The same building will also contain the oriental coffee-house, with every Egyptian luxury pertaining to such establishments, and Egyptian waiters to attend upon the public. The third edifice will be an exact copy of the temple of Hothor, where we may indulge in visions of Pharaonic splendor, and even imagine we see little Moscs picked up from among the rushes. The arrangements of this building are entrusted to the distinguished antiquary Mariette-Bey. Ketch and Denderah have been laid under contribution for copies of bas-reliefs and other ornaments. The building is a rectangle surrounded with a colonnade, and will contain a vast number of antique implements, utensils, ornaments, furniture, etc. besides bas-reliefs from the tombs of Phtah-hotep, Ti, and other kings. Among the curiosities there will be the cow Hothor, in basalt, recently discovered, the statue of Cephren in diorite, another of the priest Ra-nepher, and various others, all valuable relics of the remotest antiquity.

For the Christian Messenger.

DEAR BROTHER,—

Doubtless like the rest of your readers, I am greatly interested in, and I hope profited by Dr. Tupper's autobiography. But in the article of last week's issue I notice some remarks respecting the dissolution and reorganization of a certain church, concerning which I would, through you, make a few inquiries. And I am prompted to this both for the sake of myself and my young brethren in the ministry who are now, or may at some future time be placed in circumstances similar to those described; coupled with the belief that the event narrated involves a principle of great practical importance.

Are we then to understand our respected brother and father, that after the long subsequent experience he has had, he is now prepared unhesitatingly to approve the course he appears then to have sanctioned? Is the reason given for its adoption—that it was the least difficult and painful—such as ought, in similar circumstances, to influence us to imitate the example? Has the subsequent history of that church, or of any other that has pursued the same course, tended to commend the Act? And lastly, is there any scriptural warrant for it?

Yours very truly,  
A YOUNG PASTOR.

Christian Messenger.

HALIFAX, OCTOBER 10, 1866.

Sommerville's Book on Baptism.

We have given Rev. W. Sommerville's book on Baptism, a somewhat careful perusal. From his prefatory remarks, we expected to find in it a far different spirit towards those who hold opposite sentiments. We are not surprised that the Presbyterian Witness, after quoting a passage of it, shewing his hostility to Baptist churches, says "we do not feel disposed to endorse all the views maintained in this work."

Mr. S. expends a vast amount of argument to shew that baptism may be performed by sprinkling, and even advances so far as to say that immersion is not baptism. But he forgets to explain how it is that the Greek church, who ought to understand the Greek language, have always administered baptism by immersion, and never think of any other mode. One might as well talk to them about walking without stepping forward as baptism without immersion.

The following brief extract from a book written by a learned Greek, Alexander de Sourdza, "On the doctrine and spirit of the Greek church," must be received as far higher testimony than that of any mere English writer. He says, in reference to baptism:

"The distinguishing feature of the institution of baptism is immersion."  
"The Western Church has, therefore, gone astray from the institution of Jesus Christ; she has frittered away all the sublimity of the outward sign; in fine, she has perpetrated an abuse, both of words and of ideas, in practising baptism by sprinkling, the very mention of which is a ridiculous contradiction. In fact the verb 'baptizo'—'immergo' has but one meaning. It signifies literally and perpetually to plunge. Baptism and immersion are therefore identical, and to speak of baptism by sprinkling is the same as to speak of immersion by sprinkling, or any other like contradiction in terms."

He need not, however, go to Russia or any other part of the Eastern Church, for, by

looking at the rubric of the Book of Common Prayer, he might have seen that the Church of England there directs that the persons to be baptized shall be "dipped," as the general rule for both infants and "such as are of riper years." Sprinkling or pouring may only be allowed in case it is certified "that the child is weak." If sprinkling were the original mode, how came these directions to be given? Surely sprinkling would never grow into immersion. We know how sprinkling originated, and doubtless Mr. Sommerville knows, or ought to know, as well as we, but he is singularly ratiocinate on the history of baptism. So much absorbed is he by his efforts at logic, and by the analogy which he thinks he finds between baptism and circumcision that he forgets that Pedobaptists of greater learning and research have given up pretty well every point for which he contends. He asserts that "Baptism is not an ordinance peculiar to New Testament times" and on this supposition constructs a relationship between the ceremonial observances of the Old Testament and christian baptism administered by sprinkling. But if baptism, as taught in the scriptures were by sprinkling, why did not the writers use the word denoting sprinkling? There were words in the Greek language expressing both sprinkling and pouring, but they are not used. That word only is used which would be required to express immersion. Is not this somewhat extraordinary? Let any one turn to the following passages of scripture: Mark i. 5; John iii. 23; Matthew iii. 16; Luke xii. 49, 50; Acts viii. 38; Romans vi. 4; Colossians ii. 12; and instead of the word "baptized" or "baptizing" read sprinkled or sprinkling, and afterwards let him read them again, substituting the words immersed, immersing, or immersion, and then judge which makes the better sense. This is a fair criterion by which the unlearned may form an opinion of the meaning of the word.

We are not disposed to enter into the controversy, nor do we care to refute what has been so often done more satisfactorily than it could be in our pages, but we just make this brief reference to the book to shew that we are not unmindful of the author's labors. He probably considered it necessary for his own locality to write on the subject.

The second part is appropriated to the work of shewing that a church is incomplete unless it has children—infants—comprised in its membership. On this subject we need not say more than that we regard a christian church as a body of believers in Christ. On the theory of Mr. S., that it should consist of believers and their children, it might eventually become a church of baptized unbelievers or at least it might have a majority of such persons, and then, where would be the christian church? In harmony with Mr. S., Prof. H. Harbaugh, D. D., of Mercersburg, in the Evangelical Review, (Lutheran,) asserts that "The Holy Spirit sustains a different subjective relation to the baptized, from what he does to the unbaptized. If not, what is the use of baptism?" And again: "The Holy Scripture warrant the belief, and every watchful parent and pastor knows it to be true, that there are in those who have been baptized, stronger and more wakeful religious instincts; a better redeemability; a nature or basis more susceptible to the call and approach of grace; stronger, more regular and more decisive spiritual motions, than are found in the unbaptized."

But a writer in the Lutheran Observer contests this view; and mentions "a family of baptized children who are an abomination to the village in which they reside."

Probably Mr. Sommerville has had similar experience, if not with those of his own congregation, in some belonging to others.

We were not a little surprised to find Mr. S. giving so much countenance to the erroneous notion that our Saviour's attention to little children when upon earth was a reason for their being entitled to membership in his church. His injunction to his disciples "Suffer the little children to come unto me and forbid them not" is much more faithfully observed, we think, by those who, in the Sabbath School and by all other means in their power, strive to bring them to Jesus, than by administering this rite to them whilst in a state of unconsciousness.

We must be excused going at length into any examination of the arguments built on such unsound premises as we regard those of our respected friend Mr. Sommerville.

FREE-WILL BAPTISTS AND FREE-CHRISTIAN BAPTISTS.—An attempt is being made to unite the two bodies respectively "Free-will Baptists" and "Free-christian Baptists" of Nova Scotia. They were, we believe, formerly, one, but by some unfortunate personal differences they became separated, and have since sustained distinct organizations—the latter holding fraternal relationship with the so-called

Free Baptists of New Brunswick, and the former in similar union with the Free-will Baptists of the United States. The consequence has been that the two bodies have had but a comparatively feeble existence principally in the western part of the province. There are eight ministers of the latter denomination in Nova Scotia. They met in Yearly Conference at Canning, on the 15th, 17th and 18th of September; five ministers were present. Besides their ordinary missionary and other business, they agreed to make proposals to the Free-will Baptists by delegation at their Quarterly meeting at Barrington, to be held about the last of the present month. The effect of such union would be to consolidate the body in the two provinces, and increase their efficiency in sustaining local operations.

The late Rev. S. Robinson.

THE funeral sermon on the death of Rev. S. Robinson was preached by Rev. I. E. Bill, by request, on Lord's Day the 30th ult. The Brussels Street Church was filled to overflowing. The Visitor states that "galleries, aisles, halls, committee rooms were all filled, and hundreds had to go away that could not get in."

The text was founded upon 1st Thess. ii. 19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

The aims and prospects of the Christian Minister as suggested by the text: Aims—The glorification of Christ Jesus and the salvation of souls. Prospects—Twofold: 1st. The union, and 2nd. The recognition of the saved in heaven. This was followed by an outline of the life and labors of the departed pastor, as an impressive illustration of the doctrine of the text.

The following is an original hymn by Rev. Mr. Spencer, suggested by an utterance from Mr. Robinson when dying:

"There is nothing now but heaven."

A short time before the late Rev. SAMUEL ROBINSON expired, he said to those persons who were with him in the room: "Put out the lights; there is nothing now but Heaven!"

Remove now from my fading sight  
Those lamps, for life's night given;  
Assembled angels now invite  
My eyes to gaze on purer light—  
"There's nothing now but heaven!"

These lamps shed faint and glimmering light,  
Compared with what is given  
To cheer my eyes. There is no night  
Around me now; God is my light—  
"There's nothing now but heaven!"

All that before was darkly seen,  
'Mid earthly shadows given,  
Is brilliant now with heavenly sheen—  
There's not a cloud to intervene—  
"There's nothing now but heaven!"

Life's anxious day of toil is past,  
And dawns the best of seven;  
The rest that shall forever last—  
The feast of love—the soul's repast—  
"There's nothing now but heaven!"

The ties that bound my spirit here,  
Have one by one been riven;  
Farewell to those I love so dear,  
Celestial warbling greets my ear—  
"There's nothing now but heaven!"

NEW CHURCHES.—At the recent Session of the Western N. B. Baptist Association, the following report of the Committee on New churches was adopted:

While we are ever happy to extend the hand of fellowship to sister churches, however small their number; yet we fear there is a tendency in this Province, to form new churches where it would be much more to the advantage of all concerned to remain united with those already organized, or, if not united to join them where it can be done. There are, however, places such as Mission fields and growing cities, where it would be of great advantage to the cause of Christ to organize churches which may act upon the masses who are not within the reach of churches already attending to their work.

We further recommend the reception of the Hanesville Church into this Association, in compliance with their request as set forth in their letter submitted to us, which we recommend now to be read, hoping that their future history may show the necessity of the organization.

The Association is to hold its annual session with the Church in Manguerville, on Thursday, Sept. 19, 1867; and Rev. G. M. W. Carey is to preach the introductory sermon, Rev. J. E. Hopper be his alternate; and Rev. E. Hickson to write the Circular Letter.

Rev. W. S. McKenzie writes us from St. John, N. B., that he has removed to Chatham, Miramichi. We trust the object sought by a residence in that more northern climate may be secured, and that whilst laboring there for the spiritual good of the people, our brother may find that the Master is with him, and that whilst administering under the Great Physician, he will have health and vigor restored for a long life of usefulness, and see also, the wilderness become as the garden of the Lord.

NEWS SUMMARY.

The apprehension of a Fenian foray upon some point of the Canadian frontier, which has prevailed for some weeks past, appears to be subsiding, although these ruffians still continue to gather in considerable numbers in the neighbourhood of our borders, especially in Vermont. The readiness however with which the military and militia forces in Canada are held, in order to repress any attempted inroad, is a sufficient surety that no very serious injury is likely to happen. We have always believed that a principal object of the Fenian movement has been rather to excite alarm and annoyance on the British frontiers, and inflict a serious expense, than their entertaining any hope of a permanent lodgment in the country. It is most likely that their leading object has been to foment a quarrel between the United States and England. In this however we trust and believe they will utterly fail. Nothing but sheer folly or the most grievous provocation could, under present circumstances, induce either nation to perpetrate so irrational and wicked an act as to go to war with each other.

The Canadian Confederation Delegates, who have been hitherto, of necessity, delayed by the threatened state of the country, will, it is now said, leave for England early in November, preparatory to bringing the measures required for the great Federal Union before the British Parliament, whose authority and enactment will doubtless lend its final sanction. We trust the results to our own Province will be such as shall eventually satisfy reasonable parties on all sides, that the change will be for good and not for evil.

Telegraph news from Europe is now transmitted almost daily by the Atlantic Cable. Nothing of importance however has transpired during the week. Business in England is recovering its healthy tone, after the heavy failures that have lately taken place, which have in fact been attended with much less serious consequences than were at one time apprehended.

Notices, &c.

Received for Foreign Mission.

(Before Convention.)

1866.	
June 28.	Sydney, C. B. Church and Friends, to support a native preacher,..... 100.00
July 13.	Interest on Debentures,..... 60.00
17.	Windsor Bap. Sab. School, to support a female School,..... 25.00
	do do for Mission,..... 6.00
Aug. 9.	Murdoch McDonald, C. B.,..... 4.00

(Received at and since Convention.)

T. M. King, Antigonish, Half-year's payment to support native preacher, 25.00
24. N. H. Dobson, Sydney, C. B. do, 25.00
20. A Christian Lady, per Rev. W. Hall, 16.00
21. Friend in Charlottetown, P. E. I., to support a native preacher,..... 100.00
A. T. H. H. & J. L. Morse, Paradise, do 100.00
Sept. 24. Amos Page, Amherst, for Mission,..... 1.00

Tremont, Aylesford, Oct. 3, 1866.

N. B.—The Foreign Missionary money for N. S. Central Association has not yet come to hand. That from the Eastern is received; but the sums appropriated to particular objects by certain Churches and individuals are not specified. It is important that a full and distinct statement should be furnished with all sums that are forwarded. It is evidently advisable for Churches, individuals, or parties combined, to support particular native preachers, to make their remittances directly to me, as the Secretary. If in any case they be not acknowledged, the donors are respectfully requested to give me notice.

In a number of instances a native preacher, whose name is published, is now sustained by the benevolence of some Church, or Churches, some person, or persons united. It is, of course, highly desirable that each of those should still be so supported. If any case, however, in which such support can not be consistently continued, timely notice of the discontinuance is particularly requested, in order that arrangements may be made in due season, for the support of such preacher from some other source.

C. TUPPER, Secretary.

Guysborough Quarterly Meeting.

The Guysborough Quarterly Meeting will be held (D. V.) at St. Mary's, Oct. 19th. Ministering brethren are cordially invited.

JOSEPH MURRAY.

We have been greatly troubled to find, since the Central Association Minutes were sent off to the churches, that in some copies the binder has made a mistake in folding the sheets. We entrusted this work to Mr. Phillips, one of the best book-binders in the city, and cannot account for the error. We hope it is only in a small portion, but shall be glad to have it corrected if the parties finding such copies will return them to our office. An apology is due for the Minutes not appearing sooner. We were unable to obtain additional workmen to get them out sooner.

Letters Received.

Rev. H. F. Smith, D. Douglas. Rev. R. J. Langridge. J. H. Marshall. H. E. Payson, Esq., \$9.30.—Accts. paid.—Letter by return mail. Rev. W. S. McKenzie. J. E. Masters. James Gourley.

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