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PRESBYTERIAN MINISTERS.

MINISTERS OF PHILIP IN ADMINISTERING BAPTISM.

In the Christian Observer, a Presbyterian paper published in Philadelphia, we find an article furnished by a correspondent over the signature of "A Bible Baptist" headed "Immersion not Baptism." It is the 2d of a series of numbers upon the subject. The writer displays some ability to be sure, and he is a bold scribbler, dealing out severe blows against immersion and most emphatically underlining Scripture. Truth and common sense. We do not regard his article as deserving a review; but we find the following circumstance arranged by him as an illustration of the manner in which Philip baptized the church. If he was not a religious writer and if his communication did not appear in a respectable religious journal we should really regard it as a hoax. But coming from such authority we must regard it as true until better informed. We present it to our readers as a sample of the manner in which the sacred rite is sometimes bartered by those who profess to honor it.

The writer speaks of the brother desiring baptism as a weak brother for desiring to go into the water. And truly he must have been a weak brother to submit to such a barter for Christian baptism. To send a Presbyterian minister into the water to baptize is a novel scene, in deed. Such a scene we have never witnessed yet, and in all probability we shall never gaze upon such a one. But such a scene, asking the Baptist minister in reference to the proper depth—repeating the circumstances of Philip and the church going down into the water, and then a dunking a hand full of water in the candidate's face and calling it baptism, and going up out of the water and claiming the whole affair to be in imitation of the baptism of the church by Philip! Whoever witnessed such a scene before?

Here is also a new meaning to be added to the term "baptism" in the Presbyterian vocabulary. To "dash." This dashing process is to be used something new. We wonder if they will continue to go into the water to dash handfuls of water upon their candidates? Truly this is an age of wonders! What next.

In respect of every other instance of a baptism recorded in the Bible, we have nothing just now to say, further than that there is no more evidence in favor of dipping than of sprinkling. That of the church by Philip is triumphantly quoted by some as if it furnished a parallel of support to the immersionists. In a village where a Presbyterian and a Baptist minister resided it so happened that a weak brother desired the former to baptize him in the neighboring creek. The request was made, the day fixed upon, and the assembly on the bank of the stream anxious to gaze upon a novel scene. The minister and the person to be baptized went into the water together and turning round to face the crowd, the Baptist preacher was discovered in the company. The latter was addressed by name by his Presbyterian brother, to decide whether they were out sufficiently far. An affirmative reply followed, when the officiating minister cried out, "and they went down into the water, both Philip and the church and that is just what we have done my brother." And taking up a handful of water which he dashed in the face of the convert, he added, "and he baptized him, as I have now baptized you my brother." And then, said he, "suiting the action to the words," they both went up out of the water, both Philip and the church, "as we are now about to do."

The Syllogisms of Keach.

THE REPLY.—Continued.

To two African merchants concerning infant baptism, containing direct syllogistical arguments to disprove pro-baptism, and to prove the baptism of believers. By Rev. Benjamin Keach, of London, first published in 1701.

ARGUMENT 8. If all that is necessary to faith and practice is contained in the Holy Scripture, that being a complete and perfect rule, and yet infant baptism is not contained or to be found therein, then infant baptism is not of God.

But whatever is necessary to faith and practice is contained in the Holy Scripture, but infant baptism is not to be found therein:

Therefore (infant baptism is not of God).

That the scripture is a perfect rule, &c., we have the consent of all the ancient fathers and modern divines.

Althamius saith, "The Holy Scriptures being inspirations of God, are sufficient to all instructions of truth." (Sithen. vs. G. 1.)

Chrysostom saith, "All things be plain and clear in the scriptures, and whatsoever are needful are manifest there." (Chrysost. on 2 Thes. and 2 Tim. 2.)

Basil saith, "That it would be an argument of infidelity and a most certain sign of pride, if any man should reject anything written, and introduce things not written." (Basil. Ser. de Fide.)

Augustine saith, "In the scriptures are found all things which contain faith, manner of living, hope, love, &c." Let us, saith he, seek no further than what is written of God, our Father, but a man would know more than the scriptures witness. (Aug. Epist. ad Fortun. 108.)

Thoughtful saith, "It is part of a diabolical spirit, to think anything divine without the authority of the Holy Scriptures." (Loh. Paschal.)

Josephus saith, "Let us, who will have anything observed, search no more but that which the gospel doth give unto us." (Loh. J. c. 10, on Levit.)

Bellarmino saith, "That though the arguments of the Anabaptists, from the defect of command or example, have a great use against the Lutherans, for as much as they use that rite everywhere, having no command or example there is to be rejected; yet is it of no force against Catholics, who conclude the apostolica tradition is of no less authority with us than the scripture, &c. This of baptizing infants is an apostolica tradition." (Bellarm. de Bapt. l. 1, c. 8.)

Mr. Ba/saith, "We must for every ordinance look to the institution, and never stretch it wider, nor draw it narrower than the Lord hath made it; for he is the institutor of the sacraments, according to his own pleasure, and it is our part to learn of him, both to whom, how, and for what end the sacraments are to be administered." (Ball in his Answer to the New England Elders, pp. 38, 39.)

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ARGUMENT 9. If infant baptism were an institution of Christ, the Pedobaptists could not be at a loss about the grounds of the right infants have to baptism:

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As touching the major, I argue thus: That which is an institution of Christ, the Holy Scripture doth show as well the end and ground of the ordinance, as the subject and manner of it;

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PREACHERS.

There are numbers, in every section of the land, who have come forth with rich literary attainments from the university and the seminary, and who are adepts in the theory of their profession, and yet when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the church, on account of this defect. They are pious and learned, they possess noble gifts, both natural and acquired; and in the conclusion of the study they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience, than the fabled Vulcan could wield the thunderbolts he had forged. In the distance and chilling reserve in which their spirits are wrapped up, they are as widely separated from the regards and sympathies of the busy, breathing world as the hermit in his remote cell, or the lone astronomer on his mountain height. They are not working and every day men; they have not the power of bringing their thoughts and feelings to bear upon others; and the consequence is, the more private walks of pastoral life are unacceptably uninteresting and feeble. One plain, unlettered preacher, with his warm heart and glowing utterance, his practical habits and his intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion, than an army of those clever, tripping, homely, with the starch of the college yet stiff upon them, with their heads of knowledge, and souls of ice, their rigid manners and their sluggish delivery, that hells like an opiate.

It is not by such men that the world is to be moved and changed. It is not by such men that the crowd of ignorant sinners are to be disturbed in their slumber; or the slumbering hosts of God's elect awakened to glorious deeds, and led on from victory to victory, until the earth alone shall be the Kingdom of his saints. — Rev. G. B. Mc

CIRCULAR LETTER.

From the Minutes of the Union Baptist Association of 1854.

I propose to call your attention to some desultory reflections upon the developments of Baptist principles; and as Bonnet, the eloquent French Proseur, was accustomed to advise Romanists in their controversies with Protestants to begin with the subject of the Church, so I would direct you to the same, as of fundamental importance in the great religious movements of the present age. Although Baptists have had but little connexion with the Tractarian disputes, in which Papists and Prelatists, High Churchmen and Low Churchmen have been engaged, yet as truth has been evolved by the conflict their principles have, in many cases, been acknowledged as the natural and legitimate antagonism of papistical and prelatical pretensions. The true meaning and sacred import of the Scriptures, untrammelled by tradition and ecclesiastical authority, is the proper arbitrament for the settlement of the vexed question of "the Church of Christ, in its idea, attributes, and Ministry." A visible Church, according to the Scriptures and Baptist belief, is not dependent upon external and outward qualities, nor is its claim to that character to be determined by the features of its ministry. The Romanist holds that the Church is an institution in which men are placed in order to be made holy, possessed of certain marks or attributes, such as unity, catholicity apostolicity, &c.; that episcopacy is essential to the very idea of a Church and without a Bishop, "there is no covenanted grace, no legitimate ministry, no sacraments;" and that the power of coercion is committed to the Bishop, "the repository of the Church's legislative and executive authority." With Baptists, the Church is a society of those in vital union with the Savior by faith, a congregation of baptized believers; and as essential to true Church membership, a man must have undergone an inward change and been "born again" of the water and the spirit; and the ministry springs up from the Church "as a supply for a felt want."

Those "born again," or Christians, feel a desire for close and intimate union, and have a right to organize themselves for the promotion of piety, for the diffusion of the Gospel, for maintaining the worship of Christ, and for spiritual purposes exclusively;—taking God's revealed Word as the only rule of faith and practice. This union, for each purpose, should be voluntary—composed of those "made willing in the day of God's power"—giving an intelligent, rational, uncoerced assent to the basis of union. Persons are not born into that union or covenant, nor should the fires of the Inquisition, the sword of the Conqueror, nor legal pains and penalties coerce conformity thereto and compliance therewith. No hereditary transmission of virtue, no descent from particular parentage, no relationship to particular parties, gives any special claim, or right, or privilege. "Living grace is not a hereditary." The devout Edwards was the ancestor of the profligate and three-hardened Aaron Burr. The tint of original sin is universal; the child of a King or Saint is naturally as averse from God as the child of the worst sinner on earth;—and regenerate, baptized believers are only entitled to admission into that union and these by their personal and spontaneous consent.

This voluntary association of believers; this Church—or, as the Greek word primarily implies, this Congregation—is a sovereign, independent, separate organization, so far as other bodies of a like character are concerned—drawing all its authorities and powers from Christ, its Head and Founder; and accountable directly, immediately and solely to Him for all its proceedings. Baptists hold to the freedom and independence of the Churches their equal powers and rights their freedom from all spiritual servitude, the perfect equality of the members, the theocracy of the ministry, the election of all officers by the members, and the absolute right and duty of each Church to interpret for herself the Scriptures, and to prescribe to her members, duties and privileges of her membership. Recognizing each Church as a complete and distinct body, independent of all earthly control, equal with all others, acknowledging no superior but Christ, and accountable to Him only as his sole Head and Lawgiver, a union or association of Churches—however beneficial in obtaining concert and co-operation—does not confer additional power; in truth, has no Church power whatever, and its decisions are no further obligatory, than as such Church may regard them as according with the Scriptures. Complete as a Church is in itself, for all the purposes of its formation, an aggregation of Churches has no superior judicial, legislative or executive authority. The freedom, equality, independence and sovereignty of the Churches have been, through the ages of oppression and active persecution, the only basis of their preservation, and the only basis of their progress.

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But the Scripture speaks nothing of the end or ground of Pedobaptism, or for what reason they ought to be baptized; Therefore it is no institution of Christ. The minor is undeniable. Some affirm, as we have showed, it was to take away original sin. Some say it is their right by the Covenant, they being the seed of believers. Others say, infants have faith of their own, and therefore have a right. Others say, they have a right by the faith of their surerries. Some ground their right upon an apostolica tradition; others upon the (supposed) authority of scriptures. Some say, all children of professed Christians ought to be baptized: others say none but the children of true believers have a right to it. Surely, if it was an ordinance of Christ his word would soon end this controversy.

As to the Minor, it is acknowledged by our adversaries, that it is not to be found in the letter of the scripture. And as the consequences drawn therefrom, we have proved they are not natural from the premises; and though we admit of consequences and inferences, if genuine, yet not in the case of an institution respecting a practical ordinance that is of mere positive right.

ARGUMENT 9. If infant baptism were an institution of Christ, the Pedobaptists could not be at a loss about the grounds of the right infants have to baptism:

But Pedobaptists are at a great loss, and differ exceedingly about the grounds of the right infants have to baptism:

Therefore it (infant baptism) is no institution of Christ.

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ARGUMENT 9. If infant baptism were an institution of Christ, the Pedobaptists could not be at a loss about the grounds of the right infants have to baptism:

FORREY.

Once in the life of Rev. J. S. Forrey, Missionary to Central Africa.

BY ANNE AND MARY W. B. BATES.

I saw him in the pulpit first;
Now past the bloom of youth
All else had been forgotten then,
For Jesus and his truth.

And he was when the tomb,
His look was earnest,
He spoke of Jesus and his love,
Of grace and righteousness.

And I saw him, "midst a church,
Teaching of his native land,
Where love's more influence shed,
On all the Christian band.

And eager, listening crowds around
Gather to hear his voice,
While he proclaimed eternal life,
And made that life their choice.

But let a sudden pause be made,
He looks a wonderful man,
The deep well of Africa,
Ready to sink and die.

His bowen avails with sympathy,
No! he shall have the bread of life!
For let a Savior die!

"Oh! Spirit of the living God,
As thou comest I'll go—
Carry thy word to that dark land,
Sinking to endless woe."

Such were his words, such his resolve;
His purpose none could shake,
Not Christian love, nor kindred ties,
One faltering thought awoke.

I saw him at the altar next,
The shrine of holy love—
A maiden stood beside him there,
Pure as a spotless dove.

I saw him next with friends he prized,
And kindred loved full well;
He came to bid a long adieu—
To say a last farewell.

Then gather in his mild blue eyes,
Outgiving his heart;
The time of love to each he gave,
Then hastens to depart.

And now he leaves his native shore—
Swift winds the canvas fill,
And down and off and onward past,
Yet back he gazes still.

Ah! how he looks his father land,
Friends, too, and kindred dear,
And how his heart is torn upon his heart,
That drew the sudden tear.

I saw him far across the deep,
His soul was now at rest,
Only the shades of sorrow past
Yet lingered in his breast.

I saw him on those burning shores
Where portance abode,
Where death is borne on every breeze,
And in each suburban hide.

He sat beside a lowly couch,
Watching the lifeless clay,
Of her who once had been his bride,
His life's sweet morning ray.

How soon, alas! his brightest hope
Like morning mist is fled,
How soon the partner of his heart
Lies numbered with the dead!

I saw him next amidst heathen crowds,
Pointing to God—no heaven;
Proclaiming that to fallen man
A Savior has been given.

Again I saw him all alone,
No friend, nor "Fannie" near,
His fervent eye his burning brow
Proclaim "Grim Death is here."

But stranger hands with pity wipe
The death drops from his face,
And wonder at the beaming smile,
That speaks triumphant grace.

They hear the whisper of names unknown,
Of sisters whom he loved,
And now in beauteous angel form,
"Fannie" before him moved.

He breathes one final, faint prayer,
His spirit glides in death,
And then he calmly sinks in death
As to a night's repose.

Some kindly hand performs a grave,
Beneath the shady tree,
And there his leafy, lonely tomb,
The passing stranger sees.

Rest then, O! Edmund, in that grave,
It is a calm retreat,
Till God's trump shall bid thee rise,
Thy coming Lord to meet.

Thou with loved friends, and "Fannie" dear,
And Africa's land of light,
Bathed then shall ever dwell,
Full in thy Father's glory.

Written by Mrs. W. B. Bates.

THE recently published autobiography of the Rev. Wm. Jay, has many anecdotes illustrative of the style of the Independent preachers. It is narrated of Mr. Jay, that during a powerful appeal, he pronounced the following sentence: "Some of you, my dear brethren, are so inconsistent and undecided, that if at this moment I saw the devil running away with you, I should not call out 'Stop thief!' for he would only be carrying off his own property."

MISSIONARY NEWS.

Mission Rooms Richmond, January 25, 1855.

To the Editors.

Dear Brethren:

It is my privilege to communicate "good news" from such of our Missionaries from the coast of Africa, as learn that at nearly all our stations there is an onward progress, that the Gospel is silently working its way among the natives, and that the light has begun to dawn. At Cape Palmas, twenty-five were baptized during the month of September. And the heart of our Missionary and his people were greatly refreshed and encouraged. Bro. K. K. K. at our latest meeting, was a full and able witness of the power of the Gospel. He has been proceeding to Liberia. He has been for a large amount of valuable information; and we think that he will exert a decidedly beneficial influence upon our African Missions.

Brother Clarke has reached Ijaye, and is in good health. He has already entered upon the work of preaching through an interpreter. Brother Bowen, though rather feeble, is able to prosecute his mission with considerable vigor; and is laboring with characteristic zeal, diligence and faithfulness. Sister Bowen has an interesting and flourishing school. And in whatever way the missionaries attempt the instruction of the people, they evince great readiness to attend.

There is reason to think that already the hold of idolatry is broken upon many minds, and to hope that ere long there will be a glorious manifestation of the power of the Gospel. Already has the work of conversion commenced. Two have been baptized. Brother Bowen, (of 17th October,) writes: "In appearance at least, the Gospel is making its way in the minds of the people. Some are evidently no longer devotees of idolatry. But polygamy is a serious obstacle."

We are constantly told that Arah, the chief, is opposed to the Gospel, and I fear it is only too true. A few days ago, an interesting youth told us that he believed the Gospel and would gladly lay aside his idols. But he did not. Arah would rebuke him. Then, instinctively lowering his voice, he said that many others were in prevalence the same situation. I believe he told the truth, for he was almost in tears. Two or three of our hearers say that they no longer have orphans nor charms, and I see that they do not wear them. One of Arah's sons (a youth of 17 or 18), declares that he has laid aside his idols. He is learning to read, and I think he would be counted a smart boy in any country. Within three weeks, I have twice had the satisfaction to meet with Mohammedans who appeared to see the superiority of Christianity. In spite of Arah, some express their opinions in favor of the Gospel very boldly, even in the streets, when I preach. From a letter of brother Clarke, (October 19,) "We have now one applicant for baptism—an aged woman that tells a good experience of grace." From two very interesting letters of sister Bowen, to friends in Georgia, published in the Christian Index, I make the following extracts: "Our school is flourishing. The children do not attend regularly, as we could wish them; but their progress has been quite as rapid as could be expected. Next Sunday, Mr. Bowen will administer baptism to one man who has for a long time professed faith in Christ, and has recently expressed an earnest desire to follow Him in whom he believes, by being baptized." "An old blind woman, who has been with us several months, has, after a long struggle, most ardently renounced Mohammed, in whom she believed. Mr. Bowen will baptize her next Sabbath which will be the second baptism he has performed."

Our latest intelligence from the Shanghai mission is equally cheering. A letter from brother Crawford (October 20th), gives a most interesting account of the conversion of a man who had been engaged by them as a teacher. I should be glad to insert the letter entire. I can, however, only give a few extracts. "God has given us one sheaf to our labors. The man to whom I allude is Wong. He is about 35 years of age—has a family. Though he does not profess high scholarship, he has a respectable education, and a good stock of general information for a Chinaman. He has a thinking, practical, and liberal mind." His character is so true, so honest, so pure, and his associations respectable. When in May 1853, the first girl school was dismissed, he was employed to take charge of it, and continued to teach until the same in October. After the school was broken up, he having nothing to do, brother Crawford got him to copy the Gospel by Matthew. While thus engaged, he became interested in the Bible and doctrines of Jesus, and to see his own language, "determined to dig to the root of it." About the first of September last, he told me that he and Jesus were now together, that his doctrine was good and his heart approved it. He had by this time overcome the disposition to worship idols, but it was not so easy to renounce the worship of his ancestors. He saw that our worship was a branch of the first and second commandments, but it was hard to yield it. "I confess that I am afraid to worship them; what I am afraid to do is to do it. After this, he had a clear view of his children and commandments, and of the new feeling, 'Love to Jesus.' He felt that he was a great sinner. A few good men from this time, he began to talk much of his sins and the troubles of his heart.

and he wept over them. At a subsequent interview, he expressed himself as having found great relief in prayer. At the next interview, he said, "I am better now," and his whole countenance beamed with expressions of joy and gladness. He stated that on Sunday morning, the first day of October, on rising from his bed, he engaged in prayer, but felt nothing. While putting on his clothes, he was repenting in his mind the Lord's prayer, and as he came to the words, 'Forgive us, O God, the fresh tears upon his mind that he could not forgive all his enemies before he could expect forgiveness from God, and immediately he said, 'I will forgive every body, like tearing down a house to its foundation, and just at that time he experienced such a flood of joy and peace, and was so transformed to pure forth his heart in prayer to God. His views are clear and correct, and his growth in grace encouraging. He asks for baptism, and I expect has been baptized. "He will be of the greatest aid to us if he hold out as he begun. He has ability to preach, &c."

The letter, and those from other brethren received by the same mail, mention others whose cases are very encouraging. O let us praise the Lord for his goodness! And let our faith be strengthened, and our efforts redoubled.

Affectionately yours in Christ,
A. M. POINDEXTER, Asst. Sec'y
F. M. B. S. B. C.

CIRCULAR.
Baptist Historical Society,
New-York, January 20, 1855.

Sir:—A Society having been formed in this city under the title of "The Baptist Historical Society of the City of New York," it has been judged expedient to submit to the public, and especially to members of Baptist churches and the congregations meeting with them, a brief statement of its objects and its desires, in order that the cooperation of all who feel interested in its operations may be invited and secured.

The object of this society is "to collect, preserve and diffuse information relating to the civil, religious, and literary history of Baptists; to establish a denominational library for reference; and to awaken an interest in denominational progress by such means as the by-laws may prescribe." In short, its object is similar to that of sister Historical Societies which are so long and so usefully been employed in collecting and preserving the interesting mementos of the past, with this difference, that while this confines itself to the history of Baptists, they are more general in their character and operations.

In order to secure the object of its organization the Society desires to place on its shelves and in its cases every thing—books, pamphlets, letters and documents—autographs of preachers, portraits and other prints, daguerotypes, &c.—which may throw light on the past, as well as on our present doings when the progress of time shall other wise have thrown a veil over them; and which may facilitate the inquiring mind, both now and hereafter, in its search for knowledge; and it respectfully but most urgently solicits your cooperation and assistance, and the cooperation and assistance of all who in your own behalf, can enlist in the work which it has undertaken to perform.

1. It desires, in narrative form (and on ordinary letter paper which may be bound up with *past and present*) a history of the church with which you are connected and of the movements which preceded and led to its organization, embracing its corporate title and exact location; the names of its several pastors; the dates of their union with and dismissal from the church during their ministry which may possess any interest; descriptions of the various places of meeting occupied by the church, and views of them (or sketches thereof), as far as they can be obtained; copies of any pamphlet, circular or print which has been published by the church as complete a statistical report of its membership from year to year, as can be procured; and especially, its church covenant, articles of faith, and by-laws in all their original and later.

2. It desires in the same style but separate from the last, brief sketches of the lives of the various pastors of the church and if any portraits of them exist and can be forwarded, they will be very acceptable. Copies of their sermons, published or manuscript are especially desired.

3. Copies of minutes of Associations both ancient and modern; of Reports of Associations and Societies connected with the church, the Associations or the denomination at large are particularly desired to form or to complete files. Files of newspapers and periodicals of all kinds connected with Baptist churches or denominations, or in part to their interests, especially those published before 1830 are much wanted, and will be gratefully received.

4. Any old manuscripts throwing light on Baptist history; relics of the past; and any other character and writings of Baptists of every age and nation will be gratefully received.

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