

a Christian pastor in the Regular Baptist body, so recreant in spirit, as to encourage the youth of our land, either in private or in public, to turn their backs on such an excellent and noble institution, in favour of the inferior schools in the United States? But it may be said, that while what is literary and philosophical is excellent, as taught in the national university, the religious training necessary for the pastoral office is not to be found there. In reply to this objection I would consider we have a most important advantage among ourselves. Before we can be said to give full proof of our ministry, we must place our successors in office, under such theological tuition, as will insure to the churches, that the vital doctrines of the cross will be maintained in all their integrity.

The present ministry are responsible for the doctrinal knowledge of those who are to follow them. It is only doing justice to them to place under their guidance and superintendence those who are called of God to the ministry. The churches would soon experience the benefits of such an arrangement. It would re-act upon themselves. It would be the conservation of all the natural talent and zeal lying latent in the denomination; and bestowing upon it intellectual life and power, with a view to its consecration to the service of Christ. With such an institution in our midst, men of talent would look to, and take a deeper interest in, the Baptist churches. The churches would take a more lively interest in the forthcoming ministry,—prayer on their behalf, would be elicited at the family altar. This would open a way for their future influence over the hearts of the children. Ministers would make them the subject of special prayer in the sanctuary. This would pave their way into the church.

The Professors to whom the churches would commit this important task of forming and moulding their minds in historic and theological knowledge, would be known in their personal character and pulpit ministrations to the churches. This would be some security for their soundness in the faith, and ability to teach others.

There are points in theology requiring special attention in teaching young ministers—the liberty of man, and the sovereignty of God in the administration of the kingdom of grace. This is often put in such a way as to cause the inquiring sinner to stumble. This is a confessed difficulty with young ministers. How necessary, then, that they should be properly taught before they divide the word of truth. No church, itself sound in the faith of Christ, can be indifferent to the teaching given and received upon the vital portion of the will of God. The doctrine of the substituted righteousness of Christ, as the motive to obedience in the believer, must ever be the ground-work of evangelical holiness. In church history attention is required to the formation of ecclesiastical councils, their use and the limits of their authority. The ordinances of baptism and the Lord's supper, divorced from their connection by all churches,—their indissoluble connection, as taught and practised by Christ and his apostles,—must be maintained by the Baptists.

It is to be hoped that the churches are now beginning to find out that a ministry, fortuitously

educated and encumbered with the secular cares of the world, are in some cases a hindrance to the progress and development of the Baptist churches. There are many excellent brethren so circumstanced, the fault is not altogether theirs. The churches are not clear of blame while they occupy this position. The indolent in the cause of Christ trust to them; and they will not put forth their withered arm at the command of the Saviour. Whenever this fatal delusion to any extent prevails, ease and imbecility of mind is the general feature in the churches. What they ought to do for themselves, they hope others will achieve for them, in spiritual labour. Where they to manage their farms and stores on the same principle, the result would be decay and ruin. Let the churches be admonished,—let the Regular Baptist Missionary Society be found equal to the crisis.

A BAPTIST MINISTER.

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## Miscellaneous.

### Who makes most of Baptism?

REV. MR. THOMPSON, one of the editors of the *Independent*, and pastor of the Broadway Congregational church, while on his way to Liverpool, was called upon to administer an ordinance of his Church to an infant who was in a dying condition. He says:—

"Early one morning I was summoned to baptize a child supposed to be dying. Its parents were members of the Church of England, and I baptized it according to the rites of that church. It would have edified Dr. Pusey himself to have heard me read that service with certain omissions for conscience sake."

Who attaches the greatest importance to an external ordinance—the man who gets up early in the morning to "baptize," that is, to *sprinkle* an unconscious, unbelieving babe, or they who baptize, that is, *immerse*, such only as repent and believe?

That our readers may see what kind of a service was performed by Mr. Thompson over that "supposed to be dying" baby, we will give a portion of the baptismal service of the Church of England. After a very lengthy ceremony, it says:

"Then the priest shall take the child into his hands, and shall say to the godfathers and godmothers, 'Name the child.' And then naming it after them, (if they shall certify him that the child may well endure it,) he shall dip it in water discreetly and warily, saying: 'N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.' But if they certify that the child is weak it shall suffice to pour water upon it, saying the aforesaid words.

"Then the priest shall say, 'We receive this child into the congregation of Christ's flock, and do sign him with the sign of the cross (here the priest shall make a cross upon the child's forehead) in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end. Amen.'

"Then shall the priest say, 'Seeing now, dearly beloved brethren that *this child is regenerate*, and grafted into the body of Christ's church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him that this child may lead the rest of his life according to this beginning."

If this ceremony, performed by Dr. Pusey, of the Episcopal Church, or by Mr. Thompson, of the

Congregational Church, upon an infant just born into the world, has any warrant in the word of God, or any connexion with the religion of Jesus Christ, we have entirely mistaken both the letter and the spirit of Christianity. If this is not the "baptismal regeneration," which Dr. Williams says "dislocates the entire gospel," (though he calls the church holding it evangelical,) then we are blind, and cannot see. Would Mr. Thompson "dip" the child according to this service.—*N. Y. Chronicle*.

JAMES SHERIDAN KNOWLES, the author of "The Hunchback," "Virginus," "The Wife," and other plays, was recently immersed, in Scotland, and is now a Baptist preacher. He has written a work entitled "The Priest Dismembered by his Idol;" being a reply to Cardinal Wiseman upon Transubstantiation.—*N. Y. Chronicle*.

A letter recently received by one of our city pastors states, that the Rev. Baptist W. Noel has baptized one of his sons, and that another is a candidate for the same ordinance.—*W. & R.*

STRONG PLACE BAPTIST CHURCH.—The meeting house of this church, in Brooklyn, lately erected, is a splendid edifice, and at a cost of \$75,000. It leaves Grace Church (Episcopal) entirely in the shade.

GOOD EXAMPLE FOR RICH MEN.—Perry Davis, the proprietor of "Davis's Pain Killer," is building at his own expense, a large and handsome church for the High Street Baptist Church, Providence, R. I. It is of brick, 91 feet in length, 29 in width, with two towers of 16 feet square and 85 feet high. In one of them will be placed a bell weighing 2,200 pounds, in the other a clock with three faces. The basement will contain a lecture room with 100 cushioned slips, and three smaller rooms for the church library, &c. The body of the house will contain 140 pews. It will be lighted with gas, and will contain an organ of the value of \$2,000, in a case of black walnut.

The whole cost of the church will be about \$25,000. Mr. Davis not only gives the edifice to the Society during his life, but he proposes, if the rent of the pews shall be insufficient for the salary of the minister and the other expenses of the Society, to make up the deficiency himself. Such evidences of a liberal spirit are rare indeed; though there are many wealthy men who might copy this example, without obtaining the blessing of sacrifice or self-denial.—*N. Y. Chronicle*.

Rev. Messrs. J. C. WARD and D. H. PAUL, recent graduates of the Theological Class of Madison University, have received appointments from the H. M. Society and are now pursuing their journey to their respective fields,—the first in Iowa, the other in Iowa or Illinois. Rev. Mr. PARKHURST of Iowa, another graduate of the same class, will soon return to that State and, probably, engage in the service of the Society.—*H. M. Record*.

Rev. Wm. ROLLINSON, missionary to California, has experienced a serious detention at Panama, on his passage to San Francisco, in consequence of the appearance of cholera among the U. S. troops and other passengers on the steamer. He and his family were mercifully preserved, but a large number of the passengers died of the disease. He was enabled to be very useful among the sick.—*Id.*

Rev. Dr. King continues at Athens un molested. The government shows no intentions of carrying the sentence of banishment into effect.

The Rev. Dr. Tidman, at the last anniversary of the Baptist Missionary Society in London, remarked that the circulation of European infidel books is probably greater in Calcutta than in London. The spread of infidelity among educated Hindoos is not more a proof of the decadence of old superstitions, than of the necessity of more strenuous missionary effort, to supply the void left by the receding paganism.

The number of Protestants among the Armenians is 2,000, and steadily increasing.