

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, MAY 28, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

We have several communications on hand, which shall be published soon. We have published most of the Convention Reports, to bring them before our people. They are able documents and should be read by every friend of the Convention and its objects.

By the time this reaches the Clerk of the Baptist Convention, the Minutes will be ready for delivery. We want instruction in regard to their distribution.

Let no reader be deterred from reading the very able Report on Education, on first page. The Committee from the fulness of their heart have spoken plainly and fully, and have ably pleaded their cause.

Many of our brethren are actively engaged in procuring and sending on the names of new subscribers. From our heart we thank them all.

Will brother HAWTHORN, of Mobile, send us one of his Book Store Circulars? The one he handed us at Marion is misplaced.

Elder W. WILKES, of Independence, sends us \$10 for the relief of brother Hunter and Trenton Church, and says:

"This amount was raised by Mrs. Mary Dimes and others, Burnsville."

We are always encouraged when the sisters take any matter in hand. Will others do likewise?

Tenth Annual Report of the Southern Baptist Publication Society; with the Proceedings of the meeting held at Augusta, Ga., April 23 and 24, 1857, has been sent us. The Report is a dignified and clear statement of the gradual advancement of the Publication Society. It has been none of your rapid growths, but sure and permanent. Its list of Publications is large for the means it possessed for book-making; and a more reliable Catalogue of books can scarcely be found. The late meeting at Augusta was one of profit, and quite largely attended.

Ample justice is done Alabama, in the Report, for the part she took in response to the Edmund King Proposition. The part the editors of this paper took in securing the endowment, will be looked upon with pleasure through life. And many acts of benevolence as have been done by our venerable brother King, nor will be so gratefully remembered, as the one that laid the foundation of an Endowment in that Society, that shall be increased until its influence shall be felt in all the world.

THE BLOOD OF JESUS CHRIST CLEANSETH FROM ALL UNRIGHTEOUSNESS, is the title of a Tract issued by the Southern Baptist Publication Society, of 38 pages, written by the late elder THOS. MEREDITH, of North Carolina. The subject is an important one, and is handled by a master hand. To be cleansed from all sin is the most important earthly attainment. For it brings the soul thus cleansed into union and communion with God; unites it with the whole family of heaven, angels and redeemed spirits; and makes it an heir of God, and a joint-heir with Christ. This tract shows in a clear and logical manner the necessity of this cleansing; how it is done; the evidences attending it; and the privileges and enjoyments resulting from such a state.

The Christian Review. Editors, FRANKLIN WILSON and GEORGE B. TAYLOR, Baltimore.

The second number of the present year is received. This able Quarterly has existed for over 20 years, and is now acknowledged to be one of the leading Journals of this country. This is the second number since its removal from New York to Baltimore, and we are pleased to see that it has lost nothing of its former ability. And, also, we are gratified to see able writers contributing to its columns from every section of our common country.

Price \$3 per annum, in advance. Address, Christian Review, Baltimore, Maryland.

A Good Work.—Professor W. S. Barton, of Greensboro as voluntary agent, is doing a praiseworthy work in laboring to procure a library for Howard College. He informs us that he is succeeding well, where he has been. It should be remembered that the College Library was burned in the late fire; and a new one should be immediately replaced by liberal donations from the Baptists of Alabama. We hope brother Barton will meet with a warm reception, and will receive generous donations.

General Association of Kentucky.

On Tuesday, May 5th, the General Association of the Baptists of Kentucky met in the city of Louisville, and organized by the election of bro. BARTLETT, of Covington, President, and Secretary. The principal object engaging the attention of this body is the supply of the destitute within the bounds of Kentucky with the Gospel. In this respect, they are perhaps in advance of any other Southern State. We listened to the reading of the annual report of the Board with decided interest and pleasure. A more encouraging state of things was reported from nearly every part of the State occupied by missionaries of the body than ever before. The Baptist cause was never in a more prosperous condition in Kentucky, it is supposed, than at present.

The cause of missions, Domestic, Indian, and Foreign, has a firm hold upon the hearts of Kentucky Baptists. The principal reason why the contributions from this State have not been proportionally as large as those from some other States, is, the lack of suitable agents. This is shown from the fact, that since the Foreign Board have had an agent, elder R. L. THURMAN, which has only been about eighteen months, the contributions from that State within that time have reached about seven thousand dollars. A similar agency on the part of our Domestic and Bible Boards would doubtless secure a proportionate amount to them. We are gratified to know that negotiations are pending to accomplish this end.

Quite an animated discussion arose on the report of the Committee on Temperance, drawn up by one of Kentucky's most gifted pastors. The ground was taken by the Committee that the Gospel of Christ furnished the best and the only effectual remedy for this monster evil—and that the churches of the saints embodied the only living agencies on earth that could interpose with any hope of success, to stem the swelling tide. Intemperance was fearfully increasing, in utter contempt of all the appliances of human wisdom. The wisdom of God has evolved a system of moral forces adequate to all the forms of moral depravity. The people of God are responsible for the application of this system to this hydra-headed monster of iniquity. The report, with some slight modifications, was adopted. We may observe in this connection, that there is a growing conviction on the minds of our best and most thoughtful men, that the agency of the Gospel has been too lightly esteemed by the friends of temperance in all their efforts to exterminate this vice. The fact seems to have been overlooked, that intemperance is only a single stream of depravity, and that no permanent reformation can be effected until the great fountain of iniquity in the human heart is removed. May Christians be alive to their duty in this respect.

The reader will pardon us for digressing a little, in obedience to that law of the human heart which paints an occasional image in ineffaceable characters upon its tablets. We met many brethren for whom we shall ever entertain a pleasing remembrance. But in scanning that large assemblage of ministers and brethren, the eye detected the outlines of one venerated form, whose silvery locks attested that an interval of twenty-three years separation is no small chasm in the records of the human heart. Reader, were you ever separated from the old pastor, who ministered to your stricken soul in the sad hour of conviction—who prayed for you when you felt that the wrath of God was revealed from heaven against your unrighteousness—who rejoiced with you in the day of your espousals—who listened to your simple and artless tale when you sought the fellowship of the saints—who bade you welcome to the joys and sorrows, the conflicts and triumphs of the Christian brotherhood—who led you into the baptismal waters, and buried you with Christ in that sacred rite—and who first instructed the warm affections of your new born soul to rest on things above? And then, after the interval of many long years, has some kind providence brought you together face to face? If so, you know what we felt, as we grasped the hand of Elder DANIEL BUCKNER, O, how many happy scenes of by-gone days came trooping up to gladden our hearts, as, after the checkered scenes of almost a quarter of a century, we again met upon one of Zion's "delectable mountains" whither the tribes of our Israel had gone up, we talked of that good hand which had thus far led us safely on, and of those exceeding great and precious promises which guided the future with hope and joy! In the great revival of 1832-3, in Tennessee elder B. was "in labors" more abundant; perhaps than any other minister of that country; and richly has the Lord rewarded him. His eldest son, H. F. Buckner, brought in at that time, is now the Apostle to the Indians, and is accomplishing a work among the red men, which will cause him "to be held in everlasting remembrance."

His youngest son is just entering the ministry with more than ordinary promise of usefulness.

At this meeting we met for the first time that venerable patriarch among the Baptists of Kentucky, elder R. T. DILLARD, D. D., whose letters from Europe we devoured with so much interest when quite a youth some eighteen years since, as they appeared in the columns of the old "Banner and Pioneer." Dr. D. is now "in the sear and yellow leaf of age;" still his natural strength is not abated, and his eye ever an anon flashes with its wonted brilliancy. He evidently fills an enviable place in the affections of the Kentucky Baptists.

Elder D. R. CAMPBELL, L. L. D., President of Georgetown College, although just reaching the prime of life, has purchased for himself the highest degree of usefulness in the State. His connection with Georgetown College, as President, is the epoch of prosperity to that institution. With a scholarship rarely equalled, he combines a measure of strong practical sense, an administrative capacity, and a singular sagacity as to the time, place and circumstances to do the right thing, which leave his brethren nothing to wish as to the responsible office he fills. Dr. C. is now engaged in a personal agency for the complete endowment of the College, and has secured within a few months about one hundred thousand dollars.—This, in connection with the proceeds of the sale of the old Covington Theological property, which amounts to another hundred thousand, will soon place Georgetown in the first rank of Colleges in the United States. It will ere long have a permanent endowment of two hundred and fifty thousand dollars.

Southern Baptist Educational Convention.

This body met on Thursday before the meeting of the Biennial Convention, Dr. B. Manly was re-elected President, and Elder I. T. Tichenor, Secretary.—After the organization of the body, a Committee of fifteen was appointed to report upon the expediency of establishing a Southern Theological University. The Committee met in the afternoon; and after a full interchange of opinion, decided to accept the proposition from the Baptist Convention of South Carolina, which was to the effect, that if the Convention would locate the institution at Greenville in that State, they would raise by the first day of May, 1858, one hundred thousand dollars; that this amount was to be thrown into the form of interest paying bonds, so as to open the institution with at least three Theological Professors at that time; that the excess over and above what would be necessary to pay the salaries of these professors, accruing from the hundred thousand dollars, should be expended in the employment of an agent or agents to canvass the Southern States to increase the endowment to at least another hundred thousand dollars, and to the purchase of books; that the other Southern States should, within three years after May 1858, raise one hundred thousand dollars to be added to the South Carolina donation, which amount was to be raised by the agent or agents above provided for, or otherwise as might be thought best; and that in the event, said one hundred thousand dollars should not be raised within the time specified, or within a time hereafter to be agreed upon by other Southern States, then South Carolina should be allowed to retain her own endowment, and the amounts contributed by the various States should revert back to them respectively.

The report thus decided upon by the Committee, was reported to the Convention on Saturday at 11 o'clock, the Biennial Convention having adjourned for a session of this body. A very animated discussion arose upon the motion to adopt it, in which brethren Buck, Graves, Jeter, Burrows, and others participated. The result was, that at a late hour in the evening the report was adopted with a unanimity that really surprised us. There seemed to be a settled conviction upon the minds of all present, that the time to move in this great enterprise had fully come—that the necessities of the case admitted of no delay—that the South had never been so fully united upon this subject before—and that such an opportunity to concentrate our energies upon a common institution, might never again offer itself.

On the adoption of the report, it was moved that the President of the Convention, Dr. Manly, lead the devotions of the body in returning thanks to God for the harmonious results to which it had been conducted, and in asking the divine blessing upon our efforts to establish the institution. That holy season of prayer, in which there was alternate weeping and rejoicing, will never be forgotten by the brethren present. And thus, with a unanimity of counsel, and in the fervent prayers of our Southern Israel was projected an institution, which we cannot but hope will be blessed of God, and in turn "less coming generations with 'good ministers of Jesus Christ.'"

Several Committees were appointed to carry out the details of the plan, an account of which we will publish so soon as we receive the minutes of the body which, by resolution, are to be published with those of the Southern Baptist Convention.

Next week we will give some account of the proceedings of the latter body.

We thank the Editor of the Daily Montgomery Advertiser for his beautiful sheet. Will he favor us with it daily? We need a daily sheet from Montgomery.

Revivals.

The Journal and Messenger reports the baptism of 48 candidates by the Baptist Churches in Cincinnati, on Lord's-day, the 10th. Baker street church has had an addition of 82 members since the 1st of January.

The Watchman and Reflector reports additions to the North Adams, Mass., 60 baptized; and Brewster, Mass., 27 baptized.

Communications.

For the South Western Baptist.

MESSRS. EDITORS: My former number on "The Old Landmark" was perhaps, extended to an unreasonable length. I originally intended to review the positions of that tract *seriatim*, but it would, perhaps be an invidious task, and after the very decided expression of opinion, I believe, by the whole Baptist press, and by our most distinguished theologians, in opposition to those positions, I consider that it would be a useless labor. You will permit me merely to refer to a single fact in regard to Novation, the founder of the sect called after his name.

Cornelius, Bishop of Rome, in Eusebius's Ch. Hist. 6, 43, says: "Novation was baptized by affusion, while sick in bed, if it is proper to say such an one was baptized." I quote from the Christian Review, for March 1838, article Burgess on Baptism. The article is understood to have been from the pen of the learned Professor Sears, now President of Brown University, the most respectable Baptist Literary Institution in America. I have not a copy of Eusebius in my possession, but no one will dispute the correctness of the quotation. It was made for the express purpose of showing that the early church did not regard baptism by pouring or sprinkling as Apostolical. This settles the question whether Novation and his friends were Baptists, in the modern sense of the word. So far from it, Cornelius, Bishop of Rome, seems to have been a greater stickler for immersion than they were. Yet these are the men held up as our examples! It is in my power to bring out as overwhelming facts in regard to the Donatists and other sects referred to by the Editor of the Tennessee Baptist, but I forbear. Let the testimony be called for, and it shall be forthcoming.

I will now give you readers a scriptural argument, which I do not recollect to have seen used in the discussion of this subject among the Baptists.—My attention was first called to this passage of scripture, by an article in the Edinburgh Review during the pendency of the Gorham case, several years ago, in England. Other passages that have been appealed to by Bro. Henderson and others, seem to me perfectly decisive, but the analogy in the case that I shall adduce, seems to me somewhat more complete. At any rate, it may serve as the complement of the others.

Let any one take up the epistle of Paul to the Galatians, and he will find that it was written to vindicate his Apostolical character from the attacks of the Judaizing teachers. These zealous for circumcision and the whole Jewish ritual, endeavored to persuade the Galatians, that Paul was an apostle of men, and did not derive his authority from Christ. In opposition to this, he asserts that the gospel which he preached among them, "was not received from man, neither was he taught it, but by the revelation of Jesus Christ." He then adds that, at the time of his miraculous conversion, he conferred not with flesh and blood, nor did he go up to Jerusalem to receive authority from the Apostles.—His authority was derived immediately from Christ.

The subject of controversy, be it remembered, between Paul and the Judaizing teachers, was whether the Gentile converts should be required to be circumcised. He did not give place to the Judaizers for a single hour. Now how was the controversy settled? When James, Cephas and John perceived the grace that was given unto Paul—"for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles,"—they immediately gave unto him and Barnabas, the right hand of fellowship. That decision was afterwards ratified by the whole Apostolic College, by the body of elders and the whole church. See Acts xv. Here the dispute was not about baptism indeed, but about a cognate subject. The same principle, it is evident, is quite as ap-

plicable in the one case, as in the other. When the Apostles perceived that the labors of Paul among the Gentiles, had been owned and blessed by the Great Head of the Church, they asked no further questions, but immediately recognized him as a fellow-laborer in the same great and glorious cause. In like manner, we are bound to act, unless we utterly disregard Apostolic precedent. Is it possible that any one can doubt that God has owned and blessed the labors of Wesley, Whitfield, Edwards, Chalmers and thousands of others of our Pedobaptist brethren. The labors of Whitfield in our own country were made the means of giving a powerful impulse to the progress of Baptist principles. This fact is attested by Wayland. Many of those who were brought to a knowledge of the truth, through his instrumentality, afterwards became Baptist ministers. Among others was Daniel Marshall, founder of the first Baptist Church in my own native State of Georgia. Thus, under God, the Baptists of Georgia and the South-west owe no small degree of their present prosperity to the labors of Whitfield, a man whom some few of our number would refuse to recognize as a gospel minister. Richard Fuller, in one of his letters to Wayland, said that he considered Whitfield the greatest preacher that ever lived. However this may be, I am sure that God owned and blessed his labors—the Apostolic test of a Christian minister—and I seek not to be wiser than the Apostles.

J. A. PARKER.

For the South Western Baptist.

"The Grace of God Magnified."

MESSRS. EDITORS:—The mind of the world is giddy under the influence of pernicious and worthless books. Some man or woman swollen with gass, eagerly seizes a pretext to write a book, to inflate others with its thoughtless, brainless, soulless, heartless and graceless contents; and the multitude captivated by its imposing title page as eagerly devour it.

Of many of these productions it may be said, "their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;" while others pretending to be religious, is neither milk nor meat, but rather dead flesh on dead bones. A sleepy vision or a violent spasm is too frequently a passport into Baptist Churches. Crudities or learned speculations are passed off upon the giddy gazing crowd for preaching Christ. Ministers preach truths, doctrines and duties of which they know but little experimentally. We need higher, deeper, broader conceptions of the rectitude, extent and holiness of the law—a clearer knowledge of the pollution and helplessness of the soul, without God's mercy and help. We need larger and fuller conceptions of the character of Christ, the merits of his death, the virtue of his blood, the extent of his love, the efficacy of his intercessions, the power of his gospel, and all that fullness of completeness and perfection we have in Him that he may be all and in all.

Impressed with these truths, some years ago in selecting a lot of books for distribution I ordered "The Almost Christian," and sold a copy to the author of "The Grace of God Magnified." I have rejoiced at the tendency towards more spirituality in the ministry and the church, and pray that we may soon know what it is to be, "not in the flesh but in the spirit"—"to walk in the spirit."

I have just finished the second reading of "The Grace of God Magnified." It is a well written production, on a good subject, and deserves a place by the side of Bunyan's Pilgrim's Progress. No one will read it without having his soul stirred, his fears excited, his yearnings for a deeper, clearer, fuller work of grace, in its quickening, confirming and sanctifying powers upon his soul. It ought, and will, have a wide circulation. Buy this little book and read it.

JESSE A. COLLINS.

For the South Western Baptist.

A Church Constituted.

MESSRS. EDITORS: I embarked on the morning Train, on the 11th inst., and in about two hours we were at the pleasant village of Citronelle, 33 miles above this city. We met J. F. RUSSELL, missionary of the Liberty Association, and C. LONG, missionary of the Providence Association, for the purpose of constituting a Church.

After a short discourse by the writer, on the subject of a Gospel Church, a Council was formed, and 9 members presenting their letters of membership, they were organized into a Church upon the doctrine and discipline of the New Testament. In the afternoon another person was baptized, which made the number 10. We had an interesting meeting at night, when two or three others were received for baptism. The meeting continued next day; but I was unable to attend, and returned home.

I was much pleased with the spirit manifested by the brethren, and I think they are a noble band of disciples, possessing in a high degree the spirit of

their Master. Deacon Herndon, formerly of Green county, Ala., is among the number, and promises to be an efficient and useful member. You will, no doubt, get several new subscribers from Citronelle.

Yours in Christ Jesus,
K. HAWTHORN.

MOBILE, May 13, 1857.

For the South Western Baptist.

Immersion by Pedobaptists.

MR. EDITOR:—The letter of Dr. Fuller, on this subject, reminds me of the views of another brother who seems to have been consulted on a similar one—perhaps the same.

I hope I may be pardoned for the informality of bringing that brother's views, unexpectedly, to light—the object being to promote a full and correct understanding of a matter quite important to uniformity and consistency among Baptist Churches.

CHARLESTON, Sept. 9, 1856.

"DEAR BROTHER: * * * I do not wish to write and publish my views on this subject, still less would I have my views presented, uncalculated, in any meeting either of a Church or Association. But I may say to you, in friendship privately, that I do not think it would be expedient for Baptist Churches in this country to recognize the baptisms of Pedobaptist ministers. They never immerse, when the candidate can be persuaded to any other method; they generally speak against that particular mode, and sometimes ridicule it, and they seldom fail to make a ridiculous and contemptible farce in their way of administering it—to say nothing of these administrators being themselves unbaptized—this saying and unsaying—this doing of what they dislike and condemn, and which they treat as if they dispised it, is not to be presented to Baptist Churches as an act which they are to approve or sanction. Like Eli's sons, these administrators make the offering of the Lord, in that instance, to be abhorred—it is their wish to do so; and to prevent any one who witnesses their performance from ever desiring to see it repeated, or to have it in that form themselves. Now, when Baptists are asked to receive these baptisms, they are asked, in effect, to sanction these proceedings, and thus to become partakers with them in this objectionable administration.

But, suppose it were done decently in the case of any particular candidate, there are inconsistencies about it, on the part of both administrator and candidate, that vitiate the performance, and, in this country where people can find ready access to Baptist churches if they wish, these inconsistencies would prevent me from acknowledging and receiving such baptisms. The candidate in demanding baptism by immersion, declares a belief that no other mode is scriptural. If this is not his belief, then, no one's administration could make him a fit member of a Baptist church, which is based on that belief. If he does believe this, then, where is the consistency of his immediately joining in fellowship with those who disbelieve it; of his helping them in a cause which omits it, on principle, and condemns it as unscriptural? By this last act, he takes back and contradicts all that he had said and done by his own baptism. If it were allowable, on other accounts, thus to "show much love" to Christ's ordinance, and then in works to deny it, surely no value can be attached to it on account of the supposed honesty, sincerity or conscientiousness of the recipient; for he contradicts himself, and it is quite sufficient, to refute his claim to an orderly consistent baptism—to place his own authority against himself.

"If I build again that which I destroyed, I make myself a transgressor." This erects consistency into a gospel principle of duty. Now, in the supposed case, the candidate destroyed the notion of Infant Baptism, of sprinkling, or pouring, when he demanded to be immersed as a professing believer; but he builds up those things again, when he goes into a voluntary and habitual fellowship with such as delight to practice them, and when he stands by and silently sanctions these things as the practice of the body to which he has chosen to belong.

* * * * *

If one is a Baptist, let him be a Baptist. * * * In your wife's case, I hope the dear sister will see, that, in coming into a Baptist Church, she ought to be baptized; (I will not say again) she ought to be baptized, by a Baptist minister, for the reasons I have given. Even if she has no sense of the defectiveness of her Pedobaptist immersion, this does not prove that it was infallibly right and sufficient. It is only an opinion of hers, which may be as apt to be wrong as the opinion of other people. Especially, why should she set up her judgment against that of the whole body of churches of the only people under heaven who are striving to keep the ordinance of baptism as Christ delivered it? If the principles on which her Pedobaptist immersion proceeded, are right, then there is no necessity for the separate organization of Baptist churches,

or the existence of even the denomination itself; that ordinance of Christ can be sufficiently well maintained by Pedobaptist administrations of immersion.

I think, therefore, that, until Baptist churches are prepared to allow that there is no necessity for their own separate organization—no necessity for their existence as a denomination—there is little prospect of their agreeing to receive and sanction such baptisms as that which your good wife received.—She ought, now, to be baptized for conscience sake, if not her own, at least, for the sake of the consciences of others, who would be grieved and offended by being required to take a course so inconsistent and suicidal. To come into a Baptist church, under her present baptism, could be no gain to her; she receives nothing. Her coming in that way could be no gain to the Baptist Church, in the matter of baptism; they receive nothing, and lose much. Under such circumstances, her prospect of usefulness or of benefit, would be as good out of the Baptist connection as in it. * * *

Yours truly,
B. MANLY, Sr.

It will be perceived that this letter does not touch the question, whether Pedobaptist immersions are, *always* and *everywhere* invalid. The expediency of denominational action, in such cases, is the only point considered. And I have no wish to obtrude either my own, or another's views further.

Respectfully Yours,
Y. B.

For the South Western Baptist.

Theodosia Ernest, 2 Volume.

MESSRS. EDITORS:—I wish to say to the large number of our brethren and friends who ordered the above work of us, that the reason their orders have not yet been filled, is that we have been unable to receive supplies from the publishers. Up to this time we have received but few, comparatively; and none since the Convention. The demand has been so great that brethren Graves, Marks & Co., have been unable to keep up with the orders. All that we can say is, we hope to be supplied soon, then all shall have their books who have sent in orders. I have thought it better to write this communication than write a separate letter to each one.

F. M. LAW, Cor. Sec.
Bible and Book Depository.
SELMA, May 14, 1857.

Close Communion.

The Western Evangelist mentions a preacher, (Peter Cartwright, we judge from certain ear-marks, though the name is not given,) who speaking of Baptists, said:

"Some folks will not commune with other denominations; but I think if they have not religion enough for that, they hardly have religion enough to carry them to heaven."

It is very probable, that, if such preachers held the keys of the kingdom of heaven, as Romanists tell us "Saint Peter" holds them, Baptists would scarcely obtain admittance without some recanting—not to say *canting*, at least. But when they intimate that, their spleen may, perhaps, have a home in the bosom of the Righteous Father—when they would fain make God a sharer of their vindictive partisanship—they manifest an irreverence which furnishes the best possible reason, were all others wanting, for a refusal of communion with them. Besides, they are not "in love and charity with their (Baptist) neighbors," and therefore, by the showing of their own "order for the administration of the Lord's supper," are not entitled to a place at it.

Religious Herald.

BAPTISM OF A METHODIST MINISTER.—Rev. Wm. W. Megrangle, for several years past a minister of the Methodist Episcopal Church, was baptized at the Berean Baptist Church, in this city, on Sunday, May 10th, by the pastor, Rev. Dr. Dowling, and has been licensed by that Church to preach the gospel, as a minister of the Baptist denomination.

Examiner.

Hitched on.—A correspondent of the Secretary speaks of a class of persons who though in the church, are not in a proper sense of it. "Such individuals" he says, "reminds me of the remark of an aged disciple, when the question of excluding delinquent members was before the church. When requested to express his view of the case, he replied, Brother—has for a number of years been hitched on the church—but has never belonged to it."

How many there are whose relation to the church is well described by the above language! They maintain a sort of connection therewith, but shirk all the responsibilities of that connection: they are willing to be reckoned as members but members without an "office." The interest of the church have never been identified with their own, nor do they labor and pray for its prosperity as for a matter of personal interest.—They acknowledge no claim of the church upon them, their possessions and

