

THE BIBLICAL RECORDER.

RALEIGH, N. C.

FRIDAY, NOVEMBER 12, 1852.

AGENTS—CHAR. D. ELLIS, Esq., of Wilmington, N. C., has kindly offered his services as Agent for this place.

The Rev. ELIAS DONSON has also consented to act as Agent for the Recorder. We thank him for the new subscribers lately sent.

AGENT OF THE CONVENTION.—It will be seen from the proceedings of the Board published in to-day's paper that Elder Alexander D. Blackwood has been appointed the General Agent of the Convention, in the place of Elder William Jones, deceased.

AID FROM THE LITERARY FUND OF THE STATE.—The Trustees of Normal College in the county of Randolph, have unanimously agreed to unite with Wake Forest College and Davidson College in application to the Legislature of the State, for a grant from the Literary Fund. The States of Georgia, Pennsylvania and New York have made similar and liberal grants to all of their incorporated Colleges.

Fifty Dollars.

"Fifty Dollars. That is a large sum, and well appropriated, would do a vast amount of good. But why, Mr. Editor, do you make Fifty Dollars the heading of your article?"

I will tell you. A Païdo-baptist lady not long ago, said that she would not be obliged to read the Recorder regularly, for fifty dollars a year. "And why did she so greatly dislike the Recorder?" you are ready to ask. Because it had so much to say about baptism. "Every number has something about Infant Baptism or Immersion, or something of the kind. I am tired of it," said she.

I wonder why this lady so greatly dislikes to read about baptism? Is there not, think you, a sort of uneasy, unquiet feeling in her mind in regard to her own duty in the matter? Are you not almost ready to believe that she feels that it is a doubtful matter whether she has ever been baptized, and therefore dislikes to read much about the subject.

For the Recorder.

Bro. TOBEY.—Will you be so kind as to answer the following queries?

- 1. What, according to the faith and usage of the Baptist church, constitutes a valid christian baptism?
2. If such baptism at the time the ordinance is administered, is recognized as a valid christian baptism by the church, what circumstance (if any) can destroy its validity?
3. If a minister of the gospel, who has been regularly ordained, and authorized to administer the ordinances of the church, and after having administered the ordinance of baptism, he should turn out to be a hypocrite, should those persons baptized by him, be rebaptized?
4. If the right to rebaptize under any circumstances is conceded, when and where shall we find a stopping place?
Very kindly yours,

CONSISTENCY.

Answer to Query 1st. The immersion of a believer in the name of the Father, Son and Holy Ghost.

Answer to Query 2d. The only circumstance so far as we care see, destroying the validity of the baptism of a person is, evidence that such a person was not a believer at the time the ordinance was administered.

Answer to Query 4th. When we obey the directions given in the Word of God. Persons were rebaptized, whose views respecting the Holy Ghost were incorrect. See Acts 19: 5.

For the Recorder.

Meeting of the Board at Milton.

The newly appointed members of the Board of the North Carolina Baptist State Convention, met at the office of the Recording Secretary in the town of Milton, on Monday the 1st of November, 1852. Present, Albert G. Stevens, John H. Lacy, Nathaniel J. Palmer, William H. Kersey, A. McDowell and P. S. Henson.

A quorum being present, the meeting was opened with prayer by Elder John H. Lacy.

On motion, Elder Archibald McDowell was unanimously re-elected Chairman of the Board for the ensuing year.

A letter in relation to the appointment of a Missionary to labor in the county of Edgecombe, North Carolina, referred to the Board by the Convention was read, when, on motion, brother James A. Moore, of Halifax county, Va., was appointed a Missionary to travel in that county the ensuing year, the amount received in his field of labor to be deducted from his salary.

A letter from Rev. William Carter, D. D., Corresponding Secretary of the Broad River Society, for the support of the gospel, in relation to the balance due Elder Wade Hill, late the joint Missionary of the Board and that Society. On motion, the Secretary was directed to give an order on the Treasurer for one hundred dollars the amount due him.

The letter of the Corresponding Secretary to the Western Baptist Convention of North Carolina, was presented, read and approved by the Board.

The reports of Elders Robert B. Jones, As. Abernathy and Stinson Ivey, Missionaries of the Board, were received, read and approved by the Board.

On motion, Elder Alexander D. Blackwood, now of Montgomery co., N. C. was unanimously appointed General Agent of the Convention for the ensuing year, with a salary of four hundred dollars per annum, and his necessary travelling expenses.

On motion, Elder J. J. James was appointed Missionary of the Board to the towns of Charlotte in Mecklenburg, and Wadesborough in Anson county, for twelve months, to preach three Sundays in the month at Charlotte, and one Sabbath at Wadesborough, the amount received in his field of labor to be deducted from his salary.

The Board then adjourned to meet again on Saturday before the third Sabbath in December. Prayer by the Chairman. A. McDOWELL, Chm'n.

N. J. PALMER, Secretary.

N. B. It is expected that all of the Missionaries appointed by the Board will act as assistant Agents of the Convention, and receive subscriptions and donations in aid of its funds. Also the names of life members of the Convention. In this way they may essentially aid the Board in paying their salaries. Those who receive the benefit of their labor ought to contribute liberally towards their support.

N. J. PALMER, Secretary.

A List

- Of the Missionaries of the Convention with their Post Offices.
Elder J. J. James, Charlotte.
Richard H. Griffith, Mocksville.
Robert H. Jones, Bunker Hill.
J. B. Jackson, Smithfield.
Elias Donson, Yanceyville.
James A. Moore, Tarboro.
Stinson Ivey, Bladen.

For the Recorder.
WAKE FOREST COLLEGE, Nov. 20, 1852.
Mr. Editor:—I wish through your columns to congratulate the Baptist church and the public generally, upon the election of the Rev. J. J. Brantley, of S. C., to the Presidency of Wake Forest College, and at the same time to express to my scattered friends my satisfaction with the appointment. I like his accidents and his antecedents—the accidents of his locality, and the antecedents of his life, for he is a good scion from a noble stock. More than twenty years ago, when I was at the University, there were few more honored and popular names in North Carolina, than his father's, who died, I believe, President of the City College of Charleston, and no doubt gave his son the best training for the situation to which he has just been appointed. His middle age is no objection. Were he advanced in years his aspirations, feelings and exertions could not be in unison, with the activities, energies and exertions of a young and rising Institution. To sum up all in one sentence—he meets and answers a loud public call for a Southern President to prepare Southern youth for Southern fields of labor.

W. H. OWEN.

P. S. Since writing the above, I have been satisfactorily informed of the acceptance of the Agency for the College, by the Rev. Charles Manly Wingate of South Carolina. This also is a subject of congratulation to the friends of the College, for the securing of his services is a step towards the accomplishment of a cherished wish of the authorities of the Institution, to devolve as many of its offices as possible upon its own Alumni. Mr. W. is a favorite and honored son of the Institution, and he can speak advisedly of its claims, wants and merits. None will plead for a parent like a child. We cordially recommend Mr. W. to the public as a Christian, a Gentleman and a Scholar. W. H. O.

For the Recorder.

A Reply
To a remark made by a Minister about the Introductory Sermon preached at the Union Association, respecting Redemption and Salvation.

The writer proposes to show what redemption is, and how far it is connected with salvation, and that there could have been no salvation without first a redemption.

- The question then arises, what is redemption?
1. To redeem is to buy that which had been sold.
2. To deliver or redeem sinners from sin, death and hell.
3. To improve opportunities.
1. To redeem is to buy that which had been sold. Ye have sold yourselves for naught, and ye shall be redeemed without money. Here the prophet speaks of the bondage of the whole human family under sin, and the redemption by Christ.

This we will call a general redemption, wherein all men are included, and points to the death of Christ as a propitiatory sacrifice for the sins of the world.

2. The origin of redemption in the covenant of grace. It is universally acknowledged, that God might have left our guilty race to perish in their sins. He was certainly not bound in justice, to interfere on their behalf, but as the righteous governor of the world, he might have proceeded to uphold the authority of his law, by executing its penalty upon the guilty.

His goodness did not require that he should rescue his rebellious subjects from the misery they had brought upon themselves, because he had already given ample display of it in their creation, and it was still exhibited in the happiness diffused through all the region of innocence. His glory does not depend upon the manifestation of any particular attribute, but upon the manifestation of them all on proper occasions, and in full harmony. He might not have created a single being to contemplate and admire his perfections, and when those who were admitted to the wonderful spectacle were guilty of dishonoring him, he might farther reveal himself only in wrath, pouring out the vials of his indignation upon the polluted spot which they inhabited, and turning it into a scene of desolation. What would the loss of our world have been to him, in whose eyes it is as nothing, yea, less than nothing and vanity.

It follows from these observations, the truth of which cannot be disputed, that the plan which he has devised for the restoration of fallen man to purity and happiness, originated in his saving grace. In speaking of the work of redemption, we must ascend to its source; begin with the consideration of that eternal agreement between the persons of the Godhead, on which the dispensation of mercy to mankind is founded. It is usually called a covenant, and, on account of its origin, and of the manner in which its benefits are communicated, it is denominated the covenant of grace. But in using this term, we must not give loose reins to our fancy, and invest a divine transaction with the forms and technicalities of a human bargain. This I fear has been sometimes done, with the best intentions, have no doubt, but with an unhappy effect, as it brings down a subject which should always be reflected upon with reverence and admiration to a level with the every day affairs of miserable mortals, and is calculated to make us forget its sublimity, in the minuteness and familiarity of the detail. We come now to speak of the redemption procured by Christ. Paul says Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursing is every one that hangs on a tree. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. And again, neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us. And again, for as much as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ as of a lamb without blemish and without spot, who verily was fore-ordained before the foundation of the world, but was manifested in these last times for you. Not yet, that he should offer himself often, as the high priest entered into the holy place every year with blood of others: for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

It is manifest, that all this relates to the death of Christ in the fulfillment of the stipulation of the covenant of eternal redemption for Adam's race. Previous to the accomplishment of this, we were shut up into the faith, that was afterwards to be revealed by the preaching of the gospel. But before faith came, we were kept under the law, it being our schoolmaster to bring us to Christ; but after that faith is come, we are no longer under a schoolmaster.

Being justified by faith, we have peace with God through our Lord Jesus Christ. The word is preached, and man believe the truth as it is in Jesus; the Spirit helps their unbelief, and he gives himself to Christ, as his only sure foundation, saying, "Here Lord, I give myself away, it is all that I can do."

He then realizes in himself that the law of the Spirit of life in Christ Jesus, hath made him free from the law of sin and death. Christ is made unto him wisdom, and righteousness, and sanctification and redemption. For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry abba Father. Thus I have in as few words as possible, expressed my views upon a general redemption and a particular redemption. For ye are all the children of God by faith in Christ Jesus.

For the Recorder.

The Catawba River Baptist Association.

DEAR BRO. TOBEY.—On Friday, the 8th ult., the Catawba River Baptist Association commenced its session with the church at Union, Burke County, N. C. The delegation was more numerous than usual, nearly every church but one being fully represented, and we were assisted in council by able correspondents from the Green River, Broad River, Lewis Fork, and King's Mountain Associations. Resolutions against dram drinking at public times and places, and in favor of leaving the question of missions open to each individual church were adopted, and reference was made to a resolution passed some 17 years ago, the purport of which was, that the missionary question should be no bar to communion, and that each church might contribute what it pleased to that object.

On Saturday several able speeches on the subject of the spread of the gospel were made by Rev. Messrs. R. B. Jones, Alex. Abernathy, R. H. Moody and T. Craig, and much deep feeling towards that object was elicited.

On the Lord's day, Rev. J. C. Grayson preached an able sermon from Acts 24. "He reasoned on righteousness, temperance and judgment to come." Rev. R. B. Jones by special resolution of the day before, preached on the subject of Missions, and a collection of over \$17 was taken up for that purpose. Rev. Wade Hill closed the services of that day by a sermon from Isaiah 11: 10.

On Monday, two important resolutions were passed, the one ordering the collection of the previous day to be devoted to Home Missions, and for that purpose to be paid over to the North Carolina Baptist State Convention through their agent, Rev. R. B. Jones, and the other was as follows: "The following was offered by Elder R. H. Moody and unanimously adopted. Whereas, religious intelligence, through the medium of general reading is greatly facilitated by a supply of good books conveniently afforded, and is in a rapid state of progress among sister Associations, as well as other denominations;—therefore, Resolved, that we make some arrangements to supply the reading community within our bounds, with such books as are calculated to promote true piety, dispel error and build up our faith in the minds of the people.

2d. Resolved therefore, That a Committee consisting of brethren Portland, Watrick, H. R. Curtis, and Elders Alex. Abernathy, R. H. Moody and H. Mos. Carleton, be appointed to receive a report from the several Associations, and to make a list of the books to be procured, and that the committee meet for the first time on Friday before the first Lord's day in February, 1853, at the Union church."

The whole meeting was characterized by deep and fervid feeling. In the Association, the churches were engaged in taking measures to spread that cause which they felt so near at heart, while at the stand the ministers of the gospel were preaching to an anxious assembly, whose hearts were melted into tears, and opening faithfully to them the necessity of repentance, faith and decision upon their eternal interests. How changed the scene from fifty years ago, when near the same stand, a minister then present, heard on the Lord's day nothing but the wild Indian's yell and the crack of the rifle, together with cursing, swearing and gambling, but now nothing is heard but the herald of the gospel, preaching to a weeping congregation, and praying for between twenty and thirty mourners.

Brother Tobey, my heart is too full. Our denomination must rouse itself to action, for with one consent there is a universal cry to know what the people must do for their salvation, for they are growing discontented with that outward form of godliness which has so long pervaded the country.

Your correspondent, VITOR.

For the Recorder.

LINGTON, MISS., October 29th, 1852.

DEAR BROTHER.—The Yazoo Association met at her second anniversary with the church at Salem near this place on 22d—25th inst. Elder Benj. Hodges of Black Hawk, Moderator. Bro. A. Woods of Middleton, Clerk. Fifteen churches, number of membership 1282. Baptized during the year 239. Churches in this Association live in the counties of Holmes and Carroll. Five churches were received at this session into the union.

Elder O. Echols delivered the introductory from the text, "If ye love me, keep my commandments." Yazoo Association is a young body, now in the second year of its existence, but it is a working body and promises well. They are liberal contributors to the Foreign and Home Mission cause, the Bible cause, have already adopted one young brother as their beneficiary, who is now at College, and are ready to assist as many as will apply for their assistance. Commemorative resolutions were passed, of the Female Institute at Grenada, and liberal contributions were made, in aid of the building fund. Similar resolutions were adopted in favor of the Mississippi Baptist College at Clinton. You are doubtless apprised of the fact that the Presbyterians commenced a College at Clinton, and after purchasing real estate, erecting buildings, &c., found themselves unable to carry on the Institution, and transferred the whole in fee simple to the Baptists of Mississippi, who have taken possession of the premises, are conducting the College under favorable circumstances, and now are engaged in the effort to raise \$100,000 as an endowment. Rev. Farrar, the agent, meets with the success, that has usually attended his efforts in benevolent enterprises. He never failed of success. Baptists are alike everywhere. I have never entered a Baptist church, or Association, East or West, South or North, but their similarity seemed striking, their fondness of the Bible and Bible phraseology, simplicity of manners and speech in worship, tender to their peculiar people. Here however, Baptists experience a difficulty which I have long foreseen, and against which my voice has been repeatedly raised in faithful warnings—that is, multiplicity of hymn books. You will be pained in hearing occasionally a congregation attempting to sing the same hymn, from four or six different kinds of Baptist hymn books. When Fallar and

Jeter's edition of the Psalmist appeared, I rejoiced in the hope that Baptists throughout America had at last adopted a uniform hymn book. But the joy was short-lived. We may now anticipate the day when every Association, perhaps every church of 100 members will have a hymn book of its own, called after the name of the church or its pastor.—What a medley, what beautiful jargon, we shall have then.

Western Associations even in the country have preaching at candle-lighting, invariably, when the weather is favorable: these meetings are blessed to the church and community: invitations are held out to the anxious to come forward, and interesting revivals often result. On Lord's day, Elders J. G. Hall, Hodges and Webb filled the pulpit. Elder Lourie, late of South Carolina, delivered a sermon on the Bible cause before the Association, on Saturday at noon. The Association decided to lay a resolution on the table, with a report of a committee, expressive of views favorable to a revision of the Scriptures.

In the roll call, many familiar names greeted my ear, a large portion of the ministry claim North Carolina for their native State, and one could but remark, how much eastern men are improved by transplanting to western soil. You will hear men speak of preparing their work by the "midnight lamp," whose hands during sunlight, grasp the plow handles, or swing the sledgehammer. The fact is, no preacher can detain a Mississippi audience, who makes no effort to improve by close, private study. While some are benefited by a transplanting from a Carolina to a Western soil, others would be improved by a re-transplanting to their native eastern soil—to some, the Western altivium is too rich.—Among the ministry, I recognized Elders A. J. Ferguson from the Catawba river, Henry Pittman from Robeson county, D. D. Patterson, nephew of the venerable Robert Patterson, of Burnsville, and Moses Crawson of Bladen county. Elder J. K. Clinton, from Clinton, Sampson, lives near this place, and is said to be one of the most eloquent men in the West; few men have been more successful as a Revivalist than brother Clinton. He was not at the Association however. I would that he could visit his native village, and aid Elder George W. Wallace in upsetting the groceries in the place. Elder Moses Crawson now in the 75th year of his age, is one of the most interesting men that I have met in the great valley; your readers in Bladen county and the Cape Fear region will be pleased to hear some account of him. Elder C. was born on the Black Lake 3 miles from Elizabethtown, on the 6th of October, 1778. This beautiful sheet of water is called by D. Wright, Esq., a lawyer of some standing in Bladen, to whom I am indebted for some interesting incidents that occurred in that region of the State during the Revolutionary War, Lake Cranston—but the venerable father Crawson calls it Lake Batram. It derived the name, says father C. from Col. Batram, who once lived on its border.—Elder Crawson left Bladen in 1783, and settled on Little Pigeon river in Kentucky. The accounts he gives of the Indian wars of that day are very interesting. He remembers well, some of the events of the Revolutionary War, which I would narrate, did time and space permit, but bear me. When the British troops passed through the neighborhood of Lake Batram, they took a poor neighbor's only horse, and as soon as all were asleep, he went to the horse, untied him and started homewards. A difficulty occurred in crossing the great Colly Swamp, the horse refused to cross. The darkness of the night prevented Mr. C. seeing the cause, and he urged the beast forward, until he was prostrated by a blow from the tail of an enormous alligator. Recovering from the effects of the blow, Mr. Crawson procured a light and again come on the monster, which lay directly across the road, 17 feet long. He shot and killed him, and passed over to his neighbor's house with his horse. Of course, the neighbors were all surprised to see such a carcass the next day; but no one could tell who killed the alligator. I have crossed the Colly Swamp, but had I known that it harbored such terrible old animals, as that killed by Mr. Crawson, my feelings would have been of a very different character from what they were. Eld. Crawson was baptized by Elder Richard Wood from S. Carolina, in Sevier county, Kentucky, in April, 1799, and commenced preaching in 1800. No man is more esteemed in this community, than is the venerable and beloved Elder Moses Crawson.

In the first communication of "Diary of Travel," which I have just seen, Elder B., author of a work against Papists, to which the name of Fidelius is appended, is said to reside in "Camden county." It should have been Craven county.

The approach of midnight warns me to desist.

S. J. W.

For the Recorder.

ELLAS DONSON.

REVIVAL INTELLIGENCE.

For the Recorder.

WHITE LAKE, Bladen, Nov. 4th, 1852.

DEAR BRO. TOBEY:—When I struck camp near by, in May last, a few pious persons, and a house which from its dilapidated appearance, had barely withstood the peltings of many a merciless storm of internal depression, perhaps—seemed to be the only vestiges of what was once known as the "White Lake Baptist Church." I soon learned on enquiry, that a few years ago, the church embraced in her fellowship, a large majority of the population of mature age for miles around; and at which time she occupied a position of commanding influence. But sad to tell, many of the members soon began to relapse, first gradually, then rapidly, and still more rapidly, into a state of lifeless inactivity—finally into excesses of sin, until numbers had to be visited with the extreme penalty of expulsion, leaving but a few faithful, who like sheep without a shepherd, had been frightened by the wolf, and scattered from the fold. Some time in June, I think, subsequent to my encampment, Elder A. B. Alderman took charge as Pastor, and has been preaching at the place regularly, two days in each month ever since; and under his faithful, and efficient labors, there has been evidently, a new interest awakened. On Sunday and Monday last, five professing conversions, were buried by the pastor

beneath the yielding silvery waves of the appropriately named "White Lake" and numbers still seemed to be earnest seekers of the Divine forgiveness.

The meeting commenced on Friday, and broke Monday, the Pastor and Elder Geo. Fennell conducting it, and the spirit attending the word with gracious and glorious effects. Preachers, members and non-professors, were loth to leave the place. It is earnestly hoped by the church and congregation, and also by many not present on that occasion, that Elder Fennell will accompany the pastor at his next appointment—Saturday before the first Sabbath in Dec. If bro. McDaniel, of Fayetteville, and other good brethren elsewhere, could leave their charges, and come to the help of the Lord against the mighty, and hold a meeting of a week or more, what happy results might ensue!

Yours in fraternal bonds, D. C.

For the Recorder.

October 28th, 1852.

At a series of meetings held within the bounds of the Chowan Association, during the present fall, the following additions have been made to the churches:—At Colerain more than 60 immersed; at Robert's Chapel 46 do.; at Mt. Carmel 28; at Whitesville Grove 32; at Macedonia 9; at Yoppim 5; at Salem 16; at Mt. Taber 9. There have been additions at other places, but we have not the means of ascertaining the precise number. The Lord be praised. Wm. P. BRITTON, Jr.

LITERARY NOTICES.

THE SOUTHERN QUARTERLY REVIEW.—The October number of this valuable Quarterly has been received. Like all the issues from the press of Walker and Richards, it is most beautifully and correctly printed, and does credit to the city of Charleston, where it is published. The table of contents is unusually rich and varied. Southern readers have reason to be proud of this Review. We copy the table of contents:—1. Battle of El Molino Del Rey, 2. Brantz Mayer's Mexico, 3. Building and Loan Associations, 4. Cartwright on Negroes, 5. English Universities, 6. False views of History, 7. Instruction in Schools and Colleges, 8. Horse-Shoe Robinson, 9. Kosuth, 10. Laws of Life, 11. Marcus Aurelius, 12. Medical Schools in the South, 13. Men and Women of the 18th Century, 14. Pennsylvania Iron Memorial, 15. Lectures on History of France, 16. The Battle of Cherubusco, 17. The Baron De Kalb, 18. Book of Jonah, Natural Characteristics of, 19. The Proprietary History of South Carolina, 20. Language.

AMERICAN AND FOREIGN CHRISTIAN UNION.—The November number of this periodical has been received. It is the organ of the American and Foreign Christian Union—a Society which has for its object the conversion of Roman Catholics to evangelical Christianity. The periodical is published monthly at one dollar per year. Office 17 Beekman Street, New York.

We received our copy from Rev. G. L. Hovey, who passed through our city on his way to Augusta, Ga., where he expects to spend the winter in laboring to promote the interests of the Society. We hope that he will be greatly successful in his efforts to awaken in the minds of christians an interest in the welfare of the blinded, bigoted, Romanists in our own and in Foreign lands.

THE DRESS MAKERS' AND MILLINERS' GUIDE AND REPORT OF THE PARIS, LONDON AND AMERICAN FASHIONS. Baltimore and N. Y.

Samuel T. Taylor, Esq. a native of Accomac county, Virginia, publishes every two months a journal bearing the above-mentioned title, the price of which is four dollars per year. This periodical is neatly printed, containing information which every one engaged in preparing ladies' dresses ought to possess. Mr. Taylor has secured the services of valuable correspondents, who will give timely notice of the various changes made in costume, in various parts of the fashionable world. We hope that his enterprise will meet with great success. He has invented a new style of cutting dresses, which has given great satisfaction wherever it has been used.

HARPER'S NEW MONTHLY.—The November No. has been received. It is unusually interesting and beautifully illustrated. Price \$3 per year.

SUNNY SIDE.—From J. C. Meek, we have received a copy of this interesting account of the trials of a country minister in New England. The work has met with an extensive sale, and is well worthy of attention from those members of the church who wish to be prepared, fully to sympathize with their pastor and his wife in their various difficulties and trials. W. L. Pomeroy has the work for sale. Buy it, and our word for it, you will be pleased with it. Twenty-one editions have been issued.

WESTMINSTER REVIEW.—The October No. of Leonard Scott & Co.'s reprint of this Review lies on our table. It contains the usual variety of reading matter. Price \$3 per year.

BAPTIST MEMORIAL.—The November No. of this cheap religious Monthly has been received. All who subscribe to this work before January, 1853, shall on the payment of one dollar receive the Memorial, and an elegant portrait of Dr. Welch.

LIMESTONE SPRINGS FEMALE HIGH SCHOOL.—We have received a Catalogue of this excellent Institution, where Dr. Curtis & Son are so diligently engaged in the work of Female Education. We are pleased to learn that their efforts are duly appreciated, and the school liberally patronized.

Letter from Rev. M. T. Yates.

We have received a letter from bro. Yates, bearing date of Aug. 4th. We make the following extracts, thinking they would be interesting to many of our readers.

Mr. Shuck will probably leave here in October or November, by which time, his infant can be weaned and all go together.

Bro. Goddard, of Ningpo, has recently baptized two converts. This is encouraging. As he is a prudent man, they are doubtless worthy members.

Shanghai has so improved since you left, you would hardly recognize the place. I indulge the hope of again seeing you in Shanghai. Is this too much to expect?

Dr. Boon goes to the States in a few weeks. The London Missionaries have abandoned the missionary concert, and formed one among themselves.

Fraternally, M. T. YATES.

Southern Baptist Publication Society.

Extract from Report of the Corresponding Secretary, for October.

Your Corresponding Secretary (bro. Fennell) in reporting to the Board of the Publication Society, that the enterprise of publishing tracts with general favor and that letters from a majority of the brethren who have been appointed to write them, have been received and their acceptance of the appointment.

The following is the proposed list of tracts with a special bearing upon Deistic and Rationalistic objections.

- 1. The Bible. Its Origin and Authority with a special bearing upon Deistic and Rationalistic objections.
2. Bible. Its value and sufficiency.
3. Perfections of God; with a special reference to the pantheistic notions now gaining strength in this country.
4. Divinity and Humanity of Christ, with special reference to prominent Unitarian objections.
5. Office and Work of the Spirit, with a reference to his personality.
6. Divine Sovereignty, in the realm of Providence and Grace, with a proof of its compatibility with Human Freedom.
7. Human Depravity.
8. Atonement, with prominent Unitarian objections.
9. Regeneration.
10. Justification, with a notice of objections of Swedenborgians and Romanists.
11. Sanctification; its Nature and Means.
12. Perseverance of saints.
13. Resurrection, with special reference to the Swedenborgian objections to resurrection of the same body.
14. Retribution, with an answer to Unitarianism and reference to the present misery of the impenitent.
15. Blessedness of Saints.

Of the writers selected for the work, Dagg, Prof. Furman, Prof. Edwards, Rev. R. Kendrick, Dr. Manly, Dr. Jeter, Dr. Crawford, Rev. W. H. Jordan and Rev. W. Brantley, have consented to perform the assigned them, and a noble tract by Dr. Jeter, which a better introduction to the work could not be desired, is already written and our possession. It is confidently to be expected that when the series is completed, it will constitute a set of excellent tracts, but a valuable system of popular theology.—True Union.

Baptists in Georgia.

From the annual report of the State Convention of Baptists in Georgia, it appears the denomination contains 75,450 members, 1,000 churches, 674 ordained ministers, and 111,000 converts. Considerably more than two-thirds of the members of these churches are white. The number of accessions by baptism during the year amounted to 5932, and the net gain in membership was 3080. The Convention owns a large amount of funds, invested for various objects, of which above \$130,000 are in the Mercer University, about \$50,000 are in other investments for benevolent purposes; while there is a large amount of real estate connected with the University, the Hearn School, Penfield Female Academy, the Christian Index, (the organ of the denomination) and also with other institutions, in addition to their money funds. Besides the revenues from these institutions, they have been continued during the year over \$14,000 for objects of a missionary kind.—Western Baptist.

From the Southern Baptist.

ORANGEBURG DISTRICT, Oct. 24, 1852. Dear Bro. Editor.—Perhaps it would afford some of your readers much pleasure to hear that God has again visited this part of his moral world with a mighty outpouring of his Spirit. We have just closed a meeting that has been in progress since the first of October with the churches at Willow Swamp and Two Mile Swamp, which are six miles apart. During the meeting thirty-two have been added to the two churches, and we hope that the seed sown will be as broad east upon the waters, that may be found after many days. These churches are both under the pastoral charge of our much beloved bro. J. Tyler, and he certainly may feel thankful when he sees how God has blessed the people that he has placed in his charge. Bro. Tyler has been assisted by our own Wm. Hyatt, a licentiate minister from Columbia District. May God carry on his work, that has commenced upon the day of perfection, to the sincere prayer of your most obedient servant. A Subscriber.

MISSIONARIES FOR CALIFORNIA.—The Corresponding Secretary says:—Mr. James Pierpont, a graduate of Auburn Theological Seminary, has been recently ordained at Geneva to the work of the Gospel ministry in California; and Rev. B. Walworth of Avon, has been dismissed from his pastoral charge, with a view to join the large band of missionaries to be sent out to California, by the American Home Missionary Society.

PRIZE ESSAYS.—A premium of \$100 has been awarded by a committee, of which Dagg is chairman, to Rev. T. G. Jones, of Norfolk, Va., for an essay on the Duties of Pastors to their Churches.

A premium, for the best tract on missions, has been awarded by a committee at Richmond, to Rev. F. W. Middleitch, of Redbank, New Jersey. It is entitled "The World's Redeemer: the Hope and Errand of American Christians." South Baptist.

REVIVALS IN ALABAMA.—Bretb, Scott and Welch have baptized 8 in the Talladega church, and 10 or 12 at the Big Spring church, in the Coosa Valley. A good many additional have also been received at a camp meeting held at the Liberty church, in Talladega Co. At Liberty Springs 19 have been received by exp. At Ebenezer, Macon Co., 24 have been baptized. At the Providence church, Wilcox Co., 15.

GRAND DIVISION OF THE SONS OF TEMPERANCE.—A convention of this order will be held at Selma, Ala., on the 24th November next, for the purpose of consulting as to the best means of promoting the Temperance Reformation. The Main Law will probably be brought on the carpet.

Sudden and