

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

<sup>11</sup>CHARITY REJOICETH NOT IN INEQUITY, BUT REJOICETH IN THE TRUTH. --*I Corinthians*, xiii, 6.

[NUMBER 37,

### The Sabbath a Short Anchor.

The keeping of the Sabbath is the sheet anchor of our salvation, temporal and spiritual. We shall not long maintain our superiority to the nations of Europe in freedom and happiness, if we let the Sabbath fall into neglect and profanation.— We shall have worse revolutions and ruin here, than they are having there, if we let the Sabbath go. And it is a sad and fearful spectacle to see any diminution of the reverence with which the Sabbath has been regarded among us. Ten thousand times better the severest Puritanic strictness, or even the very letter of the Mosaic law, than the laxity, than the infidelity, the desecration introduced by the French Revolution and the French

### Mutual Relations of Ministers.

Europe, to set up the traffic in liquor as the means of his subsistence in this country, sunk to the bottom of the ocean, rather than come to recognize the enjoyment of our privileges, with the destruction of our morals and religion, rather than come to acknowledge the deterioration of our strength, which is the only safeguard of our prosperity and freedom, the only insurance of the favor of God. We fervently wish that instead of the easy importation of such examples, there were thirty thousand miles of ocean between us and Europe rather than three; yea, we would rather have an impassable than our dearest institutions trampled on.—*Dr. Chever*.

Elegant Extract.

And how vast the range of blessing  
your prayers may take. Who can tell  
the history or trace the wanderings of  
you cloud, that sails in light or glory  
across the sky, or indicate from what  
source its bosom was filled with the vast

ports it is yet to shed back upon the earth. Perhaps, though now wandering over the tilled field and the peopled village, its stores were drawn from some shadowy mountain in the deep forest, where the eye of man has scarce ever penetrated, in obscurity that fountain yielded its potency and did its work in preparing to bless the far-off lands that shall yet be glad for it. And even thus it is with the descending Spirit. Little do we know of the secret origin of the dews of blessing that descend on the churches of God. In the recesses of some lowly cottage, in the depths of some humble heart, may be going on the work of pious intercession, in answer to which the grace of Heaven descends on us and on our children, on the labors of the wondering and joyful pastor, and on the hearts of the far brethren, until the wilderness and solitary place are glad for them. The time is to come when from every home, brethren, such prayer shall arise. Let us sustain and swell in our day the ascending volume of supplication that is yet to roll around the globe, and never total until over a world regenerated and purified, the morning star shall again shine.

## The True Secret of Growing in Grace.

Access to God.

Beside present usefulness, a speedier conversion will greatly increase their power to be useful in time to come. Doing good is an art for which we need to be trained as for most other arts. The earlier children enter into the service of Christ, the more complete will this training be; they will have a greater amount of Christian knowledge and larger experience of the truth, and having been accustomed in early life to make the glory of God their end, and his word their rule

## The Two Paths.

Thoughts on Revivals.

example; nay, they often take the lead and are the first to return back to the course of things. One reason why many of the revivals of the present day are inefficient, in producing that good result is because the Children of the Church are not properly trained up in a knowledge of the doctrines and duties of our holy religion. It is oftentimes the case that a proportion of those brought into the Church in our revivals, are, to a great extent, unacquainted with the great doctrines of the Gospel, and the duties of our religion. Here, then, is the time for hard work; oftentimes, when it is entered properly, it is found to be hard work compared with the work during a revival. The farmer who has as much land under cultivation as he will be able to manage, will find his labor greatly increased, and have another large field added to it.

## You Need the Prayer-Meeting.

"And spend the hours of setting day,  
In liquid, grateful prayer."

### How to make Life Useful.

Who would not wish to do good in his generation? What heart so insensible to every right emotion as not to desire to accomplish something for the welfare of his race, whilst upon this mortal stage.

There is no telling what Zion could accomplish did but her children one and all thus come to her help. What has not the Free Church of Scotland been enabled to achieve within the few years since this spirit of noble Christian liberality has been thrilling through all her members! Her sons and daughters have counted it all joy, to deprive themselves of comforts, and live in constant self-denial, that they might pour into her treasury their offerings; and from seed thus sown, churches, manse and school-houses have sprung up as if almost by miracle; pastors and teachers have found in the constant provision for their support the counterpart of the widow's cruse; and a mass of gold and silver has been gathered for good, to which the Church since the Apostles' days has never seen a parallel.

**Take no Thought for the Morrow.**

### Books for Presents.

The customs, both of refined and barbarous nations, at the present day, correspond with those of former generations. Thus, whenever dislike is to be allayed, anger appeased, favor solicited or friendship hallowed, some present befitting the occasion is offered. Its acceptance, and, more especially, its reciprocation, denotes a correspondence of feeling, and ratifies the covenant of good will.

Tokens thus received invariably assume a value far above their intrinsic worth, and are prized according to the esteem set upon the friendship or the character of the donor.

These facts develop a principle of human nature so universal, that we may determine very much respecting the character of individuals or nations, from simply knowing what kinds of presents are most given and most prized among them. Many instances might be given to corroborate this affirmation; but we will only remark the obvious fact that trinkets and gewgaws, or any objects of mere luxury and show, when given as presents, indicate either a want of good taste on the part of those who select them, or an apprehension of that deficiency as unbecoming to those who are to be pleased.

Among your charitable kind reader, fail not to include the giving away of *good books*. How many among us, both laymen and ministers, have never yet availed themselves of this simple, but practical means of usefulness! We are delighted to hear of the success of tract and Bible distribution among the distant heathen, but never reflect that we have it in our power, with half the labor and self-denial that fall to the lot of the missionary, to do a great, and perhaps an equal amount of good in the same way at home. It is true we may be occasionally subjected to the pain of seeing the gift of a religious or useful volume despised; but in most cases it will be found the opening wedge for Christian instruction and useful counsel. We may utter things unadvisedly, but these are unapproved words. We may not make a winning mode with our faithfulness, or might offend, even if we did; but no one can quarrel with a book. We may die; but the book will last for years, perhaps ages. Repeatedly, the silent, yet speaking memento, thus left behind, has, in the hands of Providence, brought upon them the blessings of those who were ready, to perish. To friends and domestics give books, rather than articles that perish in the using. Among thinking persons, young and old, nothing is more highly prized than a book on some subject addressing itself to the mind. It has for its basis the principal of human nature, associated with the command, "Do good unto all men;" and contemplates nothing less than turning to a good and a spiritual account even the most common activities of life.—*Exchange paper.*

Kindness, like the gentle breath of  
spring, melts the icy heart.



WEDNESDAY, NOVEMBER 12, 1851

**ERRATA.**—In a recent communication from bro. Reeves, in relation to Providence church, we are informed, there was a mistake made in stating that thirty-five colored persons were converted—it should have been white persons, as only two colored individuals were received for baptism. Most of the number are said to have been young ladies and gentlemen.

Also, in an obituary of Mrs. Harriet B. Mills, published Oct. 15th, last, the name Sarah should have been Harriet.

**TO OUR READERS.**—We hope our brethren will be careful to remember us in settling up their accounts this winter. Unusually short collections for some months past with continually increasing demands for money, have placed us under the urgent necessity of again reminding those who are in arrears with our office, that the principles of christian and commercial honesty—to the intent of which we have been laboring—call for a showing from them ere long; and we trust they will discover to what extent our paper has been profitable by promptly paying the printer. It is an absolute disgrace to the christian name, that even in religious offices, publishers accounts are not generally understood to be worth more than fifty cents on the dollar, and our patrons—one and all—without further delay should send in their dues and so far as they at least are concerned, wipe out the arrearage occasioned by neglect in these matters.

**ALABAMA BAPTIST STATE CONVENTION.**—The annual meeting of this body closed a week since at Tuskegee—Hon. W. P. Chilton in the chair, and Rev. Platt Stout, Sec. There were present about 100 delegates, all of whom seemed imbued with the spirit of active benevolence and zeal in the cause of the Redeemer. Little or no business out of the usual order of things claimed the attention of the body, while in pursuance of whatever demanded attention, the most harmonious and christian love predominated. The amount of funds reported for divers objects contemplated by the Convention was in the neighborhood of \$5,500, added to which some \$2,200 were subscribed at a special meeting held on Monday evening the 30 for the Tuskegee Female College.

The Convention will long feel themselves indebted to the citizens and brethren of Tuskegee for their hospitality and kindness in the entertainment of strangers, and as the next meeting of the body will be held in this place, we take occasion to invite them to a reciprocity of their favors at the hands of our Marion folks.

**CHANGE OF ADDRESS.**—Rev. Joseph Vessey having removed to Norristown, Pope Co. Ark., requests his correspondents to address him at that point.

**INFLUENCE OF SABBATH SCHOOLS.**—A letter from Rev. H. R. Morgan, New Hope, Ala., October 31st, 1851, gives the following interesting statement:

"We have a good Sabbath School at New Hope, which was organized this year. Much of the success in our blessed revival of August last, I attribute to the wholesome influence exerted by it upon the congregation; for a large portion—yes, nearly all of those who were added to the church, during the meeting, were either teachers or scholars in this school. Glorify alone can reveal the good effects wrought by Sabbath Schools. It would be pleasing to see Baptists more generally engaged in this enterprise."

**CHANGE OF SENTIMENTS.**—We understand that the Rev. Richard Graham of the Baptist church, residing in this place, connected himself with the Campbellites on last Sabbath, and has of course dissolved his connection with the Baptists. Brother Graham was ordained to the gospel ministry in this place about two years since, he is a natural brother of the late Rev. Alexander Graham of this town, a pious man, and a pretty good preacher. He has been understood for some time past as leaning a little toward the Campbellites, and at the time of his ordination was interrogated particularly on the leading peculiarities of that sect. We trust he may now be satisfied, happy and useful.

**BIOGRAPHY OF DR. JUDSON.**—We learn from our Exchanges, that the Rev. Francis Wayland, D. D. has, at the request of the Executive Committee and with the wishes of Mrs. Judson, commenced to write the Memoirs of Dr. Judson. The work will be forthcoming as soon as Dr. W.'s professional duties admit.

**DEATH OF A MISSIONARY.**—Intelligence has been received of the death of Rev. J. J. Freeman, a Secretary of the London Missionary Society. His name is associated with the success of the cause in Madagascar. He had but a short time since visited a number of the stations in the Southern part of Africa, and was calculated to exert considerable influence in behalf of those people. The loss is severely felt.

**UNIVERSITY IN CALIFORNIA.**—We notice in our Exchanges that strenuous exertions are being made to establish a Baptist University in this new State. The San Francisco Association has already taken the preliminary steps to accomplish this design.

**MISSIONARIES TO SAIL.**—The brig Lowder, Captain Brown, says the New York Journal of the 29th ult., will sail about the middle of the present week, for Western Africa, taking out as missionaries of the American Board, Rev. William Walker and Rev. Ira M. Preston and lady, for the station on the Gaboon River. A lady, to be connected with the mission of the General Assembly's Board, near the Gaboon, goes out in the same vessel.

## Devils.

We will close this discussion on evil spirits with some practical deductions.

1. From this subject we see what a destroyer sin is. There is no created being so high in glory, so strong in native virtue that sin, if indulged will not destroy it. We here find that it entered the heaven of heavens, ascended the thrones of glory on which the princes of heaven sat, and hurled them from their starry seats into the fiery gulf of woe. One moment they were angels bright in the radiance of celestial virtue, infidels happy in holy, intimate communion with the great Father of Spirits, drinking life and joy from the very fountain head of the River of Life, with the love of God in their hearts, and the anthems of praise to God on their tongues. The next moment they admit sin into their hearts, and at once the lustre of holiness in which they are invested is dimmed, their communion with God and all holy beings cut off, all the streams of their happiness dried up forever, their songs of praise hushed, no more to be renewed, all virtuous principles banished from their bosoms, and their places usurped by envy, and lust and malice, and pride, and wrath, and despair. They were angels of light; they are now devils, ruined, irreversibly ruined. Though they exist for endless ages, they can never win back what in that one moment they lost—can never repair the ruin which they have accomplished. Nay, if all created intelligences from the highest angel down should join with them, and labor for an eternity, they could not win back for them that which they have lost. Such is the destroyer sin. That which it touches with its taint can never be cleansed, but by the all-atoning fountain of a Saviour's blood. Such is the destroyer sin; and yet man, vain man, sports with it, as the idiot would sport with fire in a magazine of powder. One spark is sufficient to produce an explosion that will shatter his hopes and happiness into a thousand fragments. O man! flee from sin, as from your greatest enemy. It made the devils; and it will make you a devil in character and destiny forever, if you are not saved from its power.

2. We see from the subject which we have been discussing how worthless mere intellectual endowments are without moral principles. The loss which Satan sustained in the fall was not a loss of intellect, but a loss of holiness—of moral principle and character. So far as we know, he has still all the more intellect he ever possessed. We are certain, at least, that he possesses a very large amount of intelligence, far surpassing that of the most gifted of the sons of men. And yet he can have the respect of no one. God and holy angels, and men, yea, and his own companions in crime and misery most forever regard him as destitute of all those traits of character, which call forth love and esteem. So utterly ruined is he, that he is cut off from all sympathy—a feeling which the virtuous ever accord, long as any vestige of moral worth remains. Satan cannot respect himself. He knows that he has lost everything which once exalted him high in the ranks of virtuous intelligences. What he once was most ever stand before his mind contrasted with what he now is. This a Christian poet has imagined to constitute the very essence of the misery of all the lost.

Let no one suppose that he can trample under foot the law of God, divest himself of all moral purity, and still retain the esteem of any intelligent being in any world. Just in proportion as men approximate the character of devils, do they necessarily become hateful in the estimation of all who see them.

3. One of the most awful aspects under which hell presents itself is that of eternal association with wicked spirits, hateful and hating one another. Even in this world there are haunts of sin, so foul and so filled with the base and malignant, and impure, that the thought of entering them, much more, that of being compelled to dwell in them, fill the mind with horror. But the most wicked men on earth are not completely wicked. There still lingers about them something of virtue—enough to give at least some feeble play to the sympathies of human nature. They are still men, and not devils. But in hell there is no virtue. There all are wicked, and only wicked. There, if not in intellect, at least in heart, all are devils. There, no sympathy is found in any bosom. In that burning climate the kindly charities can never grow. There, nothing is known but the boy chaffing and wittling of lawless, diabolical spirits, who exult from every thing that is good, by all the distance of the impossible gulf, with hate, and blasphemy, and rage, and war forever. Such is hell, and such must be the eternal habitation of all who do not by a cordial faith submit to the Son of God, however amiable and refined they may be. He that believeth not, says the Son of God himself, "shall be damned."

4. The last reflection which we make is, seeing we have so many, and such powerful, and such malignant foes, it is matter for abundant rejoicing, that the Captain of our salvation is "the Wonderful, the Counselor, the mighty God, the everlasting Father, the Prince of peace." He has already conquered the powers of hell in behalf of all who trust in him. He has triumphed over principalities and powers, making a show of them openly. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death were all their lifetime subject to bondage." Under his banners we would earnestly entreat all our readers to enlist, and then, however many and mighty their adversaries, they shall conquer them all, and attain a final abode in that city whose tranquility shall never be disturbed by the presence of any wicked spirit. "There the wicked cease from troubling; and there the weary be at rest."

## The Evils of Infant Baptism.

This is the title of an elaborate and well written book of 248 pages, just issued from the press of the Southern Baptist Publication Society, by Rev. R. B. C. Howell, D. D. It is simply an expansion of twenty-one arguments against the practice of Infant Baptism as follows:

"Infant Baptism is an evil, because it is unsupported by the word of God; because its defence leads to most injurious perversions of Scripture; because it engenders Judaism upon the gospel of Christ; because the principles upon which it is predicated contradict the great doctrine of justification by faith; because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration; because arrogating hereditary claims to the covenant of grace, it contradicts the doctrine of universal depravity; because it of necessity entails corruption upon the church; because it necessarily gives a false view of the Kingdom of Christ; because it destroys the visibility of the church; because its practice perpetuates the superstitions originally produced by it; because it brings its advocates into collision with the authority of Christ; because of the connection it assumes with the moral and religious training of children; because it is the grand foundation upon which rests the union of church and state; because it leads to religious persecutions; because it is contrary to the principles of religious freedom; because it arrested the reformation midway in its course; because it injures the credit of religion with intelligent men of the world; because it enfeebles the power of the church to control error; because it is the great barrier to christian union; because it prevents the salutary impression which baptism was designed to make upon the minds of those who receive it, and of those who witness it; because it retards the designs of Christ in the conversion of the world."

Such is the array of argument employed against this evil practice, and those who are familiar with Dr. Howell, as a writer, need not be told that he has well sustained all his positions by Scripture, history, and reason. Get the book and read it.

For the South Western Baptist.  
Be ye also Ready.

Some years ago, as many will recollect, the Millerite doctrine was broached and gained considerable credence. The writer remembers, and instance, where a pious lady, having procured and read the reasons for the prevailing belief, made this remark: "Though I do not say that I believe this doctrine, I think it is well that every one should be prepared; for we know not when the Son of man may appear." These words made a lasting impression upon my mind. Is there not something in them worthy the attention of us all? True, the end of the world may not be just at hand, but to how many of us may the messenger of Death come within the brief space of a few months? Who knows that even this day is not his last? To all who are called upon to go "through the valley and shadow of death," the end of time has come; notwithstanding the world may still exist; to him it is not—"all things will have passed away."

As we know not at what moment we will be summoned to leave all here below, it is important that we should be ready for the great change—a change from mortality to immortality, from a life of toil and sorrow, to eternal happiness or everlasting misery. Our years, at best, seldom reach more than three score and ten; numbers fall far short of this—life is uncertain, death inevitable; then let us so live as to die in peace and inherit the promises. "Ye know not at what hour the Son of man may appear,"—it is incumbent upon us, therefore, to "keep our lamps trimmed and burning;" for "he cometh as a thief in the night." Thus it was with the disciple above mentioned. But a few years elapsed ere she was visited by the king of terrors—yet, "she feared no evil." "His rod and His staff did comfort her"—her trust was in Jesus—"for His coming had she already prepared." Calmly did she await the dread messenger; through a long and painful illness she continued to cultivate a spirit of resignation to the will of Divine Providence; exalted all her friends and relatives to prepare for the hour of death, and at last fell sweetly asleep in the arms of her blessed Redeemer. Such was the frame of mind enjoyed by this disciple, she chose the text to be used at her funeral services—it was, "Be ye also ready." Her example and words yet live, and we trust will be remembered by all who value the salvation of their souls as the great end and aim of life.

OMEGA.

**LETTER FROM CALIFORNIA.**—A letter to the Missionary Rooms, dated August 15, 1851, from Rev. J. W. Capen, one of our missionaries, says:—

"Since my last to you, I have visited Stockton and Sonora, and for a few weeks have been engaged in making preparations for an additional Baptist church in this city. There were a number of reasons that led us to believe that this, at the present time, was the most important movement that could be made. It was true, that the city had just been nearly consumed by two fires, and the brethren had been called upon to contribute largely to remove the mortgage from brother Wheeler's church property; yet I entered upon the work, believing that the Master who said, 'Work in this vineyard,' would provide the means and give prosperity. A house 30 by 40 feet is now in process of construction, and in little more than a week will probably be completed. The prospect of success in that portion of the city is very encouraging. Brother Wheeler has heartily encouraged this enterprise, and while prosecuting it, I have found a free and pleasant home in his family."—*Bap. Chron.*

## "How much Owest thou my Lord?"

**Dear Bro. Chambliss.**—At one of our Prayer meetings a few evenings since, these words were presented for our meditation. The remarks made on the occasion struck me with peculiar force, and as the subject still occupies my thoughts, I have concluded it might be profitable to present the matter for the consideration of your numerous readers.

**How much owest thou my Lord?** Few persons, I am persuaded, sufficiently bear in mind the obligations resting upon them to serve and honor God with their whole heart; few remember that God is their creator, and as such has a perfect right to all their time, to all their talents. We are indebted to Him for our existence, God, raiment and every item of happiness that blesses our sin-stricken world. Some of us are surrounded with kind friends, who ever show their affection in bright smiles and numerous favors. When we turn from the busy scenes of life, we find a hearty welcome at our cheerful fire sides. Yet Christians too frequently forget that God not only gives but fits them for the enjoyment of all these blessings; too seldom remember to ask themselves, *how much owest thou my Lord?*

God has bestowed a still greater blessing upon us in the person of His Son, "who gave himself a ransom for many." Our indebtedness is hereby incalculably increased. Should every other good gift be denied us, should we from extreme poverty even be compelled to beg our daily food, yet so great is this gift, that a whole life devoted to his service, "could not repay our debt of gratitude"—still would we be constrained to ask of ourselves, *how much owest thou my Lord?*

If God has bestowed upon us so great blessings; if he has loved us so much as to "give his only begotten Son that whosoever believeth in him should not perish, but have everlasting life," what do not we owe Him? Every thing. If we have wealth, then let us not withhold from our Benefactor that which he has placed in our hands simply as a loan, to be spent to his honor and glory, and to the advancement of his cause on earth. If God has called any into his vineyard, it is that they may be employed in his service. We should frequently and carefully examine ourselves; whether it may not be our duty to proclaim the Gospel, either in our native country or among the heathen in foreign lands. Perhaps he may have designed us for some less exalted but not less useful sphere.

Christian brethren let us strive to follow Christ in his example of self-denial and labor in the cause of our Heavenly Father, and we shall soon witness the glorious dawn of the Millennium. Let each often ask of his own heart how much owest thou my Lord, that we may never lose sight of our duty to God as our Creator, Preserver and Benefactor.

Yours, &c. C. E. W.  
Alabama, Nov. 8, 1851.

**Commentary.**—This being the last conference meeting of our church, at which our beloved brother, Thomas Chilton, will preside as Moderator, we are reminded of the painful truth, that he is soon to be separated from us, perhaps, never more to meet this side the grave.

We cannot consent for him to leave without an expression, on our part, of his faithfulness in the discharge of his official duties during his connection with us, as a body—and of our warm and heart-felt attachment to him as our pastor, and intimate friend.

Under his ministry, Newbern church was organized; and during its past existence, he has been its only Shepherd, and now that he leaves it, we feel that a vacancy is made in the ministry of Alabama, which will be difficult, indeed, to supply; and that by his removal, we who constitute this church, lose one of God's most faithful and efficient ambassadors, and one of the best and most ardent of earthly friends. But he goes in the discharge of a conscientious duty; and under a deep and abiding conviction that God has work for him to do in the vast field of Texas, he cheerfully departs.

We feel confident that the church at Houston, over which he will preside, will ever find in him all that is implied in the terms of "Pastor and Friend." May God's choicest blessings ever follow and abide with our dear brother and family, while on earth, and an unending crown of glory be their inheritance in heaven, for ever and ever.

**Resolved,** That this article be spread upon our church book, and a copy sent to the South Western Baptist for publication.

Done in Conference, Saturday before the 4th Sabbath in October, 1851.

J. R. HENDON, Ch. Clerk.  
Newbern Church, Ala. Oct. 25, 1851.

**ROMANISM AND THE BIBLE.**—The citizens of Galena, Ill., wishing to avail themselves of the privilege allowed them by a recent law of the State to tax themselves for the support of schools, appointed a day of assembling for the discussion of the subject. The Romanists attended en masse, and obtained a vote adverse to the tax, for the assigned reason that "the Bible" according to the law, "was to be read in the schools."

**ROMISH PROPAGANDISM.**—Six missionaries (of whom two are French, two Belgians, two Dutch) and three lay brothers about to proceed from Paris to Havre, where they will embark for Oregon. They are to precede Monsignor de Mers, Bishop of Vancouver, who is about to labor in California.

**BAPTIST MISSIONS IN EUROPE.**—The Rev. Dr. S. M. Peck, Foreign Secretary of the American Baptist Missionary Union, now on a tour of observation in Europe, has recently written home an interesting letter. He had visited all the missionary stations in France, and represents the cause of evangelization in that country as quite encouraging.

## Revival in Middle Ala.

**Brother Chambliss.**—At a regular meeting of Buck Creek church, Saturday before the 2nd Sabbath in September, we preached to an attentive congregation. On the day following, Sabbath, the assemblage was much larger and as there was a flattering prospect of much good being done, we continued the meeting from day to day, for a whole week. A number attached themselves to the church on Saturday and on Sunday after services; and in the presence of a large audience five were baptized. Two were restored. Still the work went on—the flames of Divine love extended from breast to breast, and many were made to rejoice in the goodness of God. Five more were now received by experience, but on account of the inclemency of the weather, are still waiting for baptism.

During this meeting I was assisted by Rev. H. R. Morgan, and Dr. Brown, a Methodist Divine.

At Beulah, on Friday night before the third Lord's day in October, the church convened for prayer, for an outpouring of God's spirit among his people, and continued thus day after day. The church was revived, and, on Tuesday night, sinners came flocking to the mercy seat, desiring an interest in the prayers of God's people. The meeting was protracted until Sabbath, having been in progress ten days. After services we assembled at the pool for the purpose of administering the ordinance of baptism to twenty-two individuals. One was received by letter. Several others also professed to have a hope in their Saviour. During this meeting we had large and orderly congregations, and were assisted all the time by our bro. James Toole; also, a great part of the time, by bro. John C. Foster.

Yours in Christian love,  
M. P. SMITH.  
Greene Co., Ala., Oct. 30, 1851.

## West Alabama.

**Bro. Chambliss.**—I have just returned again from Santa county, where I spent five weeks in protracted meetings. I met first with the New Prospect church—bro. J. P. May pastor, we had quite an interesting meeting, and some thirteen additions to the church.

That old veteran of the cross, bro. Michael Ross, was there; and I thought he has been long in the service, and fought many battles, he is still vigorous and warmly attached to the cause of his Master, and calculated to do much good in the cause which lies near his heart. Bro. H. Edmunds, Scarboro, and Lottin were also in attendance and rendered efficient service.

I was also at Christian Valley, bro. Scarboro pastor; there were four additions, I think, by baptism and some others converted, who will probably join other churches, as there is a strong Methodist influence in this vicinity. Laborers, J. P. May, Lottin, Edmunds and Powers, (Methodist). I spent one week with bro. Jer. Reeves, at Providence, Marengo county—bro. Lowery was also there a few days—bro. Reeves is favorably known as an efficient minister in the good cause—of the additions here, he will probably inform you.

You have already published an account, from Bro. Boyd, of the meeting at Scoober, Miss., where I spent a few days.

Lastly I attended the Central Association. This body met at Bellemont, on Saturday before the 4th Lord's day in October—Rev. Dr. P. G. Edmunds, Moderator. It is a small, but respectable and intelligent body; composed of some 6 or 7 churches, none of which are wealthy and hardly aroused fully to their duty upon the Missionary question; yet the association has determined to sustain a missionary in their bounds the coming year. Brethren Woodward, Kennard, May, Scarboro, Edmunds, Lottin and Fluker, are the ordained ministers belonging to it; bro. Williams and perhaps others, are licentiates.

The meeting here was protracted through the week, and although there was not as many conversions as we could have wished, it has never been my privilege to attend a more interesting meeting in all my travels. Antislavery was here made to give way to the influence of truth, and some, who, like Peter, had never tasted anything common or unclean, fared sumptuously on this occasion.

Permit me to say to those churches now without pastors—and there are many—that bro. Edmunds, is now, and has been practicing medicine to support his family, merely because the churches will not sustain him. He is an intelligent, interesting, zealous defender of the faith and could fill any pulpit in our town or country, and justice to the cause of truth; should he be released from the cares of the world. Will not some of the many churches now destitute, give him a call and set him to work?

And now, by the way, how many of our Baptist ministers are shut up in school rooms, or engaged in secular employments, while the cause is languishing and the Macedonian cry is continually heard? Why pray the Lord of the harvest to send more laborers, when many of those he has sent will not work, either from a want of disposition or because they cannot be sustained? Let conscience answer, and then, O man, answer thy God.

Yours in Christ.  
R. GRAHAM.  
Alabama, November 9th, 1851.

**TIERD OF THE CHANGE.**—It is stated that a portion of the parishioners of St. Saviour's Leeds, England who went over to the church of Rome with Messrs. Minister, Ward, &c., have returned to the church of England, having found the practice of the church of Rome to be very different from its high professions, and offering nothing to compensate for the abandonment of the church of their fathers.

## Revival at Rehoboth, Alabama.

**Dear Bro. Chambliss.**—We commenced a meeting at the Rehoboth church, Montgomery county, on Saturday before the 3rd Lord's day in October, which continued nine days. The church was greatly revived, and many of the unconverted awakened and brought to the knowledge of the Truth. On the last day of the meeting I had the happiness of baptizing twenty-two willing converts—two were received by letter, and one restored, making an addition to the church in all of twenty-five members. Several others professed during the meeting who have not yet united with the church.

Among the number baptized is included one whole family, consisting of husband and wife, and four children. They were, however, all believers—there were no infants. I mention this for the information of your Peco-baptist readers, in proof that households are sometimes found in which there are no infants.

Yours in Gospel bonds,  
A. T. N. HENDER.

## Revival Items.

Among the many revivals reported in various parts of our country, we give a summary account of those occurring more particularly in the South.

The True Union contains a notice of some sixty-seven conversions in Accomack county, Va. Some twenty eight are reported to the Journal & Messenger. Eight are noticed in the Western Watchman, and the Religious Herald states that as the result of a series of meetings about one hundred and thirty were baptized at Foster's Creek, Yanceyville, Perkins, &c.

Thirteen additions have been made to the church in Garrard county, Ky., says the Western Recorder. In the Tennessee Baptist we find the following: Rev. O. Dodson states that forty-four have been added to the churches in Rock county, Texas; another correspondent reports five baptisms near Clarksville, same State. Twenty are reported from Baker county, Ga.; thirty-five in Tippah county, Miss.; twenty six in Hinds county. A subsequent number of the same paper contains accounts of additions to various churches in Tennessee of some ninety-nine, and in Mississippi of one hundred and three.

From the Christian Index we learn that some twenty-nine additions have occurred in Warren and Columbia counties; in Twiggs county, Ga. eighty six; in Henry, seventy-one, and at Buck Island, S. C. nine, with the expectation of others soon. Another number states that five have been received at Milledgeville; twenty-three in Henry county; twenty-four in Walton county, Ga.

## Western Texas.

**Dear Bro. Chambliss.**—For the last ten months I have been in Mexico. Since my return I have seen a notice in your paper, in regard to an article published in the Texas Wesleyan Banner, signed "A Baptist Preacher." Its author was myself. I was in error, it seems, in relation to what I wrote respecting bro. B; for I have learned that his statements were all correct—the Methodist clergy with whom I was acquainted were all well informed and enterprising men. This will account for my statements, I am sorry, however, to have wounded the feelings of my brethren, and hope they will manifest the spirit of our Divine Master and forgive me. "To err, is human—to forgive, Divine." In this matter I have erred, yet I trust all will be forgiven.

Being at Austin a few days ago, I met with bro. Baggett—his Penrite Academy is in a flourishing condition. On my route back, spent several days at Lockhart, the county-seat of Caldwell. Here I preached three times to attentive congregations.

New Braunfels, a German town of about 7,000 inhabitants, I also visited—there are many other German villages in Western Texas—the people are industrious and good citizens, but lamentably priest-ridden; they are chiefly either Papists or Lutherans, of little or no piety. Indeed many will attend meeting on Sunday morning and in the forenoon of the same day go to a Ball. A good German brother, like bro. Oncken, I am persuaded, could accomplish much by traveling as a Missionary among this people. There are seven or eight of these settlements in this part of the country within a compass of 100 miles.

Yours in Christ,  
E. M. CURTIS.

Mineral Springs, Texas, Oct. 25, 1851.

**MORE MISSIONARIES.**—An exchange states that of the class recently graduated at Andover Theological Institution, four are already under appointment of the American Board for a foreign field. The destination of two, is Canton of an other, western Africa; and the fourth attends to leave in November for the mission among the Chodja Indians.

**CROPS IN TEXAS.**—The Northern Standard states that the River counties of Texas, have made magnificent crops of wheat, corn and cotton—that corn is delivered in Clarksville at 40 cents per bushel, and flour of the finest quality is sold at \$3 50 per cwt.

The Monument says, "The corn crops on the Colorado have turned out much better than had been anticipated. Many of our farmers will have enough to spare." Some by the hundreds and others by the thousands of bushels."

The two Baptist Universities in the State of New York, appear to be in a flourishing state. Madison University has over 100 students, a majority of whom are ministerial students. Rochester University has 214, including the Grammar school. Twenty-nine of these are in the Theological Department. Over one hundred of the whole number are in a course of preparation for the gospel ministry.

The Boston Baptist Sunday School Union of its recent anniversary, reported 15 schools, comprising 3,400 teachers and scholars. Convers 51. The largest school, Union, had 491 teachers and scholars.



THE Prerogative Department of this College is recently organized under the direction of the Baptist denomination, will commence operations on the first Monday in October, 1851.

Mr. ISAAC N. CRUSER, a gentleman of Charleston, S. C., whose testimonials of scholarship, & are of the very highest character, will have control of this department. Located as this Institution is, in the most central, accessible and healthy portion of our State; upon the patronage of the people of the South it mainly relies, to reach a point of usefulness which the present Trustees have in view.

**TERMS.**

Lower Branches, \$3.00 per month.  
Higher " " 4.00 " payable quarterly in advance.

Board can be had at \$10 per month, including washing, &c., in the most respectable families.

BENJ. WHITFIELD, President.  
DR. D. O. WILLIAMS,  
G. F. BARKS, M. D.  
S. H. LESTER,  
W. H. TAYLOR,  
DR. M. W. PHILLIPS,  
W. J. DENSON, Esq.,  
CAL. THOS. BLEWETT,  
Geo. STOKES, Secretary.

Trustees.

*Clinton, Bonds Co. Miss. Aug. 20, 1851.*

\* Messrs. Gray & Barrett, Teachers of long standing in South Carolina; Mr. Pettigrew of Charleston, a Blackman—speaks of Mr. Cruser in the highest terms as a Scholar and Disciplinary and gentleman.

---

**ORRVILLE INSTITUTE.**  
Orrville, Dallas County, Ala.  
[No. of Pupils last Session, 104.]  
**FACULTY.**  
Rev. JAMES R. MALONE, M. A., Principal and  
structor in Moral and Natural Sciences, and  
Lecturer.  
NATHANIEL DOWDY.  
Prof. WILLIAM LOWRY, M. A. Associate Professor.  
**BENJAMIN F. MOSELEY.**  
PANAMA DEPARTMENT.  
Miss. HARRIET W. JEFFRIES,  
Miss. OLIVIA B. ALLEN,  
Miss. ELIZA D. THOMAS.  
STEWART'S DEPARTMENT.  
MR. FREDX G. ADAMS & LADY.  
GOVERNORS.  
Miss. ELIZAB. THOMAS.

THIS Institution has now entered upon its third term, under the control of the same Principals from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session 104 pupils. Its present Board of Teachers, will be respectively with our Institute in the South.

Professor Lowery is a Graduate of Trinity College Dublin, in Ireland. He is a gentleman of varied talents, and high literary attainments. For the last years past he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is well known to require commendation from Mr. Mosley is a gentleman whose sobriety, eminent moral worth and literary attainments eminently qualify him for his position.

Mrs. JENNINGS is a lady of many years experience teaching. She has taught in Mississippi and various places in Alabama, and continues to fill the place she occupied last Session to the great delight of her pupils by her thorough and universally beloved instruction.

MRS. WATKINS completed her course of study at a lady of high and various accomplishments continues in charge of the Music Department, duties which she discharged with eminent ability and success. Her singing is splendid.

N. E. The number of Teachers in the Orville Institute is not limited, but others will be instantly employed if needed. None but those eminently fitted will ever be engaged.

**Rates of Tuition Per Session of Months.**

Primary Course,	\$
Academatic Course—1st Class,	
" " 2nd Class,	
" " 3rd Class,	
Collegiate Course, (each class)	
Music on Piano and Guitar, (each),	
Use of Instrument,	
Plain Embroidery,	
Raised "	
Painting in Water Colors,	
" " Oil,	
Wax-Work, (Each Lesson),	
Incidental,	

One-half of Tuition fees due on the first Feb. balance at the close of Session. Each Student who fails to enter at the close of Session, or deduction except at the discretion of the Principal, Trustees and Faculty have organized the classical college form. They intend to charter the late at the next Session of the Alabama Legislature. The friends and patrons may now enter theirewith indifference in the perpetuity of the fund and with certainty rely upon it—that in the future they can leave their children prospected through an extensive Course of Education, College in the South.

There is a flourishing Sabbath School in the which each Fund will be required to attract the Parent or Guardian failed it.

There is a Division of Sons of Temperance here, the citizens and Trustees are determined to

N. J. Office Papers will be added as access-  
 ions without previous notice of the Principal.  
 Boarding at the University.—Only by Board  
 the Institute can the highest advantages of its  
 table be obtained. Here the young ladies are  
 under the care of the Teachers, and have the  
 of study and recreation. Board fees in the  
 BOARD can be had in this village, in ad-  
 vance, for \$2.50 per month, including washing  
 and fuel.  
 Total expenditures in the Male Department.  
 Board, Tuition and in highest classes, per session.  
 Total expenditures for music, for a young lad.  
 Total expenditures for music, for any young la-  
 die, including music.  
 General Institution in the State of Alaba-  
 ma.—At this point, there is but one school  
 in the north, beginning always the first Monday  
 term.  
 The next Session will begin on Monday the  
 of September, 1851. It is of great import-  
 ance to be present at the opening of the Session.  
 Board of Trustees :  
 REV. W. THOMAS, President,  
 J. W. PARK, Vice President,  
 H. CHUBB, M. D., Secretary,  
 E. E. FOLLOWS, A. Y. HOWE,  
 JAMES WARD, JAMES D. COX,  
 F. M. G. ADAMS, B. E. CORNELL,  
 THOMAS B. MOWLEY, J. T. WOOD,  
 ALBERT AUSTIN, JOHN A. NEW-  
 ORLEANS, August 20, 1851.  
 CARD.  
 New Orleans Agency,  
 For the purchase of Piano Fortes, other  
 Musical Instruments and Music of all kinds.  
 THE subscriber would respectfully an-  
 nounce his numerous friends and acquaintances in this  
 city, that he is located in this city, and is pro-  
 vided to supply to any business entrusted to  
 him. His great experience in the profession and  
 residence in the South, fully qualifies him to  
 justice to those who may require his service.  
 can make it to the interest of those who may  
 purchase. Address, William Duncan, New Or-  
 leans. Or he can be found, at the office of Messrs  
 Graves & Burton.  
 WILLIAM DUNCAN  
 New Orleans, Sept. 1, 1851.  
 Wanted.  
 A YOUNG LADY of several years ex-  
 perience in Teaching the higher English Branches,  
 French, Drawing and Painting, desires a situ-  
 ation, or to take charge of a school.  
 M. C. P. Lagrange, Ga.  
 Sept. 10, 1851.



