





# THE BAPTIST.

MAKON, ALA.

WEDNESDAY, AUGUST 25, 1852.

J. B. SHILLER, Corresponding Editor.

**PROTRACTED MEETING.**—The Baptist church at Camden, Wilcox county, purpose, God willing, to hold a protracted meeting to commence on Saturday before the 1st Sabbath in October, and hopes to have the presence and aid of her brethren in the ministry at that time.

**PROTRACTED MEETING.**—A protracted meeting will be held with the Rock West Baptist church, commencing on Saturday before the 24 Sabbath in November. All desiring to attend are affectionately invited to attend.

**CHANGE OF ADDRESS.**—Rev. G. W. Barnes, having accepted an invitation to a permanent pastorate of the Baptist church at Anderson, Wilcox county, Texas, requests his correspondents to address him at that place.

**REV. LUTHER SOWARD** having removed to San Antonio, Mission county, Texas, requests his correspondents to address him accordingly.

**REV. THOMAS NELSON.**—We deeply regret to learn of the death of this dear brother, residing near Mobile. For some time past, he informs us, he has been unable to devote himself to the cause of Christ as he would, and much of the time of late, he has been wholly confined to his bed. This is sad intelligence, but we trust, when his afflictions, which are but for a moment, they will work out for him a far more exceeding and eternal weight of glory.

**THE GARDEN.**—There is a beautiful locality in Pickens county, extensively known as the "Garden," to Baptists, doubly interesting, as the site of one of the oldest and best country churches in Alabama. We remember with great pleasure our interviews with the ministers and members of the Union Association which met at this place about two years ago or more. The "Garden" church was at that time, and is still we think, under the pastoral charge of our excellent brother Rev. M. C. Curry, whose labors we noticed a few weeks since in our columns. From a letter just received from Rev. brother A. M. Hanks, we are exceedingly gratified to know that brother Curry's health does not entirely preclude him from diligent service, and that his church is now enjoying a gracious refreshing from the divine glory. May the revival continue; may our brother have the happiness to receive many as alive from the dead, for whom he has longed, watched, and wept, and prayed.

**OUR COURSE.**—We have not lost so many subscribers the present year on all other accounts together, as on account of what was supposed, our opposition to the revision movement—amounting, perhaps, to fifty or a hundred. We shall not complain of it—nor would we if every man on our list should discontinue for the same reason,—however we should regret that brethren who claim for themselves the privilege to think and speak without restraint on all religious questions, should thus deny that privilege to us. Our aim in the matter has been to do our duty; and this done, we leave the event with God. It is, nevertheless, a source of delight, at such a time, to receive expressions like those we publish below, from one of the first ministers in our denomination in the West. They were not, indeed, written for the public, and we trust our dear brother will pardon us for reproducing from the courtesies due to private correspondence so far as to lay them before the world. The circumstances of the occasion must be our apology for so doing. The writer says:

**Dear Bro. Chambliss:**—I enclose you herewith \$5 for the South Western Baptist. I am a friend of Revision and present my warmest thanks to you for your manly, frank, and independent course; who, whilst opposing yourself, have held your columns open to free and honorable investigation and discussion. Your paper is worthy the name of Baptist—free from all taint of a treading light—it light can be melted. In other words, "leaving truth free to combat error." I have not language to express my scorn and contempt at Editors Pott or Baptist, who make representations, or publish one side and not allow as much liberty to explain or rebut. Again I say, my brother, thank you, thank you.

We claim no thanks for the independence of our course on this or any other question. We have no ends to answer in the publication of our paper, but the advancement and the promotion of truth; and this we seek on Christian and heathen grounds, at the hands of friends or enemies. As to the revision question, we have never had any fears for the truth from free discussion concerning it. While brethren write in a proper spirit, they may write on, just as long as it is apparent that any good can come of writing; beyond that it must not be expected that our columns can be used. While we say this, however, we are greatly obliged to our brother for his ungrudging commendation of our course, at a time when some are putting forth unworthy efforts to crush our paper on account of the very thing he praises us for doing; and we deeply regret at this moment that we have mislaid another letter in the same spirit from perhaps the hottest bed of revision in Mississippi. The writer of that too was a minister of extensive influence, a friend of revision also. What is more, not being a subscriber, he forwarded his name as one of our true supporters, on two grounds—simply—the independence of our course, and the fact that so many in his vicinity had discontinued because of our individual position on the subject of revision. These are noble instances of Christian candor—true Baptists, worthy the name. Would that the world were full of such men.

**MISSIONARY APPOINTMENTS.**—During the first quarter of the present financial year, i.e., from April 1 to July 1, in addition to keeping up almost all the former stations, twenty one new appointments have been made by the Domestic Board of S. B. C., involving an outlay of between \$8000 and \$9000. These appointments are in nine different States. There are at this moment nine or ten important applications before the Board.

**METHODIST VANTY.**—"Nimrod," of the Nashville (Methodist) Christian Advocate, replying to our notice of the ease with which honorable distinctions are obtained in the Methodist Connection, says:

"No Mr. Chambliss; it is not so 'easy' as you imagine, to obtain the doctorate 'in the Methodist Society.' I know of Methodist ministers who have preached hundreds of beautiful sermons, and each sermon containing more Evangelical truth, combined with more literary merit, than can be found in fifty consecutive numbers of the South Western Baptist, and all the pulpits but those of the editor ever perpetuated; yet they are not Doctors of Divinity to this day, and some of them will not attain to that 'most honorable distinction' for half a century to come. Here, for instance, is poor Nimrod, whose very meagre performances—even that 'miserable milk and water sermon' at LatGrange—entail more Gospel and displayed better logic, and better grammar and better rhetoric, and a greater amount of solid thought, and useful information, than all the Baptist preaching I have heard in ten years; and Nimrod has been preaching such discourses, and some of far superior quality, for twenty years past—I appeal to the world for proof—and is not a Doctor of Divinity yet!"

Did any man living ever see more than this? And to what an age has God reserved us!—Being as the best example we can offer upon it is to append the following from the pen of brother "Nimrod's" good Bishop Soule, found in a previous number of the same paper. The Bishop says:—

"That we have a church, especially in the ministry, lost to a very considerable extent, the spirituality, zeal and power of Wesley and his coadjutors, and of the early Methodist preachers and societies, in these States, is a melancholy truth too obvious to be denied."

To this humiliating development, the Rev. Dr. Parsons, editor of the Louisville department of the paper, adds:

"Who has a better opportunity to know this, than Joshua Soule? Who has a sounder judgment to decide upon it? Who would be more candid and yet more bold to declare it?"

Oh, Nimrod, tell the world no more about the beautiful sermons preached by Methodist ministers, while your venerable Bishop Soule is thus weeping over their apostasy from spirituality, zeal and religious power.

**HE CAUGHT THEM WITH GUILT.**—The last Home and Foreign Journal mentions that in the month of March last, the Rev. Charles Taylor, Methodist Missionary at Shanghai, penetrated into the interior of the Empire as far as Nankin, the ancient capital of China. In order to effect this without detection or molestation, he resorted to the artifice of having his head shaved like a Chinaman, and a cue plaited behind, and dressed himself out in full Chinese costume.

Now we know not what our Methodist brethren will think of this move when it is understood, but to us, it seems on its face too much of what is deceptive and Jesuitical to merit even a smile. Viewed in the light of policy or of ethics, such conduct is of very doubtful propriety. As a matter of policy, it must appear unwise to put forth a single step which may shake public confidence in the openness, frankness, and candor of the missionaries; and as a matter of Christian ethics, it is so pregnant of art and intent of deception, that we can look at it in no other light than as a lie netted out. We should be exceedingly pained should a similar report ever reach America touching a Baptist.

**THE RIGHT KIND OF PROSPERITY.**—The Rev. J. T. S. Parks, writing us on business from Farmington, Ala., a short time since, closed his letter with the following notice of his church near that place:

"The little church, Lebanon near, my, which was revived into the Salem Association, at its last session, and for which I labor, has, under God, increased to 40 members, from 6—the number with which it was constituted 13 months ago; yet there has been no protracted meeting, or, in the common application of the term, no revival. Still there has been a steady, regular increase all the time. I baptize a household there, on the 4th Sabbath in June."

We record the above with special pleasure, on more accounts than one. First of all, we regard such condition of things, a decidedly better mark of the real prosperity of the church, than a half dozen spasmodic revivals, from which saints and sinners relapse into a more death-like inactivity, listlessness and stupor than before; and then it refutes that tendency of the times has begun to indicate that many already believe—that there is no such thing to be expected, to be sought after, to be hoped for, as an important enlargement of the church, without a special meeting of days. The currency of this opinion is, we fear, but one of the bad consequences of certain customs in the churches, for which we find no precedent in the Scriptures, or in the early history of Christianity; and we are glad, whenever an opportunity occurs to remind our brethren that the "kingdom of heaven is rather like leaven hid in meal"—noiseless, unobtrusive, and constantly progressive in its influence.

**Revival at Friendship, Benton, Ala.**

**Brother Chambliss:**—We have just closed an interesting protracted meeting with the Friendship church, Benton county, in which there was less noise than any meeting of the same gathering I ever saw. Yet there was deep and hard crying. The congregations were large and attentive.

Brothers J. Williams and Garrett were with me the first part of the meeting, who under God did good service. Brothers Billington and Wm. (young) Leavitts were with me all the time. These are promising young brethren. The tenth day of the meeting we met on the bank of our Jordan, (Chickasaw.) A multitude was there. I had the pleasure to baptize thirty four. Seven had joined by letter, making an increase of 41. The Lord be praised.

Yours truly, S. G. JENKINS.

Silver Run, Ala., August 20, 1852.

The only Roman Catholic returned to the British Parliament at the late election, was Lord E. Howard, the husband of Miss Talbot.

## Africa Contemplated as an Inviting Field for Missionary Labor.

To young Ministers in our Colleges and Theological Seminaries in the Southern States.

**Beloved Brethren:**—Although I have no personal acquaintance with many of you, I trust it will not be regarded an unwarrantable liberty that I have taken to address you through our public organs upon the important subject of evangelizing the millions of Africa. I do not intend, by designating you, to exclude other ministers among us, nor even students in other States than the Southern, from the consideration of this subject; but as the Foreign Board of the Southern Baptist Convention is engaged in conducting an important mission in Africa, and as you, it may be, have not yet designated the field of labor you may occupy, I thought it might be suitable at this time to direct your thoughts to that far land of long neglected isolaters, as an inviting field for missionary labor.

When I speak of Africa as presenting an encouraging missionary field, I wish to be understood as referring in this connection, to that part of Africa which lies south of the Great Sahara Desert, Nubia, &c. The 15th degree of north latitude is the northern limit of this vast region of which I am now speaking.

Of the topography, soil, products, &c. of this region, I need not now speak. It is sufficient for my present purpose to say, that such are the variety and abundance of the products of the soil, that they furnish the inhabitants of the country with the necessities, comforts and luxuries of life at so cheap a rate, that one-half of the labor necessary to support a man in America, will give him a good living in Africa. On this account it is, that a missionary can be, and at no distant period, I believe, he will be supported at much less expense than he can be in any other portion of the globe.

It is not to be concealed that Africa is an unhealthy country for white men. This is proven by experience, and is conceded by all as far as I know. But though it is unhealthy, white missionaries can and do live there, and labor there, and enjoy about the same degree of health as most missionaries enjoy in their missionary labors in Asia. Missionaries do not usually enjoy the same rigor of constitution there that is enjoyed in America, but they may live as long and perform as much public labor as in other heathen countries. The unhealthiness of the climate, and the deaths occasioned thereby, have been, I must think, very much overrated.

I do not pretend that I have collected every fact in the case, but the following may be relied upon as pretty nearly correct. There are now supposed to be not far from 70 missionaries,—white missionaries, I mean, in Western Africa, and some of them have been here but 15 years, and are enjoying usual health. Of that number there are 8 at Gaboon, nearly on the Equator. There is an Episcopal mission at Cape Palmas, which was established in 1836. There have been at this station in 16 years 23 missionaries, male and female. Of that number two have died of the African or Acclimating fever; and 2 others of diseases probably produced by the climate; and 7 have returned to America on account of feeble health.

This surely is no striking proof of a sickly climate. The British Board of Foreign Missions sent white missionaries to Africa about 20 years ago. At different times there have been twelve missionaries, perhaps more. Of that number 5 have died of fever. There are said to be at least 50 missionaries at Sierra Leone, who are laboring with success. Between 200 and 300 merchants and other men of business reside there. A Presbyterian minister, who has been many years in Africa, expressed the opinion recently, that there were not less than 300 white persons on the coast of Africa pursuing various branches of secular business. Small Christians be more afraid to go to Africa to rescue its degraded inhabitants from wretchedness, than men of the world are to accumulate a little property? O let it not be said.

The population of Africa is estimated variously from 90,000,000 to 150,000,000. For all that people there are not, it is probable, more than 250 missionaries! Shall the exaggerated statement of the deaths that have occurred in the army of the Lord, so lighten all the survivors, that they will never again care to go to the relief of the perishing millions there? Forbid it Christian pity, forbid it Christian courage. While missionaries, I say again, can and do live and labor successfully in Africa, and it is an inviting field for missionary toil. And why should it not be so? There are millions of sinners there in all the darkness of superstition and heathen idolatry, without the knowledge of the way of salvation, and there are fewer obstructions in the way of propagating the Gospel there than are to be met with in most pagan countries.

1. There is no national religion there, no form of religion established by law. There can be, therefore, no legal disability on account of any one becoming a Christian; no persecution on account of renouncing the religion of the tribe or nation. Sin there is, and of course there is opposition in the heart to the Gospel, but this opposition is not clothed with the civil power. How different this from many other parts of the world.

2. There is no written standard for doctrine or practice; there are no sacred books, such as the Scriptures, among the Hindus, or the Alkorian among the Mahometans.

There is a class of men among the native Africans called doctors, and sometimes devil doctors. They pretend to have the power to make greaves that can protect men from harm; to control the elements, so as to be able to send rain or keep it back; to discover witches &c.—These men are usually the doctors, or physicians of the people. They have great influence over the minds of the people, and they are generally the greatest opposers of the missionaries.

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that are to be found in Africa. This surely is not to be wondered at, for the Gospel exposes the fallacy of their lying tricks.

3. The idolatry of the native African is formless, and therefore more easily routed up than if it were a system of stated ceremonies, or pompous rites; no altars; no idols to which the people pray and pay homage; no temples to which the people resort to offer their devotions; no vestments; no priests to pray for them; in a word, there is no form to their religion. As far as I have been informed, the natives believe in one God who made the world, and in subordinate deities who govern the world. The protection of these under gods or demons, is sought, and believed to be secured, by the negroes.

A *gregeer* or *fetich*, is any thing formed for any one, for his protection. It may be a tiger's tooth, a bunch of feathers, an iron ring, palm-leaf, &c., &c. These personal gregeers are usually worn on the ankle or the wrist. Family gregeers are sometimes a collection of horns, monkey skins ornamented with iron, earthen or any thing the doctor may group together in a house. A *gregeer* usually consists of a small shell, which is a rock, broken earthen, polished, &c. These gregeers are relied upon for protection in danger, and aid in need, just as we do in other countries, and they present no greater obstacles in the way of a missionary, than does any thing else that is relied upon for safety, short of the one living and true God. Idolatry in Africa is a less formidable opponent to the Gospel than it is in most other countries.

4. Africans are really an accessible people. They are credulous, and of course easily imposed upon. They sometimes appear to yield up their minds to the truths of the Gospel when they are proposed to them, when they have a hope of obtaining some present thereby. This apparent readiness to receive the Gospel has deceived the missionary sometimes, and blasted his hope for a time, but this does not prove that the African mind cannot be made to feel the force of divine truth, and it ought not to discourage the Christian in his attempt to evangelize the uncivilized colored man.

5. A missionary in Africa is not obliged always to learn the language of the natives before he can do them good, as he must do in China, Branch, Hindostan, and many other countries. Most of the natives along the coast, and many in the interior, understand some English. In most cases it is not, particularly in the Republic of Liberia, to learn the natives our language. Many of our preachers preach through an interpreter.

A missionary to Africa may at once enter upon some useful labor among the natives without that delay, labor and expense required in most other countries.

6. Africa is nearer to America than any other country of idolaters, and can be visited at less expense. Liberia is supposed to lie between 4000 and 5000 miles from the American coast; the voyage is usually performed in between 30 and 40 days, and at an expense of about \$100. To what other country can a missionary go in so short a time, and at so small an expense? I know of none.

7. Within the limits of the Republic of Liberia, there are American settlements, within which a missionary has the protection of law, and there are civilized families among which he can live and yet preach in native towns. The laws of the Republic also forbid the natives to practice their cruel rites, and thus prepares the way for some good reformation for the Gospel.

8. Success has attended the labors of missionaries in Africa to such an extent as to encourage further efforts in this great moral desert. Probably in no heathen land has so real good been accomplished by the same means, in the same space of time, than has been done in Africa. There are several native churches, or churches composed chiefly of converted natives. There are native converts in most of the American churches, or churches formed of colored people from America. Were these natives gathered into churches by themselves, they might make from 12 to 20 churches of respectable members.

Such is Africa as an encouraging field for the exercise of Christian philanthropy and heroic enterprise. This field is "ripe, all ready to the harvest." But where are the laborers to enter into this field? Where are those whom the Saviour has constituted, in his absence, as the representatives of his mercy in the world; the selected agents, through whom his blessings are to flow until the curse is removed from the earth? My brethren, my dear brethren, are you not a part of those constituted, those responsible agents? Has not God called you to his kingdom, and into the blessed work of the ministry, that you might bear the news of the Gospel to those that know nothing of its blessedness? Where, among the 50,000,000 of evangelical Christians, shall the eye of Him who seeks for long neglected Africa, look for missionaries to go to turn it into those institutions of learning to which the young men of our churches go who believe themselves called of God to preach, and who are seeking knowledge for the purpose of rendering themselves useful to their fellow men?

O could you stand where I have stood, and cast your eyes over the "valley of dry bones," and consider the civil, mental and moral condition of a whole nation of immortal beings, and then look into the abyss of war into which they have been plunging for thousands of years, your very soul would be seized with a shivering horror, and the sound would be heard from every college wall, where I send me."

May God direct you in the path of duty.

I am, dear brethren, yours truly, and &c.,

ELI BALL.

At Sea, June 15, 1852.

Benjamin Mathis, a distinguished citizen of Philadelphia, and President of the State Senate, died on the 14th inst.

## Examination at the Schools—Creek Nation.

**Bro. Chambliss:**—The Schools are now closed, and have a vacation of two months. I attended the examination of the two largest, the mission school, under the Methodist Board, and the one managed by the Presbyterian Board. In these schools 80 pupils are received in each-half in males. They are Manual Labor Schools. The boys are taught farming, the girls house-work and sewing, and they are thoroughly taught. At each mission are large fields, supplying them with corn, potatoes, and every vegetable. The girls make their clothes and those of the boys.

These are most worthy institutions—and the Baptist Board had the same offer from the Nation, appropriating funds for a school under their patronage, which offer they declined. This I much regret, seeing, as any one here must, the benefit to the Nation from these schools.—If this people are to remain ignorant, then have no schools. The examination at these schools was thorough. I was invited to examine the classes, which I did. The scholars knew not where they would be examined. The classes in arithmetic, perhaps, were the most interesting, whilst all the classes did well. The audience were much pleased with the singing. The Creek youth have a great capacity for singing. At the Presbyterian school, temperance hymns were sung in the Muscogee language.

The education of this people is but commenced; long over a large country, they need many schools. At present there are three Manual Labor Boarding Schools and four Day Schools.

## EXTENDING MISSION WORK.

Four Sabbaths since, a meeting was held at a place where native laborers have occasionally practiced. Brother Wallace, three native preachers and myself attended. After preaching, baptism was administered to seven persons, being the first time that the waters of the stream there had been troubled for such a purpose. Many had never witnessed the ordinance before. Before baptism, whilst the people lined the banks, remarks were made illustrating the ordinance, from Scripture, after which the candidates were baptized with Christ in baptism. I saw Indians at that meeting whose faces gave tokens of satisfaction, whom I had not seen before at places of public worship.

## A CALLED COUNCIL.

Yesterday morning the Chiefs met in council. The business which claimed their attention, was a General Council with as many tribes as could meet together. The time fixed is 1st September—more will be given to many tribes. Among others, the Camanches. In this council they will do the business they expected, by holding a council with the Camanches. For many causes this council is held. This people much regret that there have been difficulties with the Camanches, and their object is to bring about good feelings with all the tribes.

## A FEW SEMINOLES HAVE ARRIVED.

A small number of Seminoles have just come, and more are soon expected. Their last appearance here is anything but favorable. Since here they have been drinking, whilst their Creek friends have been keeping them company in their night revels. The Christian teacher can do them good—I have seen the most abandoned reformed; and with kind treatment the Seminoles may be here reclaimed.

The minister is much hindered for an interpreter. Two weeks since, brother Wallace and myself preached before a large assembly, but found it very difficult to procure an interpreter. I have been at places where large numbers are, and no interpreter I could not preach. Could I have an interpreter, I could do much more.—Many visit me, and I could then speak to them on religious subjects. An Indian youth whom I took to Georgetown College Ky., now wishes to continue his studies at my school. He can interpret—\$100 would support him. Can he not be supported? I hope the friends in Alabama will support him. Educate him, and while he is receiving his education, he can be my interpreter. I leave you, brethren in Alabama to say.

A. L. H.

Tuckahatchie, Creek Nation.

July 30, 1852.

## Revival at Friendship Church.

**Dear Bro. Chambliss:**—There is nothing perhaps that would gladden the hearts of your readers more than to hear that God is abundantly reviving his work in these ends of the earth. On Friday before the second Sabbath inst., brethren Talbot, Yandall, Mills and myself commenced a meeting with the Friendship Baptist church, Fayette county, Ala., which continued for seven days, during which time I had the privilege of baptizing fifteen willing converts after the manner of our Saviour.

I then went to another appointment which was nine miles off, where I met a small congregation in a destitute region of country, in an old school house, and being alone, for those other brethren had returned to their homes, the prospect at first appeared quite gloomy; nevertheless the Lord was with his people. There God manifested his power in the conversion and conversion of most reckless sinners. And there were parents and children, husband and wife, bowing together at the altar of prayer, crying for mercy! mercy! During the meeting (which was eight days continuance,) I immersed thirty persons, such as I hope the Lord will own as his, in that day when the secrets of all hearts shall be revealed. In addition to this we received sixteen more by letter and experience, making in all sixty-one. This was brought to a close one of the most interesting meetings we ever witnessed, leaving behind many who said, pray for us. Truly it may be said, in this region of country, that the "harvest is great and the laborers are few."

As ever your brother in Christ,

W. H. ROBINSON.

Chambliss, Miss., July 28, 1852.

## Mississippi Baptist College.

**Brother Chambliss:**—The first year of the Mississippi College, under the management of a Board of Trustees, appointed by the Baptist State Convention, has closed, and we think we can safely appeal to the parents and guardians whether we have done well. We began last November with some 15 scholars, and had during the scholastic year 80, not numbering on any one day over 67.

We have thus far been successful, being enabled to pay all debts contracted, with an apparatus costing in New York, \$1050, paid for.

The Board met on the 10th, and re-elected Mr. J. N. Urner, Principal, with two other brethren as associates, one of whom is a superior Hebrew and Classical scholar, the other equally as competent in his department. We are determined to merit success, and we now earnestly hope that all friends to an education enterprise, but more especially our brethren will come up to the work.

If our brethren do not intend to lend a helping hand until we succeed, it will then not be needed. Some parents permit their children to take things rough and tumble at their outset in life, not giving a help until their children have enough to do without, whereas the time when needed, is the very time. We have shown we can work, are willing to work, and perhaps that we are prudent, thus far; if all is right, we merit that help, and may with propriety ask it. One of that body, at least, is not favorable to an expenditure on buildings at present, nor of selecting a full faculty, deeming it best to move slowly and surely. The great object being to give the means of a certain knowledge of educating our own students for the first class, and thereby fixing a grade, which this age demands. When this is done, we think we may safely try our strength. In the mean time, our pupils will be under training, and all interested will be improving in management.

The Trustees made last year a pledge of their private means to pay our Principal his salary, which we have deemed not at all necessary or advisable this season. We will be able to meet every dollar of accountability, and believe our patrons are as well satisfied, as the same number can be found elsewhere. Having thus far succeeded, we trust that our friends will not longer wait for success, but that one and all will come to the work, and thus ensure success.

We can now accommodate 100 scholars, and incur no additional expense, and are prepared to take any description of male pupils who are willing to be guided and taught. The next session will open 1st Monday of October, and we hope to receive a prompt and willing attendance by at least 80 scholars. Any information desired by friends will be cheerfully given by yours truly,

M. W. PHILLIPS.

Edwards, Miss., Aug. 12, 1852.

## Revival at McKinley.

**Brother Chambliss:**—As we like to encourage the friends of Zion in their noble enterprise of combating sin and the powers of darkness, you will please publish the result of a protracted meeting, held with the Baptist church at this place. We commenced on Thursday before the first Sabbath in this month and broke up on the eleventh, which made fourteen days. We had quite an interesting meeting. Our congregation was large and attentive, with good order throughout the entire meeting. There was a goodly number of conversions, and some reclaimed from a backslidden state.—There were thirty additions to the church, eighteen were baptized, the rest by letter and restoration. There are others who profess through the meeting, that are expected to unite with the church, and many others who seem to have impressions fixed upon their minds, which we hope will be lasting. The laborers in this meeting were brother Lowry, the pastor of the church, and myself, aided by brothers Fox and Burke, who continued with us the most of the time, whose faithful labors we hope will produce good results, and will at length that the lost was found and the dead is alive. We also had the occasional labors of brother Taylor, a Methodist minister, who was not able to be with us much on account of sickness and other engagements.

May the Lord favor Zion and advance his kingdom to the pulling down of strong holds.

JOHN TALBERT.

**Brother Chambliss:**—Suffer me through your paper, to submit to the membership of the churches throughout the state, the propriety of raising each thirty dollars, to constitute their different pastors, life members in the Alabama Baptist Bible Society. Where I have travelled, I have generally succeeded in obtaining a promise that this should be done in time for the annual meeting in November. All that is necessary is for some influential brother to open a subscription for this purpose, and it will be accomplished. This will give each church an influence in the Bible cause, which ought to be gratifying to the feelings of every pious member.

Yours in Christ, J. D. WILLIAMS.

Wetumpka, Aug. 1852.

## Called Convention.

Whereas, several members, both of the Tombigbee and Central Associations, have expressed a desire to the Jones Creek Church, that the two associations above named, should be blended in one, and that the Jones Creek Church be a suitable place to meet and consult upon the subject. Therefore,

Resolved, By the Jones Creek Church in conference, that all churches and persons interested in said union, are requested and invited (by their delegates) to meet at Jones Creek Church on Friday before the 24 Sabbath in Sept. next, then and there to consult upon the subject, and to devise means to carry their desire into effect.

Resolved, That if any other time be preferred to the one proposed, the brethren may use our house for that purpose, whenever they may see proper to convene.

Resolved, That our Church Clerk be requested to give publicity to these resolutions in the most practicable manner.

By order of the church,

JOHN MCINNIS, C. CLK.

Jones Creek Church, Aug. 7, 1852.

## Notice.

There will be a protracted meeting held with the church at Wetumpka, to commence 4th Thursday before the 2nd Sunday in September. All ministering brethren are affectionately invited to come and help us.







