

THE ALABAMA BAPTIST.

Edited by JAMES W. HOOKINS.

"JAMES CHERRY HIMSELF BEING THE CHIEF CLERK OF THE COURT."—Epitaph on J. W. H.

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TERMS.

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TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller.

CHAPTER IV.

The Laws.—Diary of Lawyer—Mob-Law.

Bad Laws are made for bad men, I thought, and so I found in Texas. After the Revolution of '36, and the establishment of Texan Independence, the great desideratum was emigration. Every inducement possible was offered to emigrants; land in great quantities was promised—short residence was sufficient to make one eligible to office—and the constitution was stretched to its utmost limits to enable Congress to enact laws, which should be protective of fraud and dishonesty in foreign debtors. It was amusing to perceive how completely secure that man was, who from fear of justice had run his property to Texas and placed himself under the benign influence of her laws. He was more safe than Achilles who became invulnerable by being dipped into the Styx; for the latter might be wounded in the heel, but the former could not be touched in any point. In the first place his negroes were exempted from execution by the following law:

"Be it enacted by the Senate and House of Representatives of the Republic of Texas in Congress assembled, That hereafter no slave, or slaves, or indentured person, or persons, in possession and ownership of the bona fide master, or heir, or heirs, or legatees, or legatees of any intestate or deceased person, shall be subject to forced sale, by virtue of any writ of *venditio exposita*, *heri facias*, or execution of any kind:

Provided always, That the provisions of this act shall not be construed to extend to sales under, or by virtue of any final decree, or judgment of the Courts of competent jurisdiction, where the same has been made, or obtained in conformity to law, ordering the sale and distribution of the property of any intestate, or deceased person's estate, upon petition, as directed being filed, praying for the same; provided that nothing herein shall protect said property in possession and ownership of defaulters to this Republic.

January 27, 1841.

In the second place, an "Appraisement Law" was passed, requiring "that all property sold under execution should be appraised by persons chosen for the purpose, and, in order to make the sale valid the property must bring two-thirds of its appraised value; provided that the Sheriff should levy first upon unencultivated lands, second upon cultivated lands, and lastly upon personal property." The consequence was that, in nine cases out of ten, the debtor having an abundance of uncultivated land, which was appraised at a value two or three times greater than its real value in cash, there being no valid sale the honest creditor had to pay the costs of suit.

In the third place, a "Bankrupt Law" was enacted, the 2nd Section of which was as follows:

"Be it enacted &c. That no suit, proceeding, judgment, or decree shall be brought, prosecuted, or sustained in any Court, or Judicial Magistracy of this Republic; or any Judgment, or decree of any Court, or Tribunal of any foreign nation, State or Territory, this Republic not being bound by any international law, or comity, to give credence or validity to the adjudication of Foreign Tribunals, whose measures of justice and rules of decision are various, and unknown here: but this provision is, in no degree, to affect the validity of obligations of contracts, engagements, or pecuniary liabilities, originating abroad, or the original evidence, testimony, or proof to establish the same; neither shall his provision extend to, or embrace any foreign judgment, or decree for specific property, or recovery, introduced as the basis of a public sale, for the transmission of title, or the record, or memorial of any lien, or monument of title to a specific estate—all of which shall depend upon the laws and usages of this republic; and this provision shall not, in any manner, relate to or affect the determination of admiralty and maritime jurisdiction abroad, proceeding in rem, and according to the laws of Nations.

Jan. 10th, 1841.

And to cap the climax, in connexion with these statutes an "Act of Limitations" was passed, the 13th Section of which was as follows:

"Be it enacted, &c. That no action shall be brought against any emigrant to this Republic, to recover a claim which was barred by the law of limitations of that country or State from which he emigrated; nor shall an action be brought to recover money from an emigrant, who was released from its payment by the Bankrupt or Insolvent Laws of the country or State from which he emigrated.

February 5th, 1841."

I imagine that a man was never more completely sheltered from danger than the debtor was, by means of these enactments, from his honest indebtedness. There is no wonder, with these facts in view, that this young Republic should have so bad a reputation abroad for honesty and fair dealing. There is no wonder that, in these "times which try men's souls," thousands should flee to this city of refuge as doves to their windows. In December 1841, I was informed by the Representative from Montgomery, that during the last three months that county had received one thousand emigrants, and had doubled its population. Most of these were masters with their slaves. Though it is to be hoped that some few had gone thither with honest intentions, yet it is to be feared that most of them had run there to escape the grasp of the law, and the gaze of those whom they had injured.

It is necessary to state that some of these bad laws have been repealed, so that there is not now so much inducement to forced emigration. True it is, that to a new country, increase of population is the most important matter of consideration, but my own opinion is that a few honest, upright, and industrious citizens give more character to a nation than multitudes of refugees from justice.

THE DIARY.

It may not be uninteresting to my readers, especially those, who may be induced to make their abode in Texas and enter the profession of law, to hear the relation of one who was well acquainted with the life.

"I came," said he, "and settled in this obscure village to practice law, opened an office, put my sign over the door, provided a couple of chairs, one for myself and the other for my client, borrowed a few books from a brother chip, as mine had not yet arrived, and waited patiently for business. Days, weeks, and months rolled on without bringing me a fee. But, thought I, this is not the first instance of the kind—some of the greatest men in any country met with a gloomy prospect in their first entrance upon this arena, and I will not despair. One delightful day of the third month, I was sitting in my arm-chair as usual, pouring over the Criminal Law, when my attention was attracted by the approach of a villager. Good morning, sir, said I, take a seat and make yourself at home—hope you are well this morning. "Very well, Squire," said he, "and the same compliment to you. I have come at this time on business; I have a case in the Justice Court set for next Saturday, but have no lawyer to defend it; the other lawyer living in town is employed against me, the one living below town is his partner and cannot serve, and the one living above is absent, so that you are my only chance for a defence. I have an objection to employing you because you are a stranger; and I have been so often taken in by strangers that I am rather afraid of them. But you have been recommended to me by the Sheriff and the Justice himself, and I have a mind to engage you. I have no money, however, but will remunerate you in some way or other."

"No money? thought I, well that is dreadful—but there are more ways than one to make a fee, and this being my first case I need not hesitate about the matter, and I replied, Well, my friend, I am pleased with your candor because I know how to take you, and if you choose to employ me I promise to do the best I can for you, case.

"I am a Gunsmith by trade," said my client, "and am sued in that capacity. Some time since a man brought some articles to my shop for repairs, promising to call for them. I put them in a box containing property of my own, under a lock and key, intending to put them in order as an opportunity should offer itself; before that opportunity came, however, I was called from home, and during my absence the shop was broken open, and the box with all its contents taken away. The man soon came, and demanded the value of the articles, twenty dollars, when they were in fact not worth five,—which I refused, and for which he has sued. Now, Squire, tell me what is your opinion of the matter."

"You have the law on your side," said I, "and it will be necessary only to convince the Justice of this fact, in order to gain your case." I called on the Justice, and in conversation obtained his views of the case which I found to be against my client, the feelings of the community also I ascertained to be on the same side. But the Justice being a good-for-nothing sort of a fellow, and ignorant of the law, and it being easier to convince one man than a dozen men of any fact, I had hope of gaining the case. The day of trial came, and public opinion having been greatly excited in regard to the affair, fortunately for me the court room was crowded with spectators.

"The counsel for the plaintiff opened his case by merely stating its character and demanding a judgment for the amount, after which I arose

commenced by endeavoring to remove any prepossessed opinions which the court may have formed, made some references to the law of Bailments, which proved that the responsibility resting on the defendant in this case was not in proportion to the care to be taken of the articles committed to his hands, but to the manner of his workmanship, commented on the evidence that he had taken the same care of them as of his own goods, which was all that could be required of him, and closed by adverting to the known character of my client. The opposite counsel complained of my misapplying the law, and the case was left with the court, and after three days the judgment was given in favor of my client.

"This debut soon brought me into notice, and added another instance of proof to the fact that a lawyer's success is often the result of the most trivial circumstance. I soon had business enough but it was invariably accompanied with the candid and unwelcome confession, *I have no money*. If I defended a man against the charge of *Assault and Battery*, or *Forgery*, or *Murder*, my fee was a Spanish horse, or a Spanish cow, or some hundred acres of wild land. I could not live on these things you know. What a delightful country this would be, thought I, if there were plenty of money.

"But as I said, I soon got into business. Here a large land case, there an important chancery suit, and now and then my opinion asked in profound questions. The fee in a land case was one-third, or one-half, for perfecting the title to the rest. Moreover I was pleased with the system of practice, which was taken from the 'old civil code.' Suits were instituted by petition, setting forth the cause of complaint without any particular form—complainting that A. B. or C. is indebted to you so much, or has wrongfully and by force and arms possessed himself of your property, or otherwise according to the nature of the case—and this complaint was denied, or confessed and avoided without form, aided at the same time by a statute which provided 'that no suit should abate for a defect in form, but the party might amend instantly and go to trial.' The same Court was vested with common Law and Equity Jurisdiction, so that if a case presented two points, one of Law and the other of Equity, they were determined one after the other, justice and right be in view instead of quibbling."

MOB LAW.

Some have imagined that there were no laws in Texas for the suppression of crime. This is a great mistake. Not only are there general laws with severe penalties annexed, and courts and officers whose duty it is to see that those penalties are executed, but there are also particular laws with penalties not very particular in their nature and application, which are executed by those who see proper to do so, without the judgment of a Court, or the verdict of a formal jury. A specimen of this is what is termed *Mob Law*, which has resulted from the unfaithfulness on the part of officers in the performance of their duty. I witnessed a case which warrants me in making this assertion. While a resident in the West, I attended the trial of a desperate murderer, who had taken the lives of two men in the course of a few minutes, was convicted of *manslaughter*, and was sentenced by the Court to "five years imprisonment in the best jail in the Republic." This jail was in Brazoria, one hundred and fifty miles distant.

The prisoner was committed to the Sheriff for the sentence to be executed; the Court adjourned, and for three months afterwards the prisoner remained in the place where he had been convicted, enjoying the free and blessed air, and not having seen inside of a prison. This resulted from the clemency of the Sheriff. The next case of crime which occurred fell into the hands of the people and received a just recompense of reward. Rather than that this culprit should be turned out upon community as he had been, the people appointed twelve "good men and true," tho' not lawful, who sat in judgment on the case, and determined that the offender should receive fifty lashes on his bare back, and then be driven from the country. Five of the twelve had been in favor of hanging to the offence, which was an attempt to kill by stabbing. The sentence was in part executed and the fellow driven off. I have no doubt that a frequent exercise of this law of the people will rid the country of such men who cannot live any where, and are not even fit to live in Texas. Officers ought to be punished for neglect of duty, and then there would not be so much necessity for mob law. A law with the severest penalty annexed, if not executed, is no better than a law without a penalty.

A WIFE.—Our friend Weld, of the Philadelphia Saturday Evening Post, in the course of a touchingly written article in relation to the death of Mrs. Willis, says she was the companion of her husband's literary labors, as well as of his domestic hours. "When application rendered his eyes dim, or his hand weary, she was his amanuensis; writing down the delicate and beautiful images, many of which she had indirectly, if not directly suggested. When absent she was his regular daily correspondent. Losing her mind less delicately sensitive than his can, her mind was less delicately sensitive than his. May a kind Providence alleviate him under the present loss, by the hope of a future meeting."

The Pastoral Relation.

NOTES.

Not preached, by the Pastor of the 1st Baptist Church, Nashville, but which involves, as he thinks, a subject of immense importance to the interests of religion in the South West.

Rev. 1.20. The seven stars are the Angels of the seven Churches; and the seven candlesticks are the seven Churches.

The particular point in this text, to which I propose to invite the attention of my hearers, is the fact that each of the seven Churches in Asia had its own Angel—that is, as the word in the original imports, its own Messenger, or Preacher of the Gospel, who was its Pastor, or Bishop. There were exactly as many stars as candlesticks; precisely the same number of Bishops and Churches. The practice of these Churches was not, I presume, singular, in this respect, and if so, the order and established apostolic principle was for every Church to have its own pastor and each pastor to have one church, and no more. It is presumed that some churches had more than one Bishop, as for example, those at Antioch in Syria, and at Ephesus. There were, however, in each of these cities, probably many thousands of Christians, who, necessarily, worshipped in several different congregations, and therefore, requiring a pastor for each, had several pastors. But where, I ask, do you find, in the New Testament, the Minister who, in the Apostolic age had the pastoral charge of more than one church at a time? Paul, I know, said that he had "the care of all the churches." But Paul was an Apostle, not a Pastor. The business of the Apostles was, not to assume the pastoral relation, but to plant and establish churches. No Apostle ever was, so far as I know, the pastor of any one church. God "gave some apostles, and some pastors and teachers." Other men than apostles were pastors, and each pastor had his own church. Is it so now? Very far from it. Nearly all our ministers in the South West, who are pastors at all, are pastors of two to four churches each at the same time! Thus we reverse the apostolic rule.

I will now propose a solemn inquiry, and I trust, we shall all weigh it, with the utmost carefulness, and the most solemn prayer to God, for light and direction. If there is to be found, in the New Testament, no instance of a minister having the pastoral charge of more than one church at a time, if we find in the inspired record no license for it, in the form, either of precept, or permission; and if we are required to follow the example of the Apostolic period; is it admissible for a church to be, if one can be obtained, without a pastor, or for a pastor to have charge, at the same time, of more than one church?

No such instance can, I think, be found, in the word of God; we surely have no authority for plurality of pastorships; and in the absence of express instruction, *no such procedure is certainly obligatory*. Therefore for a minister to have the pastoral charge of more than one church at a time is not admissible—it is *unscriptural*; it is, *I fear often prompted by questionable motives*; it is *unnecessary*; and it is attended with numerous and aggravated evils.

1. For a minister to be the pastor of more than one church at a time is *unscriptural*.

We, brethren, profess to be governed, in all things, strictly, by the word of God. Shall we not be careful that in the infinitely important subject of the pastoral relation we are fully supported by the divine law? Dare we act in a matter so grave without authority? But how do we prove our present practice unscriptural? The argument is most obvious.

In the reasoning adopted by us on other subjects, we assume that what God has not commanded, expressly permitted, or authorized by example, he has prohibited. We condemn those who practice things (infant baptism, for example), and plead legality for them on the ground that there is no law forbidding them. We say to such brethren—This will not do; show us a "THUS SAITH THE LORD" to sustain you, or you fall to the ground. Is not the same argument applicable in our case? Let us "to the law, and to the testimony," and abide by their decision. Are not plurality pastorships, by this principle, prohibited? Where is your "Thus saith the Lord," for it?

Do you refer to Paul, who as we have seen, had "the care of all the Churches?" The case, I answer, is not in point; unless you can prove that you too are Apostles. If you are, then all, and each one, of our ministers are Apostles. In this case each one of you must have "the care of all the Churches." This would, of course, break up all pastorships, and would, besides, be unscriptural and absurd. You are not Apostles, but simply ministers of the Gospel; "and stewards of the manifold grace of God." What in fact is plurality pastorships but Diocesan Episcopacy. "I his we all contend, is unscriptural. But the form and character of each is the same. In the absence of all scriptural authority permitting, or allowing, any one of you to assume the pastoral charge of more than one Church at a time, or to be Diocesan Bishops, in stead of New Testament Bishops; and in view of the fact that the primitive Churches did not practice this Diocesan policy, but the contrary, we are obliged to conclude that it is unscriptural, and therefore not admissible.

2. The assumption by a minister of the pastorate of more than one Church at a time is, I fear, often prompted by motives of questionable propriety.

To be elected pastor of all the Churches near his residence, is gratifying to the pride of a minister. He is, therefore, rather disposed to encourage them to flock upon him. The best of us are not insensible to such influences.

"O popular applause! What heart of man Is proof against thy sweet seducing charms? The warmest and the most virtuous soul Of all thy cautions to thy gentlest gaze; But swelled into a gale—ah! then, alas! With all his courage set, and inexperience, And, therefore, headless, can withstand thy power!"

Another consideration may move us. Ministers, under the most favorable circumstances, receive from the Churches but a miserable pittance for their support. May not the hope of increasing this meagre amount, which is often doled out apparently so grudgingly, rather than the expectation of augmenting their usefulness, be, sometimes, an inducement to accept, even against their better judgment, when offered them, additional pastorships?

The Churches, too, may, possibly, be actuated by pride; in that they wish to have it said that theirs is the most talented and popular minister in all the country. For this reason they overlook the good man who lives at their door, who would serve them well and faithfully, and must have some one who is already engaged, and who can visit them very seldom, and do them very little good!

May not the Churches, in acting thus, be also, a little under the influence of covetousness; in that they imagine that, as two or three able Churches are already under obligations to aid in the support of the same man, they will be obliged to pay much less, and will, therefore, save their money? And besides, the reputation of a popular declaimer, will collect a large crowd, all of whom will contribute something, and this will diminish still more the sum they must pay. And yet again, as the services of the pastor will be so infrequent, and so slight, he will expect very little, and thus they can reduce their obligations to almost nothing; much of which perhaps, remains, at last, unpaid, and is forgotten, or given up!

Brethren, Ministers, Churches, examine your hearts. Do you find no thoughts or motives like these crossing your bosoms? If any such influence you in any degree, to form plurality pastorships, they make the case still worse. You ought not to admit them; you must banish them, at once, and forever.

3. That the same minister should assume, or retain, the pastorate of more than one Church at a time, is *unnecessary*. There are only two grounds upon which it would appear to be necessary; the first has reference to ministerial support, and the second is that the number of Churches is thought greatly to exceed that of the ministers.

As to the former, it is taken for granted that one Church will not, of itself, support a pastor. This is a very serious mistake. I grant that if it is determined beforehand that one Church, unaided, will not support its pastor, that it will not, because it has decided not to do it. But an opposite decision would always produce an opposite result. Let us appeal to facts. Where is the pastor that confines himself to one Church who is not supported by it better than those who have three or four Churches by them? There is no minister who, if he would confine himself to one Church, would not receive from it as much as he now does from four, probably more. Actual experiment, therefore, proves that plurality pastorships are not necessary for ministerial support. In truth, nothing that is not sanctioned by God in his word, can be necessary, or beneficial as a matter of policy or expediency.

In regard to the latter, our brethren say—If we are confined to one church each, a great many churches will be left destitute of pastors. We are therefore obliged to take more. What obliged to do it if it is unscriptural, and wrong? Obligated to do wrong, to do good! This is very extraordinary!

God, in his providence, seems, as in the numbers of the sexes, to have given us about as many ministers as churches. This, where his designs are not perverted by the violation of his laws, is always the case. The numbers of ministers and churches are nearly equal in Europe, and in the eastern portion of our country. Why is it not so in the South and West? The disparity has been brought about, and the evils with which it has been attended perpetuated, by our practice, sustained heretofore on the plea of expediency, of plurality pastorships. They have been the principal cause of multiplying little churches, immeasurably, on the one hand, and on the other they have repressed the inclinations of young men to preach, and prevented them from entering the ministry. So long as the practice is continued, just so long this ministerial destitution will remain. To overcome the evil the cause must be removed.

This plea of expediency, brethren, should never be entertained. If we may plead expediency, in opposition to divine teaching, to increase our support, or to advance the cause by benefiting others, or for any purpose whatever, how can we consistently object to it in others? We have no authority from Christ, and primitive practice is against us, yet, we see, as we have said, that, as a matter of expediency, nearly every minister, who is a pastor at all, has the Episcopal charge of from two to four churches! Why, then, may not the same expediency justify the Methodist plan, or the Episcopalian plan, or the Presbyterian plan, as well as our plan of pastorships?

We have not competent ministers enough for each of our churches to have one; we have, it is true, many unoccupied preachers, and many other brethren who feel it to be their duty to preach, and who would preach, if a fair opening presented itself; but these are not of much account; therefore, that the same man should take charge of three or four churches seem to be almost a matter of compulsion. Besides, scarcely any one of our churches can support a minister, and, therefore, three or four of them must unite, and all have one pastor. This is the usual argument. Let us illustrate it, that we may see its force. There are many marriageable young ladies, scattered throughout the country, all of whom must have husbands. There are also many young men who wish to marry, and who think it their duty to form the nuptial union; but a large number of these are not of much account, and would make rather poor husbands.—Only a few young men are steady, wealthy, and intellectual; not enough for each lady to have one. Why not, then, each of these well qualified gentlemen have three or four wives, and the others none? Besides, most of these ladies are poor, and cannot support a husband; and if three or four of them unite, and all have one, they will by this means, throwing all their fortunes together, have a better living! This is in fact the ancient practice, as you all well know. Have ministers any more business with three or four churches than they have with three or four wives? I do not mean to say that plurality pastorships are as bad as polygamy; I do not think that they are, but the argument drawn from expediency is as applicable to the one case as to the other. A man is positively forbidden to have more than one wife at a time, and, as we have seen, a minister is negatively prohibited from being the pastor of more than one church at a time. Can the practice, therefore, be necessary or expedient? Surely not.

4. The practice is attended by numerous and most aggravated evils.

It prevents ministers from reading and study, and consequently from attaining that eminence in knowledge and usefulness to which, in a small sphere, they would readily arise. All their time must be spent in travelling around their

diocese, from one distant church to another.—How can they increase their knowledge by reading or study? Habits of mental dissipation are thus formed which destroy all taste for intellectual pursuits, and they cease to be conscious of its necessity or importance. This, doubtless, is one reason, why so many of our sermons are mere exhortations; and why so many of our preachers rely upon carrying their points by exciting, rather than by instructing the people.—Here, then, we have, growing out of the practice of plurality pastorships a series of most melancholy evils.

That one man should be the pastor of three or four churches at the same time is not only an injury to himself, it is also injurious to other ministers. Many good men, and very good ministers, and who would, if properly encouraged, be much better than they are, in consequence of it are unemployed. Their labor is lost to the cause, they become discouraged, dwindle into inefficiency, and never do any good. Is not this a sore evil? Is it nothing thus to overwhelm and crush men, comparatively feeble though they may be, whom God has called to the great work of preaching the Gospel? Shall we, brethren, lead our countenance to a policy which produces such evil results?

Another evil of the plurality system of pastorships, is, that it deters young men from entering the ministry. They know that, at best, if they are preachers, they will be most inadequately sustained, pecuniarily and otherwise; and they see no great necessity for their sacrificing to the pulpit inhuman prospects of worldly success. All the churches nearly have, preaching once a month, and are therefore supplied. There is no place for them, and consequently no need for them. Thus falsely reasoning upon a wrong and evil condition of things, they satisfy their consciences, and shrink away from the duty of preaching the gospel of Christ! Is not this one reason, perhaps, the principal reason, why we have so few ministers in the South West?

But this practice is as injurious and unjust to the churches as it is to the ministry. Multitudes of our churches, every where, are small, dwindling, and feeble. The reason of this is that they have preaching but once a month, and no other effort is made for their advancement! Small, dwindling, and feeble, they must without a miracle, remain, if the present practice is continued. How can they prosper, with so little attention? How, indeed, can they continue to exist? How can they, if they do not, (as many already have,) expire, be preserved from either a deadly apathy, on the one hand, or, on the other, from being carried away by every plausible error which may be urged upon their attention?

But some of our churches, by God's peculiar favor, have become large and strong. How are these, without instruction to any beneficial extent, and without pastoral supervision, to be preserved from a gradual decline, and from the other evils incident to such a condition of things? Where, indeed, are now, many of those churches which, ten years ago, were the strongest, and most flourishing in the land? They are gone! and have been destroyed by their unscriptural system of regulating the pastoral ship! On the same principle we account for the fact that a large number of the children of Baptist parents, and even Baptist ministers, are members of other churches.

The evils to both the ministry and the churches, arising from this source, are multitudinous in their number, and overwhelming in their destructive influence and effect. Thus have we briefly seen that for a minister to have the pastoral charge of three or four churches, or more than one church at a time, is unscriptural; that it is often prompted by motives of questionable propriety; that it is unnecessary; and that it is attended with numerous and most aggravated evils.

Several conclusions are obvious. I will barely suggest them.

1. We conclude, from this system, that, as our present practice is wholly wrong and injurious, it is our duty to abolish it, at the earliest possible moment, and return to the apostolic precedent—an illustrious instance of which is contained in our text.

I am fully aware of the magnitude and difficulty of the task here proposed; and the great hazard of the revolution its accomplishment must produce. But the work must be done; and the sooner it is commenced the better it will be, for all the parties concerned. Let us all be guided, scrupulously, by the word of God; let us proceed with careful and prayerful deliberation, fidelity, and conscientiousness; but let us do the work, and not longer violate the law of God, injure ourselves, and hinder the cause of Christ by the practice of plurality pastorships.

2. From this subject we conclude that there must be, to accomplish anything worthy of the cause, a concurrence in the proposed measure of the Ministers and Churches.

Brother Ministers will you give up your superfluous churches? It will give you deep pain to sever the pastoral tie; but I know, if you are convinced of the correctness of the reasoning in this discourse, that you will do it, and kindly attend in securing each their own pastor, who shall preach to them every Lord's day and be their pastor indeed. I know that you wish to do the will of God. Do it in this as well as in all other respects.

Beloved churches join us cheerfully in this work. It is for your benefit, and the advancement of that cause which is dearer than life itself. Determine that by the blessing of God, you will each have your own pastor, who shall feed the flock of God, over which the Holy Ghost has made them Bishops. The final blessing of God will then and only then be upon you.

3. We conclude from this subject that we are not authorized to expect full prosperity, until we conform to the divine rule regulating the pastoral relation.

Which are the churches in our country that prosper most spiritually and active? Are they not those, exactly, which have each its own faithful and devoted pastor? And which are those that dwindle, do very little, and continually recede toward dissolution? Are they not those three or four of whom claim the same pastor, who visit them seldom, and never perform any pastoral duties? Brethren continue your present and unscriptural and injurious course, and you can never arise; God's blessings must be withheld. But conform to his word; do his will; be faithful and true, in this, and in all other things; and your darkness and difficulties will all vanish; God will give you ministers enough, you

will support them with care, and they will be a rich blessing to you. Truth will be triumphant and your hearts will rejoice. O, shall we live to see our churches each having its own pastor, and our parishes each having but one Church? (Glorious will be the result, in the multiplication of our numbers, the improvement of our graces, and the triumph of truth. Then may we indeed sing of the Church of our God—

How gloriously from Zion's hill she looks!
Clothed with the sun; and in her train the moon;
And on her head a crown of stars;
And girding round her waist, with heavenly grace,
The bow of mercy bright; and in her hand—
Immanuel's cross for sceptre and her hope.

THE ALABAMA BAPTIST

MARION.

Saturday Morning, May 24, 1845

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer.

January 18, 1845.

Col. JOHN M. BAILEY of Scottsville, Bibb county, is an authorized Agent for the Alabama Baptist.

Mr. ROBERT S. WILLIAMS, one of our Publishers, intends leaving here Monday next, on a tour through the country, as traveling agent for the Alabama Baptist. Mr. Williams is a young gentleman of urbanity, integrity, and strict morality, and one whom we recommend to our brethren and friends, hoping they will extend to him the right hand of fellowship, aid in advancing his mission, and at the same time, grant him a reasonable compensation for his expenses may be high as possible.

OUR CORRESPONDENTS.—We have heard a desire expressed, and it accords with our own wishes, that those who communicate with us on general topics will hereafter subscribe their own names, instead of borrowed titles or initials.

We should be glad to hear from our ministering brethren, the state of the churches in Ala., especially those which are enjoying a period of refreshing from the presence of the Lord. Write, brethren, our columns shall be open at all times to such information. If any questions of difficulty should arise in regard to decorum, we shall be happy to lend our aid in their adjustment.

EXCHANGE PAPERS, which come to us under cover with the item, "Please copy this," take from us letter postage—so says the Post Master. Friends please take care how you tax us hereafter.

OUR REWARD.—When we came into the Editorial Department of the Alabama Baptist, which was the first of March last, we had no supererogation, practically, of the duties of an Editor. It was a station entirely new to us, and, therefore, the responsibilities of the office bore heavily upon us; and we had cause necessarily to dread the future, our position being one of great importance, and this importance being increased by the nature and character of new and weighty questions, which have since arisen, involving the peace and prosperity of the churches. But we have had real pleasure, more than we could have anticipated, in the performance of our duties. An Editor cannot hope, much less expect, that he will be able to give more than general satisfaction, (happy will he be if he do this much) but we have the gratification to be informed that, while very few have complained, the mass of our readers are pleased with the course we have pursued. Finally, if we had no other reward, we should have, at least, the *mens conscia recti*, the consciousness of having endeavored to do right.

We return our sincere thanks to Brother DENNIS for his very liberal Subscription, appearing in our Receipt List to day, and his efforts generally, and hope that the Lord will bless him abundantly in all good things.

Brother Howell's Sermon

We publish this sermon, which the writer calls notes, I request, but we by no means admit his hypotheses nor his conclusions. True it is, that, in faith and doctrine, "whatever is not commanded by Christ is forbidden," but, in regard to decorum and management of the secular affairs of God's house (if we may be permitted to use this expression) we do not believe the same principle can be applied. In fact the brother has virtually defined his own position; that, under this principle "it is unscriptural for a Minister to have charge of more churches than one," by alleging the fact, which is true, that an Apostle alone was allowed this privilege; as Paul says "I have charge of you all; for certainly it is unscriptural for a minister to preside over more than one church, it is much more unscriptural for churches to exist without a Bishop.

Brother Howell's illustration; the marriage, is entirely inapplicable, because it is not necessary for all to marry, and those who cannot get the wealthy and intellectual have to be satisfied with an inferior class, but the churches cannot live without preaching. And if they cannot get it in one way they must get it in another.

We think the brother has mistaken the motives of our ministers and churches who have adopted plurality pastorships. In those cases, there is not one in a dozen of the churches, we think, which can support a minister. When this can be done it should be done, and the church is at fault for not providing itself with the ministrations of the Word every Sabbath day. Some may be influenced by improper motives in this affair, if so they are in sin, but we believe that the mass are compelled to adopt plurality pastorships. It is the consequence of this very necessity that young men are deterred from the ministry, and some who have entered it are seeking for other means of support—some going to the

Law, some to Physic. It is a bad state of things, but we see not how it can be prevented—bad, not because it is unscriptural but because the churches suffer for the word of life.

MONTHLY EXAMINATION.—We availed ourselves of the pleasure on last Friday, for the first time, to attend the examination at Mr. Wright's Seminary, and returned very much gratified. The ceremonies of the occasion were conducted with propriety and order, and the result of the examination was in every respect satisfactory, leaving upon our mind the impression that both Teachers and Pupils had done their duty. We were particularly pleased with the success of the class in Rhetoric; the ease, familiarity, promptness, and efficiency which they exhibited were complimentary to themselves and their instructress. The "Rose Bud," a periodical written by the young ladies, was very interesting, we have no doubt, but half of its beauties were lost by being read so that we could not hear it distinctly. *Quod dico judicate.*

Doctrinal—Baptism.

This is our third article on the Doctrines and Practice of the Baptist denomination, and we intend to continue the series until we shall have gone through the list. Our preachers have so much neglected to present our particular views to the public, that it is scarcely known what we believe, and the consequence is that we are frequently confounded with any and every sect that may have seen proper to adopt our name. The Apostle tells us all to "contend earnestly for the faith once delivered to the saints." What faith is that? It is to each one the faith which he honestly believes. If not, he has no right to such a faith, but he should discard it and adopt one which he can honestly and conscientiously believe. We do not mean to say that whatever faith a man may adopt is right, by no means; but we mean that the faith which he adopts, after having carefully, prayerfully, honestly, and without prejudice read and studied God's holy Word, desiring to be led into the right way, and not to confirm predisposed opinions, is to him the right faith, the faith once delivered to the saints. The faith obtained in this manner is more apt to be correct than any faith obtained in any other way. The Apostle's strict meaning is that the faith of the Bible is the faith once delivered to the saints, and it is the duty of every one to try to find out that faith in the way we have suggested above.

If he obtain his faith in any other manner it is sure to be wrong. It is for this reason that we, as a denomination, believe that the Bible teaches no other faith than that which we profess. But at the same time we do not claim the right to condemn those who may differ from us, provided they have sought for their faith in the same way, they being responsible to God; and not to us, for the motives which prompt them. By faith here we mean of course doctrine. It is our duty to contend earnestly for this, and it may as well give it up. That is not worth having which is not worth contending for. We are too much in the habit of taking for granted what others tell us, especially if it has been told as a part of our education. We should examine for ourselves, and he who has thus examined, in the fear of God, and with an eye single to his glory, honestly, fairly, impartially, and prayerfully, never yet went wrong.

With these preliminary remarks we say that Christ has established his church on the earth, and has marked out plainly and explicitly the way of entrance into that church. This way is by *repentance, faith, and baptism*; and Christ himself said "if any man go in by any other way, the same is a thief and robber." We all know what is repentance—a sorrow for sin, and such a sorrow as works in us a change of conduct, feeling, and desire; we all know what is faith—belief in the promises of God and a reliance upon him for the fulfillment of those promises; but what is baptism? This is just as much a command as either of the other two requisitions, and can we suppose, for one moment, that in a matter so important, Christ has left us in the dark? No, blessed be God! He has defined the nature and character of this requisition clearly and explicitly, in the writings of his servants. We learn from the Word of God that baptism is an outward sign of an inward spiritual cleansing of the heart by the Holy Spirit—we learn also that the heart, thus to be cleansed, is a *holy and a pure*ly clean, not the least iota of it which does not need cleansing—and therefore we conclude that to be cleansed and made a fit temple for the living God, it must be *wholly and entirely* washed, not an iota which should go untouched by the Spirit; and, as a sign should be like the thing signified, it is folly to tell us that any other kind of washing is baptism except a plunging or covering up the whole body in water. This argument alone is sufficient to convince us on this point, and nothing but the quibbling of sophistry about the depth of Jordan, the thirsty desert, the great multitude baptized, and the definition of Greek prepositions can gainsay it. But against this argument, drawn from the meaning of prepositions, we might use successfully the argument of brother Howell—"if it means to and into the water, then it is no wonder that Daniel was not destroyed by the lions, for he went only to the den; no wonder the three Hebrew children were not scorched by the furnace, for they went only to it."

But the Apostle is so plain on this subject that we are surprised there ever should have been a difference of opinion. "Know ye not," says he, "that so many of us as were baptized into Jesus Christ, that we were baptized into his death? Therefore we are BURIED with him by baptism into death—that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Ro. vi. 3-4. But, says one, this baptism refers to the inward spiritual burial into the Holy Spirit. Grant it—so also should be the baptism of the body into the water, for if the outward sign is not like the

thing signified it is no sign. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25, 26, 27. How baptism can be an outward sign like unto this inward cleansing, unless the body has been completely covered up in water, so that there may not be a spot or blemish left untouched, we confess candidly we cannot comprehend.

Again, the same Apostle says, the Israelites, in passing the Red Sea, were baptized unto Moses in the cloud and in the sea, though they were not touched by the water; and this is a type of baptism in the church. But, say some, they might have been sprinkled from the cloud. This is sophistry, not argument, and used to establish predisposed opinions. We want something more than a mere possibility upon which to rest our hopes. There is an instance, however, which will not admit of sophistry. "When once, the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us." 1 Pet. iii. 20, 21. The type here was an entire covering up.

In view of these things we conclude that nothing is baptism except a dipping, or plunging, or burial, or covering up of the whole body in water, so that there may not be a spot or wrinkle left uncleaned.

For the Alabama Baptist.

Millenium.

When Jesus shall reign on the earth in person, sitting on the throne of David, then will be fulfilled what is spoken by the prophet. "Behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall be an hundred years old; but the sinner, being an hundred years old shall be accursed." Isa. 65: 18-19. This part of the chapter contains a vivid description of the world during the reign of the Messiah. So great will be the physical change in the world that it is expressed in these emphatic words, "Behold, I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind." The barren shall become fruitful; the sickly shall be healthy, and all the present physical evils shall be removed. No more shall the flood sweep away our harvests, neither shall drought disappoint our hopes. And so constant, so long, will be the continued blessings that the former disastrous times will be forgotten. As in Egypt the years of famine made all the years of plenty forgotten, so shall the years of blessing make the years of adversity to be forgotten.

This state of prosperity shall continue, for he says, "Be ye glad and rejoice forever in that which I create." Generation after generation, and century after century shall succeed in the same prosperity and blessings, for a thousand years. The 20th verse is thus beautifully translated by Dr. Lowth:

"No more shall there be an infant short-lived;
"Nor an old man who hath not fulfilled his days;
"For he, that dieth at an hundred years, shall die a boy;

"And the sinner, that dieth at an hundred years, shall be deemed accursed."

At present a great proportion who are born, die before they come to maturity; in that day there will be no infant deaths. All will arrive at maturity, and as a consequence, the population of the earth will vastly increase. It will reasonably increase 10 per cent, or double every ten years. All will know the Lord. Wars will entirely cease. Disease cease to weaken, and afflict the children of men. So that "the voice of weeping shall be no more heard in her."

As even in the Millenium men will not be born immortal, after a continuance in this world of about one hundred years, they will sink into the arms of death; not by the slow process of disease and gradual decay, but by some sudden stroke, as if taken away in full strength for some crime, by the executioner. And such will be the evidence of a glorious change; such the evidence of preparation for the eternal world, that they will be laid in the grave, not as now in tears, but in hope of a glorious resurrection.

Since Satan is to be bound during this thousand years, there "will be nothing to hurt or destroy in all the holy mountain." All who are here will be in early life brought to an experimental acquaintance with the Saviour, and will be renewed in the spirit of their minds; they will be converted to God, and will be washed in the blood of Jesus Christ; and will be prepared for the heavenly glory. In this state of things when one is called away, there can be no weeping, no lamentation. The justice of the sentence will be clearly understood, "Dust thou art, and unto dust shalt thou return," so that there will be perfect resignation when one may be called away.

When the thousand years are accomplished, Satan will be loosed a little season. He will exert his utmost power, knowing that his time is short. He will lead many away from God, and will raise an army and attack the Holy City, but will be destroyed by the breath of Jesus Christ. Then will come the end. Then will the trumpet of God sound, and the dead will be raised, the living will be changed; and all, both small and great, will stand before the judgment seat of Christ, and be judged for all the deeds done in the body. Those who have done good, will enter into eternal life, and those who have done evil, will enter into eternal punishment. Then will the righteous enter with Christ their Saviour

into the mansions prepared for them. Then will the great work of redemption be completed, and the ransomed of the Lord shall rejoice with joy unspeakable and full of glory. Then the things which are now mysterious, will be fully known, and many a dark dispensation of Providence will be fully explained. Then may we know why afflictions are for our good.

It may be thought by some that the objections to the above theory are great and numerous. It may be thought to be all speculation, and therefore of no use. It may be said, that as it is future, it is a matter of no concern to us; we should do our present duty and leave all future events to God. This may be true, but shall we have no object in view? Shall we have no plan by which we shall operate, and shall there be nothing definite in our endeavors? God has commanded us to preach the Gospel to every creature, and for our encouragement he has promised us that our labor shall not be in vain: "for the earth shall be full of the knowledge of God, as the waters cover the sea." We look upon the descendants of Abraham, learn the heavy judgments which were pronounced against them, and inquire whether we shall labor for them, and we are told that "they are beloved for the father's sake." Rom. 11: 28. We see them scattered over all the earth, and we are assured that they shall return, for the Lord has said,—"Behold, the days come, saith the Lord, that I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and I will plant them upon their own land, and they shall be no more pulled up out of their land which I have given them."—This being the case we are encouraged to labor for their salvation, assured that our labor will not be in vain in the Lord.

Again when we inquire, as inquire men always will, about the future prospect of the church we are told concerning Christ, "and he shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his Father David; and he shall reign over the house of David forever and of his kingdom there shall be no end." Lu. 1: 22, 23. On the strength of this and other prophecies of a similar character we expect that Christ will reign personally on earth.

It may further be said that we are extravagant in understanding prophecy in such a literal sense. Perhaps so, but we have found that prophecies have generally been literally fulfilled, and it is a good rule of interpretation to understand prophecies literally unless the events or circumstances require a figurative interpretation.

Perhaps some may say that the above hypothesis is quite unimportant. Well, then, throw it aside. It is not an article of faith, which must be received, or penalty of exclusion; or even of Christian fellowship or esteem. It, however, affords me much satisfaction to meditate on the future glories of the kingdom of our Lord. The thought that he will view this world, make it fit for himself, establish a glorious reign in the world, and himself sit on the throne of David in Jerusalem, and have all nations bow in subjection to his gentle sway. Then will be seen something of what our world would have been, had sin never entered to mar its beauty and harmony. When the world shall have experienced his heavenly sway for a season, then will come the end, and all things will be destroyed. Then will the time when the ransomed from the earth will enter the mansions of glory, and shall be forever with the Lord. Then will all those who have believed in Jesus Christ be admitted to his high and heavenly kingdom, and share with him the bliss prepared for those that love God. O happy, glorious day!

"When all the saints arrive at home,"
"H."

Correspondence of the Charleston Mercury, AUGUSTA, Saturday, May 10.

It is now midnight and the Convention has adjourned but a few moments, after a session to-day, with short interruptions, of twelve hours. The body employed most of its time in discussing and adopting a Constitution for a new Baptist Convention, arranging Boards for Foreign and Domestic Missions, &c., &c. The name for the new organization was agreed upon with much difficulty and under circumstances of great embarrassment. The "Southern Baptist Convention" was at length selected as least objectionable, and upon the whole sufficiently determinate. It contemplates however, the admission of all societies from whatever portion of the Union agreeing upon the great principles on which the association is based. If any such Societies apply, they will doubtless be received with the most hearty welcome. If none apply, the South alone from the Potomac to the Gulf of Mexico, will combine in one united effort.

The Convention is to have connected with it two Boards, entrusted with independent divisions of labor.

1st. The Foreign Missionary Board to be located in Richmond Virginia. Rev. J. B. Jeter of that State was appointed President; Vice Presidents were associated with him from each of the Southern and South Western States; Dr. Fuller of your State among the number. Rev. Mr. Mallory, of Georgia, is to be its Recording Secretary.

2d. The Home Missionary Board.—Location Marion, Alabama; Dr. Basil Manly of Alabama President; Judge O'Neal of South Carolina one of its Vice Presidents. Professor J. B. Reynolds, of your city, Recording Secretary.

The Convention is to meet Triennially. Its first meeting in May 1846 at Nashville Tennessee. An attempt was made by the indelible missionary Mr. McCoy to attach an Indian Board, but it was thought best to lay the matter upon the table for the present.

A Committee was appointed to make exposition to the world of the principles which have actuated the Baptist Denomination on their present movements. At the head of that Committee stands your able and profound Theologian, Dr. Wm. Curtis. Its other members are Drs. Fuller and Johnson of your State and the Rev. Mr. Mallory of Georgia.

rather than a rival of the Board now established in Philadelphia. Prof. Hall, of Georgia defended the proposition with all the force of his great intellect and eloquence, but was met with perhaps equal power by Judge Hilliard, of the same State, and the question was at last disposed of by a vote to lay upon the table, from which it will hardly be removed again directly.

Great efforts were made to finish the business of the Convention to night, but in vain. The body will meet again on Monday morning but it is more than likely that the greater portion of its members will have disappeared crowds have already departed for their homes.

PUBLIUS.

From the Augusta Chronicle.

Baptist Convention.

Third Day. - Saturday, May 10.
The Convention met at 8 o'clock, A. M. when the Committee, through their Chairman, submitted a Preamble and Constitution, which was finally adopted in the following form:

PREAMBLE.

We, the Delegates from the Missionary Societies, Churches, and other Religious bodies of the Baptist denomination in various parts of the United States, met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining and directing the energies of the whole denomination in one effort for the propagation of the Gospel, agree to the following rules or fundamental principles:

CONSTITUTION.

ART. 1. This Body shall be styled the Southern Baptist Convention.
2. It shall be the design of this Convention to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's Kingdom, and to combine for this purpose such portions of the Baptist denomination in the United States as may desire a general organization for Christian benevolence, that shall fully respect the independence and equal rights of the Churches.

3. A Triennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds; and the system of representation and terms of membership shall be as follows, viz:—An annual contribution of one hundred dollars for three years next preceding the meeting, or the contribution of three hundred dollars at any time within said three years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so, for each additional hundred dollars, an additional representative shall be allowed. Provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars. And provided, also, that in case of great collateral societies, composed of representatives receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars annually contributed for three years, as aforesaid; but the number of representatives shall never exceed five.

4. The officers of this Convention shall be a President, four Vice Presidents, a Treasurer, and two Secretaries, who shall be elected at each triennial meeting, and hold their offices until a new election; and the officers of the Convention shall be, by virtue of their offices, members of the several Boards.

5. The Convention shall elect, at each triennial meeting, as many Boards of Managers, as, in its judgment, will be necessary, for carrying out the benevolent objects it may determine to promote; all which Boards shall continue in office, until a new election. Each Board shall consist of a President, Vice President, Secretaries, Treasurer, Auditor and fifteen other members, seven of whom, including one or more of the officers, shall form a quorum for the transaction of business. To each Board shall be committed, during the recess of the Convention, the entire management of all the affairs relating to the object, with whose interests it shall be charged; all which management shall be in strict accordance with the constitutional provisions adopted by the Convention, and such other instructions, as may be given from time to time. Each Board shall have power to make such compensation to its Secretaries and Treasurer, as it may think right; fill the vacancies occurring in its own body, enact its own by-laws; have an annual meeting at any place it may appoint; and other meetings at such times and places as it may think best; keep a record of its proceedings, and present a report of them to the Convention at each triennial meeting.

6. The Treasurer of each Board shall faithfully account for all moneys received by him—keep a regular entry of all receipts and disbursements, and make report of them to the Convention, whenever it shall be in session, and to his Board as often as required. He shall, also, on entering upon the duties of his office, give competent security to the President of his Board for all the stock and funds, committed to his care. His books shall be opened, at all times, to the inspection of any member of the Convention and of his Board. No moneys shall be paid out of any of the treasuries of the Boards, but by an order from that Board, from whose treasury the money is to be drawn, which order shall be signed by its presiding officer.

7. The corresponding Secretaries of the several Boards, shall maintain intercourse by letter, with such individuals or public bodies, as the interests of their respective bodies may require. Copies of all such communications with their answers, if any, shall be kept by them on file.

8. The Recording Secretaries of the several Boards shall keep a fair record of their proceedings, and of such other documents as may be committed to them for the purpose.

9. All the Officers, Boards, Missionaries and Agents appointed by the Convention, or by any of its Boards, shall be members of some regular church, in union with the churches composing this Convention.

10. Missionaries appointed by any of the Boards of this Convention, must, previous to their appointment, furnish evidence of genuine piety, fervent zeal in their Master's cause, and talents which fit them for the service, for which they offer themselves.

11. The Bodies and Individuals, composing this Convention, shall have the right to specify the object, or objects, to which their contributions shall be applied. But where no such specification is made, the Convention will make the appropriation at its own discretion.

12. The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of any of the Boards of Managers. A majority of the attending Delegates shall form a quorum for the transaction of business.

13. Any alteration, which experience shall dictate, may be made in these Articles, by a vote of two-thirds of the members present at any triennial meeting of the Convention.

The report of the Committee proposed that the body should be styled the Southern and South Western Baptist Convention, and on taking up the first article of the Constitution a motion was made to strike out *Southern*, which gave rise to a protracted debate, in which several gentlemen expressed their views.

It was urged on the part of the advocates of striking out that Southern was more definite, shorter, and was sufficiently expressive to cover the whole ground. They made no distinction to their Southwestern brethren but preferred the shorter and more expressive term.

On the other hand, those opposed to striking out, expressed their fears that their constituents would take exceptions to a term so sectional and might think that their feelings had been disregarded, &c., &c.

Upon these points the gentlemen who engaged in the discussion enlarged, and enforced their views with much earnestness, though in the brief feelings.

[On this debate we took ample notes, but at the time of writing out this notice we had not time to prepare them for the press, nor indeed is it important.]

The motion to strike out the word *Southern* prevailed by a decided majority, and the article was then adopted.

The remaining articles were considered, and were adopted, generally without objection, as they came from the Convention.

Having gone through with the several articles, the Preamble and Constitution were then adopted by a UNANIMOUS vote. When, at the suggestion of the President, the Convention united in prayer to return thanks to the great Disposer of events for the unanimity and good feelings which had characterized their deliberations.

Dr. Curtis moved That a committee of three be appointed to prepare an address to the public setting forth the reasons which have led to the formation of the Southern Baptist Convention, the necessity of such an organization, and giving an exposition of its principles and objects, which shall be published in connection with the minutes of this body and in such public prints as will allow it a place in their columns.

The Resolution was adopted, and Drs. Curtis, Johnson and Fuller were appointed a committee.

After the appointment of the committee a motion was made to reconsider, with a view to increase the number to seven, which gave rise to a protracted running debate, during which various motions were made, some of which were after discussion withdrawn and others acted upon, and the Convention finally determined to adhere to the number of three by a very decided majority.

Mr. Jeter submitted the following:
Resolved, That the individuals, churches and other bodies approving the Constitution of the Southern Baptist Convention, adopted by this body, be recommended to meet for organization under the Constitution, by members or delegates according to its provisions, on _____, at _____, and that this Convention now proceed to the election of officers and boards, to continue in office until the coming year's meetings.

This gave rise to a discussion, pending which doubts were suggested as to the powers of the Convention to proceed to organize even a provisional government. The Chair suggested the propriety of proceeding to IMMEDIATE organization of the Convention by the election of its officers under the Constitution, which had been unanimously adopted.

His opinion was, that the adoption of the Constitution for the Southern Baptist Convention brought the delegates, who formed it, into its membership, and that the organization of the S. B. Convention, by the election of its officers, should precede all further business.

This led off into a new field of debate, and before any action was taken the Convention adjourned till 3 o'clock, P. M.

Afternoon Session.
The Convention met, and resumed the unfinished business of the morning, being the Resolution of Mr. Jeter, which after a brief discussion, was adopted.

The Convention then proceeded to organize a provisional government under the Constitution, and when we left the Church to prepare this notice, had made considerable progress therein, a report of which will hereafter be submitted.

The Convention were in session until a late hour on Saturday evening, and adjourned to meet at 8 o'clock on Monday morning.

Third Day. - Saturday, May 10.

Our report in yesterday's paper, of the proceedings of this body were brought down to the adoption of Mr. Jeter's resolution, on Saturday, which proposed the election of officers, &c., for the provisional government of the church, until the Triennial Board should meet in May next. The Convention elected the following officers:

WM. B. JOHNSON, President.
WILSON LUMPKIN, Vice-President.
J. B. TAYLOR, 2d. do.
A. DUCKERY, 3d. do.
R. B. C. HOWELL, 4th. do.
J. HARTWELL, } Secretaries.
J. C. CRANE, }
M. T. MENDEHALL, Treasurer.

On motion, Resolved, That this Convention now proceed to appoint a Board for Foreign Missions, and also one for Domestic Missions, and that a committee be appointed to nominate such boards.

The Committee appointed, are Messrs. B. E. Ball, H. Keeling, W. Sander, R. McNab, A. J. Battle, S. Furman, J. L. Reynolds, S. Blanding, J. H. Campbell, B. Sanders, C. D. Mallory, H. Talburt, A. Travis, T. Curtis, F. T. Hinton, R. Holman, W. Crane, J. A. McKen, I. W. Sydnor and J. McCoy.

The Committee requested that the Board of Foreign Mission be located at Richmond, Virginia, and that for Domestic Missions at Marion, Ala.

The Secretaries were appointed to superintend the printing and distributing of 5000 copies of the minutes of this Convention.

The Convention then adjourned till 8 o'clock P. M.

EVENING SESSION.
The Committee appointed to nominate boards of managers for the Foreign and Domestic Missionary departments, presented their report, and the brethren named were appointed.

FOREIGN MISSION—BOARD AT RICHMOND.

President—JEREMIAH B. JETER, of Va.
Vice-President—B. Ball, of Va. W. Crane, of Md. R. Fuller of S. C. B. M. Sanders, of Ga. J. L. Hinton, of La. T. Merridish, of N. C. H. M. Malcom, of Ky. C. W. Winston, of Tenn. Thos. G. Brewitt of Miss. W. H. Baylors, of Ark. B. Manly, of Ala. Jas. D. McDonald, of Fla. Edward Kingdon, of S. C. Rowland Hughes, of Mo.
E. D. Mallory, Corresponding Secretary
M. T. Sumner, Recording do; Archibald

Thomas, Treasurer; Chas. T. Wortham, Auditor.

Members: A. B. Smith, R. Ryland, A. Sneed, H. Keeling, Jas. Thomas, Jr., Dr. W. H. Gresham, Jesse Sneed, E. L. Maggon, A. G. Wortham, W. A. Byrham, A. Fleet, W. H. Jordan, J. Telford, Sen., Thos. Hume, Thos. W. Snyder.

DOMESTIC MISSION—BOARD, MARION ALA.

President—BASIL MANLY, D. D. of Ala. J. Hartwell, Ala. J. L. Darg, G. F. Adams, M. W. C. Crane, Miss. O. B. Brown, D. C. J. Smith, La. T. Springfellow, Va. H. S. Dancy, Fla. S. Watt, N. C. W. C. Lincoln, Mo. J. O. Neal, S. C. W. C. Bush, Ky. Jas. Whitsett, Tenn.

J. L. Reynolds, Corresponding Secretary; M. P. Jewett, Recording do.; Thos. Chilton, Treasurer; W. N. Wynn, Auditor. Managers—E. D. King, E. B. Rip, R. H. W. Thorn, S. S. Sherman, D. P. Beaer, L. Y. Tarrant, J. H. Devotte, H. Talbird, L. Gorer, W. Horbuckle, J. R. W. McVey, T. F. Curtis, A. Travis, J. B. Miller, L. C. Tait.

Messrs. S. Dyer, W. Curtis and L. T. Hinton were appointed a Committee to nominate a brother to preach at the next meeting of this Convention, who nominated Rev. B. Manly and Dr. Fuller, as his alternate.

It was then Unanimously Resolved, That the thanks of this Convention are due and are hereby tendered to the Citizens of Augusta for the kind hospitality, so generously extended to us during our meeting; and we earnestly supplicate that God's mercy may descend in rich effusion and more than repay in spiritual blessings the efforts of our friends to render our stay among them so agreeable.

Resolved, That a collection be taken in the Baptist Church to-morrow morning for Foreign Missions, and in the evening for Domestic missions.

The Convention adjourned till 8 o'clock, Monday morning.

Fourth Day -- Monday, May 12.

The Convention met according to adjournment.

Resolved, That in accordance with the provisions of the 21st article of the Constitution, this Convention will cordially embrace and affiliate auxiliary societies upon its principles, and recommend to the brethren the formation of such societies.

Resolved, That the several State Conventions, and other bodies who may be in possession of funds, for Foreign or Domestic Missions, be requested to forward such funds to the Treasurer of the respective Boards, as promptly as convenient.

Resolved, That the aborigines of America have strong claims on American Christians for the Gospel, and as the Indian Mission Association has been organized with special reference to their spiritual benefit, we recommend the Churches to sustain that body, with zeal and liberality.

Resolved, That the board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored population.

Resolved, That the Foreign Mission Board of this Convention be instructed to communicate with the acting board of the Baptist-Trial Convention in reference to any claim we may have upon the Convention, or any claim which that body may have, or think they have, upon us, and that the said Board report fully to this Convention at its next meeting.

Resolved, That our Foreign Mission board be authorized to enter into any equitable and prudent arrangement, with the acting board of the Baptist general Convention, to take a portion of its missions under the patronage of this Convention.

Resolved, That applications be made to the proper authorities of the State of Georgia for a charter of incorporation, and that Judge J. Milver, Hon. W. Lumpkin, Judge T. Stocks, M. A. Cooper, Esq., and Rev. C. D. Malloy, be a Committee to present a petition for this object.

Resolved, That this Convention recommend the Domestic Mission board to direct their effective attention, to aid the present efforts to establish the Baptist cause in New Orleans.

Resolved, That with profound gratitude to the Great Head of the Church, this Convention do recognize the harmonious action to which it has arrived and that we regard the exhibition of the Christian Spirit which has governed its deliberations as a proof of the divine presence in the origin and prosecution of this organization. And then the Convention adjourned sine die.

CHURCH CATECHISMS.

A story has appeared lately, in several of the public prints, about an examination in the church catechism, which occurred at some place in Ireland. The question was, "What is the outward visible sign in baptism?" Ans. blank, blank, blank, for a considerable time, until, at length a lively lass, with a merry eye, and tossing her brow, spoke up, "I know, sir!" "Well," "Oh, sir, it's the baby, sir!" This reminded me of what I had read about an examination in the said catechism, which took place on the "Saxon" side of the channel. The question had been put, "What is required of persons to be baptized?" and the answer was given, "Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promise of God, made to them in that ordinance." Then came the question, "Why, then, are infants baptized, when by reason of their tender age, they cannot perform them?" "Why, indeed, sir?" was the reply made by a modest and intelligent youth, to the Rev. Catechist, "Well, indeed, sir!" The Rev. Catechist looked hard at the youth, but wisely passed on in silence. Now, with permission, for my catechism (a short one) question was not this hopeful youth in a fair way to become a baptist? Ans. He did become a baptist. "Indeed!" Yes, indeed. What is a baptist good for, that is not a baptist in deed? "Talk of a baptist in sentiment, and talk of an honest man in sentiment," said father Andrew Fuller. As sure as can be, this little catechumen became a baptist in deed; and not that only, he even went so far as to make baptist of a number of persons besides; having, however, first evidence that they were made christians, not by proxy, and by promise, but in deed. The youth we have been talking about, is the same person who was afterwards known, during a long course of years, as the excellent Abram Austin, late pastor of the baptist church, Fetter Lane London.—Bapt. Memorial.

REV. J. P. PARHAM.

This able advocate of Methodism, is stationed in this place the present year. We have heard him on several occasions, and were well pleased with his efforts. His sermons are of a purely practical and spiritual nature. If he persists in the course which he has pursued thus far, he will be deservedly popular here.—[Wetumpka Gospel Messenger.]

For the Alabama Baptist.

Mission in China.

HONGKONG, January, 1845.

The year eighteen hundred and forty four has been an eventful year to our Mission in China. We believe that Jehovah has had special regard unto us individually, and as a mission; and we have been enabled to confide in Him while passing through dark and mysterious, as well as bright and encouraging scenes.

In our last letter we mentioned that we were encouraged to believe that the Spirit of the Lord was at work with a number of hearts among this great heathen people, who had been for some time under regular preaching of the Gospel in their own language. Our hopes have been more than realized, and eighteen Chinese have been baptized during the year, upon a profession of their faith in Christ. All these were received into the church after repeated and careful examinations both private and public. Some of them are men of high attainments in their own literature, and have already proved of great usefulness to the Mission. Of these eighteen only one, and he the least promising, has been excluded from the church, while all the others give evidence of holding up to their profession. We now have between twenty and thirty cases of interesting inquiry, affording more or less encouragement. One of the native converts has finished his short career of discipleship. He had been a Priest of the Buddha sect for many years. He was a fervent and a zealous follower of the Buddha, and with unhappiness by the loss of his wife when a youth, and entered the Priesthood in hope of finding consolation by constant devotions at Buddha's altars. He was punctual in all his duties, yet still failed to afford him comfort, and he still sighed for peace. Being at Hongkong on a Sabbath, his attention was attracted by the Chinese name upon the Chapel, and he immediately entered. He listened with anxious attention, and when he heard Christianity announced as a system of glad tidings, offering to all who heartily embrace it, solid joy in the life that now is, and eternal bliss in the world to come, he felt that was just what he had been vainly searching for, and he was ready to receive it. He came to Mr. Spuck after the service had ended, and said that if he would teach him such joyful doctrines, he would be willing to become his shoe-cleanner and yard-sweeper. After more than a whole year's close Christian instruction, he was baptized, and provided a worthy, happy, and useful disciple. His Christian course was a short but a useful one, and he was the means of bringing into the church his father, his only brother, and an inmate friend. He died peacefully in October last, saying, "I had no fears, for he relied upon the Lord Jesus."

We have thirteen Native Preachers daily at work at Hongkong and the neighboring towns and villages on this and other islands, and all so on the mainland, preaching the Gospel and scattering abroad near tens of thousands of Christian books and tracts. The truths of the Gospel are evidently spreading and taking hold of the minds of multitudes all around us. One of our most active preachers came to the pastor a few days ago and said, "Teacher, during a year upon which we have entered a great number of the Church are going to baptize the Lord." Our Chinese Sabbath congregations at the Chapels are remarkably attentive, and some times crowded to excess. We are now about to spend once more to the foreign community for pecuniary aid, to enable us to enlarge and improve the Queen's Road Chapel, so as more comfortably to accommodate the increasing congregations, and also to keep pace with the improvements of the new Bazaar Chapel, which is just completed, and in every way a larger, better, and more convenient building than the old one. It is located just in the midst of the new bazaar, is forty-three feet square, built of brick and stone, and was erected through the liberality of the foreign community. The sanctuary and vestry are on the upper floor; the dispensary, book-depository, and seven rooms for native preachers are on the lower floor. It is designed to hold Divine Service there, entirely in Chinese, three times on the Sabbath, and every evening during the week. Two substantial school houses have been erected during the year—one for boys, fifty feet by twenty-five, two stories high; the other for girls, thirty-five feet by twenty-five, one story—chiefly through contributions from kind and disinterested friends in China. In the boarding school are twenty Chinese boys, and six Chinese girls, who are under the diligent superintendence and instruction of Mrs. Devan. On the 23rd of October we had the pleasure of welcoming to the bosom of our mission, the Rev. T. T. Devan, M. D. and Lady, from New York City. They came from the Baptist board as the first fruits of our appeal to the six cities. The arrival of these Missionaries was most timely and providential.

In the demise of Mrs. Shuck her husband and five little children have been called to grieve over a loss to them extremely distressing; we individually mourn the final absence of a cheerful, pious and intelligent friend and efficient fellow laborer; while the mission has been deprived of its brightest ornament, and most active member. Our numbers already few and feeble, are being still further reduced by our Father's mysterious hand. While our hearts bleed over the tomb of one so well qualified by her knowledge of this difficult language, so devoted and so useful, we would how with profound submission to the will of Him who in all dispensations is as wise and as good as He is mysterious. She had enjoyed excellent health for several months previous to the 27th November, when, having given birth to a healthy son, she sank from exhaustion one hour and a half afterwards. For months previous her mind had been in an exceedingly interesting religious state, and such was the case to the last, and she died peacefully, without scarcely an apparent pain, literally falling asleep in Jesus, in the 27th year of her age, and the tenth of her successful missionary career. Her missionary cares and labors are now cheerfully borne by her endeared friend Mrs. Devan. See Obituary Notices in the Chinese Repository for January, 1845.

One of the last of Mrs. Shuck's many benevolent efforts was the erection of the Girls' School house, sufficient for the dormitories of twelve girls, who were under her entire direction; and when she was in the very midst of her labors, called to her bright reward above, she had secured, by her own exertions, funds sufficient to defray but the expenses of the building. It stands, with its terraced roof and pretty balustrades, as one of the many monuments of her unquenchable missionary zeal. Mr. Shuck is now making arrangements to send his two eldest children, who are boys, to the United States, in the ship Loo Choo, Captain Crocker.

English Preaching has been regularly kept up at the Queen's Road Chapel every Lord's day evening throughout the year. Good congregations have been in attendance, and there are several cases of encouraging inquiry.

Several Christian tracts and books in the Chinese language have been printed by our mission during the year. In November we sent a supply of Chinese tracts to the Christian Tract and Book Society of Calcutta, for distribution among the Chinese population of that city, said to amount to upwards of five thousand.

Mr. Dean has had charge of the Ten Chow department of the Mission, and has labored with much encouragement during the year. Large congregations speaking this dialect have attended the Queen's Road Chapel, at 1 p. m. on Lord's days. This department of the Mission has been seriously injured, with the failure of Mr. Dean's health, which has rendered it necessary for him to leave for the U. States. He sailed with his little daughter, Captain Beckman, on the 17th December. Two of the eighteen baptized, and three of the thirteen native preachers are connected with the Ten Chow department. The Rev. Mr. Goldard, now Pastor of a Chinese church of about twenty members, at Bangkok, Siam, is familiar with the Ten Chow dialect, and we are expecting him to join our Mission at Hongkong during the present year. Dr. and Mrs. Devan have started an interesting little Sabbath School for European children. In the midst of their varied occupations, Dr. and Mrs. D. make the study of the language their primary object. All our native converts observe the monthly concert, and are regular monthly contributors to missionary objects.

Dr. and Mrs. Macgowan arrived from Calcutta in August last, having been united in marriage there in April previous. They have been unavoidably detained in Hongkong until the present, but are now on the eve of returning to Ningpo, where Dr. M. will re-open the Hospital he established there in 1843. The institution will hereafter be under the patronage of the Medical Missionary Society. While in Calcutta, Dr. Macgowan received upwards of two thousand rupees from the liberal English community in the Presidency of Bengal, for procuring anatomical models, engraving, &c. from Paris, to aid in instructing Chinese practitioners and students in the first principles of the healing art in connection with the Hospital. The subscription was further increased at Singapore. Dr. M. has been mainly employed in the study of the language. He will be accompanied to Ningpo by a native Christian Colporteur, supported by the Ten Chow church at Hongkong, as a Home Missionary. Mr. Roberts is at present at Canton, and meets with no hindrance in his work of teaching and preaching, and extensive tract distribution, publicly and from house to house, among that people generally regarded as the most prejudiced against foreigners.

For some time previous to the arrival of Dr. Devan and Lady, Kowloon and its vicinity were said to contain some ten thousand inhabitants, had been one of the mainland outposts of this mission. The insufficiency of foreign missionaries had, however, compelled the mission to entrust the work of preaching the Gospel at that place, chiefly to the labors of the native assistants. But as some attention to the subject of true religion had been manifested on the part of a number of the inhabitants, and as it had been determined that Dr. Devan and Lady should devote themselves to the Canton dialect of the language, it was thought on the arrival of those missionaries that the time had arrived for a more systematic and zealous cultivation of that field, more especially as by giving a dispensary for gratuitous medical aid to the sick, it was thought a general attention would be given to the labors and their doctrines. Hence, early in November, Messrs. Shuck and Devan proceeded to the mainland, and waited on the Mandarins of Kowloon, to procure their assent to the undertaking. These rulers immediately granted the missionaries the undisturbed use of the two temples of idolatry in the town, for a dispensary, rent free, and at the same time granted full privilege to preach the Gospel and distribute tracts to their hearts desire, provided they would not undertake to pass the night within the precincts of the district they governed. To this the missionaries agreed. From that day to the present these brethren have made a weekly visit to this place, accompanied by four or five native assistants. Before leaving their own houses, the brethren, together with the assistants, invariably engage in united prayer to the Master of the vineyard, that he will smile on the efforts of the day. On a rising at the temple selected for dispensary operations, and which is about eight or ten miles from Hongkong, a few preliminary remarks are made to the crowd of people who congregate about the missionaries, and prayer is offered to the true God for a blessing upon the work. They then prescribe for the sick, giving to each patient a card containing two or more appropriate passages of Scripture. To these his attention is particularly directed, while at the same time a Christian tract is given, and he is exhorted by a native assistant to turn from worshipping idols to the true Jehovah. The crowd whom curiosity had brought around the dispensary table, hear the remarks made, and at the same time a tract is given to each one. If sufficient time yet remains after closing the dispensary, the assistants disperse through the town, distributing tracts and scriptures, accompanied by exhortations to all they meet. This employment absorbs one whole day of every week.

At this moment arrangements are being made to open two dispensaries, to be similarly conducted at different places on the island of Hongkong. Even now, before any preparations are made, patients are applying every day at the house for medical aid, and none become the recipients of aid without Christian exhortations, either printed or spoken, accompanying it. The diseases for which help is chiefly sought are those of the eyes, ulcers, rheumatism, and injuries; and the readiness with which the foreign medicines are taken, and the patience with which the people submit to surgical operations, are strong indications of the growing interest towards the missionaries. Some of the Chinese are already giving evidence that they see an honorable connection between the Christian exhortation and the physical remedy. Inasmuch, indeed, that those hostile to the religion of Christ, are unwilling to apply for medical aid, lest they should by some means imbibe correct views of eternity. It has been, and ever will be, the single aim of the brethren to render all their medical efforts completely subservient to the one great object for which they came to this idolatrous land, which was to preach Jesus to the perishing heathen.

Touching the colony of Hongkong, and political movements in China, the public papers will inform you, and we need not therefore tax your time with many details. Hongkong continues to advance rapidly in buildings and population, both native and foreign. The native population, so of

ten millions as of the lowest possible grade, really possess a fair share of respectability. There has been much less sickness in this colony during the past year than during 1843; and many improvements such as drains, roads, &c. are in progress, and which are calculated greatly to benefit the health of the place. A group of army and company residences, by the Ministers of the United States and China, at Macao, in July last, and one also by the Plenipotentiaries from the Courts of Prussia and Prussia, in September. The latter, Messrs. Smith and McKitchie, and family, from the American Pres. Board, have arrived in China, but are not yet located. T. W. Walden, Esq. United States Consul for Hongkong, and a friend to our Mission, died suddenly of cholera, at Macao, in September last.

In behalf of the American Baptist Mission in China.

From the Baptist Advocate.

A. B. Home Mission Society.

THE Thirteenth Anniversary of the American Baptist Home Mission Society was held in the first Baptist Church, Providence, R. I., April 19th, 1845. The session was one of great importance. Questions deeply affecting the interests of the Society were discussed and disposed of, and arrangements were made for future operations, correct details of which will be given in the minutes of the meeting to be printed in the Annual Report.

The Hon. H. Lincoln of Massachusetts, who has occupied the office as President ever since the organization of the Society, on account of many claims on his attention in the Foreign Mission Board, declined a re-election, and was unanimously elected to fill that office. With the exception of two vacancies among the Directors, occasioned by death, which were supplied by new appointments, the Officers and Executive Board remain the same as last year.

The financial condition of the Society is sound. The receipts into the treasury during the past year exceeded those of any previous year. The number of missionaries appointed considerably exceeds those of the previous year, and they are occupying numerous and important stations.

For a more particular view of the operations of the Board during the past year, we give in this and succeeding numbers of this paper extracts from the

ANNUAL REPORT OF THE BOARD.

Auxiliary Relations.

Our auxiliary relations continue harmonious. In some instance the bonds of union have been particularly strengthened, and we hope the foundation is laid for increased usefulness of the Society and those bodies to which it is thus related.

The number accompanying this Report, Directors and Members for Life. We mention, with much satisfaction, the addition of 19 names to the list of directors, and 124 to that of members for life; making the total number of the former 194, and the latter 834.

Legacies.

Legacies, to a generous amount, have been received from the estates of the late John Ward of New York, Miss Betsy Hutchinson of Vermont, Thomas Cooper of Georgia, Josiah Flint of New Hampshire, and Rev. Amos Dodge of Illinois.

Agencies.

Six collecting agents have been employed during the past year; two of them constantly, and the others a part of the time. The first two were Rev. Messrs. C. M. Fuller and Charles Morton. The others were Rev. Messrs. John Peck, Charles E. Brown, T. P. Ropes, and Eleazer Savage. From the labors of these brethren the Society has derived much benefit not only by the amount of funds collected, but also by missionary work performed, by the diffusion of missionary information, and the cultivation of the missionary spirit among the churches.

It should also be stated that, by an arrangement with the New York Convention, we have relinquished, for a portion of the time, our exclusive claim to the services of Rev. John Peck, and in return, the interests of the Society receive constant attention from its agents without expense. This arrangement, therefore, adds the gratuitous services of one agent (Rev. L. Leonard) all the time, and of another (Rev. J. Peck) for half the year. The attention of our agents in that State is, in like manner, bestowed upon the interests of the Convention.

Financial Affairs.

The receipts into the treasury for the year ending April 1st, 1844, were \$13,401 76. Including those of auxiliaries, \$1,811 52. Deducting the liabilities from the amount in the treasury, at the close of the year there was a balance against the Society of \$3,869 61.

The receipts for the year ending April 1st, 1845, were \$16,675 69, being \$3,273 92 more than the previous year. Including those of auxiliaries the amount is \$49,300 89.

At the same date the resources of the Society immediately available were \$4,236 40, and the liabilities \$11,745 21 making the balance against the Society, \$7,508 72.

By energetic and prudent efforts our collecting agents have increased our funds beyond the amount of any previous year, and enabled us to extend missionary operations considerably; embracing some important stations, which promise increased strength to the cause, and liberal returns to the treasury, at no distant period. It is proper, however, to add, that a much larger amount than has been placed at our disposal, might have been advantageously employed in promoting the important objects of the Society. While we have, unobscuredly appropriated aid to the needy as our means allowed, we have not felt authorized or disposed to anticipate supplies to any amount which might, by any contingency, prove embarrassing. Our experience has satisfied us that this policy is not only the safest, but in the end, the most efficient.

Missionary Operations.

Encouraged by increased receipts into the treasury, we have favorably responded to the greater part of the applications regularly presented for missionary appointments. The unprecedented increase of population in some of the States has caused continual applications for aid in men and money; neither of which, however, especially the first, have we been able to furnish to the requisite extent.

Previous to the last anniversary a missionary was appointed to proceed to Oregon, but for satisfactory reasons his departure was deferred. Another has been more recently appointed to accompany him to that new and far distant field; and with a numerous company of emigrants, among whom are many Baptist families, they are now prosecuting their long and dangerous journey across the Rocky Mountains. We are happy in believing that the physical, intellectual, and moral qualifications of both of those brethren, together with great experience as pioneer missionaries, eminently fit them for the difficult service in which they have volunteered.

A more effectual door has been opened for our efforts in Western Canada. At the special invitation of the Home Mission Society of that Province we have arranged a plan of operations which promises success. An exploring agent has been employed there during the past winter, through whose much valuable information has been collected, and by whom the churches have received much benefit. Several competent ministers should enter that field, immediately. It is one which promises to such a good degree of usefulness and support.

In some of the churches supplied by our missionaries the Lord has graciously revived his work, and granted them a large increase of members; but, generally, it has been otherwise; the withering of political excitement which, recently, swept across our country reached the plants of the Lord, and though it did not uproot or seriously dismember them, it marred the beauty of their foliage, and destroyed much of their precious fruit. Our brethren's thoughts and talents were diverted from spiritual to earthly interests, and earthly consequences have followed. One result, already developed, is a much less number of baptisms reported than for several previous years.

For a condensed view of the labor and results reported by each missionary, we respectfully refer the Society to the "Missionary Table" accompanying this Report.

From the Christian Index.

Wm. Jefferies, the Impostor.

His manner of introducing himself to strangers—his pretended pulmonary disease—his past sickness—his extreme poverty—his general conversation—begging for money—abuse of negroes—preaching falsehoods—his efforts at horse-capping—his character in Buffalo, N. Y. and his departure thence.

The above personage called at my gate on the 25th of Feb. last, and introduced himself, thus: "I am brother Jefferies of S. Carolina, a Baptist Minister." The name of a Baptist Minister threw me in an ecstasy of joy, and I invited J. to my house. Having read somewhere of a Baptist Minister of that name, who I understood was a most worthy Minister of Christ, I concluded the brother was before me. Thinking it unwell to scrutinize the man's countenance, and believing in the goodness of brother Jefferies of South Carolina, I never, for two days, interfered with the impostor's frontispiece, which, if it had been scanned, would have shown undoubted avarice, wrath, malice, envy, pride, covetousness, and consummate hypocrisy. Wherever I have heard of Wm. Jefferies, he introduced himself as above stated.

Inference.

He throws his victim off of his guard, and then aims at him the arrows of deception with a master hand. He says he was a great sufferer from a complaint of the lungs, and still is very much afflicted; but he never coughs, and when he talks in private and public his voice is clear and energetic. His appetite, too, is not that of a sickly man. He is a great epicure.—He was brought to the mouth of the grave in South Carolina and elsewhere. He was very kindly treated by brother B. and others. He makes known his poverty in every place—shows what favors he received from the charitable—and informs deacons and others how necessary and scriptural it is to administer to the wants of poor preachers. After this manner, he obtains gifts of money &c., which had better be given to the most mercurial who do not profess the christian religion.

In conversation he is an egotist and very loquacious.—He invariably goes to the houses of the rich, and by his sympathetic manner, and shewing his lame and longer leg, and his shrivelled thigh and arm, obtains presents until he is pretty well laden with charity. On one occasion he stated he had not a cent of money, and in a day or two showed a handful of Gold. His abuse of negroes is unbounded, and most bitter, almost to cursing them. This he makes a cloak for villany, and yet he denounces abolitionists as Tories, hypocrites, and fanatics. At M—, his mark was turned aside, and his real character was that of a dissembler.

As a preacher of a pulpit presumer, he is vain, feigns to be eloquent. His pretension to learning is very high, yet he is by no means even an English grammarian. Specimen of his learning: when he speaks of human species, he says "human specie."

He is a notorious liar. Instead of being a Carolinian, he is an Englishman; was in charge of a colored church in Buffalo city, from which place he was obliged to disappear in consequence of libertinism. At my house he was a missionary, at Black Creek and New River an anti-missionary. He stated in Madison county that he paid his fare in E. Florida wherever he was; whereas, he stayed almost every night at some Baptist's house, eat the cream of the land, and never paid one cent. Moreover, from one of our best brethren he received \$10, besides the most unfeigned hospitality. This is but a sketch of his falsehoods. In head, and heart, and tongue, Wm. Jefferies is a malignant and shameless liar.

At horse swapping, he is a graduate of the first class. He cheated C. in Hamilton, and I. in Madison county, and distinctly boasted of his expert dishonesty. One of these men was drunk when he disposed of his horse with Jefferies.

Copy of a Letter from a Baptist Minister, in the city of New York, respecting Wm. Jefferies, dated March the 18th 1845.

"I have delayed in reply to you till to day, in order that I could see a member of the church at Buffalo, of whom I have inquired the character and standing of Mr. Jefferies of whom you speak. He says 'there was such a man some time since, who preached to the second Baptist Church a short time.' That church is a colored church. Jefferies was very culpable, and indeed licentious, and he was compelled to leave the city in deep disgrace. The one I speak

of is described as a lame man, having one leg apparently shorter than the other."

Jefferies shows a letter of dismission and recommendation from the second Baptist church in Buffalo; and also a letter of commendation from a church in South Carolina. Both of these letters are probably forgeries.

I have written all the above conscientiously. Brethren in Christ, which over the lame and sheep of the "Good Shepherd." Baptist editors will you not copy the above from the Christian Index? Hap. Advocate, Religious Herald, Ala. Baptist, Bib. Recorder, Warner & Pioneer, Christianian, Christian Reformer, &c.—Dear brethren, for the blessed Redeemer's sake, transcribe the above. Let the world know who are "wolves in sheep's clothing."

I challenge you, Wm. Jefferies, to read this letter—look at your moral physiognomy—dash of the "thirty pieces of silver," the rope, the bowels, the blood, and the torments of Judas.

May the Lord Jesus Christ defend his dear children from the assaults of all the enemies of Zion.

JAS. McDONALD.

Testimony in Favor of Methodism.

Rev. Mr. Tanton, (Chaplain to the Senate,) has addressed a note to the National Intelligencer, to Hon. C. A. Cushing, asking his opinion in relation to the missionary efforts in China. Mr. C. has replied that "in the late negotiations, impeded from American disposable service was derived from American missionaries in China, and more especially from Dr. Bridgman and 1 Mr. Parker." He says that "their intimate knowledge of China and the Chinese made them valuable advisers, and their high character contributed to give weight and moral strength to the mission." After alluding to the "loss of philosophical labors of missionaries in China," he closes thus:—"Permit me to add that, eminently great as this their incidental utility has been, it is but a small point compared to the great and good deeds of the missionaries in the East. There is no other man more deeply interesting to the intellect, self-sacrificing, goodness and virtue, it remains yet to be written in a manner worthy of the dignity of the subject, and of its relations to civilization and government, as well as to the christian church."

THE WARDEN.—This interesting Christian sect reside in the valleys of Piedmont, and have more right than any other to be regarded as "The church in the wilderness," during the dark ages of Papal ignorance and persecution. Rev. Geo. B. Cheever has just returned from a visit to them, and from several lectures he has given, the following facts are obtained: "Once they numbered some hundreds of thousands. They were then reduced to less than 1,000. They now number about 24,000. They have endured thirty-seven persecutions. They still maintain the essential doctrines of the gospel, and are rising in intelligence and numbers. They have fifteen pastors, and need others. They are very poor, but cheerful and industrious, and many of them very pious. They greatly need books, and funds to repair some of their churches, and to aid in the education of their pious young men.

Our own opinion is that a fashionable pew in a fashionable church, soft cushions of velvet and gold-clasped prayer books, a good organist and choir, a fine coach and horses, with coachmen and footmen, make the path of religious duty, somewhat smoother than John Bunyan has described it.

Receipts for the Alabama Baptist.

	Rev James Barnes To	No. 26	Vol. 3
	T P Barton	1	4
	M R Brassfield	24	1
	C M Cochran	36	2
	Isaac Curtis	30	2
	John Daniel	41	3
	Samuel Dubose	1	3
	W P Dawson	12	4
	Rev J Dennis, \$33.50	1	4
	Hardy Foster	36	3
	B S Ford	38	4
	M E Gary	31	3
	W H Giles	45	3
	H P Griffing	46	3
	Noah Haggard		2
	B W Herrin	8	3
	W Helton	1	2
	W T Hatchett	1	4
	Rev B Hodges	1	4
	J Jones	17	3
	Mrs Kenner	1	3
	John Lockhart	1	3
	W Langham	1	3
	G Longmyer Sr.	7	4
	G Longmyer Jr.	18	4
	J D Leitcher	1	4
	E O Lacy	1	4
	E B Langford	18	3
	W Leitcher	4	4
	John Lowery	8	4
	W T Matthews	42	3
	Dr A Milner	19	3
	P McAdams	12	4
	Miss S May	41	3
	W W Mason		26
	A Nason	8	3
	Samuel Norwood	30	2
	Joel Parish	1	3
	T M Riley	1	3
	Wm Russel	8	3
	E Shearer	9	3
	W H Sayre	4	4
	J Stewart	1	4
	Robert Surdervant	1	4
	Seth R Smiley	26	3
	Gideon Terry	49	3
	Thomas Trigg	1	4
	E Williams	17	3
	Rev J D Williams	1	4
	R J Ware	1	4
	W W Watson	31	4
	J M Waters	46	4
	Mrs N Weaver	1	4
	C Williams	18	4
	J L Williams	1	4

