The Alabama Baptist Convention

1823-1842

[i.e. 1841]

1823

Rev. L. C. Davis, Solicitor for Tuskaloosa.

CONSTITUTION

OF THE

Baptist State Convention

IN ALABAMA,

Formed at Greensborough, in October 1823.

TOGETHER WITH THEIR

ADDRESS

TO THE

PEOPLE OF ALABAMA;

AND A

NOTICE OF THEIR PROCEEDINGS.

WHATSOEVER things are lovely—of good report; if there be any virtue—any praise; think of these things. [*Paul.*

[The delay of printing was owing to the removal of the Printer from Claiborne.]

MOBILE:

Printed for the Convention, by Atherton T. Penniman, jun'r.
At the Office of the Mercantile Advertiser.
DAUPHINE-STREET.
1823

MINUTES, &c.

Agreeably to the proposal and arrangement made the last year, for forming a Convention in the State of Alabama; Delegates met at Greensborough, on the 28th of October, 1823; from societies viz.:

Rev. Daniel Brown,*	From the Society of Perry County.
Rev. Charles Crow,	
Rev. Wm. Calloway,	
James L. Goree,	
Temple Lea,	
Wm. Ford.	
Rev. Hosea Holcombe,	Jonesborough Ladies' Society.
Dr. John Marrass,	Green County Society.
Lewis Stephens,	
Job Calloway,	
Wm. Post,	
John May.	
Rev. Joseph Ryan,	Greensborough Ladies' Society.
Rev. Dempsey Winborne,	Salem, - - - - do.
Rev. Alexander Travis,*	Bethel - - - do.
Rev. James A. Ranaldson,	Claiborne - - do.
George W. Nolan,*	Conecuh County Society.
Wiley Rogers.*	
D. A. Ranaldson,	Monroe County do.
John Gill.*	

Rev. Charles Crow was called to the Chair, and Rev. J. A. Ranaldson chosen Secretary.

After some introductory exercises, proceeded to business, when Committees were appointed, viz.:—

To prepare the plan of a Constitution.—The Rev. Messrs. H. Holcombe, D. Winborne, and J. A. Ranaldson.

On Domestic Missions, and to prepare a nomination of persons for the appointment of Missionaries.—Rev. Messrs. C. Crow, W. Calloway, and J. Ryan.

* Delegates not present.

To prepare a nomination for officers and managers of the Convention.—J. L. Goree, T. Lea, and J. A Ranaldson.

To examine the Report and Accounts of the Agent labouring among us under the appointment of the "Mississippi Missionary Society."—Dr. John Marrass, D. A. Ranaldson, and John May.

Finance.—Lewis Stephens, Job Colloway, and Wm. Ford.

And the Convention adjourned until the next day at 8 o'clock.

Prayer by the Chairman.

Oct. 29th. Met according to adjournment—Prayer by the Chairman.

The committees appointed yesterday on business, reported in their proper order.

The draft of a Constitution was read first in the whole, and afterwards by *paragraphs, and carefully considered*; which, with some amendment, was *unanimously* adopted, and is hereunto annexed.

The committee on Domestic Missions, reported many important districts in this state to be deplorably destitute of a preached gospel, calling impressively for the united and vigorous exertions of every labourer in the vineyard.

The Convention added several to the nomination of persons made by the Committees; when a Board of Managers, and Domestic Missionaries were chosen.

The committee on the Agents' report, stated that his accounts appeared to be rendered with accuracy and fidelity, as hereunto annexed.

Resolved, That this Convention acknowledge the kind offices of the Mississippi Missionary Society, rendered by their agent.

Resolved unanimously, That in conjunction with said Society, the Rev. J. A. Ranaldson be appointed Agent of this Convention, one year.

Resolved, That our Missionaries receive *one dollar* a day, (exclusive of travelling expenses) for *six weeks* active services in the current year; provided, there be funds sufficient in the Treasury. It is required that each one keep a journal of his labours, and report to the Board of Managers, at, or before the meeting of the Convention.

Resolved, That *twenty dollars* be appropriated to the use of the General Convention, for defraying the expenses of Delegates. Also, that *one hundred dollars* be paid over to our agent for his use.

Appointed Rev. J. A. Ranaldson to write a suitable address, to be printed with 600 copies of these Minutes; & Rev. Messrs. Winborne and Travis, with D. A. Ranaldson, a committee of revision.

Resolved, That this Convention view the profanation of the Sabbath with deep concern: Therefore, they earnestly recom-

mend to all the friends of true piety and morality in the state, to use their influence and example to sanctify the Sabbath day.

Resolved, That with solemn regret we see the abuses of the Anniversary of American Independence: Therefore, it is recommended that the 4th of July be observed by our denomination throughout this state, with religious thanksgiving and prayer.

Resolved, That it be recommended to each Church of our denomination to purchase for the use of the pastor, a copy of Dr. Gills' Commentary. This valuable work, published by W. W. Woodward, of Philadelphia, in 9 large 4to volumes, is now offered by him at the very reduced price of $35, little more than half the original price.

Resolved, That the thanks of this Convention be presented to A. T. Penniman, of Claiborne, for generously printing the Constitution and Circular of the Societies, *gratis*.

Resolved, That the thanks of this meeting be given to our brethren and friends in this place and vicinity, for their kindness and hospitality during the session of the Convention.

Resolved, That the next Convention be held at Marion, on Friday before the 1st Sabbath in Nov. 1824; and that the Introductory Sermon to be preached by Rev. J. A. Ranaldson.

Resolved, That the Agent publish his receipts, &c. for Missions, Education, Bibles, Luminaries and Stars, with the Minutes; and, that the Treasurer pay over to him the funds requisite to meet the foregoing Resolutions, and the objects for which they were designated by the donors.

The valedictory address was delivered by brother Ranaldson; when the meeting adjourned, and the brethren parted with expressions of the most tender and animated feelings of christian love and sympathy.

BOARD OF MANAGERS.

Rev. Daniel Brown, *President.*
Deacon Garret Longmire, *Vice President.*
Deacon Stephen Wiggins, *Treasurer.*
Rev. J. A. Ranaldson, *Cor. Secretary.*
Collin Finnell, *Rec. Secretary.*

Dr. John Marrass,	Wm. Harris,
Andrew West,	Wm. Ford,
James L. Goree,	Isham Harrison,
Dr. Peyton King,	John Gindrat,
Jesse Travis,	D. A. Ranaldson.
Temple Lea,	

AUXILIARY COMMITTEES.

Southern District.—Stephen Wiggins, D. A. Ranaldson, and John Gill.

Middle District.—J. L. Goree, T. Lea, and Wm. Ford.

Northern District.—Anderson Robison, Isham Harrison, and Wm. Erwin.

DOMESTIC MISSIONARIES.

South.—Rev. Messrs. Alexander Travis, and Dempsey Winborne.

Middle.—Wm. Mosely, James M'Lamore, Isaac Suttle, Moses Crowson, Hosea Holcombe, Charles Crow, Wm. Calloway, Joseph Ryan, and John Henry.

North.—Henry W. Hodges, Jeremiah Burns, Henry Petty, and Sion Blythe.

From the examination of the Agent's Book, it will be seen, that he has made no public collection in this State. It has been the first object of his mission to form societies, and furnish means of information on topics relating to Missions, in order to prepare the public mind for the work which is now before the Convention. Nevertheless, he has received private contributions and donations, for which he has credited the individuals, or the societies to which they belong, viz.:

Received from members of the "Ladies' Society of Bethel."

1822.		Mis.		Educ.	
Oct.	Miss Mary Mason	$2			
	Miss Sarah C. King,	1			
	Miss Nancy K. King,	1			
	Miss Elizabeth S. Fountain	1			
	Miss Sarah A. Lewis,		12*		
	Miss Lurana Rogers,		12		
	Mrs. Elizabeth King,	2			
	Mrs. Sarah Fountain,	1			
	Mrs. N. Clark (Life member)	5		5	
1823.	Mrs. M. Coleman, Treasurer	13	81	5	
Sept.	Mrs. P. Nettles, clothes box	2	50		

"Ladies' Society of Jonesborough."

1822.	Mrs. Elizabeth Covington,	3			
Oct.	Mrs. Judah Worthington,	2	50	2	50
	Mrs. B. Wood,			1	
	By a Lady,				50
	Mr. Samuel Croft,				50
Oct.	From Mrs. C. Holcombe, Treasurer, by the hand of Rev. H. Holcombe,	4		6	50

"Ladies' Society of Salem."

1822.	Mrs. Elizabeth Roach,	2	
Nov.	Mrs. Delilah Jackson,		50
1823.	Mrs. Mary Ranaldson,	2	
Aug.	Mrs. Roberts, Treasurer	20	50

"Ladies' Society of Claiborne."

1823.	Mrs. M. McConnico,	2	
Oct.	Mrs. M. Connell,	2	

* *Fractions omitted, from want of types.*

Mrs. L. A Ranaldson,			1
Miss Elizabeth Connell,			1
Miss Susan Moore,		50	
Miss Mary J. Moore, clothes box,	5		
Miss Harriet Hails, do.	5		
Miss Sarah Moore, do.	5		
Mrs. Mary Moore, do.	1		
do. do. missions,	1		

N. B. Also received by the hand of Mrs. Laura Moore, Treasurer of this Society, $14 93 for Missions, 5 75 for Education; from Mrs. Simpson 2, and from Mrs. Branson 2, by the hand of Mrs. Connell, since the Convention rose, which must be accounted for next year.

1823 *"Ladies' Society of Elyton."*

Oct. By the hand of Rev. H. Holcombe,	4		8

"Ladies' Society of Rupes' Valley."

By the hand of Rev. H. Holcombe,			10
Cahawba Church, Jefferson County,	8	50	
Hebron Church, Shelby County,	2		
By members of Greensborough Ladies' Society,	4	75	
By a member of Perry County Society,		50	
By John May, of Green County Society,	2		
1822.			
Sep. Rev. Samuel Newton,	1		
Personal Favours, by			
Oct. Rev. Joseph Ryan,	1		
Rev. Hosea Holcombe,	1		
Mr. Jonathan Steel, jr.	1		
Dr. Peyton King,	1		
Dec. Mr. Samuel Stamps,	5		
Mr. Augustus B. Sanders,	2		
1823 Mr. John Hubbard,		25	
Sep. Mr. Thomas Paxton,	1		
John B. Lewis,			25
Oct. From the citizens of Montgomery by the hand of J. Gindrat,	15	62	
Wm. Harris, Esq.	2		
Mr. Lewis Stephens,	1		
Mr. James McCain,	2		

1823 *For Creek Mission, Withington Station.*

Sep. Of James A. Butler, clothes box,	1	25	
Oct. Wm. Harris, Esq. (Life member) of Montgomery, stock and provision to Rev. L. Compere, about	30		

The Agent being prevented by domestic afflictions, from reaching the annual meeting (in July) of the Mississippi Society, reported to the committee at Natchez, receipts as follow, viz.:

1822.	Of James Marsh Esq. - - -	2	
May	John Buckles - - - -	2	
	Miss Eliza Bradford, - - -	2	
June	By collection in the Baptist Meeting House in Natchez, credit the Ladies' Society of—	36 67	
Aug.	Of Col. John Richards, (Life member,)	20	
Dec.	By a member of the "Ladies' Society of Monticello," 2 pair socks, c. box,	1	

1823 *By Members of the "Ladies' Society of Woodville."*

Apr.	Mrs. Jane West, - - - -		5
	Mrs. Emily Joor, - - - -		1
	Mrs. Harriet Gill, - - - -		1
	Mrs. Mary West, - - - -		1
	Mrs. Rachael Johnson, - - -	2	
	Mrs. Mary Huff, - - - -	2	
	Mrs. Rebeckah Irion, - - -	2	
	Mrs. Sarah H. Shaw, - - -	3	
	Mrs. Lydia Newell, - - -	1	
	Mrs. Sarah Dillahunty, - - -	1	
	Mrs. Elizabeth Stocket, - - -	1	
	Miss Rachael Stocket, - - -	1	
	Miss Mary, and Virginia Yerby, - -		50
	A gentleman, by Miss Stark, - -	1	
	F. G. Ruffin, by Miss S. Gildart, -		50
	By collection in Court House, -	12	6
	By Mrs. Sophia Abby, (Life member,) clothing for mission box, - -	15	
	By Miss Elizabeth Stark, (Life member) ladies' gold watch and chain, to be sold for the use of missions. (not yet sold.) - - - - -		

1822 For Bibles of the 'Louisiana Bible Society,' from sundry persons, after paying freight, - - - - - 12 50

Bibles of the 'Mississippi Bible Society, one box sent to Pensacola, not yet distributed.

1823 *From Members of the 'Alabama State Bible Society.'*

Dec.	Rev. Willis Whatley, - - -	1
	Robert Hearin, - - - -	1
	Matthew Bettis, - - - -	1
	Hezekiah Bussey, - - - -	1
	James Cleaveland, - - - -	1
	Bussel Robertson, - - - -	1

1822	*For the Luminary and Star.*		
May	Of Rev. Nathan Morris, - - -	5	
July	Mr. Mumford, - - - -	4	
Aug.	Mr. Bettison, - - - -	1	50
1823			
Jan.	Of Rev. Elliot Estes, - - -	18	
Oct.	Rev. Joseph Ryan, - - - -	18	
	Rev. Wm. Calloway, Wm. Ford, Esq - -	25	
	D. A. Ranaldson, - - - -	25	
	James McCain, - - - -	3	

RECAPITULATION.

	For missions, (6 25 designated for domestic, and 12 81 for foreign) - -	193 42
	Education, Miss. $ 8, Ala. 43 25, -	51 25
	Bibles of Louisiana, - - -	12 50
	Bible Society of Alabama, - -	6
	Luminary and Star, - - -	99 50
	'Withington Station,' box of clothes,	34 75
	stock and provision,	30
	Paid, for travelling expenses of the agent from May 4th 1822, to Oct. 28th, 1823, - - - - - -	161 3
1823	Paper and postage, do. do. -	12 14
Mar.	To Editors of Lum. & Star, - -	30
Oct.	Deposited at 'Withington Station' for do.	40
	Leaving a balance, - - -	119 49

P. S. Several Societies have some funds collected, but were not in time for the Convention.

CONSTITUTION.

Art. 1. This body shall be styled "*THE BAPTIST STATE CONVENTION IN ALABAMA.*"

Art. 2. This Convention shall consist of Delegates from Missionary Societies, Churches, Associations, or other religious bodies which may regularly contribute to the support of its objects.

Art. 3. Each Church, and Congregational or Village Society, shall be entitled to one Representative ;—County Societies to three, and Associations to five.

Art. 4. The objects of this Convention shall be to promote Missions, and religious instruction throughout our state : and, to aid the benevolent views of the General Convention of the Baptist Denomination in the United States, in extending the benefits of the Gospel to the Heathen, and in improving the Education of Gospel Ministers. Funds contributed for Missions, shall be applied to the object, at the discretion of the Convention ; and,

what is designated for the Education of Ministers, shall be applied to that purpose.

Art. 5. At each annual meeting the Convention shall elect a Board of Managers, consisting of a President, a Vice President, a Corresponding and Recording Secretary, a Treasurer, and eleven other managers; who shall continue in office till successors are chosen. The Board shall manage the concerns, during the recess of the Convention, and report their proceedings at each annual meeting. The President, or Corresponding Secretary, may call a meeting of the Board when necessary; *five* of whom, including the President or Vice President, shall be a quorum.

Art. 6. The Board may appoint Auxiliary Committees in different parts of the state, to facilitate the operations of those employed in the service of the Convention;—and, shall supply each Society, or member of the Convention, with the monthly Magazine of the American Baptist Board.

Art. 7. The Board shall employ Ministers of our denomination, well approved, to labour as domestic Missionaries in destitute parts of our state; and allow them a suitable compensation. And, Missionaries thus employed, shall consult the views of the Board, or some Auxiliary Committee, as to the precise ground of labour.

Art. 8. The Treasurer shall keep the funds for Missions, and those for Education, distinct from each other;—shall give competent security, and faithfully account for all receipts and disbursements:—His books, moreover, shall be open at all times for inspection by any member of the Convention; and no funds shall be paid out of the Treasury, except by an order of the Board.

Art. 9. It shall be the duty of the Corresponding Secretary to maintain intercourse with such individuals and societies, as may cherish the interests of the institution. The Recording Secretary shall keep a correct record of all the proceedings of the Board, and of the Convention; and shall faithfully preserve such documents as may be committed to his care.

Art. 10. The Agent employed shall use his constant endeavours to promote the interest of the Convention, by forming Societies, attending Anniversaries, and by collecting and imparting general information. He may also appoint Solicitors, in places where Societies are not formed, to aid in the measures recommended for obtaining support for the Gospel.

Art. 11. The Convention shall meet annually, at such time and place as may be appointed at the preceding meeting.

Art. 12. This Constitution may be amended by the concurrence of *two thirds* of the members of the Convention at an annual meeting; provided, such amendment shall have been proposed in writing, at the preceding annual meeting.

Read, approved, and unanimously adopted.

CHARLES CROW, *Chairman*,

J. A. RANALDSON, *Secretary*.

ORIGIN OF MISSIONS.

Friends & Brethren—In calling your attention to considerations of vital importance, it is the object of this address, to bring to view the Scriptural authority, for evangelical missions.

The last year we were favoured with a "brief view" of modern missions, published by the 'Mississippi Missionary Society;' which exhibited the encouraging success of the gospel among the heathen, and the great need of missionary exertions at home and abroad. But there are some who treat this interesting subject with indifference, as a thing of innovation, not founded on Divine original.

It is not, indeed, uncommon for persons scrupulously exact in some matters, to oppose others which are truly excellent in their nature, design and effect. And this opposition may be made not directly against the avowed *object* of piety and benevolence; but against the *means* which operate most powerfully in attaining that object. Thus, while no one ventures to oppose the design of Gospel missions, some may, with reference to the "good old way," object to missionary efforts as a *new* scheme of speculation in the world.

Let it be remembered by those who are tenacious of apostolic example, that our Bible is a version from the Hebrew and Greek; That there are some phrases not rendered in our language; but the original words, in some cases, are merely anglicised. To arrive at the exact meaning of these terms, we must trace them to their root or etymology. For instance:

Apostle is a Greek word, from apo, *from*; and stello, *to send forth*, or send away. This word, translated into English, is *missionary*, which is derived from the Latin verb mitto, *to send forth* an ambassador, or messenger. A *missionary* then, is one *sent* from proper authority, to teach and propagate the Gospel. And this is the radical signification of *apostle*. The two words are precisely synonymous in their literal, etymological import. But it is admitted that the term *apostle*, by the usage of language, is applied more properly and *eminently* to the primitive missionaries, who were endowed with superior gifts by the inspiration of the Holy Ghost: whereas, the word *missionary*, is commonly applied to their successors in the work of propagating the same Religion in the world; being *sent forth*, from the same authority, God, and the church. It is not, however, a violation of Scripture or propriety, to call the apostles *missionaries*, unless it be improper to translate Greek into English. We are persuaded therefore, that no one will indulge a prejudice against the *use* of this significant and appropriate term—a 'doting about questions, and strifes of words.'

The doctrine of Missions will be further illustrated from the example of missionaries in the first century of the Christian era

In the beginning of the Gospel of Jesus Christ, John the Baptist appeared as a *messenger sent* from God, preaching in the wilderness of Judea. He had the honour to be the first Gospel missionary.

Christ went about doing good, and is called the *Apostle* and High Priest of our profession. He *was sent* of the Father to this world, to seek and to save that which was lost.

> "Father, thy word is past, Man shall find grace;
> And shall grace not find means, that finds her way,
> The speediest of all thy winged messengers,
> To visit all thy creatures————?"

Yes, He fulfilled the mission of his grace to the world, with "Glory to God in the highest, and on earth peace, good will towards men." And, in prayer for his disciples he says, "As thou hast *sent me* into the world, even so have I also *sent them* into the world."

These *twelve* Jesus *sent forth*, and other *seventy* also He *sent forth*, saying unto them, "Go your ways, not into the way of the Gentiles, nor into any city of the Samaritans, but to the lost sheep of the house of Israel. So he *then* commanded; and these messengers were literally *domestic missionaries*.

But after the resurrection of Christ, he gave some *apostles*, (missionaries) and some prophets, and some evangelists, and some pastors and teachers, with a command of greater latitude—"Go—into all the world—preach among all nations, beginning at Jerusalem." Here is the authority for *foreign missions*, and we have illustrious examples before us in the Acts of the Apostles.

Peter began at Jerusalem with great success. *Three thousand* converts were baptized in one day! But in his first attempt to minister to Gentiles, he was opposed by the ignorance of his countrymen. For, upon his return from a mission to Cesarea, where a centurion of the Italian band had received the Gospel, the "circumcision contended with him." But on hearing a rehearsal of the whole matter, from which they perceived, that on the "Gentiles also was poured out the gift of the Holy Ghost, they held their peace and glorified God."

The brethren at Jerusalem, hearing that the "hand of the Lord was with them at Antioch," *sent* Barnabas thither, who took Tarsus in his route to seek Saul. Now, this Saul was a chosen vessel, and in this cursory view of our subject, we shall select him as a model for *foreign missions*. His remarkable conversion, and abundant revelations, with his liberal and classical education, qualified him in an eminent degree for the work of foreign missions, and especially in the land of "Classic lore." He was emphatically the apostle of the Gentiles, who truly magnified his office; as we read in his journals, written by the beloved physician who was his faithful companion.

Saul was born at Tarsus in Cilicia, and was educated by the celebrated teacher, Gamaliel. He had a form of religion, but

denied the power of godliness, and the prejudices of education led him to oppose Christianity. Zealous in this opposition he became a desperate persecutor. And, on his way from Jerusalem to Damascus, after the martyrdom of Stephen, still breathing out "threatenings and slaughter" against the harmless christians, male and female; he was suddenly arrested at mid-day by a "light from heaven, above the brightness of the sun;" and a voice from the excellent glory, saying, "I am Jesus whom thou persecutest." O the "depth of the riches," of the grace, wisdom, and power of God! This young convert exclaims, "unto me, who am less than the least of all saints, is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ."

Though a matter of great self denial to "preach among the heathen," yet he conferred not with "flesh and blood," as many now do. Without delay he went into Arabia, and after accomplishing the object of his mission there, returned to Damascus, where he had commenced his ministry, confounding the Jews by his powerful reasoning, out of the Scriptures. Three years had now elapsed, when, a plot being laid for his life, he escaped by the assistance of the disciples, who let him down the wall of the city, through a window, in a basket.

He then hastened to Jerusalem to see Peter, with whom he abode fifteen days, and "disputed against the Grecians." Being ordered to depart from this city, he was conducted by the brethren to Cesarea, and thence to his native city.

Here Barnabas met him, and they departed unto Antioch in Syria, where they taught for a whole year, and the disciples here were first called Christians. And these Christians were worthy of this exalted title; for they were humble, and had feelings of compassion for their fellow men. They sent a contribution, "*every man* according to his ability," to the brethren of Judea by the hands of Barnabas and Saul. When they arrived at Jerusalem, it was a perilous time—James was murdered—Peter imprisoned, but the missionaries, as good soldiers, marched forward, without temerity or cowardice; and the word of God "grew and multiplied. After fulfilling their ministry, they took John Mark, and returned to Antioch,

Being now solemnly set apart by the Church, with fasting, prayer and imposition of hands; they were *sent away to* Seleucia, a sea port; whence they sailed for Cyprus, a large island in the Mediterranean sea. Landing at Salamis, they travelled through the island to Paphos, on the western coast. How delightful to the feelings of Barnabas, as he was here preaching to his countrymen, to see the depaty, Sergius Paulus, "desiring to hear" the word of God. They again embarked, and sailed for Perga, a city in Pamphylia. Here, John forsook the mission, and returned to Jerusalem. He was not, at this time, well fortified to

endure hardness. But Paul and Barnabas proceeded to Atioch, in Pisidia. In a short time, almost the whole city came together to hear the gospel. The Jews blasphemed, while the heathen rejoiced to hear the words of Jesus. The Missionaries perceiving the implacable enmity of the Jews, now entered an effectual door to the Gentiles, and published the gospel throughout all that region.

But they were soon expelled by persecution ; and went to Iconium, the chief city of Lycaonia ; where they continued a long time. They next fled before their persecutors to Lystra ; where, the heathen at seeing the effect of their miraculous gifts, would have worshipped Barnabas, as Jupiter ; and Paul. as Mercurius—heathen gods ; but they were prevented by the apostles from making the intended sacrifice. And here too, that excellent servant of God who refused their homage, is *stoned* by the hands prepared with sacrifices for his " *apotheosis* and rites divine ;" and is carried out of the city as a dead man !

The next day, he was just able to depart with Barnabas to Derbe. After preaching in this city with great success, these indefatigable Missionaries had the boldness to return to Lystra, to Iconium, and to Antioch ; where they had already hazarded their lives for the Lord Jesus. They went, confirming the young converts, and ordaining elders in every church, through the provinces of Lycaonia and Pisidia. They next went to Pamphylia, preached again in the city of Perga--thence to Attalia, and sailed again for Antioch, in Syria.

They remained a considerable time with the Church which *had sent them forth* to the heathen; when, an important question relative to circumcision, made it necessary to send Paul and Barnabas, with other delegates, to meet in council at Jerusalem. In a multitude of counsellors there is safety. These delegates on their way, passed through Phenice and Samaria, " declaring the conversion of the Gentiles," which caused great joy among all the brethren.

When they arrived at the capital of the nation, " the multitude" assembled with one accord—*apostles, elders and brethren* ; gave profound audience to the messengers from Antioch. This Convention, after discussing the matter before them, resolved to send with Paul and Barnabas two of the " chief men among the brethren" with a letter ; when Barnabas and Silas were chosen to go on this business.

When they returned to Antioch and reported the decision of the council at Jerusalem ; Paul proposed to Barnabas, " Let us go again and visit our brethren in *every city* where we have preached the word of the Lord, and *see how they do.*" Barnabas wishing again to take his nephew, John Mark ; and Paul being dubious of his stability, as he had once forsaken the work at Pamphylia ; a " *sharp* contention" arose between these two

fine men "of like passions," who had well nigh been deified at Lystra; and they parted! Barnabas took Mark, and sailed again for his native island, but not in so good a mood, probably, as he was in the first voyage; and Paul chose Silas, one of the messengers from Jerusalem, and departed, being recommended by the brethren "unto the grace of God."

Thus we see pertinacity in the best of men; but God overrules what might be pernicious—the selfishness of the one, and the perturbation of the other, might leave remorse in both, yet they *go forth* in separate directions, and with equal zeal, *two missions* are established where there was but *one*. Let good men watch their passions while engaged in a good cause.

Paul performed his tour through Syria, Cilicia, Lycaonia, Phrygia and Galatia. But not suffered by the spirit at this time to go into Bithynia, he proceeded to Troas by way of Mysia.—*Having now fulfilled his mission in Asia Minor, he is called in a* remarkable vision to go to Macedonia. Forthwith, he sailed from Troas in a straight direction for Samothracia, and the next day arrived at Neapolis, a sea port of Macedonia; and thence to Philippi. Among the first converts here, was Lydia of Thyatira. The success of the gospel in this city, so enraged the Pagans, that Paul and Silas were cast into prison. But at midnight these happy sufferers are heard by the other prisoners praying, and singing praises to God. The foundations of the prison are shaken by a great earthquake—the jailor is converted—and the missionaries being set at liberty, passed on through Amphipolis and Apollonia, and tarried a few weeks at Thessalonica. Amidst the storms of envy and persecution, they were sent away by friends in the night, unto Berea. Here, too, the gospel was *planted*, and the Bereans were more eminent than those in Thessalonica for fruits of piety. But the Jews pursuing the object of their envy, soon drove Paul from Berea to Athens. Here he disputed daily in the Synagogue and market with those that met him He was encountered with great violence by the Epicurean and Stoical Philosophers, but he boldly exposed their absurdities from their own writings; and in the very court of the Areopagites, he opposed the superstitious of the arrogant Athenians.—Some mocked—others believed.

He then proceeded to Corinth, where he preached a year and a half. In the mean time, he worked with Aquila and Priscilla, to supply that in which the Church was lacking. Here Silas and Timothy, who were left at Berea, came to him as they were commanded, "with all speed." The Jews again made insurrection against him, when, he sailed for Ephesus accompanied by his "helpers in Christ Jesus." From this city, so famous for the magnificent temple of Diana; he sailed again for Palestine: Visited Syria, and spent some time at Antioch. And, with all the solicitude of a faithful watchman, he again travelled through

several important provinces in lesser Asia, strengthening the disciples; and again arrived at the city so passionately devoted to the goddess of hunting; where he continued preaching in the synagogue *three months*; and daily disputing in the school of Tyrannus, for the space of three years. The church at Ephesus flourished. Apollos, an eloquent minister of Alexandria, was here educated more perfectly in Christian Theology, before he went to Achaia. Timothy and Erastus were sent to Macedonia; and Gaius and Aristarchus were taken by the mob. When the general confusion and uproar had ceased, Paul affectionately embraced the disciples, and departed again for Macedonia.

After performing his second tour in Greece, he sailed for Troas; where he met with a considerable collection of brethren from different cities and countries; and with the most affectionate zeal, continued half the night, and even till "break of day," in religious exercises. He then proceeded on foot to Assos, took ship and sailed for Mitylene; thence to Samos, and soon arrived at Miletus; where he sent for the elders of the church at Ephesus to meet him, being in great haste to reach Jerusalem by the day of Pentecost. When they came he addressed them in a most pathetic manner; "I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there:—bonds and afflictions abide me! I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." And when he had finished his farewell, with much affectionate advice, "he kneeled down, and prayed with them all." And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that "they should see his face no more." Thus overwhelmed with grief, they "accompanied him to the ship," and their beloved missionary launched from their sight, while every eye was swimming in tears!

He landed at Tyre, and tarried a week with the brethren. On leaving this city, they went out with their wives and children, and on the shore of parting, they all kneeled and prayed.

His arrival at Jerusalem, after a long absence, was matter of great joy to the brethren. But soon the whole city was in an uproar—Paul was bound in chains, and led into the castle. When, to save him from a desperate conspiracy, the chief captain ordered a detachment of soldiers to convey him by night to Antipatris, and thence to Cesarea, and deliver him to the governor.

After an imprisonment of two years, he was constrained to appeal to the emperor at Rome. Accordingly he was sent to Cesar. In this tedious and dangerous voyage, he suffered "perils by sea." As they sailed by the island Crete, (Candia) a tempestuous wind arose, which dashed the ship on the island Melita, or Malta. But, in every place—in every condition, whether at liberty or in chains, in storms or in calms; he remembers that he is a minister of God.

On leaving Malta in a ship of Alexandria, "Castor and Pollux," he had an opportunity of visiting Sicily. From this island, he next arrived at Rhegium in Italy, thence to Puteoli, and travelled on toward Rome :—See, a prisoner in chains—an apostle to the Metropolis of the great empire!—the news flies before him, and at Appii Forum, (51 miles from the city) and to the Three Taverns, (33 miles off) the brethren met him; whom, when Paul saw, he "thanked God, and took courage." They soon arrived at Rome, when the centurion delivered him to the captain of the guard. In *three days* he called the Jews together, "not that he had aught to accuse his nation of," but his object was to preach a crucified Saviour at Rome also. Here he continued *two* whole years in a hired house, preaching with boldness. And, the brethren of Macedonia contributed to his support, whilst he was thus labouring in the wealthy and populous city of a distant country. *Go, and do likewise.*

So the Gospel of Christ was fully preached by this apostle "from Jerusalem, and round about unto Illyricum." It is probable he preached in Spain also, as he contemplated, when he wrote his epistle to the Romans. According to Clement, "he preached to the utmost bounds of the west." And it is generally agreed that he afterwards suffered martyrdom at Rome, about the year 67.

By the zealous missionary exertions of the first century, the gospel was sent into different countries in Europe, Asia, and Africa; and to all the principal islands of the Great Sea. The missionaries of that age lost no time—no opportunity of making known to the Heathen the unsearchable riches of Christ. We may suppose from tradition that they extended their mission to the island of Britain. Indeed, Tertullian (in the 2nd century) says, "that all the boundaries of the Spaniards, all the different nations of the Gauls, and parts of Britain, are become subject to Christ." It is very evident, that the establishment of the Christian Religion in Great Britain, was made, under God, by the exertions of missionaries: And thence propagated in these favoured United States. Shall we then feel repugnant to the name and character of a missionary? Are they not seen in the "good old way," marked out by the apostles?

Such was their zeal for God, their love for souls; that they were not limited in their operations to sect or country, to friend or foe. Their success was not by power, nor by might, but "by my Spirit, saith the Lord of hosts." For the spirit of Missions, is the spirit of fervent prayer The zealous, *kneeling* missionaries sent forth in the first ages of the Christian church; soon beheld the "cities, islands, towns and boroughs, the camp, the senate and the forum;" filled with praying disciples. Wonders were wrought among the Gentiles. So, the present eventful period, which we hail as the dawn of the Millennium, commenced with the monthly concert of prayer. United and fervent suppli-

cations were offered again for the heathen. From this glowing spirit of missions, Bible and Missionary societies originated. In these excellent institutions we see a coalition of churches of various denominations; a union of sentiment and practice among benevolent individuals, who most venerate the gospel, and pity the destitute in the dark places of the earth. As missionaries have not now the gift of tongues, and the gift of miracles, it is absolutely necessary to translate the gospel in every language, in order to preach it among all nations. This is the work of time and expense. Societies of an exalted character were necessary, to accomplish a great work, which indivividuals *could* not do alone—which churches in their isolated capacity *would* not attempt.

What hath God wrought in the years which we have seen, by these institutions! See, the Holy Bible translated, whole or in part, in *one hundred and thirty nine* languages and dialects; more than *six millions* of Bibles and Testaments, with near *sixty millions* of Christian Tracts, now in rapid circulation as "winged messengers" of salvation from sea to sea, from land to land—from the equator to the poles? Missionaries, "fervent in spirit, serving the Lord;" refusing the honors of the world, renouncing the prospects of gain, leaving father, mother, brothers and sisters, and country; consecrating their time, their talent and their property; to spread the Gospel among the nations. Many have, like the primitive christians at Jerusalem, impoverished themselves to make their fellow men partakers of the riches of Christ. Many of the poor and destitute have had the gospel preached to them. The church has been revived in every district of the globe where the spirit of missions and of prayer is strongly felt. Many of the strong holds of anti-christ have been assailed—dark places of the earth have been illumined; and numbers of Jews, Pagans and Mahometans, are among the happy subjects of the redeemed.

It is now too late to call in question the Divine authority for these missions. It is time for the opposer to exclaim in the language of the son of Beor, "God hath blessed, and I cannot reverse it." When the opposing party heard Peter rehearse the success of the Gospel among the Gentiles, "they held their peace and glorified God." But it does not comport with the true character of a missionary, to be acrimonious, or to excite discord. He is pacific as he is enterprising. And the real tendency of these missions is to unite all hearts of genuine benevolence—to "bind together in the bonds of christian amity and sympathy, the most distant nations, and the most discordant sects."

We are compelled by our prescribed limits, to leave out a part of the address. But in this abrupt conclusion, we must hail the auspicious day for holy enterprise in our infant state, just emerging from a "waste howling wilderness." A Convention is formed for evangelical operations. A State Bible Society has since been organized, to supply the destitute with the most precious

gift. You are affectionately invited to the help of the needy.—Look to our missions in Burmah, in Africa, in the wilds of America—especially to the Creek Indians, our near neighbors. The mission at 'Withington Station,' is now in a flourishing condition.—Look to the Theological Seminary: an Apollos, though eloquent and mighty in the scriptures, needs instruction. Your prayers and your patronage, are warmly solicited. The time is short—eternity is at hand—we soon step off the stage, and give place to our successors. May our example be worthy of their imitation. "If there be any virtue—any praise; think of these things."

Appendix.

The Luminary is ordered to the following Societies formed—or forming.

County Societies.	SOLICITORS.	SECRETARIES.	TREASURERS.
Monroe County	W. W. McConnico, & *eight* others.	Jesse Farrar, Esq.	Dea. S. Wiggins
Conecuh "	Dea. G. Longmire, & *eight* others.	Rev. A. Travis	Dea. A. McReary
Buttler "	James Lane, Esq.		
Wilcox "	J. A. Brantly, Esq.		
Montgomery "	Rev. J. McLamore		
Autauga "	Rev. L. C. Davis		
Dallas "	Rev. W. Mosely		
Perry "	Rev. C. Crow		
Green "	Rev. J. Ryan		
Marengo "	Rev. W. Fluker		
Tuskaloosa "	Thos. Lovell, Esq.		
Shelby "	E. King Esq.		
Bibb "	Dea. M. Watkins		
Jefferson "	Rev. H. Holcombe		
Blount "	Rev. J. Henry		
St. Clair "	Rev. S. Blythe		
Lawrence "	Rev. H. W. Hodges		
Franklin "	B. Hatch Esq.		
Ladies' Societies			
Elyton "	Mrs. A. Labuzan		
Jonesborough "		Mrs. H. Harrison	Mrs. C. Holcombe
Rupes' Valley "	care of H. Holcombe		
Tuskaloosa "	Mrs. Caldwell		
Greensboro' "	Mrs. M. Stephens		
Erie "	Mrs. M. A. Herndon		
Marion "	Mrs. N. Lea		
Washington "	Mrs. Augustin		
Montgomery "	Mrs. S. Gindrat		
Claiborne "	Mrs. M. McConnico and others.	Miss M. J. Moore	Mrs. L. Moore
Salem "		Mrs. M. Morgan	Mrs. J. Roberts
Bethel "	Mrs. C. Parsons and others	Miss S. C. King	Mrs. M. Coleman
Beulah "	Mrs. E. S. Hunter		
Canton "	Mrs. M. A. Bethea		
Cahawba Church—Jefferson County, Hebron Church—Shelby County,		Solicitors unknown.	

Subscriptions for endowing the COLUMBIAN COLLEGE,

AT WASHINGTON CITY, D. C.

For endowing the Alabama Scholarship, in the Theological Seminary.

Convention of Alabama, - - - - - - - - -		$ 43 25

For endowing a Professorship of Mathematics & Natural Philosophy.

Rev. James A. Ranaldson, Claiborne, - -	Note	$100
Rev. Alexander Travis, Conecuh County, -	Note	100
Temple Lea, Esq. Perry County, - - -	Note	100
J. L. Goree, Esq. do. do. - - -	Note	100

For endowing the Presidency.

Rev. James A. Ranaldson, Claiborne, - -		10

For the fund, by 50,000 friends to the prosperity of the College.

Mrs. L. A. M. Ranaldson, Claiborne, - - -		1
Luther Rice R—— Mary Eliza R—— Lydia Barton R—— Jas. Adolphus R——	Children $ 1 each,	4
Ephraim Clark, Student, Monroe County,		1

Extract of a letter from the Ladies' Society of Jonesborough.

"Being fully convinced of the importance of missionary operations for the spread of Divine truth—while the rich of their abundance are casting into the treasury of the Lord, we wish to bear some humble part in so glorious a work. Nor can we fail to derive encouragement to the exercise of charity, from the approving declaration of our blessed Saviour, concerning the poor widow who cast only two mites into the treasury. And, as Phebe was bearer of the epistle of Paul to the Romans, and Priscilla and Chloe were helpers, so would we also reach forth a helping hand, and assist in carrying into effect your laudable design."

"HARRIET HARRISON, *Secretary.*
CASSEY HOLCOMBE, *Treasurer.*"

N. B. Each Solicitor will procure an Anniversary Sermon for his or her Society, when a collection will be made. The Secretaries are requested to furnish the Cor. Secretary of the Convention with the *names* of officers, by the last of October; so as to make out a complete list at each annual meeting. In the present, there are several omissions.

Paid for the Printing &c. of 600 copies, $40.

ERRATUM—Page 14, ninth line from bottom, for Barnabas, read Barsabas.