ADDRESS

OF THE REV. DR. JOHNSON,

TO THE STATE CONVENTION OF THE BAPTIST DENOMINATION, S. C., DELIVERED ON THE 3RD DAY OF MAY, 1845, AT AN EXTRA MEET-ING OF THE BODY.

Dear Brethren :- Preparatory to your entering into business, I ask your attention to the following Address. The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects, relating to the Redeemer's king-dom, of which this Convention is a constituent member, is composed of Baptists from every part of the American Republic. The distinction between Slaveholders and Non-Slaveholders is, therefore, unknown to its Constitution. This instrument secures to its mem bers, the enjoyment of their "social equality as to all the privileges and benefits of the Foreign Missionary Union." A special article, the 6th, requires, that "Such persons only as are in fall communion with some church in our de nomination, and furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as Missionaries."

The aduption of this article by Slaveholders and non-slaveholders, united upon the princi ple of equal rights, who communed together at the same table; received each other inter changeably into church membership; whose Ministers preached in each other's pulpits; conclusively proves, that the Convention made not the ownership of slaves, a disqualification in one, who should offer himself for a missiona

ry appointment. e Convention, for the purpose of making the subject still plainer, passed at its last sitting the following declaratory resolution: "Resolution: ved, That in co-operating together, as members of this Convention in the work of Foreign Mis sions, we disclaim all sanction, either expressed or implied, whether of slavery or anti-slavery, but as individuals, we are free to express and to promote, elsewhere, our own views on these subjects in a christian manner and spirit "-The mind, the intention, the will of the Convention on these subjects cannot then be misuaderstood. Especially would it seem, that the "Acting Board" should have clearly comprehended the intent and meaning of the Convenhended the intent and meaning of the tion, since it received its appointment from that body, as its agent, for the express purpose of carrying out its will and design. And yet this agent has decided, that " If any one shall offer himself as a Missionary having slaves, and should insist on retaining them, as his property, we could not appoint him. One thing is certain," continues the Acting Board, "we can never be a party to any arrangement, that would imply approbation of slavery." By this decision, this agent has placed itself in direet opposition to the Convention, and its declaratory resolution. The only reason given for this extraordinary decision is, that The apas been condued to the 'Acting Board.' "-But under this authority, strange to tell, this agent has undertaken to declare that to be a squalification in one, who should offer himself for a Foreign Missionary appointment, which the Convention has said, shall not be a disqual-ification. This agent has also expressly sanctioned Anti-slavery, and condemned Slavery, although the Convention has decided that neither should be done. And farther, it has forbidden all those, who should apply for a Foreign Missionary appointment, to express and to promote their own views on the subject of slavery, in a proper manner and spirit. This is truly a high-handed, most extraordinary measure, for an agent, restricted to a constitutional provision, and a declaratory resolution. By this decision, it is evident, that the Board stands ready to violate the Constitution of the Convention under which it has received its ap pointment, as it has utterly disregarded, the

resolution of that body. The Board, notwithstanding this measure professes to recognize "the social equality" of the members of the Convention "in all the privileges and benefits of the Foreign Mission ary Union." By this, then, we are to under stand, that, as the Board will not confer the Missionary appointment upon a Slaveholder, such an appointment is not one of the privil-eges and benefits of the Foreign Missionary Union. For, as that body recognizes our "social equality" in all the privileges and benefits er, if in other res pects fitted for the appointment, would assuredly, on application, receive it if such an appointment were ranked among the privileges

and benefits of the Union.

Here, then, we have the strange doctrine taught, that in the judgment of a Board, selected but of the whole denomination for its piety, integrity, ability and high character, the ap-pointment of a Minister of God to preach the insearchable riches of Christ among the henthed, is not one of the privileges and benefits of the Foreign Missionary Union. When, on the contrary, it is the highest privilege and benefit, which the Foreign Missionary Union can confer. Compared with this, the Presidency of the Convention is of small moment. And could any member of the Convention, or ef any constituent member of that body, consent to deprive himself, or any of his brethren of this privilege, this benefit, because of his holding a species of property; which would not, even in the judgment of the Board itself, disfranchise him of a right to membership in the church militant or the church triumphant, to the office of the Ministry of the Gospel, or to a seat at the right hand of God! How inconsistent then is the decision of the Board with its own declared recognition of our "so cial equality in all the privileges and benefits of the Foreign Missionary Union!" But the Board says: "The appointing power, for wise and good reasons, has been confided to the Acting Board. And therefore in the exercise of this power, it finds authority to nullify the Constitution, under which it is appointed, and to disregard the instructions of the body, which has given it its existence. Thus in the exercise of a power "confided" to the Board, that body discovers the authority not only to exercise a power not "confided to it," but one also that virtually destroys the authority of the body, from whom it has received the appoint ment to exercise any power at all. It is not difficult to see, in this decision of the Board, an initial movement towards the denial of the eligilibity of a Slaveholder to the ministeria office. And this done, what shall hinder a de nial of the right of a Slaveholder to church membership. And this accomplished the Slave holder is denied the privilege of being a chris-

It is true, that the Board is only the agent of the Convention, and it is equally true, that the Convention should not be implicated in the act of its agent, until it shall give its sanction to that act. It would seem proper, therefore and more especially so as we have no dissatis faction with the Convention, to refer this whole matter to the decision of that body, before we take any further steps. But, let it be remembered, that two whole years must pass away before this can be done, and that we have no remedy in the mean time. For, although, we have a general Board, that meets annually, yet, 'Acting Board," chosen out of the General Board, at the meeting of the Convention has the entire control of the whole Missionary concern, until the next meeting of Convention.

No appeal then lies from the Acting to the General, Board. And if we should desire an extra call of the Convention, it would be in vain, for this is wholly in the hands of the Act ing Board, as will appear from the following article of the Constitution: "Art 15. It shall be the duty of the President to call a special

the Board," and as by the determination of the Convention, at its last meeting, the management of the whole Missionary concern was plication from the Acting, not the General, cial meeting of the Convention, by the President. Under the existing circumstances of special meeting of the Convention. Hence we are without constitutional remedy, in the present case, for two whole years.

In this state of things, it is natural to expect. that the contributions to the Treasury of the Baptist Board of Foreign Missions, will be withheld by Southern and South Western Baptists, because they can no longer repose confidence in a body of men, who, though ap-pointed to promote the objects of the Conven-tion, so materially differs from them in the construction of its constitutional provisions: Something, therefore, must be done, and that too, without unnecessary delay. A new channel must be ereated, through which the liberality of Southern and South Western Baptists its support. shall flow, that its streams may go forth to There is a evangelize the world. Already have the finds of our Alabama and Virginia brethren been withheld from the treasury of the Board of Missions. And it is in the hearts of thousands of their brethren to do the same thing. Something, I repeat it, must be done, and done without unnecessary delay. The liberal feelings of our brethren of the South and South West, must not be permitted, through want of a proper channel for their course, to stagnate and dry up. The heathen must not be mitted to perish, through our neglect to send them the word of life. Duty to God, to our fellow men, to ourselves, demands an immediate entrance upon the work of a Southern and South Western organization for Missionary and other benevolent objects. Would to God. it could be prevented on equitable principles. But

lacts forbide he hope
I have been brought to this conclusion by slow and painful steps. It was my privilege— my honor to be associated with that noble band of men, who organized the General Missionary Convention of our denomination in 1814, now nearly thirty-one years since. Under the fos-tering care of God, the success of the enterprize then undertaken, has been wonderfully glorious, and I had almost indulged the hope, that "esto perpetua" might be safely written upon its destiny. But now, when our union should be closer, our counsels more matured, and our labors more effective, there comes an awful irruption upon us, cleaving the body in twain. Its indications were at first small, but they have enlarged and multiplied. What it was in the power of our feeble efforts to do in arrest of their progress, and in prevention of the ca tastrophe, has been done, but all in vain. I therefore, bow submissively to the everiruling providence of Him, who maketh darkness his pavilion, and the thick clouds his charact, and am ready for the event. The fact, that the recent decision of the Acting Board was taken about the time, that the letters of "the "Author of the Moral Science," in reply to the first letter of our own Fuller, now doubly ours, were being closed, and that this decision was published, whilst the very able replies of th ter to the former were in a course of publica tion, and that the decision itself was reached in violation of constitutional provisions and declaratory instructions, leaves no doubt in my mind, that the time has arrived, when we of the South and South West should withdraw our connexion from our Northern Brothren in the Missionary enterprise at home and abroad, and form a separate organization for the prosecution of this noble work.

It may not be improper, at this point, briefly to review the ground, on which we stand in the present controversy with our Northern brethren and to notice the mistaken views of those, who would remove us from it, or failing, hold us unworthy of their fellowship, and drive us from the privilege of mutual concert in benevolent

God gave, to the Jews, authority to purchase hondmen and bondwomen of the heathen a round them, and of the children of the strangers that sojour ed among them, as an inheritance for them and their children, for a possession forever. No statute on their records revokes this authority. It was, therefore, of force and exercised in the days of the Savior. He reen for mai them, that polygamy, though tolerated among them, was wrong, and restricted the right of divorce, though practised at pleasure, to one cause only; but touched not the subject of domes-

The Apostles were instructed to teach the disciples all things which the Savior had commanded them, and were endowed with the gifts of the Holy Spirit, who should "bring all hings to their remembrance, that He had taught hem." These men, with the first disciples, were Jews. Peter, to whom the Apostleship of the circumcision was committed, thus teached the Jewish converts: "Servants" (household slaves.) "he subject to your masters, with all fear, not only to the good and gentle, but to the froward" Paul, to whom the Apostleship of the uncircumcision was committed, thus teaches both the Jewish and the Gentile converts: "Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his docrine be not blasphemed. And they, that have believing masters, let them not despise them, because they are brethern; but rather do them service, because they are aithful and beloved, partakers of the benefit.

These things were addressed, 1st, To those who had grown up under a system of domestic slavery, instituted by divine authority. They surely did not perceive any intimation in the eachings, that the institution was wrong. 2nd, These teachings were also given to disciples, who were subjects of a government, by whose authority, from time immemorial, slavery had been sustained under a form far more abject, than the form, that obtains under our govern-ment. And surely, these disciples could not, by the closest scrutiny of these scriptures, conjecture even, that they were required by the religion, that they had just professed, to emanci-pate their slaves, and particularly as both Jewish and Gentile converts were received with their slaves into the fellowship of saints and the membership of the christian church. The relation of master and slave, too, was as fully ecognized, as the relation of husband and wife. of parent and child, and the duties of the parties o these relations were all enjoined with equal clearness. Thus far we see nothing like sin charged upon slaveholders. In this state of things, the canon of scripture, which is a complete whole, closes. What then is the instruc tion, that we derive from these facts in relation to domestic slavery? That it is an appaling sin? No. Far from it. What then do we learn from them? Evidently this, that when under any government slavery is a part of its settled policy the disciples of Christ, who are its citizens or subjects, may hold slaves innocently and without crime. Here, then, is the ground on which

we stand in holding our slaves.

It is admitted by "the Author of the Moral Science." that "the New Testament contains no precept prohibitory of slavery." 'This must I think, be granted, but this is all.' By this admission, he means that there is nothing more in favor of slavery. But here lies great mistake. Domestic slavery had been introduced by God's authority among the Jews.
A prohibitory precept was then necessary to make it wrong among them. But there is no such prohibitory precept. Therefore its absence under these circumstances amounts to a sanc-tion of slavery. And this is more clear from the fact, that when the Jews became disciples

had grown up in the midst of slavery, to retain committed to the "Acting Board," during the their slaves, without the most distant hint of its recess of the Convention, it must be an apsimulation similar would be regarded by them as sauctioning the continuance of their slaves in servi-Board, that would authorize the call of a spe tude. And more especially would both these converts be confirmed in this yiew of the matter, when they heard from the Apostles the inthis case then, there is no ground of hope, that the Board will request the President to call a teaching the duties of both parties to the relation. This effect would be the more deeply tion. This effect would be the more the impressed upon their minds upon hearing the impressed upon their minds upon hearing the following language from the Apostle: every man abide in the same calling, wherein he was talled. Art thou called being a servant? Care not for it. But if thou mayest be made free, use it rather." And when too they should know Paul's conduct, exemplying these teach slave of Philemon, whom he sent-back to his master, even after his conversion to christianity. "The Author of the Moral Science" evidentmakes a mistake, then, in supposing, that the absence of a precept prohibitory of slavery, is all that the New Testament affords in favor of There is another mistake, into which some

of our brethren at the North have fallen, to which our attention may be profitably drawn. It is the determination of the time, at which forbearance towards slaveholders by non-slave holders should cease. Our abolition brethren have required that emancipation should be instanter, and that if not so done, they should forbear no longer, but separate from us in eccle-siastical matters. They have nevertheless wait ed with as several years, in the hope, I suppose that we would be converted from the error of our ways. "The Acting Board" be making a large stride towards the same point. And the Author of the Moral Science reems to be going pari passu with the Board. For he says. God has taught us that Slavery is wrong, a violation of his most holy law. And if so, it is our duty at once to abandon it." But at what But at what emancipate their slaves? No where, and at no With the Abolitionist then, the time of censing to forbear in this case, is mere matter of opinion and not of faith. And for this opinion he will agitate the earth, dissever churches, break up holy combinations of breth-ren, which have for near the third of a century been owned and blessed of God in extending the triumphs of the Cross at home and abroad and diffusing the light of holy truth to millions of our race. I have gone into this brief review for the purpose of setting before you the entire improbability of any relief from our present dilemma, in any thing that may be expected from the General Missionary Convention two

years hence. The tenure, by which we hold our slaves, is nisunderstood by our Northern brethren. From the influence of this misapprehension arises their course of action. We have endeavored to inform them on this point. But we have at tempted it in vain. The acute and logical Meredith of North Carolina, the clear-headed and argumentative Mell of Georgia, the learned, eloquent and lofty Fuller of S. Carolina, have all attempted to remove this misapprehension but in vain.

We had hoped, that the number of those who had labored under this misapprehension, was small, and relied with confidence upon a larger number of our brethren, whom we re ed as moderate men. The 'Acting Board' of Foreign Missionsespecially had received our entire confidence. But alas! overwhelmed by presistible influences that Body has vielded to the pressure around them. Whilst all this is being done, a letter is published in the Reflector, in Boston, one of the organs. it is believed of the Board, from Mr. Mason one of our Missionaries, to Mr. Tappan, Treasurer of the A. and Foreign Anti-Slavery Society, containing the following sentence: "I have, therefore, the pleasure to enclose an order for ten dollars on our Treasurer, which I will thank you to pay over to the Committee in New York, to assist in the escape of runaway slaves." More than six weeks have clapsed since this letter reached the knowledge of the Board, yet we have not seen expressed by that Body, the slightest dis approbation of this immorality of the Missionary We learn, from the late Address of the Pro-

rissional Committee of the Baptist Anti-Slave Convention, that, "The Missionaries in Burmah once had it under consideration to request the Board to deduct from their scanty slave labor."

When all these things are considered I repeat it, there is no just hope of relief from the main difficulty, in referring the decision of the Acting Board, of which we complain, to the General Missionary Convention. It is not to be expected that that body will disapprove of the decision of its Board. But should it disapprove of the decision of that agent, such disapproval will not change the opinions of the great body of its constituency in the North. And when we consider that so intelligent and respectable an Agent as is the Acting Board of Foreign Missions, situated as it is in the midst of so large a portion of its constituency, who are opposed to Slavery, and who approve its late decision, in substance, if not in form, has deliberately taken its stand, it is not reasonable to suppose that the Convention, always embod ying in its trienial sittings, a larger number of Non-slaveholders than Slaveholders, will either change the location, or displace the members of that Agent. And is it to be expected that that Agent will be required to change its course? Is it not rather to be expected, that the Convention, by the force of a large majority of non-slaveholders, which may be easily commanded at Cincinnati, in a non-slaveholding State, where the Convention will hold its next meeting, will, at that meeting, exclude from appointments to the Foreign Missionary service, such as hold slaves, however fitly qualified in all other respects? The stand, which the Board has taken, is to my mind, ample justification for expressing the intimation that this alteration will be made. The mere disapproval, on constitutional principles, then, of what the Board has done, will not remove the main difficulty, since it arises from the deep and wide spreading influence of Abolition principles.

A few of us might be willing, for the promotion of the divine cause, to submit ted, and which I shall now read. to a privation of right, and "take wrong," and so continue in the Convention; but could we take the body of our brethren with us? I apprehend not. Would it be right however in any one of us to consent to continue in the Convention, when it should involve a violation of principle? Surely not. We have, in the Scripture,

an example in point. When Paul and Barnabas resolved to take a second tour through the churches, "Barnabas determined to take John with them. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder, one from the other. And so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas and departed, being grace of God. And he went through Syria and Cilicia confirming the churches. Paul, because Mark exhibited a want of principle, would no more be connected with him. And let us particularly notice the overruling providence of God in this matter. On their first visit to the church-

meeting of the Cenvention on application of of christianity, they had no intimation that the things, that were wanting, were to be dent, Secretaries, Treasuer, Auditor and set in order and Elders ordained in every church." But when all this was done, the necessity of their united presence and labors ceased. Therefore, when a second visit was to be made, the improper conduct of one of their companions, in the first tour, was permitted to separate them, by which means, two lines of service were pened for the benefit of the churches .-Such, I trust, will be the result of the separation between the Baptists of these United States in their general benevolent Institutions. When we embarked in the cause of Foreign Missions, the union of the whole Denomination was necessary, for it was then comparatively small. But now, such union may not be required, and God may have permitted the present state of things, that we may depart asunder and open two lines of service to the heathen and the destitute, instead of one only. And the vast increase in our numbers, and the wide extent of territory, over which we are spread, seem to indicate our division into two bands. I indulge the hope, that our separation will be attended with no sharpness of contention, with no bitterness of spirit. We are all the servants of the same master, "desirous of doing the will of God from the heart." Let us, then, in generous rivalry, " provoke each

other to love and good works." Many of our Northern brethren, (and the number is growing) plainly shew, that they could not "teach and exhort-as seems now to many servants as are under the yoke" to "count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters" not "to despise them, because they are brethren; but time has God any where taught slaveholders to rather do them service, because they are faithful and beloved, partakers of the benefit." And now the "Acting Board" of Foreign Missions, seems to be giving in its adhesion to the opinion of the author of the moral science, that "Slavery is an appalling sin." Is it difficult. then, for us to understand, that we should no longer continue our connexion with brethren, who are at such variance with divine teaching, when that same divine teaching commands;" From such withdraw thyself." My own opinion is, that the time has arrived for such withdrawment. And in effectuating it, I would impress upon your minds the great principle, which Joseph lays down when he discovers himself to his rethren, in relation to his elevation in Egypt: "And Joseph said to his brethren, I am Joseph; doth my Father yet live ?-And his brethren could not answer him, for hey were troubled at his presence. And Joseph said unto his brethren, Now, therefore, be not grieved, nor angry with your selves, that ye sold me hither; for God did send me before you to preserve life: So now it was not you that sent me hither, but God." Let us, then, in our separaion from our Northern brethren, not inlulge hard thoughts of them, nor speak harshly of, or to, them. However wrong they may have acted in the present matter. let us remember that God's hand is in it. He has done it " to preserve life." Let us, then, my brethren, yield to the will of God in this dispensation, painful as it is, and seek the especial guidance of his word and spirit, that we may be preserved from indiscretion, and the influence of an angry revengeful spirit. Let us remember hat "the wrath of man worketh not the

righteousness of God." In view of a new organization for henevolent objects for the Denomination in the Southern and South western portions of the United States. I invite your attention to the consideration of two plans .-The one is, that, which has been adopted for years past. viz : Separate and independent bodies for the prosecution of each object. Your familiarity with this plan, renders any remark upon it unnecessary. The other proposes one Convention, em bodying the whole Denomination together with separate and distinct Boards, for each object of benevolent enterprize, locared at different places, and all amenable

to the Convention. Judicious concentration is of the first moment in all combinations of men for important enterprizes. The plan, just suggested, proposes such combination. In its successful operation, the whole Denomination will be united in one body for the purpose of well-doing, with perfect liberty secured to each contributor of specifying he object, or objects, to which his amount shall be applied, as he may please, whilst he or his Delegate may share in the deliberations and control of all the objects, promoted by the Convention. The Minutes of the Convention will contain, not only a statement of its own doings, but also a statement of the doings of each Board .-Such a document would comprize a body of valuable information, and form a volume of respectable size, worthy of being bound and carefully preserved. Such a volume might be sold at a small advance upon the cost, and thus contribute to the funds of the body, whilst it diffused abroad interesting intelligence of all the Missionary and other benevolent efforts of the whole Denomination. That my views may be better understood. I have propared the draught of a Constitution, in which the plan is more minutely delinea-

CONSTITUTION.

ART. 1 This Body shall be styled, the Convention of the Baptist Denomination in the Southern and South Western portions of the United States of America, for Missionary and other benevolent object.

2. This Convention shall be composed of Delegates from Mission Societies, State Conventions, Associations, Churches, Religions Bodies and Individuals, that shall each pay, for entrance into the membership of the Convention, the sum of — dollars, and thereafter annually the like sum of — dollars. But no member of the Convention shall be entitled to more votes than one. The Convention shall hold its meetings triennially, but extra meetings may be called by the President, with the approbation of either of the Boards of Managers. A majority of the attending delegates shall form a quorum for the transaction of bu-

3. The officers of this Convention shall be recommended by the brethren unto the a President, Vice President, and Secretaries, who shall be elected at each triennial meeting, and hold their offices until a new election.

4 The Convention shall elect, at each tricumal meeting, as many Boards of Managers, as, in its judgment, will be necessary, for carrying out the benevolent objects, it may deter-mine to promote; all which Boards shall conmatter. On their first visit to the churches, these two Apostles were necessary, as Board shall consist of a President, Vice P

other members, —— 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 uterests it shall be charged; all which management shall be in strict accordance with 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 Treasuer, as it may think right; fill the vacancies occurring in its own body appoint its own bye laws; have an annual meetng at any place it may appoint; and other meetings at such times and places asit may think best; keep a record of its proceedings, and present a report of them to the Convention

at each triennial meeting.

5. The Treasurer of each Board shall faithfully account for all moneys received by him; keep a regular entry of all receipts and dis bursements, and make report of them to the Convention, when ever 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, committee to his care. His books shall be open, 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.

6. 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 hem on file.

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

8. 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 coin posing this Convention.

9. 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 alents, which fit them for the service, for which they offer themselves.

10. The Bodies and Individuals, composing

his 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 he appropriation at its own discretion.
11. Any alterations, 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.

In this plan, provision is made for an indefinite number of Boards, according to the number of the objects adopted by the Convention. Each Board will be judependent of the others, and will receive the contributions made for that object, with the management of whose interests in shall be charged. An act of incorpora tion for each Board, in the state of its location, will give legal security to the fonds contributed. All these Boards will renor at each triannual meeting of the Convention, and they will, each, receive the in structions of that Body. The character and the number of the

objects to be adopted will necessarily come

up for consideration. Disquietude has arisen only in two of our general bodies, the Foreign and the Home Mission. For the promotion of these two objects provi sion must be forthwith made, and in the location of Boards for carrying out these objects; respect must be had to the facilities in men and situations, which different points may present. The coast of the Atlantic invites our attention for the Foreign Mission Board, as affording facilities for intercourse with distant regions. And on that coast Charleston perhaps presents the most favorable spot for its location .-For the Home Mission Board, the West presents strong claims to our regards We have a fine body of men in the Valley of the Mississippi, who have come up nobly in the cause of Theological Educa tion and of Indian Reform. In this last department of benevolent effort, an Asso ciation is in successful operation, the seat of whose Board is at Louisville, Kentucky. I submit to this Body the propriety of an attempt to identify the Home Mission and Indian Association departments, that one Board may transact the business of both Should the plan of one Convention, and separate Boards obtain, our brethren of the Indian Association may consent so to unite in the Convention, as to sustain the rela tion of the Home Mission Board to that body, and extend their active operations over a larger sphere, the Indian territory forming a legitimate and important part of that sphere. The Board of these excellent brethren would then accomplish what without such arrangement it would require two to peform. In the contemplation of such an arrangement, I regard, as a providential ordering, the appointment of the semi-annual meeting of the Indian Association at Forsyth in Goorgia. at the time, when the Georgia Baptist Convention will assemble there. This meeting will commence in two weeks, and will be attended by the Georgia Delegation to the Convention in Augusta, and many of the brethren of that Convention will be at Forsyth, so that a favorable opportunity will be presented at an early period for consultation with the Indian Association The Committee, which may be appointed to conduct that consultation, and make definitive arrangements with the Indian Association, may be empowered, in the event of a failure, to request and authorize the Board of the Indian Association to conduct the business of the Home Mission Department, until the next meeting of the Convention.

It may be prudent to stop in our incipient movement with provision for the promotion of these two objects, for the following reasons. 1. No disquietude has arisen in the Bible, and Publication and Sunday School Societies, and as the more direct causes of disquietude in the Foreign aud Home Mission departments, have no place in the other two, there may not, at least, for some time to come, be any dissatisfac

2. The fixtures for the Bible and Publialready in operation, so that our contributions for the advancement of their respec-

- [may remain in it upon equitable principles. I perceive in some communications from brethren, whose opinions are entitled to much respect, that the subject of a Theological Institution of high order should engage the deliberations of the Convention to be held in Augusta. With due deference to these brethren, I submit to the Convention the inexpediency of taking up this subject at this early stage of our operations. Several of the States, that will be embraced in the Southern and South-Western organization, have already embarked in the Theological enterprisze, and they find pressing need of all their means for sustaining their efforts. When they shall have so far accomplished their designs, as to endow their respective institutious with permanently available funds, we may, then, with more propriety, enter upon the consideration of a central Insti-

tution of higher order.

The proper line of conduct, which the constituent members of the general Missionary Convention of the Baptist Denomination in the United States, in the South and South West, embraced in the new organization, may now receive our atten-

Shall they retain their membership in that body, and go up by delegation to its Sitting in Cincinnati in 1847, or shall they not. If they do, in what maoner shall their delegates be instructed to act? These are questions of importance.

The error, into which the Acting Board has fallen, dues not dissolve our connexion with the Convention. We are still memhers of that body, and have no dissatisfaction with its constitution or proceedings; Willis be courtenus, then, in us to dissolve our connexion with that body, because of the conduct of the Acting Board, without going up at its next meeting in 1847, and assigning the cause of such withdrawn-ment? Whether the Convention shall approve or disapprove of the decision of the Acting Board, will have no influence, I suppose, upon our determination to withdraw. Expediency, in view of the whole state of the case, will render a separation of the body necessary in any event. But it is highly important to us, as. Christians, that the part we bear in the separation should be borne on scriptural principles, and in scriptural courtesy.

Besides, there are important matters to be adjusted in the separation. The division of the Mission stations must be provided for, as some of these stations may prefer to work under Northern, and come under Southern patronage. It would be proper to have them consulted in the matter. Some adjustment, theu, must be made in reference to this point.

If I have been rightly informed by the Treasurer of the Acting Board, there is a permanent fund in his hands, the avails of which go to the support of the Secretaries of the Board, of which more than \$5000 were given by our beloved Mercer. Some arrangement of this fund should bo made in the separation.

It is also to be remembered, that the Acting Board has employed Missionaries and incurred other expenses in conducting the Missionary concern. And this has been done by the order of the Convention. Justice, then would seem to require, that we bear our part in meeting these expenses until we give notice of withdrawing from the membership of the Convention. But forced, as we are, to leave that body, the obligation to do this ceases. Hence the importance of our appearing by Deleeation in the next meeting of the Convention, to have these matters amicably and fairly adjusted.

Will it not be proper then, that the Members of the General Missionary Convention in the South and South West especially the State Conventions should send no their annual contributions as heretofore, at least so much of them, as will retain their membership, and right to delegation, and send up their delegates to the next Convention, that all matters may be adjusted, and that the separation may be conducted in a christian temper and spirit? Some of these constituent members have already sent up to the treasury of the Board, a sufficient amount to secure their right to representation; and all. I presume. have sent a portion of the amount necessary, so that by all in the course of two years, the sums necessary may be forwarded, whilst yet they make their contributions to the new organization.

To this order of things it may be objected, that, those, who enter into the new organization, will, ipso facto, have forfeited their seats in the General Convention. To this it is replied, that the only qualification for membership in the General Convention is, the payment of the required sum. Hence members of all our other General Institutions, are Members also, of the G. M. Corwentions. I have thus, brethren, addresed you at some length, on the subjects, which legitimately fall within your province to deliberate and to decide upon-The importance of the cause of your assembling will form my excuse for detaining you so long in my opening communication. You have seen, that I regard a separation from our Northern brethren, in some of our general Missionary efforts, as necessarily demanded of us. I mean not, however, in what I have said, to dictate to you ; for I assure you, that if you can deise a plan, by which, in the maintenance of our rights and privileges, the separation can be prevented, I shall heartily rejoice, and cordially concur, in it. You will now enter into business, , and form such decisions, as may seem best to you. Or you may be pleased to proceed to the appointment of Delegates to the Convention to be held in Augusta, and leave them to their own discretion in adopting such measures, as they may judge best, after mutual nunsel with the members of that body. May the God of wisdom and grace preside in your counsels and direct you aright.
WILLIAM B. JOHNSON;

President of the Convention. May 3rd, 1845.

The Weather since our last issue, has been extremely warm, night and day, and cation and Sunday School Societies are although we have had prospects; not one drop of rain has reached this region. Within five er six miles of the Savannah tive objects, by continuing our connexion river, upon the Georgia side, we underwith them, can be rendered immediately stand thore was a fine rain during Sunday night last. The planters complain bitter-3. The peculiar circumstances, under ly of the prospects of their crops, but still