SECOND ANNUAL REPORT
OF THE
Mississippi Baptist State Convention,
IN SESSION
AT EAST FORK CHURCH,
Amite County, Nov. 12th and 13th, 1824.

NATCHEZ:
PRINTED BY JAMES HUGHES,
1825.
MISSISSIPPI DEPARTMENT OF ARCHIVES & HISTORY
JACKSON, MISSISSIPPI
REPORT, &c.

November 12, 1834.

Agreeably to appointment, the Convention assembled at East Fork Church; and brother Davis Collins delivered a truly interesting discourse, introductory to the duties of the Meeting, from 2 Cor. 10 chap. 4 ver.

The Convention consisted of brethren D. Collins, J. P. Martin, J. Thigpen, and D. Cleaveland, from the Pearl River; B. Davis and Nat. Perkins, from the Union; and D. Cooper, E. Estes, E. Courtney, C. Felder, S. Marsh, and W. Balfour, from the Mississippi Associations. D. Cooper was chosen President, and E. Estes Recording Secretary; D. Collins, Corresponding Secretary; John Richards, Treasurer; and C. Felder, J. Thigpen and B. Davis, Directors. Visiting brethren, E. Andrews, James Cain, and Bayard C. Robert, (the latter from the Louisiana Association,) were cordially invited to a free participation in the objects of the meeting.

The Constitution was then read. The Cor. Secretary presented a letter from the Rev. Luther Rice, exhibiting proposals to extend the circulation of the "Latter Day Luminary" and the "Columbian Star." Resolved, therefore, That this Convention, highly sensible of their worth, earnestly recommend them to the churches, and to individuals generally: the "Luminary" published monthly, at two dollars, and the "Star" weekly, at three dollars per annum, by Mr. John S. Meehan, in Washington City. The General Circular of the Baptist denomination in the United States, was also presented by the Cor. Secretary, affording a pleasing view of the College and Missions under its patronage, together with a reasonable demand on our sympathy and munificence.

After a free conversation respecting the designs of the Convention, a committee of brethren D. Cooper, D. Collins, E. Estes and E. Courtney, was appointed to project and adjust measures for the promotion of domestic Missions. Brethren S. Marsh, B. Davis, E. Andrews, and B. C. Robert, were also appointed a committee to devise and report a plan of Education. Brother Davis prayed; and the Convention adjourned to the 13th inst. at 10 o'clock.
At 10 o'clock the brethren convened, and, after divine service conducted by the President, proceeded to business. The Annual Address, by brother Cooper, was read, and unanimously adopted.

Agreed, unanimously, That our dearly beloved brethren John P. Martin, Charles Felder and Ezra Courtney, be requested to engage in Missionary labours, under the patronage of this body: the two former, for the term of three months, and the latter, one year, at discretion. The President, Cor. Secretary and Rec. Secretary, were authorised to designate the respective stations of the Missionaries, and to furnish them with letters of instruction.

The report of the committee on education was received, and the adoption of the plan deferred till the next annual meeting of the Convention. Whereupon, Resolved, that the committee acting in the recess of the Convention, manage the concerns of Education for the current year.

Resolved, That the general supply of the Holy Scriptures be seriously recommended.

Resolved, That the Baptist Confession of Faith, Church Discipline, and Catechism, be warmly recommended as part of each family library.

Resolved, That every Minister of the Gospel, connected with this Convention, be requested to make a yearly collection in the churches—receive individual donations; and that the Associations annually solicit assistance for the maintenance of Missions and of sacred literature.

The Ladies' Mission Society of Woodville, by a petitionary letter, remittance and delegate, (Rev. D. Cooper,) was respectfully acknowledged an auxiliary of the Convention.

Agreed, That the next annual meeting of the Convention be at Pearl River church, Monticello, on Friday before the second Lord's day in November, 1825; that brother Collins furnish the Circular Address, and brother Cooper preach the Conventional Sermon.

Agreed, That 500 copies of these proceedings be printed, and circulated by brother Cooper.

**Treasurer's Receipts, of Nov. 13th, 1824.**

By the Rev. James Thigpen, (Dom. Miss.) ........................................... $10 00.
" Rev. James Cain ................................................................. 1 00.
Ladies' Mission Society of Woodville, by the hands of Rev. D. Cooper ........................................... 35 50.
Ladies' Society of Feliciana, by Rev. E. Estes ........................................... 30 00.
Mr. Norvel Stringer ................................................................. 1 00.
Mr. Abel Stringer ................................................................. 10 50.
Bethlehem church, by Rev. D. Collins ........................................... 13 75.
Mr. C. Rhodes ................................................................. 1 00.
Col. D. Cleaveland ................................................................. 2 00.
Maj. Nathaniel Perkins, Pearl River church ........................................... 2 00.
Rev. J. P. Martin ................................................................. 50.
Mr. John Applewhite ................................................................. 1 00.
Mr. S. Newton ................................................................. 10 00.
Chickasawah church ................................................................. 3 50.
Mr. W. Tolert, " Jesse Scurry ................................................................. 50.
" Alexander Stringer ................................................................. 2 00.
" William Brown ................................................................. 1 00.
" Abel Cotton, (For. Miss.) ................................................................. 50.
Miss Jane Bates, (Dom. Miss.) ................................................................. 1 00.
" Susan Swearengen, (For. Miss.) ......................................................... 25.
Mr. Martin Naul, (Dom. Miss.) ................................................................. 25.
Mrs. S. Penrose ................................................................. 25.
" Margaret Clay, Mr. Kinchen Webb, (For. miss.) ......................................................... 1 00.
" John C. Wilson, (Dom. miss.) ......................................................... 1 00.
Miss Ann Wigley, Bible ................................................................. 25.
Mr. Thomas J. Kitchens, Bible ................................................................. 50.
" Joseph Gipson ................................................................. 25.
" Daniel Gordon ................................................................. 25.
" Joseph Kitchens ................................................................. 50.
" Benjamin Kitchens ................................................................. 50.
" Silas Kitchens ................................................................. 25.
" James McNabb ................................................................. 1 00.
" D. P. Thompson ................................................................. 25.
" Abraham Briley ................................................................. 50.
" Robert Love ................................................................. 50.
" Franklin Love ................................................................. 50.
" Solomon Kitchens ................................................................. 50.
" Benjamin Edings ................................................................. 50.
" James Hope ................................................................. 1 00.
" Philip Kitchens ................................................................. 50.
" James Gordon ................................................................. 1 00.
Mrs. Sarah Burton ................................................................. 50.
Mr. Robert Burton ................................................................. 50.

**Coloured Persons.**

Robert ................................................................. 12s.
Sigh ................................................................. 12s.
Charity ................................................................. 6d.
Jesse ................................................................. 6d.

By collection, on Lord's Day, at East Fork church ......................................................... 11 93s.

Total ................................................................. $137 44 4d.

On Lord's Day, the 14th inst. the congregation was numerous, the word was preached with simplicity and zeal, and the apparent effect generally pleasing.  

D. COOPER, President.

E. ESTES, Rec. Secretary.
APPENDIX.

At the seventh annual meeting of the "Mississippi Baptist Missionary Society," on the 1st of May, 1824, it was unanimously agreed by the society, to resolve itself into the "Mississippi Baptist Convention," which was organized in February last; and, as the Constitution of the Convention fully embraces the objects contemplated by the Society in its organization, so that the Society is virtually superseded by an institution more general and more efficient in its plan of operation—it was, therefore,

Resolved, unanimously, That the remaining funds of this Society, with the documents thereof, be transferred to the State Convention; and that this Society, as a separate body, be discontinued.

Whereupon, David Cooper, Benjamin Davis and John Richards were appointed a committee to adjust the financial concerns of the Society, and report to the convention.

The state of the funds appears to be as follows, viz:

<table>
<thead>
<tr>
<th>Date</th>
<th>Balance in the Treasury</th>
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<tbody>
<tr>
<td>May 4, 1822</td>
<td>$339 37 1-2</td>
</tr>
<tr>
<td>June,</td>
<td>Paid for printing, &amp;c. 70 50</td>
</tr>
<tr>
<td>March 25, 1823</td>
<td>Paid over for the use of Indian Missions, 200 00</td>
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Balance in the Treasury, 58 87 1-2

1822, Received by Daniel M'Call, who served for one year as Domestic Missionary in Mississippi:

- Of Mr. William Scott, for Domestic Missions, $3
  - William Griffing, do. 8
  - William Dobbs, do. 5
  - John Treble, do. 5
  - Willis McDonald, do. 5
  - Pastor of Salem, do. 35
  - William Cox, do. 3
  - Littleton Monday, do. 2 50
  - Samuel Hedge, jr. do. 2
  - Rev. John Burch, do. 10
  - Rev. E. Estes, do. 2
  - Capt. William Barlow, do. 20
  - Mrs. Jane G. Andrews, do. 3
  - Mrs. Elizabeth Bell, do. 5
  - Master J. Ranaldson, do. 50

- Mrs. A. Scott, for Indian missions, 1
  - Mary Bolls, do. 8
  - Elizabeth Griffing, do. 2
  - Sarah Walkins, do. 2
  - Nancy Frisby, do. 2

- Sarah Hills, do. 2
- McDonald, do. 3
- Eliza Noland, do. 2
- Phoebe Craig, do. 5
- Louisiana Burch, do. 3
- Henrietta Stamps, do. 1
- Irwin, do. 5
- Shafer, dc. 5
- Sims, do. 5
- J. McCall, do. 5
- Fanny Beasley, do. 2
- Martin, do. 1
- Bulling, do. 1
- Miss Rebecca McDonald, do. 2
- McDonald, do. 2
- Elizabeth Burch, do. 2
- Eliza D. Farrar, do. 3
- A. Farrar, do. 1
- Master John A. Walkins, do. 2
- Mr. John Boll, do. 2
- Thomas Hills, do. 2
- Thomas McDonald, do. 5
- P. Noland, do. 10
- John Bunyan, do. 1
- Miss Caroline Lewis, do. Umbrella.

Received by James A. Ranaldson, who served for two years in missionary labors, bestowed in Louisiana, Mississippi and Alabama:

1822, in Mississippi—
- May, Of Mr. James R. Marsh, $2
  - John Buckholts, 2
- June, By collection in Baptist M. H. Natchez, 36 67
  - August, Of John Richards, Esq. 20

1823,
- April, Of the Ladies' Society of Woodville, (missions.) 27 61
  - do. (education,) 8
  - do. (Apparel and Watch,)
  - Transmitted to the State Convention by D. Cooper.

1824, May, in Louisiana—
- Of the Ladies' Society of Feliciana, $ 30
  - Transmitted to the Convention by E. Estes.

Sum Total, $174 60 3-4.
All of which is subject to the order and disposal of the "Mississippi Baptist Convention."

N.B. Funds and articles of clothing, received in Alabama by our missionary who went thither under the auspices of this Society, have been duly reported to the Convention of that State. The apparel by Mrs. Abbey, of Woodville, was sent to the "Withington Station;" the watch, by Miss E. Stark, is to be disposed of for missions.

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**CIRCULAR.**

The Baptist Convention, to the Associations and Churches in the States of Mississippi and Louisiana: may grace, mercy, and peace, be multiplied through our Lord Jesus Christ.

**Beloved Brethren,**

We feel encouraged to address you on the objects of this Convention, believing them to be agreeable to the mind of our Lord—and if entered into with that zeal and activity which their great importance demands, cannot fail to promote the happiness and prosperity of the church of God. We affectionately invite your assistance and co-operation—being well assured that union of sentiment, of feeling, and of exertion, are necessary to effect those objects which we contemplate with much interest. We have every confidence in the purity of your motives, and the sincere desire of your soul to be instrumental in the upbuilding of the Redeemer's Kingdom; and that you will adopt, according to your views, the best means for that purpose. And to engage your united energies, it is only necessary that you should understand what is the will of God concerning you. This Convention has but one primary object in view, namely, the diffusion of the light of the glorious Gospel—by which error will be corrected, truth established, and the nations of the earth turned from darkness to light. But in the accomplishment of this important and glorious object, several things are necessarily involved, which merit particular attention. And we conceive the circulation of the Holy Scriptures, to be of the first importance. There is no way in which human agency is necessary in the diffusion of light and truth, or by which the family of man can with the same facility be effectually enlightened, as by the circulation of the Word of God.

The information derived from this source, is to be relied on; for the sayings of this Book are true and faithful: it contains every thing necessary for life and Godliness, and is the only standard of faith and practice; it is the man of God is instructed, comforted, edified, built up, and made wise unto salvation. Inattention to the Word of God has been the cause of all the errors which have been introduced into the church; and it is only by receiving the Divine Word, and obeying its precepts, that those errors can be removed. We, therefore, commend you to God and the word of his grace.

We also recommend to your serious consideration and liberal patronage, the distribution of pious Evangelical Tracts. They will, no doubt, have a very happy effect on the public mind. They have already been productive of great good. They will be read by many who are inattentive to the Bible, and should their minds become truly enlightened, and their hearts properly impressed through these means, they will in future make the Bible their constant companion.

The importation of Missionary labours in the diffusion of light, the dissemination of truth, and in the building up the church of God, must be obvious to all who have thought seriously on the subject. Our Blessed Lord, his Holy Apostles, and most of the Ministers in the primitive church, were Missionaries. Under the Christian dispensation, the whole world is missionary ground; for the command of our Saviour is, "preach the Gospel to every creature." In these last days the missionary spirit has been greatly revived, and many of the religious denominations have been actively and zealously engaged in this glorious cause. The Moravians, Presbyterians, Episcopalians, and Methodists, have all done, and are still doing much; and our Baptist brethren have not been entirely idle. In translating the Scriptures into different languages, and in preparing them for general and extensive circulation, their labours have been great and important. Should there be any who feel opposed to Missions, we wish them to reflect for a moment on the blessed effects which resulted from the labours of those pious and faithful missionaries of the first century, the benefit of whose labours was experienced throughout the whole Roman Empire. But should it still be asked, Why all this labour and expense in the cause of missions? Is God able to save lost sinners, without all this toil and expense? For answer, we refer you to the command of Him who came to seek and to save them that were lost: "Go ye into all the world and preach the Gospel to every creature. He that believeth shall be saved, and he that believeth not shall be damned." Were it the good pleasure of God, he could reform the whole world, without any of our exertions, or he could employ the ministry of angels for that purpose. But it is the good pleasure of Him who does all things according to his own will, to make use of such means as he has thought proper to appoint, in bringing about his own purposes. And it has been the good pleasure of our God, in the economy of salvation, that faith should come by hearing his word preached, and that the world should be reformed through the instrumentality of men of like passions with themselves. Hence it was necessary that Cornelius should send for Peter to hear the word of salvation; and that Saul should be instructed by Ananias. And it is equally necessary that the Gospel of the Kingdom should be carried into all those dark regions of the earth where the people are perishing for lack of knowledge. For how shall they hear without a Preacher? and how shall they preach except they be sent?

The improvement of our Ministry generally, and the education of young men called of God to preach the Gospel, in particular, who are approved by the churches and this Convention, claim your particular attention—so far, at least, as to give them a good English education. On this subject we feel much interest and a
very deep concern, knowing that it will be opposed by many who
mean well and whose motives are pure; whom, nevertheless, we
believe to be in an error, having never taken a proper view of the
subject. For it is important that every man should be qualified to
discharge the duties of his office with credit and profit; that he
should be a workman who need not be ashamed, let his avocation be
what it may. As there is no calling or avocation of so much impor-
tance as preaching the unsearchable riches of Christ—none which
involves so great responsibility, may we not, with the Apostle, ask,
Who is sufficient for these things? Who is truly and properly
qualified to discharge the important duties of an ambassador for Christ?
Is it not very desirable that every person who appears before the
public in the character of a Minister of the Gospel—a teacher of
the religion of Jesus Christ, should be qualified to discharge the duty
imposed on him, with honor to his master, credit to himself, and
with profit to his hearers? This question you must answer in the
affirmative, or do violence to your own understanding. Were you
to select an agent to transact business of great importance, fidelity,
and wisdom would be indispensable qualifications. It is desirable
that the qualifications of the Ministers of Christ should correspond
with the importance and extent of their commission; And as the
whole world is the field of the Gospel ministry, therefore the mini-
stes of the Gospel should be qualified to preach to every creature,
whether they be rich or poor, bond or free, wise or unwise. It has
been cause of grief to some of the faithful servants of God, that
they are not qualified to preach with acceptance and profit in all
places and to all classes of hearers. We do not say that it is neces-
sary that every minister of the Gospel should understand the dead
languages; but we do say, that he ought to understand the language
wherein he was born. Deep is doubt it would be profitable to him to
understand the original languages in which the Holy Scriptures
were first written. And let it be remembered, that if none had un-
derstood those languages, we should never have had the Scriptures
translated into our own language.

But if it is a fact, that the knowledge of the meaning and proper
application of the words, is necessary to the right understanding of the
Scriptures—and that in proportion as we understand the true import
and use of words, we shall be able with more facility and clearness
to explain the Word of God to the edification of our hearers, and
that the improvement of the ministry should correspond with the
improvement of the community in literary science, (which we think
none will doubt,)—and if it is also a fact, that it is the duty of the
ministers of Christ to contend earnestly for the faith once delivered
to the Saints, against the invidious attacks of men of splendid liter-
ary talents:—there can no longer remain the least shadow of a
doubt that the improvement of our ministry is of much importance,
and that it is our duty, as far as we possess the means, to give our
young preachers a good literary and theological education.

But we are of opinion that this duty is fully expressed, or fairly
implied, in the Word of God. Here we clearly perceive, that the
persons employed to declare the Counsel of God, and to execute
his will, were specially qualified to perform the duties required.

From the days of Seth down, through all succeeding generations,
the oracles of divine truth were committed, not only to faithful men,
but to men possessing an extensive knowledge in things human and
divine. It must be obvious to every person who has examined the
writings of Moses, that Noah, Abraham and Job were men of supe-
rior talents. And through all the writings of the Prophets, (inde-
dependent of the light and impulse of the Holy Ghost,) we have a clear
specimen of profound talents and much learning. Moses was not
only blessed with the spirit of inspiration, but was learned in all the
wisdom of Egypt. Samuel was one of the most learned and distin-
guished men in the age in which he lived, both as a prophet and as
a judge: He was educated, and instructed in the law by Eli, the
high priest, officiated in the tabernacle from his youth; and to this
he may ascribe the celebrity of his character, and his superior emi-
nence in the church of God. It is entirely probable that the Schools
of the prophets were founded under his administration; where the
sons of the prophets (as they were called) received a prophetic edu-
cation. These schools still existed in the days of Elijah, and by him
patronized. The last pious labours of his natural existence, were
devoted to the special care and interest of those institutions: For
the day on which he was taken up into Heaven he visited the schools
at Bethel and Jericho—There was also a College in Jerusalem in the
days of King Josiah, in which Huldah the prophetess had her resi-
dence, where no doubt she imparted instruction to the students.
Now we think it very difficult to say, what was the design of these
schools, unless we admit that they were intended of God, for the
instruction of pious young men, where they received a suitable edu-
cation for the Ministry; and by which they were qualified for use-
fulness in the Church.

Our blessed Lord, the great Head of the church, took uncommon
pains in qualifying his Disciples to preach the gospel.—They were
not only favored with the extraordinary and mysterious influences
of the holy Spirit, but with a course of rational discipline under the
instruction of their Heavenly Master. For the term of three years
they received his public and private instructions, and then were
commanded to abide at Jerusalem until they should be endowed
with power from on high:—And it was not until the day of Pentecost
that they were qualified to carry the gospel into all the world;
or in obedience to his command, to preach the gospel to every crea-
ture.—The importance of a well instructed ministry is clearly estab-
lished by the concurrent testimony of the Holy Scriptures. We
are told by Solomon, because the preacher was wise he could teach
the people knowledge; Yea, he gave good heed, and sought out
many Proverbs. The preacher sought to find out acceptable words;
and that which was written was upright, even words of truth.

We know it is said, there are many able and useful preachers of
the gospel who are unlearned—that Christ is able to qualify his
preachers without sending them to school; and if he wants learned
men in the ministry he can call such into his service as have already
received an education. All this is admitted, and we rejoice that
there are many able and useful ministers of the New Testament,
who have never been at College, nor even at a Grammar School.

But if they were called and qualified to preach the gospel by the
immediate agency of the Holy Spirit, without any efforts of their
own to acquire a knowledge of the scriptures, we see no good reason
why they should not be as able ministers of the gospel on their first
entering into the ministry as at any future period of their lives;
which we know is not the fact. Many of our most eminent and use-
ful preachers were extremely weak on their first engaging in the
sacred work; and the important station which they now fill in the
church, is owing to a faithful discharge of their duty, in the use of
those means enjoined by the Apostle Paul. *Give thyself to reading
Scriptures, praying, and delivering thyself approved unto God, a workman who need-
It is the duty of every minister of the gospel to teach the people knowledge; which he cannot do unless he possesses it himself. It is only the well instructed scribe who can bring out of the Treasure things new and old. And it is not material how the man of God acquires wisdom, whether it is by his own application, at College, or by the assistance of some able friend—But that man who does not avail himself of the means necessary for his improvement; and expects that God will give him wisdom, and qualify him in some miraculous way for the work of the ministry, is sure to die in ignorance. The most eminent and useful preachers who lived in the days of miracles, and who were endowed with the extraordinary gifts of the Holy Ghost, were nevertheless convinced of the duty and propriety of using the necessary means for their improvement in Divine knowledge.

Shall we conclude, because God can, and sometimes does call literary men to the work of the ministry; that those who are unlearned should remain in ignorance, without endeavoring to improve themselves? Surely such an inference would be as improper as it is unscriptural.

We admit that most of the Apostles were unlearned men; and that it was the will of God to reveal to them the mysteries of the gospel, while they were hid from the wise and prudent—And it was for this simple purpose; that it might clearly appear that the excellency of the power was of God, and not of man. That he who glorieth might glory in the Lord, and not in man—we also admit that the Apostles were immediately assisted by the Spirit of Inspiration in defending themselves and the doctrines of the Cross of Christ, against their enemies and the opposers of the gospel—and that the preaching of Paul was not with enticing words of the man's wisdom, but with much simplicity and plainness as he was moved by the Holy Ghost; that the church of his Corinthian brethren, might not consist in the wisdom of man, but in the power of God—but let it be remembered that those were the days of miracles; and that we are not favored with the extraordinary gifts of the Spirit which they possessed; neither are we authorised to expect them. Is there any thing in all this that stands opposed to, or supercedes the necessity of a suitable education for the ministry? We presume there is not.

For when we take into view the extraordinary qualifications conferred on the primitive preachers, by our blessed Lord, we are compelled to acknowledge, that the preachers of the present day, who possess the best talents, and who have enjoyed the greatest advantages, are still very short of the attainments and qualifications, of the Apostles, Prophets, and Evangelists of the primitive church—therefore, we must conclude, that Scripture, reason, and experience, bear their united testimony in favor of such an education as will make a gospel minister more acceptable, and more extensively useful.

Beloved Brethren, we request you to reflect seriously on this subject for it is intimately connected with the interest of religion, the prosperity of the church, and the success of the gospel. And should you find that the improvement of the ministry, generally, is necessary, and that it is your duty to assist pious young men who are called of God to preach the gospel, in procuring at least a good English education; that you will, according to your, ability furnish the necessary means. And may the blessings of Almighty God rest upon you, and upon all his ministers and churches, from this time henceforth, and forever—Amen.