

ALABAMA BAPTIST ADVOCATE.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

[JOHN G. MARKHAM, Publisher.]

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) JUNE 8, 1849.

[NUMBER 16.]

Ministers Department.

THE MINISTRY THE AGE DEMANDS.

God has called his ministers in this country to an honorable but arduous work. It is their mission to maintain the doctrine of the Gospel in its purity, to elevate the piety of the churches, to direct their energies, and call Christians of all classes to combined and powerful action in the service of the Redeemer. They have to defend, in this day of mental activity and fearless research, the inspiration of the Scriptures, the truth of Christianity, and even the being of God; not only must they evade the carelessness of the fashionable classes, and bring down the towering pride of nobles, who scorn to hear that they are perishing sinners, who, without humble faith in Christ, must lie under the wrath of God forever; but they have to address the judgment and conscience of men of literature and science, lawyers, physicians, engineers and editors—Goliaths who scorn those who cannot grapple with them with a giant energy like their own, and who are not to be reduced to discipleship by any child's play. They have to recover to Christ Chartist and Socialists, whose hatred of religion is embittered by the detestation of the political institutions with which it is allied. Mechanics and operatives—whose rude energy is no more to be drilled by authority, and who never again will be the tame human herds which in other days the pretenders to apostolic descent could drive to show claim a brotherly, frank, and respectful attention; while the thronging myriads, who, in the cities and manufacturing districts of the kingdom are totally disconnected with the churches of Christ, cannot be brought to listen to the Gospel without much self-denying assiduity.

Never was such varied attainments needed in pastors and evangelists, as in the world was never so well-informed, independent and fearless. Sound criticism of Scripture, extensive knowledge of men and things, authorship, preaching, and pastoral activity, are all requisite to them, if they are not to be despised as the stupid bonzes of Foh-kien. Antiquated claims of an apostolic authority, transmitted by descent, are now treated, with merited contempt as absurd, if they are not resented with indignation as a barefaced imposture. Henceforth, mind, heart, and character, are the only titles to consideration, as our Lord has prescribed. Pastors, therefore, must be, above all, experienced Christians, with much faith, hope, and love, who pray in the Holy Ghost, and therefore obtain what they pray for. Laborious students, they must yet be rather men of the world than men of the cloister; of the cottage and workshop, rather than of the drawing-room; not butterflies who have fluttered through a sunny day over a paradise of roses, but soldiers, who in the storm and strife of duty have learned hardihood; not aristocrats, not plebeians, but men who, taken from all ranks, belong to all, and sympathize with all; a class who by their knowledge and wisdom, their virtue and their zeal, have risen to an intellectual and moral nobility; the successors of Luther and Calvin, of Bunyan and Baxter, of Whitfield and Wesley, of Scott and Martin, the elite of the nation for piety and force.—Baptist North.

HOW TO PREACH.

It is not enough that sermons contain the truth important and indispensable as this is. A sermon may contain evangelical truth, and that only, and yet may exhibit it in such a manner as to prevent a great part of its proper efficacy. Nor does the evil stop here. Instances have existed in the world in which preachers have uttered nothing but what was strictly evangelical, and yet have only amused, wearied, or disgusted, sober, patient, and candid hearers. The manner, the fire, in which truth is preached, may possess an importance which it would be difficult to estimate. The views which I have formed of this subject may be exhibited under the following heads:—1. The Gospel ought to be preached so plainly, as to be clearly and easily understood by those who hear. Technical or scientific language is to be excluded from popular sermons. A still greater trespass against plainness is committed, in what is called metaphysical preaching. Even Paul, one of the most profound of all reasoners, never appears to choose abstruse discussions when the subject will allow any other; and returns, with apparent pleasure to a plainer mode of discourse, as soon as the nature of the case will permit. Our Saviour treats every subject in the most direct manner of common sense, although he often discourses concerning things of a profound nature. 2. Various. By this I intend that both the manner, and especially the subjects of preaching, should be diversified. 3. Boldly. He who brings a message from God ought never to be afraid of man. 4. Solemnly. All things pertaining to divine truth are eminently solemn. 5. Earnestly. He who would persuade others that he is in earnest, must first be so himself. He who would persuade others that he is in earnest, must first be so himself. He who would persuade others that he is in earnest, must first be so himself.

cants, must feel them, and must express his views of them in the language of feeling. 6. Affectionately. A preacher is sent on an errand more expressive of tenderness and good will than any other. He comes to disclose the boundless mercy of God to man.—Dr. Deight.

A HINT TO YOUNG MINISTERS.

A young clergyman once called upon Dr. Dwight, and inquired respecting the best method of treating a very difficult and abstruse point of mental philosophy, upon which he was preparing a sermon. "I cannot give you any information on the subject," the Doctor replied; "I am not familiar with such topics. I leave them for young men."—Belcher's American Clergy.

Doctrinal.

JUDGMENT TO COME.

Those notorious disorders, which human laws cannot repress, afford proof of a future judgment. A tyrant executes on a gibbet a poor unhappy man, whom the pain of hunger, and the frightful apprehension of sudden death, forced to break open a house. Here, if you will, disorder is punished, and society is satisfied. But who shall satisfy the just vengeance of society on this mad tyrant? This very tyrant at the head of a hundred thousand thieves ravages the whole world; he pillages on the right & on the left; he violates the most sacred rights, the most solemn treaties; he knows neither religion nor good faith. Go, see, follow his steps, countries desolated, plains covered with the bodies of the dead, palaces reduced to ashes and people run mad with despair. Inquire for the author of these miseries. Will you find him, think you, confined in a dark dungeon, or expiring on a wheel? Lo! he sits on a throne, in a superb royal palace; nature and art contribute to his pleasures; a circle of courtiers minister to his passions, and erect altars to him, whose equals in iniquity, yea, if I may be allowed to say so, whose inferiors in vice, have justly suffered the most infamous punishments. And where is divine justice at this time? What is it doing? I answer with my text, "After death, comes judgment." So speak ye, and so do, as they that shall be judged by the law of liberty." James i, 12.

But though the argument taken from the disorders of society is full and clear, when it is properly proposed, yet such examples as we have just mentioned do not exhaust it. It may be extended a great deal further, and we may add thousands of disorders, which every day are seen in society, against which men can make no laws, and which cannot be redressed until the great day of judgment, when God will give clear evidence of all.

Have human laws ever been made against hypocrites? See that man artfully covering himself with the veil of religion, that hypocrite, who excels in his art! behold his eyes, what seraphical looks they roll towards heaven! observe his features, made up, if I may venture to say so, of those of Moses, Ezra, Daniel, and Nehemiah! see his vivacity, or his flaming zeal shall I call it? to maintain the doctrines of religion, to force thunderbolts, and to pour out anathemas against heretics! Not one grain of religion, not the least shadow of piety, in all his whole conversation. It is a party spirit, or a sordid interest, or a barbarous disposition to revenge, which animates him, and produces all his pretended piety. And yet I hear every body exclaim, He is a miracle of religion! he is a pillar of the church! I see altars every where erecting to this man; panegyrics, I see, are composing his encomium; flowers are gathering to be strewn over his tomb. And the justice of God, what is it doing? My text tells you, "After death, comes judgment."

Have human laws been made against the ungrateful? While I was in prosperity, I studied to procure happiness to a man, who seemed entirely devoted to me; I was happier in imparting my abundance to him than in enjoying it myself; during that delightful period of my life he was faithful to me; but when fortune abandoned me, and adopted him, he turned his back on me; now he suffers me to languish in poverty; and far from relieving my wants, he does not deign so much as to examine them. And divine justice, where is it? who shall punish this black crime? I answer again, "After death, comes judgment."

Have men made laws against cowards? I do not mean cowardice in war; the infantry that follows this crime, is a just punishment of it. I speak of that mean cowardice of soul, which makes a man forsake an oppressed innocent sufferer, and keep a criminal silence in regard to the oppressor. Pursue this train of thought, and you will every where find arguments for a future judgment; because there will every where appear disorders, which establish the necessity of it.—Saurin.

Observation is an old man's memory. Swift.

Religious Miscellany.

POSTURE IN PRAYER.

Those postures of the body, which the light of nature and rule of scripture seem to dictate as most proper for prayer, are standing, kneeling, or prostration.

Prostration is sometimes used in secret prayer, when a person is under a deep and uncommon sense of sin, and falls flat upon his face before God, and pours out his soul before him, under the influence of such thoughts, and the working of such graces as produce very uncommon expressions of humiliation and self-abasement. This we find in scripture made use of upon many occasions: as Abraham fell on his face before God, Gen. xvii, 3. and Joshua before the Lord Jesus Christ, the captain of the host of God, Josh. v, 14. So Moses, Ezekiel, and Daniel, at other seasons; so in the New Testament, when John fell at the feet of the angel to worship him, supposing it had been our Lord, Rev. xix, 10. And who could choose but fall down to the dust at the presence of God himself?

Kneeling is the most frequent posture used in this worship, and nature seems to dictate and lead us to it as an expression of humility, of a sense of our wants, a supplication for mercy, and adoration of, and a dependence upon him before whom we kneel. This posture hath been practised in all ages, and in all nations, even where the light of scripture never shined; and if it might be had with convenience, would certainly be a most agreeable posture for the worship of God in public assemblies, as well as in private families, or in our secret chambers. There are so many instances and directions for this posture in scripture, that it would be useless to take pains to prove it. See Solomon, 2 Chron. vi, 13; Ezra, Ez. ix, 5; Daniel, Dan. vi, 10; Christ himself, Luke xii, 41; Paul, Acts xx, 36, xxi, 5; Eph. vi, 14.

In the last place, standing is a posture not unfit for this worship, especially in places where we have not convenience for the humbler gestures. For as standing up before a person whom we respect and reverence, is a token of that esteem and honor which we pay him; so standing before God, where we have not conveniences of kneeling, is an agreeable testimony of our high esteem of him whom we then address and worship. There are instances of this gesture in the word of God, Mark xi, 25, our Saviour says to his disciples, when ye stand praying; and Luke xiii, 13, The Publican stood afar off and prayed. Standing seems to have been the common gesture of worship in a large and public assembly, 2 Chron. xx, 4, 5, 13. And in this case it is very proper to conform to the usage of Christians with whom we worship, whether standing or kneeling, since neither of them are made absolutely necessary by the word of God.

But I cannot think that sitting or other postures of rest and laziness, ought to be indulged in solemn seasons of prayer, unless persons are in any respect infirm or aged, or the work of prayer be drawn out so long as to make it troublesome to human nature to maintain itself always in one posture. And in these cases, whatsoever gesture of body keeps the mind in the best composure, and fits it most to proceed in this worship, will not only be accepted of God, but is most agreeable to him. For it is the great rule that he hath given and he will always stand by, that bodily exercise profiteth little; for he looks chiefly after the heart, and he will have mercy and not sacrifice.—Watts.

FAMILY PRAYER.

There is not on earth a scene more interesting than a family bending before the God of heaven. A collection of dependent beings, with tender feeling, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, than the father who thus ministers at the family altar. No other man, like that father, so touches all the sources of human action, or so gently controls the powers yielding in the direction of his moulding hand, that are soon to control all that is tender and sacred in the interests of the Church and State.

No Solomon and Lucurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the eternal Parent of all. They stand between the past and the coming age; remnants of the one, and lights to the other—binding the past with that which is to come—living lights of experience to guide the footsteps of the ignorant, and erring—to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if

the earth contains, amidst its desolations, one spot of green on which the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.—Christian Mag. of the South.

FERVENT PRAYER.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions and dies with diversion; but when it runs with vigourousness, and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So a man's prayer; if it moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desires; a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshing.—Bishop Taylor.

GROANINGS OF THE SPIRIT.

These groanings of the Spirit of God which cannot be uttered, are those unutterable desires wherewith the heart is charged, and which can only find vent in the ardent but unspeakable breathings of one who first feels his need, and longs to be relieved from it—who hath a strong and general aptency after righteousness, and yet can only sigh it forth in ejaculations of intense earnestness. These are called the groanings of the Spirit of God, because it is in fact he who hath awakened them in the spirit of man. When he intercedes for a believer, the believer's own heart is the channel through which the intercession finds its way to the throne of grace.—Chalmers.

FUTURE TRIUMPHS OF THE GOSPEL.

My soul is enlarged and stands erect, as I look down the declivity of years, and see the changes which these young Davids, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of ages, to hail the day that will never go down. I see the darkness rolling upon itself, and passing away from a thousand lands. I see a cloudless day following, and laying itself over all the earth. I see the nations coming up from the neighborhood of the brutes, to the dignity of the sons of God; from the sty in which they had wallowed to the purity of the divine image. I see the meekness of the Gospel assuaging their ferocious passions, melting down a million contending units into one, silencing the clangor of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy. It swells from the valleys, and echoes from the hills. I already hear, on the eastern breeze, the songs of new-born nations. I already catch from the western gale the praise of a thousand islands. I ascend the Alps, and see the darkness retiring from the papal world. I ascend the Andes, and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibeth and hear from the plains of China, and from every jungle and pagoda of Hindostan, the praises of the living God. I see all Asia bowing before Him who, eighteen centuries ago, hung in the midst of them on Calvary. I traverse oceans, and hear from every floating bethel—the songs of the redeemed.

"The dwellers on the vales, and on the rocks, Shout to each other, and the mountain tops From distant mountains catch the flying joy; Till, nation after nation taught the strain, Earth rolls the rapturous hosanna round."

Come that blessed day. Let my eyes behold the sight, and then give the worthless body to the worms.—[Dr. Griffin.]

YE WALK BY FAITH.

The wicked walk by sight as far as possible; but the Christian walks by faith. Of the world for which he has taken up his march, he knows nothing except by faith. Eye hath not seen, nor ear heard, nor the heart of man conceived the things which God hath prepared for those that love him; but he has revealed them to us by his Spirit.—We believe the testimony of God concerning that land. The Christian knows the way to his eternal home, only by faith. Jesus Christ is his guide—the way, the truth and the life. Believing in Him, we put ourselves under his guidance, and follow him whithersoever he goes. The Christian has no assurance of being prepared to enter heaven, but by faith. He knows in whom he has believed, and is persuaded that he is able to keep that

which he has committed to him until that day—that he will present him before the throne of God "without spot or wrinkle, or any such thing."

To walk by faith is to live and act upon the revealed truths of God's Word, as glorious realities—to live and act as seeing Him who is invisible—as if we saw heaven with its indescribable glories, and hell with its terrific horrors; as if we could see with the natural eye the presence of Him who said—"I will never leave thee nor forsake thee"—to rejoice in the assured hope of the glory of God. Such a faith overcomes the world in whatever way it assails us; and such a faith will overcome death and the grave.—Presb. of the West.

HE SAYS IT IS, AND HE KNOWS.

Two small children in the city of B. running up to a stranger inquired of him the way to a certain street, saying they lived in that street, and they knew not the way there. He kindly answered them, "Follow me, I will conduct you to it." On the way they were heard earnestly talking with each other. Says one, I don't believe we are right. This is not the way, I know it is not. To which the other cheerfully and confidently replied, "He says it is, and he knows." That conversation must have awakened in the stranger's bosom different feelings towards those children. By one his kindness and veracity were questioned; while no such doubts seemed to be entertained by the other.

Pilgrims for heaven feel and express themselves differently, as did these children. The Saviour understands it all and must be differently affected by the distrust of some, and confidence of others. We are all told, not indeed by a stranger, but by Christ himself, the way to heaven; and that if we will follow him we shall be conducted thither. Some listen and try to guide themselves up entirely to his guidance. But they hesitate, doubt and question. They seem almost certain, that they cannot be right, and that the way pointed out is not the way to glory. They need to be often assured, like the doubting child, that Christ says it is, and He knows. Other persons are always cheerful, while following their Divine Master feeling perfectly confident that he that believeth and is baptized shall be saved, confident that he that doeth the sayings of his Lord shall receive an hundred fold now in his present time and in the world to come life everlasting. Let the doubting cease to doubt.

"O for a strong and lasting faith, To reach what the Almighty wills!"—Watchman and Reflector.

CHRISTIAN LIBERALITY.

A pious member of the Methodist Church in the city of Cincinnati, desirous of exciting his brethren to greater liberality in their contributions to benevolent objects, purchased one thousand copies of Harris's great work entitled "Mammon," for gratuitous distribution among them. He desires that every member of the Church may be brought to see and feel his responsibility for the use of all his property. The volumes are neatly covered with paper, and are to contain a card requesting that the reader should return the volume to his minister, to be loaned to others. The donor, who does not wish to be known in the transaction, is said to be a man in moderate circumstances in life, and was a teacher in a Sunday School. In the library of the school was a copy of this volume. Seemingly by accident, without knowing much respecting its character, he took it from the library, became interested in its perusal, and, as the result, has contributed upwards of one hundred dollars to place it in the hands of others.—Presbyterian Herald.

RICHES WITHOUT CONTENT IS NO GAIN.

A man diseased in body can have little joy of his wealth, be it never so much.—A golden crown cannot cure the headache, nor a velvet slipper give ease of the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, whithersoever you lay him, on a bed of gold, or on a part of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and livings, had a man much more than ever any man had, minister unto him much joy; yea, or any true or sound joy at all, where the mind is distracted and discontent. Without contentment there is no profit, no pleasure in any thing.—Gataker.

PEACE OF MIND.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees at one view, the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the

depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—Addison.

RELIGIOUS NEWSPAPERS ARE VALUABLE.

1st. To drive out impostors from the State. John Millet would not come any part of N. C. excepting to where the people take no religious papers.

2. To cultivate intercourse between people throughout the world, raised together scatter and various parts of the country, they keep up intercourse by writing. But they never correspond by such means, the conclusion is, that they do not have proper affection for each other. It is very strange that so many professors are so apathetic about cultivating religious intercourse upon such a scale.

3. The mental and moral instruction are of great advantage to a family.—The body came from the dust and we spend money to feed, clothe, and shelter it. But the mind is of more noble origin, and annual expenditures should be made for its improvement. Moral improvement is of the greatest importance, and the press is a mighty medium for its diffusion.

E. Dobson.

GOD'S PEOPLE KNOWN TO HIM.

Tamar may disguise herself, and walk in an unaccustomed path, so as Judah may not know her, Isaac, through the dimness of his sight, may bless Jacob, and pass Esau. Length of time may make Joseph to forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly; Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood; yet he can call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is every where; he knoweth all things.—John Barlow, 1616.

PATIENCE UNDER INJURIES.

Has any one permitted himself to make use of injurious expressions respecting you? Reply to him by blessings. Does he treat you ill? Be patient. Does he reproach you? Is the reproach just? If it be, condemn yourself; if not, it is but a breath of air. Flattery could not really impart a merit to you, if you have it not; nor calumny give you faults that you do not actually possess. Does he tax you with ignorance? In showing yourself angry, you justify the charge.—Does he persecute you? Think of Jesus Christ. Can you ever suffer as he has suffered?—St. Basil the Great.

BLISSFULNESS OF A LOWLY MIND.

The greater the submission, the more grace. If there be one hollow in the valley lower than another, thither do the waters gather. The more lowly we are in our own eyes, the more lovely we are in the sight of God. When to ourselves are despicable, to him through Christ we are acceptable. We are unworthy to be lowly. Job was coming near to the blessings when he said, "I am a worm, what shall I answer thee?"—R. L. 1655.

ANGER IN TRIFLES.

By the want of one nail, the iron shoe is lost, and the shoe being lost, the horse falleth, and the horse falling, the rider perisheth. Such are the dangers that be incurred that neglecteth small things. The neglect of the lesser maketh way but for the greater evil, and he that setteth light by small things falleth by little and little.

Nothing Forgotten.—It is a terrible thought to remember that nothing can be forgotten.—We have somewhere read that not an oath is uttered that does not vibrate through all time, in the wide-spreading current of sounds—not a prayer lisped that its record is not also to be found stamped on the laws of nature, by the indelible seal of the Almighty's will.

should they not have an institution of a character

vice that of MR. ISRAEL E. JAMES, who, through

gious exercises, the report of the Committee on

and read by the Secretary. The Report gave rise to a debate in which Messrs. Jeter, Tinsley, Dagg, Culpepper and Sanders participated. Mr. Jeter spoke, in complimentary terms of the style in which the report was drafted—it was, he said, well drawn up, but a portion of it seemed to him to have somewhat of a political bearing, and he thought this Convention had better avoid committing itself to any opinions, or any course of action, which had the aspect of interfering directly or indirectly, with political matters. The Convention, in times past, had always avoided doing it, and he hoped, at this day, when it was well understood, at least in this country, that church and State had no special alliance with each other, it would always continue to pursue a similar line of policy. The Rev. gentleman indicated the portion of the Report to which he took exceptions, and moved that that portion should be stricken from it.

Mr. Tinsley said, that in the absence of the Chairman of the Committee, he was authorized to state that the Chairman was quite ready to withdraw that portion of the Report to which objections had just now been taken. Mr. Tinsley thought there was a little too much sensitiveness among Delegates about referring to political matters, even incidentally, in the course of their proceedings. He thought the clergy, as well as other classes of the body politic, were sometimes bound to look at the political aspects of society, in regulating their own course of conduct; and so long as they confined themselves to their proper sphere, and did not impudently interfere in civil matters, that their patriotism and decorum could not rightly be called in question. He did not see that anything was said or recommended in this report, which was inconsistent with the peculiar functions appertaining to an ecclesiastical body, meeting in a country where the most perfect freedom of opinion, civil and religious, prevailed. The report contemplated the speedy settlement of California and New Mexico with a large population, and it suggested that our own exertions in that field, as Christian men, ought not to be anticipated by the labors of those, who, under the guise of religious teachers, should propagate doctrines hostile to us and to our institutions. Was there any thing wrong in this—was there any thing very wrong in it? He thought not. But the Chairman of the Committee having understood that some Delegates objected to the peculiar phraseology introduced into the report, had, as he was himself necessarily absent this morning, requested him to withdraw the objectionable passage, and he accordingly did withdraw it. The passage in the report referred to was stricken out, and the report was then adopted, and ordered to be printed.

On motion,
Resolved, That the thanks of this Convention are due, and are hereby tendered, to our friends in Charleston, who have so hospitably entertained us, for their uniform kindness and liberality, and to the Rail Road Companies for the traveling facilities so generously extended to the Delegates of this body.

Resolved, That the thanks of this Convention are due, and they are hereby tendered, to Mr. D. K. Whitaker, for his faithful and able Reports of the deliberations and proceedings of this body, published in the columns of the Charleston Courier.

Resolved, That the Secretary be instructed to present to each of the Pastors in this city: who have courteously opened their pulpits to the Ministers of this Convention, a copy of the minutes of its proceedings, when published.

The President of the Convention now arose and said:

BRETHREN OF THE CONVENTION.—We have reason to entertain a deep sense of the care of our Heavenly Father, who has thus far presided over the deliberations of this assembly, and has brought them to a peaceful and happy close. A diversity of opinions, as is the case in all deliberative bodies, has existed in relation to some questions which engaged our attention, but this diversity has not been inconsistent with harmony of feeling, and brotherly love, of which there have been the most gratifying manifestations throughout our various discussions. I had feared that the change of place of the meeting of this body might have produced some sectional dissatisfaction arising from disappointed expectations and personal inconveniences; but am happy to find that my apprehensions originally felt were quite unfounded; and that there has been a full and just appreciation, every where, of the causes which rendered a change in the place of this meeting proper, if not indispensable. All events are in the hands of God, our great and good Sovereign, who overrules them all, even those which at the present time, may seem unfortunate, to the ultimate good of those who love him and trust in him. Let us evermore trust in his mercy.

After a fervent and deeply impressive prayer, offered by the President, it was ordered that this Convention do now stand adjourned sine die.

Immediately after the adjournment of the Convention, a meeting took place, to consider the subject of establishing, at the South, a Central Theological College. The merits of the question having been previously discussed, the action of this meeting resumed the shape of the following Resolutions:

Resolved, That a Committee, consisting of Messrs. Culpepper, Jeter and Dagg, be appointed to nominate a Committee on

Ministerial Education, whose duty it shall be.

1. To correspond with the Trustees of our Theological Seminaries, and to bring about, if it be found practicable, a union of two or more of those institutions.

2. To propose either to those who have charge of our institutions of learning, to our conventions or associations, any measures which, after mature consideration, they may believe calculated to secure in the Southern States, a thorough and useful training of our young men, who are entering the gospel ministry.

Resolved, That five of the aforesaid Committee shall be a quorum for the transaction of business.

The committee appointed under the 2d of the foregoing Resolutions, made the following nominations:

A. M. POINDEXTER, Chairman.
Maryland, Geo. F. Adams, District of Columbia, J. S. Bacon, Virginia, J. C. Clanton, North Carolina, S. Waite, South Carolina, Dr. W. B. Johnson, Georgia, Thos. Stocks, Alabama, J. H. DeVotie, Mississippi, J. T. Tignor, Louisiana, W. C. Duncan, Florida, J. A. E. Broome, Texas, J. S. Hucks, Arkansas, Jesse Hartwell, Tennessee, R. B. C. Howell, Kentucky, W. C. Buck, Missouri, A. Sherwood.

Charles, S. C., Messrs. J. R. Kendrick, T. H. Cutbert, M. T. Mendenhall, J. A. Tupper.
Georgia, B. M. Sanders, N. G. Foster.

The meeting then adjourned.

THE MISSIONARY UNION.

Under this head, our readers will recognize the northern branch of the Baptist Triennial Convention of the United States. This Convention, they are aware, was divided in 1845, since which time, the northern portion of the body, under the title above, have held their meetings annually. The last meeting of the Union was held in Philadelphia, May 15-19th inclusive. There were in attendance upwards of 1000 delegates, and in several respects the session was one of peculiar interest. The two first days were occupied by the Board of Managers; the two latter, by the Union proper. Hon. James H. Duncan of Mass., presided over the meetings of the Board, and his Excellency Gov. Briggs of Mass. presided over those of the Union. The opening addresses of each of these gentlemen were highly interesting, and were listened to with profound attention. Hon. Mr. Duncan, alluding to the Divine favor extended towards the missions under the patronage of the Board said:

"There is occasion for gratitude to the enlarged success which God has given to our missionary operations in the distant fields which are under our culture,—a success far more than equal to our endeavors. Though, as if to show through what trials this enterprise must proceed, and that our resources are in Him, God has suffered some of our missionaries to return to us enfeebled and exhausted, and darkness has seemed for that reason to settle on our missions, the work has nevertheless gone on, and our fears have been turned to rejoicings. When Abbott came home, as we thought, and as he thought, to die, what fears we felt for his Karens, left as sheep without a shepherd, in that land where the spiritual air is friendless. But God raised him from the borders of the grave and restored him to his field,—and did he find the flocks scattered, and the rising church crushed? No; sixteen hundred had been already baptized in his absence, and large companies were waiting! So careful had been the guardianship of God over his own cause, and so abundant his blessing on the work of our hands."

In a similar tone, his Excellency Gov. Briggs adverted to the past history of the missionary enterprise in this country, while he observed:

"It has been 35 years since a small body of warm-hearted, honest, sincere Christians met in this city and organized themselves into a convention, to enter upon the great work of Foreign Missions. I learn that that body consisted of 26 clergymen and 7 laymen, coming from eleven States of this Union and the District of Columbia. I learn, also, that the result of that year's work was about \$4,000, in the whole United States, for the purpose of promoting the Foreign Missions. The last year, in one section of this nation, was raised for this body \$105,000 from every source contributed to that purpose. In one single month, the month of March, \$33,000 were poured into the treasury of this Union. Wherever the missions have been established, the results have been the most satisfactory, most gratifying and most encouraging; and connecting our success with our brethren in the various branches of the great Christian church on earth, who are co-operating with us in the great work of evangelizing the world, how cheering are the prospects of this year as compared with the year to which I have alluded, 1814."

A circumstance which contributed a special interest to the meeting, however, was the presence of two of the missionaries—Rev. Jonathan Wade, from the Karen Mission, and Rev. Miles Bronson, from Assam. The latter was accompanied by two Assamese disciples; the one fifteen, the other sixteen years of age, educated in the orphan school instituted in Assam. They both addressed the meeting and spoke English intelligibly. Their modes of expression were somewhat amusing, and they exhibited a pleasing simplicity of manner. One of them said: "Board ship I was thinking, now I cannot speak English much, how shall I tell the peoples the message of the young converts—Oh, send us more missionaries!" Then it came to my mind

what Jesus said to his disciples, 'Take no thought how or what ye shall speak, for it shall be given you in the same hour what you ought to speak.'"

The Report of the Board of Managers, an abstract of which is found below, will present a succinct and clear view of the missionary operations of the Union; and we are the more careful to present it at full length, because although we stand to some extent disconnected from the immediate labors of our northern brethren, we have not ceased to be identified with the great work in which they are engaged; nor to feel a special interest in the success of the missions under their immediate charge, and upon which in times past we expended our money and for which we poured out our earnest prayers. The report commences by alluding to the

DEATHS.

REV. NATHANIEL KENDRICK, D. D., for nearly thirty years a member of the Board of Managers, has died within the year. Also Rev. Ivory Clarke, of the Bussa Mission, Mrs. Anna A. Stevens Johnson, of the China Mission, and Mrs. Caroline Baldwin Jencks, of the Siam Mission.

RECEIPTS AND EXPENDITURES.

The receipts of the year ending March 31, 1849, have been \$105,526 29, and the expenditures \$101,121 68;—leaving a balance in favor of the Treasury of \$4,404 67, with which liabilities existing at the beginning of the year have been reduced to \$24,891 06. Of the receipts \$7,500, were grants from the American and Foreign Bible Society, for Bible translation, printing, and distribution in Asia and Europe; \$2,000 from the American Tract Society, for Tracts in Europe and Asia; and \$4,000 from the U. S. States Government, for civilization of Indians of North America.

Additional to the above \$5,000 have been received as a thank offering from two individuals, and constituting a special fund to be applied in promoting the preaching of the Gospel among the Karens.

PUBLICATIONS.

The monthly issue of the Magazine has been 4,330; and of both editions of the Macedonian, 21,500. Of the last Annual Report 2,000 copies have been circulated, besides the Magazine edition of the same. 3,500 copies of Rev. Mr. Granger's Annual Sermon have been distributed; and 4,500 copies of Thoughts on Missions.

The History of American Baptist Missions, by Professor Gamwell, has been published, and is earnestly commended as a work, the widest circulation of which will greatly subserve missionary enterprise.

AGENCIES.

The agencies maintained in different parts of the home fields have been equal to the service of eight men, for a little more than eleven months to each. The whole number of churches and public meetings addressed by the Agents and other representatives of the Board, is about 950; and of the churches nearly one third were not thus addressed in the preceding year. Important aid has been rendered in the home work of missions by the weekly religious press, and by returned missionaries.

MEMBERSHIP OF THE UNION.

The whole number of members, by the payment of \$100 each, is 1,932; of whom 1,388 were made such by churches and other religious bodies, and 526 by their own or the contributions of personal friends.

With this increase of members, there has been an increase of donations and legacies in each of the last three years, equal to nearly \$5,000 for the whole time. In the same period the annual expenditures have been met by the receipts, and liabilities reduced about \$10,000.

In the foreign department the hand of God has been distinctly visible throughout the year. It has been a year of relief and progress. The more necessitous wants have been supplied; the missionaries with the few exceptions indicated in the Report, have held possession, and prosecuted their work; and God has distributed to them an encouraging measure of success.

MISSIONARY APPOINTMENTS.

Six preachers and five female assistants have joined the missions within the year: Mr. and Mrs. Jewett, the Telooogo; Mr. C. C. and Mrs. Moore, and Mr. and Mrs. Van Meter the Arracan, Burman and Karen; Mr. and Mrs. Benjamin, the Tavoy; Mr. Smith, the Siam; Mr. A. J. Bingham the Ojibwa; and Mrs. E. E. Deven, the French Mission.

Two preachers and three female assistants have been removed by death or otherwise.

In the following abstract of the Missions we begin with the Burman:

MAULMAIN BURMAN MISSION.

MAULMAIN.—Messrs. Judson, Howard, Stevens, Stilson, Ranney, and their wives, Mr. Simons and Miss Lillybridge.

AMHERST.—Mr. and Mrs. Haswell, on their way to this country.

Two stations, 7 missionaries, and 7 female assistants, 12 native preachers and 6 school-teachers.

Mr. and Mrs. Haswell left Maulmain for the United States, by way of England, in December on account of ill health. His duties are devolved on Mr. Stevens, who is relieved of the charge of the Burman church by Dr. Judson. The number of preaching places in the town, occupied by missionaries and assistants, is 8, with an average congregation of 250. The native preachers perform some labor also as itinerants. Twelve have been added by baptism to the English and Burman churches, and others to the church at Amherst, including 13 Karens. Number of members in the Maulmain and Amherst churches, 179; in the English church, 15. A missionary society has existed in the Maulmain church the last three years, which supports two or three native missionaries. The schools are prosperous. In the theological depart-

ment, however, there have been of late but two students. The boarding-school has 100 pupils, half of whom are day scholars—including a female department of 30 members, and one in English of 15. Four day schools are also in operation. The amount of printing was 198,000 copies, or 970,400 pages chiefly in Burman and Pwo Karen. The Sgau Karen New Testament is in the press. The issues from the depository, of Scriptures, tracts, and school books, amounted to 20,147 copies, or 1,823,452 pages.

Provision is made for Dr. Judson's revisiting Ava to complete his Burman and English dictionary, whenever the way is opened.

MAULMAIN KAREN MISSION.

MAULMAIN (Newtown).—Messrs. Binney, Mison, Harris, Moore, and their wives, Miss M. Vinton; in this country, Mr. and Mrs. Vinton. Six stations, including Newville, Chetingsville, Bootah, Bualagoon, and Dong-yan, twenty-nine out-stations, of which twenty are in Burmah Proper; five missionaries, and six female assistants; six native preachers, and thirty-nine native assistants, beside members of the theological seminary; sixteen being stationed in Burmah Proper.

Mr. Mason is connected with the mission temporarily, being about to return to Tavoy. The missionaries divide their labors between teaching and preaching, visiting the out-stations in the dry season. The Theological and normal schools are taught throughout the year, the boarding schools only during the rains. Much preaching is done by the native assistants, in which the theological students take part. Two have been employed near Rangoon. Connected with Rangoon are 20 out-stations with 861 members of churches, 114 baptized the last year. 330 rs. collected for missionary purposes; in the six churches near Maulmain are 723 members; 80 baptized within the year. The churches are organized into a General Association. The schools contained last year 164 pupils; the theological 13, the normal 36, the Sgau Karen boarding-school 75, the Pwo Karen 30; beside four day schools with 63 or 80 pupils. A system of schools has been matured, embracing three classes, as above; the third consisting of elementary or day schools, to be supported and taught by native teachers and contributors. Some 12 or 15,000 natives, Christians, or associated with Christians, wait for instructions from the missionary. The revision of the Sgau Karen New Testament is nearly completed, and progress made in translating the Pwo Karen. One third of the Old Testament is translated into Sgau and Pwo.

TAVOY MISSION.

TAVOY.—Messrs. Bennett, Cross, Benjamin, and their wives; in this country, Mr. and Mrs. Wade.

Messrs. —Mr. and Mrs. Brayton, the latter resident in this country.

Two stations and 13 out-stations; 5 missionaries and 5 female assistants, 18 native preachers and assistants. (Report of 1848).

Mr. and Mrs. Wade returned in July on account of ill health; Mr. and Mrs. Benjamin left in October, and arrived at Calcutta in February. The labors of the missionaries at Tavoy have been interrupted during the rainy season by the prevalence of small-pox. The usual tours were made the previous dry season, and the churches were generally prosperous. Number of baptisms reported, 31; whole number of members in the Tavoy churches, about 740. The school for native assistants was attended by fourteen pupils, some being deterred by the prevailing sickness. The Mergui out-stations are generally in good condition, but the details are not received. The amount of printing was about 2,000,000 pages, including Genesis in Sgau Karen.

ARRACAN MISSION.

AKYAB (Burman).—Messrs. Ingalls and C. C. and Mrs. Moore.

RANNEY (Burman).

SANDOWAY, (Karen).—Messrs. Abbott, Bercher, and Van Meter, Mrs. B. and Mrs. V. M.

Two Burmese stations and 1 out-station. Two missionaries and 1 female assistant. Six Burmese assistants. One Karen station and 36 out-stations; 3 missionaries and 2 female assistants; 36 Karen assistants.

Messrs. Moore and Van Meter sailed in October, to be stationed, the former ultimately at Rauree, the latter at Sandoway.

The history of the Burmese department for the last year is full of encouragement. As early as in May, inquiries appeared at the zayat; fifteen have since been baptized and added to the church, including a Kemmee, The Kemmees are waiting for the preacher. Their language has been reduced to writing, and one or two reading books prepared and printed. In the Karen department, the work of evangelization goes forward. During the absence of Mr. Abbott in this country, two of the native preachers baptized 1,150 converts; 1,200 are waiting for admission to the church, north of Bassein and Pantanau. The missionaries received eighty to baptism in a recent tour to Oughyung. The native laborers have been wise and faithful. The number of churches is 33, and of members about 5,000; 1,000 in Arracan west of the mountains, in charge of 10 assistants; the remainder in Burmah Proper.

In the Sandoway boarding-school last season were 66 pupils. More would have attended, could they have been received. Mr. Abbott is endeavoring to enter Burmah. The Karens are invited to return, with the promise of liberty to worship God, and many accept the pledge.

MISSION TO SIAM.

BANGKOK (Siamese dept.).—Messrs. Jones and Chandler and their wives; Miss H. H. Morse, Mr. S. J. Smith.

One station and 3 Chinese out-stations; 3 missionaries and 3 female assistants, 6 Chinese assistants.

Mr. Smith sailed from this country in

October. Mr. and Mrs. Jencks left Siam in 1847, and on their passage homeward, Mrs. Jencks died in June. Mr. and Mrs. Goddard have also been compelled to leave Siam by sickness, and are now located at Ningpo station in China. The care of the Chinese church is devolved on one of the native assistants, but needs a missionary. The number of members in the church is 29; 4 baptized within the year. The whole number baptized from the beginning is 52, including two Siamese converts and a Burman. Others are waiting to avow their faith in the Gospel. Religious services in Siamese are conducted as heretofore. Tracts and Scriptures are in demand, and are freely yet carefully distributed. 48,450 Siamese tracts and books were circulated last year, and several thousand copies of Chinese publications. 2,203,000 pages of the Scriptures, tracts, &c., were printed. An edition of the Gospels and Acts is now in press. The translation of the Old Testament into Siamese is about to be commenced. 2,000 additional Chinese characters have been provided, & valuable improvements made in Siamese type. Two day schools are taught with a Sabbath-school.

MISSION TO CHINA.

HONG KONG.—Messrs. Dean and Johnson, 6 native assistants; 3 out-stations.

NINGPO.—Messrs. Goddard Macgowan and Lord, and their wives; 2 native assistants.

Two stations, 3 out-stations, 5 missionaries, 3 female assistants, 8 native assistants.

Mrs. Johnson died suddenly the 9th of June. The health of Mr. and Mrs. Goddard is partially restored. The Hong Kong station and out-stations continue prosperous. Congregations for worship are large and attentive. Some portion of time has been devoted to the preparation and printing of Matthew's Gospel, and Acts, with notes by Mr. Dean. Arrangements have been made by Messrs. Dean and Goddard for publishing other parts of the Scriptures in Chinese. What has been already published is in good demand. Religious assemblies at stated times worship at Ningpo, varying from 50 to 200. One or more converts have been baptized, and others have requested baptism. A Bible class has been instituted, also a day school of 12 or 14 pupils.

MISSION TO ASSAM.

SIBSAGAR.—Messrs. Brown and Cutter and their wives.

Nowgong.—Mr. and Mrs. Stoddard; in this country, Mr. and Mrs. Bronson.

GOWHATTI.—Messrs. Barker and Danforth, and their wives.

Three stations, 6 missionaries, 1 a printer, and 6 female assistants; 4 native and one other assistant.

Mr. and Mrs. Bronson and Mrs. Cutter have returned to the United States on account of ill health. Mr. Barker has been disabled by sickness, but remains for the present at his station. Mr. Cutter has been dangerously ill. Messrs. Danforth and Stoddard are prosecuting the study of the Assamese language, but have taken in charge the stations to which they were assigned. Their arrival was only in time to avert great disaster. The most important work in progress is the republication of the Assamese New Testament, a second revised edition is in press. 500 copies of the Gospels and Acts have been printed for immediate use, with 1,200 additional of the latter. The number of members in the churches in 1847-8 was about 50, and of pupils 700 in 18 or 20 schools. Number of pupils in Nowgong Orphan Institution, 45, including 10 girls. 11 of the pupils are members of the church.

MISSION TO THE Teloogoo.

NELLORE.—Messrs. Day and Jewett, and their wives; besides Mr. and Mrs. Van Huse.

Mr. Day, and Mr. and Mrs. Jewett, sailed for Madras in October, and arrived the 20th of February. Their passage was blessed with the Divine presence, and the hopeful conversion of two or more of the ship's company. From Madras they were to proceed immediately to Nellore.

MISSION TO THE BASSAS.

BEXLEY.—With two out-stations. Mr. Vonbrun and four others, native assistants. In this country, Mrs. Crocker and Mrs. Clarke.

Since the death of Mr. Clarke, on his return to the United States, the mission has been in charge of Mr. Vonbrun, assisted by some of the native converts, who are all of good report. The schools including a boarding-school, have been maintained, numbering 50 or 60 pupils. Nine Bassa converts have been added to the Bexley church. Present number 17.

MISSION TO FRANCE.

DOUAL.—Mrs. and Mrs. Willard.

PARIS.—Mr. and Mrs. Devan.

The whole number of stations is 8, with ten or more out-stations; 2 missionaries and 2 female assistants; 20 native preachers and assistants.

The number of native laborers has been increased with the growing demand for labor, and the promise of large returns. The mission has everywhere enjoyed prosperity. The number of baptisms reported in connection with part of the churches, is 45. The churches, 15 or 16 in number, are being organized into a General Association. At Paris, a chapel was opened for public worship in August, with a regular attendance since of from 20 to 25 worshippers. Two have been baptized. Two or more colporteurs have been employed in the city. An exploration is now being made by Dr. Devan in some of the southern provinces.

MISSION TO GERMANY.

HAMBURG, BERLIN, &c.—Messrs. Oncken, Lehmann, and others; 20 stations, 32 or more out-stations, 18 native preachers and assistants, besides several itinerant laborers in Silesia, Hungary, &c.

The labors of the pastors and missionaries appear to have been unwearied and greatly blessed. To the churches in Prussia, 229 have been added by baptism, and large accessions made to Hamburg

church and others. Extensive missionary tours have been performed. More than 500,000 tracts have been distributed, with numerous copies of Scriptures. Four associations of churches have been organized in the several districts, constituting one Triennial Association. The organization was affected at a general convocation from the churches in January last, at which fifty-five deputies were present from Germany and Denmark. Preliminary measures are taken for the training of candidates for the Gospel ministry. The churches are exemplary in labor and gifts for missionary purposes. Several new churches have been constituted, making 35, with more than 2,000 members. About 300 were baptized within the year.

MISSION TO GREECE.

CORFU AND PIRÆUS.—Messrs. Arnold and Buel, and their wives, and Mrs. Dickson. Two stations, 2 missionaries, and 3 female assistants.

Miss Waldo has retired from the mission, to labor more effectively for the Greeks at Zante. The missionaries are wholly given to the preaching of the Gospel at Corfu and Piræus, but the number who listen to it are few. The Corfu school is well sustained. Some encouraging incidents have occurred at Zante. An voluntary meeting has been attended for searching the Scriptures, and for prayer, by fifteen Greeks, several of whom profess to be inquirers. One has applied for baptism.

MISSION TO OJIBWA.

SAULT DE STE. MARIE.—Messrs. A. and A. J., and Mrs. Bingham, 1 female assistant.

TIKAMINA.—Mr. Cameron.

Two stations and 1 out-station; 3 missionaries and 2 female assistants; 1 native assistant.

Mr. A. J. Bingham is under a temporary appointment. The ordinary duties of the stations have been fulfilled, with occasional interruptions from sickness. The boarding and day schools have been in operation, with an attendance of 60 pupils, of whom seven are boarders. The boarding department will be suspended at the close of the current quarter. The church number 32 members, besides 12 or 15 at Michipicoton. The Indians connected with the mission are steadily advancing in industry, temperance, and social virtues.

OTTAWA IN MICHIGAN.

RIEHLAND.—Mr. and Mrs. Slater.

The Ottawa colony is in a prosperous state. The summer school continued four months, with an attendance of 30 pupils. Some elementary books have been prepared and published, and arrangements were in progress for a monthly publication. Most of the colonists are provided with copies of the Scriptures. Temperance and industry are on the increase. Number of members in the church, as last reported, 25.

TUSCARORAS IN NEW YORK.

TONAWANDA.—Mr. and Mrs. Warren.

Two day schools are in operation, with 100 pupils, the boarding school having been relinquished. The question of removal of the Indians continues to be agitated, and is injurious to their interests, temporal and spiritual. The church is reduced in number to 25.

SHAWANOE MISSION.

SHAWANOE, DELAWARE, AND OTTAWA.—Messrs. Barker, Pratt, and Meeker, and their wives, Miss E. S. Morse, and Mrs. J. K. Jones. Three stations, 3 missionaries, and 5 female assistants; 3 native assistants.

The several stations have enjoyed prosperity. Eleven have been added to the Shawanoe church by baptism, 7 to the church at Delaware, and 4 at Ottawa. Present number of members in the three churches, 131. The schools at Delaware and Shawanoe are well sustained, the former with 28 boarding pupils, the other with 15. The buildings at Delaware have been completed. A convenient meeting-house has been built at Shawanoe. The Indians are evidently progressing in industry and the useful arts, though subject to many injurious influences.

CHEROKEE MISSION.

Messrs. Jones, W. P. and H. Upham, and their wives. Five stations, and 5 out-stations; 3 missionaries, 1 a printer, and 3 female assistants; 5 native preachers.

The mission has been favored part of the year with rich spiritual influences, the churches have been edited, and more than 120 have been added to them by baptism. The number of stated preaching places is 14, each provided with a house of worship built by the Cherokees. One new church has been constituted; whole number 6, with branches; number of members, about 1,000. The school in charge of Mr. Upham is well conducted, pupils 48. 634,500 pages of Scriptures, tracts, &c., have been printed, among which are the epistles to the Ephesians, Galatians, Philippians, Colossians, and 1st and 2nd of Peter.

RECAPITULATION.

The number of missions is 17, of stations and out-stations 198; missionaries and assistants 109, with 194 native preachers and assistants; whole number of laborers, 303. Six missionaries and 5 female assistants have been sent to the missions; 1 missionary and 2 female assistants have been sent to the missions, 1 missionary and 2 female assistants have died. The number of churches is 148, with more than 11,500 members, and of schools 50, with 1,500 pupils. The additions to the churches by baptism, so far as reported, have been 2,000; in Asia, 1,500; in Africa, 9; in Europe, 347; and in the Indian missions 144.

Hymenial.

MARRIED.—Near Mount Sumpter County, Mo., 3d of May, by Dr. P. G. Edmunds, D. D. George C. Colton to Miss CAROLINE E. TAYLOR.

SOUTHERN BAPTIST CONVENTION.

THOMAS, Richmond, Virginia,
Treasurer of Foreign Missions Board.
DEKALB, Charleston, S. C.
Treasurer of Southern Baptist Convention.
B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern
Foreign Mission Board.
BUCKLE, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
HOLMAN, Marion, Perry County, Ala.
Selling Secretary Domestic Mission Board.
POINDEXTER, Charleston, S. C.
Corresponding Secretary Southern
Baptist Publication Society.
SMITH, Charleston, S. C.
Selling Secretary Southern Baptist Publication Society

will be perceived that the inner
our present issue are almost en-
grossed with the proceedings of
religious bodies of our denomi-
In these proceedings, it is be-
our readers will feel a paramount
and we suspend the ordinary rou-
ditorial matters for their gratifi-
Querists and Correspondents will
attention at an early date.

RN BAPTIST TRIENNIAL CON-
TION.

announced publishing the actings and
the S. B. Triennial Convention, the
Our readers will be further interest-
at follows. We still copy from the
a Courier.

CHARLESTON, May 25, 1849.
Editors.—The Convention met this
Second Baptist Church in Went-
at 10 o'clock, A. M. The exercises
menced by singing the 89th Hymn.
ere offered by the Rev. Mr. CUR-
tor of the church. The name of T.
was announced as a Delegate to the
from South-Carolina, and that of
JAWSON, in the place of Mr. RICE, an
Rev. Dr. DAGO, of Georgia, and Mr.
NE, of Virginia, appeared as Delegates
vention, under special commissions,
American Sunday School Union, in
pacity they were acknowledged, and
on the President the right hand of

vention proceeded to hear the Reports
appointed yesterday. Mr. CUR-
ryland, read the Report of the Com-
the China Mission, from which it ap-
there was no diversity of opinion as
stance of this mission. Large ap-
had been made to this mission with
secure its permanent establishment.
sities recommend at present no in-
change of stations in this field of labor.
that difficulties had existed at the
tion, against which no mere human
uld guard. The labors of the mission-
station might hereafter be removed
but the committee recommended
the two existing stations, and confi-
on to them at present. Allusion was
accidental death of Dr. JAMES and
appointment of some skilful physi-
employed in that field of missionary
rendered necessary by the occurrence
rable event, and his services should
to the natives gratuitously. The
offered no suggestion as to the return
ies on account of infirm health, but
well, they intimated, in the selection
ies, to choose such as were in good
who were blessed with good consti-
tion motion of Mr. STOCKS, of
was ordered that the report be adopt-
rinted with the Minutes of the Con-

THOMAS STOCKS, Chairman of the
on Agencies, submitted a Report,
tion, was adopted and ordered to be
the Report was in substance as fol-
the labor of procuring funds to
ants of the Board, was one that de-
activity and much personal effort-
sers of the Gospel, owing to other
engrossing avocations, however
had not leisure for the task;—that
eo therefore had come to the con-
view of the pressing wants of the
he necessity of having persons em-
should devote themselves exclusive-
siness, that the services of faithful
agents should be secured in all the
ies. Report accepted and ordered

BALL, the Chairman, read the Re-
committee on "New Fields of La-
Committee were of opinion that the
occupied in China, with its tem-
and in Africa, so long buried in
darkness, were sufficient, at pre-
sent all the resources and task all the
Southern Baptist Convention,
refrained from recommending to
new theatre for the operations of its
naries. Other parts of the world stood
light of pure christianity. German-
New Grenada were mentioned as
for missionary enterprise, but the
did not feel themselves authorized, in
ate of things, to recommend the
of any new foreign missions. Re-
and ordered to be printed.

BRANTLEY, in behalf of the Com-
odicals, submitted its Report, sta-
"Missionary Journal" and the
papers published under the aus-
sard of Foreign Missions, were
journals and met the public de-

mands, but that the their patronage ought to be
greatly extended. The former, "the Journal,"
had been three years in existence, and at the
present time circulated only 1500 copies, while
the ability of Southern Baptists, and their dispo-
sition if properly appealed to would authorize a
circulation of as many thousand. "The Com-
mission" was a very cheap but exceedingly use-
ful paper, and had a circulation of about 4000.

Those who understood the subject of mis-
sions best, were most disposed to contribute to the
support of them. Hence the importance of dif-
fusing light on the subject through the medium of
periodicals. If these were circulated far and
wide, the Treasury of the Board would be very
likely to receive, in due proportion, contributions
which would greatly increase its resources and
enable it to extend very much the sphere of its
usefulness. Every pastor, therefore, should be
willing to pledge himself to call the earnest at-
tention of his congregation to this weighty mat-
ter. Report adopted, and ordered to be printed.

The Rev. Mr. ADAMS, of Maryland, expressed
his satisfaction in the tenor of the Report which
had just been read and adopted, but said that
such Reports were too apt to remain a dead let-
ter upon the Journal. He, therefore, offered a
Resolution to the effect, that the Delegates of
this Convention, here assembled, do now sever-
ally and solemnly pledge themselves to use their
personal efforts with their respective congrega-
tions, to carry out effectively the recommendation,
expressed by the Committee at the conclusion of
their Report. This proposition gave rise to a
very animated debate, in which Messrs. ADAMS,
BACON, ROBERT, ROBERTSON, CULPEPPER,
FURMAN, MASON, FARISH, DUNCAN, ANTELY,
BRANTLEY, DUPRE, JETER, PRICHARD, REID,
ELFORD and MANLY participated, and which
terminated with the withdrawal, on the part of the
mover, of his Resolution.

The Hon. Mr. STOCKS, of Georgia, on the part
of the Committee for nominating the two Boards
of Foreign and Domestic Missions, stated that
the Committee had attended to the duty assigned
them, and begged leave to submit the following
nominations:

Board of Foreign Missions.
J. B. JETER, President.
VICE PRESIDENTS.
R. FULLER, D. D., (Md.)
ALEX. FLEET, Va.
J. J. JAMES, No. Ca.
S. FURMAN, So. Ca.
P. H. MELL, Ga.
B. MANLEY, D. D., Ala.
S. S. LATIMORE, Miss.
WM. C. DUNCAN, La.
R. C. BURLESON, Texas.
WM. H. BAYLESS, Ark.
— FLOOD, Mo.
J. M. PENDLETON, Ky.
P. S. GAYLE, Tenn.
J. S. BACON, D. C.
J. McDONALD, Fla.

JAS. B. TAYLOR, Corresponding Secretary.
T. M. SUMNER, Recording Secretary.
A. THOMAS, Treasurer.
C. T. ALABRATH, Auditor.

Managers.—R. Ryland, A. Sneed, A. G.
Worham, Jas. Thomas, Jr., Thos. Hume, W.
H. Gwatney, W. A. Baynam, John Talman,
Sear, J. L. Reynolds, H. K. Ellyson, E. Kings-
ford, Jos. S. Walhall, Franklin Wilson, F. H.
Robertson, M. L. Bickford.

Board of Domestic Missions.
JAS. H. DE VOTIE, President.
VICE PRESIDENTS.
WM. CRANE, Md.
JAS. FIFE, Va.
J. J. FINCE, No. Ca.
H. D. DUNCAN, So. Ca.
B. M. SANDERS, Ga.
RICHARD MAY, Fla.
H. TALBID, Ala.
T. G. BLEWITT, Miss.
A. W. POOLE, La.
A. G. HORTON, Texas.
J. HARTWELL, D. Ark.
E. S. DULIN, Mo.
J. L. WALLER, Ky.
L. H. MILLIKIN, Tenn.
A. ROTHWELL, D. C.

R. HOLMAN, Corresponding Secretary.
T. F. CURTIS, Recording Secretary.
W. HURNBuckle, Treasurer.
W. N. WYATT, Auditor.

Managers.—E. D. King, S. S. Sherman, L.
B. LAKE, E. A. Blunt, J. F. Cocke, L. Y. Tar-
rant, A. A. Connella, C. Billingslea, M. P. Jew-
ett, W. P. Chilton, A. W. Chambliss, L.
C. Tut, Thos. Chilton, W. W. Mason, A.
G. McCraw.

Report adopted and ordered to be printed.
Mr. JETER, of Virginia submitted the Report
of the Committee on the African Mission, which,
in brief terms set forth the promising field of
labor opened to the Missionaries on the Western
Coast of Africa, and the claims upon the sym-
pathy and co-operation of the Convention presented
by Central Africa. A debate of much interest
arose after reading the Report, involving more
particularly the recommendations of the Commit-
tee to Central Africa, in which Messrs. Crane, of
Maryland, JETER, ADAMS, ROBERT, POINDEXTER,
PRICHARD, CUSEMAN and CLOFTON participated.
The Report was adopted, and ordered to be
printed.

The Rev. Mr. POINDEXTER, offered the follow-
ing Resolution, which he enforced with some elo-
quent and thrilling remarks, and which was
adopted:

Resolved, That the Pastors of our churches be
affectionately requested to impart to the colored
members of their churches, information in rela-
tion to the African Missions of the Convention,
and to secure their co-operation in sustaining
them.

Mr. ELFORD, of South Carolina, offered the
following Resolution, which was adopted:
Resolved, That we affectionately recommend
the churches within our Boards, to observe

strictly the Monthly Concert of Prayer for the
extension of the Redeemer's kingdom throughout
the world.

The Convention, after prayers offered by Rev.
Mr. POINDEXTER, adjourned to meet at 4 o'clock.

The afternoon session was commenced by
singing a hymn. Prayers were offered by the
Rev. Mr. FINE, of North Carolina. The Re-
port of the Committee on Agencies for the Do-
mestic Mission Board was adopted. The Com-
mittee recommended no changes in the plan of
operations of the Board in respect to agen-
cies.

The Committee appointed to select a place for
holding the next session of the Convention, and
to choose Ministers to deliver the Foreign and
Domestic Missionary Sermons, reported that
they had attended to the duty assigned them, and
had selected Nashville, (Tenn.,) as the place for
holding the next session of the Convention, and
had selected Rev. BASIL MANLY, D. D., of Ala-
bama, Principal, and Rev. J. B. JETER, of Vir-
ginia, Alternate to preach the Foreign Missiona-
ry Sermon at that Convention; and the Rev.
THOMAS HUME, of Virginia, Principal, and the
Rev. T. G. KERN, of Alabama, Alternate, to
preach the Domestic Missionary Sermon.

Rev. Mr. FLEET, Chairman of the Committee
on Finance, reported that the Committee had
examined the Reports of the Boards of Foreign
and Domestic Missions, and found them to be
correct. The Committee expressed its deep re-
gret that, for the two past years, there had been a
decided falling off in the receipts of the Board of
Foreign Missions, and recommended that mea-
sures be adopted by the Convention, to prevent, if
possible, any occasion for similar complaints in
future. Report adopted and ordered to be print-
ed, and a resolution passed that the churches ap-
point, each, two or more members to wait on
each member of the congregation, and urge up-
on them to contribute, according to their means,
to the Foreign Missionary enterprise, and that
the subject be brought urgently to the view of all
the associations and conventions, connected with
this body, at their several meetings.

On motion of the Rev. Mr. DARGAN, of South
Carolina, the Convention then adjourned, to
meet to-morrow, at the same place, at 9 o'clock.

A conference then took place on the subject
of establishing at the South a Central Theologi-
cal Institution of a high order. The subject had
been brought before the members informally yes-
terday, with a view to collect opinions merely,
without pledging the Convention to any particu-
lar mode of action in reference to the matter, at
the present time.

Mr. POINDEXTER had submitted yesterday to
the meeting the following resolution.

Resolved, That this meeting consider the
establishment of a Theological Institution of a
high order by the Southern Baptists, as an im-
portant and desirable object."

This resolution gave rise, as I learn, to an in-
teresting and exciting debate. The discussion of
the whole subject on its merits, was now resum-
ed.

Rev. Mr. TINSLEY, of Virginia arose and said,
he had hoped the debate on this important
matter would have been opened to-day by some
person of graver years and greater experience
and wisdom than himself—nevertheless, he
would venture to submit a few remarks in rela-
tion to it. The objection, he said had been ur-
ged, that under any arrangement Southern Bap-
tists could make with a view to the establishment
of such an Institution as was contemplated, lo-
cal interests would be likely to conflict with the
general consolidation of individual interests. The
Rev. gentlemen said, he begged leave to
differ from those who entertained this opinion.

He could accumulate proofs to sustain the
views he espoused from almost every quarter of
the country, but he would confine himself to such
as were furnished by his own State—old Virgin-
ia. There were numerous colleges, as every
one knew, in that State, and very respectable
colleges; but a man, the brilliancy of whose ge-
nius was unsurpassed in the history of nations,
THOMAS JEFFERSON, perceiving the inefficiency
of those colleges in giving to the youths of the
country all the accomplishment of a most liberal
education, had conceived the idea of a great
central University, which should be a kind of
sun in the solar system of education, around
which the lesser luminaries should roll with
gratitude for the light reflected from the great
central orb. It was a bright idea of that illu-
trious statesman, and the genius suggested it
possessed the practical good sense which en-
abled him to carry it into effect. Every body
had heard of the University of Virginia. It ex-
erted a wide and controlling influence.

In every department of nature, like causes pro-
duced like effects. It was an uniform rule. We
might take the University of Virginia as a prac-
tical example of the advantages always to be
derived from concentrated effort. What was
wanted was union and co-operation, not in petty
districts, but through whole States. Each State
had its coat of arms, of which it was proud as
an emblem of its character, but when grand en-
terprises were to be accomplished by united ef-
forts, the stars and stripes of the whole country
were unfurled to the breeze. Southern Baptists
wanted no petty institution, where theology was
doled out in small and scanty quantities, but they
wanted an institution of a broad, high and lib-
eral character, and one suited to the demands of
an enlightened age. They wanted an institution of
which they might be proud, and which might
become a bond of union and strength for the sev-
eral States of the South. The Rev. gentleman
thought the object was a noble one. It ought to
be attained even at some sacrifices. Rather
than not have such an institution, it would be
better to bring together into one common treas-
ury the funds of the several existing Baptist Col-
leges, than suffer the present system of theologi-
cal education to prevail longer. There were
300,000 Baptists in the Southern States. Why
should they not have an institution of a character

in some measure commensurate with their mem-
bers and their means? We wanted talent prop-
erly moulded—we wanted champions of christi-
anity not only bold but accomplished, and com-
petent to wage a successful war with the ene-
mies of the cross, under whatever insidious
guises they might attempt to seduce the unwary,
and acquire a temporary consequence. We
wanted, in a word, learned theologians, astute
critics, finished scholars, as well as good, zeal-
ous, pious christians, to engage successfully, in
the great work of converting souls to Christ.
How could we get them? Men did not become
strong reasoners, powerful debaters, merely by ac-
cident. They must have a proper training, and
they could not have it without passing their novit-
iate in institutions of a higher aim and a higher
tone than any we now possessed.

Mr. JETER, remarked that it was much easier
to begin hopefully than to prosecute successfully
great enterprises. It was well always to calcu-
late the cost of our labor when we set ourselves
to work, and the probability and practicability of
accomplishing what we propose—otherwise life
might be spent in vain efforts, and we should re-
gret, in the end, that our labors had not been well
directed. He would not deny that the measure
proposed—the establishment of a Baptist Theologi-
cal Institution of a high order, was something
eminently desirable—no one could deny it; but
could conflicting local interests, which interfered
with the plan proposed, be reconciled, so that
without heart burnings anywhere, the thing
could be really accomplished? Under certain
circumstances and provisos, the thing might be
done. If the Furman Institute, the Mercer Uni-
versity and the Howard Institute would accumu-
late their several funds in one common treasure,
they might have the means from these common
contributions so acquired, to build up a great cen-
tral theological college; but he believed that none
of these institutions were so well satisfied with the
utility of the plan proposed, that they would be
willing to part with what was now their own.

Rev. Basil Manly, Jun., said the object before
the meeting was an important one, and the consid-
eration of it, as well as action upon it, could not
well admit of delay. There were circumstances
in this particular case which demanded that
Southern Baptists, if they acted at all, should act
with promptness and decision. Already there
was a design to establish just such an institution
as we contemplated, west of the mountains. We
must seize the present moment—if not for action
—at least for maturing our plans, or we should
be anticipated. He would not recommend any
rash proceeding, but he would advise vigilance
and caution. It was admitted that the institu-
tion proposed to be established was a desirable
one. Why was it so? 1st, on the score of econ-
omy, it was. 2d, on the score of efficacy, it was.
3d, on the score of practicability, it was. Would
not such an institution be desirable on the score
of economy? \$300,000 were now expended in
our Southern theological institutions in support of
seven professors, and thirty students, making the
expense of education to each student of theology
\$700 per annum. Again we have not distinguish-
ed and profoundly learned men in sufficient num-
bers, who could be spared from the denomination
to preside over the different departments of sev-
eral institutions of this sort. Again. The mat-
ter of libraries was to be considered in this connec-
tion. There were scarcely, he said, two complete
theological libraries to be found in the whole
country. Those at Princeton and Andover
were the best. All the books we could ac-
cumulate at the South from the several theologi-
cal institutes, would not be sufficient to form even
a tolerable collection. Yet, if they were brought
together, they would make a better showing
than they do at present, and would be more use-
ful in their place.

Second: efficiency. One institution might
thrive. For one we might be able to find com-
petent, talented men of learning as well as piety.
Under the present system, one professor has
to perform duties in several departments, but by
multiplying the teachers in a single institution a
better division of labor would prevail. In such
an institution the influence of the most powerful
minds would be brought to bear in moulding the
minds of the students. This was a great consid-
eration. Another was the extended acquaint-
ance formed between numerous students engaged
in similar pursuits. Add to this the advan-
tages resulting from competition, which always,
under all circumstances, affords an additional
stimulus to industry. 3dly, the plan was practi-
cable, it there could be a transfer of the funds of
the existing institutions into one common treas-
ury, and he hoped it would be made, when so
great a good was to be achieved by it. The
subject will be further discussed at another meet-
ing.

W.
CHARLESTON, May 26 1849.

A meeting in furtherance
of the cause of Foreign Missions was held at the
Wentworth street Baptist Church, on Friday
evening, and was eloquently addressed by the
Rev. Messrs. BOWEN, CUSHMAN and JETER.
Mr. Bowen is the missionary to Central Africa,
and having announced to day in the Convention
his intention to take his departure for the field of
his labors, he received from the venerable Pres-
ident of the Convention the right hand of fel-
lowship, and from the delegates generally their
affectionate adieu. The central part of Africa
is said to be salubrious and its inhabitants more
civilized than those who dwell upon the coast.—
This mission, is looked upon with favor by the
Convention, and awakens expectations of con-
siderable success. In the course of the discus-
sions which arose on the adoption of the report
of the Committee on this mission. Mr. WHIL-
DUN arose and offered his services to the Con-
vention, as a pioneer in this enterprise, and it is
much to be regretted that the present state of the
Treasury is such as to prevent the Convention
from immediately acceding to his truly gener-
ous and self sacrificing proposition. While
speaking of generous offers, I cannot omit to re-
cite that of Mr. ISRAEL E. JAMES, who, through

one of the Delegates, proposed to educate for the
China mission, at his own expense, a physician,
who should supply, in that capacity, the place of
his son, who, in the mysterious providence of
God, was drowned with his lady, shortly after
arriving at the scene of their labors. By the
courtesy of the Secretaries I have been furnished
with a list of the Committees to whom
were referred different branches of the report of
the Secretary of the Domestic Mission Board,
and which I take occasion, though a little out of
course, in the order of the proceedings, to insert
here;

Committee on Agencies.—Messrs. A V Thorn-
ton, J S Reynolds, W P Hill, Wm H Robert,
and J G O Wilkinson.

New fields of Labor.—Messrs J P Reed, J S
Tinsley, Z Watkins, J Peterson, and J F Dagg.
Instruction of the colored Population.—Mess-
rs B M Sanders, W P Farish, J O B Dargan,
J T Robert, and J T Anderson.

Bible Distributions and Colportage.—Messrs
J R Scott, F H Rothersten, T W Rambaut, J
M Timmons, and R W Fuller.

Organs of Publications.—Messrs J S Wal-
thall, J A Lawton, R Holman, T T Hopkins,
and Israel E James.

In reporting the proceedings of the meeting
assembled, on Friday afternoon, to discuss the
subject of establishing, at the South, a Theologi-
cal College, I omitted to mention that the ven-
erable H D DUNCAN, of South Carolina, was
called to preside over the deliberations of the
meeting and occupied the Chair on that occa-
sion.

The Convention assembled this morning, at
the Second Baptist Church, in Wentworth street,
and after singing the 607th Hymn, prayers were
offered by the Rev W Q BEATTIE, of South-
Carolina. Rev B M SANDERS, of Georgia,
Chairman of the Committee on the Instruction
of the Colored Population, submitted an inter-
esting Report on the subject, which gave rise to
a protracted and animated debate, in which
Messrs. JETER, DARGAN, STOKES, SANDER,
TINSLEY, CULPEPPER, CLOFTON, THENTON,
DE VOTIE, REID, ADAMS, MELL, BROOKS,
POINDEXTER, TUPPER, FARISH, BRANTLY, of
Georgia, ROBERT, and the Rev. President of the
Convention participated. In the conducting of
this debate, much talent, much good feeling, and
a profound respect for the laws of the land were
manifested. The Report was adopted, and or-
dered to be printed.

Mr. ELFORD, of South-Carolina, offered the
following Resolution, which was adopted with-
out debate:

Resolved; That we regard the religious in-
struction of our colored population as a duty im-
peratively incumbent upon us as Southern Chris-
tians; that we regard the preaching of the
word of God as the best means of discharging
this duty, and we earnestly recommend to our
churches to devote a stated portion of their pub-
lic exercises to the particular instruction of col-
ored persons in the truths of the Bible.

The Rev J S BACON, D D, Chairman of the
Committee on Amendments to the Constitution,
submitted a Report recommending annual, in-
stead of triennial meetings of the Convention,
and that the feature of life membership be in-
corporated into the plan of the Convention, fix-
ing ordinary membership at fifty, and life mem-
bership at one hundred and fifty Dollars. Af-
ter some discussion, ordered, that the Report be
laid on the table, to be taken up this afternoon.

The Rev J R SCOTT, of Virginia, Chairman
of the Committee on Bible Distribution and Col-
portage, submitted a Report, from which it ap-
peared, that this department, up to the present
time, had occupied only an incidental and sub-
ordinate place in the operations of the Con-
vention. Facts were stated, which evinced clearly
the correctness of this representation. A larger
scale of operations, embracing the formation of
Bible Societies in the Southern States, who
should place and keep this matter prominently
before the public, as a distinct and most im-
portant department of effort, was strongly recom-
mended.

A brief debate arose on his Report, in which
the Rev. Messrs. De Votie and Reynolds took
part, and which exhibited, in lively colors, the
startling destitution which exists of the Word of
God and the means of religious instruction, in
various portions of Alabama and Virginia. Re-
port adopted, and ordered to be printed.

Rev. RICHARD FURMAN, of South-Carolina,
offered the following resolution, which he en-
forced with a speech characterized by much fer-
vor and eloquence:

Resolved, That we entertain a high sense of
the importance of the Baptist Publication Society,
and that we commend it to the fostering care of
Southern and South Western Baptists.

In my previous notice of the meeting of the
Publication Society, I omitted to state (and will
now supply the omission) that after the regul-
arly appointed speakers had concluded their ad-
dresses, the meeting was addressed, in a forcible
manner, by the Rev. Mr. POINDEXTER, of
Virginia, and a collection taken up to promote
the objects of the Society, amounting to about
\$650.

Rev J S WALTHALL, of Virginia, Chairman
of the Committee on Organs of Publication, sub-
mitted a report, recommending that the whole
matter; for certain reasons, be referred to the
Boards of Foreign and Domestic Missions.—
Adopted and ordered to be printed.

Mr J P REID, of South Carolina, Chairman of
the Committee on New Fields of Labor, sub-
mitted an interesting report on this subject, recom-
mending to the Convention the establishment of
a mission in California, but the hour for adjourn-
ment having arrived, the consideration of the
report was postponed till the afternoon session.

After prayers by the Rev Mr WALTHALL, or-
dered that the Convention stand adjourned, to
meet this afternoon, at 4 o'clock.

4 O'CLOCK, P.M.—After the customary reli-
gious exercises, the report of the Committee on

A amendments to the Constitution was called up,
and elicited much debate, in which Messrs.
CRANE, of Virginia, DAGO, BACON, STOKES, Jr.,
TER, CRANE, of Maryland, TINSLEY, BRANTLY,
ADAMS, H D DUNCAN, REID, CLOFTON, MELL
and FINCH participated.

The Constitution required that amendments
to that instrument, if made at all, should be
made at the triennial meeting. Rev Dr BACON
contended that the present was simply an ad-
journing, and not a triennial meeting, and that
consequently, no amendments to the Constitution
could take place at this meeting, and he was of
opinion that the election of the officers of the
Convention, which, under the Constitution,
could only take place at the triennial meeting,
had been irregularly made at this meeting. It
was urged, on the other hand, by those opposed
to this view of the matter, that this, though an
adjourned meeting,-----substantially and
legally the same body that had recently met at
Nashville, Tennessee, and which, from presi-
dential circumstances, with its business un-
finished, had adjourned over to meet at Charle-
ton; and the Convention acquiescing in this
view of the subject, on motion of Rev. Mr.
Stokes, of Georgia, it was resolved, that the
report of the Committee on Amendments to the
Constitution be laid on the table. In order,
however, to carry out the recommendation of the
report, as to the time of meeting of the Con-
vention, a motion was made by Mr. Crane, of Vir-
ginia, to strike out the word triennial, wherever
it occurs in the Constitution, and to substitute
the word annual in its place, which, after much
discussion, was lost; but a motion of the Rev.
Mr. Jeter to substitute the word Biennial for tri-
ennial in the Constitution, making the meetings
of the Convention biennial, instead of triennial,
finally prevailed, being carried by a constitu-
tional majority of two-thirds of those present.

Rev Mr Kendrick, on the part of the Com-
mittee on Religious Services, announced the
names of the clergymen who had been appoint-
ed, and who had consented to officiate at differ-
ent churches in this city, in the morning, af-
ternoon and evening of to-morrow—Lord's
Day.
Mr Crane, of Virginia, now arose and said,
that inasmuch as several of the Delegates of this
Convention were about to leave for their homes,
and the session was nearly brought to a close, he
would take the occasion of a full meeting to of-
fer the following Resolution viz:

Resolved, Unanimously, That the thanks
of this convention are due, and are here-
by tendered, to the citizens of Charleston
for the kind hospitalities so generously
extended to us during our meetings, and
we earnestly supplicate that Gods mercy
may descend in rich effusion and more
than repay, in spiritual blessings, the ef-
forts of our friends to render our stay
among them so agreeable.

The resolution having been unanimously
adopted, after prayers offered by the
Rev. Mr. JETER, of Virginia, and benedic-
tion pronounced by the President; it was
ordered, that this Convention stand ad-
journing to meet again, at the First Bap-
tist Church in Church street, on Monday
morning next, at 9 o'clock A. M.

In the evening, the regularly appointed
meeting, in furtherance of the cause of
domestic missions, was held at the 2d
Baptist Church. Prayers were offered by
Rev. J. B. Taylor, of Virginia, an inter-
esting statement made by Rev. Mr. Hol-
man, of Alabama, Secretary of the Board
of Domestic Missions, and forcible and
eloquent addresses delivered by the Rev
Messrs. Reynolds, of Virginia, and
Brantley, of Georgia, after which a collec-
tion was taken up to aid the cause of Do-
mestic Missions.

APPOINTMENTS

FOR
PREACHING ON LORD'S DAY—27th MAY 1849

FIRST BAPTIST CHURCH.
Morning—Rev. J. B. Jeter; Afternoon—Rev.
J. R. Scott; Night—Rev. R. W. Chushman.

WENTWORTH STREET BAPTIST CHURCH.
Morning—Rev. J. S. Bacon, D. D.; After-
noon—Rev. J. T. Tichenor; Night—Rev. J.
H. DeVotie.

TRINITY CHURCH.
Morning—Rev. W. T. Brantley; Afternoon
—Rev. B. M. Sanders; Night—Rev. J. S.
Tinsley.

PROTESTANT METHODIST CHURCH.
Morning—Rev Robert Fuller; Afternoon—
Rev W H Stokes.

THIRD BAPTIST CHURCH.
Night—Rev W Robert.

CIRCULAR CHURCH.
Morning—Rev J J Finch; Afternoon—Rev.
J B Taylor.

GOODE STREET PRESBYTERIAN CHURCH.
Morning—Rev B Manly, Jr.; Afternoon—
Rev G F Adams; Night—Rev J T Robert.

ST. JAMES' CHAPEL.
Morning—Rev. Mr. Purfoy; Afternoon—
Rev J C Clopton; Night—Rev Mr Prichard.

BETHEL CHURCH.
Morning—Rev Mr McDonald; Afternoon—
Rev J J Brantley; Night—J S Reynolds.

CHARLESTON, May 28, 1849.

Messrs. Editors:—The Convention met this
day at the 1st Baptist Church, in Church street.
After prayers offered by the Rev V R Thornton,
of Georgia, the Minutes of the last day's meeting
were read by the Secretary.

On motion of Mr J C Crane, of Virginia.
Resolved, That the next meeting of this Con-
vention be held at the First Baptist Church, in
Nashville, (Tenn.,) on the 2nd Friday in May,
1851.

The Report of the Committee on New Fields
of Labor was, on motion, taken from the table

