

# THE BAPTIST.

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EDITOR. }

"One Lord, one Faith, one Baptism."

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## EXTRAORDINARY MEETINGS.

Our first Chinese Missionary, J. Lewis Shuck, now on a short visit to this country, after a residence in that empire of ten years, with his Chinese Teacher, and companion, Yong Seen Sang, will, by appointment, preach in the First Baptist Church in Nashville on Saturday and Sunday, the 22nd and 23rd of August, proximo. Our brethren and friends every where are invited to be with us, and hear them.

On Monday the 24th br'n Shuck, and Yong Seen Sang, will hold a Mass Meeting at Enon, in Rutherford county, where brethren of Murfreesborough, Lebanon, and the surrounding regions are invited to meet them. Bro. January, the Pastor, will please make the necessary arrangements for this purpose.

Tuesday the 25th they will return to Nashville, and in the evening hold a Mass Meeting in the First Baptist Church.

Will bro. J. M. Pendleton, of Bowling Green, Ky., meet them here on the 25th, and take them home with him? They desire to preach in Bowling Green, Russellville, and Hopkinsville, and to be ready to embark, either at Clarksville or Canton, for Missouri, by Tuesday the 1st day of September. Will brethren Pendleton, Baker, Williams of Harmony, Anderson, and other brethren, make and superintend the arrangements of brother Shuck so far as Kentucky is concerned, according to the plan we have indicated?

We wish it to be understood that at each of these meetings a collection will be taken up to aid the China mission. Our brethren on the other side of the mountains have acted nobly in the matter of contributions, and we trust, that in this respect we of the West shall not permit ourselves to be out done.

R. B. C. HOWELL.

## PRIVATE MATTERS.

We have admitted into our paper lately, some articles which we do not approve. They

relate to private misunderstandings of Churches, ministers, and others. Such things ought never to go into newspapers. They always do harm, and never do any good. We beseech brethren, and Churches, to settle private matters privately, and not to aggravate them by blazoning them to the world. "The least said is the soonest mended." "A word to the wise is sufficient."

## PAYMENTS.

Two letters lie before us, received within a few days, the writers of which request to know how they shall get to us the money for our paper. We answer thus publicly because there may be others who desire the same information. The way to do the thing is to write us your name and post office in a letter, and any thing else you choose; take a two dollar bill, put it in the letter, seal it, and write on the back—The Baptist, Nashville, Tenn.; and then, if you choose, pay the postage, give it to the Post Master, and it will come to us instantly, and shall be forthwith credited in the paper. Brethren and friends will please notice this particularly.

## QUERY.

Our attention has been called to an inquiry published during our absence, over the signature of V., of Alabama. A meeting, it appears, was held by missionaries in a destitute place; some ten or twelve persons professed religion; the ministers called together some members, who were present, of a neighboring church, who with themselves examined, approved them, and they were baptised; when these converts presented themselves afterwards to the neighboring Church for membership, they refused to receive them, alleging informality. Bro. V. wishes to know if there was informality; and if it was not unjust to refuse them, membership.

We answer, in the first place, that their reception, and baptism, were not, under the cir-

cumstances, informal. In the second place, the Church had a right, if they thought proper, to re-examine them, when they applied for membership, and if they were satisfied with their christian experience, and their character, and nothing in their religious sentiments appeared incompatible, they were bound to admit them.

#### PRAISEWORTHY.

The Louisville Legion consists of nine hundred and twenty men. On the eve of their departure for Mexico the citizens placed in the hands of each soldier of that body a copy of the New Testament. May God bless his own word to the lasting benefit of all the brave defenders of our beloved country.

#### ORDINATION.

On the first Saturday in last month, at New Liberty, Ky., bro. T. M. Daniel was regularly ordained a Minister of the Gospel.

#### ADMIRABLE.

Our thanks are due to the persons named in the following note. We have paid the money over to the Treasurer of the Board of Foreign Missions, with instructions that it be sent to bro. Roberts. Bro. Y. will also find the proper credits as to the paper. Are there not many other brethren and sisters in Tennessee who will follow this admirable example?

NEAR DURHAMVILLE, T., June 5, 1846.

REV. R. B. C. HOWELL:

Dear Brother:—I see you propose to forward money to bro. I. J. Roberts, of China. I feel desirous of sending the small amount of five dollars, to aid that man of God, in his arduous labors, of publishing the glad tidings of salvation to millions of China. A good sister, Mrs. Sarah Kent, also wishes to convey thro' you fifty cents to the same individual. I send you also two dollars for the Baptist, the present year.

Yours truly,

GEO. W. YOUNG.

Yong Seen Sang, the Chinese who travels with bro. Shuck, dresses in the native Chinese costume. This renders his appearance to Americans singularly picturesque and striking.

#### LEGISLATIVE SECTARIANISM.

The Legislature of the State of New York have again, for the second or third time, refused, by a majority of five votes, to grant a charter to the American and Foreign Bible Society. The American (Pedobaptist) Bible Society, previously chartered by that body, has

exerted itself to the utmost against the application, and they have been much more successful with "the powers that be" than we supposed it possible they could. The project, we trust, will never be abandoned by our friends. Let them repeat their application to every successive Legislature until they grant to us as good a charter as they have granted to our opponents. If the contest should be continued for half a century, let it be so, but let the advocates of truth never recede. Our motto in all such cases is—"LAY HOLD, AND HOLD ON, AND NEVER LET GO."

#### CHINA AGAIN.

Our readers will find on another page an Article—"China No. 2"—and an address to the people of Tennessee, from bro. I. J. ROBERTS, which has just come to hand, and which we hasten to lay before our readers. In doing so we think it our duty to notice two or three particulars which they contain.

Bro. Roberts says:—"I am the only Baptist Missionary in China that can preach directly to the Chinese in their own language." Our brother is not, we presume, to be understood as saying that we have no other missionaries than himself who can preach in Chinese, but simply that none such were present there just at the time of his writing. Brethren Shuck and Dean, we know, speak, and preach, in that language fluently, and there are probably others. They are, at this moment, absent from their fields. Drs. Magowen, and De Van, are perhaps not yet able to preach in Chinese.

Bro. R. further says:—"I am left destitute and forsaken (not of God) without any certain pecuniary means of support."—"Let your aid come direct through the China Mission Society of Kentucky! Do be particular in noticing this, all the time, so long as I live!! It has hitherto given me more pain and trouble to get money through any other channel (which by the way seldom reaches me) than to collect it the best way I can."

These parts of our brother's letter we do not comprehend. If we mistake not, he has received his salary in full from the Boston Board, up to the time of his dissolving his connection with that body. Remittances of not a very small amount were last year made to him by the China Mission Society. In addition to all this, he was, about we think, the first of this year, by his own request, regularly received, and is supported as their missionary, by the Board of Foreign Missions of the Southern Convention. When, therefore, he says, that

money "seldom reaches him," and that he is "left destitute and forsaken, without any certain pecuniary means of support," we do not understand him. Another difficulty presents itself—Bro. Roberts is, by his own solicitation, the missionary of the Richmond Board, and of the Southern Convention. Why then should he so particularly desire his support to come to him through the China Mission Society of Kentucky? We need light upon these subjects.

In a private note to ourself, bro. R. says:—"You never send me any copies of The Baptist"—"Please send me the copy containing this communication, &c." We have regularly, for we know not how long, sent our paper to bro. R. through the Corresponding Secretary of the Foreign Mission Board at Richmond. Why it has not reached its destination we cannot imagine. We trust the Secretary will give to this matter the requisite attention.

With these remarks we submit the Report and Letter in question to our readers.

### CHINA.

The following "statement" regarding a "Chapel" for Canton has been placed in our hands.

#### STATEMENT—THE CANTON CHAPEL.

"The Chinese are specially prejudiced in favor of public buildings. In the city of Canton alone, there are one hundred and eighty heathen temples; some of them constructed at great cost, and with their appendages covering several acres of ground. Besides these, there are pagodas, city edifices, and ancestral halls, and eighty-five commercial exchanges. No religion is respectable in the eyes of the Chinese, unless connected with a public building. The Mission in Canton has made a successful beginning, but our operations in that city have been almost brought to a stand still for the want of a proper Chapel in which to preach. The narrowness of the streets, (12 feet is a wide street in Canton,) the uproar of a heathen rabble, the impropriety of blocking up a public street with a crowd, and the lack of good results, have, among other reasons, caused us to abandon street preaching in Canton. Our native Chinese preachers can now be mainly rendered efficient only by having a proper chapel in which to preach. No Chinese females have yet joined the churches; the gospel has not yet been brought to bear upon them, principally because we have no Chapel into which they might be induced to enter. A Chapel, therefore, is an instrumentality which we, at this moment, stand in greater need of than an additional number of missionaries. We have men, foreign and native, ready to preach the gospel to the Chinese in their own language, but those men have no Chapel in Canton in which to exercise their ministry.

"The city of Canton contains ONE MILLION of souls; among this vast population heathenism has its Temples, the manes of departed ancestors have their Halls, and commerce has its Exchanges, but not one Christian Chapel lifts its peaceful front in that mighty city. As brick buildings can be erected there cheaper than in this country, the sum of ten thousand dollars will put up and complete an edifice every way suited to the present exigency. The work of subscription being commenced, the object is submitted to the friendly consideration of all who may feel it a privilege to give it their support."

We have the pleasure of saying to all our readers that our beloved missionary brother J. Lewis Shuck, now on a visit to this country, with his Chinese companion Yong Seen Sang, are expected in Nashville during the latter part of next month. Any contributions our brethren or friends may be disposed to make for the object here named can then be placed in his hands.

### NORTHERN ANNIVERSARIES.

Not having had it in our power, in consequence of our absence from home, to notice at a proper time the proceedings of our brethren of the North, in their Anniversaries of May last, we adopt the following, which we find in the Christian Index, among "Miscellaneous Articles by H. K."

1. *The Baptist General Convention, and the American Baptist Missionary Union.* The former drew its last breath in the city of New York, on the last Thursday in May, and was legally succeeded by the latter, according to the provisions of the charters obtained from the Legislatures respectively, of Pennsylvania and Massachusetts. The receipts last year exceeded \$100,000 in which are included the membership contributions of 390 members, who by payment of \$100 each are members for life. These amount to \$39,000. The Board have under their care 16 missions; 143 stations and out stations; 99 missionaries and assistants, of whom 42 are preachers; 155 native preachers and assistants; 82 churches; 5,373 members of churches, including 604 baptized last year; 54 schools, and 2,000 pupils. Our brethren, have before them a brilliant prospect of usefulness, if they will only confine their proceedings to the legitimate object of their Union; and will continue united in their efforts. But the signs of the times are already ominous. On the very day on which the new constitution was recognized, inquiries were gravely made whether its provisions could be evaded; and if not, that some of its fundamental principles be altered. Doubtless a curb has been fixed upon the mouth of the Abolitionist, in these late meetings, by the presence of an unprecedented number of foreign missionaries, whose eloquence and spirit could not fail to produce a happy effect. Dr. Sharp is Presi-

dent of the Union, and the next Anniversary will be in Cincinnati.

4. *The Home Mission Society*, is decidedly in advance, of all the Societies, except those whose avowed object is abolitionism. Resolutions were passed looking to the amendment of the constitution, so as to exclude from baptism by their missionaries, all slave-holders, and the withholding of both ordinances from slave-holding churches. Our moderate brethren at the North, if we mistake not, are less comfortably situated now, than before the South was ejected. Nothing will satisfy the Abolition party, but to make every benevolent Society, and every church, an abolition Society.

5. *The American Anti-Slavery Society*, is represented to have been addressed in sundry speeches of "great eloquence and force," by Garrison, Burleigh, Pillsbury, Abby Kelley and others. One resolution rejoices in "the present declining state of American religion, inasmuch as it voluntarily comes forth to baptize and sanctify slavery, &c." Special "applause" was awarded, in the American and Foreign anti-Slavery Society, to the eloquence of Rev. Mr. Ward, a colored young man, who discussed the economical, educational and political aspects of Southern Institutions, with great effect.

2. *The American and Foreign Bible Society*, Board have received and disbursed in the past year, nearly forty thousand dollars.

3. *The Missionary Meetings*, not for business, but occupied in hearing addresses from the missionaries must have been deeply interesting.

The receipts of the Seamen's Friend Society, have been, this year, \$28,000; those of the Colonization Society, \$50,000; of the American Tract Society, \$153,000; of the Baptist Sunday School and Publication Society, some \$20,000; of the American Board of Commissioners for Foreign Missions, \$272,000, &c., &c.

#### THE SOUTHERN CONVENTION.

We take the following notice of the late meeting of this body from the Biblical Recorder. We concur in the statement of bro. Meredith.

"The Southern Baptist Convention commenced its session in Richmond on Wednesday morning of the last week, and adjourned on Monday of the present week. The representation was large, and consisted of delegates from every State south of Mason and Dixon's line. The very best spirit prevailed from the beginning to the end of the meeting. So far as we recollect, no expression was uttered on the occasion calculated to disturb the harmony and kind feeling which appeared to be universal. And we give it as our opinion, that no one retired from the meeting without an inward conviction that it was good, as well as pleasant, to be there.

The question which it was feared, somewhat, might divide the counsels of the delegates, was settled, by a little mutual concession, with but a single dissenting voice. It was decided, it

is thought, to the entire satisfaction of all parties, that, while there should be no new organization for Bible and Publication operations, there should be provision made in the existing institution, for such distribution of Bibles and other books, as the wishes of the brethren may dictate. For particulars on this point, the reader is referred to the report of the committee on "Bible and Publication Departments," found in the reported proceedings of the Convention, and published in this week's Recorder.

The collateral exercises, which were attended to at night, such as preaching special sermons, the ordination and designation of missionaries, &c. &c. were of a highly interesting character, and were attended by densely crowded congregations. The interest of these meetings was enhanced not a little by the presence of brother Simons, missionary from Burmah, and brother Shuck and his Chinese companion, Yong Seen Sang, missionaries from China. The impression made by these meetings cannot fail to be lasting, and we are sure cannot be otherwise than of a most beneficial nature.

The next meeting is to be held in Nashville, Ten., in May, 1849.

Although we would not claim for this meeting any special out-pouring of the Holy Spirit, nor any extraordinary displays of Divine favor, still we very much doubt whether a meeting has been held, lately, which has been more strongly marked by the exercise of kind feeling, christian benevolence, or genuine enthusiasm in behalf of missions."

#### DEATH.

Our venerable and beloved brother ISAAC MCCOY is no more. He expired at his residence in Louisville, on the 21st of June, after an illness of twenty days. This is a most melancholy dispensation of providence. We grieve for his family, and for the cause of the Indian. For himself we grieve not—"He rests from his labors, and his works do follow him." We copy from the Banner and Pioneer of June 25th, the proceedings of the Indian Mission Board with reference to this appalling event.

"The following proceedings of the Board in reference to his death will interest our readers, and furnish the grounds upon which we predicate the promise of a more extended biographical notice:

"Monday, June 22d, being the regular Monthly Meeting of the Board, a quorum having assembled,

"The President informed the Board of the death of Elder Isaac McCoy, Corresponding Secretary of the Association.

"Whereupon the following resolves were passed.

"Resolved, That a committee, consisting of brethren Colgan, Delph, and Jackson, be appointed to make arrangements for the funeral of Elder McCoy.

"Resolved, That the Board attend the funeral, and wear the usual badge of mourning.

"Resolved, That the ministers of the gospel present, be requested to act as pall bearers."

After the transaction of some other business, the Board adjourned, to 4 o'clock, P. M. on the 23d, when the following resolutions were unanimously passed;

"Whereas, it has pleased the God of Missions, in a mysterious, but doubtless a wise and gracious providence, to remove from us, by death, our able, devoted and beloved Corresponding Secretary, Elder Isaac McCoy, whose long experience in, and ardent devotion to the cause of Indian Missions, so pre-eminently qualified him for the responsible position he occupied in this Board, and the American Indian Mission Association. And,

"Whereas, the melancholy event of his death, so deeply afflicting to his beloved family, to the Board, to the A. I. M. Association and all the friends of Indian reform, is calculated to dispirit the friends of Indian Missions, the Board deem it their duty to give to the public an expression of their feelings and views under this very trying dispensation. Therefore,

"Resolved, That while this Board feel justified in saying that too high an estimate cannot be placed upon the talents, piety and devotion of Elder Isaac McCoy, who above all others, deserves to be embalmed in the memory of the benevolent, and to be registered upon the page of history as the *Friend of the Red Man* and the Father of Baptist Missions to the Indians. Still regarding the mission, as they do, to be of God, they cannot admit the conclusion that its perpetuity and success are so dependent on any individual human agency, however eminent, as that it should perish in the absence of such human agency.

"Resolved, therefore, That while this Board cherish the memory of their distinguished Secretary, and mourn over his loss to his family, to the red man and to themselves, they cast themselves upon the arm of the gracious and omnipotent God of Missions, and trusting in his succoring grace and power, give themselves, with renewed zeal, to the prosecution of the great work assigned them.

"Resolved, That the 20th day of July be, and is hereby set apart as a season of special prayer on the part of this Board, in which all the friends of Indian missions, and especially the missionaries in the service of the Board, are invited to participate, to supplicate the throne of Divine Grace in behalf of the mission, and especially direct the Association and the Board in selecting the man whom God shall choose to fill the place of the lamented McCoy.

"Resolved, That it is due to the memory of Elder McCoy and to the cause of justice and missions, that a suitable memoir of his life, labors and happy death, should be given to the public; but inasmuch as the Board feel no disposition to anticipate any disposition which those more immediately concerned may be disposed to make of his papers, they deem it proper only to prepare a suitable biographical notice, to be published in the *Indian Mission Advocate*, and the papers extracting from it:

and Elders Sears, Gates, Willard and Buck, are hereby appointed a committee to prepare the same for the next number of the *Advocate*.

"Resolved, That this Board tender to our beloved and venerable sister McCoy, assurances of their deep sympathies in her afflictions, with further assurances of their fraternal regard for her, and their readiness to render her all the comfort and aid which it may be in their power to afford."

### HARMONY.

Will all our readers ponder deeply the following rules, which we clip from the last *Christian Index*?

#### TWELVE RULES,

*To promote Harmony among Church Members.*

1. To remember that we are all subject to failings and infirmities of one kind or other.

2. To bear with and not magnify each other's infirmities.

3. To pray one for another in our social meetings, and in private.

4. To avoid hearing and circulating reports.

5. To lay no charge against any person until well founded.

6. If a member be in fault, to tell him of it in private before it is mentioned to others.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.

8. To leave off contention before it be meddled with.

9. If a member has offended, to consider how godlike it is to forgive and how unlike a christian it is to revenge.

10. To remember it is a grand artifice of the christian's adversary to promote distances and animosities among church members, and we should therefore watch against every thing that furthers this end.

11. To consider how much more good we might do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone and indulging a contrary spirit.

12. Lastly, to consider the express injunction of scripture and the beautiful example of Christ as to these important things. John 13:

6. Eph. 4: 31. 1 Peter 2: 21, &c.

### SOUTHERN BAPTIST CONVENTION.

[CONTINUED.]

FRIDAY, June 12, 1846.

The Convention met at 9 o'clock. After singing and prayer by Rev. J. J. Finch, the minutes of yesterday's proceedings were read.

By a resolution of the Convention, Rev. Mr. Fuller had been requested to furnish a copy of his sermon on Wednesday evening.

On motion of Rev. Mr. Jeter, the sermon was referred to the Board of Foreign Missions, with directions to superintend its printing.

Committees were called on for reports.

Mr. A. Thomas, from the Committee on Delegations, reported the list of delegates found upon investigation to be entitled to seats.

Read and re-committed to the committee for correction.

Rev. Mr. Fuller, from the Committee on Chinese Missions, made a report which was read, adopted, and ordered to be inserted in the minutes. The report is as follows:

#### REPORT OF THE CHINA MISSION.

The Committee on the China Mission can scarcely employ the calm language suitable to a report, in speaking of this department of our noble enterprise. Never before has there been presented to the eye of Christian philanthropy such an inviting field of labor. The history and character of the Chinese have been too little studied, and ought at once to engage the attention of our churches. Centuries ago, the Almighty had interposed, and, arresting the victorious arms of Tamerlane, thus rescued this people from the degrading curse of Mahomedanism. Afterwards, when the ambition of Rome seemed about to enslave them in the chains of Popery, God again interposed and frustrated Jesuitism by its own duplicity. Late events have conspired to break down that strange policy which hitherto sealed up China from the influences of the truth, and to throw open her teeming millions to the zeal and love of Christendom; and lastly, the act of toleration has, within a few months, secured for the cross advantages which are really denied them on the continent of Christian Europe, so mis-called.

In the severe morality of the Confucian Philosophy, your missionaries will find a source of pharisaical pride to the China-man. But they will also find an overwhelming argument to convince him of guilt by his own standard. And if Taoism and Buddhism bow the people under a debasing yoke, these modifications of superstition, in truth, are far less baleful than the forms in which idolatry exists in most heathen lands. Add to all this, that the Chinese are pre-eminently an enquiring and reading people, that the very events which have unlocked their empire to other nations, have opened their hearts to the citizens of these United States; that they are not under the bondage of priests; above all, that no distinctions of castes oppose their iron barriers to the conversion of souls—unite these facts, and your committee will be justified in affirming that never before was a missionary board solicited by such a harvest. The efforts of Baptists in China have hitherto been limited, but in proportion to the labor, there has been more success than in any other part of the Asiatic continent. Your committee cannot but remark, too, with no complacency, but with profound and humble gratitude, and as indicating the leadings of Providence, that the operations of our denomination have been peculiarly blessed by God in this country, and that many of the converts, unlike the first fruits in other places, have been men of fine education, of literary habits and well fitted to become native preachers. Your committee regard China as the province where our forces ought chiefly to be concentrated. They will be pardoned for expressing the hope that your body will confine

its attention to a very few fields, and not divide, and thus weaken your energies. They recommend the most prompt and vigorous measures, for prosecuting your enterprise in this land of promise, respectfully advising your body to send out as large a band of missionaries as possible, and with them men qualified to become theological instructors to the Chinese: candidates for the ministry. That thus your power may be increased and your efficiency as well as economy, may be consulted by large accessions of native talent and piety to the mission. In conclusion your committee submit to your body the necessity of at once erecting a neat chapel in the city of Canton.

No argument can be required as to the propriety of erecting sanctuaries for the worship of God. We feel this to be our duty in our own country. In China such an edifice is more indispensable than in our own country, since the narrowness of the streets, and the crowded population, forbid preaching in the open air: and the people have been educated to regard a public temple as the proper place for religious instruction. Nor can their women be brought into assemblies, except in a house for public devotion.

R. FULLER, *Ch'm.*

Accepted and entered on the minutes.

Mr. Buck, from the committee on agencies of the Home Mission Board, made a report, which was read and adopted, and ordered to be entered on the minutes.

On motion of Mr. Culpeper, a committee was appointed to report a suitable place for the holding of the next triennial Convention, and to name brethren to engage in the stated services of the occasion.

*American Sunday School Union.*—A number of members having, by leave, retired to transact the business of important committees, and there being a temporary suspension of business in the Convention—

Rev. Dr. Babcock asked and obtained leave, as one of the corresponding messengers from the American Sunday School Union, to address the Convention with regard to that institution. The Am. Sunday School Union, he said, held on its unobtrusive career unchanged, in the midst of the changes which had taken place around it. It was conducted in a spirit of catholicity, irrespective of sectarian denominations. It had 15 missionary agents in the South and West, and they found that there was employment sufficient for 75. They are only restricted by a want of means, for the ground to be occupied was most extensive. The chief fields where the society was most useful, were those where population was sparse. This made it especially valuable to many portions of the South. In such districts the operations of a society like this, which united the sects, could alone be efficient. He enlarged upon the spirit of disregard of all sectarian preferences, which characterized the institution. In its management it was free from sectarian influence. The Baptists had their share in the board of control, and ought to be satisfied. His own observation had satisfied him that a union of effort, such as was exhibit-

ed in this society, was necessary to the efficient dissemination of religious education. The managers of the institution were all Laymen, and to this fact might be attributed, in a considerable degree, its harmonious operations. He believed the institution eminently worthy of the confidence and fraternal regard of every member of the Convention.

Mr. J. C. Crane, also a corresponding messenger of the Sunday School Union, bore testimony to the valuable influence of the works of the Sunday School Union. He was familiar with their publications, and regarded their books and newspapers as admirably calculated to aid the cause of religion. They issued a small paper twice a month, at 25 cents per annum, mainly for teachers, which was well edited, interesting and instructive. A small paper called the "Penny Gazette," for children, filled with short pieces, was a great auxiliary in the labor of teaching children, who were pleased and interested in it; and it afforded an inducement to them to attend school. One hundred and fifty copies, at 12½ cents per annum, were distributed in the school in which he was a teacher. The Society had issued 600 volumes for children, and they were well suited for their instruction. He spoke of the greatly increased facilities for juvenile education within 20 years. The contrast was as wonderful as it was gratifying. He spoke of the children's books issued by the Society as frequently being interesting to grown persons, and there were many cases where the carrying home of such books by children had been the means of blessing whole families. For these reasons, he said, the Society and its prosperity should lie near our hearts.

Rev. J. B. Taylor was satisfied that no institution in the land exerted a more beneficial influence upon the destiny of the rising generation than the American Sunday School Union. Nearly all the Sunday schools in Virginia were brought into existence mainly through the efforts of this institution. There were instances, where, by the establishment of a school in the neighborhood, churches were built and religious societies formed. He related an instance, in North Carolina, where in a neighborhood without a solitary professor of religion, there was a school established with 50 or 60 scholars, by the exertions of a single individual. Two or three came to his aid as teachers—by degrees they increased, until there was an interesting revival of religion and a Baptist church established—and all grew out of the Sunday school. Could the influence of the institution become general we should soon see a vast change in the condition of the country. He trusted an increasing interest would be felt in the Sunday School Union, and especially in the instruction of children in those truths which make them wise unto salvation.

Mr. Simons, Missionary to Burmah, added his testimony to the value of the Sunday School Union and to Sunday School instruction. He attributed his own conversion and present vocation to the early impressions he received in the Sunday School.

Mr. Shuck continued the discussion in eulogy of the Sunday School Union, and of the benefits of Sunday Schools; relating instances in proof of what he said. He spoke of the aid given by the Sunday School Union to foreign missions, through their books. He had received them when in China, and they were read and understood in the first Sunday School established in that country, which was done through his exertions. He concluded by offering the following resolution:

*Resolved*, That the American Sunday School Union has the confidence of this Convention, and that every member of this body be recommended to give to the said Society his hearty co-operation and prayers.

This resolution was earnestly opposed by Mr. Haynes on the ground that some of the books issued by the Union could not be sanctioned by Baptists; and he pointed out a book entitled "The Way to Life," by Dr. Hodge, as one of them. He regarded it as deeply imbued with Puseyism; as much so as Dr. Pusey's sermon on the Holy Eucharist.

Mr. Broaddus, of Caroline, hoped the resolution, would be withdrawn, as it occasioned dissension.

Dr. Babcock explained how the book by Dr. Hodge had come to be published. As it had been alluded to, he felt called on to violate the social confidence somewhat in reference to a conversation with James Linnard, a Baptist in whom they could all confide, and who is one of the gentlemen who acts as censors with regard to all matters issued by the Society. He said, in explaining how the book got out, that in reading it, he must have skipt some leaves accidentally, or read it after dinner, when he was a little drowsy, as was said in convention the other day. The Board most deeply regretted its publication, and endeavored to get it altered. Dr. Hodge consented to one or two changes, but said he could not go further. He had already conceded much, and incurred the complaints of his Pedobaptist brethren; the book had been printed and sent forth, and he could not consent to put himself further between the two fires by submitting to further changes. This position, said Dr. B. assumed by a sincere and estimable minister of the Presbyterian church, as Dr. H. was, could not be complained of. The Baptists had their censor at the Board, and unfortunately, the book had passed through his hands. It had gone to the public, and could not be taken back. If an author were to yield to the wishes of all who might desire corrections in his book, after it was printed, it would be very soon used up. As to the Puseyism of the book, it did not become brother Haynes nor him to speak very dogmatically; but brother H. had represented it 100, nay 200 per cent. too strong.

After some further remarks by Mr. Kingsford, relative to the interruption of business by extraneous matter,

Mr. Shuck withdrew his resolution, remarking that he had offered it ingenuously supposing it would not produce one tone of discord.

Mr. W. Crane, from the committee on Afri-

Read and re-committed to the committee for correction.

Rev. Mr. Fuller, from the Committee on Chinese Missions, made a report which was read, adopted, and ordered to be inserted in the minutes. The report is as follows:

#### REPORT OF THE CHINA MISSION.

The Committee on the China Mission can scarcely employ the calm language suitable to a report, in speaking of this department of our noble enterprise. Never before has there been presented to the eye of Christian philanthropy such an inviting field of labor. The history and character of the Chinese have been too little studied, and ought at once to engage the attention of our churches. Centuries ago, the Almighty had interposed, and, arresting the victorious arms of Tamerlane, thus rescued this people from the degrading curse of Mahomedanism. Afterwards, when the ambition of Rome seemed about to enslave them in the chains of Popery, God again interposed and frustrated Jesuitism by its own duplicity. Late events have conspired to break down that strange policy which hitherto sealed up China from the influences of the truth, and to throw open her teeming millions to the zeal and love of Christendom; and lastly, the act of toleration has, within a few months, secured for the cross advantages which are really denied them on the continent of Christian Europe, so-mis-called.

In the severe morality of the Confucian Philosophy, your missionaries will find a source of pharisaical pride to the China-man. But they will also find an overwhelming argument to convince him of guilt by his own standard. And if Taoism and Buddhism bow the people under a debasing yoke, these modifications of superstition, in truth, are far less baleful than the forms in which idolatry exists in most heathen lands. Add to all this, that the Chinese are pre-eminently an enquiring and reading people, that the very events which have unlocked their empire to other nations, have opened their hearts to the citizens of these United States; that they are not under the bondage of priests; above all, that no distinctions of castes oppose their iron barriers to the conversion of souls—unite these facts, and your committee will be justified in affirming that never before was a missionary board solicited by such a harvest. The efforts of Baptists in China have hitherto been limited, but in proportion to the labor, there has been more success than in any other part of the Asiatic continent. Your committee cannot but remark, too, with no complacency, but with profound and humble gratitude, and as indicating the leadings of Providence, that the operations of our denomination have been peculiarly blessed by God in this country, and that many of the converts, unlike the first fruits in other places, have been men of fine education, of literary habits and well fitted to become native preachers. Your committee regard China as the province where our forces ought chiefly to be concentrated. They will be pardoned for expressing the hope that your body will confine

its attention to a very few fields, and not divide, and thus weaken your energies. They recommend the most prompt and vigorous measures, for prosecuting your enterprise in this land of promise, respectfully advising your body to send out as large a band of missionaries as possible, and with them men qualified to become theological instructors to the Chinese: candidates for the ministry. That thus your power may be increased and your efficiency as well as economy, may be consulted by large accessions of native talent and piety to the mission. In conclusion your committee submit to your body the necessity of at once erecting a neat chapel in the city of Canton.

No argument can be required as to the propriety of erecting sanctuaries for the worship of God. We feel this to be our duty in our own country. In China such an edifice is more indispensable than in our own country, since the narrowness of the streets, and the crowded population, forbid preaching in the open air: and the people have been educated to regard a public temple as the proper place for religious instruction. Nor can their women be brought into assemblies, except in a house for public devotion.

R. FULLER, *Ch'm.*

Accepted and entered on the minutes.

Mr. Buck, from the committee on agencies of the Home Mission Board, made a report, which was read and adopted, and ordered to be entered on the minutes.

On motion of Mr. Culpeper, a committee was appointed to report a suitable place for the holding of the next triennial Convention, and to name brethren to engage in the stated services of the occasion.

*American Sunday School Union.*—A number of members having, by leave, retired to transact the business of important committees, and there being a temporary suspension of business in the Convention—

Rev. Dr. Babcock asked and obtained leave, as one of the corresponding messengers from the American Sunday School Union, to address the Convention with regard to that institution. The Am. Sunday School Union, he said, held on its unobtrusive career unchanged, in the midst of the changes which had taken place around it. It was conducted in a spirit of catholicity, irrespective of sectarian denominations. It had 15 missionary agents in the South and West, and they found that there was employment sufficient for 75. They are only restricted by a want of means, for the ground to be occupied was most extensive. The chief fields where the society was most useful, were those where population was sparse. This made it especially valuable to many portions of the South. In such districts the operations of a society like this, which united the sects, could alone be efficient. He enlarged upon the spirit of disregard of all sectarian preferences, which characterized the institution. In its management it was free from sectarian influence. The Baptists had their share in the board of control, and ought to be satisfied. His own observation had satisfied him that a union of effort, such as was exhibit-

ed in this society, was necessary to the efficient dissemination of religious education. The managers of the institution were all Laymen, and to this fact might be attributed, in a considerable degree, its harmonious operations. He believed the institution eminently worthy of the confidence and fraternal regard of every member of the Convention.

Mr. J. C. Crane, also a corresponding messenger of the Sunday School Union, bore testimony to the valuable influence of the works of the Sunday School Union. He was familiar with their publications, and regarded their books and newspapers as admirably calculated to aid the cause of religion. They issued a small paper twice a month, at 25 cents per annum, mainly for teachers, which was well edited, interesting and instructive. A small paper called the "Penny Gazette," for children, filled with short pieces, was a great auxiliary in the labor of teaching children, who were pleased and interested in it; and it afforded an inducement to them to attend school. One hundred and fifty copies, at 12½ cents per annum, were distributed in the school in which he was a teacher. The Society had issued 600 volumes for children, and they were well suited for their instruction. He spoke of the greatly increased facilities for juvenile education within 20 years. The contrast was as wonderful as it was gratifying. He spoke of the children's books issued by the Society as frequently being interesting to grown persons, and there were many cases where the carrying home of such books by children had been the means of blessing whole families. For these reasons, he said, the Society and its prosperity should lie near our hearts.

Rev. J. B. Taylor was satisfied that no institution in the land exerted a more beneficial influence upon the destiny of the rising generation than the American Sunday School Union. Nearly all the Sunday schools in Virginia were brought into existence mainly through the efforts of this institution. There were instances, where, by the establishment of a school in the neighborhood, churches were built and religious societies formed. He related an instance, in North Carolina, where in a neighborhood without a solitary professor of religion, there was a school established with 50 or 60 scholars, by the exertions of a single individual. Two or three came to his aid as teachers—by degrees they increased, until there was an interesting revival of religion and a Baptist church established—and all grew out of the Sunday school. Could the influence of the institution become general we should soon see a vast change in the condition of the country. He trusted an increasing interest would be felt in the Sunday School Union, and especially in the instruction of children in those truths which make them wise unto salvation.

Mr. Simons, Missionary to Burmah, added his testimony to the value of the Sunday School Union and to Sunday School instruction. He attributed his own conversion and present vocation to the early impressions he received in the Sunday School.

Mr. Shuck continued the discussion in eulogy of the Sunday School Union, and of the benefits of Sunday Schools; relating instances in proof of what he said. He spoke of the aid given by the Sunday School Union to foreign missions, through their books. He had received them when in China, and they were read and understood in the first Sunday School established in that country, which was done through his exertions. He concluded by offering the following resolution:

*Resolved*, That the American Sunday School Union has the confidence of this Convention, and that every member of this body be recommended to give to the said Society his hearty co-operation and prayers.

This resolution was earnestly opposed by Mr. Haynes on the ground that some of the books issued by the Union could not be sanctioned by Baptists; and he pointed out a book entitled "The Way to Life," by Dr. Hodge, as one of them. He regarded it as deeply imbued with Puseyism; as much so as Dr. Pusey's sermon on the Holy Eucharist.

Mr. Broadus, of Caroline, hoped the resolution would be withdrawn, as it occasioned dissension.

Dr. Babcock explained how the book by Dr. Hodge had come to be published. As it had been alluded to, he felt called on to violate the social confidence somewhat in reference to a conversation with James Linnard, a Baptist in whom they could all confide, and who is one of the gentlemen who acts as censors with regard to all matters issued by the Society. He said, in explaining how the book got out, that in reading it, he must have skipped some leaves accidentally, or read it after dinner, when he was a little drowsy, as was said in convention the other day. The Board most deeply regretted its publication, and endeavored to get it altered. Dr. Hodge consented to one or two changes, but said he could not go further. He had already conceded much, and incurred the complaints of his Pedobaptist brethren; the book had been printed and sent forth, and he could not consent to put himself further between the two fires by submitting to further changes. This position, said Dr. B. assumed by a sincere and estimable minister of the Presbyterian church, as Dr. H. was, could not be complained of. The Baptists had their censor at the Board, and unfortunately, the book had passed through his hands. It had gone to the public, and could not be taken back. If an author were to yield to the wishes of all who might desire corrections in his book, after it was printed, it would be very soon used up. As to the Puseyism of the book, it did not become brother Haynes nor him to speak very dogmatically; but brother H. had represented it 100, nay 200 per cent. too strong.

After some further remarks by Mr. Kingsford, relative to the interruption of business by extraneous matter,

Mr. Shuck withdrew his resolution, remarking that he had offered it ingenuously supposing it would not produce one tone of discord.

Mr. W. Crane, from the committee on Afri-

can Mission, made a report, which was read. The report glances at the history of African missions, and advises that Africans or African descendants be employed, as much as possible, in the missionary service in Africa, white missionaries not being so well fitted to withstand the climate.

The report was adopted, and ordered to be inserted in the minutes.

The Report concludes with the following resolution:

*Resolved*, That in view of the present condition of the African race, and in view of the indications of Divine Providence toward that portion of the great family of fallen man, we feel that a solemn obligation rests not only upon the Convention, but upon all Christians to furnish them with the gospel and a suitable Christian ministry.

Mr. Hume, from the committee on agencies, made a report urging a more efficient system. After some remarks by Messrs. Brown, of Lexington, James, and others, the report was laid on the table for the present.

Mr. Stocks, from the committee to consider the expediency of organizing Boards of Managers for the Bible and Publication department, presented the following report:

*Whereas*, the American and Foreign Bible Society was originated in circumstances, and organized on principles which should render it dear to every Baptist; and

*Whereas*, this Society has nobly sustained these principles in the midst of much opposition. Therefore,

*Resolved*, That this Convention would do nothing to weaken the force of these principles, to diminish the influence which has been so successfully exerted in their maintenance, or to alienate the confidence that should be reposed in the integrity with which the Society will, by divine aid, labor to perpetuate them.

As it is indispensable, however, to preserve the cordial and efficient union of the whole constituency of this body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it; and more especially, as it is the desire of a large portion of this constituency to have its Bible, as it has its Mission agencies, within own precincts. Therefore,

1. *Resolved*, That this Convention do now constitute its Mission Boards as its agents for the distribution of the Bible. The Foreign Mission Board will therefore receive the funds for Foreign Missions, and the Domestic Mission Board the funds for Domestic Missions, and make such appropriation of them as shall in their judgment seem expedient.

2. That it be recommended to the Board, to cultivate the most friendly intercourse with the American and Foreign Bible Society in the great work of the Bible translated and distributed in all lands.

As the Convention has no connection with any Publication Society, your committee submit the following resolution:

*Resolved*, That this Convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books.

Mr. Stocks stated that this report was unanimously adopted by the committee. Concessions had been made by both sides, and he hoped it would in the same spirit be adopted by the Convention.

It being near the hour for adjourning the morning session, the report was laid on the table and ordered to be printed.

Rev. A. Hall, from the Committee to nominate a Corresponding Secretary for the Board of Foreign Missions, made a report, nominating Rev. Jas. B. Taylor. The Convention unanimously elected Mr. Taylor to the office.

After prayer and benediction, the Convention adjourned till the afternoon.

#### AFTERNOON SESSION.

The Convention met pursuant to adjournment, and was opened with the usual ceremonies.

Prayer by Rev. Rr. Meredith.

The Committee to appoint a place for holding the next annual Convention, through their chairman Mr. Culpeper, recommended Nashville, Tenn., as the place of meeting, and Dr. Johnson to preach the opening sermon.

On motion of Rev. G. F. Adams, the following preamble and resolutions were adopted:

*Whereas*, the law of Christ requires, not only of his ministers, but of all of his disciples, to bear a part in the great work of evangelizing the world, and as all may, according to their various circumstances, promote this great end and aim of true discipleship,

*Resolved*, That this Convention would regard with approbation and with pleasure the establishment at our several missionary stations of pious and intelligent merchants and mechanics, who, while they might pursue their respective occupations on their own responsibility, would by their presence, example, and council afford essential encouragement to the missionaries.

*Resolved*, That we respectfully invite the attention of our enterprising young brethren to this interesting and important matter.

The report of the committee on nominations was read by Judge Stocks, of Georgia. The committee nominated the following gentlemen, who were unanimously elected:

*Board of Managers of Foreign Missions.*

President—J. B. Jeter.

Vice-Presidents—C. George, Virginia; W. Crane, Maryland; S. Furman, South Carolina; P. H. Mell, Georgia; I. T. Hinton, Louisiana; J. J. James, North Carolina; John L. Waller, Kentucky; P. S. Gayle, Tennessee; H. Dockery, Mississippi; W. H. Bayliss, Arkansas; Edward Baptist, Alabama; J. McDonald, Florida; Joel S. Bacon, District of Columbia; S. W. Lynd, Missouri.

Recording Secretary—M. T. Sumner.

Treasurer—Archibald Thomas.

Auditor—Chs. T. Wortham.

Managers—A. B. Smith, R. Ryland, A. Snead, A. G. Wortham, W. H. Jordan, Eli Ball, J. Thomas, jr., J. Snead, A. Fleet, E. L. Magoon, W. H. Gwathmey, W. A. Baynham, J. Talman, sr., T. W. Sydnor.

*Board of Managers of the Domestic Missions.*

President—Jesse Hartwell.

Vice-Presidents—B. F. Porter, Alabama; A. R. Levering, Maryland; G. W. Sampson, District of Columbia; W. Y. Hiter, Va.; J. J. Finch, N. C.; H. D. Duncan, S. C.; A. Janes, Ga.; Benj. Whitfield, Miss.; H. Owen, Tenn.; R. S. Thomas, Mo.; A. D. Sears, Ky.

Corresponding Secretary—R. Holman.

Recording Secretary—M. P. Jewett.

Treasurer—Wm. Hornbuckle.

Auditor—W. N. Wyatt.

Managers—E. D. King, S. S. Sherman, J. H. DeVotie, Samuel Fowlkes, B. Hodges, Dr. L. B. Lane, E. A. Blunt, Dr. R. W. McIver, James Woodfin, sr., J. F. Cocke, H. Talbird, L. R. Tarrant, A. A. Connella, A. Travis, T. F. Curtis.

On motion of Mr. Broadus, the report of the Committee on the Bible Society was taken up. Several motions were made to amend it; pending which, the Convention adjourned to meet at 9 o'clock to-morrow morning.

#### SATURDAY MORNING, June 13.

The Convention met at 9 o'clock in the 2nd Baptist (Rev. Mr. Magoon's) church.

Singing, and prayer by Rev. Eli Ball.

The consideration of the report of the committee to consider the expediency of organizing Boards of Managers for the Bible and Publication department was resumed.

After the rejection of a motion to amend, the question was propounded on agreeing to the report.

Rev. Mr. Hinton addressed the Convention for a time in behalf of the report, indulging expressions of warm gratulation to the Convention and the South, upon the happy and harmonious solution it afforded, of the difficulty presented in the question of separation between the Northern and Southern portions of the church on their Bible enterprise. The more he reflected upon it, the more perfectly satisfied he was of the correctness of the vote he had given for the resolution. He took occasion to allude to an attack upon him in a religious journal at the South, (the Christian Index, of Penfield, Geo.,) making imputations upon him of antipathies for the South, and sympathies with the North in hostilities to the South, which were declared, entirely false and unfounded. The publisher had kindly, he said, very zealously, distributed his charges widely, through his papers, possibly with the view of giving him an opportunity of contradicting them, and he readily availed himself of this opportunity. Mr. H. said in view of this attack, and the use which evil and maliciously disposed persons might make of the remnant of a connection with the North; in view of the uneasiness which that remaining link caused in the minds of some peculiarly jealous persons, he was the more convinced of the propriety of its being broken, and the more gratified at the report of the committee. He hoped it would be adopted by the same unanimity in Convention that it was in committee. With regard to his sentiments as to slavery,

he expressed his high and heartfelt satisfaction that the purest and most distinguished men of the age deemed it not derogatory in the slightest degree to the character of a Christian; not incompatible with his worth as a man and a professor of religion, to own slaves in this country. He rejoiced that it was so, and that he had the concurrence of such men in the opinion he entertained.

Rev. Mr. Poindexter avowed his concurrence in the report.

Rev. Mr. Buck moved that in view of the important subject before the Convention, that they by prayer supplicate God to instruct them in the exercise of their hearts and heads in deciding this question to His glory, and that the President lead in the exercise.

The motion prevailed, and the President offered up an appropriate prayer.

The question was then taken, and the report adopted with but one dissenting voice.

The Convention then sang

"Blest be the tie that binds," &c.

On motion of Rev. Mr. DeVotie, a resolution was adopted, requesting Rev. Mr. Fuller to deliver an address to-morrow night at the Second Church, in behalf of the claims of Domestic Missions upon American patriots, christians, and philanthropists, and that a collection be taken up after the address.

Pending this motion a great deal of desultory conversation took place, and Rev. Mr. Buck suggested that as it was probably the last day of the session, and there was a great deal of business before them, they should have private prayers and short speeches!

On motion of Mr. Blewitt, (amended at the suggestion of Mr. J. C. Crane,) the pastors of the Baptist churches were requested to take up collections in their churches in the morning, (to-morrow,) to be divided between the Foreign and Domestic Mission Boards.

Mr. Blewitt, from the committee of finance, reported favorably on the accounts of the different treasurers.

Dr. Howell, from the committee on the subject of the connection of Colportage with Domestic Missions, made a report recommending the employment of Colporteurs in the business of distributing books.

Rev. Mr. Jeter objected to the recommendation of the report, as he deemed that it conflicted with the closing resolution on the Bible and Publication department, which decided against embarrassing the Board with the enterprise of publishing or selling books.

Some conversation took place between Messrs. Jeter, Howell, Adams, and others.

Rev. Mr. Buck indicated a desire to propose a substitute, whereupon the report was laid on the table for the present.

Rev. B. J. Taylor, from the Committee on the subject of obtaining missionaries and a theological instructor, reported:

"The Committee concur most heartily with the Foreign Mission Board in their conviction of the importance of increasing the number of missionaries for China, and of securing as early as practicable, suitable men for Africa. Seve-

ral gifted brethren are known as seriously solicitous to preach Christ where he has not been named, and others may be doubtless found, who will consecrate themselves to this labor. These are to be sought out and urged to the occupancy of the foreign field. It will become the duty of the churches to encourage some of their best men to engage in the work. Thus will a rich blessing accrue to themselves. There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty. The committee will close this report, by recommending the adoption of the following resolutions:

"1. *Resolved*, That the Convention regard an increase of missionaries in China and Africa as demanded by the special indications of Providence, and the Board are hereby authorised to employ as many well qualified individuals as they may be able to secure, and their means may justify.

"2. *Resolved*, That the Board be instructed to secure, at the earliest practicable period, a suitable individual, to devote himself chiefly to the Theological training of such native converts in China as may be employed in the Christian ministry.

"3. *Resolved*, That it is expedient to send to the China field, as soon as possible, a Christian physician, who shall also be engaged in imparting the knowledge of divine truth."

The report was adopted and ordered to be inserted on the minutes.

On motion of Rev. Mr. Poindexter.

*Resolved*, That the Convention, at each meeting of the body, appoint a preacher to deliver a sermon on the night of the second day of the ensuing session, with a view to the promotion of domestic missions, and that the Convention sermon be appropriated to the promotion of foreign missions.

*Resolved*, That a committee be now appointed to nominate a preacher and alternate for this service.

Mr. Fuller begged to be excused from delivering the address on Home Missions, which a resolution of the Convention had requested him to make. He did not approve of the appropriation of the day to that purpose; but would yield his objections on this score to the judgment of the Convention; yet he was so little acquainted with the subject, had so little talent for that sort of address, and having been appointed to preach in the forenoon, he must beg to be excused.

Hereupon a long and conversational debate took place, which was concluded by a reference of the matter to the Committee on Services; Mr. Fuller having previously intimated that in order to avoid any misconstruction of his motives, while he could not undertake the formal address first requested of him, he would be willing to take part with others on the occasion; and he thought the most efficient mode of action would be through several short addresses.

[The Committee subsequently reported, appointing Messrs. Holman, Huckins, Buck and Fuller to make addresses on the Home Mission cause.]

Mr. Sanders, from the committee on instruction to colored persons; made a report; representing the means and exertions for the religious instruction of colored person to have been much increased; and suggesting rules for further and more efficient provision for the spiritual wants of those persons. They recommend the examination by the Domestic Mission Board of a catechism prepared by bro. Chambliss, of Alabama, for the instruction of colored persons.

Upon the question of the adoption of the report, Mr. Hinton expressed his doubt about the propriety of the recommendation by the Board of the book of catechism; he thought it ought to be left to the churches and people of the local districts.

Mr. Sanders thought it peculiarly proper that the Board should examine and recommend the book, if it deserved recommendation. It might not be known in many sections of the South, were this course not taken.

Mr. Talbird approved of the recommendation of the committee. He and other brethren in Alabama had examined some time ago, a large number of books of catechism and other publications for colored persons, and finding them defective, in being unsuitable for Baptists, and otherwise, they had turned them all over to bro. Chambliss, who undertook the preparation from them of the book alluded to.

Messrs. Finch and Mims objected to any recommendation of a book gotten up through individual enterprise; not in regard to this case especially; but it might lead to bad effects, and be carried to too great an extent.

Mr. DeVotie was in favor of the recommendation; and Mr. Hartwell thought the Domestic Mission Board ought to have the right to publish a tract as much as the Foreign Board had to print one for China.

Mr. Talbird said that was more than they desired; they desired simply the endorsement of the Board, should the book deserve it.

After further remarks from Messrs. Finch and Walker,

Mr. Ryland moved to amend by inserting a provision that the Board recommend such books for the oral instruction of colored persons as they may deem proper.

Messrs. Haynes and James C. Crane suggested difficulties in the way of the recommendation; interference with laws of some States, said Mr. H.; being opposed to the Southern sentiment according to the argument of Mr. C. who desired that it be all left to State Societies.

Mr. Jeter objected to the recommendation of the report because of its being one of those indications constantly given of a disposition unnecessarily to increase the business of the Boards. Mr. J. had no doubt the Board at Marion would do what was proper to be done.

Mr. Buck expressed similar sentiments. He thought the Board had full power in the premises, and was for striking out all of the report on the subject.

Mr. Ryland did not see the use of any committee on the subject of colored instruction, if the views of Mr. Buck were correct. He

thought some book needed, and hoped the Board would be allowed to recommend one.

The President expressed his hope that there would be no recommendation to the Board about the recommendation of books. He expressed himself of opinion that the Board would have the authority, in their control over the subject of Domestic Missions, to use or recommend any book they deem proper.

The motion to amend by Mr. Ryland was rejected; and the clause relating to the recommendation of books, by the Board, was stricken out.

The remainder of the report was adopted.

Mr. Meredith, from the committee on an Organ of Publication, made a report recommending the "Missionary Journal," published in Richmond, as a proper Organ for the Foreign and Domestic Missionary Boards.

The report was adopted.

On motion of Mr. Buck,

*Resolved*, That this Convention rejoice in the enlarged and successful labors of the American Indian Missionary Association, and tender to that body assurances of our fraternal and Christian sympathies in its labors of love.

After prayer, by Mr. Harrison, the Convention adjourned until 4 o'clock, P. M.

## AFTERNOON SESSION.

SATURDAY, June 13, 1846.

The Convention assembled at 4 o'clock, and was opened with singing and prayer by Rev. Mr. Crawford of S. C.

Mr. Hinton, from the Committee on new fields of labor for Domestic Missions, submitted a report, which was read. The report designates several towns in Tennessee, Missouri, Mississippi, Florida, Texas, Arkansas, &c., as favorable places for missionary labors, and as being in great need of those labors.

Pending the question upon the adoption of the report, Mr. Hinton addressed the Convention relative to the field of his labors, (New Orleans,) giving some account of his progress and prospects and difficulties he had to encounter in the prosecution of his efforts. His church, called the 1st Baptist church, has fifty members, and he hopes that by next winter his congregation will be too large for his small church, which is built up in the rear of a lot purchased for a church, and is designed for the lecture room of the church, which he hopes, with the generous aid of his Baptist brethren, will be soon erected. He recommended that two missionaries should be sent to New Orleans: one to the 3rd Municipality, and one to Lafayette, a suburban town of the Crescent city, which he thinks will soon be constituted the 4th Municipality of that city. He earnestly urged the importance of that city and the strong considerations which commend it to the missionary efforts of the Baptist church. [Speaking of the habits and customs of the people of New Orleans, he had occasion to mention the Catholic Cathedral, which, by way of parenthesis, he said, was the religious edifice in which the President of the Convention, the

venerable Dr. Johnson, once preached. The anecdote excited the curiosity of a friend to ascertain how the Doctor came to hold forth in the Cathedral; and, upon enquiry, the following statement was elicited:

"In 1817, Dr. Johnson visited New Orleans by advice of his physician. While there, he was requested by a Female Benevolent Association to preach a charity sermon for the purpose of increasing their funds, in the Episcopal church, and in the room used by the Baptists for preaching. He felt a desire to preach to the Catholics, and requested a friend to procure him the privilege. Together they visited the priest, and preferred their request, and were successful. The Priest desired to see the Doctor's sermon, which was submitted to his inspection. He returned it with his approbation. It was translated into French, and the Doctor on the succeeding Lord's-day preached it in the Cathedral."]

Mr. Gayle, of Tennessee, took the opportunity to urge upon the consideration of the convention, the importance of Memphis as a point of effort for the Baptist Church.

When Mr. G. had concluded, the convention adopted the report, and ordered it to be put on the minutes.

Mr. Mallary, from the Committee on New Fields of labor for Foreign Missions presented a report. The report recommends that the labors of the Baptists be directed to China and Africa; but that an eye should be kept upon the whole field—the world—for every new opportunity for exertion, which may arise. The report calls attention to Mexico, which it is hoped, will be opened with increased facilities to missionary labors. The report also expresses the hope that ere long a missionary may be sent to Palestine.

The report was adopted, and ordered to be inserted in the minutes.

Rev. Mr. Culpeper, from a Committee of Nomination, made a report, nominating S. S. Latimore, of Alabama, to preach the sermon in behalf of Domestic Missions at the next triennial Convention, and Thos. Hume, of Virginia, alternate. The nominations were approved by the Convention.

The Convention resumed the consideration of the report on colportage.

Dr. Howell read a modified report, which waived the recommendation of any system of colportage, as the Convention had for the present declined to enter upon the enterprize of publishing and selling books.

Mr. Hinton strenuously insisted upon the adoption of a system of colportage. He tho't the Board ought to be authorized to receive subscriptions for the purpose of employing colporteurs.

Mr. Jeter replied to Mr. Hinton. He tho't the Convention had decided the question—having adopted a resolution that it would not embarrass itself in the publication and sale of books.

Mr. Buck said the surrendering of the business of the publication and sale of books, was a

sacrifice which he made on the altar of peace; and he should oppose any proposition infringing upon that compromise, as long as it was urged, if it kept the Convention in session all next week.

The cries of "question," "question," brought on the vote, and the Convention adopted the modified report.

On motion,

*Resolved, unanimously,* That the thanks of the Convention are due, and are hereby tendered, to the citizens of Richmond, for the kind hospitalities so generously extended to us during our meeting, and we earnestly supplicate that God's mercy may descend in rich effusions, and more than repay in spiritual blessings, the efforts of our friends to render our stay among them so agreeable.

The committee on delegations presented their final report and were discharged.

On motion of Rev. Mr. Finch, of North Carolina,

*Resolved,* That we recognize with gratitude the presence and guidance of the great Head of the Church, in the spirit of concession, forbearance, and harmony which have characterised the proceedings of our present session.

Hon. Thomas Stocks, from the committee appointed by the last Convention to obtain a charter of incorporation from the Legislature, reported that they had discharged that duty, and that the Legislature had granted the charter.

*Resolved,* That the Southern Baptist Convention does hereby accept the charter or act of incorporation passed by the Legislature, on the — day of December, 1846.

The said charter was ordered to be printed with the minutes.

On motion of Rev. Mr. Hinton, it was determined, that when the Convention adjourn, it adjourn till Monday morning 9 o'clock.

The President took the opportunity to make an explanation personal to himself. The last Convention appointed a Committee, of which he was Chairman, to prepare an address, setting forth the reasons which led to the formation of the Southern Baptist Convention. He wrote an address and sent it by his dear brother Curtis, to be examined by him and brothers Fuller and Mallary, and published; requesting that the names of the Committee should be signed to it. Very much to his surprise, the address was published along with the minutes, signed, "William B. Johnson, D. D." He trusted this would be a sufficient explanation how his name alone had come to be at the bottom of the address, and how "D. D." was affixed to it. He never signed his name with that "D. D." to it.

A resolution was adopted, instructing the Board of Foreign Missions to convey the thanks of the Convention to such railroad, stage and steamboat companies as had granted or may grant the facilities for traveling to the members of the Convention.

After prayer by Rev. Mr. Malcom, the Convention adjourned.

MONDAY, June 15.

The Convention was opened with prayer by Rev. Mr. Sheppard.

On motion of Mr. Palmer,

*Resolved,* That it be recommended to all the churches in the bounds of this Convention, to observe Monthly Concerts of Prayer for the revival of genuine Religion and the success of the Gospel throughout the earth; and that collections be taken up at their meetings to aid these objects.

On motion of Mr. Walker,

*Resolved,* That this Convention regards with approbation Southern enterprises for the publication and diffusion of Religious Literature.

The resolution concerning an Organ of Publication was re-considered, amended and adopted in the following form:

*Resolved,* That the interests of this Convention require the existence of some periodical devoted to the diffusion of intelligence respecting the Foreign and Domestic Mission operations.

*Resolved,* That the Missionary Journal published in this city, promises to be a publication such as is needed by the Foreign Mission Department, and is therefore recommended by this body to its Foreign Missionary Board, as their organ for the purpose above mentioned.

*Resolved,* That, should the Domestic Missionary Board deem it proper, they be authorized to publish a small monthly periodical, for the purpose of diffusing information of its operations.

*Resolved,* That the thanks of this body be tendered to its presiding officer, the Rev. W. B. Johnson, for the dignity and kindness with which the duties of the Chair have been fulfilled.

The Secretaries were directed to publish and distribute four thousand copies of the minutes of the proceedings of the Convention.

Mr. Huckens, a delegate from Texas, offered the following resolutions, which were adopted:

*Resolved,* That the opening of new settlements, and the admission of new States, in the Southwest; and the mighty tide which is filling them up with an emigrant population, should be regarded with solemn interest, as augmenting the responsibilities of the Southern Churches.

*Resolved,* That the condition and circumstances of such a population, render them peculiarly susceptible of deep moral impressions; and that it is highly important that the first impressions, which are strongest and most lasting, should be made by a holy, zealous, and intelligent ministry.

Mr. W. C. Crane offered a resolution;

*Resolved,* That it be recommended to the churches to foster and sustain those Southern institutions of learning, which are established for the education of young men who have the gospel ministry in view.

The Convention, a little after 1 o'clock, adjourned to meet at Nashville, the first Wednesday in May, 1849.

COMMUNICATIONS.

*For The Baptist.*

CHINA—No. 2.

*An extract from the First Annual Report of the Canton Missionary Society: By Rev. I. J. ROBERTS.*

The General Agent, in presenting to the trustees this first annual report, would devoutly acknowledge the goodness of God in granting to the Society, during the year, so large a share of continued prosperity, and the encouraging prospect of future usefulness. The Christian religion is now tolerated by the Emperor throughout China! Christian books may be distributed and the gospel preached without molestation or fear, no man daring to make us afraid! All things are now ready for Christians and the friends of man to exert themselves vigorously to spread among this most numerous but idolatrous people, a knowledge of the true God, and Jesus Christ whom he has sent—"the only name under heaven given among men whereby they must be saved." Will not all who have the sympathies of a man, or the benevolence of a christian, come forward now in some way to the help of the Lord, in this work, against the mighty?

My health has been good and spirits fine during the year—uncommonly so! And so also the Chinese assistants generally. We have had to mourn, however, the decease of our beloved brother Chun, our first Chinese convert and most valuable assistant. He died on the 6th of April, 1845. I baptised him on profession of his faith in Jesus on the 12th June, 1842, being just two years nine months and 24 days previous to his death. Chun was a rare man. Though upwards of sixty years of age he seldom used spectacles! He was a miracle of grace; was raised by sovereign mercy, through the gospel of Jesus, from being a beggar in the lowest degree, to become a christian; to learn to read the scriptures in his own language, and to preach the gospel faithfully to his countrymen. He was a man of prayer. A few hours before he died I asked him if he would like to take the sacrament. On his replying in the affirmative, I administered the Lord's supper to him. And while partaking of the broken bread he commenced a strain of either prayer or praise, speaking most affectionately of Jesus, his atonement, and the forgiveness of sins, in a very gratifying manner, and that too without any leading questions exciting him to do so! After which he received the wine, the last until he drinks it new in our Father's kingdom above. I prayed with him and laid him down, where he gradually sunk, until a few minutes before 9 P. M., when with but little struggle the golden bowl was broken and his immortal spirit took its flight, as I trust, to the bosom of Jesus. Nine years had just elapsed, almost to a day, since your Agent left his own home in America. And it was a pleasing thought, that notwithstanding he had had boisterous winds and a rough sea, yet by divine grace he had been permitted to bear one precious soul from China, and land him

safely, as we trust, in the haven of eternal rest with Jesus.

Also, *LE-sam*, another Assistant departed this life on the 16th of December, 1845. He had been aiding us more than twelve months; had just been with another assistant distributing books on a long tour; and was in fact at the time of his death out with brother Cheng on a preaching tour at Koou-U, about twenty miles from Canton, where he died. "Blessed are the dead which die in the Lord."

THE CURRENT EXPENSES FOR 1845,  
*Of the Canton Missionary Society.*

Salaries, of the Agent and ten Chinese Assistants,	\$982 10
Printing of the Scriptures and religious tracts in Chinese, 49,096 cps. 280,532 ps.	182 79
House Rent and mission lot improvements,	310 54
Miscellanies,	220 67
Sum total,	\$1,696 10

DEAR BRO. HOWELL:

"I beseech thee to suffer me to speak unto the people."

Men, brethren and fathers, hear ye my statement which I make now unto you. I am verily a man of the West, born in Tennessee, your own State, and brought up within fifty miles of Nashville, and taught according to the perfect manners of your own customs; and was zealous towards God, as ye all are this day; and left you as a missionary for China ten years ago. Now brethren, I wish to bespeak your sympathies and pecuniary aid. I am the only Baptist missionary in China that can preach directly to the Chinese in their own language, and yet I am left destitute and forsaken; (not of God;) without any certain pecuniary means of support; and yet there is a heavy pecuniary responsibility hanging over me of near one hundred and fifty dollars per month! In addition to which I have just contracted for a lease on which to live and promote my work at thirteen hundred dollars, which must be paid immediately! Printing must go on, and three Chapels are rented, which must be kept up. I have to superintend the lessons and labors of ten Chinese assistants, and to translate some of their journals for the Bible Society; to make Chinese tracts for distribution; to bear the whole responsibility of the church and stations; to preach daily to the people in the Chapel and from house to house, as well as three times on Sunday, and once in the week regularly; and to write letters and report to friends in America and England! And in the midst of these multiplied labors, which no one man ought to have to bear alone, I must lay down my Bible and my pen, go to the factories, Macao, or Hong Kong, for half a month or more, to beg money to pay for the very food I eat! Now, aside from the removing of me from my legitimate mission labors, which require my unabated attention, this part of my work has really become irksome! And hence

as preaching to the heathen is a work of the Lord, I beg for Christ's sake that you will assist me now with the necessary pecuniary means of support, that I may not have to forsake the work and seek secular employment for a livelihood! Let your aid come *directly* through the **CHINA MISSION SOCIETY** of Kentucky! *Do be particular in noticing this, all the time so long as I live!!* It has hitherto given me more pain and trouble to get money through any other channel (which by the way seldom reaches me) than to collect it the best way I can.

And lastly, *as I must close*, I have great reason to thank God and take courage. He has renewed my youth like the eagle's, as to health; has appointed my lot in one of the largest cities in the world; has given me more success in obtaining premises and favor in the sight of the people, both native and foreign, than my fellow-missionaries; and indeed has blessed every work to which I have put my hand since I have been in Canton. I have baptised one member this year, and two more desirous of being received for baptism are under consideration of the church.

Now, brethren, do pray for me, and give me more money, and we shall see what the Lord will do for us. My health and spirits are very good; and I feel happy in my work, and happy in the Lord; and hope I am on my journey home to a better country, even a heavenly. Farewell.

Yours most affectionately,

I. J. ROBERTS.

Canton, February 8, 1846.

*For The Baptist.*

### CAMP MEETING.

A Camp Meeting will commence at Mount Lebanon, Marshall county, Tenn., on Friday preceding the third Lord's day in August next; at which time and place we most earnestly solicit the assistance of our fellow laborers, in the vineyard of the Lord generally. We shall also be pleased to see any of our brethren or friends who may be disposed to come up to the help of the Lord.

### A PROTRACTED MEETING

Will commence at Nob Creek, Maury county, Tenn., on Friday before the 1st Lord's day in August; and on Friday before the 5th Lord's day in the same month, a Protracted Meeting will commence at Carter's creek, Maury county, Tenn., to the attendance of which we extend a general invitation to our brethren in the ministry.

A. W. MEACHAM.

P. S. I have within the last few weeks baptised eleven willing subjects into the fellowship of the churches for which I am preaching. We have also approved as candidates for baptism ten others, who will receive the ordinance in a few days. So that we have abundant reason to thank God and take courage.

A. W. M.

June 20th, 1846.

## SELECTIONS.

*From the Southern Baptist Missionary Journal.*

### APPEAL TO SOUTHERN MINISTERS.

Brethren in the ministry, to you we look with anxious eye, for the support necessary to sustain our missions. As teachers, and guides of the churches, much will depend upon you. They will need line upon line, precept upon precept. They must be instructed and exhorted, month after month, in relation to their duty. Nor is this all. A definite plan of action should be proposed and carried out. In some cases the pastor may find it most expedient to secure himself the names and subscriptions of the members of his church; in others, the work may be referred to a direct and active committee; or, it may be found best to propose a weekly or monthly appropriation, each one laying by him in store as the Lord hath prospered, and bring in the aggregate amount, yearly, or semi-annually. **SOME PLAN SHOULD BE ADOPTED.** It will be found in most cases that the pastor, by a clear statement of the subject, and a vigorous use of means, can bring his brethren and sisters to co-operate in these labors of love. On the other hand, if the bishop or evangelist manifest no interest in the cause, and fail to present it to the consideration of the people, little or nothing will be done. The principal movement must be made by our spiritual leaders.

It is readily admitted that the course recommended will involve the necessity of thought, effort, and self-denial. But shall we hesitate to walk in the footsteps of *Him* "who endured the cross despising the shame,"—especially when his glory is involved? Surely not. We cannot do it. It is made our business, by the very terms of our commission, to "go into all the world and preach the gospel to every creature." We are to carry out the will of Christ in this respect, by every appropriate means. If we cannot go ourselves among the heathen, we should encourage others to go, and excite our brethren at home, as far as possible, to becoming effort to sustain them.

We beseech you, brethren of the ministry, meditate on these things. If you can become deeply interested in them, no apprehension need be entertained respecting the issue. The churches will be prompt, cheerful; and liberal in their contributions; a happy re-action on their spiritual prosperity will be produced, and sinners at home and abroad, will hear the word, believe, obey, and live.

### THE BRAVE MAN.

BY D. C. CELESWORTHY.

There is nothing which a truly brave and persevering man may not accomplish. Heat and cold, mountain and seas, are alike to him, when he is bent upon his object. He pushes ahead—never tiring or fainting until his proud design is achieved. Whether it be riches or honors, he permits no obstacle to impede his progress. The histories of all distinguished men, from Alexander to Napoleon, show how that it was energy and perseverance that made

them distinguished, above their fellow-men. And you, young man, if determined in your course, whatever end you have in view, shall be respected and honored. Never permit your energies to slumber, but be ever active in whatever field you choose to labor. To lag—to stop to doubt—to hang your head in fear, will prove disastrous to your best interests.

“To move along in doubt and fear,  
And trembling at the shades of even—  
What is it, but a tomb to rear,  
And stealing from it, turn from heaven?”

The reason why so many turn out miserable tools—without ambition, life or wealth even—is their lack of courage, and their fear of the world. What has an honest man, or a man of virtue and integrity, to fear? All are but shadows that look dark and forbidding before you—and these vanish before the light of truth and generous ambition. Let nothing stay your progress when you know you are in the right path—nothing but the strong arm of death. Then you will accomplish your bright expectations, while—

—“Shadows fly,  
And hope beam beauteous from afar—  
A sea of glory fill the sky,  
And wisdom beam in every star.”

*Sat. Courier.*

### THE RUSSIAN JEWS.

Farther accounts have been received from Sir Moses Montefiore, from St. Petersburg. Sir Moses had been admitted to an interview with the Emperor, by whom he was most graciously received, and the Czar promised to redress the complaints of the Jews in his dominions. One of the concessions promised by the Emperor was to allow the Hebrews to emigrate from the empire, and he requested Sir Moses to make a tour in the provinces in order that he might point out any other amelioration of the condition of his poor countrymen. Sir Moses speaks in the highest terms of the manner in which the Emperor has acted, as far exceeding his previous expectations for condescension.

### REVIVAL IN CHARLESTON, S. C.

We learn from the Carolina Baptist that there has been recently a revival of religion in Charleston, in which about two hundred were baptized into the Baptist Churches, and most of the evangelical denominations have received corresponding accessions.

### REVIVAL IN NEW HAVEN AND IN YALE COLLEGE.

Very recent advices show, says the New York Evangelist, that it is reasonably estimated, that within the last two or three months, about two hundred hopeful conversions have taken place in connection with the several churches in New Haven, Conn., and twenty to twenty-five in Yale College. May the good work go on and spread, till our whole American Zion is refreshed from on high.

WAR, CHRISTIANITY AND FREEDOM.—The Buffalo Commercial Advertiser recalls what is a startling fact, that the four greatest powers of the world and all professing special regard for Christianity, are at war—and three of the four claim to be among the freest and enlightened of the people of the Earth. The Buffalo paper says:—

“Russia, the acknowledged head of the Greek Church, is waging a desperate war, with indifferent success, but accompanied by a frightful amount of suffering and loss of life, against the Circassians, hunting them like wild beasts to their fastnesses, whence, whenever a favorable opportunity offers, they issue and avenge with ruthless slaughter, the wrongs they have so long endured.

France, the great Champion of Roman Catholicism and the boasted centre of civilization, has for years poured out blood and money like water, and as bootlessly, on the arid plains of Africa, in an internecine war with the descendants of those who successfully defied the legions of imperial Rome. This war has been signalized by the greatest atrocities. The public mind has not recovered from the shock of the burning of a thousand Arab men, women and children, in the caves where they had sought shelter.

England, the proud bulwark of Protestantism, is never at peace. The barbarous tribes on the confines of her vast empire, the Cannibals of New Zealand, the Caffir of South Africa, the wild hordes on the outskirts of her Indian possessions, give constant employment to her troops, and she had just come out of the most murderous war of modern times.

The United States, “the land of the free and the home of the brave,” like England, is rarely at peace on her borders, and is now making vast preparations for a war with Mexico.”

What a comment is this on the boasted “progress” of our times!—What a contradiction to the principles of that true religion of peace in which we are all instructed—what a practical contempt, in our country particularly, of those habits, interests and pursuits—upon which alone free institutions can be safely, and durably founded.—*N. Y. Cour.*

### THE MAILS.

NORTHERN MAIL via Louisville, Kentucky, arrives every evening by 6. Departs every morning at 5. Alternately by Glasgow and Bowlinggreen.

SOUTHERN MAIL via Tusculumbia, Ala., and Columbia, Tenn., arrives Sunday, Wednesday and Friday by 3 A. M.; departs Sunday, Tuesday and Thursday at 8 P. M.

SOUTHERN MAIL via Huntsville, Ala., Pulaski and Columbia, Tenn., arrives Tuesday, Thursday and Saturday by 3 P. M.; departs Monday, Wednesday and Friday at 8 P. M.

SOUTHERN MAIL from Huntsville, via Murfreesborough, Tenn., arrives Monday, Thursday and Saturday by 10 P. M.; departs Tuesday, Thursday and Saturday at 11 P. M.

WESTERN DISTRICT MAIL via Charlotte, Tenn., arrives Monday, Thursday and Saturday by 3 A. M.; departs Monday, Wednesday and Friday at 9 P. M.

EASTERN MAIL via Knoxville, Sparta and Lebanon, Tenn., arrives Sunday, Wednesday and Friday nights by 12; departs Monday, Wednesday and Friday at 10 P. M.

FROM HOPKINSVILLE, Ky. via Clarksville, Tenn., arrives every other day by 6 P. M.; departs every other day at 6 A. M.

FROM M'MINNVILLE, Tenn., via Murfreesboro, Tenn., arrives Monday, Thursday and Saturday by 11 A. M.; departs Sunday, Wednesday and Friday at 10 P. M.

