

The Biblical Recorder

RALEIGH, N. C.

THURSDAY, MAY 31, 1855.

COMMUNICATIONS for publication, or in any way relating to the Editorial Department, should be addressed to the Rev. J. J. JAMES, or "Editor of the Biblical Recorder," Raleigh, N. C.

Letters relating to the business of the office must be addressed to G. MERRITT & Co., Raleigh, N. C.

To insure attention, all letters must be prepaid.

All communications, to secure attention, must be postpaid—Agents who act gratuitously, and subscribers who pay in advance, only excepted.

All orders not attended to in a reasonable time should be repeated,—and all remittances not duly receipted should be inquired after—that errors and oversights may be promptly corrected.

Persons writing to us on business would confer a great favor by giving their Post Office address; also that of each individual for whom they write.

NOTES OF BAPTISM.—With this caption, we have been publishing on our first page a series of articles on the mode of Baptism, from the pen of a valued correspondent who lives in Orange county.—These Notes are valuable on several accounts.—The author quotes and compares a goodly number of authors, who seem to have consulted with great care. His manner of conducting the argument in favor of immersion, as the only scriptural mode of Baptism, is somewhat new, and no doubt in this respect original. The author has certainly explored his subject with great care and perseverance. He understands the strength of his own position, as well as the weak points of his opponents. He convicts some of them by their own words, of being utterly inconsistent in the different positions they assume to defend sprinkling and pouring, as modes of baptism. He also shows most conclusively that writers on that side of the question contradict each other, and destroy the force of each other's reasoning.

Last week we got through with the manuscript on hand, and before receiving the remainder, an article reached us from another esteemed correspondent, who lives in Edgecombe county, which was given to the printer to occupy the same space which the Notes had occupied. This article, which we commend to the perusal of our readers, will appear in two numbers, it being too long for one. After that we shall resume again the publication of the Notes on Baptism, and continue regularly till they are through. Then we will read them in connection and have something more to say about them.

Dr. Garrett is entirely mistaken in supposing that we were out of temper in answering his enquiry about the Baptist Discipline and Confession of Faith. We were exactly in the opposite mood, and could not suppress our humor at so presumptuous a demand for a book which did not exist. True, the Dr. says he thought there was such a book, but then we can't be accountable for his thinking so.—He sends us also a communication for the Recorder, in which he gives us in full his motive and his object in writing for the book, but as no one has ever written on this subject, we think it useless to publish his vindication of them to the world. When we answered the Dr.'s note, we had no knowledge of him, or his religious affinities, and of course could not intend any thing personal.—Since that time, we have learned that he had not long previous to writing to us, connected himself with the Methodist Society, which accounts for his supposing that the Baptists had a book of Discipline too.

The Doctor also informs us that if he were to read the New Testament, as we recommend, he "would be as apt to find the doctrines of some other sect as those of the Baptists, as they all profess to derive their faith from that book." In this he may be also mistaken, and by way of ascertaining, we would advise him to look for the place in the New Testament which teaches the dogma of probationary membership in the church, and that too for the purpose of getting religion, as we understand he has recently subscribed to this dogma, and practiced accordingly. The Baptists hold that the N. Testament teaches that a man must be converted, and then join the church as a member in full.—When our friend has satisfied himself as to this point, we suggest that he proceed further to search for the divine authority for infant baptism; sprinkling and pouring as modes of baptism; three orders of the ministry, embracing superior and inferior grades; Church government so organized as to exclude the participation of the laity, and to sanction clerical domination; Class meetings, Read meetings, Love Feasts, &c., &c.

All the above he may find in the Book of Discipline which he has adopted; but if he will find them in the Discipline we have commended to his notice, he will much oblige us by referring us to the chapters and verses in which they are taught and sanctioned. Should he find the task too difficult for one just starting in the way of life, perhaps he may obtain important aid and counsel from Elder Carson, who seems to be the chief exponent and circulator of the tenets to which we have referred, and the divine authority for which we would be certainly interested to see. Now, don't mistake us again Doctor, for we are not mad, but in a fine humor; and are sincerely anxious after the truth, and would be pleased to aid you in your enquiries after the same great treasure.

Religious Anniversaries.

Our exchanges North and South, are filled with accounts of the Annual Meetings of religious bodies. Truly this is the age and the season of the year for holding such assemblies. We have not space to report one-fourth of them, but hope that they do not meet in vain, and that their counsels will tend to the furtherance of the great interest of religion. We may mention among the largest and most influential of Baptist bodies that have recently met, the Southern Baptist Convention, Southern Baptist Publication Society, Indian Mission Association, Revision Association, State Conventions of Georgia and Alabama at the South, and the Missionary Union, Home Mission Society, American and Foreign Bible Society, and Bible Union at the North.

BAPTISM OF COLORED MEMBERS.—We learn from brother Freeman, who writes to us from Georgetown, S. C., that forty-six colored persons were baptized in that town by Elder Wilkins on the 15th of April.

LITERARY ANNIVERSARIES.—The season is about arrived for the occurrence of these interesting occasions. Commencement of Oxford Female College occurs this week, Rev. T. W. Tobey delivers the address on Thursday 31st. Similar exercises will occur also we think the present week at the Female Schools in Louisa and Warrenton.—Next week Chapel Hill commencement comes off and the week after that of Wake Forest. It will be out of our power to attend some of these to which we have been invited. We anticipate being at Chapel Hill and Wake Forest.

CHURCH CONSTITUTION.—We learn from the Religious Herald, that another Baptist church, composed of 66 members was constituted in the city of Richmond, on the 6th of May. This makes the fifth Baptist church in that city, beside two colored churches. The name adopted by this new organization is Belvidere Hill Baptist Church. Elder Henry W. Watkins, who has been laboring for some time to get up this interest is chosen as Pastor.

ORDERS FOR BOOKS.—The orders sent us for Books will be filled in a few days. Our absence made some delay in procuring them from the publishers.

CENTRAL RAILROAD.—This Road is now completed some distance above Hillsborough. The trains pass daily from that place to Goldsboro, where they connect with the Wilmington Road.—To persons living in the East, the facilities for reaching the vicinity of Chapel Hill and of going to Wake Forest, are greater than they ever were heretofore. It is delightful to travel after this modern fashion. On the Central road may be daily seen trains of new and elegant cars propelled by splendid and powerful engines, speeding their way through the heart of the Old North. What North Carolinian can survey this great State work without emotions of pride that "Old Rip" has waked up and in her strength presumes to compete with her sister States in the great improvements of the age.

METROPOLITAN FEMALE SEMINARY.—The exercises of the present session will close on Tuesday the 12th of June.

On the evening of the same day a concert will be given by the young ladies connected with the Music Department. The friends of the school and the public generally are respectfully invited to attend. A. McDowell, Prin.

Richmond Christian Advocate, And its North Carolina Correspondent, Layman—Correction of his statement, &c.

Our absence from our office has prevented earlier attention to an article which appeared in the Advocate of May 3d. It purports to state a part of a conversation which occurred in Goldsboro, at the time Mr. Brent made his charge upon the iron wheel, which charge he has not even attempted to make good, (no doubt for the best reasons,) nor has he had the manliness to retract it. We give below the note in full, as addressed to the editor of the Advocate, and published in connection with his editorial, headed, Biblical Recorder, the Great Iron Wheel. When we called at Mr. Brent's study, where the conversation occurred, which allusion is made, it was for quite a different purpose from that of discussing Methodism. It was simply to say a word to Mr. B. which had no connection with Methodism. We were in Mr. Brent's study, himself, Rev. Mr. Reid, Jr., of Raleigh, and another gentleman whose name we think was Closs; was passing a teacher in the Institution. The latter left soon after we entered, and heard very little if any of the conversation referred to. If there was any other layman within hearing, we were entirely ignorant of the fact. He was certainly not visible to our eyes. With the statement of this fact, we leave our readers to form their own opinion as to whether "A Layman" was really the author of the note which we give below, and also whether a clergyman has the moral right to call himself a Layman, in order to avoid the responsibility of a statement which he thinks proper to make through a public print. If a layman was really the author of the note, we should be under obligations to him to furnish us his real name, so that we may be able to identify him. But if a clergyman was the author of it, then the signature "A Layman," is not only untrue, but contradictory to the truth. And beside, it imposes the responsibility of the statement upon one who is utterly ignorant of the matter. But we now give "A Layman's" communication, if he be a layman, after which we have a few corrections, statements, &c., to make. This correspondent writes to the editor of the Advocate as follows:

"DEAR SIR.—The Biblical Recorder is endeavoring to make capital out of what you have said, and what has been published in the Advocate, in reference to the Great Iron Wheel. The Editor of that paper has also published a purported declaration of the Rev. James Brent in regard to it. Now, we believe that his ad captivum appeals can have no effect upon an intelligent and enlightened community, but as the aforesaid Editor is so fond of parading the private declarations of gentlemen, he cannot object to have his own laid before the public.

Not very long since, this same Editor attempted, in a private circle, to draw a minister of the North Carolina Conference into a controversy in relation to the government of the Methodist Episcopal Church. The minister declined to enter into a controversy, and stated frankly his reasons for declining. The Editor, not satisfied, however, pitched into it himself, with the declaration that our church government was unscriptural, and cited the case of our bishops to substantiate his assertion, who, he said, had unlimited power, and were under the control of the government of the Methodist Episcopal Church. The minister then asked him if he had ever read the Methodist Discipline? The Editor acknowledged that he had not. This is the man that defies the whole Methodist Church to a controversy upon the subject of our church government, and yet acknowledges that he has not read our Discipline, which directly and positively disproves the very assertion he so confidently made. Can controversy with such a man profit the church or the cause of religion any?

I have not pretended to give you the conversation in full, but only wished to call your attention to the admission of the Editor of the Recorder that he had never read our Discipline. Comment is scarcely necessary.

A LAYMAN. The first paragraph we allow to pass for what it is worth, with the single remark, that we are yet to be convinced or convicted of any unusual fondness for "parading the private declarations of gentlemen," nor do we fear "to have our own laid before the public," provided it is done truthfully; but we do object under all circumstances, to being misrepresented as we are in the next paragraph. In that we are charged—

First, With attempting in a private circle, to draw a minister of the North Carolina Conference into a controversy, in relation to the government of the Methodist Episcopal Church. This is not true in more particulars than one.

This is not only untrue, but the statement is made in defiance of the correction which was distinctly made at the time. See explanation below.

Thirdly, We are charged with defying the whole Methodist church to a controversy on the subject of their church government, which is also incorrect.

Now we have no fondness for publishing a private interview, especially one, in which we were compelled to take an active part; hence we purposely avoided introducing the one referred to above, any farther than we were compelled to do, in calling upon Mr. Brent to establish his charge against the Iron Wheel; although, by giving it publicity, we might have made "capital," and very good capital too. We say we did not intend giving to the public the interview between Messrs. Brent and Reid, and ourself, on the aforesaid occasion. But since "a layman," alias a clergyman, has seen fit to purport a report of it materially, to misstate it and misrepresent us, we feel called upon by a sense of duty, to give the material points at least of the conversation.

First, then, it was introduced by Mr. Brent making a charge on the Iron Wheel, which he said he had been very busily engaged in reading that day, although it was the Sabbath, and the book in his estimation a very 'slanderous' one. Both gentlemen seemed to be under high excitement. While we were responding to Mr. B.'s charge, the Rev. Mr. Reid broke in on the conversation, by saying with marked significance, he wondered "why it was that the Baptists were always picking at the Methodists?" To which we replied, that we did not know about that either. We thought that the reverse of what he stated was about true; for we knew of no class of men in our country, who had quite so much to say about the bigotry and exclusiveness of the Baptists and their mode of baptism, as Methodist preachers; and we had often wondered why it was that they had so much to say against immersion, which they so often practiced, when the candidates required it, rather than loose them to their church. Mr. Reid said that they only opposed the idea that immersion was the only mode of baptism. We replied, why not then oppose sprinkling as the only mode, for which many Pedo-baptists contend, or pouring for the same reason. Why direct their opposition against immersion alone, while their church acknowledged all the modes as valid Mr. R. giving no answer to this, we remarked to Mr. Brent in reference to the Iron Wheel, that we could not answer as to what it contained, as we had not read all the book, but we undertook to say upon our own responsibility, that the Orders in the ministry of the Methodist church, were unscriptural, or their ministry as now organized, was an unscriptural establishment; that on this question we would meet Mr. R. or any other Methodist minister. As proof of the truth of our position, we referred to the power which the Bishops possessed over the other orders of the clergy, as well as over the church in general; and appealed to the two clergymen present, to know how they could reconcile it to their ideas of freedom, to be subject to such a spiritual despotism. Said we, your Bishop says to one of you, go and work yonder, and you have to go, and to another, come and work here, and you have to obey. He claims the right to control you, and yet there is no one to control him; and that it only required what has so often occurred in the Roman church—twisted Bishops, to involve the church and her ministry in the most deplorable evils. We were then, by seeming me the welcome visitor for the last year, by I assure you it has been read with interest by me and also by my family. The time for which I was to receive it gratis expired the 1st of April last. Enclosed you will find two dollars, and I want you to continue the paper so long as that will pay for it.

May 23rd, 1855.

How to Do Good.

We take the liberty of publishing the following, although private, which we have just received, from a good brother up the country. It is a single instance of the good effected by a brother, who last year sent us a list of new subscribers. We should like to hear from each one whom he induced to take the Recorder. How many of our brethren, who can, will do as brother Eaton did, send us a list of new subscribers, and have an extra copy sent to some family who are now ignorant of its value to them, or without the means of paying for it. The letter is as follows:

DEAR BROTHER:—By the kindness of brother Eaton, I have been receiving the Recorder for the last fifteen months. Bro. E. sent you a list of subscribers, which entitled him to one extra copy of the Recorder for twelve months gratis, and by his request you sent that copy to me. Permit me to return my sincere thanks for the kindness extended to me, by sending me the welcome visitor for the last year, by I assure you it has been read with interest by me and also by my family. The time for which I was to receive it gratis expired the 1st of April last. Enclosed you will find two dollars, and I want you to continue the paper so long as that will pay for it.

The Three Pictures.

MR. EDITOR: I noticed an article in a recent issue of one of your City papers in which I was much interested and upon which, by your permission, I will offer a single remark.

I regret that the paper containing the article has been mislaid and that I am consequently unable to quote the precise language of the writer. The substance however is about as follows: The writer earnestly covets that rarest of all the endowment of genius—the painter's magic art; that he might produce two pictures for the American people: One representing the two political parties standing in belligerent attitude, with frowning aspect, menacing and maligning each other, while the Pope of Rome, the deadly enemy of both, looks on well pleased, and taking advantage of their hostility to each other, continues to pour into our country his miriads of servile minions, trained to do his bidding and sworn to use their utmost exertions to defeat the very object for the promotion of which both these parties are most deeply interested. By the other picture he would represent the different protestant denominations of this country, drawn up in hostile array and occasionally hurling deadly missiles at each other, while a romish priest stands in their midst and looks on, with a countenance wreathed in smiles, delighted to see them thus waste their strength in useless conflicts, until he can place them with the principles they hold most dear beneath the iron heel of his tyrant master.

I imagine these would be exceedingly interesting pictures, and might be very profitable to the American people. Would that the writer's desire could be gratified, that he could be gifted with the painter's greatest skill and most exquisite touch, in order that he might produce the desired pictures. And would that he could hang them, when completed, high in the arch of heaven, that Columbia's free born sons might gaze upon their life-like characters and learn therefrom the fatal effects of party and sectional strife both in Church and State, and that the defenders both of civil and religious liberty might see the exceeding folly of expending on intestine feuds that strength which ought to be directed against the common enemy of both.

But I would have him add a third picture; for without it the collection would be quite incomplete. And that should represent the dignitaries and doctors of various protestant denominations sitting in solemn council, and with deep and earnest interest stamped upon every feature of their countenances, deliberating in regard to the most successful means of checking the aggressive movement of the Roman Pontiff, which seem so seriously to threaten the interests of protestantism, while the Pontiff himself sits quietly in the vatican and smiles complacently at the impotence of their efforts so long as they retain, defend and practice those very dogmas, which are the chief pillars of his throne and the principal means of perpetuating his influence, in protestant countries.

The collection, with this addition, would be a most valuable accession to any artist's gallery.

Still not to read and examine critically the Discipline, would be a very high offence in the eyes of a Methodist Bishop, and for such neglect on the part of his clergy, he would expell them from Conference; but whether the decision of an ambitious aspirant for spiritual power—one who presumes to lord it over what he acknowledges is "God's heritage," whether the decision of such a man would have much weight with Baptists who know something of the liberty of the Gospel is somewhat questionable. Read the Discipline! the Discipline! the Methodist Discipline!!! are words which may fall like thunder on the ears of Methodists from the lips of their Lordly Bishops, and may be re-echoed by the Bishop's subordinates in office, as the watch words of the church, but Baptists, that have suffered too much from human creeds and systems and from the pious edicts of impious Bishops, to have either great fondness or reverence for such things; especially when they know that their effect is to subvert the Gospel plan of divine truth and to "teach for doctrines the commandments of men."

But our article is far longer than we intended to make it, we have not said more however than the circumstances demanded. To be attacked as we were, when we neither sought or desired a controversy of any kind by two clergymen at once and then misrepresented by one of them, or by some unknown and unknowing layman, we think is a sufficient apology for all we have said. Whether the fire will be kept up over a fictitious signature, or whether Layman will like Mr. Brent (if he be not identical with him) back out after letting off his little squib, we know not nor do we feel any concern to know. If he is not pleased with the manner in which we have disposed of his article, he is certainly at liberty to write another. Perhaps he will find out after a while that we have heard something about the Methodist Discipline, if we have never read it. But the strangest thing is, that a Layman should undertake to defend such a concocted scheme for priestly power and domination as the Methodist Discipline is.

P. S. As to the remarks of the editor of the Advocate, we must beg to be excused for not giving them any attention. We have heretofore purposely avoided any discussion with him for the sufficient reason, that in the capacity of a Christian teacher, he took occasion some two or three years since, to deride an Institution of Christ which has the sanction both of his example and command.

Minutes of 1854 Wanted.

The Minutes of the following Baptist Associations, for the year 1854, are wanted, to complete the files of the American Baptist Publication Society, and also to complete the Associational Tables of the Baptist Almanac for 1856, now in preparation:

NORTH CAROLINA.—Blenah, Briar Creek, French Broad, Hivassae, Jefferson, Lewis Fork, Liberty, Pamlico, Pedee, Roan Mountain, Sandy Creek, Tar River, Three Fork, Tuskegee, Union East, Union West, Yadkin.

Southern Baptist Convention.

The Proceedings of this body which lately met in Montgomery, Ala. we published last week only in part up to Saturday afternoon. This week we give the remainder of its proceedings as we find them in the True Union.

AFTERNOON SESSION. Prayer by Bro. F. C. Johnson of Georgia.—The discussion of the resolution inviting Pedo-baptist ministers to seats was resumed. Bro. W. C. Buck of Mississippi, W. W. Everts of Kentucky, Pritchard of Virginia and Walker of Alabama spoke. After consuming nearly the whole day in this unprofitable debate, the usual resolution of courtesy was finally adopted.

The meeting in behalf of the Southern Baptist Publication Society was opened with singing, and prayer by Bro. J. H. Campbell of Georgia. Judge Stokes of Georgia, Vice President in the chair.—J. F. Dagg was appointed Recording Secretary, pro tem.

The very able Report of the Board of Managers was read by the corresponding Secretary, J. P. Tustin, showing the receipts from donations to have been \$2,167. Bro. J. S. Baker offered resolutions expressing gratitude for the success of the Board, and of the Society, also recommending the Board to secure the entire time and labors, when practicable, of the Corresponding Secretary, Prof. Mell offered a resolution as a tribute to the memory of Bro. Parks.

On Sunday the pulpits of the Baptist, Presbyterian, Methodist Episcopal, Methodist Protestant and American churches were occupied by members of the Convention, and a mass meeting for Domestic missions was held at night. Addresses by Bro. Jos. Walker and J. E. Dawson.

MONDAY, 14th inst. Prayer by Bro. Thurman of Kentucky.

It would be original unique and novel, and as there is little probability that the writer, from whom we quote, will have his desire granted and thus be enabled to perpetrate his own conceptions, in living pictures, the subject, with the additional picture, is respectfully commended to the attention of some one, who does possess the painter's art divine, as one of more than ordinary promise. D. M. A.

For the Recorder. DEAR BRO. JAMES:—Of the typographical errors in my late communication, will you please have corrected the following:

For "specific views of Mr. Campbell," read specified, &c.

For "after charging them to deny the charge," read, after charging them to deny the charge.

For "stamps this whole enterprise," read stamps their, &c.

For "impart to this work a character," &c., read impart to their work, &c.

For "achieve a work so sublime by such pitiful acts," read, achieve a work so sublime by such pitiful arts.

For "inspired with the liberal and devoted views," read, inspired with the liberal and elevated views.

For "his example in this respect will do more to recommend to the Denomination the cause of revision, than the friends liberality of all the fickle temporizers of the land," read, his example in this respect will do more to recommend to the Denomination the cause of revision, than the pseudo-liberality of the land.

W. H. JORDAN. The editor being absent did not see the article which his correspondent has occasion to correct until after its publication.

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Will not the brethren of these Associations forward copies of the Minutes of their last years sessions to American Baptist Publication Society.—We give only those in N. C., for want of space. Ed.

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MONDAY, 14th inst. Prayer by Bro. Thurman of Kentucky.

moved by Rev. W. W. Everts, to suspend the rules, to enable Rev. J. L. Burrows to offer his substitute, which was made the order of 9 o'clock, Tuesday.

Prayer by Rev. A. G. McCraw, of Ala. Adjourned.

Prayer was offered by Bro. Everts of Ky.

Resolutions offered by Bro. Burrows in favor of the transfer of the Indian Missions to the care of this Convention, were discussed by Bro. Hillsman, Buck, Mell, Bacon, Henderson, Everts, Burrows, Winston and others, when they were laid on the table, and a motion adopted to reconsider the vote of yesterday, rejecting the recommendation of the Committee.

The report of the committee, with its resolutions, was finally passed.

1. Providing for the transfer of the Missions of the American Indian Mission Association to the Convention.

2. Stipulating that the Domestic Mis. Board, at Marion, Ala., shall receive annual management.

3. Requiring that a full exhibit of condition of the American Indian Mission Association shall be made, prior to the transfer, to the Marion Board.

Bro. Dawson of Committee upon the relation of the Foreign Mission Board to F. J. Roberts, reported at great length, all the facts, which brought the Foreign Mission Board at Richmond, Virginia, to discharge Rev. I. J. Roberts from their employ as Missionary to Canton, China.

The Report sustained the action of the Board, and recommended the publication of all the facts relating to the subject. Prayer by Rev. J. H. Campbell, of Georgia.

AFTERNOON SESSION. Prayer by Bro. Landrum.

The Report of the Committee our Publication was presented by Rev. J. Walker, and adopted. On motion of Dr. C. K. Winston.

Resolved, That the thanks of the Convention be tendered to the citizens of Montgomery for their very kind and cordial hospitality.

The report of the Committee on the claims of the 13th St. Baptist Church, Washington City, was read by Bro. A. D. Sears, and adopted.

The Committee on Colportage reported thro' Bro. W. W. Everts, Report adopted.

Rev. W. C. Buck, presiding officer of the American Indian Mission, communicated to the Convention that the Association, had appointed a board with instructions to meet a committee from the Domestic Mission Board, at Marion, and make the necessary transfer of missions, property, &c., agreed upon between the two bodies, which information was ordered to be recorded.

The committee to nominate Boards made their report through Bro. J. H. DeVotie; report adopted.

The principal officers nominated are FOREIGN MISSION BOARD, Richmond, Va. Rev. J. B. Jeter, D. D., President; Rev. Jas. B. Taylor and A. M. Poindexter, Corresponding Secretaries; A. Thomas, Treasurer.

DOMESTIC MISSION BOARD, Marion, Ala.—Rev. W. H. Bayless, President; Rev. A. C. Dayton, Corresponding Secretary; C. A. Fuller, Treasurer.

The report of the Committee on the relation of Rev. I. J. Roberts, to the Foreign Mis. Board, was resumed.

Pending the motion to adopt which, I. J. Roberts was permitted to address the Convention in his own defence. He neither denied nor admitted the statements of the Report—which was unanimously adopted.

Bro. Burrows, from the committee on memorializing the United States Government in behalf of Religious Liberty to American citizens in Foreign Lands, reported against the expediency of the measures, as it had already been done repeatedly by various Baptist bodies.

The Committee on need of Agents, reported through Rev. J. F. Dagg; report adopted.

The Committee on new Foreign Fields reported through Bro. J. S. Bacon; report adopted.

The Committee on Importance of Missions to Large Towns and Cities, reported through B. C. Pressley, Esq; report adopted.

Dr. C. K. Winston offered a resolution requiring that all moneys received from the Indian Mission Association by this body, be credited to that body on the journal.

On motion of Rev. T. D. Gwin of South Carolina, Resolved, That the Board of Domestic Missions be instructed to occupy Kansas as a field of Missions, as soon as practicable.

On motion of Rev. J. W. M. Williams, Resolved, that the thanks of the Convention be tendered to the Montgomery and West Point Railroad, and other Railroads which have permitted the delegates of this body to pass over their respective roads at reduced fare. Also, that the Secretaries inform the Presidents of the roads of the action hereupon.

Two young men, Messrs. R. H. Graves, of Md., and Philips, of Ga., intended Missionaries to China and Africa, were introduced to the Convention.

On motion of Bro. Campbell, of Georgia, Ordered, That the closing services of the meeting to-night be the introduction of the Missionary candidates to the congregation, and commending them to the prayers of Christians.

Ordered That the expenses of Record Books be paid equally by the various Boards.

Remarks were made upon a motion to vacate the house to-night by Bros. Dawson, Pritchard, and others.

A meeting was held in the evening on behalf of the Bible Board, and the young brethren above named, appointed as missionaries, were introduced to the Congregation.

The Convention then adjourned to meet at Louisville, Ky., on the 2d Friday in May, 1857.

BIBLE UNION MEETING.—A meeting was also held on Tuesday evening, May 15, in another hall, by the friends of the Bible Union. Addresses were delivered by J. Edmunds, Esq., Rev. W. C. Crane, W. W. Everts and others.

Up to the hour of going to press with this paper, the news from the Virginia elections was almost entirely of a general character, very little comparatively of the details was known. It is generally conceded, however, that Mr. Wise, and the entire democratic State ticket, is elected by a majority of some ten thousand. Nearly all the democratic candidates for Congress were elected; and we presume a majority of the members of the Legislature. There was an unusually large vote given throughout the State.—Spirit of the Age.