MISCELLANEOUS.

RELIGIOUS SCHISMS.

METHODIST CONVENTION AT LOUISVILLE, KENTUCKY.

A convention of the clergy of the Southwestern Methodist Episcopal church, to consider the subject of a division of the church, assembled in Louisville on Thursday, the 1st instant. We condense from the Louisville the proceeding of the first day:

On motion of Dr. Capers, Rev. Dr. Lovick Pierce, of Georgia, was called to the chair, who, after some appropriate remarks setting forth the necessity of recognising the Divine Providence, and invoking the Divine blessing on the convention, read an appropriate portion of the Scripture, and offered up a solemn prayer to Almighty God. Rev. T. N. Ralston, of Kentucky, was chosen secretary *pro tem.*

On calling the roll, it was ascertained that, of the one hundred and two members that had been elected, eighty-two were present.

Dr. Capers remarked that he would like to see one or the other of the venerable superintendents present (Bishops Soule and Andrews) occupy the chair. He knew of no Methodist meeting, from a general conference to a leader's meeting, or a class meeting, where the bishops had not a right to preside.

Dr. Longstreet then offered the following resolution which was adopted:

Resolved, That the bishops of the Methodist Episcopal Church, now in attendance, be requested to preside over the meeting from day to day, according to such rules as may best suit their convenience.

Bishop Soule arose and responded, that he felt greatly gratified at this manifestation of the good will and confidence of his brethren, and that in this sentiment his colleague fully concurred with him. They, however, wished to postpone a definite reply till to-morrow morning.

The convention then proceed to elect a secretary, when Rev. Thos. O. Summers, of Alabama, was chosen. Rev. T. N. Ralston was chosen assistant secretary; and soon after the convention adjourned to meet again the next day.

From the Louisville Journal

THE SOUTHERN METHODIST EPISCOPAL CONVENTION.

FRIDAY MORNING, MAY 2.

The convention met, pursuant to adjournment—Dr. Pierce in the chair. The usual devotional exercises were led by Dr. Capers. The roll being called, several delegates who had arrived since yesterday presented their testimonials and were admitted to their seats. The journal of yesterday was read, amended, and approved.

Bishops Soule, Andrew, and Morris, appeared in the convention and took seats in the altar. At the suggestion of the chairman, who intimated that the convention were waiting with some degree of solicitude to know the decision of our venerable superintendents—

Bishop Soule rose, and, in the most impressive and solemn manner, addressed the convention, giving his conclusions in relation to the invitation of the convention, made yesterday, requesting the bishops to preside over the deliberations of the convention.

He said that he rose on this occasion with feelings more solemn than he had ever before known. The occasion was one of surpassing interest and solemnity. He felt most sensibly the impression of what important results their deliberations and decisions would have throughout the country, and also the deepest interest for their welfare. He hoped that they would conduct all their business with the greatest deliberation—with all that pureness of heart, moderation of temper, and regard to results, which should characterize them as devoted Christians and followers of God. He hoped they would follow out that excellent lesson, "Do all things as in the immediate presence of God."

The opinion he had formed after the proceedings of the late general conference, as to its results upon the unity of the body, was made thoughtfully and with much consideration. Nothing had transpired to change his convictions. And, however deeply he might regret the result, he was nevertheless fully confident that a division of the church in the United States was inevitable. He expressed the hope that the convention would not only exhibit a laudable example of moderation and forbearance, but would keep strictly within the limits and provisions of the "plan of separation" which had been adopted by the last general conference with such great unanimity. For himself, he stood upon the basis of Methodism as it was laid down in the book of discipline. From that rock he never intended to be moved. With regard to the kind and cordial invitation they had given him on yesterday to preside over the convention, he begged to say, after having calmly and carefully weighed the subject in all its bearings and consequences, that he would accept it. His excellent colleague, Bishop Andrew, was of the same mind. They felt they should only perform a duty they owed the church in so doing. Their excellent and worthy colleague, Bishop Morris, for reasons perfectly satisfactory, and which he (Bishop Soule) considered altogether right, declined participating in the duties of the chair. He trusted that everything would be done in that spirit which would be acceptable in the sight of God, and instrumental in the salvation of the souls of men.

At the close of the Bishop's remarks, Dr. Pierce arose, and conducted the venerable man to the chair.

Rev. J. Early offered the following resolution; which, after some remarks from Drs. Smith and Bascomb, was adopted:

Resolved, That a committee of two members from each annual conference represented in this convention, be appointed, whose duty it shall be to take into consideration the propriety and necessity of a southern organization, according to the plan of separation adopted by the late general conference, together with the acts of the several annual conferences, and report the best method of securing the contemplated object in the appointment of this convention.

The following names were reported by the delegates of the several conferences as constituting the committee:

H. B. Bascomb, Edward Stevenson, Wm. Patton, Andrew Monroe, T. K. Catlett, T. Stringfield, J. Early, W. A. Smith, H. G. Leigh, P. Doub, G. W. H. Harris, M. Brock, R. Paine, F. E. Pitts, W. Winans, B. M. Drake, John Harrel, J. F. Truslow, E. T. Peery, D. Cummings, W. Capers, W. M. Wightman, G. F. Pierce, A. B. Longstreet, T. C. Benning, P. P Smith, J. Hamilton, J. Boring, Francis Wilson, and L. Fowler.

Dr. Capers offered the following resolution, which was adopted:

Resolved, That a committee of one member from each delegation be appointed to prepare a plan, to be recommended to the several annual conferences represented in this convention, for the management and support of missions connected with said conferences, and the said committee be instructed to report within the next eight days.

The Rev. John Early presented attested copies of the documents placed in his hands at the last general conference pertaining to the southern organization, which were directed to be placed in the hands of the committee on organization.

A number of papers from different southern conferences, relative to the subject of division, were then presented and referred to their appropriate committees.

The remaining time of the morning session was voted to the solemn exercises of religious devotion, conducted by the Rev. Dr. Capers. The venerable Wm. Burke and Bishop Morris each addressed the throne of grace in fervent and appropriate manner. The doxology sung, the benediction was announced by Bishop Soule, when the conference adjourned till to-morrow (Saturday) at half-past 8 o'clock.

SATURDAY, May 3.

The convention met pursuant to adjournment, Bishop Andrew in the chair, and was opened with Divine service by the Rev. J. Early.

Reports, memorials, &c., were called for, and Mr. Wightman presented an appeal from the Rev. Wm. Burke, of Cincinnati, to all the annual conferences; which was referred to the committee on organization.

Mr. Crouch presented sundry memorials from the Lexington, Hardinsburg and Augusta districts, Kentucky conference, which was referred to the same conference.

Mr. Truslow presented a similar paper from Batesville, Arkansas; Mr. Green, of Missouri; Mr. Kavanaugh, of Kentucky, and Mr. Stevenson, of Kentucky, presented documents of the same kind; which were all referred to the committee on organization.

On motion of Dr. Longstreet, it was resolved that no memorial, received after Tuesday next, should be referred to the committee; and a motion was made to adjourn, so that the committees could have time to prepare business for the convention.

The motion to adjourn was waived, and an extended debate took place on a motion to reconsider the resolution appointing a committee to furnish a report of the proceedings. Some members objected to having any report sent out as official that was not complete, whilst the committee contended that the resolution under which they acted only called on them for a synopsis of the proceedings.

Mr. Green, of Tennessee, said he would like to see Bishop Soule's address in full, and desired that every word of it should go to the public. He therefore moved to lay Dr. Capers's resolution on the table, which prevailed; whereupon he moved that Bishop Soule be requested to furnish his address in full for publication, which was adopted by a rising vote, unanimously.

The president announced the committee on missions as follows, viz: Wm. Capers, J. E. Evans, Thomas Crowder, L. Fowler, Thomas Johnson, H. H. Kavanaugh, C. Fulton, A. L. P. Green, B. T. Blake, W. McMahan, S. W. Speer, E. Calloway, P. P. Smith, E. T. Peery, John Harrell.

The appointments for Sabbath preaching in the city and vicinity were then read by Rev. Dr. Miller on the fourth street station.

On motion of Mr. Early, the convention adjourned.

MONDAY MORNING, May 5.

The convention met pursuant to adjournment, Bishop Soule in the chair.

Devotional exercises were conducted by Dr. Winans.

Dr. Winans submitted the following resolution, which he moved to refer to the committee on organization:

Resolved, That the committee on organization be instructed to inquire whether or not anything has transpired during the past year to render it possible to maintain the unity of the Methodist Episcopal church under the same general conference jurisdiction, without the ruin of southern methodism.

As this resolution involves some very important considerations, Dr. W. said he wished to accompany the motion for its reference with some remarks. *Necessity* (he said) can only justify the meeting of this convention; expediency could not. He assumed that, at the close of the late general conference, this *necessity* did exist, nor did he deem it necessary for him to adduce any testimony to establish the fact. He said that slavery was so interwoven with the texture of southern society that it was impossible for any one to disentangle it; nor can any religious society avoid, if it would, connection with this institution. It is also true, that public opinion rallies around this institution with great jealousy, and that he who comes to the South or lives in the slaveholding States, and arrays himself against slavery, disqualifies himself from exercising any influence whatever. He who would oppose slavery can have no influence in the South civilly, politically, or ecclesiastically.

He adverted to the fact that, to this day, the ill-judged course of Bishop Coke on the subject is felt most disadvantageously to the interests of southern methodism. The interests put in peril were not merely those connected with the preachers. *They* could have borne the outrages upon their rights which the action of the majority had perpetrated. It was not personal feeling—not the wounded *esprit de corps* on the part of the southern delegates, which demanded satisfaction. It was a conviction that those outrages would disqualify them for their great and sole work—the preaching of God's word throughout the southern country. This conviction had led to their solemn *declaration* near the close of the general conference. Have they not been borne out in the judgment then made? Ask the voice which has come up from every part of the southern country, whether it is so. The answer is, that, if the delegates were at fault, it was that they bore so long and so patiently. And who is to be judge in this case? Are the northern papers competent to judge, whose conductors view the matter through the medium of passion, prejudice, and commitment?

We cannot hesitate to proceed to a separate organization. Has any thing transpired to change the aspect of things since the last general conference? He knew of none. Has the South evinced any disposition to draw back? Yes. In New Orleans there is *one* member of the whole church opposed to division. In the Natchez district there is *one*. In the whole Mississippi conference *three*. And twelve out of the fifteen conferences represented here present about the same state of things.

THE PROPERTY QUESTION.—The cry has been raised, that by separation we would forfeit our claims to the church property. He would not impugn the motives of those who had started the question; yet he apprehended not the slightest danger; but, supposing there is danger, should this operate on our minds? Suppose we lose every college, church, parsonage—all our titles: should that deter us from carrying out our purposes? These considerations should have no weight whatever. There is equity in our courts of justice in these United States, and they will be open to hear us upon this subject. If we for a good cause separate—as it will be—we will hold the property of the church. He entertained no doubt of the validity of our rights, and the man who would swerve from his duty, from property considerations, would prove recreant to the interest of his trust, and deserves to be branded with infamy.

Propositions for reconciliation—whence do they come? From the North? If so, what are the terms? Submit to *mother* church! The North is made up of far-seeing Yankees. They have made no propositions; or, if they have, they have been very sparing in those propositions. They have condemned Bishop Andrews's connection with slavery; and to this we must submit. And what do they offer as the remuneration for the injury inflicted on the South? *That no abolitionist should be made a bishop!* GREAT CONCESSION!! He had no objection to an abolition bishop, if he be a prudent abolitionist. He may come to the South with his abolitionism flaming in his heart till his bones ache; yet, if he be discreet, keeping his sentiments to himself—and he will consult his prudence when in the South—he will do us no harm. But who is an abolitionist? You may place your magnifying glass upon him, but you cannot take his dimensions; he is, like the French fashions, always changing.

Another term of compromise. It has been proposed that the Methodist Episcopal Church should not meddle with the subject of slavery. This has caused the shout of "glory." Yet this proposition is not from the North. The North will give no such pledge. Dr. Winans said that he knew they would never rest until slavery was driven from the church, if the Union be preserved or maintained. But we are admonished to pause? He would ask for what? He could see no prospect of a retraction upon the part of the North? He would be willing to wait twenty years—to lie down in his grave, if he could believe that, finally, the difficulty could be amicably settled. He had, however, not seen any indications of a better state of things. The last document in the Western Christian Advocate shows more determined opposition than ever. It has been suggested that we should wait for another general conference, and conciliate the majority, or recruit our numbers and whip them by vote. To whip them by numbers was impossible. They understood how to secure numbers. They can manufacture a full *four weeks' recruit* out of *two little appointments*. No, sir, we can outspeak them, but they will always be able to outvote us. We cannot conciliate them. They will not repent. Postpone action until another general conference, and they will take it for granted that we have yielded the question; will take heart, and look confidently to our submission in all things.

Let our committee investigate the matter, and, if they can see a speck as large as a man's hand in the religious horizon, we will shout "glory," and like Elijah, we will wait for the rain. We would wait if we could see the least prospect of repentance in our Northern brethren. Could the connectional union be preserved, and the South be saved at the same time, nothing on earth would give him such exalted pleasure, such heart-felt happiness. But the case was absolutely hopeless. Dr. Winans concluded with an able view of the political bearing of the question. He declared his conviction that the division of the Methodist Episcopal Church would *not* have any injurious influence upon the Union of the States. On the contrary, he maintained that we should *preserve* the Union of the States by dividing the church. It would put a stop to the *agitation* of the slavery question on *religious* grounds. The Northern portion of the church would be rid of their "connection with slavery," and no room would be left for those agitators who plead *conscience*. Their strongest weapon would thus be wrested from them.

Dr. Capers had no objection to instructing the committee as to the matter proposed, though he did not doubt it would come under consideration in committee without the instruction. He suggested a change in the wording of the motion to instruct, which Dr. Winans accepted. And he proceeded to remark on the general subject, to the effect that there always had been troubles in the church by contentions in the general conference; that the history of those contentions proved how important it was to curb the action of bare majorities in that body. He first took part in a general conference after the compromise law of 1816 had settled the conflict on slavery. But he found a conflict scarcely less exciting on the Episcopacy. This grew warmer, and absorbed the slavery question in the general conference of 1824 and 1828. That controversy about the Episcopacy gave rest for the time to the southern churches on the subject of slavery, and parties were formed in the general conference, solely on the ground of the Episcopal question; or, as it was commonly called, "the presiding-elder question."

This question had produced at least one other good effect. It had united the South and West as one man—Ohio and Carolina standing side by side for an efficient superintendency as necessary to an effective itineracy. This union of the West and South enabled them to put down the revolutionizing scheme of those times, and preserve the Episcopacy from being controlled in the exercise of its functions by annual conferences. Since then, abolitionism had sprung up, and extended itself widely in the church, from the East to the West. And it was proof of its extent, and of its power, where it extended, that the West, in the free States, had been severed from the South and Southwest so violently as not only to join with New England to undo the South and Southwest on account of slavery, but, for the sake of this crusade on southern Methodist rights, as settled by the discipline, to give up the Episcopacy also, and degrade it to a mere office, like that of an editor or book agent, created and to be dispensed with at the will of a general conference.

This union of the West and North and East, gave a majority against the South and Southwest, which make it hopeless for them to remain under the same general conference jurisdiction. Both for our rights as Christians citizens of slaveholding States, and for the preservation of an efficient itinerancy and the principles of our church government as the South, Southwest, and West have all along maintained them till the last general conference, and the South and Southwest, at least, must ever maintain them, he saw no shadow of hope but in a separate organization, on the basis provided in the justice and brotherly love which lingered in the final action of the general conference, in their adoption of the report of their committee of nine. During the time of the discussions of the general conference, everything was put to hazard at the South. In Charleston the matter got into the papers in the shape of a crimination, if not denunciation of the southern delegates, for remaining as members of a body in such a discussion; and had not the declaration of the southern delegates, and the provisional measures for separation come when they did, our missions in the low country would have been broken up at once.

Mr. Crowder approved heartily of the resolution, and concurred in the views presented by the preceding speakers.

The resolution was then adopted unanimously.

Mr. Drake offered the followin resolution, viz:

Resolved, That the committee on organization be and are hereby instructed to inquire into the propriety of reporting resolutions, in case a division should take place, leaving the way open for reunion in terms which shall not compromise the interest of the southern, and which shall meet, as far as may be, the views of the northern portions of the church.

This resolution led to an animated discussion, in which Messrs. Drake, McFerrien, Early, Longstreet, and Stringfield took part; and, after having been changed from the form in which it was originally presented by the mover into that stated above, was adopted.

Dr. W. A. Smith offered the following resolution, which he begged to have laid on the table until to-morrow:

Resolved by the delegates of the several annual conferences in the Southern and Southwestern States in general convention assembled, That we cannot sanction the action of the late general conference of the Methodist Episcopal church, on the subject of slavery, by remaining under the ecclesiastical jurisdiction of this body, without deep and lasting injury to the interests of the church and the country; we, therefore, hereby instruct the committee on organization that if, upon a careful examination of the whole subject, they find that there is no reasonable ground to hope that the northern majority will recede from their position and give some safe guaranty for the future security of our civil and ecclesiastical rights, they report in favor of a separation from the ecclesiastical jurisdiction of the said general conference.

On motion, the convention adjourned.

TUESDAY, May 6, 1845.

The convention met pursuant to adjournment, Bishop Andrew in the chair. Religious services by the Rev. G. W. D. Harris, of the Memphis conference.

[A large portion of the session was occupied in explanations relative to the system of reporting the proceedings, which had given dissatisfaction to some of the speakers.]

Dr. Smith, of Virginia, rose in his place late in the day, and called up the resolution which he, in conjunction with Dr. Pierce, yesterday offered, instructing the committee on organization to bring in a report in favor of separation. Dr. Smith spoke for two hours in a very plain, but eloquent style, in support of the resolution.

When he had closed, the convention adjourned.

WEDNESDAY, May 7, 1845.

The debate was continued by Drs. Pierce and Capers, both in favor of a division. "Dr. C.," says the report of the proceedings, "set forth, with great earnestness, the absolute, undeniable, irreversible necessity of an independent organization."

A DARK CLOUD!

A few days since we made some protracted comments on the effect of the movements of the board of Baptist missions at Providence, virtually ostracizing the ministers of that large and popular sect at the South on account of their slave property. Our predictions are, we fear, about to be realized. The signs indicate that a separation is likely to take place between the northern and southern Baptists, as well as the Methodists. This will be followed, we fear, by ill will and jealousy, weakening the bonds of union between the two grand divisions of the country, and (which Heaven forbid!) resulting in a dissolution of our political Union. But should this lamentable evil occur, it must be borne in mind that the Sonth is blameless, and that the offensive measure had its origin in the fierce spirit of northern fanatics. This is so deeply interesting a question, that we would not feel justified without furnishing all the information in our power, touching the action of the Baptist convention, which met in Augusta (Georgia) last week. The following letters in the Charleston Mercury exhibit the spirit of the large and respectable religious assembly, and are full of matters for reflection.—*Richmond Enquirer.*

Correspondence of the Charleston Mercury.

THE SLAVE QUESTION AT THE SOUTH—THE CONVENTION.

AUGUSTA, 7th May, 1845.

The crisis is approaching—the Baptists have been aroused; their deepest feelings have been probed—Christianity does not seek to annihilate the man or the *patriot*. He is a poor Christian who thinks to serve his God by sacrificing his country.

It is no doubt with feelings such as these, that the men from all the South are assembling in this city now. They are pure men, and they are regarding with highest interest their religion and their country. They have long been vilified, injured, abused; now treason is to be superadded, and they are to be wronged in the most sensitive of all points. "To this complexion has it come at last." What it will come to next, is a solemn interrogatory. The Baptist denomination is the largest in the United States; it has an influence and a sway at the South which is hardly understood—a movement made here will be a wide one. The Baptists have, for a long time, been carrying on missionary operations through a "triennial convention," representing all the States. This convention has a "general board," which meets annually; also an "acting board," to sit at all times, as occasion may require. But twelve months ago, the triennial convention declared its intention to remain "neutral" on the slavery question. The acting board, after the adjournment of the convention, replied to the interrogatory of the Alabama church, *that it could not consent to the appointment of a slaveholder to any field of foreign missionary labors.* This board is charged with all such appointments, and southern money has been for years and years going to support its operations.

The general board has lately been occupied in examining this decision. They have been in session at Providence, Rhode Island. Messrs. Jeter and Taylor, of Virginia, attended the meeting, and are here to report the results. They left the meeting in session. Dr. Wayland, president of the triennial convention, was understood to be opposed to the decision of the board. He offered a resolution to that effect, but it was not thought at all probable that it would be carried. Amendment after amendment was tacked on to it, and the impression seemed to be, that the board would be sustained, or at most but slightly censured—just enough to save appearances. These facts must have an influence upon the southern convention, but we trust that everything will be conducted with the utmost calmness and deliberation. We have no reason to expect anything else. There are men here of the highest intellectual powers and purest hearts. They can regard great and wide questions.

They are not to be intoxicated by feeling. They will take a high and decided stand, looking to God for direction in their important labors. If there is one hope left of preserving the union of the Baptist churches—which we hope there is—we doubt not they will avail themselves of it. They cannot be rash or fanatical. They love the church too much; they love the political Union too much—the State, the government, with all its glorious associations. They know too well how deep an impression these religious divisions make. They know how little is to be expected from any other *Union*, if the union of Christians fail. The odium of a ruptured church and state will not be with them. All the fearful responsibilities will be thrown upon the North; and the future historian, as he contemplates the ruin, will marvel at the infatuation which could tear down so fair a fabric.

Two or three hundred members from the southern States are already in the city, and, we learn, have been received with great hospitality. We recognise many distinguished men among them. The convention meets to-morrow morning.

AUGUSTA, 8th May, 1845

I have only time to say a word or two. The Baptist convention has had a protracted session today. They have come at once in *medias res*. Dr. Fuller, of your State, has offered a preamble and resolution which go to the bottom of the whole matter. There seems to be a general disposition to sustain them. Much exciting debate was occasioned by the introduction of the report; but the whole matter was deferred until to-morrow, when the great battle must come off. From all appearances, a separation of the church is inevitable. We could hope otherwise; but so it is, and we must submit. When we are forced out of the church by northern fanatics, we shall next be forced out of the Union by the same nefarious arts.

Ex-governor Lumpkin, of Georgia, a member of the convention, warmly supported Dr. Fuller's report and resolution. The report, however, was drawn up in a committee, of which Dr. Mendenhall, of Charleston, was a member. The resolution is thus worded:

"*Resolved*, That for peace and harmony, and in order to accomplish the greatest amount of good, it is proper that the convention at once proceed to organize a society for the propagation of the Gospel."

The society, as we understand it, is not to be simply a *southern* one, but is to include all from any part of the Union, who can unite with us on the common platform of the Bible. But these abolition fanatics have long since let the Bible go.

The convention has over three hundred members, and I shall conclude this letter by giving you their names and residences as accurately as I have been able to get them; but by no means entirely accurate.

Virginia: Robinson, Clopton, Stringfellow, Sumner, Bagby, Todd, Gresham, Jeter, Ball, Keeling, Crane, Thomas, Smith, Turpin, Bancroft, Southwood, Hall, Smith, Grimsly, Herndon, Leydon, Walker, Sands, Turpin, Turner, Aims, Jones, Hume, Tinsley, Brooks, and Landrum.

The members from Georgia are 150; 25 or 30 also from Alabama, Holmes and Hinton from Louisiana, and McCoy from Kentucky. [We omit the names of the members from Maryland, District of Columbia, North and South Carolina.]

On motion of Rev. J. B. Taylor, of Virginia, seconded by the Hon. Thos. Stocks, of Georgia, Hon. Wilson Lumpkin, of Georgia, was called to the chair.

After religious services, a committee was appointed to ascertain the number of delegates present, and the religious bodies represented. The committee reported about 300 delegates from the States of Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, and Kentucky, and the District of Columbia.

Owing to the short notice of the meeting of the convention, the States of Mississippi, Tennessee, Arkansas, and Florida, were represented only by letters.

The delegates having been ascertained, the committee proceeded to appoint officers as follows:

Rev. W. B. Johnson, D. D. of S. C., President.
Hon. Wilson Lumpkin, of Ga., } Vice Pres'nts.
Rev. J. B. Taylor, of Virginia, }
Rev. J. Hartwell, of Ala., } Secretaries.
Mr. J. C. Crane, of Va., }

On motion of Rev. Dr. Fuller, of S. C., a committee of sixteen was appointed to prepare and report a preamble and resolutions for the action of the body, to wit:

Rev. Dr. Fuller and Dr. M. T. Mendenhall, of S. C.; Rev. J. A. M'Kean and W. Crane, esq. of Md.; Rev. T. W. Sydnor, of D. C.; Rev. J. B. Jeter, and Rev. T. Hume, of Va.; Rev. R. McNabb, of N. C.; Rev. B. M. Saunders and Rev. C. D. Mallary, of Ga.; Rev. A. Travis, and Gen. E. D. King, of Ala.; Rev. Isaac T. Hinton, and Rev. R. Holman, of La.; Rev. Isaac McCoy, of Ky.

[Correspondence of the Charleston Courier.]

THE CONVENTION.

AUGUSTA, May 9.

The crisis has come and is past. The whole question of the Baptists has been settled, and by a *unanimous* vote of the convention. An organization is to be brought about of all the churches, whether at the North or South, who are willing to unite upon the broad platform of the Bible. The principles of the constitution of the Triennial Baptist Convention are to be embodied in this society, those principles which have been shamefully and grossly violated by abolition fanatics in New England. The convention has not declared for the formation of a new society for the propagation of the Gospel; but simply for the formation of a society for that purpose; the society or convention already in existence having lost that character by travelling altogether out of its limits to take cognizance of matters never contemplated to be within its reach. Its boards having failed to take the word of God as their standard, further co-operation with them in *propagating* that word must be altogether out of the question. The preamble and resolution, which *unanimously* passed after a most protracted, but serious, earnest and deliberate discussion between many of the most highly gifted members of the convention, I have obtained for your readers.

REPORT.

The committee to whom it has been referred, to report a preamble and resolutions, cannot but express their profound sense of the responsibility resting upon your body at the present eventful crisis, as the integrity of the nation—the interests of truth—the sacred enterprise of converting the heathen—are all involved in your deliberations. That such a convention was imperiously demanded, must be apparent to all. The Boston board have, in their answer to the Alabama resolutions, most clearly and unnecessarily exceeded their power, and violated their trust. It is a question admitting of no debate, that the triennial convention was formed on the principle of perfect equality of members from the South and North. And, what is all-important, the very qualifications of missionaries are prescribed by the original constitution of that convention—the fifth article providing that "such persons as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents, and fervent zeal for the Redeemer's cause, are to be employed as missionaries."

Besides this, too, the declaration of the board that, if "any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him," is an innovation and a departure from the course hitherto pursued by the triennial convention, such persons having been appointed.

And, lastly, this infraction of the resolution passed the last spring at Philadelphia, and the general board, at their late meeting at Providence, have failed to reverse this decision.

Amid such circumstances, your committee esteem it absolutely necessary that the friends of the constitution of the triennial convention, and the lovers of the Bible, shall at once take their stand and assert the great catholic principles of that constitution and of the word of God.

Your committee, therefore, submit the following resolution as embodying all that they are now prepared to suggest to your body:

Resolved, That, for peace and harmony, and in order to accomplish the greatest amount of good, and for the maintenance of those scriptural principles on which the general missionary convention of the Baptist denomination of the United States was originally formed, it is proper that this convention at once proceed to organize a society for the propagation of the Gospel.

The report and resolution were defended by most able and elaborate speeches from Messrs. Jeter of Virginia, Fuller of South Carolina, Gov. Lumpkin, Davis, and Baker of Georgia, Heartwell of Alabama. The discussion was in every point most patient and able; and, if there was any fault, it was rather in the tardiness than the haste in which the measure was finally carried through.

Mr. Burrowes (delegate from the Pennsylvania State convention) took his seat in the convention today. He made a very able speech in defence of the resolution before the House, and said that he could speak for Pennsylvania and New Jersey, that they were aggrieved and mortified at the course which had been adopted by the abolitionists in relation to southern slaveholders, and that they sympathized deeply with the present movement.

Mr. Baker of Georgia, editor of the "Index," stated that he had it on the best authority, that all Tennessee, Mississippi, Kentucky, and Arkansas, would unite upon any measures which the convention might suggest. That they were only absent from the convention in consequence of the short notice that had been given.

Mr. M'Nabb of South Carolina had no doubt that his State would eventually unite on the same principle.

The Throne of Grace was several times solemnly approached during the discussion—Dr. Fuller of South Carolina and Mr. Mallary of Georgia officiating in prayer.

The committee which brought in the report and resolution were again sent out to draw up constitutions, bye-laws, &c., for the organization of the projected society. Several additional members were added to it, which makes it now stand thus: Rev. Dr. Fuller and Dr. M. T. Mendenhall, of S. Car.; Rev. J. A. M'Kean and W. Crane, esq., of Md.; Rev. T. W. Sydnor, of D. C.; Rev. J. B. Jeter and Rev. T. Hume, of Va.; Rev. R. M'Nabb, of N. C.; Rev. B. M. Saunders and Rev. C. D. Mallory, of Ga.; Rev. A. Travis and Gen. E. D. King, of Ala.; Rev. Isaac T. Hinton and Rev. R. Holman, of La.; Rev. Isaac M'Coy, of Ky.; Rev. Professor S. Furman, A. M., of South Car.; Dr. Dagg, of Ala; Dr. Johnson, of S. C.; J. C. Crane, of Va.; Rev. Mr. Heartwell, of Ala.

The convention soon after adjourned.

MAY 10, 1845.

This has been a day of much talk, but much work. Affairs have gone swimmingly on. Never have we seen so large a concourse of men brought together, from so large an extent of country, who have co-operated so zealously, and so harmoniously, and so unremittingly, in carrying out great and important matters.

Never, either, has so extensive an amount of business been conducted under circumstances of greater despatch, and, at the same time, most patient and labored investigation. It shows an honesty of purpose which nothing can daunt, an intelligence which is equal to the occasion, and, above all, a *unanimity*, a wonderful unanimity, existing in southern minds on the all-absorbing subject of the day. We may well affirm that none other than Christian men, high-principled Christian men, could have been carried through such a crisis with so much temper, so much judgment, order, and wisdom. These things will be looked back to in other times, doubtless, with much gratification.

The work of the day was the formation of a constitution for the new society, and the organization of its co-operating or executive boards. The constitution was discussed at great length, but was at last carried without opposition. The new body is to be termed *The Southern Baptist Convention for the propagation of the Bible*, &c., a title agreed upon, not as unexceptionable, but as the best that could be adopted, under all the circumstances of the case. Dr. Johnson, of South Carolina, is president; ex-Governor Lumpkin, of Georgia, Dr. Fuller, of South Carolina, and others, vice presidents. This body is to meet every three years. The first meeting will be in Nashville, Tennessee, May, 1846. The boards are to be two in number, for independent purposes—one charged with the foreign missionary department, the other with the home missions. The foreign board is located in Richmond, Virginia. Rev. J. B. Jeter, of that State, is its president; Fuller, of South Carolina, is vice president, and Mallary, of Georgia, recording secretary. The home board is placed at Marion, Alabama. Dr. Manly, of that State, is president; Hon. J. Belton O'Neall, vice president; Professor Reynolds, of your city, recording secretary.

An Indian board did not succed, in consequence of some deficiency of information on the subject. Mr. M'Coy, of Georgia, was its able champion.

Professor Mell, of Mercer Institute, in this State, ably advocated a southern board of publication, but this matter seemed premature, and the convention laid it on the table.

The convention had a most arduous session today; it did not adjourn until near 12 o'clock at night, and has business enough on hand to engage it a great part of Monday. The delegates, however, are impatient to be gone, and are dropping off fast. The railroad convention here next week will give Augusta no time to rest. We understand that the Baptist delegates have received great courtesies and hospitality from the citizens. They have been received with a true Georgia spirit—a spirit, by the way, which is altogether southron.

The correspondent of the Charleston Mercury says:

"The resolution annexed will tell you everything. With the preamble, it makes a sterling commentary upon the abolition question. It makes a new epoch in our country. It is one of those events which in the progress of things shadow forth the future.

"Baptists are men and Christians. They have declared for their country and their Bible. They have spoken with a voice which cannot be misunderstood, and they will not speak again and again, and suffer anything rather than speak when the cause of their country and their Redeemer is brought into peril. For these they will suffer anything—for these they will "welcome all that is past."

From the London Punch.

MRS. CAUDLE'S CURTAIN LECTURES.

LECTURE IX.

Mr. Caudle has been to Greenwich Fair.

Hem!—So, Mr. Caudle: I hope you enjoyed yourself at Greenwich. How do I know you've been at Greenwich? I know it very well, sir: know all about it: know more than you think I know. I thought there was something in the wind. Yes; I was sure of it when you went out of the house to-day. I knew it by the looks of you, though I didn't say anything. Upon my word! And you call yourself a respectable man, and the father of a family! Going to a fair amongst all sorts of people,—at your time of life. Yes; and never think of taking your wife with you. Oh, no! you can go and enjoy yourself out, with, *I* don't know who: go out, and make yourself very pleasant, I dare say. Don't tell me; I hear what a nice companion Mr. Caudle is: what a good-tempered person. Ha! I only wish people could see you at home, that's all. But so it is with men. They can keep all their good temper for out-of-doors—their wives never see any of it. Oh, dear! I'm sure I don't know who'd be a poor woman!

"Now, Caudle, I'm not in an ill temper; not at all. I know I used to be a fool when we were first married: I used to worry and fret myself to death, when you went out; but I've got over that. I wouldn't put myself out of the way now for the best man that ever trod. For what thanks does a poor woman get? None at all. No: it's those who don't care for their families, who are the best thought of. I only wish I could bring myself not to care for mine.

"And why couldn't you say, like a man, you were going to Greenwich Fair, when you went out? It's no use your saying that, Mr. Caudle: don't tell me that you didn't think of going; you'd made your mind up to it, and you know it. Pretty games you've had, no doubt! I should like to have been behind you, that's all. A man at your time of life!

"And I, of course, I never want to go out. Oh, no! I may stay at home with the cat. You couldn't think of taking your wife and children, like any other decent man, to a fair. Oh, no, you never care to be seen with us. I'm sure, many people don't know you're married: how can they? Your wife's never seen with you. Oh, no; anybody but those belonging to you!

"Greenwich Fair, indeed! Yes,—and of course you went up and down the hill, running and racing with nobody knows who. Don't tell me; I knew what you are when you're out. You don't suppose, Mr. Caudle, I've forgotten that pink bonnet, do you: No: I won't hold my tongue, and I'm not a foolish woman. It's no matter, sir, if the pink bonnet was fifty years ago—it's all the same for that. No: and if I live for fifty years to come, I never will leave off talking of it. You ought to be ashamed of yourself, Mr. Caudle. Ha! few wives would have been what I've been to you. I only wish my time was to come over again, that's all; I wouldn't be the fool I have been.

"Going to a fair! and I suppose you had your fortune told by the gypsies? You needn't have wasted your money. I'm sure I can tell you your fortune if you go on as you do. Yes, the jail will be your fortune, Mr. Caudle. And it would be no matter—none at all—if your wife and children didn't suffer with you.

"And then you must go riding upon donkeys—you didn't go riding upon donkeys? Yes; it's very well for you to say so; but I dare say you did. I tell you, Caudle, I know what you are when you're out. I wouldn't trust any of you—you, especially, Caudle.

"Then you must go in the thick of the fair, and have the girls scratching your coat with rattles! You couldn't help it, if they did scratch your coat? Don't tell me; people don't scratch coats unless they're encouraged to do it. And you must go in a swing, too. You didn't go in a swing? And I'm a foolish woman to think so, am I? Well, if you didn't, it was no fault of yours; you wished to go, I've no doubt.

"And then you must go into the shows? There,—you don't deny that. You *did* go into a show. What of it, Mr. Caudle? A good deal of it, sir. Nice crowding and squeezing in those shows, I know. Pretty places! And you a married man and the father of a family. No: I won't hold my tongue. It's very well for you to threaten to get up. You're to go to Greenwich Fair, and race up and down the hill, and play at kiss in the ring. Pah! it's disgusting, Mr. Caudle. Oh, I dare say you *did* play at it; if you didn't, you'd have liked, and that's just as bad;—and you can go into swings, and shows, and roundabouts. If I was you, I should hide my head under the clothes, and be ashamed of myself.

"And what is most selfish—most mean of you, Caudle—you can go and enjoy yourself, and never so much as bring home for the poor children a ginger-bread nut. Don't tell me that your pocket was picked of a pound of nuts! Nice company you must have been in to have your pocket picked.

"But I dare say I shall hear all about it to-morrow. I've no doubt, sir, you were dancing at the Crown-and-Anchor. I should like to have seen you. No: I'm not making myself ridiculous. It's you that's making yourself ridiculous; and everybody that knows you says so. Everybody knows what I have to put up with from you.

"Going to a fair, indeed! At your time——"

"Here," says Caudle, "I dozed off, hearing confusedly the words—hill—gypsies—rattles—roundabout—swings—pink bonnet—nuts."

ARRIVAL OF THE ANACOSTIA FIRE COMPANY.—This company of firemen from Washington, arrived this morning about 8 o'clock in the steamer Columbia, and were met by the Friendship company of this city, and delegations from the Watchman, Howard, Washington, and United. They brought with them a beautiful piece of apparatus, and a fine band of music; and were preceded by a pioneer in the dress of a "native" Indian, representing the chief of the ancient tribe of Indians, the Anacostia, who inhabited the banks of the Potomac, and from whom the company take their name. They made a fine appearance, are a noble set of firemen, and any city might be proud of them. They were escorted through several of our principal streets, until 11 o'clock, when they partook of a collation prepared for them by the Frienship company, at Mrs. Cloud's, (South and Water streets,) which was prepared in her best style, and to which they did ample justice. They were under the charge of Jonas B. Ellis, esq., president, and Jno. F. Tucker, esq., marshal of the company, and number 48 men, including the band. Mr. Thomas Gross is the pioneer. They will partake of a collation at the United Engine House this afternoon, at 4 o'clock, by the invitation of that excellent company, and this evening will visit the ball given to them at the City Guard's Armory. On to-morrow afternoon they dine at "Logan Hall" with the Frienship company,