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SUBSCRIPTIONS.

From the Baltimore American.

RELIGIOUS FREEDOM FOR AMERICAN CITIZENS ABROAD.

A pamphlet of 100 pages. Two Letters considered.

MISSISSIPPI. Should I consult my own feelings, I certainly would not allow my name to be mixed up in the present angry controversy between Archbishop Hughes and Mr. Cass published in the "Sun."

As, however, I had the honor to be charged by my brethren with the duty of writing the Memorial of the Maryland Baptist Union Association, I have been requested to rectify an error of the Archbishop's as to that document. This preface has been inserted in the Memorial of the Maryland Baptist Union Association with reference to religious liberty in other countries; but he has entirely misapprehended that movement. He says, "I think it not improbable that such report would have been in consequence of the reference of a petition from the Maryland Baptist Union Association, which General Cass had so eloquently recommended to the appropriate committee, in a speech delivered January 3, 1853, just four days previous to the Madrid meeting. The petition alluded to and referred especially to the condition of the Baptists under the present government of Prussia."

Now, neither the Report nor Petition had anything to do with the Baptists in Prussia. Here is the language of the petition which I must suppose Mr. Hughes had never seen, though he speaks so positively about it.

"The Memorial of the Maryland Baptist Union Association respectfully sheweth:

"That your memorialists are members of a religious body which embraces a large and respectable portion of the citizens of the United States. The object of the petition is one which, in the estimation of your memorialists, and in that of hundreds of thousands of Christians in this land, embraces interests of vast importance.

"That object is religious toleration for American citizens residing in foreign countries.

"Multitudes of your constituents, and your memorialists believe, even some members of Congress have lately advocated an interference with the politics and wars of other nations, and in letters not at all affecting this country—Your memorialists seek for your aid no intervention of this sort—They request only that our own citizens may be allowed to worship God without molestation or restriction in foreign countries.

"It is one of the noblest pages of English history which records the cessation of persecution even in Piedmont, through the interposition of Oliver Cromwell. And if the Commonwealth of Great Britain could secure religious liberty for foreign Protestants, may not your memorialists hope that this Republic will exert its vast influence, and obtain this privilege for her own citizens among all those nations with which she sustains relations of comity and diplomacy?"

Such is the memorial of the Maryland Baptist Union Association. It asks no interference in behalf of foreign Baptists, but in behalf of all American citizens, Baptists or Protestants, Protestants or Romanists, Christians or Jews. And it seeks for such citizens a right more sacred than any more civil franchise, and which is the birthright of every man, as a man, because he is a man, and because

"Conscience and souls were made for the Lord alone."

Men has not only a mouth to be filled, and a body to be clothed; he has a soul, the offspring of God. To approach the Father and worship him, in any form of individual or social homage which he may think acceptable, and with this privilege government ought not to interfere.

Now that persecution for worshiping God according to conscience is not confined to Roman Catholic countries, I know too well, Mr. Ouellet has just left this city, and we heard from his line the enemies which disgrace the Protestant name in Germany. But no Protestant in the United States dares those enemies. All condemn them. It is a Catholic Archbishop who defies the doctrine that governments have the right to propagate and regulate religion; a doctrine which involves, of course, and irresistibly, the right to proscribe and punish on account of religion.

It would be a source of grief to me should I utter a word which may even seem to do injustice to the author of the Letter before me. I am not ignorant of the fact that, in a recent address, this prelate spoke of "religious liberty" as a clear and justly cherished privilege of the American people, and claimed for Catholics "the palm of having been the first to preach and practice it in America." But the whole tenor of his article against General Cass shows that the address, was only a dignified oratory; it proves that the Archbishop of New York has the crudest conceptions of religious liberty, and that even his crude conceptions are utterly distasteful to him.

In proof of what I affirm I refer any impartial reader to the two letters of Bishop Hughes on religious freedom. Let the reader examine these documents. Let him first observe the sensitiveness and bitterness with which General Cass was wantonly assailed and insulted; for seeking to obtain for our citizens the right to worship God without molestation in other lands. Why this? What does this betoken? Let him next ponder the word "drivelling," which the Archbishop applies to this movement. Should a foreign despot violate the rights of an American citizen to his person or property, I am sure I do Bishop Hughes only justice in saying that he would advocate a prompt redress of the wrongs by our government; but is not the soul of more worth than person or property? Why then, is it drivelling to interpose for the rights of the soul? Why, but that, in the Archbishop's system, those rights have no existence.

"Religious liberty" (I quote from one of the chief organs of the Roman Catholic Church in England, the Rambler) "in the sense of a liberty possessed by every man to choose his own religion is one of the most wicked delusions ever fostered upon this age by the father of all deities. The very name of liberty except in the sense of a permission to do certain definite acts ought to be banished from the domain of religion."

As I hold out hope to my Protestant brother, that I will not meddle with his creed, if he will not meddle with mine? Shall I permit him to forget that he has no more right to his religious views than he has to my purse, or my house, or my life-blood?

These are the views of that Church of which the author of these Letters is a dignitary; and cherishing these sentiments, he cannot but regard the assertion of religious freedom as drivelling. But we are not left to inference in the matter before us. We have the distinct, unqualified avowal of the Archbishop as to his views. Our Constitution, for example, secures no rights more dear to every American heart than those of conscience; and it asserts those rights as innate and inalienable for every citizen proclaiming the great truth, that government has no right to interfere with them. Archbishop Hughes degrades all this into "an arrangement in regard to liberty of conscience suited to the policy of country. Of course had 'policy' suggested any other arrangement, even the extinction of religious freedom, it would have been equally right and proper to adopt it. It is with him, a mere matter of government arrangement and policy.

The ends of civil government are manifest. It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose. Religion has to do with another world, with spiritual things. These two objects are entirely distinct. Those who are entrusted with the government are not entrusted with religion. They are sel-

dom fit to have such a duty confided to them; or if fit, God has made every man accountable to him and to Him alone, in matters of religion. All this is self-evident to American citizens. But Archbishop Hughes places the authority of Civil Government over religion on the same footing with its supremacy over Commerce or trade. "Does General Cass mean to say that, because it is 'religious liberty,' suited as all other nations must adopt it, whether it suits them or not? As well might England say that because it suited her finances to abolish free trade, all other nations must do the same." That is to say, Governments have the same right to impose constraints on religious worship, which they have to regulate a tariff and establish the revenue.

I will only add here that these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded, as says, "that they might not be compelled to do any act which the law of God and the law of their consciences forbade. At one time for instance some glorious confessor of the Christian name, was called upon by the civil magistrate to offer sacrifice to the Pagan Gods." "At another time some tender Christian virgin was required to sacrifice her chastity." "This, we are gravely told, was all the freedom which the first Christians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom and is not required to do any act forbidden by God, for him to rejoice in his liberty. Apostles and Martyrs desired no more! If an American lady is permitted to indulge her private thoughts, and not compelled to become a prostitute, let her be grateful for her liberty. The heroines of the Bible sought no nobler privilege! O, but if those 'pious Christians,' apostles and confessors and Martyrs, could speak, they would rebuke this libel upon their truth and loyalty to Jesus! And surely he never drew his first breath in this land, who thus interprets freedom of soul, and would propose such models for our imitation.

To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of Justin and Tertullian. To those Apologies I at once, and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the Emperor Tertullian once and both plead for the right to worship and serve God freely according to conscience. The object of these apologies was, to vindicate the Christian religion, and to secure, for Christians, freedom from persecution for their worship. Nor were these applications in vain. Roman Emperors granted privileges which are now denied in Europe by Kings and Rulers mis-called Christians.

The best, the only authentic church history is in the Bible. It is, "The Acts of the Apostles." And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect, and not to be coerced to acts of idolatry and vice? By no means. On every page we find those inspired men pleading the very right for which we now plead, the right to worship God according to their consciences. Nay they went much further. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrin, and wherever they travelled, between the governments; the whole controversy turned upon religious liberty; the Sanhedrin and the Rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming, "Whether it be right to hearken unto God or unto you, judge ye."

"Who art thou that judgest another man's servant? To his own master he standeth or falleth." Those who presented the Memorial to Congress entertained the same views of religious freedom which the apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of church and State. The Archbishop has referred to Tertullian; but what does he say? "Homo iudex a naturalis potestas, antiquae quodammodo coloris. Sed ne religionem, est regere religionem, que nasci sponte desunt, non aut." "It is the natural civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force." This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

First it is said that the liberty of conscience is only the right to judge of the character of actions, and "is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience." Here is one argument, but what has it to do with the object for which Congress has been memorialized?

It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The Gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances; and to punish for obeying these, is as tyrannical as it would be to inflict penalties for the inward processes of the thought. Jesus requires not only "faith in the heart," but "confession with the mouth." His disciples are not only to believe, but to be baptized, to meet and partake of the supper, and "not to forsake assembling themselves together" for worship.

What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience guaranteed in the Constitution of the United States were thus construed? Would it not be an insult to them and to all decency? "No man nor angel," says Milton, "can know what acts of worship are pleasing to God, except he reveal them." When revealed, however, it is our first duty to obey. And who knows not that in all ages, it has been against this visible homage and obedience that persecution has been leveled? Again and again have martyrs been told that the heart was all and exhorted only to abstain from the outward acts of religion. But they have repelled this pernicious falsehood, and true to conscience and truth, and God have welcomed death in every form, rather than to be recalcitrant to Him who says, "Whosoever shall confess me before men, I will confess him before my Father who is in heaven." But the only alternative he that denieth me before men, shall be denied before the angels of God.

I pass, now, to the other argument. It is, then, if religious freedom be more than the right to think, then we are asking too much we are pleading that American citizens may have license to preach everywhere their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says:

If he should happen to be a Millerite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's church, and then, under the protection of God, Cass's doctrine, to speak and act according to the dictates of his conscience. He will undertake to prove that the end of the world is at hand, &c., &c., &c.

Now, as freedom peacefully to worship God and to obey the ordinances of Jesus, is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress simply to say, that all this reasoning is wholly irrelevant, a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry and bury their dead with their own religious forms, and let them be protected in these privileges. This is what we ask. That it has to be asked is a disgrace to the nineteenth century, to the Christian name, and to humanity. And that a Christian bishop should assail and abuse a Senator in Congress for advocating in his place, this privilege for American citizens, is a thing which I will not believe that Catholics themselves, if they be American citizens, can be brought to commend.

Last it should be supposed, however, that we Protestants seek any force in this logic of Mr. Hughes, let me consider it for a moment; and what is it but the stale sophistry of reasoning against a thing from its abuse? In his Encyclical letter of 1832 the Pope declares that liberty of the press is "never to be sufficiently executed," and that "unbridled liberty of opinion" is "that pest of all others most to be dreaded in a State." The Archbishop will, of course, not complain if I suppose that, between the Pope and himself there is no difference of opinion on these points. And I presume, his defence of views so abhorrent to Protestants is to be found in the argument of his letters. He will say that such liberty may be abused.

Now passing the freedom of the press, I maintain that full liberty of religious opinion—yes, full liberty to preach and advocate religious opinions—is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them with spiritual things. But government is not organized to regulate spiritual things. The Banks, the Railroad Companies, and other organizations, are contrivances for certain specified objects; and they will best accomplish these ends by attending to the office for which they were organized.

It is an apparatus for temporal ends; and it will best subserve its design by adhering to the purpose for which it was organized. Banks, Railroad Companies, and other corporations may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the State. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the Bank or Railroad Company to prescribe religious creeds or forms.

It is just nothing to reply, that, if the State be not sovereign over religious matters, then licentiousness and infidelity and a thousand abuses may be rampant. Be it so, what then? All liberty may be abused. If one sort of freedom is to be extinguished for fear of its abuse so must all sorts of liberty, and thus arguing against a good thing because it may be abused, it will follow, that absolute despotism is preferable to free institutions.

Admit possible abuses of religious freedom; better bear them, than to inflict the blight and curse of religious bondage, the subjugation of the immortal soul to Czar, and Kings, and Rulers who are, generally, of all men, the least fit to regulate, or even comprehend spiritual truths and who have constantly prostituted religion into an instrument for the gratification of their own passions.

But in reality, those who advance this shallow sophistry, greatly exaggerate these possible abuses. The most "unbridled religious liberty" can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States, compared with the history of Europe. "What, in effect are these dangers?" "What?" exclaims the author of the letters. "Why the Millerite will pitch his tent in front of St. Peter's in Rome," and "undertake to prove that the end of the world is at hand." Well, and what is there so dreadful in this? If our Millerite be wrong, surely there are ecclesiastics enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious as we know that of Rome, to be admonished that "the day of the Lord is at hand," and be warned to "flee from the wrath to come?" But hold, replies the Archbishop, this Millerite may not stop there.

He may, by applying figures which never lie "to the Book of Daniel and of Revelation, and elucidating the subject more by exhibiting appropriate drawings of the big horn and the little horns, with various references to the number of the beast, descriptive of Anti-Christ—prove clearly that his doctrine is right. In the meantime it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, initiate Peter, and expose the ignorant rascal? Crowded as Rome is with ministers of religion, the truth at once vindicated and falsehood be placed upon an eminence of derision.

"Let truth and error," says Milton, "have a fair field, truth will never have anything to fear." Would it be necessary, even in Rome, to interfere by physical violence lest it should be proved that the man "looking down from some window" is indeed the Anti-Christ? Say you so? rejoins the prelate; well then apply this doctrine at home. Be a prophet in your own country. Transfer the case from Rome to South Carolina. Suppose an Abolitionist from Massachusetts to preach his doctrine there, how then? Most assuredly his preaching would be arrested, the government would be bound to stop him; not, however, because government has any right to encroach upon the province of religion; but because the religionist has trespassed upon the province of government, and assails those rights which government has been organized to protect.

Suppose some one should take it into his head, that his duty to God calls him to break up a railroad track, or to set fire to a Bank. These corporations would assuredly admit neither the plea nor the duty; yet they have confessedly no right to interfere in religion. And just with the State. The end of government is to protect the citizen in his rights or person and property. This end is to be kept steadily in view; and whenever these rights are assailed, no matter under what plea, the government is bound to interfere. This interference is not based upon any authority to regulate theology, but upon the right and duty of government to secure to the citizen the safety of his life, and the peaceable enjoyment of his property.

between truth and heresy, to be casuists in divinity, to settle polemical dogmas, to promulgate or propagate religious orthodoxy—all this is no more the end for which magistrates are appointed, than it is the end for which the President and Directors of the Baltimore Water Company are elected. And one of these machineries is just as unfit for that work as the other. This is a fact taught by reason and the philosophy of government, and which all history corroborates; whether we examine the manner in which governors have obtained or have employed their power.

Archbishop Hughes chuckles hugely over General Cass's alleged confusion of ideas as to religious freedom. Yet, with all his great talents, it is manifest that he himself does not comprehend those glorious words. How can it be otherwise? I would not utter a word which is injurious to this prelate. I respect and esteem my Catholic fellow citizens. I love them; but it is because I love them, yet in proportion to my love for them and for my country, that I grieve to see them involved in a system which combines Church and State; which invests civil governments with the right to propagate religion; which violates that sublime proclamation of the Redeemer, "My Kingdom is not of this world;" and which must, if unrestrained in its workings, annihilate, first, all religious, and then, all civil freedom.

Now, under this system the Archbishop has grown up, has grown old. And it is expecting too much, to suppose that, with him, religious freedom is anything but a name. Protestants have reviled him as a hypocrite, because on a late occasion, he pronounced an eloquent eulogy on religious liberty, as "a justly cherished privilege of the American people." Far be it from my heart ever to indulge in such accusations. But, after all, if religious freedom be such a blessing in America, it would be equally a blessing in other lands—in Italy, and Spain, and Austria. Now, would Bishop Hughes extend this boon to those countries? Will he come out and advocate the extension of this "justly cherished privilege" to the population of those States? If he does he shall have the admiration and applause of all freemen throughout this and all lands. But he will not. He cannot. He dare not.

Whatever may be urged about the abuse of "religious freedom," every page of the New Testament shows, that this was the right for which the first Christians contended and suffered. It was only after the corruption of Christianity, by an unholy alliance with the State, that a professed Christian could be found so utterly apostate as to advocate the right of propagating religion by coercion. The weapons of apostles were not carnal but spiritual. No sooner, however, were church and State combined, than other arms were employed. The sword and the musket, bayonets and gunpowder, the inquisition, the axe, the scaffold, the fire—these were the arguments to enforce truth, and to compel men to be orthodox.

Upon these dismal scenes—scenes which have rendered the history of Christianity the darkest page in the annals of the world—arose at length, the Reformation. But alas, how soon was that Reformation tarnished and shorn of half its glory. How soon was its power paralyzed. How have its fair promises been blighted. And why? Because the Reformers themselves, had too just conceptions of soul liberty. The wicked union of church and State was still maintained; and hence, Protestants were found, and are still found, persecuting each other with a rancor as inveterate and cruel, as that which they had execrated in the church of Rome.

This is not the place to speak of the noble spirits, who first comprehended and advocated true religious freedom. My communication has been extended beyond all my expectations. But I must not finish before vindicating the title of one Christian hero to an honor, of which Archbishop Hughes and others have sought to deprive him.

In an oration to which I have more than once already adverted, Archbishop Hughes thus speaks: "If civil, especially religious liberty be a clear and justly cherished privilege of the American people, the palm of having been the first to preach and practice it is due beyond all controversy, to the Catholic Colony of Maryland." Now, not only would I wish to withhold from the Catholic founders of Maryland their due praise, but on a recent occasion, when addressing some of my fellow citizens, I delighted to honor them publicly; especially did I rejoice to applaud the patriotism and virtue and manliness of Cecil Lord Baltimore. That nobleman, however, would have been the last man to flinch from another his hardly earned glory; and neither Archbishop Hughes, nor any one else, must be allowed to perpetrate this injustice in his name.

The "palm of having first preached and practiced religious liberty in this country" is not due to the Catholic founders of Maryland, but to the Baptist founders of Rhode Island. Roger

in modern Christendom to assert, in its plenitude, the doctrine of liberty of conscience, the equality of opinions before the law; and, in its defence, he was the harbinger of Milton, the precursor and superior of Jeremy Taylor." (See Bancroft's History of the United States, v. 1, p. 376.) Such is the verdict of a history, and a single glance at facts will attest its justice.

In deciding this matter, the first question is one of dates. The Archbishop says, "The Catholics of Maryland, by priority of time, have borne away the prize;" but incontrovertible facts refute this assertion. I have now before me the boasted statute of Maryland. It was passed 21st of April, 1649. Now in 1636, more than ten years anterior to this date, Roger Williams founded the town of Providence, "to be," in his own language, "a shelter for persons distressed of conscience." In 1644 he published his celebrated treatise, "The Bloody Tenet," denouncing the sin of persecuting for religion. Lastly, in 1647, two years before the Maryland Law, the civil code of Rhode Island was enacted, proclaiming to all men perfect liberty in religion.

The question of priority is thus far settled. But this is comparatively little. When we examine the Maryland Statute, we find, that it not only does not recognize the rights of conscience in man, but sanctions persecution and tyranny over conscience. It was a strange and noble thing, that Catholics should grant any freedom, and, so far, we yield our tribute to the founders of Maryland. But what was this Act, which Mr. Hughes thus extols? Here are some of its provisions, and, surely, of this Act the Archbishop decried, as he wrote about the Maryland Baptist Memorial without ever having seen it. The Act is 16 and 17 Cecilus, Lord Baltimore. (See Laws of Maryland at Large, by T. Bacon, A. D., 1765.) Here are some of its clauses:

"Blasphemy against God, denying our Saviour Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of any of the three persons, &c., was to be punished with death and confiscation of lands and goods to the Lord Proprietary. (2.) Persons using any reproachful words, or speeches concerning the Blessed Virgin Mary, Mother of our Saviour, or the Holy Apostles of Evangelists, or any of them, for the first offence to forfeit £5 sterling to the Lord Proprietary; or in default of payment, to be publicly whipped, and imprisoned at the pleasure of his Lordship, or his Lieut. General. For the second offence, to forfeit £10 sterling, or in default of payment, to be publicly and severely whipped and imprisoned as before directed. And for the third offence to forfeit land and goods, and be forever banished out of the Province."

These are some of the provisions of this famous enactment, which only secures to Catholics and Trinitarians the rights of worship, consigning all others to fines, imprisonment, scourging and banishment.

What a contrast between the Act, and the law of Rhode Island, whose sublime words to true men can read without feeling his heart burn within him. "All men may walk as their consciences persuade them, every one in the name of his God. And let the hands of the Most High walk in this Colony without molestation, in the name of Jehovah their God, for ever and ever."

The facts settle the question, as to the honor of being the pioneers, in the promulgation and practice of religious liberty. This honor belongs to Roger Williams and the Baptist Colony of Rhode Island. I will yield to no one in honoring a Catholic when he deserves it. For advocating religious freedom I would honor a Catholic even more than a Protestant; it would be a nobler triumph of truth and principle in him. But let no envious hand seek to pluck this crown from the brow which ought to wear it. Lord Baltimore needs no borrowed plumes. The Catholics of Maryland need no snuffing up their noses. Having been called upon to write this paper amidst multiplied pastoral urgencies and activities, I am aware that I have only indicated what seems to me to be great principles, without doing any justice to them. Composing in haste, some expressions may have escaped me to offend my Catholic fellow citizens. If so let them believe me that I harbor no sentiment of unkindness toward them; and, as men speak from their feelings, I know that I have employed no word not intended to breathe esteem and affection. In fine, I have, in this discussion, avoided the word Toleration and I have done so purposely, instinctively. Not but that the phrase may well apply to the boon which we now seek from foreign governments. Toleration, however, recognizes the right of civil government to tolerate, that is, to regulate, and of course, to restrain, and even abolish religious freedom. The term, therefore, has no place in my vocabulary. Freedom is the word; a good Saxon, a good American word; and I have it rather preferred to it.

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, JULY 20, 1854.

Notice to Correspondents.

Persons writing for our columns will please bear in mind the following suggestions:

1. What you design for publication must be prepared for the press. That is, it must be written in a plain legible hand, properly corrected and pointed and every thing in its place.

2. Your real name must attend every production you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.

3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long obituary notices, essays, and long continued series of articles on the same subjects.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALLOWAY, Chambers Co., Ala.
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Subscribers can also remit money to us by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amount sent, do not appear in the receipt list in due time, we wish to be informed of it.

Rev. A. Van Hoose.

Has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the South Western Baptist. We commend him to the confidence of the public.

Rev. John D. Williams.

Is travelling agent for the ALABAMA BAPTIST BIBLE SOCIETY, at Marion, Ala. Also, the authorized agent for the South Western Baptist.

Rev. James Davis, of Georgia.

Is the agent of the BIBLE REVISION ASSOCIATION at Louisville, Ky. His agency extends to Georgia and Alabama. He is also authorized to act as agent for the South Western Baptist.

AGENT OF HOWARD COLLEGE.

Rev. Z. G. HENDERSON has been appointed by the Board of Trustees, Agent of Howard College, and enters upon the duties of that agency about the first of July. He is commended to the Christian confidence and regard of all our brethren in the State. It is hoped that he will receive the hearty co-operation of all the friends of the College.

H. TALBIRD, President.

MARION, May 27th, 1854.

P. S.—Rev. Z. G. HENDERSON, is also authorized agent for the South Western Baptist.

PROTRACTED MEETING.

A protracted meeting will be held with the Bethany Baptist Church in Monroe county, near Burnt Corn, commencing on Saturday before the first Sabbath in August. Ministering brethren are especially invited, and all other brethren and ends whose convenience it may suit, to attend. GEORGE L. LEE.

PROTRACTED MEETING.

A protracted meeting will be held with the Calabaz Baptist Church, commencing on Friday before the 5th Sabbath in July. Ministering brethren are especially invited, and all other brethren whose convenience it may suit, to attend. J. M. NEWMAN.

Gen. Cass, Bishop Hughes and Dr. Fuller.

Upon our first page will be found the long and very able letter of Rev. RICHARD FULLER of Baltimore, in reply to Bishop HUGHES' attack upon the truly American and sound doctrine of Gen. Cass' speech in the U. S. Senate. On the fourth page will be seen a synopsis of Gen. Cass' argument and of Bishop Hughes' reply. We have chosen to present the whole of this in one paper that all our readers may be able fully to appreciate the merits of Dr. Fuller's argument.

Had the question been only a political or even a national one, we would not have burdened our columns with it but left it to the secular papers. But it is a question affecting the most vital interests of religion, one for which Baptists have fled from nation to nation and suffered the most excruciating tortures and death. Liberty to worship God without civil interference has ever been a cardinal principle among Baptists, and it is a consoling reflection that while their blood has run in streams under the cruel tyranny of those who held the sentiments of Bishop Hughes, they were the first to propagate the principle in this land of liberty, where, for the first time in the world's history, this distinguished liberty has been enjoyed.

The thanks of the American people are due to Gen. Cass for his bold stand upon this question, and all Baptists should thank God that neither Bishop Hughes nor the Pope of Rome sways the sceptre over this nation.

Dr. Fuller is an able writer and is fully competent to contest every inch of ground with Bishop Hughes should he enter the field against him. We think the Bishop has done a poor business in entering the field against Gen. Cass on such a subject as that; and with such antagonists as he must confront he would show much wisdom in making good his retreat in the best manner possible.

We believe it to be the duty of our government in all its future treaties with other nations to secure this right for all its citizens, so that whether Jew, Mormon, Millerite or Christian they shall be allowed to worship God according to the dictates of their own consciences, whether they be in Papal, Mahomedan, Protestant or Pagan countries. Such a privilege is guaranteed to all here, no matter from what nation or persuasion they come, nor what their modes or forms of worship. And shall the people of other nations be allowed to come upon our soil and enjoy full privilege to worship God or idols as they see proper; and yet no American citizen be allowed in other countries to enjoy the same?

privilege? No, let every American while in other jurisdictions render civil honor to the powers that be; but in matters of religious worship, let these be left between the individual and his God to whom alone he is accountable. This is true Americanism, true liberty, true Baptist doctrine.

Baptist Male High School, Talladega, Ala.

We call the attention of our readers to the advertisement of this institution, which we publish this week. We scarcely know in what terms to speak of the praise-worthy efforts of our brethren of the Coosa River Association in regard to education. Resolving to erect a high school in the beautiful town of Talladega, in a very few months they raised about twenty-five thousand dollars, and are now building one of the finest school edifices in the country. That the most eminent success will crown their efforts, we cannot entertain a doubt.

We cannot but congratulate the Trustees in having secured the services of Prof. JOHN WINSTON as Principal of the Talladega Academy, to take charge of this institution. An acquaintance of some years with Prof. W. satisfies us that his qualifications for such a position are eminent. Young, active and zealous; thoroughly educated, and experimentally trained in the business, with moral and religious qualifications of the highest order, his position in the school will warrant the most sanguine anticipations of its founders and patrons. We extend to our young brother our warmest sympathies in his responsible labors, and our earnest desires for his success.

The Rev. P. E. COLLINS, who has had charge of the school for the past year, retires from it for the purpose of devoting his undivided attention to the ministry.

Howard College.

"If the editors of the South Western Baptist are so friendly disposed towards the Howard College, why does it happen that they did not publish the report of the examination and commencement, and also the communication from a worthy brother in the church of the editors, forwarded to them a week before the issue of their last paper. We only ask for information as a number of the friends of the Howard in this part of the State, and patrons of the Baptist, are a little surprised that the editors have said and published not a line in regard to the examination and commencement exercises which closed on Thursday, just one week before their paper bears date. Straws show which way the wind blows."

We clip the above paragraph from the *Marion Commonwealth*, and we must confess that we are greatly surprised that such an insinuation should be thrown out as it contains.

Our columns have often contained editorials and other communications in respect to Howard College, every one of which was in advocacy of its claims, and not a word of which we recollect has ever been written that was intended to injure it. Even the communication of "Clio" which was objected to so strongly, was not intended to have any such construction as was placed upon it, as the writer whom we knew to be sincere, (and who does not live in Tuskegee,) has since declared through our columns. We have had similar hints given us by letter to the one given above, but without the shadow of a cause.

As it regards the report of the examining committee and the good humored letter of "Alabama" sent to us and published by us last week, we can only say that they did not come to hand time enough for the issue of the previous week, and for that reason were not published until our last number, that being the very first issue after they came to hand.

Now we hope no more hints of our feeling opposed to Howard College will ever be thrown out. We have not now, and never had, and hope never to have, any other feelings towards Howard College than a deep interest in its welfare and an earnest wish for its entire success. Towards its Faculty we entertain the highest respect, and considering the circumstances surrounding them we believe that no Faculty could do better. Yet it is to us a source of regret, as it is to all the Baptists of Alabama, that the College is still embarrassed and cannot throw off every hindrance to its full attainment to the high and commanding position it ought to occupy, not only as a literary, but also as a first class Theological Institution.

The Senior editor did not accept the agency last winter because he felt that the claims already binding upon him were paramount to all others. But for a sense of duty to remain where he was, he would have gone into the agency heart and soul. He has, however, spoken for himself on this subject already, and can do so again if necessary. We have mentioned this because we apprehended that the course of the Senior editor might have had something to do with these unkind hints.

Revision.

The work of Revision under the patronage of the American Bible Union goes bravely on. From the article of the Corresponding Secretary of the Revision Association, published in the Western Recorder of the 5th inst., we extract the following:

"MORE OF THE NEW VERSION SOON TO BE FORTHCOMING.—The gospel of John is to be put to the press in about a fortnight. It is admirably done. The Epistles, Hebrews, Timothy, Titus, Philippians and 1st Peter, will probably go to press in less than two months. They only require the last touch."

"The Book of Job will probably be in the printer's hand before that time. Job will be printed the same as the books already issued, namely, King James' Hebrew text, revised version in collateral columns."

"In the back of the book the revised version in paragraphs and notes for the English reader below. Great expense incurred by which to carry this out."

"Rev. W. H. Wyckoff, Cor. Sec., says, in a private letter, 'To meet our necessities we must raise seventeen thousand dollars between this date and the first of October. We ought to raise twenty thousand, but we can manage to get a long with seventeen thousand by hard screwing.'"

"We cannot account for the failure of our paper at Camden, Ala., as it has been regularly mailed every week and ought to have reached our subscribers in due time. The missing numbers we cannot now supply."

The Different Dispensations Compared.

The first Dispensation known to the world was the Patriarchal, when heads of tribes exercised government over them, and at the same time acted as priests and prophets before God. That dispensation may be compared to the night time when all nature is shrouded in darkness, and no light except the twinkling of the stars, light up the darkened pathway of the weary traveler.

The second Dispensation was that of the Law and the Prophets, when priests of God made their offerings and obeyed the prescribed ceremonies in the Tabernacle, and the inspired prophets looked through the dim vista of ages and beheld the rise and glory of Immanuel's reign afar off. That dispensation may be compared to the brighter illumination of Moon and Stars combined, with the bright morning star rising above the horizon and portending the near approach of day and summoning the world to arise from its slumbers and greet the welcome morn.

The third Dispensation is that of the Gospel to which all others were preparatory. This may be compared to the day and the onward course of the sun; for the SUN OF RIGHTEOUSNESS arising with divine glory and throwing his rays above the horizon produced the twilight so gloriously manifested in the ministry of John the Baptist when all the darkness of the former dispensations were done away and the Sun about to shine with brightness above the horizon. Then followed the ministry of our blessed Redeemer including his crucifixion and death, aptly compared to the sun ascending the eastern sky to its zenith and shining in its meridian splendor as the resurrection of Christ was declared, the Holy Spirit given and the ministry of the Apostles succeeded, and the Gospel was given to the nations through successive ages of the world. The millennial period of the world may be compared to the sun in its evening decline while descending to its setting in unclouded splendor, to be swallowed up in the full orb of glory of the eternal day.

The last and greatest dispensation of all is the heavenly, when Death shall be swallowed up in victory, the great judgment of God be held, the enemies of God eternally overthrown, and all the elect host gathered into the Holy City, the New Jerusalem, where there is no need of the sun or of the moon, but where God and the Lamb shine with all the effulgence of eternal Mid-day.

Thus the Divine purposes arranged in Triune Council before the world began, manifested under different Dispensations with increasing light and splendor as at last consummated and sung in the noblest strains of angelic and redeemed millions in one eternal anthem of praise to God and the Lamb.

Items of general interest.

Rev. BASIL MANLY, D. D., has declined accepting the Presidency of Furman University S. C. The editor of the Southern Baptist gives us the information from authority.

REVIVAL AT GREENVILLE, S. C.—Rev. R. F. FURMAN has baptized recently forty-seven persons, twenty-eight of which are students in the Furman University.

The Rev. ABNER EAST died at his residence near Anderson, S. C., on Monday night, 10th inst. He was nearly eighty years of age, and had been for the greater part of his life an acceptable minister of the Baptist denomination.—*South Baptist.*

ELDER C. R. KELLAM died at his residence in Franklin county, Arkansas, April 6th, 1854, aged 44 years. He has left a wife and two sons, and a church constituted at his own house to mourn his loss.

LEVI HAMLINE is published in the Western Recorder as an impostor who is ranging through the West. He is by trade a joiner. He has a wife and children in Vermont, yet is seeking to marry again. He has been guilty of other improprieties also.

The *Christian Observer*, a well edited Presbyterian paper, and numbered among our most valuable exchanges, has recently had the misfortune to have its office of publication burned during a late fire in Philadelphia. Some of the mail books were burned and also valuable property besides. The paper will be continued, and judging from its former character, it will be well worthy of extensive patronage. We sympathize with the editor in the loss and embarrassment it has caused him.

Rev. MARVIN M. MASON, an old and respectable citizen and Methodist minister, died suddenly at Macon, Ga., on Sunday morning, a few days ago.

Rev. WILLIAM MAY, formerly a Methodist minister and recently baptized by Rev. B. Keeling, was on the 5th inst., duly set apart by ordination to the work of the Gospel ministry at the Deep Creek Baptist Church, Kentucky, by a Presbytery consisting of B. F. Keeling, D. Bruner, and J. T. Hedger.

Columbian College has conferred the title of D. D. on Elder W. F. Broadus of Fredericksburg, Va., and J. G. Binney, of Augusta, Ga.—*Ref. Herald.*

Elder J. L. BURROWS of Philadelphia, has accepted the call from the First Baptist Church, Richmond, Va., and will enter upon his Pastoral duties on the 1st of October.

Ex-President TYLER, has had the degree of L. L. D. conferred upon him by William and Mary College at its recent commencement.

New History of Alabama.

We have received a circular from M. B. Blue, Esq., Editor of the *Advertiser & Gazette*, Montgomery, Ala., who proposes to publish a large and handsome volume to be entitled, "Historical Sketches and Statistics of Alabama."

We have also received a small book arranged with appropriate captions for the obtaining of suitable information which we will gladly turn over to any competent person who will undertake the task of collecting the necessary information, as we have not time to spare from other duties to give it our own personal attention. The history proposed, will be, as we suppose, a continuation from the point where the Hon. A. J. Pickett left off. Every citizen of Alabama must feel a deep interest in the success of such a work, and we earnestly invite the co-operation of every one who is in possession of information to furnish it. For the better information of all we append the circular of Mr. Blue:

"Sir: The undersigned proposes to publish a large and handsome volume, to be entitled 'Historical Sketches and Statistics of Alabama.'"

The plan of the work embraces every thing of local and general interest in our State. It will be a history of the different Counties—of their settlement and progress; and at the same time, whatever is connected with their wealth, resources and circumstances will be, so far as practicable, presented in a regular and methodical form. The object will be to collect and arrange the important facts in the growth of Alabama since 1820; to show her advancement in Property, Agriculture, Manufactures, Internal Improvements, Education and other matters of leading interest. Sketches of the prominent men of Alabama will also be given.

The advantages of such a volume must be apparent. If the necessary information can be collected, it will make an important work for reference. It will show the past and present condition of Alabama, and enable any reader to form a correct idea of her advancement in wealth and population.

The first object of the undersigned is to obtain full, explicit and accurate information as to the settlement and growth of the different Counties of the State. With this view, he takes the liberty to send you the accompanying blanks, to be filled up with such statements of local facts and items as will cover the ground specified. The caption of the pages of these blanks will serve to guide you in the arrangement of whatever contributions you may be able to make to the work. Should you possess any information connected with matters relevant to the work, that is not provided for in the pages of the blanks, be so good as to embody it under the Miscellaneous head.

The early return of these blanks to the undersigned will greatly facilitate his plans in the prosecution of this interesting and important work.

Address M. B. BLUE, Advertiser & Gazette Office, Montgomery, Alabama.

Our New Advertisements.

BAPTIST STATISTICS.—We would especially call the attention of all our readers to the advertisement of Rev. J. R. GRAVES, and solicit for him the minutes of Associations desired. The object he has in view is praiseworthy and of great importance to Southern Baptists. Come, brethren, let us help to furnish full statistical information respecting our large and growing denomination.

We have sent by mail a copy each of the Minutes of the Alabama and Union Associations in Alabama, and of the West Florida Association, happening to have extra copies on hand, and if Bro. Graves finds that he does not receive all he wishes in due time, and will notify us, we will send him all we may have on hand that may still be lacking.

Please notice also the following new advertisements:

C. A. BATTLE, Tuskegee, Pomeroy & Gregory, Montgomery, CAMPBELL & GWIN, Tuskegee, W. C. PINCKARD, " W. M. LINDSEY, Coosa Co., WALTER B. FENDERBUSH, Winterboro, Ala., BAPTIST MALE SCHOOL at Talladega, SUMTERVILLE FEMALE ACADEMY, Sumterville.

OUR BOOK TABLE.

THE SOIL OF THE SOUTH.—The July number of this valuable agricultural journal has come to hand. It issues with great promptness from the office of LOMAX & ELLIS, Columbus, Ga., and is filled as usual with excellent reading in the planting line. Our Farmers do not know what they lose by not taking such a publication. The contents of the present number properly read and used would prove more valuable to a man than a whole year's subscription is worth. It is edited by Messrs. Chambers & Peabody.

We take occasion to say that the Publishers of the Soil of the South are also editing and publishing a well conducted political paper, the "Weekly Times & Sentinel," also the "Tri-weekly Times & Sentinel," the former at two dollars, and the latter at five dollars a year.

THE AMERICAN COTTON PLANTER, for July, is also upon our table, full as usual of the very best agricultural reading and containing, among other interesting pieces, a short essay on the question of introducing white seed into the rivers of Alabama—A Commemorative letter from Gov. Broome of Florida, and the address of Ex-Gov. George R. Gilmer of Georgia, to the Agricultural Association of the Southern States. All that we have said of the "Soil of the South" is applicable also to the "Planter." It is edited by Dr. N. B. Cloud, at one dollar a year, and published by Messrs. Cowan & Martin, Montgomery, Ala.

THE AMERICAN BAPTIST MEMORIAL, for July, is upon our table. It is truly a national work, and is ably edited by Rev. J. L. Burrows, Philadelphia, Penn. The present number contains a portrait of Hung-Sow-Tsun, the chief of the Chinese Revolution, and a sketch of his history. He is elsewhere called by other titles, such as Tai-Ping-Wong and Tien-Tie, which Mr. Roberts says are expressive of his dignities and claims, the latter title meaning Prince of Peace. It also contains a sketch of Mrs. Emily Judson's life, besides other interesting pieces. It is a work worthy of a place in every Baptist family.—Price one dollar a year.

CHRISTIAN REPOSITORY for June, 1854, published at Louisville, Ky., by John L. Waller and S. H. Ford, at \$2.00 per annum in advance. It is a monthly publication in neat pamphlet form containing about 60 pages per number, and edited with great ability.

The contents of this number are, Responsibilities of educated men—Intellectual and Moral Culture—The Two Angels (Poetry) Bethel, or the house of God—A Good Minister of Jesus Christ—Exegesis on Matthew XIII: 31, 32.

BLACKWOOD'S MAGAZINE for June, 1854, contains, Jerome Cardan—Young Bengal—Mary Russell Mitford—A Letter from Madrid—The Villa—The Recent Growth of the United States of America—The Secret, or Stoke Manor, a Family History—Ruskin on Architecture and Painting—The Glasgow Exhibitions to Oxford—Index.

This work is published by Leonard Scott & Co., N. Y., at \$3.00 a year. They are the publishers of four Reviews.

NEW VOLUMES OF THE FOUR REVIEWS AND BLACKWOOD, commence with the North British for May, and the other Reviews and Blackwood for July.

Postage on the Four Reviews and Blackwood to any Post Office in the United States, only 80 cents a year, viz: 14 cents a year on each Review and 24 cents a year on Blackwood.

TERMS: For one Review, \$3 a year; for two, \$5; for three, \$7; for the four, \$8; Blackwood's Magazine, \$3; Blackwood and the four Reviews, \$10. Now is a favorable time to subscribe for these works. Address Leonard Scott & Co., 79 Fulton Street, Entrance, 54 Gold Street.

CONSTITUTION AND BY-LAWS of the Young Men's Christian Association of New Orleans, organized November, 1852, is a small and neat pamphlet, printed by L. A. Duncan, & Co.

THE TEMPERANCE REFORM REVIEWED in a MORAL AND POLITICAL ASPECT, by Jas. S. Slaghter, of Auburn, Ala., is a pamphlet of 12 pages printed at the office of the Auburn Gazette.

It embodies some interesting thoughts upon the subject of Temperance, and displays evidence of a mind possessed of good powers, yet needing cultivation. Mr. S. is quite a young man and by patient study and a good degree of attention to the rules of grammar and Rhetoric may yet become a writer of some distinction. He is yet, however, too inexperienced to enter fully upon the arena of the press, and had best wait awhile before taking the field where controversy will surely follow.

COMMUNICATIONS.

For the South Western Baptist.

Report of the Board of Visitors, Upon the State Annual Examination of the Tuskegee Female Institute.

The examination occupied four days, during which time there were brought forward more than forty classes in the various branches of the extensive and judiciously arranged course of study marked out for the pupils of the Tuskegee. The examination was conducted in the most thorough and impartial manner, the members of the Board assigned parts to the pupils after they had been called, or otherwise calling out the pupils after the parts had been named by the instructor.

The pupils, from the Misses in the Primary and Preparatory Departments, to the young ladies in the Senior Class, sustained their examination in a manner highly creditable to themselves and the Institution. In Mathematics, they solved the most difficult problems and demonstrated the most abstruse propositions, readily, accurately and understandingly. In Natural Philosophy, Chemistry, Astronomy, Moral and Intellectual Philosophy, History, Logic, &c., their recitations showed that they had not merely committed to memory the language of the author, but had made the principles developed a part of their stock of knowledge. The large number of classes in which most of the young ladies appeared, was an evidence not only of great industry, but of more than ordinary ability.

The Board were convinced of the eminent ability of the Faculty of instruction. The rigid, skillful and ready manner in which all the Professors and Teachers conducted the examination of their classes, exhibited not only their high attainments in their several departments, but their skill and fidelity as instructors. The cheerfulness, observance on the part of their pupils, and their promptness in fulfilling their wishes, showed that they had secured their confidence and esteem.

The exhibition of Drawing and Painting Embroidery, Wax-work, &c., gave evidence that the pupils in this department had had instruction not only thorough and faithful, but such as to inspire them with a love for these elegant accomplishments.

The Concerts of Music satisfied the Board that the high reputation of this department had been richly merited. The selections were good, the arrangement of parts admirable, and the performances highly creditable even to an institution of so high a reputation as the Tuskegee. The large number of pieces of music performed at the Concerts, as well as during the progress of the examination for the entertainment of the audience, requiring a high degree of knowledge, skill and taste for their execution, and performed too almost entirely by the pupils themselves, caused some surprise.

The exercises of the Graduating Class, fifteen in number, on the occasion of their receiving the honors of the Institution, were of an interesting and elevated character. The essays of the class, as well as their manner of reading them, and indeed their whole appearance, were such as to excite the just pride of their instructors, their friends, the friends of the Institution and all the friends of education.

The perfect system and regularity manifested during the examination, the orderly conduct and ladylike deportment of the pupils on all occasions, elicited the admiration of the Board.

The universally healthful appearance of so large a number of pupils, notwithstanding their close application to study, was also the subject of remark.

Everything connected with the closing exercises of the session tended to impress the Board with the belief that, although the Judson family enjoys a higher reputation than any other Female Seminary in the South-west, perhaps in the whole South, yet its real merits are not fully appreciated. We believe there is hardly to be found elsewhere, an Institution of the kind with so much to recommend it, and so little to detract from its claims. Consummate skill in management, indefatigable industry, ardent devotion to the cause of education, as well as a deep interest in the welfare of the rising generation, on the part of its distinguished Principal, have been the means of building up an Institution which is an honor and a blessing not only to the denomination to which it belongs, but to the State, and the country.

S. BENNETT, New Orleans, D. A. OUTLAW, Mississippi, T. G. KEEN, Mobile, JAMES MAXING, Marengo Co., D. E. BURNES, Mississippi, ROBERT P. LIDE, Dallas Co., M. M. BROOKS, Mississippi, D. HOPKINS, Choctaw Co., MOSES GRANBERRY, Elississippi, J. J. STEWART, Montgomery, J. B. MOKEY, Mississippi, R. HOLMAN, Greene Co., H. TALBIRD, Marion, A. B. GOODRICH, " L. H. SEAWELL, " J. P. BAILEY, " Marion, July 6, 1854.

For the South Western Baptist. "Equity" is horror struck at my facts. "If they are facts, they are strange facts" to him. "Well they are not the first strange facts men's minds have ruled against in this life. It is a fact in the natural world, that in some climates water is converted into ice; yet it was so strange to the King of Siam that he would not believe it. My facts are equally true in the moral world, though they surprise 'Equity'."

His piety is equally shocked at my "catalogue of new fashioned titles for the ambassadors of Christ." He has some curiosity however, and wishes I had named the tribe from whence they descended. Now I have a communicative disposition, and would like to gratify my friend if I could; but as their paternity is involved in some obscurity, I frankly confess that I cannot tell whether "their name corresponds with any Bible tribe with which a body is acquainted."

That eccentric man Dean Swift in his "Discourse on the mechanical operation of the Holy Spirit," contends that a certain Bonbury Saint is the father of the Tribe, which Saint flourished about the beginning of puritanism. Further than that the deponent saith not. But as to their "titles" they are of my own making, costing me no great effort. And here I must be allowed to plead whether it be according to equity or not that I have as much authority to title orders of clergy as the Rev. Mystery Babylon Anti-christ, D. D. Rev. J. Archibbuss will not make orders of clergy like the Rev. Dr. Anti-christ has done, but he will name them if he thinks the name will give an idea of their attributes, he confesses too, that his titles are not as euphonic and high sounding as those of the venerable Dr., but contends that they are equally expressive. Now which order of clergy God and man has the greatest use for, or whether they have any use for them at all, these created and christened by Rev. Dr. Anti-christ, or those merely titled by Rev. Mr. Archibbuss. I will leave for the curious to decide. And as I do not wish in the decision, to have any advantage of the Rev. Doctor, I will with his permission, give "Equity" a catalogue of his dubbed clergy, here are a few of the most prominent: Cardinals, Arch-bishops, Bishops, Arch-deacons, Deacons, Deans, Rectors, Curates, Presiding Elders, Circuit Riders, &c.

Stop Equity! What did you make me say? Well educated children laugh at an ambassador of Christ? I never said it. I called the attention of Baptist parents to the fact that their well educated children were laughing at the ignorance of many of the "reaches" of Anti-christian rant and an ambassador of Christ are certainly very different things. I never assumed that the Rev. Gentlemen whom I dubbed so unbecomingly, that it wrought up his nervous sensibilities to such a pitch of pious horror, were ambassadors of Christ. I don't envy every man as an ambassador of God who professes to be such. He must prove it by saying something worthy of his mission, and of the Being who sends him. But if he come barking blowing and snorting, the children will laugh; and thinking people will doubt very seriously whether God ever made such a poor selection to plead his cause.

I should have let the article of "Equity" pass without reply had it not been for the following passage: "In days passed by and gone the Lord by his spirit called his ambassadors into his vineyard but now a-days men have become wise above instruction, and you can now hear fathers say, son, 'I want to make a preacher of you,—you are too smart to work, that is too low a calling for a child ascending from such a family; now I send you to College (to a theological College), your education will not cost you so much you go under the name of a theological student, and preaching is a laudable profession—it will introduce you into the best of company, &c."

"Equity" is a man of sense, and writes respectable paragraphs; and my surprise was great when he exhumed from the dark regions of prejudice the above ghostly phantom and exhibited it in the light of the year of our Lord 1854.—I cannot let this heavy charge pass; and I now call on "Equity" to sustain it or retreat and make atonement. I know he did not originate it; but as he endorses and gives it publicity I hold him responsible. The charge is general but he must come to particulars. It is "now-a-days" of course then it is practiced in 1854.—"You can now hear fathers say, son, I want to make a preacher of you, &c." Quite common then. "Now I send you to College (to a theological College), your education will not cost you so much you go under the name of a theological student." This is the most artful of all. In this fathers are charged with the most base and sordid of all motives; Sons are equally corrupt by according to and acting upon such base propositions; and Theological Schools are the receptacles of all such corruption. As Nehemiah said to Sanballat so say I to "Equity."

"There are no such things done as thou sayest, but thou feignest them out of thine own heart." I deny it for baptist fathers, for the Baptist Church, and for baptist theological schools, call upon "Equity" again to sustain his charge.—Tell us what father in Alabama has sent his son to Howard College as charged in your bill.—Name the Theological students who are in the Howard, who have gone there in that way, so that the churches may be guarded against such "men made preachers." Hard task sir.—No man at Macbeth's table saw the ghost of Banquo but himself, though he tried to show it to others; so it has been the privilege of but a favored few to see a father and a theological school make a preacher. I am not one of the elect.

"Equity" in his zeal to guard the church of Christ against worldly minded ministers, has wholly misunderstood me. I did not in that article advocate a uniformly educated ministry—I never expect to advocate such a ruinous and absurd policy. Nor did I plead for a worldly minded ministry. In speaking of the wants of the people, I stated the demand was for "smart men," "talented men," "learned men," "well informed men." As to their piety that of course was implied. It is evident that there are many talented men, smart men, and well informed men who are not learned men.

In conclusion

