

South Western Baptist.

EDS. SAML HENDERSON & J. M. WATT EDITORS.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION, MORALITY & C.

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TUSKEGEE, ALABAMA, THURSDAY, MAY 3, 1855.

50 NO. IN A VOL.

ORIGINAL.

For the South Western Baptist.
A Most Remarkable Dream.
It came to pass as I slept I dreamed the following most remarkable dream:

I dreamed that I was in a house which, in some respects, resembled a Church. A congregation was assembled. The minister dressed in a white flowing robe knelt before the altar with the "alm of none prayer book" before him, to lead the devotions of the occasion. I did not notice him so closely as I afterwards, wished I had done; but I observed his very sanctimonious look, his meek and piously affected eye, and the particularity and preciseness with which he was dressed. The congregation seemed variously engaged and affected. A few appeared deeply interested in the "service of the Church." A goodly number paid respectful attention. These did not seem interested in the exercises of the occasion; but good breeding and proper instruction caused them to give respectful attention. Another class, destitute of these restraints, laughed and talked during the whole service to the great annoyance of the congregation. I cannot say that I was an idle spectator. True I had gone more for observation than any thing else; but still I was not wholly uninterested in the services of the occasion. Many of the prayers were truly good but not quite of divine origin. There was order and decorum in all that was done and said. But still there was a sad deficiency some where. There was something wanting. There was not enough heart and soul in those prayers. Indeed the prayers forcibly reminded me of Saul's armour upon David. All looked and sounded very well. The sentiment was good, language fine, period rounded, and the sentences finely finished; but still something was not right. They did not fit. They seemed to be made by and designed for some other person.

While all were thus engaged suddenly and unexpectedly all were interrupted by a confusion about the door. Even the priest, as if forgetting himself, lifting his eyes from the prayer book looked directly towards the door. Turning my head I observed two strangers entering the door. They were directly opposite in their appearance. One stood erect and advanced unembarrassed. But the other stooped and had every appearance of excitement and anxiety of mind. One was dressed with much fastidiously exactness. He entered the house very gravely, and his step was marked and elastic as he advanced up the aisle. The other was slovenly in his movements, careless in his dress, his hair dishevelled, and his eyes down cast. The first appeared happy and at ease. The other showed deep distress and agitation of mind. The first marched up the aisle and stationed himself before the altar. The other stood "sitting off." The preacher looked agitated and alarmed at this unceremonious visit, and the congregation could not imagine what all this meant. This stationed the two visitors seemed wholly absorbed with the thoughts of their own minds while all others looked at them and wondered.

Our anxiety was soon relieved. These strangers soon made their object known. They had come "up into the temple to pray." The well dressed man standing erect before the preacher and his eyes fixed upon the altar prayed thus within himself: "God I think thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week and give tithes of all that I possess." While this man was praying I observed his countenance showed great excitement and anxiety; but as the prayer proceeded he became more calm and self-possessed and, at last, entered into the prayer with spirit and feeling. All the members did the same. After the prayer was over I distinctly heard the preacher say to himself: "That is certainly a good man. He is surely one of us. He can say 'Shibboleth.' He must possess 'our prayer book.' That is none of your extemporaneous prayers. There is sense, edification and instruction in such prayers." It is said to be to all classes and conditions of persons. He must too know something of "our incomparable Church liturgy." I must become acquainted with him. I feel now a strange attraction towards him. I know he is one of us—he belongs to "our Church." I am sure he does. From the looks of all the members they were evidently equally pleased and gratified. But their reveries were here interrupted, and all eyes were fixed upon the other stranger. He "standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, 'God be merciful to me a sinner.' All seemed horror stricken. They hastily rose from their seats. The women cried and wrung their hands. And all exclaimed 'He is mad—insane. Such prayers cannot be acceptable to God and they are useless to man. There is no edification, instruction nor sense in them. He desecrates this house. We cannot allow him to stay with him. And all drew at him as though they would rend him in pieces. The well dressed man joined in with the members and all really feared the poor fellow would lose his life. But hark! What strange noise is that? A voice, sweet yet solemn and commanding, arrested the attention and action of all. All was silence and attention, and we all distinctly and unmistakably heard these words: "I tell you this man went down to his house justified rather than the other, for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

All stood for a moment with down cast eyes and then one by they departed until not one was left in the house.

And I awoke and behold it was a dream.

FESTUS.

Every day should be improved by us in doing good and preparing for heaven. He that neglects this is a madman.

For the South Western Baptist.
Minister's and Deacons' Meeting.
TUSKEGEE, ALA., Apr. 27, 1855.

According to previous appointment a meeting of Ministers, Deacons and other members was held in the Baptist Church.

An INTRODUCTORY SERMON was delivered by Eld. W. H. CARROLL of Talladega.

Dea. WYLLIE W. MASON was chosen Moderator, and Eld. JAMES M. WATT, Clerk.

The brethren present during the meeting were invited to enroll their names and participate as members of the congregation.

The following names were enrolled: Ministers—Elders A. T. M. Handy, J. M. Newman, S. Henderson, W. B. Jones, F. Callaway, J. M. Watt, J. M. Russell, A. J. Battle, B. Mott, J. P. W. Brown, J. White, J. J. Cloud, H. F. Buckner of Arkansas, A. D. Phillips of Georgia, and W. H. Carroll of Talladega Ala.

DEACONS—W. W. Mason, C. Battle, J. Swanson, W. P. Chilton, S. Lanier, J. Wright, S. Moore, W. B. Talbot, A. Howard, J. A. Richardson, R. Graves, G. W. Gunn, R. Johns, D. Thornton, J. M. Pearson.

PRIVATE MEMBERS—J. W. Echols, M. Ivey, H. A. Howard, F. E. Debardeleben, R. R. Hughes, Wm. Chilton, Thos. S. Howard, J. K. Battle, J. Stafford, G. W. Thomas, W. Johns, J. Breedlove.

The following subjects were brought before the meeting and committees were appointed to report upon them. After suitable time given to prepare the reports, they were read, and suitably discussed by different brethren, and then adopted.

Art. 1. Inquired into the best method to be pursued by the pastors of churches, to afford the colored population religious instruction.

REPORT ADOPTED.

The committee report, that in their opinion, whenever a church calls a minister to become their pastor, they should have particular regard to the wants and the instruction of the black people in their bounds, and make such an arrangement with the minister as will secure regular instruction to them.

The committee also recommend our ministers, in taking the pastoral care of churches, so to arrange their services as to enable them to preach to the black people and do them the greatest amount of good. To this end we suggest that the churches, give the blacks a part of every Sabbath day's exercises, and that the white male members attend punctually, to aid the pastor and preserve order.

We are fully aware that sufficient attention has not been given to this subject heretofore, and that a reformation is needed at this time. We therefore urge upon churches, pastors, members and heads of families, the importance of giving better attention to these things in future.

Respectfully submitted.

Art. 2. Consider whether the efficiency of the ministry may not be greatly increased by occasional tours of preaching among other churches besides their own.

REPORT ADOPTED.

The committee to whom the subject of Pastors visiting other churches and congregations than their own, submit the following report viz:

That the acquaintance of ministers with each other and with brethren generally is too limited; and we believe that they would be more useful in an extended point of view, by itinerating when practicable some two or three months in the year within the bounds of our own and other Associations; that by so doing it would have a tendency to remove all prejudices that may exist between brethren; and that the bonds of christian love and christian enterprise, in the extension of the cause, would be strengthened. We therefore offer the following resolution.

Resolved, That this meeting recommend to all our churches when it is practicable to do so, to release their pastors for a time each year from their labors at home that they may visit other churches, and that ministers be recommended to avail themselves of such opportunities of extending their usefulness.

Art. 3. Consider how the churches can best support their pastors, separating them exclusively to the work of the ministry.

REPORT ADOPTED.

The committee to whom was referred this subject, have had it under consideration and beg leave to report:

That they believe it to be the christian duty of the several churches to sustain their ministers, and by competent salaries to separate them from secular employment, that in the spirit of the scripture they may "give them selves wholly to the work." 1 Tim. 4: 15.

In raising the means to pay the minister, we recommend that the churches adopt the following plan.

1st. To agree upon the amount to be paid, "the laborer is worthy of his hire," 1 Cor. 9c.

2d. To raise by voluntary Subscrip-

tion on the part of the congregation such sum as can be raised, and to resolve upon paying the residue by voluntary contribution of the several members to be paid by each of them "as God has prospered them" 1 Cor. 16: 2, that is in proportion to the ability of each to give, each member furnishing the deacons a statement of the value of his property and income so as to enable them to make a *pro rata* distribution among the members.

Art. 4. Consider what course the churches ought to pursue with those members who hold their letters of dismission and refuse to put them into churches.

REPORT ADOPTED.

The committee on the above named subject would say, that the evil complained of is too common among the members of our churches, and the conduct of such members who fail to do their duty, is seriously affecting the interests of our beloved Zion.

We would recommend in all such cases that the delinquent members be first, kindly and faithfully admonished by the deacons, or other prudent members of the church. And should they persist in their course of conduct they should be reported to the churches from which they obtained their letters and be dealt with accordingly.

In connection with the above we would notice another evil which we think demands the attention of our churches. We allude to the custom of many members who remove from one church into the neighborhood of another and refuse to transfer their membership to the church in the neighborhood of their residences. We are aware that there may exist cases where peculiar circumstances may justify such a course, but such cases are of rare occurrence.

As a general rule we believe it to be the duty of church members, when they change their places of residence, to take with them certificates of membership, and with as little delay as possible, unite with the church most convenient and give to the cause of Christ the aid of their personal influence by letting their light shine from the candlestick.

Art. 5. Consider the proposition of bro. Jesse A. Collins to organize a Missionary Association for East Alabama.

REPORT ADOPTED.

Your committee to whom was referred the subject of organizing a General Association in East Alabama, report, that inasmuch as many of the brethren who were the prime movers in the matter have failed to attend this meeting, we think it inexpedient for this meeting to pass upon the subject, unless those brethren were present, so that the reasons urged for such an organization could be fully given.

Art. 6. Consider whether a system of Colportage for the sale and distribution of Bibles and Religious books within the bounds of this and the surrounding Associations is not imperatively demanded at this time.

REPORT ADOPTED.

That there is great destitution of Bibles and Religious books in this and the surrounding Associations is a fact which we presume no one will deny; and that there is a great want of information among Baptists and a necessity that our denominational principles should be better understood is a fact also that cannot be denied. The question then naturally comes up, how shall we, as the stewards of the Lord, supply that destitution.

Upon mature deliberation upon the subject we give it as our opinion that a well arranged system of colportage is the most convenient and effectual means of supplying said destitution.

We therefore recommend this meeting to make an effort at once to raise a requisite amount of funds to procure books and employ some pious and active person to travel through this and the surrounding counties, visit the poor and destitute, pray with them, and wherever he goes, sell to those who will buy, Bibles, Testaments and religious books giving prominence to our own denominational works over other human productions.

Many reasons might be given, showing the urgent necessity of this plan's being effectually and speedily carried out, but which cannot be embraced in as brief a report as ours. Let us then brethren, take hold of this matter at once and contribute of our own means, to start the enterprise and ere long we shall see its happy results.

Respectfully submitted.

The report was adopted unanimously; and an additional committee was appointed to draft a plan for the accomplishment of the object. The committee submitted the following which was adopted.

1. Resolved, That this body do proceed to organize a society to be called the EAST ALABAMA BAPTIST COLPORTAGE SOCIETY for the distribution of Bibles, Testaments and Religious literature, and that a central committee be appointed with a view of its immediate operation, and of hereafter enlisting the co-operation of the Associations of East Alabama in the enterprise.

2. Said Central committee to be appointed by this body for the present, and to have power to raise funds, and to apply them in the best way possible in procuring or publishing tracts, and in procuring religious books for circulation, and also in the employment of a colporteur for East Alabama.

3. That the several churches do send up to the Associations such funds as they can conveniently raise for the benefit of this society.

4. That this Committee report to the next session of the Tuskegee Association and the Central Association, and that the several Associations in East Alabama be earnestly requested to co-operate in the furtherance of this object in view, by the appointment of delegates to superintend its interests, and to which convention of delegates the whole matter shall be turned over, and the delegates from each Association to report to their representative bodies annually at their meetings.

5. That until such organization under the appointment of one or more of said Associations, said Executive Committee proceed to the discharge of the duties hereby assigned.

6. Said committee shall consist of five members and shall have a Secretary and Treasurer to be selected from their number, three of whom shall form a quorum for business.

7. Said committee shall be located at Tuskegee, and shall keep an accurate account of all its business and of all monies received and disbursed, and shall report the same with the most practical scheme for a permanent organization, to the Tuskegee and Central Associations at their next annual meetings.

8. The committee shall have full power to fill any vacancy that may occur in their own body.

To carry into effect the above object the following persons were appointed as the Executive Committee. G. W. Gunn, J. W. Echols, B. Graves, S. Lanier, and J. Swanson.

An effort was made and a contribution of nearly a hundred dollars was raised, which will be enlarged if possible. The following Query was submitted and after due deliberation the following answer was given.

QUERY, What should be done with a church member who, having the ability refuses to give as God has prospered him, for the support of the Gospel?

Answer, He should be labored with and admonished, and if he persists in his Covenantless he should be excluded from fellowship.

The following preamble and resolution were also adopted.

WHEREAS, appearances rather indicate that a period of distress unparalleled in our history is about to come upon our country in the form of famine, while signs in the political world portend other calamities, it becomes all Christians to humble themselves before God, to deprecate his threatened judgments, and implore, if it be his will to smite his people that divine grace may be brought out of judgments, therefore,

Resolved, that this meeting solicit the Southern Baptist Convention, shortly to assemble, to recommend an early day of fasting, humiliation and prayer, to the churches of the Southern States.

Resolved, that the delegates to the Convention who may be in attendance at this meeting, be requested to present this request to that body.

On Motion, it was agreed that the members of this meeting determine to make an active effort to obtain Subscribers to the South Western Baptist.

The vote was taken by rising and every member voted in the affirmative, thus giving a pledge that a good effort shall be made.

The meeting was conducted with entire harmony and good feelings. The discussions were interesting, and we doubt not all were edified. The preaching of brethren during the meeting was highly appreciated and we trust very useful. No other business calling for attention, the meeting adjourned on Saturday, P. M.

WYLLIE W. MASON, Mod'r,
JAMES M. WATT, Clerk.

From the New York Chronicle.

Ministerial Detraction.

It is mortifying to admit, even by inference, that ministers descend to the work of speaking evil of each other. Yet we must confess that we have seen and felt the sad evidence of the allegation here made. It may be envy; it may be arrogance, it may be thoughtlessness, or any thing else which leads to the injurious practice; but it is an evil that should be checked. Some ministers are as free with the reputation of their brethren, as though it was of little value, and could be dispensed with for a trifle. It is done by a doubtful damning praise;—by a significant gesture;—by a mysterious hint;—by any thing which can convey an injurious impression, and save the perpetrator the trouble and expense of a slander suit. No generous hearted or large minded man will descend to this, but alas! we often find men in clerical rivery whose minds are not gigantic, and whose hearts are not burdened with generosity. The generous man, be he minister or layman, is never so thoughtless as to take pleasure in injuring the reputation of those to whom they profess to be friendly. If we cannot agree on all points let us be generous enough to disagree with dignity and affection. We suggest that when a minister sets out to defeat a brother, in his election to places of trust, or his efforts to serve God in any way, it would be more manly, more Christian, to make his efforts in that direction, openly and on the true issue. Let the reputation of thy brother in the ministry be sacred.

M. J. E.

SELECTIONS.

The Pattern of the Church.

We proposed in our last article to consider some of the evils, which result from the admission of unconverted persons into the church. One of the evils from this practice, results from the evasion of Christ's command in regard to the mode, that is, substituting an unmeaning ceremony for baptism.

Infants are among the subjects of this ceremony, though they are not exactly members of the church, still they are so connected with it, both in the estimation of the parent, and in the subsequent estimation of the child, that a kind of saving efficacy is attached to the act, and consequently, both are lured into a fatal security in regard to the eternal interests at stake.

The child in anticipation of death, reasons thus, "I am child of the covenant, have been baptized, and I am comparatively safe." And the parent comforts himself with the same considerations in regard to the child. Hence the various forms of error, that have crept into the church, the substituting a moral life for the new birth, a reliance upon mere forms, instead of the spirit of Christianity. Ask Unitarianism where it had its origin? and if it answer truly, it will say, in the admission of unconverted persons into the Puritan churches of New England; in the so-called half way covenant, and all the train of influences proceeding from a departure from the pattern of Christ in regard to the building of his church, when an individual or a community depart from this pattern, who can tell, where shall be the end thereof? who can tell, how many precious souls, have even in the bosom of the church, been led to the indulgence of delusive hopes for charity, through what at first may be the slightest departure from the commands of Christ? In judgment she may have given them up, in the end, to even believe a lie.

The whole past history of the church, shows, that where unconverted persons have been admitted into its fellowship, that it has been productive of evil, and that continually, that is equally true in regard to the infant of eight days old, or of the man of eighty years old. If on the plea of expediency, it be urged, that the soul will be brought under the means of grace, and consequently, more probable, that it will become renewed, we say, that facts prove the reverse; they prove that instead of drawing nearer to God, it draws around it more closely a robe of self-righteousness, and is less likely to submit to the righteousness of Christ.

How few and far between are the instances where individuals who have made a profession of religion, without true grace in the heart, ever become the subjects of grace. And when we hear the hope expressed, that such will make good Christians, as was recently in one of our Pedobaptist churches, in regard to an individual who had united with the church, but did not pretend to have been renewed: we feel like asking, what is the ground of your hope? where does Christ give any encouragement in such a case?

Does he not rather say, "come out from among them and be ye separate." Otherwise, why should there be any church whatever, if the world as it is, is to become a part of the church? We suppose that the most wicked men who have ever lived, or who will ever live, might make very good Christians if they were only converted, but we cannot see the propriety of receiving them into the church in anticipation of such an event.

We believe that the Baptist is the only church, that professes to follow Christ fully in the pattern which he has left, both as to the mode and the subjects in admission of members into the church.

The only fear we have, in regard, them, to our position, is, that we will not practice in accordance with our belief. We know that through our blindness, and through the deception of the heart, unconverted members may gain admission into the church, where the greatest possible caution is observed; but let us follow closely the pattern given us, let not the tendencies of the age, or the customs of other denominations, draw us aside from the old path, let not the excitement of revival efforts, or the emergency of any case, supersede the necessity of each individual giving a good reason of the hopes they cherish, before they are admitted into the fellowship of the church. Let not the plea of emergency or expediency, be once named in a Baptist Church, but let the pattern, as given by Christ, be our only guide forever.—Jour. & Mes.

M. P. B.

The Divinity of Christ.

The Circular Letter of the Louisiana Baptist Association.

Beloved Brethren: We select as our subject: THE DIVINITY OF CHRIST. We argue his Divinity for the following reasons:

1st. HIS PRE-EXISTENCE.—Col. 1 chap. 17v. "And he is before all things."—Jno. 8 chap. 58v. "Before Abraham was, I am."—Jno. 17 chap. 5v. "And now, O father, glorify thou me with thine own self, with the glory I had with thee before the world was."

2d. CREATIVE POWER, (an attribute of Deity) belongs to, and has been exercised by him.—Jno. 1 chap. 3v. "All things were made by him, and without him was not any thing made that was made."—Rom. 11 chap. 36v. "For of him, and through him and to him are all things."—Col. 1 chap. 16-17v. "For by him all things were created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist."

3d. HE IS EXPRESSLY CALLED GOD.—Isa. 9 chap. 6v. "For unto us a child is born, to us a son is given; and the government shall be on his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace."—Jno. 1 chap. 1-2v. "In the beginning was the word, and the Word was with God, and the word was God."—verse 14. "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father) full of grace and truth."—In Heb. 1 chap. 8v. Paul quotes from Ps. 45, and applies it to Jesus Christ, viz: "But to the son he saith, thy throne O God, is forever and ever."—In Rev. 21 chap. 6-7v. The Saviour saith: "It is done; I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son."

4th. MIRACLES WROUGHT BY HIM. Moses, Elijah, Peter, John, Paul and others wrought miracles and were only men. The miracles of Jesus Christ prove him divine. Notice the difference. The Almighty says: "I am a jealous God, my glory I will not give to another." The miracles of the Old Testament believers were wrought in the name of Jehovah. Those of the New Testament saints in the name of Jesus Christ. Those of Jesus Christ, by the fulness of the Godhead which dwelt in him bodily. Moses on one occasion did not formally give the undivided glory of the miracle wrought to God, and he was punished.—Num. 20 chap. 10-11v. "And Moses and Aaron gathered the congregation together before the rock; and he said unto them, hear now, ye rebels; must we give ye water out of this rock? He smote the rock with his rod, and the gushing waters flowed to slake the thirst of murmuring Israel; but he had not sanctified the Lord. In the use of the pronoun, we, in the first person plural, he had at least taken to himself a part of the glory, and as a punishment, he was not suffered to enter the goodly land. Jesus says: "I lay down my life of myself and I take it again," and the Father shows no displeasure, but declares him his "beloved son, in whom he is well pleased." Read the 3d and 4th chapters of Acts. We quote the 9th and 10th v. of chapter 4. "If we this day be examined of the good deed done to the impotent man, be it known to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole." "Rise up and walk," saith Jesus and the sick man is cured. "Come out of him," saith he, and reluctant devils obey. Those wonders were done by the Godhead which was united to his human nature. "For it pleased the Father that in him should all fulness dwell." "In him dwelt the fulness of the Godhead bodily." He says: "I and the Father are one. He that hath seen me hath seen the Father also."

And lastly, we affirm that he is divine, because he is a PROPER OBJECT OF WORSHIP; which can be said of none but God. Cornelius would have worshipped Peter, but Peter forbade him. Acts 10 chap. 26v.—At Lystra they would have done sacrifice to Barnabas and Paul, but they rent their clothes and forbid them, saying: "we also are men of like passions with yourselves." Acts 14 chapter 14 verse. But Jesus suffered himself worshipped; for after his resurrection his disciples "held him by the feet and worshipped him." Paul tells us, Heb. 1 chap. 6v. "When he bringeth the only begotten into the world, he saith, let all the angels worship him." Rev. 4 chap. 10-11v. "The four and twenty elders fall down before him that sat on the throne and worship him that liveth forever and ever, and cast their crowns before the

throne, saying, thou art worthy O Lord to receive glory and honor and power; for thou hast created all things and for thy pleasure they are and were created." Rev. 14 chap. 1v. "Worship him that made heaven and earth, the sea, and the fountains of waters."

These were the handiwork of Jesus Christ. Seeing them, that the Apostles dare not be worshipped, that Moses entered not the promised land because he sanctified not the Lord; that Herod was eaten of worms and died, because he suffered the people to shout "it is the voice of a god," and gave not God the glory; and that Jesus Christ is before all things, that he created all things, that he is called God, that he wrought miracles and that he was worshipped and yet received the Father's approbation, we conclude he is divine, and that we may with confidence pray with dying Stephen: "Lord Jesus receive my spirit."

What are Minutes of Associations Printed for?

To stow away in garrets, or use for lamp lighters? It is amazing with what miserly economy the clerks and ministers of some of our Baptist Associations hoard their minutes. The publishers of the State papers cannot get them. They cannot be had for begging, or for paying. As if there were something in them not to be made known to the world, there seems to be a guard placed around the boundaries of many of our Associations to prevent the exit of any of these little messengers of intelligence. We sometimes wonder, when one of these distant, dingy looking creatures reaches us, how it could possibly have escaped the vigilance of its keepers. Shame on the indifference of the great mass of the Baptist preachers of this country to the dissemination of intelligence. They seem to be interested in nothing beyond the boundaries of their own little parishes. They are doing nothing to circulate books, or to promote in any way the general interest and improvement of the denomination. Our own experience on this subject is rather bitter. (at of more than two hundred special requests which we have sent to Baptist ministers for copies of their Association minutes for 1854, we have not received twenty responses? And yet the sole object is to furnish the full statistics of each State? One would think that there would not be a man among them but who would feel interested enough in such a work to wrap a piece of paper around a copy of their minutes, leaving the ends out, write on it American Baptist Memorial, Richmond, Va., and drop it in the post office. But if any one thinks that our ministers would surely have courtesy or public spirit enough to confer such a favor, let them try the experiment, as we have done for years, and probably, like us, they will rue the attempt. We do not often scold, but we have just felt in the humor of telling some of these brethren what we think of them, and we respectfully suggest to our fellow sufferers of the press, to pass round this estimate of their courtesy, that they may blush, repent and do better.—American Baptist Memorial.

Wives, Cheer your Husbands.

How often we hear a man say, I am going to California, Australia, or somewhere else. You ask him the reason of his going away and the answer is, in nine cases out of ten, I am not happy at home. I have been unfortunate in business, and I have made up my mind to try my luck in California. The world seems to go against me. While fortune favored me, there were those whom I thought to be my friends, but when the scale turned, they also turned the cold shoulder against me.

My wife, she that should have been the first to stand by me, and encourage me, was first to point a finger of scorn and say it is your own fault; why has not this or that one been so unfortunate? If you had attended to your own business as they have, you would not be where you are now. These and other like insinuations often drive a man to find other society, other pleasures, in consequence of being unhappy at home. He may have children, that he loves; he cannot enjoy life with them as he would; he may love them as dearly as ever; yet home is made unpleasant in consequence of the cold indifference of the wife. Now I would say to all such wives, sisters, and in fact to all, deal gently with him that is in trouble; remember that he is in trouble; remember that he is very easily excited. A little word carelessly thrown out may inflict a wound time can never heal. Then be cautious; a man is but a human—therefore is liable to err.—If you see him going wrong, ever meet him with a smile and with the kiss of affection; show that you love him, by repeated acts of kindness; let your friendship be unbounded; try to beguile his unhappy hours in pleasant conversation. By so doing you may save yourself and children from an unhappy future.

When a man is in trouble, it is but a little word that may ruin him; it is but a little word also that may save him.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

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Regular Contributors for 1885.

REV. JOSEPH S. BAKER, of ALBANY, GA.
REV. JOSEPH WALKER, of MARION, ALA.

Agents for the S. W. Baptist.

SAMPSON LANIER, of Tuskegee, Ala. is appointed general agent for the South Western Baptist. We commend him to the public and fully authorize him to transact any business that belongs to our office.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder J. H. DZOTIS, of Marion, Ala., is Financial Sec'y.
For the CENTRAL INSTITUTE, J. A. PLYANT, Hanover, Ala.

For the ALABAMA BIBLE SOCIETY AND BOOK DEPOSITORY at Selma. Rev. F. M. LAW, Depositor and General Agent.
For the FOREIGN MISSION BOARD, Richmond Va. Rev. C. F. STURGIS, Carlewell, Ala.

For the TALLASSEE CHURCH BUILDING. Rev. J. M. NEWMAN, Cross Keys, Ala.

For the LA FAYETTE FEMALE COLLEGE, Elder H. WILLIAMS, La Fayette, Ala.

For the DOMESTIC MISSION BOARD, at Marion, Ala. Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Camden, Ala.

For the BIBLE REVISION ASSOCIATION, Louisville Ky., Elder JAMES DAVIS, of Newnan, Ga.

Each of the above is authorized agent for the South Western Baptist.

Editorial Resignation.

In the issue of week before last notice was given that Bro. W. P. Chilton had become sole proprietor of the South Western Baptist. With that change I made arrangements to retire from the editorial connection with the present number, a connection which I have held for eighteen months past. As the act was entirely voluntary on my own part, for the satisfaction of all who may be inquisitive to know, I will briefly state the reasons which induced me to take that course.

1. The close attention to business and the continued mental application necessary to conduct the paper to advantage, I found, by experience, to be too severe for my weak bodily frame. My health became impaired by it and I was conscious that a continuation of habits so sedentary would be long bringing on disease and premature age and death. I felt it therefore due to myself and family to change my business and to turn my attention to something that would not so seriously affect a constitution already weak, and growing weaker under such service.

2. I had entered upon the responsibilities of the editorship with much diffidence. Having enjoyed but limited educational advantages, and having spent my life in active pursuits, I was deeply sensible of my inability to take that high and commanding position which the head of a denominational organ required. But hoping to make improvement, and relying upon the aid of others, particularly my worthy colleague Rev. S. Henderson, the pastor of the Tuskegee Baptist Church, I ventured upon it knowing that the forbearance of my brethren would secure me due sympathy in my labors, and cause them to overlook my defects. The experiment has been made, and it becomes me not to say how well I have performed my task; the readers have already decided that question for me. I retire however with the consciousness that I have done the best I could under the circumstances, and with the settled conviction of mind also that some, one more competent than myself is needed to stand at the head of the denominational organ of Alabama. I had hoped months ago that my place could be filled, but up to the present time, I have been compelled to continue laboring on, that the paper might not suffer by my withdrawal.

3. When I became connected with the office, I made an investment of several hundred dollars and became one of the proprietors, as well as one of the editors. I sacrificed other interests to do so and entered upon an untiring business; a too that had subjected its former owners to loss. I did not expect to realize profit by my investment, neither did I expect to submit to loss, for I had nothing to spare. But hoping to gain a support for a growing family, and at the same time be usefully engaged in my Master's service, I entered upon the duties of the office bearing my full share of the responsibility of conducting it. Seeing the necessity of adopting the cash plan with all subscriptions, we did so after giving four months notice of the change. On the first of May we struck from our list all who were in arrears. This reduced the list to nearly one half its former size, and since that time we have followed up the plan. Suffice it to say that a large portion of the arrears is yet due and much of it must be lost. We had hopes to do better during the past winter and greatly enlarge our subscription list. The extreme pressure in monetary affairs has however blunted our fondest hopes, and the season has so far advanced, that we can hardly hope that much improvement can now be made. The outlay of expenses necessary to conduct the office to advantage, we found to be larger than our income was likely to be during the summer, and as a reduction of expenses was necessary, this together with the reasons given above, induced me to resign my position, and dispose of my interest at a heavy sacrifice. Others who were interested saw proper to take the same course. Hence Bro. Chilton became, somewhat reluctantly, the purchaser of the whole.

In conclusion, I may be allowed to say, that I retire from my responsible position with the pleasing hope that my labors will not prove to have been in vain. I have endeavored in all things to maintain Christian consistency, and to exhibit a Christian spirit. I have written nothing in malice; and I have never once intended to wound the feelings of a living man. If anything which has emanated from my pen has inflicted an unnecessary wound upon the feelings

of any person, I most sincerely regret it. In the management of the business of the office, I have endeavored to do justice to all; and while I may not have pleased all, it has been my aim to give no just cause of offence to any. With these assurances, I bid my brethren and all the readers of the South Western Baptist a friendly adieu, wishing them all peace and joy on earth and happiness in heaven.

JAMES M. WATT.

Tuskegee, April 30, 1885.

P. S. As I shall continue in Tuskegee, I shall present my correspondents will continue to address me accordingly. And any business of the office that may require my attention will be attended to still.

The Drought.

The memory of man cannot recall such a season of dearth as now pervades our whole country. Letters from every part of the South and S. Western States abound in the most deploring accounts of its sad ravages. Navigation has entirely ceased on many of our rivers—springs, wells, rivulets, and large creeks are dried up and the prospect now is, that the wheat and oat crops, the entire dependence of large portions of our country for subsistence for man and beast, will be seriously curtailed, if not entirely cut off. In that event gaunt and haggard famine must visit many localities. It is time for Christians to betake themselves to prayer. We have no fellowship for that religion which ignores the providence of God in supplying the common blessings of life. He sendeth his rain upon the just and the unjust; and this he has done in answer to the "effectual fervent prayer of a righteous man." We have, therefore, an express warrant in the Scriptures "to pray for rain." Does it not become all Christians to humble themselves under the mighty hand of God? Dear brethren, take this matter to your hearts and to your closets.

The Montgomery Advertiser takes us to task for publishing the article reviewed by the Rev. Mr. HAMILL in our present issue. He hopes we did it inadvertently. Our reasons he will find in another column. It is not a little singular that an editor of a Democratic journal, should see so much crime in an exposition of Methodist Episcopacy, but who a few months ago attacked upon the character of a deceased Baptist minister, and would not even copy the vindication of aspersed and maligned innocence. Doubtless his Baptist subscribers will feel quite indebted to him for the very impartial spirit of his journal.

For the South Western Baptist.
Episcopal Methodism not Anti American.

Rev. Messrs. Henderson and Watt:
Dear Sirs:—I find in your paper of the 19th April, an article with the caption, "Episcopal Methodism—Anti-American," taken from the Western Watchman, reflecting severely upon the church polity of Methodism. I should not deem the article worthy of a reply, but for its serious publication in so respectable a journal as the South Western Baptist.

I shall offer no comment upon the presumption or malignity, which could venture to misrepresent so grossly, the church government, and patriotism of the largest body of Christians in the United States; but shall briefly state the theory of Methodism, upon the points in question.

And first. It is true, that John Wesley, the Methodist, as well as Rev. Thomas Chalmers, the Presbyterian, and Rev. Robert Hall, the Baptist, were good subjects of the English monarchy, and this being the case, they were not culpable in obeying the injunction—"to fear God and honor the King."

Secondly. The charge that the Methodist ministry "has imposed upon the people articles of faith, without their consent," is absurd. Is it possible for any sane mind to believe that the Methodist church swells her numbers by force?!!!!

Thirdly. There is no power in any of our church courts to change our articles of faith. On page 29, Meth. Discipline, we read, "the General Conference shall not revoke, alter, or change our articles of religion, nor establish any new standards, or rules of doctrines."

This restrictive rule rests upon the fact, that we believe our articles of religion, and rules of doctrines, are taught in the Bible; and we do not presume to think we can improve Divine legislation.

Fourthly. We believe our ministry must be called of God; the evidences of this call, are gifts, grace and fruit; the judge of this evidence is the society of which the candidate for the ministry, is a member; hence, in the Methodist Church no one can be admitted into the ministry, without the recommendation of the laity.

Fifthly. Our Church teachers and our standard writers contend, that there are but two orders in the ministry, viz: Deacons and Elders; and that Presbyters, and Bishops, are terms used interchangeably, in the New Testament, to express the same office. A single fact in the history of Methodism will show our view of ministerial grades more clearly than many arguments.

Bishop Hamill of the Northern Methodist Church, a man of the purest character, voluntarily resigned his Episcopacy, and is now acting simply as a Methodist Presbyter. Hence our Episcopacy is a mere superintendency or presidency, a kind of permanent moderatorship.

Sixthly. We believe that the distribution of our ministers to their several fields of labor, upon the itinerant plan, in the best mode of imitating the Apostles, who went from city to city—a mode admirably adapted to spread scriptural holiness through the lands—and we also think that this distribution of the ministers, and the laws regulating this itinerancy, should be made, with a conscientious regard for the well being of the whole Church, but by those only who submit to the sacrifices of the itinerancy, and upon whom these laws mainly operate, namely, the ministry; nevertheless, in all other enterprises, financial or otherwise, in which the laity are equally concerned with the ministry, we admit lay delegation; for instance, in the Commission to locate the contemplated Male College of the Alabama Conference, to meet in Somersfield next July, we have two lay delegates, for one ministerial delegate. We have, also, in our Conferences joint Boards of Finance, composed equally of laymen and ministers.

Seventhly. We have an institution, peculiar to Methodism, which places all ranks of our ministry upon the same platform, that is, all from the lowest to the highest, have to pass through a periodical examination of character. At our General Conferences, a Committee on Episcopacy, composed of the very men over whom the Bishops preside in their several Annual Conferences, review the entire judicial acts, and personal character of all our Bishops; they summon the Bishops before their bar at pleasure, and freely censure or approve, as seemeth good in their sight. It will not be forgotten by the Southern people, that it was a too free exercise of this power over the Bishops, in the case of the excellent Bishop J. O. Andrew, on account of his connection with slavery, which divided our Church, into the two great branches Northern and Southern.

Eighthly. There is but a single officer in our Church who is denied the privilege of voting in any and all of our church courts, and that is a Bishop, who has not even the casting vote, in our General or Annual Conferences, or in any other church body.

Ninthly. No member in our church can be tried or expelled by any minister, or body of members of the society to which he belongs.

Tenthly. The charge that "freedom of speech upon church matters, is interdicted upon pain of exclusion," the facts in the case, will show to be utterly groundless. It is true, we would allow no man to promote Unitarianism or Universalism, and still retain his membership with us. For any evangelized denomination to suffer this would be to abandon Christianity; but upon the minor questions which may naturally arise among those who have adopted the same faith and practice, the freest expression of sentiment is indulged without blame.

The free discussion in the General Conference of 1844, upon the question whether or not the Conference could suspend Bishop Andrew without the least charge against his moral character, which was really done, and the proposition, introduced by Dr. Smith, of Virginia, into the General Conference of 1850, at St. Louis, to remodel our whole General Conference system, so as to have two houses, instead of one; and in a form analogous to the House of Representatives, and Senate of the United States; these facts, with the abundant memorials sent up to every General Conference, are ample testimony, that the widest latitude of opinion is enjoyed by our entire membership without censure.

I may also add, in contradiction to a reckless statement of the writer in question, that the editors of all our papers, magazines, books, tracts &c. are elected by the General Conference, whether from the ranks of the itinerancy or from other departments, as they please, and without the slightest reference to the wish of the Bishops. Dr. Bond, the editor of the Christian Advocate & Journal, in New York, is not a member of any Annual Conference whatever.

Eleventh. Of the charge that the power of the Bishop, with the aid and advice of the presiding elders to make appointments, "is frequently exercised in an oppressive manner," I remark, if the writer had said, that those who are voluntarily subject to this power, are not unfrequently called to make sacrifices, in going to the mountains, and swamps and frontier-wilds to preach the gospel to every creature, this is unquestionably true; but that the acts of these honored men of God, are ever intentionally oppressive, is incredible. It is reasonable to assume, that these men desire, at least, to promote the interests of Methodism; and will therefore use that power, which they hold under strict responsibility to accomplish this design, and not to defeat it by glaring oppression. Can it be possible then, that such men would adopt the suicidal policy with which they are charged? No! It were impossible, except they were destitute not only of moral character, but of reason also.

Twelfth. The charge that "Methodists degrade themselves by submission to Bishops, and that no Methodist congregation has dared to follow the example of some Roman Catholic congregations, in opposing the demand of our Bishops to control all the Methodist church property, monies and buildings; this is a charge so utterly astounding to me, that I almost feel in self-respect to formally deny it."

But as Solomon says, "answer a fool according to his folly." I therefore say, that our Bishops have not a solitary cent's worth of interest in our entire church property. Let any one look at the deeds of the Methodist Church in Tuskegee, and of the new Methodist College, erecting in our town. The proof is at hand.

Lastly. It is charged "that the balance of power, in a political contest, may rest in the hands of seven Methodist Bishops; they may suggest to the presiding elders, these may exercise their influence over the preachers; these again over the class leaders; and these last over the class members," thus "the suffrages of most of the members, may be controlled by the Bishops, for the election of a certain set of men to office," and therefore "Methodist Episcopacy must ultimately, unless checked, destroy our republican institutions."

This accusation is in full proof that the writer of the article, you have copied from the Watchman, is a man of wonderfully creative imagination. De Quincy's Opium Eater, never saw horrid images come trooping more rapidly before his fancy. He should be classed with the hypochondriac—a little medical treatment would be of service to him. May I believe forever! But poetry aside; to affirm that, for instance, could control the votes of such men as David Crompton, Judge Dougherty, J. B. Bilbro and Wm. H. Stafford; and that these, can in turn, influence the votes of such class members as J. W. Willis, Robt. F. Ligon, James A. Smith, J. D. Porter and other Methodists, to affirm this I say, is about as generous, as just and as true as it would be solemnly to assert that the Rev. Saml. Henderson, can control at his pleasure the votes of such Baptists as Chief Justice Chilton, Chancellor Mason, Dr. Battle and others. I confess Messrs. Editors, for these facts before me, which I stand ever ready to defend. I was not a little surprised that the article thus reviewed, should have been admitted into the columns of the South Western Baptist. As an act of justice to your fellow citizens, I respectfully ask

the publication of this article in your paper.

Respectfully yours, &c.

E. J. HAMILL,

Pastor of the M. E. Church, Tuskegee, Ala.

We, the undersigned, respectfully request the publication of the foregoing in the South Western Baptist.

ROBT. L. MAYES, JOHN B. BILBRO, DAVID CLOPTON.

Remarks.

It always affords us pleasure to open our columns to any person or community to vindicate themselves from intentional or unintentional misrepresentation. The article to which the foregoing communication refers, purports to have been written by an American citizen. It is assumed that he has most grossly, wantonly, and malignantly assailed the Methodist Episcopal Church. Far be it from us to be the means of circulating presumptions and malignant misrepresentations "of the largest body of Christians in the United States." We can assure our good Bro. HAMILL, that welcome as he is to our columns, he would have been still more welcome, had he not appended the endorsement to his communication of the three very respectable names to secure its publication. Highly as we respect these gentlemen, all of whom are members of the Methodist Episcopal Church, we beg leave to assure them, that their honored pastor is always welcome to our columns, without any endorsement. We hope therefore that he will never again submit our mutual respect for each other, to such an unnecessary implication.

It is not our purpose to answer in detail the thirteen points embraced in Bro. HAMILL's communication, as it would introduce a range of discussion too extensive for a single article. And moreover we are content that the article from the Watchman and the present one, shall stand or fall on their own merits. We shall, therefore, confine our remarks to two very simple enquiries. These are:

First—Is the Episcopal feature of the Methodist Church a legitimate subject of newspaper discussion?

Secondly—Is Church polity, as an element in the formation of political character, of sufficient importance to merit the attention of the politician and Statesman?

And let it be distinctly premised here, that it is not the polity, nor even the doctrines of the Methodist Church, that we are now to discuss. No Protestant recognizes the seraphic piety and the evangelical doctrines of a Fenelon and a Bossuet in mitigation of the tyranny and crimes of the Roman Catholic hierarchy. Our remarks will be confined to the isolated topic of episcopacy. The most illustrious names of this or any other age, never converted one error into a truth. And he who expects to shield an error behind the prestige of great and good names, no matter if they are as numerous as the stars of heaven, has sadly mistaken the age in which he lives. Whatever of charity we owe to men's persons, it is certain we owe none to their errors. He who compromises a principle out of compliance to any man or set of men, is unworthy to be trusted, either by God or man. But to our first enquiry—

Is the Episcopal feature of the Methodist Church a legitimate subject of newspaper discussion?—Now, we aver that it is; as much so, indeed, as the ecclesiastical polity of any other denomination on earth. It is a transplant from a foreign to an American soil, and is no more exempted from the ordeal of criticism and serious investigation than any other article of foreign manufacture. That its type is the Episcopal Church of England, the established religion of that realm, we presume its most devoted friends will not question. It is not sacrilege for an American citizen to question the right of the clergy to take a constituency numbering a million and a half. But we will not suppose that our Methodist brethren will claim this exemption; and we need not seriously argue it.

We come now to consider the second question proposed—Is Church polity, as an element in the formation of political character, of sufficient importance to merit the attention of the politician and Statesman? We think that it is. Ever since the days of Constantine, Ecclesiastical power has been invoked by secular princes, as an essential element in the government of their subjects. It is at this day recognized by every despot of Europe, not only as an organic law of his government, but as being essential to enforce his authority. It cannot be denied, that religion, whether pure and undefiled, or perverted and corrupted, is the most powerful agency which has ever been brought to bear upon human character. Its unobeying and corrupting alliance with every government in Europe is a recognition of this truth. Even the infidel Hobbes defended religion on the ground, that it was an essential auxiliary in the hands of kings to rule their subjects. Like the devil and his angels, who lost not their power by the fall, religion loses not its power by being corrupted and perverted to the basest of purposes. The most virulent, merciless, and vindictive persecutions which have ever darkened the pages of Church history, have emanated from a corrupt Christianity. The reason of this is obvious. Religion, based as it is, upon the highest authority in the universe, appeals to and develops the strongest principles and passions of the human soul; and these become correspondingly potent for good or for evil, according to the power that directs them. When you appeal to a man's religious prejudices, you appeal to the highest principles and motives that can operate upon moral agents. Thus we say is both objectively and subjectively, a necessary truth.

Now, we boldly and fearlessly take the ground that the Episcopacy of Methodism is anti-Democratic, and anti-Republican—that in so far as its operation is unrestricted by modifying agencies, it is essentially and necessarily in direct antagonism with our free institutions. We are aware, that in taking this ground, we are subjecting ourselves to much unmerited censure—the censure of those who cannot, or more properly will not, discriminate between persons and principles. We are aware there are those who will regard us as attacking, not a solitary principle in the system of "the largest denomination of Christians in the United States," but as denouncing the entire membership of that denomination as anti-Democratic. But this has no terrors to us. We fearlessly speak what we believe to be the

truth, be the consequences what they may.—We hope to do so, however, in the spirit of the Gospel.

As words are the signs of ideas, the most obvious method we can pursue in this investigation is, in the first place, to ascertain the meaning of terms. Pursuing this course, we turn to our great national standard, Webster's Dictionary, and find the following definitions of the terms involved in this discussion:

"DEMOCRACY, n. Government by the people; a form of government in which the supreme power is lodged in the hands of the people collectively, or in which the people exercise the powers of legislation."

"REPUBLICAN, n. A commonwealth; a state in which the exercise of the sovereign power is lodged in the hands of representatives elected by the people." &c.

"EPISCOPACY, n. Literally, oversight, or careful inspection; applied particularly to the government of the Church by bishops or prelates."

"EPISCOPAL, a. Belonging to, or vested in bishops or prelates; 2. governed by bishops."

Now, when we assert that the Episcopal feature of the Methodist organization is anti-Democratic and anti-Republican, we are but asserting what every school boy may know in five minutes by turning to his dictionary—that a form of government in which the supreme power is lodged in the hands of bishops or prelates, the clergy, is in manifest antagonism with that form of government in which such power is lodged in the hands of the people, or of representatives elected by the people. It were absurd to say that two such principles ever can harmonize. If the bill of rights set forth in the preamble of all our civil constitutions, State and national, asserts a truth, that "all power is inherent in the people," then we maintain that a government in which the people have no voice, practically sets that truth at defiance.

Who compose the annual and quadrennial Conferences of the Methodist Episcopal Church? Let the Discipline answer:—*Quest. 3.* Who shall attend the yearly conference? *Ans.* All traveling preachers in full connection, and those who are to be received into full connection."

p. 23. Again: "Quest. Who shall compose the General Conference, and what are the regulations and powers belonging to it? Ans. 1.

The General Conference shall be composed of one member for every twenty-one members of each annual Conference, to be appointed either by seniority or choice, at the discretion of such annual Conference; yet so that such representatives shall have traveled at least four full calendar years from the time that they were received on trial by an annual Conference, and are in full connection at the time of holding the Conference." *p. 20.* And on page 21, in defining the limitations and restrictions of the powers of a General Conference, the following items occur:—*3.* They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency. *4.* They shall not revoke or change the general rules of the United Societies. *5.* They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal, neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal."

Now, observe first, that the annual Conference is composed, *ex officio*, of the clergy under appointment of the bishops in that Conference. Even local preachers, no matter what their piety and talents may be, have no voice in its councils. Observe, secondly, that the basis of representation in a General Conference, is not the membership of the Church, but the addressal clergy in each State. In neither an annual or general conference, is the voice of a layman or his representative ever heard, unless it be by petition—a right which the most perfect despot will allow his subjects. Observe, thirdly, that this distinct feature of the Methodist Church is never to be changed. The General Conference must not "do away episcopacy." It is recognized as an essential, organic law of the system, to do away with which, would dissolve the whole fabric. That is to say, the recognition of the rights of the people, the private members, to a representation in the annual and general Conferences, would be the death knell of Methodist Episcopacy! The fathers of this Church have taken the special pains to throw around this special feature of Methodism the sanctity and power of an irrevocable decree! Any effort to change it, meets with a stern rebuke—such as was administered by the General Conference in 1828, in which a large and respectable body of ministers were expelled from the body, who subsequently formed the Methodist Protestant Church of the United States. Call you this Republican Democracy? A numerous and respectable body of ministers and laymen, from different parts of the United States, petition the General Conference of the Methodist Episcopal Church so to modify its basis of representation as to permit the voice of its laymen to be heard in its councils; is rebuked and denounced as schismatical and heretical, and a solemn act of exclusion is pronounced against them! And yet there is nothing in Methodist Episcopacy but what harmonizes most beautifully with American Democracy! And when we quote the very language of the illustrious founder of Methodism, John Wesley—"We are not Republicans, and never intend to be"—and when we attempt to point out the features of Methodist polity which antagonize with the genius of our free institutions, why, we have a "wonderfully creative imagination. De Quincy's Opium Eater never saw such horrid images as come trooping before his fancy. A little medical treatment—"the proper remedy for such a distemper!" All "poetry" Bro. HAMILL. It would tax "the most inventive of the poets"—nay, much more inventive than have produced an "Iliad" or a "Paradise Lost," we opine, to discover the Democracy of Methodist Episcopacy.

What an interesting task that would be for an American citizen to sit down to the serious matter of showing that a government by bishops and clergy, was perfectly consistent, nay, synonymous with government by the people—that a representation based upon the clergy was equivalent to a representation based upon the people, the private membership of the Church—that a legislative body in which the voice of the people is never heard, or if heard, is only heeded as a matter of grace, is equivalent to a legislative body in which the people collectively exercise the controlling power!

Again: government is divided into three departments—Legislative, Executive, and Judicial. But in neither of these departments are the private members of the Methodist Episcopal Church represented. They have no power either to make, expound or execute the law. Even if they pronounce the solemn act of exclusion against a member, it is subject to appeal, and may be reversed by the bishop or bishops; and "the word of a" bishop "is the end of all strife." And that we may not be considered uncharitable in this remark, we make the following extract from the late Bishop Bacon's "Declaration of the Rights of Man." Let every Methodist, read, and ponder it well. If he will not hear the word of a bishop, (written to be sure before he became a bishop, yet not the less authoritative with American readers on that account,) he surely will not be persuaded by an humble Baptist editor. But to the extract:

"ART. 6. A government uniting legislative, judicial, and executive powers in the hands of the same man, is an absurdity in theory, and in practice, tyranny. The executive power, in every government, should be subordinate to the legislative, and the judicial independent of both. Whenever, therefore, it happens that these three departments of government are in the hands of the same body of men, and these men are the representatives of the people—first making the laws, then executing them, and finally the sole judges of their own acts, there is no liberty; the people are virtually enslaved, and liable to be ruined at any time. In a government, civil or ecclesiastical, where the same men are legislators, administrators, and judges, in relation to all the laws, and every possible violation of them, the people, whether well or ill treated, are in fact slaves; for it is only remedy against such a despotism is revolt. No constitution can be presumed a good one, embodying the principles of correct government, which does not sufficiently guard against the chances and possibility of maladministration. All absolute governments owe their character to the manner in which they are administered, whereas, in a representative government, with proper checks and balances, it is the interest, even of the vicious, to promote the general welfare, by conforming to the laws. The greater the equality established among men by governments, the more virtue and happiness will prevail; for where the voluntary consent of the governed is the basis of government, interest and duty combine to promote the common weal."

Finally, Methodist Episcopacy deprives the membership of that Church of the right of choosing their own pastors—a right as dear to the Lord's "freed men" as any with which they are invested in the New Testament. The churches sometimes petition the bishop for some particular person of their choice, but how often are their wishes disregarded. We recollect some year or two since, of reading in one of the regular journals of the M. E. Church, some serious attacks against the policy of yielding to this the most humble method of expressing a wish, in which the ground was taken, if we remember correctly, that if the thing was not stopped, it would virtually "do away with Episcopacy." And yet we are called upon to believe, nay, we are considered very uncharitable and bigoted if we will not believe that a church organization, in which the right of the laity to choose their own pastors—those who are to break to them the bread of eternal life, and who are to be supported by their money, and assisted by their prayers and sympathies—is absolutely denied, is nevertheless, quite consistent with American Democracy!

But says Bro. HAMILL, "John Wesley, the Methodist, Thomas Chalmers, the Presbyterian, and Robert Hall, the Baptist, were good subjects of the English Monarchy." True, they were. They were mindful of the Divine injunction, "fear God and honor the King."—But is not Bro. H. aware that the form of Church government recognized by Hall, was as pure a democracy as that recognized by Baptist Churches, even in the United States—and that it has been mainly through the agencies of such men as Robert Hall, and the Independents of England, that the act of non-conformity was extorted from the British crown—the right to worship God according to the dictates of one's own conscience? And let it never be forgotten that in our struggle for independence, the Baptists and Independents of Great Britain were universally on our side. Dr. Rippon, pastor of a Baptist Church in London, writing to Dr. Baldwin, pastor of a Baptist Church in Boston, during the revolutionary war, says to him, "When the King's armies prevail, there is the cry of mourning, lamentation and woe amongst us; but when the American army prevails, there is the shout of king in our camps." Robert Hall, the father of the distinguished orator, and one of the most eloquent Baptist ministers of his age, was an open and avowed friend of the colonies. The following anecdote of him and Dr. Ryland, is worth relating:

"One evening our conversation turned on the subject of the war with America, previously to the acknowledged independence of the United States. Mr. Hall said, 'Sir, that war was very unpopular, and considered to be very unrighteous by men of true liberty principles. My father, sir, warmly advocated the American cause. When I was a little boy, he took me to the school of Mr. Ryland at Northampton, the father of Dr. Ryland, of Bristol; this Mr. Ryland was very eccentric, and a violent partisan of the Americans; it was in the hottest period of the war, sir, and many persons were very indignant at the conduct of the English government. That war, sir, was considered as a crusade against the liberty of the subject and the rights of man. The first night we arrived at Northampton from Arbury, sir, the two old gentlemen (my father and Mr. Ryland) talked over American politics until they both became heated on the same side of the question. At length, Mr. Ryland burst forth in this manner: 'Brother Hall, I will tell you what I would do if I were General Washington.' 'Well,' said my father, 'what would you do?' 'Why, brother Hall, if I were General Washington, I would summon all the American officers: they should form a circle around me, and I would address them, and we would order one of them to bring a lance, and a pincushion; and he should bleed us all, one by one, into this punch-bowl; and I would be the first to bear my arm; and when the punch-bowl was full, and we had all been bled, I would call upon every man to consecrate himself to the work, by dipping his sword into the bowl, and entering into a solemn covenant engagement by oath, one to another, and would swear by Him that sits upon the throne, and liveth forever and ever, that we would never sheath our swords while there was an English soldier in arms remaining in America; and that is what I would do, brother Hall.'"

But we must conclude. Bro. HAMILL seems to consider that it is quite democratic that the Trusteeship and location of Colleges should be placed in the hands of a majority of laymen. Pardon us, Bro. H., if we say this has nothing

to do with the subject. We are discussing the power of the bishops and clergy over churches and colleges. The privilege of locating a College, or of being a Trustee of it, when located, has about as much to do with the Episcopacy of a servant to supply your Annual Conference with water. The Methodist Episcopal Church is more organized to erect Colleges, than any other church. The subject of education in that, and enters not into its organic features.

Let us not be misunderstood or misrepresented. The question is not whether Bro. Hall, or myself could control the votes of such men as he names in his communication: this is an argumentum ad hominem, a mode of argument usually resorted to for the want of a better; the question is, whether a civil government organized upon the principles of Methodist Episcopacy, could be called with propriety, a democratic republican government? We say it could not. How far we have proved this, is left to the candid reader.

As to the article to which Bro. H. refers, as copied from the Watchman into our paper, it contained matter proper to be published. It does not follow that editors are considered endorsing all the sentiments contained in every article copied into their paper. Nor is it incumbent on them to sift and criticize each argument such selections may contain. So far as the article in question, favors an assault upon Methodist Episcopacy at the ballot box, we repudiate it; for in voting, we never enquire to what church a man belongs; but whether he is honest and capable, and whether his views upon important political questions correspond with our own. With respect, however, to the position which is the leading idea contained in the article, which we have above discussed, we believe it to be true, and can maintain it.

Our Book Table.

SOFT OF THE SOUTH, for May, published by Lomax & Ellis Columbus Ga., at one dollar per annum, is on our table. It is neatly published, and contains a variety of both agricultural and horticultural readings.

PAROL VICTOR, by Wm. P. Jones, Nashville, Tenn., is on our table, at one dollar per annum. It is devoted to the varied educational and moral interests of Females in the South. We give it a cordial greeting and take pleasure in commending it.

HARPER'S MAGAZINE, for May. This number is neatly embellished as usual with handsome cuts. It is a popular magazine among the masses, and deserves an extensive circulation.

CHRISTIAN REVIEW.—This periodical for April, has been received. But we have not given each piece an attentive perusal. Its style is conspicuous in ability, terseness and conciseness of thought. We cannot but express our obligation in seeing its pages enriched from our best contributors and anticipate a realization of deserved effects. It is published by Ed. J. L. Woolsey, recently one of the Secretaries of the American and Foreign Bible Society.—We subjoin its contents.

Art. I. A book of the Acts, with a review commenting the Acts of the Apostles, by H. B. Hackett.

III. Banquet on the Progress of Society.

III. Habitability of Worlds. A review of the treatise of Prof. Hillebrand and Bowdler.

IV. Hume's Philosophy.

do not read Rom. v. 7. "The charity of God is shed abroad in our hearts—God commendeth his charity." Nor in Chap. viii. 3. "Who shall separate us from the charity of Christ?" It is not said 2 Cor. v. 14. "The charity of Christ constraineth us"—nor in 1st John. iv. 16. "God is charity." In all these, and in various other places the term *agape*, is properly translated *love*. Why then is the same term translated *charity* nine times in the thirteenth chapter of the first Epistle to the Corinthians? And why is it so rendered in many other passages? Would not *love* be preferable to *charity* in every place.

We often find the phrases, "Holy Spirit," and "Holy Ghost." Why should this be the case? The phrase in the original is precisely the same. The epithet "holy," seems to have been given this difference in the translation of "pneuma." For this word without the epithet is never rendered "God." We do not read "the Ghost of God," the "Ghost of Christ," but the "Spirit of God," the "Spirit of Christ." We have, however, in places too numerous to mention, the words "Holy Ghost," and "Holy Spirit." Why this? Would not uniformity be better? And are there not objections to the term "Ghost"? Spirit would be a much happier rendering.

In Acts xx. 28, we find the term *overseers*—in Philippians, *bishops*—in 1st Timothy iii. 2, and Titus i. 7, *bishops*. In the first two passages, the original term is plural—in the last two singular, but it is the same term, *episkopos*. If properly rendered *bishop* in the last three passages, why was it translated *overseers* in Acts xx. 28? Who is not here reminded that the Translators were Episcopalians, and that they knew the rendering of the term, *bishops*, in this place would establish the equality and identity of Elders and Bishops? For Paul was addressing the Ephesian elders, and terms them *bishops*. Episcopalians make a distinction between these church officers, whereas the Scriptures make none. If the term *episkopos* in Acts xx. 28, had been rendered, as in the other passages named, a heavy blow would have fallen on the system of Episcopacy. I do not say that *bishop* would have been the best rendering of the original word, but I insist there ought to have been uniformity of translation.

Another reason why the common version should be revised, is that it contains a number of untranslatable words. God's revelation in Hebrew and Greek is no revelation to the mere English scholar. It conveys not a solitary idea to his mind. To become a revelation to those speaking the English language, it must be translated into English. A perfect translation would perfectly convey all the ideas of the original. A mistranslation of a passage conveys a wrong idea, a non-translation conveys no idea at all. It is evident, therefore, that a version of the Scriptures may be objectionable not only on account of its mistranslations, but on account of its non-translations. Indeed, so far as the non-translations extend, they darken the lamp of life. My position is, that in a revision of the English Scriptures every word susceptible of translation, should be translated faithfully. This is the only consistent position. For he who says one, two or half dozen words ought to be translated, not translated, cannot stop there. He may wish to stop, but he cannot. Another may say twenty words ought to be translated—another a thousand—another still, every word—and thus the principle of translation is carried out fully, and the work of translation is complete. A principle cannot be divided nor arrested in its operation.

The common version contains various untranslatable terms which of themselves convey words to the mind of the unlearned reader. For example in Matthew v. 22, we have the term "Raca." The English scholar may conclude that it is wrong to have the feelings that would have prompted a person to say "Raca" in ancient times. The context would lead him to this conclusion. From the term itself he would learn nothing. Will it be said that every body has learned from the exposition of the pulpit that "Raca" means "wicked fellow"? Then it has received a pulpit translation. Is it the business of the pulpit to translate? Would it not be better for the necessity of pulpit translations to be superseded by a faithful revision.

J. M. PENDELTON.

For the South-Western Baptist.

Old Customs.

With the piece published in the South-Western Baptist of April 12, 1855, headed "Old Customs," and signed EDWARDS. I was much pleased. It brings to the recollection several things of gone by days, far preferable to many of the customs of the present day. I think the Editors might have extended their remarks further upon this subject, relating to the matter and manner of preaching, the fellowship and equality of church members, their mutual conversation when together, upon religious topics, &c. By some, a recollection of these is fondly cherished, a revival of which would like to be seen.

The good old fashion of *preaching* and *not reading* sermons, we would like to see. In olden times, especially among baptists, the reading of a sermon was scarcely ever thought of. To have seen it, would have been a matter of astonishment. If there was not so much polish, and nice arrangement, and flowing rhetoric and labored effort to make a display, and well-turned periods, as is now found among some sermon-readers, there was more of that which then suited, and still suits the masses, viz: the absence of affectation, indifference to popularity, plainness and simplicity, marrow and fatness and pathos, and life and power, something that reached the heart—stopping not at the head—that stirred the inner man, something experienced, heart-felt and well understood, lasting many days and doing the good.

That fellowship and harmony, love and union, and equality formerly existing among church members we would also like to see revived—That to meet and be together was a matter of great enjoyment—in modern language—a great treat. Even the anticipation of such meetings did the heart good. Then there was a frankness and openness, a running out of feelings toward each other, a fellowship and communion with one another, and a real spiritual love for each other, that alas! is gone, is fled far away. Christians were not afraid of each other, then as they seem to be now. Then was seen the hearty shake of the hand, the glowing and cordial countenance—indicating the

existence of equality—the poor having no reason, from the treatment of the rich, to regard themselves as being looked upon with contempt and beneath the notice of any. Then the more favored in point of wealth, learning and opportunities, were seen mingling, associating and enjoying themselves religiously and socially with the less favored, without reserve, or any appearance of being ashamed of their position, thereby making easy and rendering happy all classes; thus exhibiting the leveling, mellowing and hallowing influence of religion.

But is all this true now? Then there was no apprehension felt, that upon being together at church, a cold, a distant, an unchristian and scornful treatment would be met with by brethren and sisters—a treatment calculated to make the heart wring and writhing and bleed and turn in the dust. Are there no reasons for such apprehensions now? Perhaps the response is now being affirmatively made, by some of the salt of the earth, being fully conscious of the occupancy of the ground alluded to. Again, in former times, when brethren and sisters staidly or casually met together, like those in Malachi's days, spoke to one another. About what? Not about the hardness of the times, the scarcity of money, the high price of grain, the low price of cotton, the fall and rise of property, the worth of land, the value of negroes, the great advantages of railroads, the measures adopted to build them, the adaptation and probable success of those measures, &c., &c., &c., to the end of the picture. But in the main, their conversation was of a religious nature: the glorious scheme of redemption, the meaning of certain portions of scripture, their former experience, their growth in grace, their progress in holiness, their joys and sorrows, doubts and refreshings, their inward depravity, and daily exercises of difficulties, and comforts, their wanderings of mind, and lack of spirituality, their hungerings and thirstings for more inward purity, and a greater degree of holiness, the power of faith, comfort and delight, sometimes, in prayer, their future prospects and eternal home. Often in small groups, at each other's houses, were brethren thus engaged in edifying and building each other up, strengthening and comforting each other, thus drawing more closely the bonds of affection, their confidence in, and love for one another growing stronger and stronger.

Not only was experimental religion a topic of conversation in olden times, but it was a matter of preaching much more than now. Then there was a sprinkling of it in almost every sermon; now it is seldom touched upon by many preachers. Then it was considered no condemnation to dwell upon the work of divine grace upon the heart in conviction, conversion and comforting; now something, in the estimation of the preacher, more lofty and elevated and towering—something more conducive to popularity, as to those having no experimental acquaintance with heart-felt religion (whether in or out of the church) is sought after.

Now, right here, some reader (not all) may have feelings of disapprobation, disgust and displeasure. Who, the enquiry is now probably being made, can this writer be? He must be, says the enquirer, some old antiquated fellow, gross in sentiment, uncouth in language, unrefined in manners, indelicate in feelings, wanting in taste, far behind the times, appreciates not the progress of the age, and not favorable to improvement. If he is a preacher (but surely he is not) I never could consent for him to occupy my pulpit, or to deliver a discourse where I have membership. If I ever find him out for happen where he is, I will convince him (if he is not too obtuse to see) by innuendoes or something more significant, that I intend him forever, and place him in the category of those who are entitled to no respect whatever, but should be under the ban of all having any regard for politeness, progress and improvements.

D. O. T.

BUSINESS DEPARTMENT.

LETTERS RECEIVED—VOL. 6, No. 50.

Letters received and business attended to: Mrs. Mary C. Allen, J. H. Devotte. Letters containing contributions: Mary A. B. Hays, John Daniel, David Bryan, Asa Dean, B. Maxwell, H. W. Watson. Letters containing remittances for others: Rev. C. F. Callaway for Mrs. Mary Cox, S. Pearson for Berry Driver, A. Goodhue for Jacob Kynard, L. Marberry for self and Mrs. S. J. Allen, Rev. A. W. Jackson for O. L. Durham, Thomas Scott, R. H. Scott, W. H. Williams, S. H. Prestidge, S. H. Powell and Jas. M. Williams, O. T. Prince for Mrs. A. F. Prince, James F. Carter for Mrs. Eliza Carter, G. W. Jones for W. H. Craig, E. Webb for J. Wooten and Mrs. N. Hawley, E. Taylor for Wiley Newby, S. Lanier for E. B. Adams, Rev. S. Wright for Robert E. Erwin, J. E. Gulef, B. M. Burns, Rev. M. C. Williams, and self, T. C. Brown for Mrs. M. A. Bare et al.

RECEIPT LIST.

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GENERAL INTELLIGENCE.

From the Columbus Enquirer.

BY TELEGRAPH.

LATER FROM EUROPE.

ARRIVAL OF THE STEAMSHIP AFRICA.

New York, April 26—11 1/4 a. m.

The steamer "Africa" has arrived at Halifax, with Liverpool dates to 14th April.

Cotton steady. Prices unchanged. Sales of the week, 73,000 bales.

Consols declined to 91 1/2.

Peace Conference at Vienna met on the 8th, and the session lasted one hour. The Russian Envoy had not received instructions, and was not prepared to act.

It was rumored but doubted, that the English and French Plenipotentiaries were about to leave Vienna.

Every thing stands still, and peace prospects were very slight.

Dates from Sevastopol are to the 14th—Affairs were unchanged. The Russians were receiving large reinforcements, and had converted ambulances into advanced parallels, and greeted two new batteries, despite the efforts of the Allies.

The Allies report themselves fully prepared to renew the bombardment.

BURNING OF THE MONTGOMERY MILLS AND THE FOUNDRY OF THE WINTER IRON WORKS.

The Daily "Mail" of May 1st gives the particulars of this burning which we give in detail on the night of 30th ult. The alarm of fire was given last night, about ten o'clock, when the roof of the Montgomery Farm Mills, the property of Messrs John G. Winter & Charles Barnes was discovered to be on fire. There were 2,500 bushels of corn and a large quantity of wheat consumed. The entire loss cannot be much short of \$50,000. The Mills were valued at \$30,000 or \$40,000 and had \$10,000 insurance.

THE COTTON MARKET.

CHARLESTON, April 28, Good Middling 94

SAVANNAH, " 30 " 94

NEW ORLEANS, " 27 " 94

COLUMBUS, " 30 " 94

MONTGOMERY, " " 84

MOBILE, " " 84

GROCERIES.

We notice in the New Orleans Delta of the 27th ult that there had been a considerable advance in the grocery market. Sugar had advanced. Flour higher than it ever has been before for so large a lot. Corn had advanced. Oats are quoted at 70 cents. Pork advanced a little. Bacon is higher Rice had advanced.

It is difficult to keep up with all the fluctuations that take place. The other Markets have prices in proportion.

Election Notices.

We are authorized to announce

ROBERT A. JOHNSON, Esq.,

as a candidate for Tax Assessor of Macon Co., at the ensuing election in August next.

We are authorized to announce DR. WILLIAM G. SWANSON as a candidate for Sheriff of Macon county at the election in August next.

We are authorized to announce SAMUEL LANIER as a candidate for Probate Judge of Macon county, at the election in May 1856.

We are authorized to announce SPENCER M. GRAYSON, Esq., as a candidate for Probate Judge of Macon county, at the election in May 1856.

We are authorized to announce the name of ABNER A. BUCKELEW, as a candidate for the office of Tax Assessor for Macon county, at the election in August next.

H. G. FARRELL'S

CELEBRATED ARABIAN LINIMENT.

TRIUMPHANT OVER DISEASE.

This celebrated medicine, skillfully composed as it is of the most healing balsams and penetrating oils, can never fail to cure almost every ailment that can be relieved by an external remedy. Its superiority over all other Liniments is proven by the miraculous cures it performs, and by the increasing demand. There has been sold, within the past year more than three millions of bottles and the demand is still increasing. I took her to the most eminent doctors in the East; they said there was no help for her but to outgrow it. With a sad heart I returned home with her, when she became so much worse that the doctors had to be called in again; they decided that the tonic must be cut off, as the only means of giving relief. My wife would not consent to this, and she determined to try my Liniment, which gave relief the very first application, and by a continued use she entirely recovered. She is now ten years old and fleshy and healthy as could be desired. Your Liniment is also the best use for sprains, bruises, cuts, burns, headache, etc., and will remove the most severe pains in a few minutes. It is also cured of all my now in a few days.

GEORGE FORD.

Peoria, March 20th, 1849.

Look out for Counterfeits!

The public are cautioned against another counterfeit, which has lately made its appearance, called W. A. Farrell's Arabian Liniment, the most dangerous of all the counterfeits, because his having the name of Farrell, many of the people are deceived, and purchase it, not knowing that a counterfeit exists, and they will perhaps only discover their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. Farrell, sole inventor and proprietor, and wholesale druggist, No. 17 Main street, Peoria, Illinois, to whom all applications for Agencies must be addressed. Be sure you get it with the letters H. G. Farrell & Co. on the wrapper, all others are counterfeits.

For sale by Leonard & Jones, Tuskegee; Messrs. Canebrake & Co., Montgomery; Duprey & Hanson, Nottoway; Greene & Phillips, Louisa; and by every authorized agent throughout the United States.

Price 25 cents and 50 cents, and \$1 per bottle. Agents Wanted in every town, village, and hamlet in the United States, in which one is not already established. Address H. G. Farrell & Co., above, accompanied with good references of character, responsibility, &c.

MAY ANNIVERSARIES.

Southern Baptist Convention.

The Church at Montgomery with which the Convention meets desires and expects a large delegation. Our hearts and homes will be open to receive all who will come. Committees of brethren will be in attendance at the depot, the wharf and the Baptist Church to welcome them and to convey them to their places of abode.

The Montgomery and West Point Railroad has kindly consented to convey delegates at half the usual price. Other Railroads will doubtless extend to them the same courtesy.—Of this notice will be in due time.

I. T. TICHENOR, Pastor.

Montgomery, March 23, 1855.

Baptist papers throughout the South please copy.

Alabama Baptist Convention.

The thirty second Anniversary of the Alabama Baptist Convention will be held with the first Baptist Church in Montgomery commencing on Wednesday before the second Friday in May.

The following standing committees were appointed to report at that time and place:

On Temperance—C. F. Sturgis, J. Lide, P. H. Landy.

On Foreign Missions—Wm. Howard, M. B. Cleburne, E. G. Baptist.

On Domestic Missions—Jos. Walker, J. P. Bailey, J. W. Garrett.

On Sabbath Schools—B. Manly, J. H. Foster, Ed. Prince.

On S. B. P. Pub. Soc.—S. Henderson, A. J. Battle, W. P. Chilton.

On State of Religion in large cities and Towns—T. G. Keen, L. T. Tichenor, J. Walker.

On Education—H. E. Tullahoma, S. G. Jenkins, S. Henderson.

President.

Southern Baptist Convention.

The next Session of the Southern Baptist Biennial Convention will be held in the Baptist Church in Montgomery Alabama, commencing on Friday the 11th day of May.

The Convention Sermon will be delivered by Rev. William Hooper of North Carolina. Rev. A. D. Sears of Kentucky, alternate.

Southern Baptist Publication Society.

The eighth Anniversary of this Society will be held in connection with the Southern Baptist Convention, at Montgomery Ala., commencing on Friday, May 11th.

The various Reports and Addresses proper to the occasion will make this Anniversary, one of special interest.

Any contributions intended for the Society, not forwarded before that time, may be brought up to the Convention.

JAMES TUPPER, Pres't.

JOSEPH WHILDEN, Sec. Rec.

Charleston, March 27, 1855.

American Indian Mission Assn.

The American Indian Mission Association will hold its Twelfth Anniversary in the Baptist Church Montgomery Alabama, on the ninth day of May next, it being the Wednesday preceding the meeting of the Southern Convention. The friends of the Indian Mission are earnestly requested to attend as matters deeply interesting will be transacted.

By order of the Board,

THOMAS M. VAUGHAN, Cor. Sec.

Bible Revision Meeting at Montgomery, Ala.

During the meeting of the Southern Convention at Montgomery, Ala. in May next or immediately after its adjournment a revision meeting will be held in the First Baptist Church of which Rev. I. T. Tichenor is pastor. Drs. Lynd & Everts, Rev. Wm. Vaughan and the Secretary from Kentucky and Rev. W. Cary Crane of Miss. are engaged to attend and many more friends and advocates of Revision are expected from all parts of the country.

JAMES EDMUNDS, Cor. Sec.

At the instance of several brethren, we are requested to say, that a Ministers' and Deacons' meeting will be held in Tuskegee, on Friday, before the fifth Lords day in April next, for the purpose of consulting upon the best method of conducting the Domestic Mission in the bounds of the Tuskegee Association, and such other kindred topics as may be for the good of the Churches. A full attendance is earnestly requested.

February 1st, 1855.

OBITUARIES.

Died, at the residence of Barnea Irvy in Barlow county, Ala., on the morning of the 27th of November last, Mrs. SARAH L. ENSORT of Malachi Irvy, at the age of 25 years, 2 months and 21 days, and the only daughter of William and Jane A. Curry, formerly of Edgefield District, S. C.

The deceased was a member of the Baptist Church. She joined at Gilgill, Edgefield Dist., in August, A. D. 1844, and was baptized by Rev. James M. Childs. She lived a worthy life, died a triumphant death. When the physician's skill was baffled, the constant and untiring vigilance and devoted attention of a husband's wounded heart, the fond and affectionate solicitude of parents, could afford no relief or stay the icy hand of death, she spoke fluently and eloquently, exhorting them to meet her in that spirit land where sickness, sorrow, pain and death can never enter.

She formed an acquaintance with Mr. Irvy in Russell county, Ala., and they were married on the 27th of August, 1850. She leaves behind two little sons of tender age and hearts, (the oldest a step-son) yet unconscious of their loss and orphanage—who, though they may be blessed with the rich treasure of a doating father's love, can never, never enjoy, nor share and appreciate the richest inheritance to children given—a mother's love; and a husband, whose gloom, misfortune and loss can be experienced but not described; and parents, who studiously and proudly lavished upon her, the fondest feelings of their hearts.

She was a wife devoted and studious of her husband's happiness, and in all the relations of life manifested the warmest attachments. But she is gone. Farewell, sister; no more to cheer the hearts of the bereaved, never to share and appreciate the richest inheritance to children given—a mother's love; and a husband, whose gloom, misfortune and loss can be experienced but not described; and parents, who studiously and proudly lavished upon her, the fondest feelings of their hearts.

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