

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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

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ORIGINAL.

For the South Western Baptist
TUSKEGEE, June 12th, 1855.

Bro. Henderson:

I now enter upon the discussion already advertised. I ask you and your correspondents not to prejudge the case. Hear me out, and then reply, and if my scribbling merits notice. Please publish regularly.

First. "The leading object in our denominational schools should be to give a thorough christian education, and all other branches of study, should be subordinate thereto." The mere announcement that the Howard is a Baptist school, implies it, unless qualified, or otherwise explained by usage. It is not too well known, I am aware, that it is not wished from this fact to be understood that it is a school consecrated to the cultivation of christian principle, knowledge and usefulness mainly; or, that the Bible is the great text-book in it. Oh, no, it is very carefully made known, that the corrupt heathen Classics and Poets are taught, and successfully learned. And perhaps that infidel, Gibbon, and Hume talk out history to the students. All this I hold, with due deference to others, is not only inconsistent, but wrong. The whole family of corrupt authors should be expelled, and their places supplied by a sound christian authorship. If it be said that this is impracticable, both from the want of the books and the objection to that course of study by parents and pupils, I answer that we ought not to engage, as a denomination, in what we have not the talent and influence religiously to control. If our membership have been rightly taught of the subject, and have done their duty in giving the right direction to the christian sentiment of their children, all will work well, if not, the Convention have gone ahead of the denomination in such an establishment. And if we have not the proper books, nor men to write them, the same may be said. Its tendency will be to secularize the body of Baptists, and should be stopped. But we neither lack the talent nor controlling power, so far as our people are concerned, would we at once sacrifice our innate opposition, to a course of education so purely elevating and God-honoring. We, I fear, delight too much to please our own ears with ancient oratory and song and delight too well to see our young Phillips, Alexanders and Caesars grasp the sword and smite down their weak competitors. Not, however, to speak of other ancient nations, the Hebrews, God's ancient people, made their religion the main element in educating their children. Hence it was that Paul was brought up at the feet of Gamaliel, and Timothy made acquainted with the scriptures in his childhood, and shows why King Agrippa believed the Prophets. Our English ancestry did better on this subject than we are doing. The want of the christian element in our system of national education even, is objectionable to the best English writers. Baptists cannot of course consistently bring up the old infidel objection, and say, "it will make sectarian bigots," while their own schools are the subject, whether under the patronage of state Conventions or district Associations. They cannot object to a christian education makes Baptists of their sons and daughters. And should it cast them into a different mould, they ought themselves to conform to it. One thing I think should be for a lamentation—and it is, that our young members, who go to our schools, conducted in the way they are, early lose their relish for old time Bible spirituality, however much their knowledge may be increased. Unsatisfied ambition, pride and irreverence to aged parents; and disinclination for the humbling self-denying doctrines of the cross, and the heart stirring music of Zion's heaven-born songs, do not suit their now fastidious taste; nor please their educated ears, however well they may have been taught literature, science and music. Shame upon us. But let the christian or Bible element be the controlling one, and the arts, sciences and critical knowledge of languages in the broadest sense, can all be rendered subservient to the great purposes of God in calling us into his Kingdom and glory on earth; and I doubt not, help expand the mind for the full bloom of its immortality and eternal glory, after which this sanctified education will cause it increasingly to reach its ardent desires. Reverse this order however, and you but arm the warrior with deadly weapons, or, to change the figure, beautify the upper deck of the ship and fit up heavy sailing rigging and place on a stormy sea, without ballast, with a rotten bottom and hull. Spare, Oh, spare your children, and curse them not when God has blessed them, if you would but teach them early the sentiments, principles and doctrines of His holy book, the science of salvation, and not mix with it the vain philosophy of infidels, nor corrupt literature of idolatrous heathens. I close this head—which for brevity's sake has had to be more suggestive than argumentative, remarking, to carry out all this, there

is a necessity for Baptist authors to write books which should produce a spiritual sensation upon every nerve in our systems, of male and female education. J. D. WILLIAMS.

SELECTIONS.

The Celestial City.

CONCEPTIONS OF BUNYAN, MILTON AND ST. JOHN.

No figure of rhetoric, employed to create in the mind a conception of heaven, is more frequently chosen than the similitude of a city, with walls and gates. In the time of our Saviour, when men began to be taught of the new Jerusalem and the narrow way to it, this was the most natural figure that could be used, to embody its splendor in words; for the greatest work of that early day was the building of a city, that should be surrounded with firm and solid walls of defence to defy a captor, and of imposing appearance to impress with grandeur the mind of the traveler who approached.

Accordingly the inspired writers of the New Testament called Heaven the Holy City; and the Fathers of the church, in describing upon it, employed the same striking metaphor. Thus it has come down even to this modern age, not only on the pages of the Word of God, where it remains ever glowing with peerless sublimity, but as the striking conception of the venerable past, whose poetry, as much as whose art, we cherish and admire. While the imagination, that spirit of restless wings, has seldom been content to tarry and look upon one scene twice, however beautiful or entrancing, it seems to have returned again and again to behold the Celestial City, unable to attain in the realm of its highest flight, a view of Heaven more unspeakably lovely to the eye, and satisfying the soul.

The complete figure seems to have included also a River, flowing at the end of the pilgrim's journey heavenward, forming a boundary between the earth and the dominions of the city beyond. This is the river into whose cold waves all travelers must descend; and it is deep or shallow to each, according as his faith in Him, whose throne and palace is on the other side, is wavering or firm. On this account, it has sometimes happened that many who have seen the city, and yearned to enter in, have feared to cross the stream, though they should be welcome at the gates.

Bunyan, in the story of the Christian Pilgrim, relates of the hero and his companion, that before they reached the gates of heaven, they came to this river, which they must pass through. "So I saw in my dream, that they went on together till they came in sight of the gate. Now I further saw, that between them and the gate was a river; but there was no bridge to go over. The river was very deep. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, 'You must go through, or you cannot come at the gate.' After they crossed, they met two angels clothed in white apparel, that shone all silver, who were waiting for them, and guided by these attendants, they walked onward toward the gate. The allegory continues: 'Now, when they were come up to the gate, there was written over it, in letters of gold—'Blessed are they that do His Commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City.'"

After they had reached the gate, a messenger was sent to tell the king that they had come; and he commanded that they should be admitted.

"Now, I saw in my dream, that these two men went in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were also, of them that met them with harps and gave them to them; the harps to praise withal, and the crowns in token of honor. Then I heard in my dream, that all the bells in the city rang again for joy, and that it was said unto them—'Enter ye into the joy of our Lord.'"

I also, heard the men themselves, that they sang with a loud voice saying—'Blessing and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

Now, just as the gates were opened to let in the men I looked in after them, and behold the City shone like the sun; the streets also were paved with gold; and in them walked many men with crowns on their heads, palms in their hands, and golden harps. There were also of them that had wings, and they answered one another with holy intermission saying, 'Holy, holy, holy is the Lord.' And after that, they shut up the gates; which when I had seen, I wished myself among them."

Let us turn to Milton's conception; though it may not be more comforting than the description of the dreamer in prison, it is more gorgeous and complete. He portrays the gate, with its jewels and gold, so clearly, that his

words seem almost to flash forth shining rays:—

"A kingly palace gate,
With frontpiece of diamond and gold
Embellished; thick with sparkling orient gems
The portal shone, imitable on earth,
By model, or by shading pencil drawn."

Nor does the poet leave out of his description the idea of the River:

"Underneath a bright sea flowed
Of jasper, or of liquid pearl, whereon
Who after came from earth, sailing arrived
Wafted by angels, or flew over the lake
Wrapped in a chariot drawn by fiery steeds."

But Milton's varying fancy did not in every instance, picture golden battlements and towers; in one place he has the verse—

"—the bounds
And crystal walls of Heaven."

The refracted light that shines upon the city, and makes its glories greater by reflection, is brighter than the sun that dazzles from mid-heaven the eyes of men. And yet the poet, with boldness as successful as it was hazardous, has ventured to declare that there is interchange of light and darkness in the heavenly realm. The angel Raphael, in the garden of Paradise, relates to Adam—

"There is a cave

Within the mount of God, fast by his throne,
Where light and darkness, in perpetual round,
Lodge and dislodge by turns, which makes three

Heaven.
Grateful vicissitude, like day and night;
Light issues forth and at the other door
Obscure darkness enters, till her hour
To veil the heaven, though darkness there might
Seem twilight here."

But sublime as is the ideal of the venerated bard, we have a greater still; for he, with raising eye, gazed up at Heaven, but there was another to whom the New Jerusalem came down. "I, John, saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." The city which St. John beheld, was radiant with glory of God; "her light was like unto a stone most precious—even like a jasper stone, clear as crystal." It had a towering wall and twelve gates. The City was of pure gold, and was reflected in the light like transparent glass. Its fashion was square; and it was measured before his eyes with a golden reed. The foundations of the wall were garnished with precious stones; each massive gate was a single pearl! Into this city there shall nothing enter that defileth or maketh a lie. A pure River of the Water of life is there—clear as crystal, and proceeding out of the Throne of God. Greater than all Christ is there!

Such a conception of Heaven ravishes the soul. The Christian yearns to be within the sacred wall. He is almost impatient to hold a harp, and wear a crown. While he looks upward, the vision is enlivening that when he casts his eyes again upon the earth, his dwelling place seems dismal, and his life dreary. The sun, in its meridian, shines with fulness of splendor over his head; but the brightness is not bright enough; and he wishes that the sky might open before his gaze, and disclose the Golden City itself beyond. He would then have but a single other wish—to be there; afterward and forever, he would be unspeakably satisfied. But a while he waits here; and renews his courage daily, from the promise—"Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City."

[J. Y. Osceola.]

Influence of one Sunday School.

The old scholars and teachers of Sunday Schools at Stepney England, held a meeting the last month. After singing and prayer, there was a brief history given of the Church. It was formed in 1644; the chapel erected in 1674, during the pastorate of Matthew Mead, one of whose books, the "Al-most Christian," was well known years ago. The Record of the dedication closed with this petition: "The Lord make it a place for the begetting of many souls unto Christ." And the account says, God heard the consecration prayer—a pleasant reminiscence to be called up at the end of one hundred and eighty years, and suggestive of the importance of commencing every such enterprise in the fear of God, and an absorbing desire of promoting his glory. The Sunday School was formed in 1820, and spacious rooms erected for its accommodation in 1824, more than one-half the entire cost having been defrayed by an officer of the Church. Since 1820, more than fourteen thousand children have been admitted into the schools taught in these rooms, and of these many have been scattered over all parts of the United Kingdom and the British colonies. Nine or ten scholars and teachers have become ministers and missionaries. There are now about eight hundred scholars and sixteen teachers connected with the schools. It was a place where many souls had been born into the kingdom of God. The wide-spread and beneficial influences of the institution were illustrated by facts communicated in letters from former scholars.—S. S. Journal.

God the Life of History.

Exts from Prof. Lawrence's Inaugural Discourse.

There is a living spirit in history, which is as the creature in the wheels of Ezekiel's vision. He who does not discern this, will perceive in the records of the church or the chronicles of time, only a lifeless succession of isolated and meaningless events—the disjecta membra of the ages, or the anarchy of atoms in the confusion of a complicated chance work. And what can this life-spirit be, but He whose presence fills all time and space, giving motion and order and beauty to the material world, and whose evolving purpose in the final historic development will bring a higher beauty and harmony to the mortal world.

God is the life of the world's history, as really as he is of the history of the church, although by a different manifestation. Herder undertook a universal history on the plan of excluding Christ; a work as impracticable and absurd as the reconstruction of the solar system on a principle that leaves out the sun. The elegant historian of the Decline and Fall of the Roman Empire, fell into a similar error.—Comte finds the end of the historic course in a social or scientific regeneration of the race. The acme of Hegel's scheme is a political freedom, the idea of the old Roman commonwealth, of which Prussia has well attained the realization. But, with the excellences peculiar to each of these distinguished writers, their works are essentially defective in the main element of a truly philosophical history.

Their errors as philosophers, made them partial and false as historians.—"What is the history of the world without Christ?" exclaims Muller. What would the world be without the purpose of redemption, the pivot on which its whole government turns? Every event in its history is modified by the remedial element, of which the church is the organized exponent. * * *

With great beauty Cousin says, "The principles of history are as indelible as those of geometry; all its epochs, their number, their order, and the relative development, are written on high in immutable characters; and history is not only a sublime but a living geometry." While this analogy of history to the exact sciences is obvious to the reflecting, yet the discovery of its processes, the discernment of the invisible life in the visible phenomena—the true philosophy of history—is much more difficult than to trace the processes of mathematical computations or of scientific deductions. Moral causes, if not less certain, are more occult than physical ones.

The thread that joins them to their effects is more attenuated, and requires a nicer discernment for its detection. They operate also, more slowly. Generations, and sometimes ages intervene before their effects all become palpable in history. There are many preliminary processes in the evolution of the divine decrees. Reactionary movements are to be turned back, and compound elements to be resolved into simple ones; side issues are to be settled, and subordinate ends to be reached, before a suitable platform can be raised for the exhibition of long latent, yet powerfully operating causes. In the full majesty of their pre-ordained results. How complicated the preliminary processes which issued in the entrance of the chosen people upon the promised inheritance! How prolonged the movements preparatory to the advent of the Messiah!

The Prophetic Element in History.

Providence, which is the better name for these historico-moral forces, is never in haste. Homer represents the gods as moving through infinite space, with a leisurely dignity that allows ages to intervene between one step and another. How majestic in this view, are what seem to the superficial observer, the delays of providence! God, who is the life of the world, and whose unfolding purposes give us our only just ideas of progress; God, who is from eternity to eternity, is never in want of time, and never obliged to take a backward step. He moves on a broad arena, and with infinite resources at his command. He never precipitates conclusions upon ill-established premises. "The logic of providence in history," says a French historian, "will not be less convincing for reasoning slowly." There can be no errors in the unfolding of the divine purpose in the world's action. Nothing is irrelevant or abortive. Nothing is redundant or defective. All events hold their just relation to all other events, past, present and future, and all, the fall of an apple, as the decline of an empire, are tributary to the general movement and the final result.

Upon this line of providence in history, one may look backward and forward, as along a thread of golden light. From what has been, he may sagely conjecture what is to be. The most philosophical historian is, therefore, the best uninspired prophet. For

"There is a history in all men's lives,
Figuring the nature of the times deceased,
Which observed, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds
And weak beginnings, lie intrenched."

This prophetic element is derived from the unity of that unfolding divine purpose, which constitutes both the unity and the life of history. It elevates the department far above the rank of a mere cabinet of events, a museum of beasts and birds, petrified fish and forests, and the bones of huge animals, wired together, but all dead and very dry. As the unfolding of a sublime plan, originating in the attributes and perfection of the divine mind, and culminating in a renovated world, the whole is a region of life and movement, of intelligence and hope.

Hypothesis of a Plurality of Races Un-sustained.

Among the cinders stricken off on the anvil of modern science, is found the doctrine of a plurality of races. But in support of such a theory, we believe ethnology does not furnish a single reliable fact. The argument is drawn, mainly from a comparison of dissimilarities between different races of the brute creation and trifling physical diversities of the human race. But, between objects so generically different as accountable immortal beings and the brutes, analogical reasoning, we believe, is passing away with alchemy and astrology. On the other hand, the natural unity of the race is sustained by anatomy and by mental and moral science, all branches of the great family possessing the same physical faculties and general capabilities of development. Philology, tracing all languages to one root, gives her confirmatory voice to the sacred record.

Here and there, in the revolution of the ages, a solitary philosopher has projected upon the world's movement, the idea of an *ante-mundane* existence of the race. But it has never been able to incorporate itself with that movement, or even long to retain a place as a transient appendage of it.—Only what is true is able to pay for transportation through the ages, on this freight train of time. History ignores the idea of a human pre-existence, and has never taken it up except to let it fall into a deeper abyss of speculation. The history of the world moves on the plain, not of an *emigrant* race, but of a native, mundane humanity. The river of natural life has, indeed, widened and deepened in its flow of nearly six thousand years, but it has only one source. As all the trees were created in the first tree, whose seed was in itself, and all the animals in the first animal of their kind, so God created the man, one indivisible humanity, and one individual man, and all the rest in him.

From the Portland Mirror. Power of Emotion.

In the possible—yes, in the known strength of human emotion, Dr. Cumming finds a reason for the affirmation, "No man can see God and live." In his Scripture Readings on Exodus, treating of Moses' prayer, "Beseech thee, show me thy glory!" and the method which Jehovah took to answer it, he develops this interesting thought—God's kindness in concealing, as great as in manifesting himself.—He told Moses, "Thou canst not see my face"—the view would be too glorious for flesh and blood to sustain.—"I will make all my goodness to pass before thee, and proclaim the name of the Lord before thee. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with my hand, and thou shalt see my back parts."—"The skirts of my glory; the mere parting wing, as it were, of the vision as it swept past."

"Now what does this show? That there would be something in the full flash of God's glory, that would be altogether intolerable to man in his present state. If God had revealed all his glory—if he had not put the shadow of his hand upon Moses, if he had not revealed merely his skirts, as he passed by, Moses would have been overwhelmed—the glory would have been so intense, that nature would fall under it."

In proof that this is not a gratuitous assumption, Dr. C. refers to facts, showing that human emotion may rise to a pitch, and exist in such strength as to prove fatal to the body. "Moral grandeur may be overpowering, and we learn in history that there have been cases where mental emotion has struck dead the physical economy. In the time of the South Sea speculation, some thought that they were sure of making a fortune, that persons are recorded to have died from joy in consequence of the success they supposed to be theirs. At the restoration of Charles II., several of the nobles were so delighted at the restoration of their rank, their dignity, and their estates, that it was too much for them, and they died soon afterwards from the shock they received. Pope Leo the Tenth died beneath the excitement of joy at a battle which his troops had gained.

A celebrated American Astronomer was watching the transit of Venus over the Sun's disc; he believed that the transit would take place at a specified moment; and when he saw the shadow of the planet appear on the disc of the sun, such was his excitement or grati-

fication, that he fainted away from excess of joy. Sir Isaac Newton was so overcome by the sense of the magnitude of his discoveries, or of the extent of what he saw in consequence of the great principle he had laid down, that from excess of feeling he was unable to carry out his own grand calculations, and others had to do it for him. Now, if excess of knowledge of joy, or prosperity, have these powerful effects upon the human frame, we can conceive that too grand an apocalypse of God would be unbearable now; just as the eyeball would be blinded by excess of light.—But you can conceive what a splendor and majesty we shall behold when we see God, not through a glass darkly—the smoked glass or lens through which we look at great brightness—but we shall see him face to face. And what a change will have passed upon us, when we can bear to look upon Deity and not shrink!"

The proclamation of his own name by God, in the hearing of Moses and in answer to his prayer, is one of the most sublime, and beautiful, the most comforting and awful, to be found in holy writ. "The Lord passed by before him, and proclaimed, The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

From Bancroft's Miscellaneous. Estimate of Calvin's Life.

Calvin lived in the time when nations were shaken to their centre by the excitement of the reformation; when the fields of Holland and France were wet with the carnage of persecution; when vindictive monarchs on the one side threatened all Protestants with outlawry, and death, and the Vatican on the other, sent forth its anathemas and its cry for blood. In that day it is too true, the influence of an ancient, long established, hardly disputed error, the constant danger of his position, the intense desire to secure union among the antagonists of popery, the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great reformer to defend the use of the sword for the extirpation of heresy. Reprobating and lamenting his adherence to the cruel doctrine which all Christendom had for centuries implicitly received, we may, as republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world, the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

We boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools. We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence of South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland that first brought colonists to Manhattan, were filled with Calvinists. He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.

If personal considerations chiefly win applause, then no one merits our sympathy and our admiration more than Calvin; the young exile from France who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of the papal persecution; the purest writer, the keenest dialectician of his century; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as the means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his "task of glory and of good;" for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs, a for-

tune, in books and furniture, stocks and money not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit, in religion, with the kindred principles of republican liberty.

The Christian Profession.

Of all the obligations which we assume, none can equal those of a profession of religion. In that profession we avouch the Lord to be our God, and call angels and men to witness our vows of supreme devotion to the glory of God in the salvation of men. We openly renounce the pomp and vanity of the world, and declare our solemn purpose of living unto Him who died for us and rose again. We profess to have become new creatures in Christ, and that it is now no longer we that live, but Christ that liveth in us.

And if all who profess religion were truly and faithfully to act upon their vows, there would be no such thing as resisting their influence. It would be felt by all men that greater is He who is in us, than he who is in the world, and converts would be multiplied.

But, alas! it is not so. Through our wandering and worldliness we lose our hold on the consciences of men, and our Christian profession falls into disrepute. We wound our Savior in the house of his friends; and how can we recover our position without repenting and doing our first works? What can we hope to do for Christ and the salvation of men, while we give occasion to the world to say, "What do we see in Church members more than in others?"

Grant, brethren, that our faults are exaggerated. There are those who live by making an outcry against the Church and clergy, and they make the most of our delinquencies. And because we go not with them in their efforts to reform the world without the Gospel, they unjustly represent us as the enemies of reform, and their cry is, "Perish Churches, perish ministers, perish Sabbaths, perish all the external forms of Christianity. When these are no more, then will come the golden age of man, and freedom will live when our present Christian professions die." Infidelity has turned reformer, and claims to be the true saint and philanthropist. It represents that the Church and clergy are the scum and dregs, while it is the good Samaritan, to promote social reforms, to re-organize society, to effect an equal distribution of property, and to unbind the standard of freedom to the down-trodden races.

The Christian profession has also suffered, no doubt, from a sentimental piety, which claims to be above ordinances, Church privileges, and all means of the kind. This class fancy themselves so near the Church above as to be independent of that on earth.

No doubt we may have suffered as Church members from these several sources, but nothing compared with what we are suffering from our treachery to our own solemn vows. The wounds are few which have not been inflicted with our own hands.

But what is the advantage of professing religion? Why not content ourselves with believing in our hearts?

One advantage is, that a Christian profession has the effect of holding us to our religious engagements. It is like a written contract which holds the parties to the bargain. It is in vain for a man to plead that he is honest and needs no such bond; for no one can or ought to be satisfied with such plea. Nor can the demands of Christian duty be met by a mere inward purpose. You must subscribe to the Lord's covenant by your baptism. If you profess religion, it will be likely to keep your obligations in view, awaken you to a sense of consistency of conduct, and shock you at the thought of bringing a reproach upon the worthy name by which you are called. A sense of self-respect will come in aid of the higher motives to virtuous conduct. You will remember that you have assumed, if I may so say, a peculiar caste; and when you look upon the pure and holy robe of the profession of Christianity you wear, you will be anxious, if you have been sincere in making that profession, to keep it unspotted from the world. We render it difficult for us to retreat in an hour of temptation.

Again, Christians are marshalled and consolidated by means of a profession. They are, like a disciplined army, all enlisted under the same leader.—Whereas, without a profession they would be promiscuous rabble, where every man fights by himself, ten thousand of whom may be put to flight by a few trained columns. Hence we say to those who desire to lead a life of religion, "Come with us and we will do you good."

Besides a Christian profession brings you under the watch-care of the Church. If you have taken your stand in an earnest Church—and I would advise you to join no other—the world will not expect you to go into their follies, and it will operate as a safeguard of your piety. The prayers and exhortations of your brethren will help to keep alive in your hearts the vital flame, and your admonitions will perhaps reclaim you when you wander. Thus you will be partakers of each other's joy.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

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THURSDAY, JUNE 21, 1855.

East Alabama Female College.

The Annual Examination of the Classes will take place between the hours of 8 and 12 A. M., and 2-12 and 5-12 P. M., on the 22d, 23d, 25th and 26th inst.

The Commencement Sermon will be preached in the College Chapel on Sabbath, the 24th inst., beginning at 10-12 o'clock, A. M., by the Rev. J. H. De Vortz.

The Commencement Exercises will be conducted on the 27th inst., beginning at 10 o'clock. The Literary Address on that occasion will be delivered by Prof. A. J. Battle.

ERRATUM.—We are quite sorry that a most glaring error occurred last week in Dr. MANLY'S communication in regard to the death of young Bro. FOSTER. It is dated "Union, Ala.," &c. It ought to have been "University of Ala.," &c. We did not discover the error until the edition was nearly all printed. We ask the Doctor's pardon for this. We are sure it cannot mortify him more than it has the editor. But after all, there will be "errors to correct" until the millennial day. The reader, particularly if he files his paper, will please draw his pencil across the error, and insert the correction.

New Orleans Christian Advocate.

The editor of this paper, in reviewing the proceedings of the late Southern Baptist Convention, alludes to the question raised in that body as to the propriety of inviting the ministers of other denominations to seats with its members.

After quoting a paragraph from the Tennessee Baptist upon that question, in which the editor (Bro. Graves) claims the decision of it as a triumph of the "Old Landmark" principle, he quotes the editor of this paper as endorsing that paragraph! A more flagrant piece of injustice was ever perpetrated by any editor, religious or secular! Hear him!—

"The editor of the South Western Baptist, Tuskegee, Ala., holds similar language. He evidently regrets that the courtesy was extended at all, even by a small majority."

"No Padiobaptists would ever take a seat against so large a minority. Disguise it as we may, an affirmative vote on such a resolution amounts to this: To respect the feelings of Padiobaptists more than the considerations of Baptists. It is to be hoped then, that the recent large majority has settled this question forever, and that it will not again be introduced."

"As for Mr. Graves, he is past hope—without respect to the world or confidence in his own denomination. But to find our neighbor in Tuskegee tracking after such a false leader does pain and surprise us. The Baptists of Alabama are a numerous, intelligent and excellent people. We covet their good neighborhood and friendly co-operation with our own and other Churches. There is a great work to do, and the Christians there have influence, numbers, wealth, on their side. But if such firebrands are to be thrown in among them as that brandished here by Rev. Messrs. Graves and Henderson; if they are to be poisoned in their charities and taught to hold each other off at Jew and Gentile distance; then, we say, we should not like to be the editor that helped to do it."

The extract he takes from this paper is from an article written by one of our correspondents, who signed himself "W." It was also placed first in order under the head "Communications." Mr. McTear could not have been mistaken, it seems to us. We have expressed our sentiments time and again, in the most decided and emphatic manner, directly the reverse of what is here imputed to us. There was not a member of that Convention who gave to the motion as it passed a more hearty and unqualified support than we did.

The object of the Advocate in thus attempting to heap odium which he supposes attaches to the advocates of this new movement upon us, must be apparent to all. We have dared to discuss the claims of Methodist Episcopacy to republicanism. We have expressed it as our opinion, that a governmental economy, in which the people have no voice whatever, is not a democracy.

And this offence "hath never forgiveness"; nay, any method is fair which will close the ears of the members of the Methodist E. Church against all that can be said on that subject.

But why should we complain? We bargained for all this, when we commenced this discussion. It is the best defence of which that system of ecclesiastical and temporal power is capable, which was surreptitiously foisted upon American freemen by two Englishmen.

We would ask the editor of the Advocate to make the correction, but the injustice has been inflicted, if we may use his own language on another occasion, "without the palliation of ignorance." It was morally, if not naturally, impossible for him to have mistaken the article from which he quoted. No man can reasonably doubt the object of such a thrust. And furthermore, this may be the first installment on the "long, long, general thrashing," which his amiable correspondent, Mr. Ferguson threatens shall be inflicted on us. And as we promised "to be there" to take it, we again say "Lay on Me—Tear!" Show yourself worthy of the trust committed to you by "our episcopacy." Who knows but that you may yet wear the mitre?

But seriously, we desire as much as Bro. McTear to cultivate kind Christian regards to all the disciples of Christ; but how far that desirable object is to be promoted by such manifest injustice as that to which we have referred in this article, we leave to the judgment of all candid men.

In conclusion, the editor of the Advocate makes an allusion to the Southern Baptist, as being a "high-toned religious journal." Our worthy contemporary will doubtless feel grateful for the very disinterested compliment. Though Bro. T. and we stood side by side on the question referred to, yet he has not yet committed the unpardonable sin, "Circumstances alter cases."

THE MUSCLE SHOALS ASSOCIATION held its session with the Baptist Church at Moulton, Lawrence Co., Ala., Sept. 29—Oct. 1, 1854. The introductory sermon was delivered by Elder W. H. Barksdale. Elder R. B. Burleson Moderator and Elder E. Winder Clerk. 5 Churches were received. Number of Churches 74. Baptized 189. Total Membership 3366. Contributions \$940 85.

Methodist Episcopacy—Interior View by Master Artist—Reply to the Rev. Mr. Hamill's fourth Letter.

"As certain also of your own poets have said."

Acts 17, 28.

Religious controversy, conducted in an elevated tone of Christian principle and candor, ever has and ever will be a most prolific source of blessing to the Church and to the world. For the time being, it may create an undue and even unpleasant excitement; but the permanent good it accomplishes, far outweighs its temporary evils. So long as truth is held to be dear to its votaries, so long will its maintenance devolve upon them the arduous, and often unenviable task of defending it against all the conflicting claims of error. Indeed, truth and error must, in their very nature, forever antagonize. "I have come," says Christ, "to set fire upon the earth; and what will I if it be already kindled?" And again: "Every plant that my heavenly Father hath not planted, shall be plucked up." The truth is, God himself proclaimed war against sin and error in the very instant of their introduction into this world: "I will put enmity between thy seed and her seed." And this war has been going on ever since, and will continue until one party or the other shall be totally exterminated. It will be a sad day for truth, when its friends, out of complaisance to popular opinion, or out of a sickly, sentimental catholicity, can quietly see its virgin form hewed in pieces, and perverted to purposes alien to its original intention, and never lift their voices in its defence. And when error shall assume the sacred vestments and symbols of religion, and come to us habited "as an angel of light," by seeing us to accept of its protection and patronage, it were treason against the throne of Omnipotence to yield to its overtures. Then the Christian—he who loves God better than man—ought to grasp the sword of the Spirit, and pierce the "stolen liberty" with as little compunction of conscience, as if it were furnished from the wardrobe of perdition.

Thus much, then, in regard to religious controversy in general. We have already stated, in reference to the subject under immediate discussion, that we are contending with no man or set of men, as such. We are fighting a principle, upon which we cannot detect the divine signature—a principle which transfers into episcopal hands the rights and privileges of the Churches of Jesus Christ—which reverses the whole governmental economy of the Kingdom of Christ, by making the Churches the servants of the ministers instead of the ministers the servants of the Churches—and which, if unrestricted by other modifying agencies, will go on accumulating, until the history of episcopacy in America will be but too faithful an echo of its history in the old world. We challenge any man to show a solitary instance in which such unlimited, supreme and irresponsible power has been claimed by the clergy in any period of ecclesiastical history, where it has not ended in corruption, intolerance and unrelenting persecution—where it has not ultimately become the right arm of political tyranny. We care not how pious, honest, numerous and formidable, the present friends and apologists of episcopacy may be in this country. It is all the more dangerous for this. We proclaim it upon the house top—we nail the thesis to the door of each and every of its adherents, be they numbered by thousands, millions or hundreds of millions.—That the history of Episcopacy, up to the period of its establishment in this country, is written in carnage and blood. And when such a system of intolerance, bigotry and persecution rears its head in this happy land of freedom, religion and political, we care not how its lineaments may be softened by the pencil of artists—we care not with what mockeries and disguises it may be worn by its present dignitaries—it is an assumption of power which God has never delegated even to angels. And we proclaim eternal hostility to such an unwarrantable assumption of power on the part of any set of men, however wise their heads, or good their hearts. Said an intelligent and well read member of the Methodist Episcopal Church to us not a year ago, in urging the importance of there being a variety of sects in the world, "the tendency of ecclesiastical power ever has been, and ever will be to corruption."

We have been, up to this time, attempting to delineate the exterior of Methodist Episcopacy—occupying the attention of the reader with such views of it as would naturally strike the attention of the casual observer. We now propose entering within the veil, taking with us two artists of established reputation, whose names will impart a value to their picture, which will not only give it a place in every Memorial parlor, but also in the parlor of every well-wisher to Church and State. We mean Bishops BASCOMB and HAMILL. The first shall sketch the background—the second shall paint the portraiture.

"Art. 8th. Where all the power and forms of government are held and managed by a few, who act without delegated right by consent of the people, the authority of the rulers is absolute, and the people are disfranchised of all right, in the various relations existing between them and their rulers. Such a government must always lead to mental debility, will depress the moral vigor of a people, and necessarily abridge the liberty of reasoning and investigation. In all governments of this kind, right is the creature of fortune, and the slave of caprice. Those who live under a government, which denies to the people the right of representation, blindly engage to submit to the will of others, right or wrong, and must continue to do so, or else deprive themselves of all the advantages of the community in which they live, in order to get rid of its evils. The enactment of all laws and rules, therefore, should be with and by the consent of the people, and their execution strictly under their control."

Not contemptible limner, this Henry B. Bascomb. But now for the portraiture. We quote from the "Debates in the General Conference, held in the city of N. York, 1844," pages 128-29.

"Mr. Hamill said.—The class-leader by mere necessity, becomes unpopular in his class. The pastor at discretion removes him from his office. The exhorter or unordained local preacher proves unacceptable, and a quarterly conference refuses to renew his license.—The itinerant pastor not useful in his charge and the bishop at the presiding table removes him from his charge or from the pastoral office, and makes him an assistant. The presiding elder impairs his usefulness on a district, not by gross misfeasance, but by a slight misfeasance; or, after still becoming 'the not popular,' and the bishop removes him to a station of a circuit, and re-places him as an assistant. I speak not now of annual appointments, when the term of the itinerant expires by limitation, but removals by the bishop or the presiding elder in the intervals of conference, which always imply a deposing from office, as well as a stationing act. In all these instances the manner of removing from office is peculiar. First, it is summary, without accusation, trial, or formal sentence. It is a trial, rather than a judicial act. Second, it is for no crime, and generally for no misdeed, but for being 'unacceptable.' Third, Most of these removals from office are by a sole agent, namely, by a bishop or preacher, whose will is omnipotent in the premises. Fourth, The removal is made in a private manner, and the mistake you made is quite natural and significant."

for there is no tribunal authorized to cure the error, or to rectify the wrong. But he believes that there are good and sufficient reasons for granting this high power of removal to those who exercise it. It promotes religion. It binds the Church in a strong and almost indissoluble unity. It quickens the communication of healing influences to the infected and the enfeebled parts of the body ecclesiastical. In a word, it is a system of surpassing energy, and "is worthy of all eulogy."

Mr. Hamill was elevated to the rank of Bishop after making the speech from which we have taken the foregoing extracts, and at the very same Conference. So that we may regard his exposition of Methodist Episcopacy, as having been endorsed by the General Conference of the United States.

Now, reader, it becomes us to speak in a serious tone. Here is an embodiment of ecclesiastical power, growing up under the boughs of the tree of liberty, assuming to do what? Look at it steadily in the face. You cannot plead that an intervening veil obscures the picture. Methodist look at it! and we have mistaken your allegiance to the King of kings, and Lord of lords, as well as your love of liberty, civil and religious, if, after steadfastly gazing upon it long enough to comprehend its outlines, you do not feel an honest indignation rise in your bosoms at such despotic assumptions on the part of your Bishops and clergy. You cannot plead ignorance of the existence of this unbridled, unlimited supremacy of Episcopacy, for we have dragged it to the light of day, and exposed it to your view. Again we ask what do these Bishops in general conference assembled assume? Listen ye who are charmed with the "democratic element" in this system of spiritual despotism:

The class-leader may be removed from his office at the discretion of the pastor—the pastor may be removed at the discretion of the Bishop or presiding elder—the local preacher may be suspended at the discretion of the quarterly conference—the presiding elder may be removed at the discretion of the Bishops. Now let it be distinctly noted that every step of this disciplinary process, the very existence of the Church is utterly ignored. It is not even recognized as an advisory council. The constituencies who have to bear the burdens, and who are the parties immediately interested in these offices, are not so much as consulted in their removal. But then look at the manner in which such removals proceed. "In all these instances," (speaking of removals) "the manner of removing from office is peculiar."

1st. It is summary, without accusation, trial, or formal sentence. 2d. It is for no crime, and generally for no misdeed, but for being "unacceptable." 3d. Most of the removals are by a sole agent, namely, by a bishop or preacher whose will is omnipotent in the premises. 4th. The removing officer is not legally obliged to assign any cause for deposing. If he do so, it is through courtesy and not as of right. 5th. The deposed officer has no appeal. If indiscreetly or unnecessarily removed, HE MUST SUBMIT, for there is no tribunal authorized to cure the error or rectify the wrong. Let us condense it all into a single sentence: The manner of removing from office is summary, without trial or accusation—is for no crime, except for being unacceptable—mostly by a sole agent, a bishop or preacher, whose will is omnipotent in the premises, and who is not bound even to give any reason for his act—and the victim of his tyranny has no appeal; whether justly or unjustly treated, HE MUST SUBMIT, for there is no tribunal authorized to cure the error or rectify the wrong! All this was solemnly set forth before the General Conference of the Methodist Episcopal Church of the United States, as an exposition of *Methodism as it is*, and the author of it was immediately elevated to the rank of a bishop! And we are required to believe that this "peculiar" system of surpassing energy "is worthy of all eulogy!"—That it beautifully harmonizes with American democracy; and that he who cannot see the "democratic element" in this system, must possess a "judgment overpowered by a strange prejudice." There are some draughts upon human credulity that cannot well be honored. Now in regard to the dogma of transubstantiation, when a Catholic priest gravely assures us, that the price of bread he holds in his hand, has been transmuted by some strange spiritual *hocus potius*, into the veritable flesh of a body that was crucified eighteen hundred years ago, our eyes, touch, taste, and smell to the contrary notwithstanding, it strikes us that it would be perfectly respectful to decline the honor of implicit faith. Or in regard to baptismal regeneration; if an Episcopalian priest or bishop should dip his hand in water and sprinkle a few drops in the face of an unconscious child, and pronounce meanwhile the solemn baptismal formula, and then gravely beseech us to believe that that child, although the instant before this ceremony was beyond the covenant of mercy, is now "regenerated and grafted into Christ,"—without intending the slightest disrespect to his reverence, we should persist in saying, *Non ergo creditur illi*—we have not been able to see where the Divine Being has assigned to a few drops of water an agency, which is uniformly ascribed to the Holy Spirit. And when a Methodist Episcopal clergyman contrasts us to believe, that a governmental economy, in which a million and a half of subjects, (we take the reputed membership of that Church,) have no more voice in its legislative or administrative policy, than the subjects of the Czar except the bare privilege of submission—an economy in which the will of its self-constituted rulers "is omnipotent in the premises," there being no "tribunal" "to rectify the wrong,"—all we have to say is, "pardon us if we know no such" DEMOCRACY.

And that our Methodist brethren may see that we are not alone in this matter—that they may know what their Presbyterian brethren think of this "peculiar," "democratic element" in their church organization—we will close this part of our argument by introducing a short extract from an article in the "Culivianist Magazine," written by one of its ablest editors, Rev. F. A. Ross, now pastor of the Presbyterian Church in the city of Huntsville in this State. If they complain about a Baptist editor has written, what will they say when they read the following from a Presbyterian editor?—Referring to the foregoing exposition of Methodism by Mr. Hamill, he says:—

"Look at it, ye members of the Methodist Church. Look at it, what! A system, 'worthy of all eulogy'! What say you, genius of America? She answers, 'The Methodist system is death to all the institutions for which Washington fought and freemen died.' What says the Gospel? The Gospel tells us, 'The Methodist system is APOSTASY—for it is the very identical priestly power which has crushed and trodden under foot the liberty wherewith Christ doth make free in every age of the world.'"

Turn we now to brother Hamill's fourth letter. And first of all, we cannot but congratulate our brother, on the evident improvement in the tone of the preface as compared with his last communication. His spirit is honorable alike to his head and his heart. "Richard is himself again." His logic is, however, as yet, an open question. "Methodism," then, is "Faith as the Sun, clear as the Moon, terrible as an army with banners!"

How "fair," and how "clear" it is, we have been trying to discover. The father of it avers, in reference to that feature of it we are discussing, viz: its Episcopacy, that he had rather be called "a knave, or a fool, a rascal, a scoundrel, than to be called a bishop!" And if the reverend John Wesley could not steadfastly gaze upon its "fair" and "clear" disc, without "starting and shuddering," we suppose it must have been from the superabundance of the "terrible" which it exhibited. Of this, the reader will be able to form a better estimate as we proceed in our analysis of this "system of surpassing energy."

It seems that our brother cannot comprehend the difference between men and principles. If we express a personal regard to the members of the M. E. Church, and cannot, at the same time, enlarge our throat to the dimensions of "our episcopacy,"—we have a wonderful knack of "twisting." On this principle, how supremely must Paul have despised Peter, when at Antioch he withstood him to the face, because he was too big to be a knave! Personal regard is not indulged without involving fellowship in all the principles of the object of it! and therefore the command, requiring us to "love our enemies" must seal our lips in silence as to their errors and sins! We cannot expose these without the charge of "twisting." (Brother H. has declared, and determined to maintain his independence of Webster.)

We were arguing the congruity between Methodist Episcopacy and English Episcopacy, and not English Monarchy, bro. H. True, it is not surprising that you mislook Episcopacy for Monarchy—they are *par nobis fratrum*, and the mistake you made is quite natural and significant.

Our brother plies the weapons furnished by Baptist Noel's army with singular dexterity.—He cannot draw too frequently on that rich collection of Episcopal facts. But we opine if "our episcopacy" had a voice, it would bring a most plaintive appeal in his ear—of such a defence may the good Lord deliver me! Right glad are we, too, that something can provoke our good brother to laugh. We are happy to know that the frown which lowered so ominously upon his brow so recently, is soon succeeded by the smile of merriment. That constitutional officers should be so provoked is provokingly ludicrous!

Bro. Hamill represents us as saying that "an Established Church in England is more democratic than the Methodist Church in the United States." The reader will remember that we said, if he, the Rev. E. A. Hamill (not we), could prove that we were mistaken in every point of the analogy we drew between the Methodist E. Church and the Established Episcopal Church of England, he would succeed in proving, that an established church in a monarchial government was more democratic than the Methodist Episcopal Church in the free commonwealth of the United States. The pretension is so transparent that we really cannot complain of it.

As to our "caviling, the issue, and refusing to retract" the points specified, we are perfectly willing to let the public judge between us.—We should be inclined to indulge in bro. H.'s exercise a little, which speaks of "caviling issues," but we never could laugh on paper.

It is complained that we have asserted, that the "Bishops and clergy have imposed articles of faith upon their people without their consent." Now if the converse of this is true, it can be proved. Who composed the General Conference at which the doctrines, discipline, rules and regulations of the Methodist Episcopal Church were adopted? The Bishops and travelling preachers? Were they delegated by their Churches to do this? Why this is not pretended. The lay membership of that church had no more connection with its governmental, doctrinal, and disciplinary organization, than the aborigines of this continent.—And from that time to this the Bishops and clergy are the source and fountain of all power, spiritual and temporal, which the system involves. And it militates not in the slightest degree against that, persons, in joining the M. E. Church, implicitly submit themselves to its entire economy. This proves no more for Episcopacy than it does for Roman Catholicism. The question recurs in each instance, was the original authority which established that economy a usurped authority? If not, whence did it emanate? From God or his churches? If from God, then the apostles of Methodism were inspired, and the "Discipline" is of equal authority with the New Testament. If from the churches, show us the authority, and we are dumb.

There is a singular fatality attending bro. H.'s quotations. He has treated us to a couplet from Hudibras, who so beautifully illustrates "our episcopacy," that we cannot resist the temptation to allude to it. There are those, doubtless, "Who think that Religion is intended, For nothing else but to be mended." But who are they? Certainly not those who have no ecclesiastical legislatures—who suppose that Christ and his Apostles did all the legislation necessary for the churches in all ages—who believe that the constitution, doctrines, and discipline of these churches were drafted by the pen of inspiration, and therefore not likely to be "mended," by general conferences, or any other ecclesiastical assemblage. Who are they, then, who suppose that religion may be "mended"? For seventy-one years, the general conference has been tinkering with the "Discipline," and up to the last session of that body, they were still mending it! Some twenty-one changes were made in it, we learn, at that time. "Our Episcopacy," however has been most sacredly guarded through all these changes.

As we expect to discuss the "Book Concern," with the "apparatus thereto annexed," in our next article, we shall decline any response to this part of bro. H.'s letter for the present. Episcopacy may well afford to place her mitre upon the heads of such men as McKeown and Bascomb, if for nothing else to purchase an indemnity from their merciless castigations. Now do not throw up your hands in holy horror, bro. Hamill, when we say that the mitre, when placed upon the head, will sometimes have the mysterious power to paralyze the tongue. It sometimes has the effect that your favorite Hudibras ascribes to money:

"What makes all doctrines plain and clear? About two hundred pounds a year. And that was money 'twould true before. Prov'd false again?—Two hundred more!" Let us now look into bro. H.'s "parallels."

In the first column we find John Wesley's name attached to two sentences, which we doubt not are genuine, though we could wish that he had given us chapter and verse. The first is this:—"I firmly believe I am a Scriptural Episcopos, (Bishop) as much as any man in England.—JOHN WESLEY." And so every settled pastor of a church on earth might have said the same, with equal propriety. Suppose our mutual friend and esteemed brother, Rev. T. Root, pastor of the Presbyterian Church in this place, should say that he was Scriptural a bishop as any man on the American continent, would it be legitimate to publish it to the world that he, Mr. R., "preferred the episcopal mode of church govern-

ment to any other?"—in the face, too, of a solemn declaration addressed to a Methodist bishop, that he would rather be called "a knave, a rascal, or scoundrel than to be called a bishop?" Again: If in the second sentence, Mr. Wesley uses the term bishop in the sense in which it was assumed by Messrs. Wesley and Coke, bro. H. has only succeeded in convicting his venerable spiritual progenitor of talking two ways, thus:

"Their father in the 'Men may call me a bishop, but he will call me a knave, a fool, a rascal, a scoundrel, or worse than a scoundrel, and I am all his.' JOHN WESLEY." content; but they shall never my constant call me a bishop. JOHN WESLEY."

And our reply to it shall be in the language of Pascal: "How happy is it to have to do with people that talk pro and con! By this means you furnish one with all wanted; which was, to make you confute yourselves."

A New Testament "Bishop" must be blameless," a Methodist Bishop ought to be blameless. His second column contains two sentences taken alternately from the Methodist Discipline and Baptist Confession of Faith, and so arranged as to convey the impression that the extract from the Baptist Confession endorses the one from the Methodist. We do not wish to charge brother H. with garbling the extract from the Baptist Confession, for this would seem unkind; but let the reader glance at this extract of our brother, and read the following, which is the veritable paragraph he has mutilated:—"9. The way appointed by Christ for the calling of any person fitted and gifted by the Holy Spirit, unto the office of Bishop, or elder in a church, is, that he be chosen thereunto by the common suffrages of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands by the eldership of the church." &c. The election and consecration of a Methodist bishop at a general conference by the clergy, and the election and ordination of a New Testament bishop by the church and its eldership, are as far asunder as the east is from the west. And yet the latter is so mutilated and faked on to the other, as if there were a particle of affinity between them! Surely, surely, it cannot be the defence of truth which requires resort to such expedients as this.

We suppose Mr. Wesley knew what construction to place upon his own act, and what he was writing when he addressed the letter to bishop Asbury, four years after he and Dr. Coke assumed that title. It is a little singular, that when he makes a thrust at "our episcopacy," it is all "occasioned by the misrepresentations of others;" while in every other respect he is believed and obeyed almost as implicitly as if he were inspired. It seems as if there is but one thing on earth that the Methodist clergy love better than they do John Wesley—and that "our episcopacy."—John must not touch that if he does, why "the dear old man" has been miserably duped.

For the sake of unity in this discussion, we have tried to avoid all side issues up to this time. For this purpose, we have permitted much that brother Hamill has said vitally affecting our own denomination, to pass without comment. But a sense of duty constrains us to depart from this course at this stage of the discussion—not that we intend to be drawn from the main question—but by way of a short epilogue, to vindicate our own church polity from some of the wildest and most puerile attacks it has ever been our fortune to observe. Our brother has set us the example of comparing the relative claims of Methodist and Baptist church government to the favorable consideration of American freemen. We are willing, therefore, that he shall have all the credit and honor of any victory he may obtain over us in this respect, and deposit his laurels upon the altar of "our episcopacy."

1. The first question that suggests itself in this connection is, Who are the legitimate constituents of a gospel church? With the New Testament in our hands, there can be no difficulty in answering this question. Those who repent of their sins, believe on the Lord Jesus Christ, and publicly profess that faith by submitting to the ordinance of baptism. In other words, those who have been "born of the Spirit—born of God—called to be saints—justified—sanctified." We prove this, first, from the commission—"He that believeth and is baptized, shall be saved"—and secondly, from the manner in which the Apostles themselves understood it.—They that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.—"And the Lord added unto them daily such as should be saved."—And many of the Corinthians hearing, believed, and were baptized." &c. &c. The truth is, there is not a recorded instance in the New Testament of any person being received into the church without furnishing reasonable evidence that he had exercised "repentance toward God, and faith toward our Lord Jesus Christ." And that such and such only were the constituency of all the churches planted by the Apostles, is evinced from the additional fact, that all the Apostolic epistles are addressed to them as such.—To them that are sanctified in Christ Jesus, called saints—beloved of God—the faithful in Christ Jesus—the saints in Christ Jesus—faithful brethren in Christ—brethren beloved—whose faith grew exceedingly." &c. &c. No man can doubt that if the Apostles universally applied such terms as these to the churches to whom they directed their epistles, they must have been composed professedly at least, of "new creatures in Christ Jesus"—converted to God by the Holy Spirit.

2. The second question to be considered is, whether these persons—these saints—faithful brethren in Christ Jesus—*are competent to govern themselves*. If they are not, who on earth are competent to the task? The very object of the gospel economy is to teach men this lesson, and to enable him to exemplify it in his relations to the Church. Solomon says, "He that ruleth his spirit is greater than he that taketh a city." Is a king considered competent to govern? The Christian is called a king. Is a priest? He is called also a priest. The Christian has been aptly called "the highest style of man." Is there any other character on earth superior to him, in this respect, to whom he can apply for guardianship? As a nation, we have announced the doctrine to an astonished world, that man is capable of self-government; and shall we, in our ecclesiastical organizations nullify that doctrine among ourselves? Shall we proclaim on our civil constitution one thing, and on our ecclesiastical constitutions the reverse? We repeat, if Christians are not competent to govern themselves, who beneath the canopy of heaven are.

3. The third question suggested is, Whether the New Testament has inculcated any form of Church government? If it has, we are capable of discovering it; if it has not, then the man of God cannot be thoroughly furnished to every work. Now, we affirm, that the New Testament of our Lord Jesus Christ is the Constitution of a Gospel Church—that the governmental, doctrinal and disciplinary economy of the Kingdom of Christ is set forth in that holy volume so luminously that the wayfaring man, though a fool, need not err therein.—that "the Bible, and the Bible only, is the religion of" Christians—and

that to affirm differently, is either to charge folly upon the Triune God, or unfaithfulness upon the sacred writers, to submit ourselves to the blind guidance of blind, self-constituted, and presumptuous priests, who assume the prerogatives of God himself; and to land finally within the crushing embraces of this spiritual Moloch, the Roman Catholic hierarchy. And we believe that this Holy Volume teaches the doctrine, that Christians are capable of governing themselves.

IV. The fourth and last question that we shall now suggest, arising out of this subject, is, the GREAT QUESTION, over which the conflict of every age since episcopal government has set up its impious claim against Church Government, has been waged; and it is the question we are now discussing: Do the churches belong to the Ministry? or conversely, do the Ministry belong to the churches? We give the question this double form, so as to present to the reader the whole subject matter in controversy in a nut-shell.—Episcopacy maintains an absolute proprietorship in the churches—assumes to establish its doctrines and discipline; appoint its pastors; change their locations at discretion; to receive and suspend preachers as necessity may require; to oversee the spiritual and temporal business of the church—in a word, it assumes all the attributes, rights, privileges and immunities of a supreme irresponsible government. Now, in opposition to all these extrajudicial and impious claims to ecclesiastical powers and prerogatives, we maintain that the Church of our Lord Jesus Christ—called in the Scriptures his "body"—"the Bride the Lamb's wife"—his royal priesthood, holy nation, peculiar people," &c.—has been invested with all the prerogatives and powers which her ascended Head has ever conferred upon any agency under heaven. The great Magna Charta of our spiritual commonwealth confers upon her, under Christ, the sole exercise of ecclesiastical power. This is our entrancement. It has been planned by infinite wisdom, built by infinite power, and guarded by infinite goodness. It is a bulwark of strength which has withstood the lapse of ages, and the waste of empires—the menaces of kings, the assaults of Episcopacy, and the thunders of the Vatican. And it will continue to tower in majesty and glory until David's sublime prophecy shall be fulfilled:—"And the kingdom and dominion, and the greatness of the Kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." Into the hands of such a constituency, it is safe to deposit this power—for the highest guarantee that heaven can give, and that earth can receive, are furnished in that it will be *used only for good*. The truth is, according to the New Testament, the Church can only exist to do good. The very moment she perverts the power committed to her hands to base and unworthy purposes, she ceases to be a church of Christ, and becomes a sect and synagogue of Satan.—These are some of the essential organic elements of Baptist Church polity. *Are they anti-republican?*

We have barely touched upon these topics; but our space will not allow us to expand them. This we shall do as soon as the present discussion is disposed of. A single remark will dispose of everything bro. H. says in regard to Ministers and Deacons' Meetings, Associations, Conventions, &c. In his second communication he objected to such assemblages as these among the Baptists, because they were merely advisory councils; in his present one he objects to one of these meetings, recently held in Tuskegee, because its action on a certain episcopal was the nearest approach to taxation proper and almost without representation, he has ever known in any church in our free country." At one time, they are merely advisory councils, at another, they pass a decree, to which, if the churches submit, they "bear off the palm from all, of docility and submission to the powers that be." Rather had pressed for "argument to answer argument." Who is "twisting?" And what do you think, reader, was this terrible crime against "our free country?" 1st. A query was suggested by a certain brother, a private member, to this effect, "What is the best method of raising the funds to defray the necessary expenses of the church?" The answer was, that each man ought to pay in proportion to his worth, according to the divine rule. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."—1 Cor. 16, 2. 2d. That covenant was idolatry, and that, in the judgment of that meeting, no idolater ought to be retained in the church. What a monstrous offence this! how shocking to the delicate sensibilities of our brother! What profound concern does he manifest for the honor of his country! All this, too, the more expression of an opinion by a voluntary meeting! A privilege guaranteed to, and exercised by every public meeting of the citizens of this free country, upon all subjects of common interest!

We suppose that we must inform brother H. that all forms of government may be based, not excepting democracies. It is a significant fact, that the very arguments he is using against the Baptist polity, are the identical arguments which monarchists have always used against popular government. He has picked up a few cases in our histories, in which, under the strong excitement of some vexed question, a few of our churches have abused their power, and turned these against us, when he himself will admit that they are the exceptions and not the rule; just as the apologists for royalty catch up those occasional outbreaks, particularly in our large cities, and construe them into arguments against republicanism. We challenge bro. H. to show any strifes in the Baptist Churches more dishonorable to the Christian name, or more destructive of human rights than those which agitated the M. E. Church in 1798—1824—28 and '44—and then, growing out of the last, the humiliating spectacle of the Methodist E. Church South versus the Methodist E. Church North, before the United States Court in New York, in reference to the "mammon of unrighteousness," in the famous Book Concern Lawsuit. A pretty fair evidence, that Episcopacy cannot meet every emergency, it may precipitate upon itself.

Bro. H. maintains that *without the rite of the holy, none can be received into the hierarchy, or into the church*. In the Discipline are the following questions and answers:—"Quest. 1. How is a preacher to be received? Ans. 1. By the annual conference. 2. In the interval of a conference, by a bishop, or the presiding elder of the district, until the sitting of the conference."—p. 37. Again:—"Quest. 1. What are the duties of the elder, deacon, or preacher, who has the special charge of a circuit? Ans. 4. To appoint all the leaders, and change them when he sees it necessary. 5. To RE-BAPTIZE, TRY, and EXPEL members, according to the form of the Discipline." Now, bro. H., tells us one thing, the Discipline tells us the very reverse. And moreover, we have been present time and again, at the reception of members into the M. E. Church, and never have we heard the concurrence of the

church asked in a single instance. Perhaps this part of the Discipline has been "mended."

Father Mercer's wish in regard to a general meeting of the ministers of Georgia, was certainly by right and proper. But that the expression of such a wish should ever have been metamorphosed in a desire for a "conference episcopacy," we are sure never could have entered the head of any other person except a Methodist clergyman.

A voluntary conference of ministers, for mutual edification and spiritual improvement, is quite a different thing from an ecclesiastical body assembled to enact, expound and enforce laws upon the churches.

We had intended to compare the constitution of Methodist Episcopacy with the constitution of the United States, after the example of our brother; but our columns are filled, and we are obliged to defer it until week after next. Justice to our correspondents requires that we state at least every other issue to their communications. We think we shall be able to make this part of the subject interesting in some degree.

As our brother is still haunted by that episcopate-headed monster among the Baptists, "close communion," and as he still seems to consider that it has reached to do in reflecting light upon the "democratic element" in "our episcopacy," we suppose we must devote a single paragraph to the elucidation of that subject. Our position is, that the Baptists act, not only upon divine authority, but also upon a principle adopted by every denomination of Christians on earth, so far as we know. That principle is, that baptism is an indispensable prerequisite to eucharistical communion. In the Methodist Discipline, pages 66-67, the following question and answer occur:—"Quest. How shall we prevent improper persons from insinuating themselves into the church? Ans. 1. Let none be received into the church until they have been at least six months on trial, and have been baptized." Proclaimers may be allowed to commune, "provided they have been baptized," says Bonington, who was twenty years an elder in that church, "and not without." And with this agrees "Hibbard on Baptism," a work endorsed by the General Conference of the M. E. Church, and recognized as a text book for young ministers, for the third year in their course of study. On page 174, he says:—"It is but just to remark, that in any principle, the Baptist and Padiobaptist Churches agree. They both agree in rejecting from communion at the Table of the Lord, and in denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. Thus also we unite. The only question, then, that here divides us, is, what is essential to valid baptism?" The conclusion, then, is inevitable, if we are to believe their own standard authority, that the Methodist E. Church hold, that baptism is a prerequisite to the Lord's Supper, and the door of admission into the church. If brother H. will turn to the 23th page of Hall's Works, a volume from which he has oft quoted, and still which he so peculiarly charms, he will receive the following rebuke from the "dropt opinion" communication Baptist: "Let it be admitted that baptism is, under all circumstances, a necessary condition of Church-fellowship, and it is unnecessary for the Baptists to act otherwise. The recollection of this may suffice to rebut the false, and silence the clamor of those who loudly condemn the Baptists for a proceeding which, were they but to change their opinion of the subject of baptism

COMMUNICATIONS.

For the South Western Baptist.
• **Methodism.**
"FAIR AS THE MOON, CLEAR AS THE SUN, THIRTY-ONE AS AN ARMY WITH BANNERS."
"out of thine own mouth will I judge thee."
Luke.

Bro. Henderson:
We are gratified that you "love our Methodist brethren, because they love our common Lord, and have exhibited a zeal in his cause worthy of all praise."—A good tree bringeth forth good fruit. How does this declaration square with your "honorably exonerating" (of) Christ, and his Apostles, from all agency in the construction of Methodism? More twisting, my dear brother. Still we accept gratefully the all praise for zeal in the Lord's cause, and leave the justification in your undisturbed possession.
Admission after admission of the excellence of our system, falls almost unconsistently from your lips. Our love and zeal for the Lord, so piously—"we are as good democrats, and republicans, as any in the land"—the credit of it (our glorious itinerancy) belongs to all forms of Church government—"you no longer argue the congruity of Methodist Episcopacy with British Monarchy." Really this is encouraging; it fully recompenses me for the task of rectifying your opinion of our excellent Church government. I continue this hopeful work.

Let Mr. Noel inform you more perfectly of the power of English bishops in confirming the nominations of lay patrons to benefices. "If deans and chapters refuse to elect the prince minister's nominee, each member of the chapter is liable to the intolerable penalties of a *præbend*. No cases of refusal occur, the patronage of a prince minister, carries him through all difficulties." p. 181. Hear Queen Elizabeth's threat to the Bishop of Ely, a Proud Prelate, you know what you were before I made you what you are, if you do not immediately comply with my request, by God, I will immediately unhook you.—Noel, p. 47. Again: you wish to know "if the laws of the realm invest them (Queen, Lords, Parliament, &c.) with a portion of Episcopal authority; are they not part and parcel of Episcopacy?" Ha! ha! Episcopacy indeed! You are like one who has had a hard fall & objects multiply before your vision. Hear Noel once more, "Anglican Churches are placed under the ecclesiastical government of worldly politicians, assembled in Parliament, including Roman Catholics and Unitarians;" p. 400. How do you like this lay delegation? You answer, "an established Church in England is more democratic than the Methodist Church in the United States." That is to say, an union of Church and State, is better democracy, than a separation of Church and State. Will done, Bro. Henderson! I did not think you capable of making so anti-republican an avowal! We do certainly eschew all such democracy as that. You think "what episcopacy in England now is, episcopacy in America may be." Fie! fie! Bro. Henderson. Pray do not charge our civil government with the design of uniting Church and State.

You ran a parallel between the Methodist Church and the Church of England. I showed you the authority of Mr. Noel, the marked contrast, in specified points, between the churches and asked of your candor a retraction of the comparison. You evade the issue, and say, "Let the public judge between us."
You dissent that "we impose articles of faith upon our people without their consent." Now it is known to the world that every one who joins our Church, voluntarily subscribes to the articles of our faith, which cannot be changed by any Church power whatever: because they are Bible truths. Does not a candidate for membership in your Church, do the same thing? If any join us, who will be "carried about with every wind of doctrine" and,
"Who think religion is intended
For nothing else but to be mended."

MEMORANDUM.
Whereas some happily relieved by the first prayer who comes along, and bears away his duty triumphantly.
The Methodist Book concern is not the property of the bishops as you wrongly state: it is held by the entire body of ministers, in the several conferences, for specified purposes: first, the dissemination of religious literature, and secondly, that the profits of the concern, if any, shall be applied to the relief of the deficient, or distressed preachers, and the widows, or orphans, of the holy dead. Bishop Asbury, one of its founders, the man who soared so gloriously to the tops of the highest mountains, in extreme poverty, to preach the Gospel, said, "I am resolved not to claim any property in the Book Concern, it shall be sacred to invalid preachers, &c. Every solitary contributor to this fund, contributed to it, with the express understanding that it should be so used. Is it then anti-republican, to obey the voice of the people who created it, in carrying out their wishes, in this useful and sacred charity? Catholic congregations have never contested any such point. They have no Book Concern at all, I know of. With regard to Church buildings, I now call on you to publish the deed of any Methodist Church in the land, and let the public see for themselves, whether your charge is true, or false. Is it gratuitous venalness to pronounce utterly false the charge that Bishops can control the suffrages of our members?"

Your own articles prove our unlimited freedom of speech; from them, we learn that the Methodists have a queer way of punishing freedom of speech, by making the dissenters, such as Mr. Kendrick, and Escomb, Bishops! The whole ladies whose relatives were expelled, tell us themselves, their kindred "were denounced as backsliders and disturbers of the peace." And your own Baptist Discipline says, p. 20, "When a member breaks the peace of the Church by foulings and disputings, he shall be suspended." Your verbose attack upon the mere title of our bishops, I summarily dispose of in the following parallels:

LOOK AT THIS: THEN AT THIS:
"I firmly believe I am," He solemnly set apart a Scriptural Episcopos, Thomas Coke, a Presbyter, as much as any man in better of the Church of England.—John Wesley-England, for the Episcopal Office.—Methodist.
"Their father in the Discipline,"
"I may be called the "The way appointed by God, or overseer, of by Christ for the calling them all," John Wesley of any person to the office of Bishop or elder.
"A Bishop may be in the Church,"—Baptist Discipline.—Paul. 1st Discipline, p. 56.
It is objected that Mr. Wesley reproved Mr.

Asbury for assuming the title of bishop, though he thought himself a Scriptural Episcopos. To the assumption of the title simply, because of its abuse, I allow Mr. Wesley was opposed, but not to the thing signified by it. And our American brethren showed a laudable independence of Mr. Wesley, in preferring the Scriptural term bishop, to its synonym Superintendent. But neither Mr. Wesley, nor the Baptist Discipline nor Paul, meant to call those who chose to be styled bishops, rather than superintendents, either knaves, fools, or rascals. Bishop Asbury kindly says, "these unpleasant expressions, of the dear old man (were) occasioned by the misrepresentations of others." What a tempest did you awake to waft a feather!

Dr. Coke injudiciously, perhaps, would have submitted to re-ordination, just as Timothy allowed Paul to circumcise him, not because he would not have been a good minister or bishop without it, but to enlarge his influence.

Upon the subject of a "Conference Episcopacy"—of ministers, hear Father Jesse Mercer, that good old Georgia Baptist, Memoirs, p. 259, "If all the ministers of our order in the State, had at once formed a *Minister's Meeting*, with a view to maintain the unity of the faith in the Churches, and had co-operated in the work of the ministry, all those distracting controversies which have broken the peace, and spoiled the beauty of our Churches, would have been prevented." Was this anti-republican? Methodist delights in lay delegation, in all matters wherein the laity are equally concerned with the ministry—in Financial, Missionary, and other Boards. But we guard against such an irregular representation as formed the constituents of your last Southern Convention in Montgomery. In that Convention, called Southern, and in which therefore 14 States should have been nearly equally represented, there were 204 delegates; one from Florida, none from Texas, &c., and 94 of them from Alabama. Now suppose our Congress had 204 delegates, and 94 of them from Virginia, one from Florida, none from Texas, &c., would you call this a Representative Congress? I trow not.

You are pleased to term our Quarterly Conference, an "Episcopacy." Ha! ha! And if the party himself, who feels aggrieved carries his case before it, it is anti-republican! I suppose you know our highest authorities condemn a reference. Once more allow me to say of the judicial, and executive power of our laity, without the vote of the laity, none can be licensed to preach; none can be received into the ministry; none can be received into the Church. As I myself received by vote of the Church, 14 into full connection, on the very Sabbath before your article appeared, affirming the membership had no voice in this matter. I add also, that the suffrage of the laity, are indispensable to every Church, in every one of the thousands of our Churches. Besides their management in all of our grand enterprises.

I have now followed you step by step, and examined thoroughly and fairly, the ground of your charge, first, against our Bishops; secondly, against what you term our Conference episcopacy; and lastly, against your newly-invented Quarterly Conference episcopacy; and I find your accusation of anti-republicanism, in every case utterly groundless. If therefore, you still imagine Methodism anti-republican, a similar style of reasoning will determine your funny problem of the distance of a kitchen fifteen feet square from the spring—it will prove anything.

I now affirm that the Methodist Church government, resembles more closely our civil government, than the Baptist Church government. In proof of this, I use the argumentum ad hominem—recognized in logic as a legitimate argument. I state it thus: Our Federal, and I might add, our State government is republican. That which approximates most closely to it, is most republican. But the Methodist Church government, is more nearly after this model, than the Baptist Church government; therefore the Methodist Church is more republican than the Baptist Church. Now for the proof, that the Methodist Church is more perfectly after this republican model. The Methodist Church does not usurp authority over the conscience of her members in abrogating them from holy communion with their orthodox brethren, at the Lord's table; but the Baptist Church does deprive them of this Christian liberty. In this respect, American Baptists are far behind, perhaps, a majority of their English brethren. Those great lights of your Church, John Bunyan, Baptist Noel, and Robert Hall, abhorred the practice of close communion; and the last named, expressed himself in indignant terms in reference to the tyranny of this practice. I know not whether your members chafe under this restriction, but I do know, that constituted as my mind is, it would be impossible for the Methodist Episcopacy and entire Church, to place upon my neck so galling a yoke as this—which forbade me to commune with my dearest kindred, were they never so pious, if they followed not with us. Twenty Baptist ministers in Canbha have recently resolved to submit no longer to this arbitrary dominion over their conscience. No power could compel me to do what the Lord's table Christians know I knew to be living temples of the Holy Ghost, even if I thought their baptism utterly defective. If therefore liberty be at all synonymous with republicanism, we are certainly in this respect, more republican than the Baptist Church.

Again:—Each Baptist Church is not subject to the cogitation of any synod or council whatever; nor have Associations any Church power properly so called, nor any jurisdiction over the Churches themselves—to exercise any censure, &c.—Baptist Discipline, p. 58. If therefore our civil government were framed on this plan, we would have no legislative power properly so called, nor judiciary, nor executive, and hence no government at all; or our country would be a vast chain of broken neighborhoods, perfectly denationalized. But the connectionalism of Methodism, binds us together into one great harmonious whole, with due restrictions upon every several part; it is therefore more after the model of our civil government.

Again: Methodism grants an honorable dismissal to any member who desires to withdraw and join a sister Church; but the Baptist Church will not allow a member to withdraw and join a sister Church, without the censure of excommunication—Baptist Discipline, p. 23. Our Republic will allow a citizen to expatriate himself without censure; but despite governments will not allow this; therefore in this, our Church resembles our civil government, and yours the government of despots.

Again: Your own historian furnishes us with many striking instances, of what he himself terms, anti-republican legislation, in the Baptist Churches of Alabama; such instances as are unequalled elsewhere, in the history of the orthodox Churches of our Republic. I quote from the "History of Alabama Baptists," by Rev. Hosea Holcombe, endorsed by the Alabama Baptist State Convention, 1855. He says, "Here we see the separating line drawn; here we see the large body of the denomination in Europe, and America, extended by the minority, and comparatively a small one."—p. 98. This is contrary to the principle of democracy, that majorities should rule. Of a Church called Bethel, he says, "a resolution was once passed in this Church, that each member should enjoy the liberty of doing as he pleased in missionary matters—give, or let alone as he deemed right."—Gracious privilege, was it not?—to give a member the liberty of using his own money, in sending a Baptist ministry to those destitute of the Gospel! Verily, the members should have been thankful for so democratic a grant! But their joy would have been short; for he says, "this was found to be republican for the preacher, and by his influence it was re-adopted."—p. 108.

Again: A friend writing to him of the Alabama Baptist Church says, "I need not tell you the foundation of all was laid, by that cursed anti-missionary spirit, which while it craved freedom, Republicanism, &c., would fetter the consciences of those who have been benevolent in their practice, and I have been led to the conclusion, that if the power was by them possessed, the conscience is not all they would bind; but the body would be doomed to endure all the horrors of a dungeon, if they were permitted to escape the lash."—p. 114. This is a clear case of anti-republicanism. You will please take notice it is not I, but a Baptist who prefers this charge. Once more: Speaking of the Councils of the Association, p. 246, he says, "A division has taken place, sixteen Churches declaring in favor of the anti-republican anti-christian and anti-gospel resolutions." I will not dwell longer at present upon the numerous cases of awful, tyrannical, and anarchical legislation in the Baptist Churches of Alabama, so deeply deplored by your good Bro. Holcombe. Your own commendable devotion to the missionary cause tells plainly, that if you "had been in the days of your fathers, you would not have been partakers with them"; nevertheless these sad results are justly chargeable upon your defective Church government, which gave scope for such legislation, I think with Jesse Mercer, that an union of ministers like our Conference for instance, would largely have prevented such disorder.

From the records of your last State Convention in Montgomery, published in your own paper, May 31st, I fear the same evils still exist in your community. I find in the report of the Committee on Education, adopted by the Convention, and I suppose approved by yourself—a report presented by your excellent brother-in-law, my old friend, Bro. Talliaferro, of Talladega, the following language: "God forbid that we should ever lift up our voice against the independent or congregational form of government held to by the Baptist Church (we would not oppose Christ and his Apostles) but against their frequent abuse of it, we would lift up our voice like a trumpet, and tell our people of their transgressions. We would go further, and become exhorters, for if the Holy Messiah would not assist us against a demon so worthless and filthy (sectional prejudice) would he Satan would form an alliance with him, and it should be proclaimed to an astonished world 'Satan had cast out Satan.' This infernal spirit gets into every Baptist community however small, magnifies their territory into the dignity and importance of an empire, makes their existence depend upon the ill success or downfall of every other interest inimical of their own." This is awfully severe; but it is the language of your own late Convention, and I imagine I may justly call it yours also. Of the truth of it you yourselves are the best judges. Modesty and charity forbid me speaking so largely of the Baptist Church, as you have done in the above extract; but I suppose with elasticity from your own household is considered paternal, and therefore allowable, when a similar castigation from a stranger would be warmly resented.

You have been free to charge us with taxation without representation, albeit to recommend the support of the ministry, without threatening Church censure, cannot be properly called taxation. The nearest approach to taxation proper, and almost without representation, I have ever known in any Church in our free country, was in the action of your own Ministers and Deacons' meeting, Tuskegee, April 27th. There were present at that meeting 15 ministers, 13 deacons, and 12 private members. It is fair to assume, that these 15 ministers represented 20 churches, each minister representing 2 churches. On looking over the list of deacons, and private members, I find that nearly half the deacons, and ten out of twelve of the private members, were from the Tuskegee Church; so that the remaining 29 churches were represented, apart from the ministers, by about 7 or 8 deacons and but 2 private members—a very slender representation. At this meeting, which it would be a question to call a representative assembly, the minister is asked, "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?"—Ans. He should be labored with, and admonished, and if he persists in his covetousness, he should be excluded from fellowship." In another part of the same minutes, you define the passage as God has prospered him thus: "each member furnishing the deacon a statement of the value of his property and income, so as to enable them to make a pro-rata distribution among the members." It was by no means improper, in the big-souled Baptists of Tuskegee, for such as many of them, to have recommended liberality; but to demand that statement of the value of both property and income of the members, was rather too inquisitorial; and then to threaten exclusion against any who refused this inquisitorial taxation, was altogether too hasty a measure. Look at the practical workings of the rule. Imagine a deacon asking a planter the value of his lands, negroes, and nett proceeds of his crop; requiring a merchant to give a statement of his assets properly classed, as good or doubtful, and his liabilities, the probable loss on unmarketable goods, the amount of his sales, and the nett gain thereof, all expenses being paid. Imagine the deacon

inquiring of the money lender, What amount, Bro., have you loaned out on interest? and if he slaved notes, as unfortunately is sometimes the case, the nett profit of the transaction? All these particulars, for a statement of the value of property and income involves them all, given under the threat of exclusion from fellowship—and as the mis-called representative assembly ordered it. I think, sir, you will find your decree impracticable. If, however, your members submit to it, it is their business, not mine. I should however be glad to know it; for I should then frankly admit that your members bear off the palm from all Churches, for docility and submissiveness to the powers that be. Very sure am I, that every Methodist Church I have known, would be rather refractory under this yoke.

"O wad some power the giftie gie us,
To see ourselves as others see us,
It wad frae many a blunder free us,
And foolish notions."—Burns.

I think highly of the ability of your people for self-government, notwithstanding the numerous defects of your church government. I know they would not wish to frame a civil government upon so disjunct a plan; if they did, I would assuredly think them sadly defective in law-making skill; or if the civil government framed after this pattern, were found sufficient for their wants, I would then regard them as angels, infallible in intellect, and immaculate in heart—incapable of misdeeds, and who therefore would need no government at all. But to err is human.

With this demonstration of the fact, that the Methodist Church government is more after the model of our civil government than yours, if you think your government better, it will be like the preference of the Irishman, who said "the moon was more useful than the sun, for the sun gave light in the day time when we did not need it, whereas the moon shone when it was dark."

For your argument, I have given you argument; for your railing my only answer is—silence. I have spoken in the fear of God and I trust, kindly; as I would promote, and not retard, the success of the Gospel, in all the tribes of God's Israel. Your fellow-servant in Christ,
E. J. HAMILL.

For the South Western Baptist.
Indian Missions—Gleanings by the Roadside.

Dear Bro. Henderson:
Since the Southern Baptist Convention I have visited Salem and Bethel Churches, Ky., which enjoy the pastoral labors of Elder J. M. Bennett, Salem Church paid \$64 50, and subscribed \$52 to be paid in September. Bethel Church paid \$174 25, and subscribed \$28 85 to be paid in September. The former pledges \$100 per annum for the support of James Yurgh, and the latter \$200 per annum for the support of John G. Smith, native Creek preachers.

I am not home yet, but hope to reach there next week. Plenty of rain in Kentucky—crops very promising—some army worms, but no great damage—locusts, but no wild honey. My love to every brother and sister whose acquaintance I formed in the South. Please send your money to the Domestic Board, Marion, Ala., right side up, and marked "Especially for Indian Missions." H. P. BUCKNER.
High Way, Ky., May 31, 1855.
Dear Christian friends please copy.

For the South Western Baptist.
Howard College.
MARIETTA, ALA., June 11, 1855.

The Exercises in connection with the approaching Commencement of the Howard College will occur as follows:

Commencement Sermon by Rev. Wm. Howard, Sunday, June 24; Examination June 23d, 25th and 26th; Junior Exhibition June 26th; Anniversary of Literary Societies with an Address by Hon. W. R. Smith, June 27th; Anniversary of Society of Alumni with an Address by Geo. D. Johnson, Esq., June 27th; Commencement, June 28th.

A. B. GOODHUE,
Secy. of Faculty.

For the South Western Baptist.
The Lebanon Social Singing Society will hold its next semi-annual Session at County Line Church, 5 miles North of Salem, Russell Co., Ala., to commence on Friday before the 5th Sabbath, July next.

The Church Council invites teachers and all the lovers of vocal music to come up and feel themselves at home amongst us during the Session.
By order of the Church in Conference, June 16th, 1855.
WM. D. HARRINGTON, Mod.
L. M. DONSON, C. C.

Appointments of Eld. F. Callaway.

Rev. F. Callaway will preach by divine permission at the times and places following:

To the colored people at the Hawthorn House, near Nichols & Dowell's Mill, on the first Sabbath, 3d day of June.

On the evening of the same day, at the school house near Thomas Flournoy's (mixed congregation).

On Friday, 2d, at 11 o'clock, at the plantation of James Torbert, to the blacks.

On Saturday, 3d, at 2 o'clock, P. M., at J. W. Starke's, to the blacks.

On Sabbath, 10th, at Glenville.

On Tuesday, 12th, at Macon (Troy) plantation, to the blacks.

On Thursday, 14th, at 11 o'clock, Rehoboth, Barbours county, to the blacks.

On Saturday, 16th, at 11 o'clock, Cowhick Church.

On Sunday, 17th, at 11 o'clock, meeting house near Mr. Owens, for the benefit of Dr. Battle's slaves and others who may attend.

On Tuesday, 19th, at 11 o'clock, Rehoboth, Barbours county, to the blacks.

On Thursday, 21st, at Union Springs.

On Friday night, 22d, at Sardis.

On Saturday night, 23d, at Union Springs.

The Brethren and friends in the vicinity of the places above designated are requested to give publicity to these appointments, to let their slaves attend, and to be present with their families.

NOTICES.
LOST OR MISLAINED R. H. Powell and Son's note, payable to the 1st of this month, two hundred dollars. One Hundred Dollars each, one due Jan. 1st, and the other 1st Jan. next, made payable to me on the 29th day of January, 1855, at New York. All persons are warned, that if they receive or pay to any one except myself, or my attorney, duly authorized to receive the same, they will be held liable to the full amount of the note, and the nett gain thereof, all expenses being paid. Imagine the deacon

inquiring of the money lender, What amount, Bro., have you loaned out on interest? and if he slaved notes, as unfortunately is sometimes the case, the nett profit of the transaction? All these particulars, for a statement of the value of property and income involves them all, given under the threat of exclusion from fellowship—and as the mis-called representative assembly ordered it. I think, sir, you will find your decree impracticable. If, however, your members submit to it, it is their business, not mine. I should however be glad to know it; for I should then frankly admit that your members bear off the palm from all Churches, for docility and submissiveness to the powers that be. Very sure am I, that every Methodist Church I have known, would be rather refractory under this yoke.

"O wad some power the giftie gie us,
To see ourselves as others see us,
It wad frae many a blunder free us,
And foolish notions."—Burns.

I think highly of the ability of your people for self-government, notwithstanding the numerous defects of your church government. I know they would not wish to frame a civil government upon so disjunct a plan; if they did, I would assuredly think them sadly defective in law-making skill; or if the civil government framed after this pattern, were found sufficient for their wants, I would then regard them as angels, infallible in intellect, and immaculate in heart—incapable of misdeeds, and who therefore would need no government at all. But to err is human.

With this demonstration of the fact, that the Methodist Church government is more after the model of our civil government than yours, if you think your government better, it will be like the preference of the Irishman, who said "the moon was more useful than the sun, for the sun gave light in the day time when we did not need it, whereas the moon shone when it was dark."

For your argument, I have given you argument; for your railing my only answer is—silence. I have spoken in the fear of God and I trust, kindly; as I would promote, and not retard, the success of the Gospel, in all the tribes of God's Israel. Your fellow-servant in Christ,
E. J. HAMILL.

For the South Western Baptist.
Indian Missions—Gleanings by the Roadside.

Dear Bro. Henderson:
Since the Southern Baptist Convention I have visited Salem and Bethel Churches, Ky., which enjoy the pastoral labors of Elder J. M. Bennett, Salem Church paid \$64 50, and subscribed \$52 to be paid in September. Bethel Church paid \$174 25, and subscribed \$28 85 to be paid in September. The former pledges \$100 per annum for the support of James Yurgh, and the latter \$200 per annum for the support of John G. Smith, native Creek preachers.

I am not home yet, but hope to reach there next week. Plenty of rain in Kentucky—crops very promising—some army worms, but no great damage—locusts, but no wild honey. My love to every brother and sister whose acquaintance I formed in the South. Please send your money to the Domestic Board, Marion, Ala., right side up, and marked "Especially for Indian Missions." H. P. BUCKNER.
High Way, Ky., May 31, 1855.
Dear Christian friends please copy.

For the South Western Baptist.
Howard College.
MARIETTA, ALA., June 11, 1855.

The Exercises in connection with the approaching Commencement of the Howard College will occur as follows:

Commencement Sermon by Rev. Wm. Howard, Sunday, June 24; Examination June 23d, 25th and 26th; Junior Exhibition June 26th; Anniversary of Literary Societies with an Address by Hon. W. R. Smith, June 27th; Anniversary of Society of Alumni with an Address by Geo. D. Johnson, Esq., June 27th; Commencement, June 28th.

A. B. GOODHUE,
Secy. of Faculty.

For the South Western Baptist.
The Lebanon Social Singing Society will hold its next semi-annual Session at County Line Church, 5 miles North of Salem, Russell Co., Ala., to commence on Friday before the 5th Sabbath, July next.

The Church Council invites teachers and all the lovers of vocal music to come up and feel themselves at home amongst us during the Session.
By order of the Church in Conference, June 16th, 1855.
WM. D. HARRINGTON, Mod.
L. M. DONSON, C. C.

Appointments of Eld. F. Callaway.

Rev. F. Callaway will preach by divine permission at the times and places following:

To the colored people at the Hawthorn House, near Nichols & Dowell's Mill, on the first Sabbath, 3d day of June.

On the evening of the same day, at the school house near Thomas Flournoy's (mixed congregation).

On Friday, 2d, at 11 o'clock, at the plantation of James Torbert, to the blacks.

On Saturday, 3d, at 2 o'clock, P. M., at J. W. Starke's, to the blacks.

THE COTTON MARKET.			
CHARLESTON, June 13th, Good Middling	121		
SAVANNAH, " 18 "	114		
NEW ORLEANS, " 14 "	12		
COLUMBUS, " 15 "	12		
MOBILE, " 16 "	12		

The arrival of the Atlantic brings the most news we have had for some time, cotton was active, with an advance of half penny (4d).

GROCERIES.
Since our last, our exchanges report that the recent rains have been general, but they have produced only temporary impediments towards navigation, consequently trade is about as usual as usual for the season. Bagging, Bacon, Coffee, Salt and bid Lard, have advanced, while grain has declined, so far as wholesales are concerned. This issue reports as correct a data as our exchanges afford.

JUNE 21, 1855.

	N. Orleans	Mobile	Montgomery	Tallahassee
Flour pr. bbl.	10 00	10 12	10 15	10 50
Corn pr. bushel	1 10	1 15	1 12	1 25
Oats pr. bushel	70	65	7	8
Wheat pr. bushel	70	65	7	8
Cotton (G) pr. pound	10 11	12 11	12 11	12 11
Sugar brown, N. O.	5	6	7	10
Bacon (hams)	12	12 1/2	14	12
" (sides)	10	10 1/2	12	12
" (shoulders)	7	8	10	11
Lard (in kegs)	11 1/2	12 1/2	13	14
Molasses, N. O.	27	30	40	30
" Cuba.				
Salt (sack)	1 25	1 50	3 00	2 00
Barreling (Kentucky)	11	17 1/2	18	18
" Dundee.	11 1/2			
" Gunny.	93			
" India.	12	15	18	18
Rope, (western)	85	9		
" other kinds.				
Candles (sperm)	23 1/2	33		
" start.	23 1/2	24	30	30
Nails (cut) per pound.	6			
Saw (yellow)	17 00	17 75		6
Pork (mashed)	13 00			
" Prime pr. bbl.	61			
Butter (Goshen)	35	38		35
" Western.	18	20		25
" Cheese.	11	14		15
Potatoes, Irish pr. bbl.	4 50			

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 **SAMPSON LANIER** as a candidate for Probate Judge of Macon county, at the election in May 1856.

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

H. G. FARRELL'S
CELEBRATED ARABIAN LINIMENT.
TRIUMPHANT OVER DISEASE.

H. G. FARRELL'S GENUINE ARABIAN LINIMENT, is a most extraordinary medicine, the truth of which is placed beyond doubt by the vast sales of the article and the many cures being daily performed by it, which previously had resisted all other medicines and the skill of the best physicians. It is composed of balsams, extracts and gums, and is Arabian in its origin, and in its effects. It is a stimulant, anodyne, penetrates the sinews and revivifies the system, and the same which, ages ago, were used by the "Sons of the Desert," with such marvellous success, in curing the diseases of both man and beast.

Read the following remarkable cure, which should be read by all who are afflicted with any of the following diseases:—
"Mr. H. G. Farrell—Dear Sir: Actuated by a sense of gratitude, I submit the following as an instance of the utility of your great medicine. My child, three years old, was suddenly attacked with a terrible disease, which in less than six hours prostrated it

MISCELLANY.

Gen. Washington's Appearance.
The *Courier des Etats Unis* publishes a fragment of a Journal of M. de Brocige, written in 1782, in which the personal appearance and manners of Washington were described by a Frenchman:—

The General is about forty-nine years of age; he is large, finely made, very well proportioned. His figure is much more pleasing than the portraits represent it. He was fine-looking until within about three years; and, although those who have been constantly with him since that time say that he seems to have grown old fast, it is undeniable, that the General is still fresh and active as a young man.

His physiognomy is pleasant and open; his address is cold though polite; his pensive eye is more attentive than sparkling; but his aspect is kind, noble, and composed. He maintains, in his private deportment, that polite and attentive decency which satisfies all, and that reserved dignity which does not offend. He is the enemy of ostentation and vain glory. His character is always equal; he never manifests the least ill-humor; modest even to humility, he seems not to estimate himself duly; he receives with good grace the deference paid to him, but rather shuns than courts it. His society is agreeable and pleasing. Always serious, never constrained; always free and affable, without being familiar, the respect which he inspires never becomes painful. He talks little, in general, and in a very low tone of voice; but he is so attentive to what is said to him, that you are satisfied that he understands you, and are almost willing to dispense with a reply. This conduct has often been of advantage to him in various circumstances; no one has more occasion than he to use circumspection, and to weigh his words.

English Newspapers.

The London "Times," it is stated, circulates more than 50,000 copies.—The "Morning Advertiser," 7,975, and no other British newspaper more than 4,500, except the "Times." The London "Times" was established January 1st, 1785, by John Walter; in 1803, his son, John Walter 2d, succeeded to the management, and in 1837 he in turn was followed by his son, John Walter 3d, the present publisher. The Times has secured its influence by literary merit, accuracy and enterprise, and chiefly, by faithfully following instead of leading, public sentiment.

Every English newspaper must have every sheet officially stamped with its name, and be taxed two cents for each stamp; then every paper having to pay a heavy excise duty on each pound made, the impost on each copy of a newspaper is about four cents; the Times is sold at ten cents, of which the publishers get but six cents. This penny stamp, however, allows the paper to pass free in all the mails, so that the same copy may be sent without postage from friend to friend throughout the kingdom. Before 1836, the stamp was eight cents for each advertisement, long or short. In that year the stamps were reduced to the present rate, and the tax on advertisements, to thirty-six cents, in 1853, the latter was abolished, thereby saving the Times 145,000 dollars a year.

Power of the Word.—No.

No!—That is a very short word. It has a very short meaning sometimes. It often blasts fond anticipations; it may change the whole tenor of a life. In matrimonial matters it would be better that it should be offered said than it is, for many of that sex sometimes say No when they mean Yes, and should use the shorter word when they do not.

One Sunday evening, not many nights ago, the Rev. Mr. Thompson performed a marriage ceremony at the Tabernacle—both parties said Yes at the proper time, and the reverend gentleman said Amen.

"I want you to perform the same thing for me," said a well-dressed, youngish man to Mr. Thompson.

"When?"

"Now—right off—to-night."

"Can't you put it off a little? It will make it rather late."

"No—the lady says now or never, and I am very anxious. Will you go?"

"Yes; where is it?"

"Close by—only a few steps west of the Park. We are all ready, and will not detain you but a few minutes on your way home."

Mr. T. went to the place, which was a respectable boarding-house, and everything evinced decorum. The lady—youthful and pretty, neatly dressed, and altogether a desirable partner for the gentleman—was presented and a short prayer, as usual upon such occasions, offered, and then hands joined.

"You, with a full sense of the obligations you assume, do promise, here in the presence of God and these witnesses, that you will take this woman, whose right hand you clasp in yours, to be your lawful, wedded wife, and as such you will love and cherish her forever?"

"I do."

"And you, Miss, on your part will you take this man to be your lawful wedded husband?"

"No!"

We have heard in times past, when showers were fashionable, some pretty heavy claps of thunder; but none that ever rattled about the tympanum of that bridegroom was quite so loud as that stunning little monosyllable.

"No, I never will!" said she most emphatically, and walked away proudly to her seat, leaving her almost-husband

looking and probably feeling just the least trifle in the world foolish.

Mr. Thompson remonstrated—not to induce her to change that No for Yes, but for trifling with him in a solemn duty of his calling, and asked for an explanation.

"I meant no disrespect to you, sir, or to trifle with your duty, or the solemn obligation you were called upon to ratify; but I had no other way to vindicate my character. I came to the city a poor sewing girl. I worked for this man. He made proposals of marriage to me, but from other circumstances I doubted his sincerity, and left his employment and went back to the country for a while. When I returned, I found the door of my former boarding-house closed against me, and this lady, whom I had esteemed as a kind friend, cold and quite indisposed to renew my acquaintance; and I insisted upon knowing the reason. I learned that this man had blackened my character, denied his proposals of marriage, and said I was—no matter what. I said to the lady, 'let me come back, and I will prove my innocence. Will you believe what I say if he will now marry me?'"

"Yes; I certainly will, and so will, all who know you."

"I renewed the acquaintance—he renewed his proposals—I accepted, and said 'Yes, get the minister at once.'—He slandered me—I deceived him. I proved my words true, and his false. It was the only way a poor, helpless girl had to avenge herself upon a man who had proved himself unworthy to be her husband. It was only, at the right time, to say one word—one little word. I have said it. I hope it will be a lesson to men, an example to other girls, and that in many other and different circumstances they will learn to say No."

"If I was angry for a single moment," said Mr. Thompson, "I carried none of it over the threshold. It was a severe lesson, but well applied. I went home pondering upon the value of that word—No."

The English and the French.

BY WASHINGTON IRVING.
The French intellect is quick and active. It flashes its way into a subject with the rapidity of lightning; seizes upon remote conclusions, with a sudden bound, and its deductions are almost intuitive. The English intellect is less rapid, but more persevering; less sudden, but more sure in its deductions. The quickness and nobility of the French enable them to find enjoyment in the multiplicity of sensations. They speak and act more from immediate impressions than from reflection and meditation. They are therefore more social and communicative; more fond of society, and of places of public resort and amusement. An Englishman is more reflective in his habits. He lives in the world of his own thoughts, and seems more self-existent and self-dependent. He loves the quiet of his own apartment; even when abroad he is in a manner makes a little solitude around him by his silence and reserve; he moves about shy and solitary, and, as it were, buttoned up, body and soul.

The French are great optimists; they seize upon every good as it lies, and revel in the passing pleasure. The Englishman is too apt to neglect the present good, in preparing against the possible evil. However adversities may lower, let the sun shine but for a moment, and forth sallies the mercurial Frenchman, in holiday spirits, gay as a butterfly, as though his sunshine were perpetual; but let the sun beam ever so brightly, so there be but a cloud in the horizon, the wary Englishman ventures forth distrustfully, with his umbrella in his hand.

The Frenchman has a wonderful facility at turning small things to advantage. No one can be gay and luxurious on smaller means; no one requires less expense to be happy. He practices a kind of gliding in his style of living, and hammers out every guinea into a golden leaf. The Englishman, on the contrary, is expensive in his habits, and expensive in his enjoyments. He values everything, whether useful or ornamental, by what it costs. He has no satisfaction in show, unless it be solid and complete. Everything goes with him by the square foot. Whatever display he makes, the depth is sure to equal the surface.

The Frenchman's habitation, like himself, is opening, cheerful, bustling and noisy. He lives in a part of a great hotel, with wide portal, paved court, a spacious dry stone staircase, and a family on every floor. All is clatter and chatter. He is good-humored and talkative with his servants, sociable with his neighbors, and complaisant to all the world. Anybody has access to himself and his apartments; his very bedroom is open to visitors, whatever may be its state of confusion; and all this not from any peculiarly hospitable feeling, but from that communicative habit which predominates over his character.

The Englishman, on the contrary, encloses himself in a snug brick mansion, which he has all to himself; locks the front door; puts broken bottles along the walls, and spring guns and man traps in his garden; shrouds himself with trees and window curtains; exults in his quiet and privacy, and seems disposed to keep out noise, daylight and company. His house, like himself, has a reserved, inhospitable exterior; yet whoever gains admittance is apt to find a warm fireside within.

The French excel in wit; the English in humor; the French have gayer fancy, the English richer imaginations. The former are full of sensibility, easi-

ly moved, and prone to sudden and great excitement; but their excitement is not durable; the English are more phlegmatic, not so rapidly affected, but capable of being aroused to great enthusiasm. The faults of these opposite temperaments are, that the vivacity of the French is apt to sparkle up and be frothy, the gravity of the English to settle down and grow maddy. When the two characters can be fixed in a medium, the French kept from effervescence and the English from stagnation, both will be found excellent.

This contrast of character may also be noticed in the great concerns of the two nations. The ardent Frenchman is all for military renown he fights for glory, that is to say, for success in arms. For, provided the national flag be victorious, he cares little about the expense, the injustice, or the utility of the war. It is wonderful how the poorest Frenchman will revel on a triumphant bulletin; a great victory is meat and drink to him; and at the sight of a military sovereign bringing home captured standards, he's up to his greasy cap in their, and is ready to jump out of his wooden shoes for joy.

John Bull, on the contrary, is a reasoning, considerate person. If he does wrong, it is in the most reasonable way imaginable. He fights because the good of the world requires it. He is a moral person, and makes war upon his neighbor for the maintenance of peace and good order, and sound principles.

He is a money-making personage, and fights for the prosperity of commerce and manufactures. Thus the two nations have been fighting, time out of mind, for glory and good. The French, in pursuit of glory, have had their capital twice taken; and John, in pursuit of good, has run himself over head and ears in debt.

(Wolfert's Roost.)

The Coral Reef of the Pacific Ocean are of amazing extent and a new continent is in process of formation.—All the labor is accomplished by zoophytes—insects; and if we wish to form some conception of their doings, we have but to remember that the coral formations of the Pacific occupy an area of four or five thousand miles, and to imagine what a picture the ocean would present were it suddenly drained. We should walk amid huge mounds which had been cased and capped with stone these animals had secreted.—Prodigious cones would rise from the ground, all towering to the same altitude, and reflecting the light of the sun from their white summits with dazzling intensity. Here and there we should see a huge platform, once a large island, whose peaks, as they sank were clothed in coral, and then prolonged upwards until they rose before us like the columns of some huge temple which had been commenced by the Anakim of an antediluvian world.—Champlain has said of the Egyptian edifices that they seem to have been designed by a gianty race high. Here wandering amid these strange monuments, we might fancy that beings one hundred yards in stature had been planting the pillars of some colossal city, which they had never lived to complete. The builders were worms, and the quarry whence they dug their masonry the crystal wave.

Stock in Heaven.

A few years ago, a poor emigrant fell from a steamboat on the Ohio river, and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf when one of them with characteristic bluntness observed, "come, boys, let's take a little stock in heaven," at the same time taking from his pocket a couple of dollars as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of his rough, impromptu exhortation. May we not hope that, like the alms of Cornelius, this act came up as "a memorial before God?" It is a glorious truth, whether our generous friend of the steamboat understood it or not, that we are privileged to take stock in heaven. "Lay up for yourselves treasures in heaven," said Christ. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both there and here. Come, let us take a little stock in heaven.—*Christian Mirror.*

JOEL ELAM, STAMPS & ROBERTS. TALLADEGA HOTEL.
JOEL ELAM PROPRIETOR.

Brick Fire-proof Livestables,
HORSES, BULLS, CARRIAGES AND HACKS,
At the Shortest Notice.

In connection with the Talladega Hotel.
Wm. F. Roberts, one mile East from the Court House, is prepared with lots of drawers of every description. Corn, Folders, Oats and Hay always on hand. He has also engaged at the Livestables of P. A. Stamps & Co., a lot for sampling and exhibition free of charge.
Feb. 1, 1855. n38tf

JUST RECEIVED AT PORTER, ISBELL & CO'S.
ELEGANT white, black and colored Applique and Lace Mantillas.
May 17, 1855. n23t

JUST PUBLISHED: THE COVENANTS BY REV. R. B. C. HOWELL, D. D. This book need only be announced, in order to secure the attention which Dr. Howell's previous publications have already secured for him. It aims to settle some of the vexed questions in Theology, in a very brief, simple and comprehensive manner. It is a large 12mo. page, though only comprising 144 pp. Price 50 cents.

Sent free of postage on receipt of 50 cents. Published and for sale by
S. O. BAP. PUB. SOC.,
May 3, 222 KING ST., CHARLESTON, S. C. n38t

THE FRENCH excel in wit; the English in humor; the French have gayer fancy, the English richer imaginations. The former are full of sensibility, easi-

BUSINESS CARDS.

EBELSON & WAYS.

Attorneys at Law and Solicitors in Chancery.
TUSKEGEE, ALA.

Will practice in the various Courts of Macon County.
Office over the Jewelry Shop.
JAMES E. EBELSON, ROBT. L. WAYS,
Montgomery, Ala. Tuskegee, Ala.
J. ROBERT L. WAYS being General Administrator for the County of Macon, will attend to the settling up of Estates.
March 1, 1855. n41-ly

MORGAN, MARTIN & CHILTON, ATTORNEYS AT LAW AND SOLICITORS IN CHANCERY.
SELMA, ALABAMA.

JOHN T. MORGAN, JAMES S. MARTIN, THOMAS G. CHILTON, Tuskegee, Ala. Selma, Ala. March 1, 1855.

THOMAS S. HOWARD, Attorney at Law and Solicitor in Chancery:
TUSKEGEE, ALABAMA.
Will give prompt attention to business committed to his care.
Office next door to Dr. HODNETT & HOWARD.

MARQUIS & BATTLE, ATTORNEYS AT LAW,
WILL practice in the various Courts of Macon, Montgomery, Pike, Barbour, Russell, and Tallapoosa counties, in the Supreme Court of Alabama, and the United States District Court at Montgomery.

Office in the brick building, over Morton and Stevens' Store.
Tuskegee, Ala., August 17, 1854.—ly.

GEORGE W. GUNN, ATTORNEY AT LAW,
and Solicitor in Equity.

WILL practice in the Courts of Macon, Chambers, Russell, and Tallapoosa, and in the Supreme Court of the State, and the United States District Court at Montgomery. Particular attention will be given to securing land and doubtful demands.
Office over Adams & Gunn's Shoe Store.
Tuskegee, Ala., Nov. 20, 1854.

HENDERSON & McGEER.

HAVING this day associated themselves in the practice of the Law, will attend to all the business entrusted to their care, in the counties comprising the 9th Judicial Circuit; also, in St. Clair, Shelby and Coosa. They will also practice in the Supreme Court at Montgomery. Office in Talladega Hotel.
January 25, 1855.

W. F. HODNETT, M. D., & E. N. NICKOLLS, M. D.

DRS. HODNETT & NICKOLLS.
HAVING associated themselves in the practice of Medicine and its collateral branches, would respectfully offer their services to the citizens of Tuskegee, and vicinity. Priding themselves on prompt and faithful attendance upon all cases submitted to their care, they solicit a share of the public patronage.

Office in the building on the corner of Main street opposite to Brewer's Hotel.
Tuskegee, March 29, 1855. n45-ly.

J. J. STEWART, CYRUS PHILLIPS, W. B. FARNS.

STEWART, PHILLIPS & CO., WHOLESALE & RETAIL GROCERIES,
Montgomery, Ala.

October 5, 1854.—ly.
W. C. PERRYMAN, [C. L. SIMMONS]

DRS. PURYEAR & SIMMONS,
Surgeon Dentists.

Office above stairs over the Post-office. n34

HAVE associated themselves together in the practice of Dental Surgery, and from their long experience in the profession, they can execute work with dispatch and in a most judicious manner. They are prepared to mount teeth on plate from a single one to a full set, and feel no doubt of giving entire satisfaction. Work warranted to stand. Give us a trial.
Tuskegee Ala., Feb. 26, 1854.

DR. H. A. HOWARD, TUSKEGEE, ALA.

Office north corner of the public square.
February 8, 1855. n39-ly.]

W. M. C. GRAY, J. J. SEMMES, W. A. REDELL, J. D. STEWART

STEWART, GRAY & CO., WAREHOUSE, GROCERY & COMMISSION MERCHANTS.

COLUMBUS, GA.
Liberal advances made on Cotton, either in store or for shipment. Particular attention paid to billing orders for goods, and to the forwarding business. [n36]

PORTER, ISBELL & CO'S
LARGE AND ELEGANT stock continues to be replenished by receipts of FRESH COUNTRY MEATS, and is their object to keep such an assortment, sell at such prices and do business on such principles as will merit unabated public favor.
May 17, 1855. n23t

J. S. PARKS' DAGUERREAN INSTITUTE

GALLERY OF FINE ARTS.
Auburn, Ala.

THERE has long been felt the necessity for an institution for persons desiring to enter this art as an avocation where they could be thoroughly instructed in all the principles pertaining to a successful prosecution of it. Where they are made not only Daguerreans but understand its principles and philosophy. The proprietor has a Good Daguerrean Library, besides Paintings, Engravings, & Statuary for illustrating the general rules of art without a knowledge of which no man can be an accomplished or successful Daguerrean. Young men desiring to learn this beautiful and useful as well as profitable business have advantages here they can not obtain elsewhere. For further particulars address
J. S. PARKS, Auburn, Ala.

Notices of the Press.
"Pictures taken by Mr. Parks are equal to paintings on Ivory."—*Auburn Gazette.*
"The Daguerrean Institute is conducted by J. S. Parks, an artist a gentleman and an ornament to the profession. His pictures are good enough for any place and the residents of Auburn have no occasion to go elsewhere for well executed photographs."—*Photographic Art Journal, N. Y.*

"J. S. Parks is taking the finest pictures ever saw."—*Temperance Times, Montgomery.*
"We regard Mr. J. S. Parks as a very skillful Artist."—*South Western Baptist.*
Jan. 25, 1855. 6m.

Blanks for Sale.
AT THIS OFFICE.
DEEDS to land, and APPLICATIONS FOR BOONY LANDS under the new act.

SAWYER, ANDERSON & ROBERTS.

DENTISTS.

And Manufacturers of Incomparable TEETH.
TUSKEGEE, ALABAMA.

WOULD respectfully announce to the citizens of Macon and adjoining counties that they have opened an office in Tuskegee, Ala., where they are fully prepared to execute all work pertaining to Mechanical Dentistry.

Having been engaged for a number of years in an extensive practice, the dentist has acquired the latest and most improved scientific improvements in the Manufacture and construction of full and partial sets of teeth, we can with confidence say to those in need of Dental services, that work will be executed in most desirable style in the cheapest and in adaptation, beauty and finish we guarantee as ample satisfaction as can be obtained of any Dentist north or south.

WILSON SAWYER, TUSKEGEE, ALA. ANDERSON & ROBERTS, TALLADEGA, GA. (C'decl.)

February 8, 1855.

I take this occasion to return thanks for the very liberal patronage bestowed during the past year. And I will add in behalf of my present associates Dr. ANDERSON & ROBERTS, that an extensive practice for more than twelve years in the most successful manner, has given them the most valuable practical work, and skillful workmen, and can now guarantee with safety that all operations performed by us in point of FINISH ADAPTATION and DURABILITY shall be inferior to NONE.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

The 8th Annual Session of this Institution will commence on the first Monday in September 1855, and close on Thursday, the 21st of June 1856. The session will be divided into two terms of twenty weeks each. The first will close on the 21st of January, and the second on the 21st of June. There will be a vacation of two weeks at Christmas.

Rates of Tuition per Term
For Spelling, Reading, Writing and Mental Arithmetic, \$12 50
The above, with Modern Geography, the fundamental Rules of written Arithmetic, and the Natural History of Birds and Quadrupeds, 15 00
The foregoing with English Grammar and Civil History, 20 00
The Latin and Greek languages, with any of the English branches in the ordinary College course, 25 00

Students will be charged by the term. There will be no deduction for absence, nor in cases of expulsion or dismissal. Tuition fees payable in advance.

General Regulations.
In this age of steam, electric telegraphs, clairvoyance, and spiritual communications, it may be expected that we will present some new and wonderful method of education, by which in a few weeks, or months, types are metamorphosed into learned men, and profound philosophers, Biot, and I, alas! we have to repeat the old story; for we know of no other magic nor machinery by which, with little labor, or in a short time, we can make scholars. And we must say to those who are unwilling to exercise patience and industry, that the Tuskegee Classical and Scientific Institute is not the place for them. But to those who are willing to "pay the price," we guarantee the purchase of a most costly and valuable commodity, and we can point the way, but each individual must ascend the mountain by his own effort, or grope in darkness or dim twilight amid the drift wood and reptiles at his base.

The pupils will be considered as under the immediate control of the teachers, and as pledged to unconditional obedience to all the rules and regulations of the institution.

The discipline and rules of conduct will be such as are recognized and taught in the Sacred Scriptures; such as comport with reason and propriety, and such as are approved by experience and common sense. In short, every pupil will be required to do right or suffer such penalty, as the teachers may deem expedient.

Students will be required to study a reasonable length of time every night; and to devote the forenoon of each Saturday to exercises in composition and declamation either as members of a literary society, or under the supervision of one of the teachers.

Repeated absence, except for necessary causes, will be considered as desertion, and as positive immorality, will be sufficient reason for dismissing a pupil at any time. Absence from room after night, without the consent of the teachers, parent or guardian will be treated as a misdemeanor.

The decided co-operation of parents and guardians will be expected; a want of it will be sufficient reason for dismissing a pupil at any time.

Each student will be expected to attend the church and school of the choice of his parent or guardian. Students from abroad will be expected to occupy rooms at the Institute; unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.

Any one from another institution, making application for membership in this, will be required to present a certificate from his late teacher, of his moral and student-like deportment. And if he has been expelled from another institution, or has left under censure, need apply.

The Institute is pleasantly situated one mile south east of the Court House; sufficiently remote to be free from the noise and temptations incident to places of public resort, and at the same time, sufficiently near to enjoy all the advantages of a street locality.

The buildings have been newly and neatly fitted up—remodeled and greatly enlarged; so that nothing in the out-fit will be wanting for convenience and comfort.

The boarding department will be under the control of Hon. Lewis Alexander and lady, with whom boarding, including lodging, washing, and fuel, may be obtained at twelve dollars per month. Students who board in the institution, may be assured that they will have a pleasant home, and friends who will be attentive to their interests and comfort.

As a place of health and pleasantness, Tuskegee is proverbial and needs no comment. Being but a few miles from the Montgomery and West Point railroad, with which it has regular communication by Stage and Omnibus, it is easy of access, and yet exempt from the contagions and alarms, common to places immediately on the great thoroughfares.

Mr. George W. Thomas, Rector of the Brandon Academy, has been engaged as associate Principal and Lecturer in the Latin and Greek languages. Mr. T. is by education and profession a teacher; and has been selected because of his excellence as a scholar and his great moral worth. We have not space to insert his numerous testimonials. It is sufficient to say, that they are of high authority.

For particulars relative to the internal regulations of the institution and its practical operations, we say to all—come and see, or enquire of
WM. JOHNS, Principal and Proprietor.
Tuskegee, Ala., Jan. 1854.

PORTER, ISBELL & CO.
RESPECTFULLY invite attention to their stock of

SPRING & SUMMER GOODS,
which in ALL RESPECTS AFFECTING THE INTERESTS OF PURCHASERS, will be found decidedly more than ordinarily attractive.
April 12.—4f.

PORTER, ISBELL & CO.
H. BROOKHOLM, comprising Swiss and Lace Habits, Chemizets, Sleeves, Collars, &c., &c.—Also superb French wrought Handkerchiefs.
May 17, 1855. n23t

Baptist Male High School,

TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins on the first Monday in September next. Its object is to afford the youth of our country the best advantage for obtaining a sound and thorough education.

The healthfulness of Talladeega, the means of easy access, together with the superior educational advantages it possesses, present great inducements for the patronage of the public.

Prof. JAMES WILMER, (late of the Dallas Academy, Texas) has accepted the chair of Natural Science, and will be aided by able and accomplished teachers. Students will be prepared for any class in College, or taught an extended English course. Constant use will be made of the apparatus during the recitations in Natural Science, and familiar Lectures will be delivered steadily before all the pupils. While no Sectarian tenets are inculcated or efforts made to bias the religious belief of the pupil, the Bible is our Text Book, and daily use is made of it to impress on the mind and conscience its sublime lessons of Wisdom, Virtue and Truth.

The system of instruction adopted includes not only the cultivation of habits of abstraction, and minute searching analysis, but the reduction of theory to practice—it requires the *why* and the *wherefore* of every operation, nor will any student be suffered to advance until he has mastered first principles.

We ask the co-operation and patronage of the friends of Education in our efforts to build up a permanent institution of high grade, and assure them that no other part shall be lacking to make the school all that can be desired. Board can be obtained at from \$8 to \$10 per month.

TERMS FOR FIVE MONTHS.
Spelling, Reading, Writing and first Lessons in Arithmetic, \$10 00
Arithmetic, Grammar and Geography, 15 00
The Advanced Language, higher, 10 00
Mathematics and Sciences, 20 00
French and Spanish (extra) each, 10 00
Incidental expenses, 1 00

BOARD OF DIRECTORS.
J. H. HADLEY, Pres't. J. M. CRYER, J. WALKER REYNOLDS, J. M. ROBERTS, REV. H. E. TALLADEGA, W. MALLERY, W. W. MATTHEWS, REV. O. WELCH, REV. S. G. JENKINS, W. TURNER, L. W. LAWLER, R. M. MYNART, Treas'r.

J. L. M. CRYER, Sec'y.
July 20, 1854.—4f.

BROWNWOOD INSTITUTE, NEAR L. GRANGE, G. I.

THE course of study in this Institution is arranged with direct reference to two leading objects:

First, the adequate and thorough preparation of young men for the higher classes of College and University.

Secondly, the special education of those who do not contemplate so extensive a course of mental training, for business and professional avocations.

In addition to the Ancient Languages (in which students are carried through the Freshman and Sophomore years) much attention is paid to Mathematics and the Physical Sciences, to the application of scientific principles,