

# South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

DEVOTED TO RELIGION, TEMPERANCE, EDUCATION &C.

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## ORIGINAL.

For the South Western Baptist.  
Theological Education.

WETUMPKA, ALA., June 28, 1855.

Bro. Henderson :  
The Gospel is a declaration of the testimony of God, and will only be received through the power and demonstration of his Spirit. In it are heights and depths of wisdom—even the hidden wisdom of God—ordained by him before the world to our glory. None of the princes of this world know it. But as it is written eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. It would, I have no doubt, be of great benefit if some of our preachers could learn that Paul is not in the next verse speaking of the heavenly state. For he adds immediately, "But God hath revealed them unto us in his written word by his Spirit: for the Spirit searcheth all things, yea the deep things of God." Which also we speak not in the words which man's wisdom dictates, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." See 2d chapter to the Church at Corinth. It appears to me, the Apostle here and elsewhere, intends to show, that as the gospel is an entirely new system, and its blessings only to be received by faith, that all intellectual appliances are worse than powerless, as they would vainly attempt to engrave faith on human philosophy, whereas it rests alone upon the wisdom and power of God. In the kind of ministerial improvement, for some years encouraged among us, God has not been honored. This is at least my fear. I might wound feelings and will not therefore, say more than that, as the gospel is purely spiritual, the minister who dips deepest into its fountain of living waters, and gathers out of the ocean of its truth the largest number of heaven's gems, will do most to increase the lustre in the diadem of glory on the Redeemer's head. He may not be flattered and caressed by the multitude, like the orator, who can disengage God's Sabbath, sanctuary and pulpit, by a vain display of words, beautifully arrayed in fine tropes and figures of speech theatrically expressed. And cater both to the intellectually and morally morbid appetites of the multitude, who lavish laudation and praise on the man, for his towering eloquence and learning. But only regard the blessed Jesus as they are wont to admire another, on whose brow have been placed garlands of honor, more to the praise of the orator, than the subject of his eulogy. From such, good Lord deliver the Baptist Churches. I thank God this kind of display has not yet gained, to any alarming extent, in our ministry. Still we are giving too great a force to human, and not enough to divine improvement. On the other hand, there are larger numbers who will sanctify ignorance, in the successful propagation of his gospel. Far from it. If the Scriptures are clearer on one thing than another, it is in this, that God has never blessed an inactive, ignorant priesthood or ministry. I shall not quote even a sentence in proof. I take it for granted, all Bible readers can know it if they will. But I will here notice two things connected with the account given of the call to, and entrance upon the work of the ministry, which will support my views. The first is, to correct an error in the ministry, or rather of some who enter the work. I have seen many in my travels, who have taken for granted, that God did call and bless ignorant men, because the opposers of Christ called Peter and John "unlearned and ignorant." In a gospel sense, they were experienced and wise. And as a man can always intelligently express his well-conceived and adjusted ideas, they were both good speakers and writers. Of this we have abundant proof in their works. And again, from the fact, that Paul says to his fellow associates "ye see your calling brethren, how that not many wise men, after the flesh," &c., "are called." This was God's plan in the establishment of his gospel. But prophecy clearly indicates that as the gospel forces its conquest upon the empire of darkness, that God will have use for the wise, the rich and noble. Kings, queens, subjects and treasures, wisdom and knowledge, are all to be, in the march of spiritual triumph, consecrated to great Messiah. We are not to understand, however, our Apostle to mean, that God called the spiritually wise because they were not wise after the flesh. Neither that he was not wisdom in preaching Christ, however foolish it was to learned Greeks. Second, in regard to entrance on the work. We have no precedent or precept, for putting ignorant men into the ministerial functions. "The Bishop is not to be a novice, lest being lifted up with pride, he fall into the condemnation of the devil." What an argument for Christian trials, proof and experience before entering the ministry. From this reference to the devil, I infer that he became too proud for God, alone, to rule in heaven, and thus

came under condemnation. The gospel alone would not be content for Christ alone to rule in the church. No men are prouder than inexperienced bigots. Further, he must be apt to teach. Not a novice, apt to teach. Take them together and you have the leading compounds of practical wisdom. I contend God never calls any to the ministry not possessed of this wisdom. This taking children in the gospel, and "liberating" them to preach, however Baptist, is utterly unknown in gospel order. Timothy (and perhaps Titus too) was young, but not ignorant. I hold then that churches should put none into the work who are unwise. Give work, Christian work to wise. This will strengthen the body, make it strong in the Lord. The Holy Spirit from among these ripe Christians, will call out gifts.

J. D. WILLIAMS.

For the South Western Baptist.  
Sabbath School Class.

How pleasant to attend to a Sabbath School class, in which is seen such cheerful countenances and happy faces, manifesting such a degree of pleasure during the exercises of the school. With lessons well learned, the result of a strong desire for receiving instruction, it is a privilege and a pleasure to hear their recitations. All are not so interesting, especially those scholars who neglect their duties to the school and to themselves. Bad lessons and irregular attendances at school, soon cool the warm and affectionate desires of a faithful teacher.

Oftentimes the teachers are in fault by not paying that attention to their scholars which is due to them; and their feeling the want of a place in their teacher's affections lose all desire for continuing in the school, and either quit or are irregular in their attendance.

Again, there are others who by close attention to their lessons, and regular attendance at school, may animate the heart of a cold and indifferent teacher with a warm and affectionate interest in their welfare. What a busy man is heard in the school room amid so many happy faces and smiling countenances, while the lively scene animates the coldest heart of a spectator.

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## SELECTIONS.

DIFFERENCE BETWEEN THE METHODIST EPISCOPAL AND THE METHODIST PROTESTANT CHURCHES.—In Nov., 1830, the Reformers held a Convention at St. John's Church in the city of Baltimore, and adopted their present form of government. It differs from the government of the M. E. Church in the following among other respects:

The M. E. Church is governed by the clergy, the laity being unrepresented in either the annual or general conferences. The Methodist Protestant Church is governed by the clergy and people jointly—the people being represented in both the annual and general conferences. Class-leaders in the Methodist Episcopal Church are appointed by the minister in charge, and removable by him at pleasure; in the Methodist Protestant Church they are elected by the classes of which they have charge respectively. In the trial of accused members, the settlement of church property and all the details of government, there is an acknowledgment of the rights of the laity, and a provision for their support by the Constitution and Discipline of the Methodist Protestant Church, which we fail to find in the government of the church from which they were expelled.—*Methodist Protestant.*

A GOOD JOKE.—A gentleman played off a rich joke on his better half the other day. Being somewhat of an epicure, he took it into his head that he should like to have a first rate dinner. So he addressed her a note politely informing her that a "gentleman of her acquaintance"—an old and true friend, would dine with her that day. As soon as she received it, all hands went to work to get everything in order. Precisely at two o'clock she was prepared to receive her guest. The house was as clean as a new pin—a sumptuous dinner was on the table, and she was arrayed in her best attire. A gentle knock was heard and she started with a palpitating heart to the door. She thought it must be an old friend—perhaps a brother—from the place whence they once removed. On opening the door, she saw her husband with a smiling countenance.

"Why, my dear," says she, in an anxious tone, "where is the gentleman of whom you spoke in your note?"

"Why," replied her husband, complacently, "here he is."

"You said a gentleman of my acquaintance, and an old and true friend would dine with us to-day."

"Well," said he good humoredly, "am I not a gentleman of your acquaintance—an old and true friend?"

"Oh!" she cried distressingly, "is there nobody but you?"

his better half said she felt like giving him a tongue-lashing—but finally they sat down cozily together, and for once he had a good dinner without having company.

From the Southern Baptist.  
Address of the Rev. H. H. Tucker, At the Anniversary of the Southern Baptist Publication Society, May 12th, 1855.

This speech has been written out, at our special request; and we give it to our readers, under the conviction that it will be acceptable to many hundreds who did not hear it. Seldom have we witnessed a larger or a more sympathizing audience than the one before which the address was delivered; and the advantage of such an occasion the author feels the loss of in writing his thoughts out for the press. But they are worthy enough to have their proper effect, and we trust their influence will be reproduced in many minds. In justice to the speaker, we preface his address, by a note accompanying it.

Rev. J. P. JUSTIN:

Dear Brother—I am unable to give you a correct report of the speech made by me at Montgomery, it having been partially extemporaneous. True, most of the thought was premeditated and so was much of the language; yet in the excitement of the moment, I forgot many things I intended to say, and said others that never occurred to me till the moment of utterance. If I could recover the speech I intended to make, or the one I actually did make, or if I were now to produce a better than either by a fusion of the two, I doubt whether either of the three would be worthy of publication.

Still, as you request it, and especially as you seem to think it will do good, I herewith send you the best report of my speech that I am now able to prepare. I fear that under the pressure of those cold types it will become very stiff and lifeless. Could you not manage to print the occasion, and the enthusiasm of the hour?

Can you do nothing to warm up the blood of the reader and make him sensitive, sympathetic and susceptible like a hearer? Try.

Truly your Brother,

H. H. TUCKER.

LaGrange, Geo., June 13, 1855.  
The following are the resolutions on which the address was based:

On motion of Rev. H. H. Tucker, it was

Resolved, 1. That the claims of the past, of the present and of the future, of the Baptists, demand that there should be some adequate means provided for gathering and preserving the historical archives of the denomination.

Resolved, 2. That in view of the foundation already laid by the Southern Baptist Publication Society, for a denominational library, it is especially desirable that such a library in connection with the Depository, should be so extended as to embrace the object set forth in the foregoing resolution: thus accomplishing the purposes of a Historical Society, more effectually than a separate organization could do.

The matter introduced by these resolutions, Mr. President, being somewhat foreign to the purposes for which this meeting is assembled, I may possibly on that account, in the disappointment of the audience, forfeit some degree of their sympathy. I hope nevertheless, to gain that sympathy, and to find ready and favorable access to the attention of those present, when I state that I make this movement by the request of the Board of Managers of the Southern Baptist Publication Society. With this high and honorable endorsement, I take a step with confidence, which would otherwise be embarrassing.

I am not sure but that the movement I now set on foot, has already received even a higher sanction than that to which I have referred. It has received in advance, the sanction of a general public opinion. The want of such measures as are now proposed, has long been felt, by all the intelligent members of our Denomination. That desire long felt but not expressed, silently yet potently worked upon the feelings of those who entertained it. When recently it was for the first time at the South, publicly expressed by our Bro. Jos. S. Baker, of Geo., his call was instantly caught up, and echoed and re-echoed until the land was filled with its reverberations. It is in answer to this many-tongued call, that I stand before you.

The resolution affirms that the claims of the past demand such measures as are now proposed. Countless deeds of moral heroism have been achieved by Baptists—glorious deeds, which are now within the reach of history, but which in another generation, if they are not rescued from oblivion now, will be beyond the memory and beyond the reach of man. It is due to those who have gone before us, that we should preserve the memory of their illustrious deeds. Their noblest monument is in their history. If we honor the ashes of our ancestors by rearing stones over the spot where they lie, shall we not honor the nobler part of their nature, by a monument correspondingly noble

—the printed page—more durable and more worthy than marble or brass. O, sir! he must be a cold-hearted man who would rise in this assembly and say that it is out of place to talk about the dead, and a consumption of time that ought to be devoted to other purposes. Sir, I will talk about the dead—about the noble army of martyrs—about the heroic men who enriched the soil of old England with their blood, who in New England fled even to the protection of savages from before the scorpion whips of their persecutors, who in our own Southern land, saw their property confiscated, and who lingered in dungeons—for no other crime than that of being what we are—BAPTISTS!

A very small part, comparatively, of our history is within reach, but what we can rescue from oblivion it is our duty to rescue. The Baptists have a history. Some one, not of us, has been kind enough to say "the Baptists have a future." Aye, and we feeling, know that the Baptists have a past. For ages back we have a glorious history, but alas! for the most part it is unwritten. Unwritten did I say? Nay, it is written in blood. Not a spot in all Europe that is not stained with the crimson record. Unwritten! Nay! it is written in heaven. The blood of thousands and myriads of slaughtered Baptists has cried from the ground: the cry has found its way to the ear of the Lord God of Sabbath; the polyglott cry from many nations has been reduced to one language, the language of Heaven, and recorded on its archives. But those heavenly archives are inaccessible to us now, and those bloodstained records are long since washed away. The negligence, or inadvertence, or it may be in some cases the emergency of those who have gone before, has precluded us from the incalculable benefit, which would accrue, from the possession of the records of the past. Oh! what would we give for the history of the "woman" all the time she was in "the wilderness?" Of what priceless value to us, would be the history of our spiritual ancestors for eighteen hundred years! Suppose that by a pecuniary contribution, we could secure the ecclesiastical history entire, of the last 500 years, or what would be more valuable, the history of the first 500 years of the Christian Era. What a stupendous contribution could be raised in a fortnight! How gladly would I give my last dollar—though my earthly all is but a mite—how joyfully would I strip myself of the last iota of my worldly possessions, if by so doing I could secure to the Baptists and to the world, the history of 500 years.

I said that the past demands from us a record of its deeds. It does. This demand is not on our posterity, but on us. The past, where is it? We are nearer to it than any who come after us can be. Consequently there is much that we can reach, that they cannot. So now is the time, and we are the people to whom the voice of the past, like the rushing of many waters, calls out as the angel did to John on Patmos, "Write!"

It is not merely for the sake of honoring the illustrious dead, that the records of the past should be collected and preserved—much less for the sake of gratifying a mere curiosity at present. No! we propose nobler ends than these. It is not that we would honor men, but that we would promote the cause of truth. Our object is practical, utilitarian, and demanded by the wants of the age. Facts are the weapons with which Baptists fight. We would establish an armory for the collection and preservation of those potent weapons. Facts, facts, facts! let us have a great arsenal where we can repair in time of need, to borrow their tremendous thunders and their death dealing lightnings. Oh, if we only had all the facts of the last 500 years, of what use they would be to us in our Denominational conflicts. How many an argument, this kind of artillery would silence. How many a gun, now doing fearful execution against us, the Genius of history would spike!

Mr. President: I sometimes wish that I had the power of the painter. I covet the gifts of the artist. If I had them I would delineate on the canvass the representation of a man, chained to a stake, and of another man piling faggots around him, and kindling the fire! The man at the stake is charged with no crime but that of being a Baptist; and the man kindling the fire is one of those who cry out "bigotry!"

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As already said, there are certain facts in the past, which we can reach and which posterity cannot. Our very position then, is evidence that we are called in the Providence of God, to reach back after those facts, and hand them down to the generation following. If we fail to do it, we are defrauding posterity—cheating our unborn sons of a just inheritance. Not only so, but we are depriving the cause of truth and righteousness of all the aid which it might receive from such a source.

Besides this, facts are transpiring around us every day, which we think of very little moment, and which are so accessible to us, that we suppose them

give a lofty and capacious brow, an expression majestic yet benignant, a bearing noble yet meek, the commingled qualities of the eagle and the dove; I would paint a likeness that any one would recognize, of the author of Pilgrims Progress! And the turkey? I would make him a sleek looking gentleman, well fed and rotund, yet the embodiment of sanctimonious dignity, duly wigged, and arranged in surplice and gown, a ring on his finger, and in his hand the book containing what is yeelp, ore rotundo, "OUR INCOMPARABLE LITERARY!"

On his face should smirch an expression of self-righteous complacency subtly mingled with the devout and demure. And oh! that nobler face within the window, seen only between its iron bars, with another touch of my pencil I would fling on it an expression like that which we may suppose our Savior wore when he said "Father forgive them!" Under this picture too, I would write "who is the bigot?"

I would add to my collection a third picture, representing a street in the city of Boston, and in its midst a stake and a man with shoulders bare, chained to it, while another stands by with brawny arm and applies the lash! The tortured victim is Olafiah Holmes, a Baptist, and he whose pie exhibits itself in the use of the scourge,—perhaps some of his friends are present,—I will spare them the mention of his ecclesiastical relations. Under this picture I would write "who is the bigot?"

Sir, history presents us with thousands of such pictures as these. I claim no credit for originality of the conception; it is furnished to my hand by the facts of the past. Let us keep these pictures before the people, and they will do much to silence those slanders, which ignorance and prejudice have circulated against us. They may lead some to see that charges of illiberality against us come with an ill grace, from some at least, of those who make them. Now that we are strong and powerful, they say to us so lovingly, "oh, brother, why will you not commune with us?" Let them but be introduced to the picture gallery, and they will be reminded, that only a few years ago, their language to us was, "Walk into the fire, sir." And it might be added that almost wherever they have the power they exhibit more or less of the same spirit to the present day. The condition of many of our Baptist brethren in Europe at this very hour is not a more matter of paint and canvass. Would to God it were!

Perhaps such representations as I have referred to might lead some to enquire what are the crimes for which we have been so condignly punished. On enquiry it will be found that they are these: 1st. That baptism is the first duty of a believer on Jesus. 2d. That the Lord's Supper should be received only by those who have been thus baptized. 3d. That the Greek word *Baptizo* means only to immerse; and 4th. That all men have a right to worship God according to the dictates of their own consciences unmolested. Our consistent adherence to these thunders, constitutes the only charge so far as I know, or ever have heard, or read, for which we are justly held responsible. Oh! let the facts of the past be known and our last battle will soon be fought, and that peace for which we sigh, will soon be attained.

I have said that the past and the present demand of us the establishment of some great garner house, where the treasures of history may be gathered together and preserved. But the loudest call is from the future. There will never be a moment, from now till the end of Time, when the facts of history will not be needed; and never a time, as already said, when they will be more easily obtained than now. Truth is always useful. Aside from that which is revealed, there is no truth more valuable than historical truth. Indeed, the Scriptures themselves consist to a very great extent, of this very kind of truth. What is the Pentateuch but a history? What are the books of Joshua, Judges and Ruth, Samuel, Kings and Chronicles, Ezra, Nehemiah and Esther? All history! And what are the books of Matthew and Mark, and Luke and John, and above all, the book of Acts? History. Our own reason and experience teach us the value of history, but even if they did not, God teaches us its value in the fact that He has made the greater part of His Book to consist of it.

As already said, there are certain facts in the past, which we can reach and which posterity cannot. Our very position then, is evidence that we are called in the Providence of God, to reach back after those facts, and hand them down to the generation following. If we fail to do it, we are defrauding posterity—cheating our unborn sons of a just inheritance. Not only so, but we are depriving the cause of truth and righteousness of all the aid which it might receive from such a source.

Besides this, facts are transpiring around us every day, which we think of very little moment, and which are so accessible to us, that we suppose them

to be equally so to others. We forget that these things are ephemeral, and that without effort to preserve them, all trace of them will in a few years be swept away. These things may be of little use to us, but who can tell of what use they may be to those who will occupy our places, a dozen, or twenty, or fifty, or a hundred generations hence. In the physical world, the apparent size of an object diminishes in proportion to its remoteness from the eye of the beholder. Sir, in history the reverse is the case. How many events transpired immediately after the Apostolic age, which to those who witnessed them, appeared unimportant and minute, but as those events receded into the past, their importance and magnitude increased, until now at the distance of seventeen centuries they have become the great and overbearing objects, on which all our learning and researches are expended. Uncounted gold would now be given, for what might have been transmitted to us by the moving of a finger. Sir, we are not competent to say that similar events are not transpiring now. A thousand years hence, the transactions of this generation and of this day and hour, will be dug up by posterity—exhumed from the mouldy remains of the past, and made use of. I would build a catacomb, a pyramid where they may be preserved, and where posterity may find ready access to them. I would enshrine them. Thousands of years hence (for we have never yet been told that the world is not in its infancy) they may come forth, not like useless memories, but like living warriors, to battle for the Lord. I see in the distance, the conflicts which our posterity will have. It is in my heart to rush to the rescue, and I thank God that it is in our power to do it. I rejoice that we can not only wage war against error now, but that by means of history we can in one way or other fight the same battles after our bones have gone to the dust, and to the end of Time. History is an elixir which makes God's soldiers immortal.

Mr. President, imagine to yourself the historian of future times, who after a lapse of a score of centuries, shall attempt to write the history of the present age. Imagine him to be present with you and to stand before you as I do. Oh! how eloquently he would plead for your aid. What tremendous efforts he would make, to wring from you the needed assistance. Weeping tears of blood, he would point to the thousands of new and varied forms of error, which in the progress of the race will be developed, and which will have no antidote, but in the facts of the past. I am the representative of, and I plead for that future historian. I plead for coming generations. I plead for the cause of truth. I plead for millions of unborn Baptists. I plead for the future of the world.

This world naturally produces lies. They spring up by myriads, like mushrooms, in a night, but alas! they are not like mushrooms, easy to crush. Nothing will destroy them but truth, and truth is not always easily found. A thousand years hence the whole surface of this world will be covered as it is now, with lies. Let us do a better part for posterity than our ancestors have done for us. Let us adopt some judicious plan, for the collection and preservation of the records of past and transpiring events, and they will accumulate, until they form a vast avalanche of facts, which in due time will roll down from the great mountain of the past, and roll on till the great judgment day, overwhelming and crushing all the lies that may spring up in its pathway. Sir, if what I have done shall prove to be like the falling of the first flake to form this avalanche, or like the last to set it in motion, I shall feel that I have not lived in vain.

THE WIFE'S PRAYER.—Lord, bless and preserve that dear person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, and a meet helper for him in all the accidents and changes of the world; make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness and ill-humor, and make me humble and obedient, useful and observant, that we may delight in each other, according to thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in the love and service of God forever.

A doctor of divinity, as justly celebrated for talents and usefulness as for his ready wit, had procured a policy of insurance on his life, for the benefit of his family. A good deacon in his church, hearing of it, felt himself constrained righteously to reprove his meek pastor, winding up his admonition with the question, can't you trust in Providence? Shortly afterwards, the minister, in passing the good dea-

con's house, found him placing Esy's lightning rods on each gable. On being asked what it meant, the deacon replied that it was to keep off the lightning. "Why, deacon, can't you trust in Providence?" was the instant reply. The dust was instantly blown out of his eyes, and if he could not see men as trees walking, he could see that two and two make four.

From the Journal and Messenger.

## On Giving Letters of Dismission.

BROTHER BATCHELDER.—Perhaps a few thoughts on the above theme may not be out of place in the "Journal and Messenger" at the present time. The West is fast filling up by emigrants from the older States, and among them of course are many professors of Christ's religion. Having had some experience in regard to one phase of this matter, I feel moved to write for any that may be disposed to read and reflect. I prefer to giving letters of commendation to persons "as members of Baptist Churches in good standing and fellowship," when such is not the fact. One of the severe trials which the missionary finds in the Western country is to meet with persons who are in every respect unworthy of church fellowship, having such certificates of membership. If they are gathered into a little church in a new settlement, they soon become troublemakers in Israel, and if detected, so as not to be admitted to fellowship, then they make use of the letter to the injury of the new interest. One such enemy is worse than a dozen skeptics. If needed instances could be given, which have fallen under the writer's observation, most clearly fertilizing the above.

At present I have to do with the cause, which, if removed, the evil ceases to exist.

The cause is loose, lax discipline, as we find it in too many churches.

A member becomes troublesome, gives his pastor and orderly walking brethren the heartache. Yet there are some who sympathize with such unruly persons. To attempt the enforcement of strict discipline will involve the church, perhaps, in an unpleasant dilemma, yet fellowship does not exist. The pastor and church flatter themselves, perhaps, that time will bring all right, forgetting that a little leaven leaveneth the whole lump. So the matter drags along. Finally the troublemaker gets a chance, sells out house and home, and starts for the West. Before leaving he goes to church meeting. Perhaps he is an almost entire stranger to the place. Has been absent for months. A real covenant breaker. Now he sheds a few crocodile tears as thoughts of parting from the church which, evidently, he never loved, and asks for a letter of commendation to some sister church. Too many churches look upon such a turn in affairs as a perfect God send. Now they will easily get rid of trouble. A motion is passed to grant a letter, and the church feels relieved, and are in reality rejoiced that this trouble is so easily disposed of.

But a church who buys peace at such a price will find it costly at the last, and the trouble is only transferred from a church able to do right in the case, if the body would obey the law of Christ's kingdom, to some little struggling interest in the new country.

Thus the church gives a letter, not because there is fellowship, but because it is convenient thus to escape trouble in doing right; the church commits a grievous wrong. And who can tell the consequences of the action and reaction of such a wrong deed? Sometimes the troublemaker is going to unite near by where he is known as a member of Zion, but where his wrongs are unknown, and the church excuses the act because he is going where he is already acquainted.

If interrogated, "Why did you give a letter to —," when, evidently, he deserved discipline?" the answer is either that he is going where he is well known, or else he is going where, perhaps, we shall never hear of him again.

Thus, if he is going far off, give a letter, if he is going to stop near by, give a letter, so that, however inconsistent his course may have been as a professor of religion, give him a letter anyhow when he asks it, and glad to get off so. This is the logic of the run drinker. Take a little if very cold, it is good—if very hot, take a little, it is good—if very wet or very dry, take a little, the fact is he is bound to have his drink.

The case is worse when this loose rule is applied to ministers. A man proves himself unworthy of confidence as a minister of the gospel. The church knows it—the community knows it.—But the stamina to do right, to be honest is wanting.

The minister asks and obtains a letter of dismission as a member and an acceptable minister of the gospel, and goes forth to act the wolf in some unsuspecting flock of Christ's sheep.—Sometimes men who cannot have fellowship in the L. O. F. are thus declared in fellowship with a church of Christ.

Prospect, May 26th 1855.



THE S. W. BAPTIST.  
TUSKEGEE, ALA.VOL. 7, . . . . . NO. 10.  
THURSDAY, JULY 12, 1855.

**JUDSON FEMALE INSTITUTE.**—We are in receipt of a Catalogue of the above institution, located at Marion, Ala. During the past year this Institution has numbered in all its various departments, 234 students, which reports the most gratifying intelligence as to its prosperous condition and flattering prospects. Prof. S. S. Sherman, for many years President of Howard College is its able and accomplished President.

**HOWARD COLLEGE.**—We are favored with a Catalogue of this Institution, located at Marion, Ala. From a summary of students for the past year, we find 134 in attendance. The College has labored under great embarrassments during the present year, but nevertheless, reports quite a flattering prospect. We hope the Baptists will continue to rally to its support.

Mrs. Wm. M. Reed will resume her School on the second Monday in August next.

## A New Testament Bishop.

"The elders which are among you I exhort, who also are an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter, 5:1-4.

Perhaps a more appropriate time will not offer itself in which to read a recent promise to submit some thoughts upon the office of a *New Testament Bishop*, than the present cessation of the discussion between brother Hamill and ourselves. As this is a subject wholly independent of the one we have been debating, no one can suspect us of seeking any advantage of our absent brother.

And let us promise at the commencement that we utterly repudiate all authority upon this subject but the New Testament. Huge masses of learned lumber, under the general cognomen of "the Fathers," have been dragged into the discussion of this question, as if they were of equal authority with the sacred writers. Now, we protest, that as Christ is the sole King in Zion, as he only can know what is pleasing to himself, that nothing shall be received in evidence but what bears the inscription of his Spirit. Then, what with the scriptures? How readest thou?

In the New Testament, the word *Episcopus* (Bishop) and its cognates, as applicable to the ministry, occur seven times. It is used three times theoretically—that is as applying to the office designated. It is applied three times to persons exercising the functions of that office. And it is applied once to Christ himself. And "as nothing is to be received as an article of Christian faith which is not somewhere taught with perspicuity," and as that "perspicuity is to be sought for where the subject in question is expressly handled," we propose examining each of these passages, for the purpose of ascertaining, as far as we are able, the rights, duties and privileges of "the Bishop of the New Testament."

In the first chapter of Acts, it is applied to the Apostolic office: "His *episcopos* (Episcopos) let another take." But as Judas had no successor beyond the immediate appointee of the Church at Jerusalem—at least Protestants have always so understood—we suppose this passage has no reference to a permanent office in the Church. "The office of an apostle ceased, when the 'signs of an apostle' ceased. These signs were—healing the sick—raising the dead—speaking with tongues—confering the gift of the Holy Ghost, &c., &c. The assumption of such power in the Christian ministry now, would be not less absurd than it would be impious and blasphemous."

The next passage which relates to this office is found in Acts 20:28: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers* (episkopous), to feed the church of God, which he hath purchased with his own blood." That the word *episkopos*, in this text, ought to have been translated *bishops*, all the world are agreed. To whom, then, was this language addressed? The answer to this question is found in the 17th verse: "And from Miletus he (Paul) sent to Ephesus, and called the *elders* of the church;" to whom he made the address, of which the 28th verse is a part. *Elder* and *bishop*, in this connection, are, without doubt, *id est* terms. As this is doubtless the most important passage in the New Testament bearing upon the bishop's office, we could have wished that the diction of the Spirit had been followed, instead of the special instructions of a petulant king. Excellent as is our common version in the main, it is to be remembered, that it was originated and completed under the auspices of Episcopacy, and that the translators were interdicted from translating ecclesiastical terms that had long been in use. But this mistranslation furnishes an irrefutable argument against the arrogant assumptions of Episcopacy, to lord it over God's ministers. Had they translated the term *episkopos* in this connection, as they did in other places, it would have been a death blow to Episcopacy. The common reader of the sacred volume would then have seen, just what the Holy Spirit designed to teach—That every elder in the Ephesian Church was a bishop—that the jurisdiction of a bishop was, not over so many hundreds or thousands of churches and their pastors, but over the particular flock of which he is a member—that he is appointed to his charge by the Holy Ghost—and that he is "reverently to obey," not his "superiors" in the sacred profession, for he has none, but "the King of kings and the Lord of lords."

Now, according to the Episcopal theory, Timothy was the first and principal bishop of Ephesus and upon him devolved the duty of consecrating his successors. But if this were so, why did not Paul single him out at this solemn interview with these elders, and command them *reverently* to obey him, as their superior. But they all and each received the same charge—"to feed the flock." Not one word is said either to him, or to any other, by way of designation to pre-eminence in office. If ever an opportunity offered itself to the great Apostle of the Gentiles to appoint a principal officer in the church, a diocesan bishop, surely this was the occasion—an occasion so full of tenderness, when he had just reminded them that "grievous wolves" would come in and rend the flock. This passage, then, so far from sustaining the claims of modern episcopacy to its unwarrantable assumption of "ec-

clesiastical and temporal power" in the churches, proves the very reverse. It proves that there was a plurality of bishops in a single church, and that the entire duties here enforced upon the elders or bishops of Ephesus, are such, and *only* such, as appertain to every minister of the gospel who has been "made a bishop" by the Holy Ghost. We may observe before leaving this point, that Wicliff, and "even the Romish version of 1584," has rendered *episkopos*, "bishops" in this passage.

The next reference to the office of bishop which claims our attention, is found in Paul's salutation to the Philippian Church in the opening of his epistle: "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Here, as in the former instance, there is a plurality of bishops in a single church—not is there any reference to the slightest pre-eminence which either one of them sustained over the others. They are all addressed in terms implying the most perfect equality. And then observe the order of their salutation. First, the church as a body is addressed—"to all the saints which are at Philippi;" then "the bishops and deacons," the officers, spiritual and secular. This is not without its significance. All the epistles of the New Testament unmistakably convey the idea that the Apostles uniformly and invariably recognized the churches possessing the power to appoint to office those who were "full of the Holy Ghost," as well as the power to depose. In a word, they were recognized as competent to exercise all the power, ecclesiastical and temporal which Christ ever delegated to man. Hence they are regarded as "members of his body, of his flesh, and of his bones." And no ingenuity can torture this passage so as to favor either Romish, English, or Methodist Episcopacy—an episcopacy which assumes to rule the church of Christ ecclesiastically and temporally, adopting its faith and discipline, appointing and removing its pastors at pleasure, and directly or indirectly controlling all its property.

We now come to the next most important passages in the Scriptures which refer to this office—Paul's epistles to Timothy and Titus. The Apostle evidently intended to paint a picture for all coming time—to present a full portrait of a *New Testament Bishop*. Here it is: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride, he fall into condemnation of the devil." &c.—1 Tim. 3:2-7. Much to same purpose are his instructions to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus, 1:5-9. Upon these passages, we remark

1st. That they present to us the *personal character, the intellectual and moral qualifications, and the duties*, of a New Testament bishop. His passions and appetites, as well as his domestic temper and habits—the mental and moral characteristics for which he is to be eminent—and the duties of "taking care of the church of God," and, as he elsewhere declares, of "rightly dividing the word of truth, giving to each his portion in due season," are all presented in detail.

2dly. These qualifications and duties are such as appertain to every minister of the Gospel. "You may look in vain for any suggestion in the entire portraiture, of which any minister is allowed to be destitute, saving only those which refer to his domestic relations, provided, however, he is not a married man. No church, however small, can prosper spiritually, without such a bishop. It is an essential office, which belongs of right to every legally constituted church of Jesus Christ. No less an officer than an Apostolic bishop was to be 'ordained in every city' where there was a church. These passages have furnished times for ordination services in all ages. From them 'a Baxter could derive means to reach the consciences of ministers with an almost crushing sense of their responsibility,' and a Robert Hall becomes eloquent with all that 'the tongues of men and of angels' could do, to impress their 'discouragements and supports.' Indeed, does not every 'good minister of Jesus Christ' instinctively appropriate these passages to himself as containing the sum and substance of his ordination vows?"

3dly. In Paul's epistle to Timothy, there are but two officers recognized as essential or necessary for a properly organized church—bishops and deacons—the one supervising the spiritual, the other the temporal affairs of the body. These are the only two orders of officers, or ministers, which divine inspiration has any where authorized to be perpetuated in the churches. If the converse of this can be proved, let it be done.

4thly. In the passage in Titus, as in the one in the 20th of Acts, which we have already considered, the term *elder*, (*presbyteros*, as pl. of *presbyteros*), is used as synonymous with *bishop*. In the vernacular of Paul, all elders or presbyters were bishops, and all bishops were elders. The most careless reader cannot fail to see this. He sets out to describe an elder, and drops that name, and describes a bishop, for the express purpose of showing that they are identical. "The Apostle," says Dr. Curtis, "holds up the lamp of inspiration in his face, and says, 'Titus, this bishop is your only man for a blameless elder.' But modern Episcopacy dashes away the lamp from Apostolic hands, and says, 'This is no such man.' The bishop is a different man from the priest or elder; of another order of men, immeasurably 'superior.' Who are we to believe? Which of these conflicting authorities shall be decisive with us?"

Finally, if Paul is not describing the common pastor or bishop of the New Testament—the faithful, laborious, efficient preacher of the Gospel—in these passages, pray tell us in what part of the holy volume is he described? Is there a single qualification or duty appertaining to Paul's bishop, which does not apply in all its force to every pastor of every church?

Now, reader, contrast this bishop of Paul, with the bishop of modern days—Romish, English and Methodist. In each of these denominations, the principle of clerical absolutism reigns triumphant. The governmental economy of the New Testament is completely inverted. "The churches belong to the ministers, instead of the ministers to the churches. The servants have become the

masters, and the masters the servants. And the only economy which infinite wisdom has ever devised to elevate man in the scale of being—to invest him with all the rights and prerogatives of a freeman, of citizenship in the great commonwealth of Israel—has been perverted into an instrument of spiritual and temporal despotism, to rivet more firmly the chains of slavery upon downtrodden humanity! Yes, the very charter of freedom, which the Triune God has granted to our race, has been wrenched from its constituency, and the solemn sanctions of religion have been invoked to degrade still further, in every nation in Europe, and in most of the nations of the American continent, their outraged and suffering populace!

But our purpose at present, is to apply the Apostolic portraiture of a bishop, to the subject we have been discussing—the bishop of Methodism. If our information is correct, there are some twelve or fourteen bishops of the Methodist Episcopal Church in the United States, North and South. With the membership claimed for this church, to wit, a million and a half, there is one bishop for about every one hundred and twenty thousand members. On the supposition then, that Paul, in his address to the elders of Ephesus, and in his epistles to the Philippians, Timothy and Titus, is describing a Methodist bishop, he must regard him as competent to take the "spiritual and temporal" oversight of one hundred and twenty thousand souls, besides the immense population connected with this membership, "to warn every man night and day with tears," so as to be "pure from the blood of all men!" Can any man suppose the Apostle capable of such an utter absurdity? And yet, if these passages do not describe a Methodist bishop, where is that officer described in the New Testament?

Again: There are, according to our sources of information, between thirty and forty thousand traveling and local preachers in the Methodist Episcopal connection in the United States. This gives us one bishop for about every two thousand five hundred preachers. If, then, Paul, in the foregoing passages, is describing a Methodist bishop, he stands convicted of having passed over in silence, of utterly ignoring, the very bone and sinew, of the active, working, efficient laborers in the vineyard of the Lord! The most numerous and effective body of ministers, the men most needed, "the working clergy," who are to bear the heat and burden of the day, nothing as to their qualifications and duties is said! Does such a supposition come within the range of credulity? And yet all this must be true on the supposition that Paul is describing a Methodist bishop! And we would press the enquiry, if such a bishop—a bishop whose duty it is solemnly made "to fix the appointments of the preachers for the several circuits, to change, receive and suspend preachers, as necessity may require, and as the Discipline directs; to oversee the spiritual and temporal business of the church; to decide all questions of law in an annual conference, subject to appeal to a general conference, &c., &c."—we say, if such a bishop is not so described in these passages, where, in all God's word, is such an officer described? In the book of Discipline, the entire address of Paul to the elders of the church at Ephesus is extracted as a part of the ordination service of a bishop, and frequent allusions are also made in the same service to the passages we have been considering in Timothy and Titus. Of course it must be that our Methodist brethren regard these passages as furnishing the authority for this dignity, or they would not refer to them in such a connection. Why, if every bishop in the M. E. Church had his quota of ministers (2,500) within their families, as a constant congregation, it would tax his last efforts to discharge his duty to them, for their spiritual instruction. And yet, if the reference of the Discipline to these passages is legitimate, Paul is describing a *pastor of pastors*, not a pastor of churches!

Furthermore: If the great and principal business of Paul's bishops was to "preside at the conferences," not of churches, but of ministers—"to appoint the preachers to their several circuits;—to change, receive, and suspend preachers, as necessity required;—to oversee the spiritual and temporal business of the church;—to ordain bishops, elders and deacons;" thus perpetuating three distinct orders in the ministry—"to decide all questions of law subject to appeal" not to the church, but to a conference of ministers, &c., &c., if we say, these were the great and principal business of the bishop whom this Apostle describes, is it not marvelous beyond all possibility of belief, that he should say just nothing at all upon these topics? We had always supposed that the law which created an office was the law which defined the duties of that office. The truth is, it has grown into a kind of proverb, that an authority which assumes to create an office of irresponsibility, undefined, and unlimited powers and prerogatives, "whose will," to use bishop Hamline's language, "is omnipotent in the premises," is a pure unmitigated tyranny. And that Paul was accessory in the remotest degree to the appointment of such an office in the church of Christ, is a tax upon human credulity far too great for the nineteenth century.

The last passage which refers to the office of bishop, which we proposed to consider, is found in 1 Peter 5:1-5: "The elders which are among you I exhort, who also are an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock which is among you, taking the oversight thereof. (*Episkopantes*, episkopising, i. e. exercising the bishops office among them) not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage (literally, *kleros*, clergy), but examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Here again presbyters or elders are synonymous with bishops; and it is impossible not to perceive, that all these terms refer, beyond all doubt, to pastors of churches. Observe, first, the work assigned them—"Feed the flock of God." Their sole business is to preach the Gospel. They are in the language of another apostle, "to give themselves wholly" to this great work: Observe, secondly, the sphere of their labors—"the flock which is among you." The bishop is to reside "among" the flock to whom he ministers. Now, is there a bishop in the Methodist E. Church on this continent, to whom this language applies? Nine-tenths of the membership of that church never see their bishops, for years—nay, perhaps one half of them never saw a bishop, in all their lives. Observe, thirdly, that they are to be "examples to the flock." How can this be, if the very office which he fills utterly precludes the possibility of his ever "taking the oversight" of a single flock? How can his example be of any benefit to them, if one half of them never see him? Fourthly, there is no mention of any intermediate order of ministers. The elder of Peter, and the bishop of Paul, are considered as fully competent to meet all the responsibilities of the Gospel ministry. Finally, the only "chief Shepherd and Bishop of souls" which is recognized in the holy Scrip-

tures, is our Great and final Judge. He only has the right, by his providence and Spirit, to "remove the candle-sticks"—the pastors—from his own churches. And when a self-constituted dignity in the church shall assume the fearful prerogative of "fixing the appointments of preachers;—of changing, receiving and suspending" these preachers at pleasure—no false delicacy, or sickly sentimental catholicity shall deter us from declaring, that it is a most portentous approximation to the marks which were to characterize an Apostate church! No man will deny, that the highest office which God has ever conferred upon man, is the oversight of the spiritual interests of immortal souls. Yet this office is conferred upon every New Testament pastor or bishop. How impious for human wisdom to institute another office, to lord over one of God's appointments—"to lord it over God's clergy!" A less office than Peter's elder would be incompetent to the important work committed to him—a greater one, Apostolic authority never ordained.

Thus we have examined all the passages of the New Testament in which the term *episkopos* (Bishop) or its cognates occur. The result is—That the New Testament Bishop is nothing more nor less than the plain, unostentatious, humble, laborious pastor of a church. And if we have not proved this by the very passages upon which Episcopacy relies to sustain its unauthorized assumptions, then we confess our utter ignorance of the first principles of Biblical interpretation.

The method of choosing a pastor, together with his rights, privileges and duties, we shall consider in another article at some future time. We may simply observe, in conclusion, that the power to call and qualify the man for this great work is reserved to the Holy Spirit—while the authority of recognition and designation has been conferred upon the church and its elders or bishops.

"Note.—It is worth while to observe here, that the term *kleros*, which our translators have rendered 'heritage,' but which, as we have already stated, literally signifies 'clergy,' was a title which Peter gave to all Christians. Milton, in his *Pope Works*, Vol. I. pp. 78-79, gives the following account of the manner in which it was appropriated to the Catholic priesthood, and the substitution of the term 'clergy' in its stead:—'And this all Christians ought to know, that the title of clergy St. Peter gave to all God's people, till Pope Hilarius and his succeeding prelates took it from them, appropriating that name to themselves and their priests only; and condemning the rest of God's inheritance to an injurious and alienate condition of *laity*, they separated from them by local partitions in churches, through their gross ignorance and pride imitating the old temple, and excluding the members of Christ from the property of being members, the hearing of orders and fit offices in the ecclesiastical body; as if they meant to sew up that Jewish veil, which Christ by his death on the cross rent in sunder.' We may recur to this item of history again."

## Politics and Religion.

It is no part of our business, nor do we intend, to leave the legitimate sphere of our duties as the editors of a religious journal, to mingle in the fierce contests of party politics. But when political questions trench upon those subjects which belong to ecclesiastical history—when politicians assume to sit in judgment upon, and award prizes to, religious denominations—on the most vital question which has been agitated in modern days, religious liberty—it is time for the religious press to speak out in manly tones, and let the public know the truth in the premises.

Some time since, the Hon. A. H. STEVENS, of Ga., one of the first Statesmen of the Union, in a speech delivered at Augusta, asserted in substance, that Catholic Maryland, under the auspices of Lord Baltimore, was the first of the colonies to establish by law the principle of religious toleration. The Rev. H. H. TUCKER, well known as one of our able divines and best scholars, addressed a respectful letter to Mr. Stevens, through the columns of the *Augusta Chronicle & Sentinel*, suggesting the facts in the case, and asking Mr. S. to make the correction as an act of simple justice to a respectable denomination of Christians—the Baptists. Mr. STEVENS responds, reaffirming his former position, the facts of history to the contrary notwithstanding. We confess we were not prepared for this from so able, learned, and magnanimous a Statesman as that honorable gentleman. Nothing but party zeal which has neither eyes nor ears, can account for such conduct. We propose pointing out two or three most glaring errors in Mr. S.'s rejoinder, to the Rev. Mr. TUCKER.

In the first place, Mr. Stevens alleges, that Roger Williams, "for his own religious opinions was driven from Massachusetts in 1663 or '66." The act of banishment was passed in September, 1635, and Roger Williams left Massachusetts in January 1636—an error of only thirty years which this astute Statesman makes! See *Bancroft's History of the United States*, Vol. I. p. 337.

In the second place, Mr. STEVENS asserts that "the Catholic colony of Maryland, organized under the auspices of Lord Baltimore, was the first to establish the principle of free toleration in religious worship, on this continent." This arrogant assumption, on the part of Romanism and its apologists, has been so often refuted, that we are utterly amazed how any man professing Protestant principles can put it forth at this time. The boasted act of toleration in the colony of Maryland was passed in 1649. *Bancroft*, *ad supra*, p. 255. In 1647, two years before this, a civil code of laws was adopted in Rhode Island, granting entire religious liberty to all—"all men may walk as their consciences persuade them, every one in the name of his God," says this noble document. "And let the Lambs of the Most High walk in this colony without molestation in the name of Jehovah their God, FOR EVER AND EVER."—*Christian Review*, Vol. 28, No. 71, Art. Soc. LIBERTY. See also *Hil-dreth*, Vol. I. p. 323.

And if it be replied, that the principle of free toleration, (an assumption which we shall presently examine) existed in Maryland from the time Lord Baltimore established the colony, which was many years before it was embodied in the form of a special enactment, we answer, so it was in Rhode Island. From the time Roger Williams landed in that cheerless wilderness, it became, to use his own words, "a shelter for persons distressed for conscience."

In the third place, Mr. STEVENS states, that the "principle of free toleration in religious worship," afforded "protection to all persecuted sects elsewhere," &c. Let us look into this boasted law.

First, it enacted that "Blasphemy against God, denying our Savior Jesus Christ to be the Son of God, or denying the Holy Trinity, or the Godhead of the three persons, was to be punished with DEATH, and confiscation of lands and goods to the Lord proprietary." Now, let us see how this boasted Maryland law—this law

so much glorified by certain politicians in this country since the appearance of Arch Bishop Hughes' Catholic Chapter in the History of the United States—"would operate if it were now in force. There are, belonging to Jewish synagogues in the United States, 10,000 members—Unitarians 47,190—Universalists 100,000—besides Deists and the various other forms of infidelity, which so far as we know have never been estimated—all of whom, amounting in the aggregate to hundreds of thousands, if this law were now in force in this country, would be burned, hung, gibbeted, or put to death in some other refined manner peculiar to 'THE CHURCH!' And if it had been in force since the adoption of our federal constitution, it would have beheaded four of our Presidents—the ADAMSSES and FILLMORES, who were Unitarians, and THOMAS JEFFERSON, who was a Deist!—to say nothing of that bright luminary of American literature, CHANNING, the accomplished Statesman EVERETT, our great national historian BANCROFT, and a host of others, of the Unitarian denomination.

But secondly, this Maryland law enacted, that "persons using any reproachful word or speeches" (of which Catholics, observe, were to be the judges) "concerning the Blessed Virgin Mary, mother of our Savior; or the holy apostles or evangelists, or any of them—for the first offence to forfeit five pounds sterling to the lord proprietary, or in default of payment to be publicly whipped and imprisoned, at the pleasure of his lordship or lieutenant general; for the second offence, to forfeit ten pounds sterling, or in default of payment, to be publicly and severely whipped and imprisoned as before directed; and for the third offence, to forfeit lands and goods, and be forever banished from the province."

Such are two of the provisions in this famous Maryland law—this *beau ideal* of religious liberty—which was the first that established the principle of free toleration in religious worship! "Free toleration, forthwith!" when if it were now enforced, it would behead hundreds of thousands of American citizens! Was ever falsehood more glaring, or deception more complete! And the wonder is, that the Hon. ALEXANDER H. STEVENS, of Georgia, a man of proverbial talents throughout the Union, should lend the sanction of his authority, even after his errors were corrected by one of his fellow citizens by an appeal to the most reliable histories of our country, to an influence in this country which is seeking to take the pain from "the first champion of religious liberty in this country," Roger Williams, and give it to Lord Baltimore, a Roman Catholic! "Freedom of conscience," says Mr. Bancroft, "unlimited freedom of mind, was from the first the trophy of the Baptists." Hist. U. S., Vol. II, p. 36. "Now, if such draughts upon the credulity of the enlightened people of Georgia as this are to be honored, why, it will only present a most revolting illustration of a celebrated caricature which some foreigner drew of the masses of our people who represented them "as an assembly of eager dyspeptics, ranged side by side, with their heads thrown back, and their mouths wide open; while a quack doctor, with a huge basket of enormous pills, labeled 'NOMINO,' is passing in front of them—the patients, meanwhile, who have swallowed their share, patting their chests, and smiling with satisfaction, each one evidently enjoying his dose, just in proportion to the largeness of the pill."

We have now done with Mr. Stevens, and by leave, in conclusion, to call the attention of our readers to the following article from the *Nashville Christian Advocate*, of the 13th ult. We had intended to prepare an article on the same subject, but it is so ably discussed by our contemporary, that we shall for the present avail ourselves of his labors.

## SPIRIT OF THE ROMISH PRESS.

It is sometimes affirmed that Romanism has changed its character in Protestant countries and in modern times—particularly in regard to her persecuting propensities. The imprisonment, muzzling, and burning of heretics must, forsooth, be confined to times long since gone by. How this agrees with the claim of infallibility, we leave the apologists of Popery to determine. But the truth is, Romish writers themselves being the witnesses, their principles remain unchanged. They would, if they could, renew all the horrors of the Inquisition, and celebrate *autos da fe* in the United States, in the nineteenth century, with as much holy severity as distinguished their fathers in Spain and Portugal in the palmy age of Papacy. The lion is chained—that is all. Giant Pope is just what he was when Bunyan saw him in his dream. He "sits in his cave's mouth, grinning at pilgrims as they go by, and biting his nails, because he cannot come to them, saying, 'You will never mend till more of you be burned.'" As proof of this, read the "Letters Apostolic of our Most Holy Lord, Pope Pius, concerning the Dogmatic Definition of the Immaculate Conception of the Mother of God," in December, 1854, as published in the *Freeman's Journal*, a Romish paper of New York, Feb. 17, 1855. In this document the Pope says: "Wherefore if any shall dare, which God avert!—to think otherwise than as it has been defined by Us, they should know and understand that they are condemned by their own judgment, that they have suffered shipwreck of the faith, and revolted from the unity of the Church; and besides, by their own act they subject themselves to the penalties justly established, if what they think they should dare to signify by word, writing, or any other outward means." In his *Encyclical Letter*, Aug. 15, 1852, Pius says: "The absurd and erroneous doctrine, or raving in defence of liberty of conscience, is a most pestiferous error—a pest, of all others most to be dreaded in a State."

The *Civiltà Cattolica*, issued at Rome, is perhaps the most authoritative journal published by the Papist. Romish editors in Protestant countries quote it with marked deference. In November, 1854, the *Civiltà* put forth an elaborate article defining the coercive power of the Church of Rome in the broadest terms. It says: "From the darkness of the Catacombs she dictated laws to the subjects of the emperors, abrogating decrees, whether plebeian, senatorial, or imperial, when in conflict with Catholic ordinances. Emerging from the Catacombs to rule over the Roman world, she led the autocrats by the hand in reforming their statute-books, and their ad-

ministration. Did they resist? The Church, unyielding, saw them down at her feet, either penitent or crushed. When the barbarians came down, like a torrent, from the North, the Church taught them civilization, and patronized both people and princes. When Mohammedan license rushed in from the East, it was the Church that battled against it the lance of Christendom. Did the Christian emperors become insolent? The Church armed against them their very electors. To every rampant heresy the Church knew how to oppose the power either of the people or of their princes; and when these supports seemed at last to have been snatched from her by a universal rationalism, behold! there is a sudden turning back of both—of the nations, fearing an unbridled royal power, and proclaiming the necessity of a supreme spiritual power; of the princes, beginning to understand, at the light of a bloody communion, that the principles of a Church are a firmer foundation for their thrones than bayonets, which must always be entrusted to a part of the people.

"There are no limits to the exercise of the coercive power of the Church, either in view of her means or of her aim."

"We leave it, then, to the Church to determine to what extent she can or must be severe." Mark the Jesuitical hypocrisy of the next passage, and the bloody sentences which follow: "She has spoken long since; she has declared that she never will be reduced to shed the blood of her enemies any more than that of her children. But if a Catholic government, desirous of preserving among its subjects those sentiments of religion and that honesty of conscience which secure obedience to the laws, reliance upon one's word, honesty to contractors, inviolability of marriages, peace to families, honor to the citizen, assistance to the wretched, and, in general, all those duties of which depend happiness and social order, should declare that the duties of a Catholic are regarded as a law of the State, and that an infringement upon them is to be punished as an infringement upon this law; then, certainly, it belongs to the Church to declare to what extent Catholicism has been offended, of which she alone can be a competent judge; but she will leave it to the lay judge to determine the punishment in the civil order. This, however—may the enemies of the Church remember it!—this is voluntary moderation on the part of the Church, not a right conceded to anybody to check her. The Church is meek, because this is her spirit—not as if she, being a spiritual society, has no right to punish, even with blood or with death. The synagogue was a spiritual society, and established by the same God who afterwards substituted for it the Church—a God of infinite goodness in establishing the first as well as in substituting the second. Now, the synagogue did not shrink from dealing with the sword, and from those first Levites who sanctified for the Lord their right hands, cutting down the fornicators, down to those last Maccabean priests who, by killing the idolater at the altar, in accordance with the precept of the law, vindicated for the holy people the liberty of their temple and sacrifices, there extends a series of formidable punishments ordered by the Spirit of God, and apt to convey quite another idea of divine goodness and the right of spiritual society, than that which the slanderers of the Church and apostles of philanthropy would like to canonize. According to them, every material punishment, every material coercion, is interdicted to the Church; and because she is a spiritual society, the material means of coercion are not allowed. Then only will it be allowed to her when she has got the means from the civil government. Ah! then, to be sure, the scruples of Christian meekness lose their sting, and their gospel finds no difficulty in fashioning itself after the State law."

Last night I suggest that these are the doctrines of the ultramontane faction alone, we repeat, the *Civiltà* has abundant endorsement this side of the mountains, and this side of the ocean too.

Daniel O'Connell spoke out the language of Rome, for the Irish, in 1843: "I declare my most unequivocal submission to the Head of the Church, and to the hierarchy in its different orders. If the Bishops make a declaration on the Bill, I never would be heard speaking against it, but would submit at once, unequivocally, to that decision. They have only to decide, and they close my mouth: they have only to determine, and I obey. I wish to be understood that such is the duty of all Catholics."

"You should do all in your power to carry out the intentions of His Holiness the Pope."—Where you have the electoral franchise, give your vote to none but those who will assist you in so holy a struggle."

The *Paris Univers*, a Jesuitical organ, says: "A heretic, examined and convicted by the Church, used to be delivered over to the secular power and punished with death. Nothing has ever appeared to us more necessary. More than 100,000 persons perished in consequence of the heresy of Wickliffe: a still greater number for that of John Huss; and it would not be possible to calculate the bloodshed caused by Luther—and it is not yet over."

"As for myself, what I regret, I frankly own, is, that they did not burn John Huss sooner, and that they did not likewise burn Luther. This happened because there was not found some prince sufficiently politic to stir up a crusade against Protestants."

Brownson, in his *Quarterly Review*, published in Boston, follows close in the wake. In October, 1852, he wrote: "The liberty of heresy and unbelief is not a right. . . . All the rights the sects have or can have, are derived from the State, and rest on expediency. As they have in their character of sects hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all."

"The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail democracy!'"

Hesays again: "Protestantism of every form has not, and never can have any rights where Catholicity is triumphant."

"Let us dare to assert the truth in the face of the lying world, and instead of pleading for our Church at the bar of the State, summon the State itself to plead at the bar of the Church, its divinely constituted judge."

"I never think of publishing any thing in regard to the Church, without submitting my articles to the Bishop for inspection, approval and endorsement."

The *Shepherd of the Valley*, St. Louis, Mo.,

says, Nov. 23, 1851: "The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."

And again: "Protestantism of every kind Catholicity inserts in her catalogue of mortal sins: she endures it when and where she must; but she hates it, and directs all her energies to effect its destruction."

And still again, Oct. 22, 1853: "We think the 'masses' were never less happy, less respectable, and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which in spite of all our talk, we are too often the servile imitators."

And the Romish Archbishop of St. Louis says: "Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as crimes."

The *Rambler* (1843) says: "Religious Liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wretched delusions ever foisted on this age by the father of all deceit."

And again: "You ask, if he (the Pope) were lord in the land, and you were in a minority, if not in numbers, yet in power, what would he do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you, possibly he might even hang you—but, be assured of one thing, he would never tolerate you for the sake of the 'glorious principles' of civil and religious liberty."

The *Boston Pilot* speaks in the same healthy tone: "No good government can exist without religion; and there can be no religion without an Inquisition, which is wisely designed for the promotion and protection of true faith."

So the *Pittsburgh Catholic Visitor*, in alluding to the suppression of the Protestant chapel at Rome, in 1848: "For our own part, we take this



# SOUTH-WESTERN BAPTIST.

Others again, in writing, jumble up their sentences in such a way that scarcely any sense can be made of them, they too use a bad pen. May we not suggest to all who write for the papers, to mend their pens before they begin to write, then take pains and prepare their manuscripts properly before they send them to the printers. If they cannot do these things, then there is one thing they can do and ought to do, that is, to keep their manuscripts at home, that is all.—*Hinter, mnd that pen before you write anything for the public eye.*

## For the South Western Baptist.

### Examination of Howard College.

I take the liberty to send you a hasty account of the examination and exhibitions of Howard College, which have just occurred. I was present at the examination of many of the classes, and was highly gratified at the excellence which they exhibited. From the difficulties and embarrassments under which they had labored in the burning of the College edifice, I had not expected they would appear as well as usual. I think, however, it was the universal opinion that the Institution never afforded a more profitable examination. The examination was held in a highly praiseworthy manner. It would perhaps be invidious to designate any particular classes, but those in Butcher's Anatomy, Political Economy and Rhetoric, deserve special notice, both from the thorough and searching manner in which they were examined, and the honor they reflected upon themselves and their instructors.

The orations of the students, both those of the Graduating class, and those of the Juniors, were generally marked by sound sense, and written for the most part, in a forcible and elegant style. The action of the speakers was much praised, and in this particular, as well as in their enunciation, they merited high commendation.

The Degree of Bachelor of Arts was conferred on George C. Mattison, of Benton county; R. Freeman, of Marion; Watkins Phelan, of Marion; Joseph L. Hunter, of Mississippi; and Z. G. Henderson, of Macon county, graduates of the Regular Course. The Degree of Bachelor of Science was also conferred upon John C. Foster, of Shelby county; a graduate of the Scientific course.

These young gentlemen are evidently all of an hard workers, and successful in the pursuit of their studies as was abundantly shown both in the proficiency they exhibited in their examinations, and the merit of their orations. They graduated, as was exhibited on the scheme, the first grade of scholarship.

The exercises of the commencement day were held by an address to the Graduating class by President, Dr. Talbair. Dr. Talbair's discourse was peculiarly appropriate, and though at the close of the protracted exercises, it was listened to by the class and the whole audience, with great interest. It was filled with noble sentiments and valuable practical thoughts. The address addressed to those of the class having a ministry in view, was particularly impressive and affecting, and we saw the tear start in many eyes, as he feelingly dwelt upon the duties and responsibilities of the herald of the cross.

It would be good to pass over unnoticed the aid and good order which prevailed throughout the exercises, and the gentlemanly deportment of the students upon every occasion. Dr. Talbair is an admirable disciplinarian. While in and unyielding in requiring strict obedience to every duty, he does not stop here, but directs his attention to the cultivation of heart. By frequent private conferences with students, he calls forth their feelings, and inculcates in them high and elevated motives of duty. There were brute force of fear, unaided moral influences, serves to degrade the mind, and can never be successful for any length of time. A body of students influenced by fear, where the teachers are boisterous, overbearing and unsympathizing, will soon degenerate into incorrigible rowdies, who on no account whatever can be restrained. A young man, too, who leaves the halls of his Alma Mater with his heart undisciplined, who has never been trained to act from ennobling motives, goes into the world with an education defective in its most important particular. His horse is not upon the sands, and the storms and winds temptation will in all probability sweep him away with the besom of destruction. It is from special attention which has been given by Presidents of Howard College to the moral training of its students, more, I think, than from other cause, that this Institution has secured so great an extent the affections and respect of its patrons.

For the South Western Baptist.

## Howard College Commencement.

Brother Henderson:

This is the season in which our literary institutions celebrate their anniversaries, it may be interesting to the friends and patrons of Howard College, to learn that it is prospering, and that exercises which have just closed exhibit the gratifying results. The inconveniences occasioned by the burning of the College building, have made the past term one of particular trial to both the Faculty and the students. To these has been added the interruption to the studies of the young men from the prevalence of measles in the community, which many have been sick. Notwithstanding these disadvantages, they acquitted themselves in a manner worthy of commendation, not flattery to say, that the exercises about would have a favorable comparison with those of other institutions, which, considering the disadvantages under which they have labored, is no little praise. I was, unfortunately, not present at the examination of the classes, and must rely upon the reports of others, among whom there is but one opinion.

The commencement sermon was preached by Wm. Howard of Gainesville. It gave general satisfaction—the more gratifying from the fact that he was formerly a student at Howard College. The Junior exhibition, and the orations of the graduates, showed talent, taste and cultivation.

Addresses were addressed by George D. Smith, Esq., in a chaste and beautiful oration. Messrs. A. A. Montague, Wm. D. Lee, Jonathan Lockett, contributed largely to the interest of the occasion by speeches of much interest in connection with the Junior exhibition, the others upon commencement day.

The exercises closed on Thursday, with an admirable address from President Talbair, at the conferring of degrees upon the graduates, consisting of Messrs. Z. G. Henderson, first honor; S. G. Freeman, J. C. Foster, J. J. Hinton, second honor; W. Phelan, and G. Mattison. The three first named were all Theological students, and leave College with flattering prospects of usefulness in the ministry. The degree of A. M. was conferred in regular course upon Messrs. Lee, Lockett and Montague mentioned above, and upon Henry C. Hoote Esq. The Honorary Degree of A. B. was conferred upon Rev. William Howard, and Rev. Washington Wilkes.

The examination of the Judge's Institute is now in progress. Of that hereafter.

Yours truly, W. H. M.  
MARION, Ala., July 3, 1855.

We take pleasure in extracting into our columns the following article from the Richmond Daily Dispatch, in regard to the Female College over which our old friend, Rev. B. Manly, Jr., presides. We are truly gratified that the Institution is so rapidly rising into popular favor.—A brilliant future awaits it.

## RICHMOND FEMALE INSTITUTE.

This institution of learning, gotten up under the auspices of the Baptist Church, has just closed its first session, which has been successful beyond the most sanguine anticipations of its friends. The building itself was begun a little more than a year since. It was gotten ready in time for the opening of the session, which started most encouragingly and increased as it progressed, until, at its close, it numbered near 200 pupils. The Rev. B. Manly, Jr., was selected by the Trustees the principal, and the wisdom of the selection has been fully proved in the able and satisfactory manner in which the Institute has been conducted.

We were present at the exercises of the commencement, and were much interested in them. The essays of the eleven young ladies, on whom were conferred degrees, were remarkable for the talent and scholarship which they displayed.—They were read by several gentlemen—ministers and laymen—whose rough voices, however, were not the best to give utterance to the sweetly flowing sentences which enclosed the pure and appropriate ideas of their gentle authors. Had it been agreeable we had much rather have heard them uttered in the silvery tones of those by whom they were written. We are sure our juniors of the rougher sex heartily sympathize with us in this declaration. As it was, as well as the orators discharged the duty assigned them—it was occasionally not unlike blowing one of Rossini's sweetest melodies through a trombone!

The essays were all admirably written, but that on "Modernism," by Miss Sneed, was particularly pleasing for its delicate humor, its happy wit and irony. It was not at all partial in the bestowing of its satire, and some of its happiest hits were at the ladies. The long dresses of the day were attributed to an amiable ambition to do good, and promote the general comfort—by them the ladies added in the important matter of keeping the streets clean, utterly regardless of the great expense they incurred by the rapid wearing out of their elegant drapery. For this public benefaction, it was argued that they merited and received the gratitude of all, and especially of those whose duty it is to clear the sidewalks, they being saved all labor and concern. This branch of the Essay was concluded in the most exquisite irony. It was read with effect by Dr. Howell. A very happy hit was made by Rev. Mr. Burroughs in reading an essay devoted partly to a unadvised version upon the folly of "Woman's Rights." The fair author deprecating most earnestly any departure by woman from her true sphere, remarked that even if their appearance there that night could be construed into an invasion of the forum and the bar, she begged pardon for the act and promised that it should be the "last time." Dr. B., who was reading the essay, paused and very emphatically added, "except once!" After the hearty laugh which followed, the Doctor continued: "Of course that is not in the essay—but is quite of my own." The interpolation was quite amusing and added a lovelier tinge to some of the sweet faces present.

The singing of the pupils was very good.—Dr. Jeter, the President of the Board of Trustees, followed the essays with a brief address upon the progress and prospects of the Institute. He declared that it was the design of the Trustees to establish here a noble Institution—one that should be to the gentler sex what the University is to the males—one whose diploma should be satisfactory proof of scholarship—one having all the requisites for public instruction, all the advantages for thorough education, that could be necessary to attract public attention from a great distance, and bring support from other states. Richmond he considered the most eligible point in the South and South-west for such an institution, and he confidently believed the Richmond Female Institute that institution. It had begun under the brightest auspices, and the prospect was that the elegant building in which it was established would soon have to be extended and completed according to the original design to make room for the increasing number of the pupils. He urged upon Richmond the reasons why it should liberally sustain the institute, adding, as it did, so much to its intellectual and pecuniary advantages, and concluding with an earnest invocation for its prosperity.

The Rev. Mr. Manly concluded the exercises with the conferring of the degrees and a very brief and feeling valedictory; and thus ended the first session of the Institute which promises to be one of the most flourishing and useful in the South.

## BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 10.

Letters received and business attended to: S. S. Sherman.

Letters received containing remittances: J. W. Surles, T. W. C. Wingate, A. B. Gooch, containing remittance—all right; J. A. Park, Sarah Hale, Rev. P. Freeman.

Letters received containing remittances for others: Rev. W. Wilkes, for Dr. P. A. Turner, C. C. Smith, J. W. Crow, Mrs. Rhoda Summers, N. Bozeman, John Barrett, W. F. DuBose, Mrs. M. L. West, and Mrs. Sallie McConchey; for which he has our sincere thanks. D. Gordon for Mrs. S. H. Bradley; D. T. Vincent for Mrs. Leah Pearson; J. P. Root, P. M. for Mrs. J. H. Sydnor; and J. O. Cole.

## RECEIPT LIST.

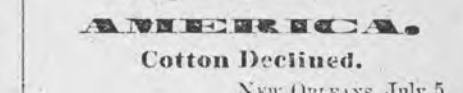
Persons making payment for Subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in the time, are requested to inform us.			
Dr. P. A. Turner,	8	8	\$2.00
C. C. Smith,	8	8	2.00
J. W. Crow,	8	8	2.00
Mrs. Rhoda Summers,	8	8	2.00
N. Bozeman,	8	8	2.00
John Barrett,	8	8	2.00
W. F. DuBose,	8	8	2.00
Mrs. M. L. West,	8	8	2.00
Mrs. Sallie McConchey,	8	8	2.00
W. W. Arnold,	8	9	2.00
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Levi F. Freeman,	8	8	2.00
Mrs. J. H. Sydnor,	5	50	3.20
J. P. Cole,	5	50	3.20
Rev. B. M. Ware,	8	46	2.00
Mrs. M. L. Kitt,	8	16	2.00

## GENERAL NEWS.

### FROM EUROPE.

#### SEVEN DAYS LATER.

##### Arrival of the Steamship



### AMERICA.

#### Cotton Declined.

NEW ORLEANS, July 5.

The British steamship America, with Liverpool dates to the 23d ult., arrived at Halifax on the 5th. She brings seven days later dates than the Baltic.

#### Liverpool Cotton Market.

The Liverpool cotton market for the week ending on the 23d ult., had declined 1-4d. on the Lower grades, and 3-16d. on Middling qualities. Fair remained unchanged. The total sales for the week comprised 24,000 bales. Middling Orleans is quoted at 6 1-8d. and Upland at 6 1-8d. Demistons' circular quotes both at 6 1-4d.

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Corn had declined 1s. to 1s. 6d.

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The Allies have made an unsuccessful attempt to storm Sebastopol on the 18th of June. The most sinister rumors prevail in regard to the transaction. By some accounts the English loss is set down at four thousand men; but the report is believed to be much exaggerated. The following are the only official notifications of the event:

"Lord Panmure regrets to have to announce that he has received information that the English troops attacked the Redan and the French the Malakoff towers at day-light on the morning of the 18th, without the success which has hitherto attended our efforts. Both the French and ourselves have suffered considerably. The names of the officers who have fallen will be forwarded immediately; but it will be impossible to receive complete returns of all the casualties before the 30th instant (June), at the earliest."

The Monitor announces that the Government has received two despatches from Gen. Palmerston. The first, dated the 17th, informs of operations conducted between the General and his Allies, and that the Turks and Chassars made a reconnaissance towards Atchard, Gen. Bissac occupying the Tchernaya. The next day at day-break the French and English were to attack the Malakoff tower. The second despatch, dated the 18th, announces that the attack had failed, and that, although the troops had showed the greatest ardor and had gained a footing in the Malakoff tower, Gen. Polesier was obliged to order their retirement into the parallel. This was effected with order and without molestation by the enemy.

Private accounts published in the London Standard say the loss of the British officers in killed and wounded amounts to no less than seventy. Among the killed are Gen. Sir J. Campbell, Col. Yea, and Col. Shadforth. From the obstinacy and courage with which the combat was maintained by the British at the Redan, and the necessity of eventually retiring from the attack, the slaughter on all sides has been immense, and, if the information be correct, the loss in killed and wounded of the British alone amounts to very little short of 4,000. The greatest portion of the loss was experienced in a ravine where a powerful and unexpected battery was opened on the troops. There is reason to fear that the loss has been very great, but Lord Palmerston said last night no additional information had arrived. The Allies lost terribly by the Russians springing a mine, and during the confusion they recaptured the Mammoth tower.

Previous advice were to the 17th, stating that there had been smart firing on both sides without any result of importance.

Gen. PRIMER is exceedingly savage against telegraphic messages. Napoleon's reply that when he is reported to have recently said that when any thing occurs he will let the Emperor know, but that he has not time to act as a telegraphic operator. This, according to rumor, accounts for the recent absence of news in the Monitor.

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A letter dated Sunday evening, the 7th, says: "It is beyond doubt that the Emperor is indisposed, but to what extent it is difficult to say, as of course, should his illness be serious, the truth would not be allowed to transpire. He has been bed at least one this morning; some people say twice. He is in bed, and has suffered from very violent colic. This I know for certain. An uneasy feeling in the head is spoken of, but this I can say nothing on good authority."

## AMERICAN MINISTER DECLARED THAT HIS GOVERNMENT WAS DESIRING OF PRESERVING FRIENDLY RELATIONS WITH THAT OF SPAIN, AND THAT HE SHOULD ACT IN THAT SPIRIT.

### II. G. FARRELL'S CELEBRATED ARABIAN LINIMENT.

TRUMPHANT OVER DYSPEPSIA.

II. G. FARRELL'S GENUINE ARABIAN LINIMENT is a most extraordinary medicine, the utility of which is placed beyond all 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 in the world. It is composed of balsams, extracts and pure medicinal Agents, possessing, in a concentrated form, all their stimulating, anodyne, penetrating, unctuous and restorative properties, 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 kept by every family for its relief.

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 him, to total helplessness. The limbs became so rigid that not a joint could be bent; the flesh turned black and cold and entirely deprived of feeling; the eyes fell, partially closed and altogether blind, following by the most agonizing convulsions, the spine became contracted and so curved that when lying on its back the head and heels only touched. Indeed, the child presented every appearance of being dead. Immediately on the attack, the family physician was called in, and for three weeks he labored to restore it to feeling, but all in vain, although it was blistered a dozen times and various medicinal Liniments applied. A consultation of physicians was summoned, but no relief was obtained. It was then brought before the Medical Society, but nothing could be suggested which had not already been done, and the doctor then told me he held no more hope. We then commenced applying your Liniment freely over the entire length of the spine, and you may imagine a parent's joy, when, after a few applications, returning animation was apparent, and it rapidly recovered with the exception of the sight, which did not become perfect for several months. The child is now hearty and robust as can be. Five other cases of the same kind occurred previously in my neighborhood, all of which died, when I do not doubt if your Liniment had been used they would have recovered.

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## COMMERCIAL MATTERS.

We hear from all quarters that an abundant harvest is at hand. We have reports that both corn and cotton are thriving well, and, crops may be anticipated unless some disaster occurs between this and the close of the season. We hope this year's experience will be a less of profit to our farmers, and that they will not run into the wild speculation of making cotton when their granaries are empty. Our latest exchanges report that the prices are still on the decline for cotton and grain; provisions are generally steady. The mountainous rains that have fallen within the last week up to the latest date has not had its desired effect upon navigation—consequently our market will remain as usual.

### JUNE 21, 1855.

	N. Orleans	Mobile	Montgomery	Chattanooga
Flour per bushel.....	10 00	10 12	10 13	10 50
Corn per bushel.....	1 11	1 15	1 12	1 25
Oats per bushel.....	70	65	70	65
Rice per pound.....	7	7	7	8 1/4
Coffee (Rio) per pound.....	10 1/2	11	12 1/2	14
Sugar brown, N. O.....	53	6	7	10
Bacon (hams).....	12	12 1/2	13 1/2	13 1/2
(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.....	27	30	40	30
Salt (cask).....	1 25	1 50	3 00	2 00
Bagging (Kentucky).....	15	17 1/2	18	18
"Dundee".....	11 1/2			
"Gunny".....	9 1/2			
"India".....	12	15	18	18
Rope, (western).....	8 1/2			
"other kinds".....				
Candles (sperm).....	33			
"tallow".....	25 1/2	24	30	30
Nails (cut) per pound.....	10			
Saw (yellow).....	6 1/2			
Pork (mess) pr. bbl.....	17 00	17 50		
"Prime pr. bbl.....	13 00			
"Fresh pr. bbl.....	61			
Butter (sperm).....	35	38		35
"Western".....	18	20		25
Cheese.....	14	14		15
Potatoes, Irish pr. bbl.....	4 50			

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