

# South Western Baptist.

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## ORIGINAL.

For the South Western Baptist.  
The Christian's Inheritance.

I. CORINTHIANS, III:21-23,  
Christian, go with me to the lofty  
Mount of Pisgah, the Mount of God,  
take a survey of your spiritual in-  
heritance. The land of everlasting  
glory and fertility lies before you in  
its richness and glory. Cast your  
eyes of faith around and look the far  
horizon over, that every object  
be seen, and all the riches of your  
estate may greet your welcome to their  
possession.

"All things are yours." They have  
been purchased for you at great cost;  
they have been given to you freely with-  
out money and without price. The  
everlasting title has been fully secured  
by your Redeemer, and your name  
is indelibly registered in the fair  
book of eternal life. You are now the  
child of God and joint heir with the  
Son of God, Jesus Christ the Son of God.

What do you behold? What heav-  
enly objects attract your wondering  
eyes? The Saints of God comming-  
ling their prayers and praises together  
for your benefit and delight. "Paul,  
Timothy and Cesslas," each giving  
glorification in the things of the Lord,  
and earnestly pointing you to heaven  
and exhorting you to cast your anchor  
in the eternal vail. Each setting  
forth a holy example worthy of imitation;  
and each entering into heaven before  
you to greet you at your coming.

"The World is yours." The Earth  
with its sun-shines and shades, its  
hills and bays and pleasant greens, its  
fertile orchards and fertile fields, its  
rivers and streams and rains, its balmy  
breezes and fragrant odors, its singing  
birds and cattle upon a thousand hills,  
the towering monuments of art, the  
beauties and glory of empires, and  
all the happy associations of time are  
yours.

Cast your eye also beyond the bound-  
aries of Earth. View the vast con-  
course of the sky, and behold the more  
than eighty millions of worlds that roll  
in their orbits through the fields of il-  
limitable space! These all, with their  
various glories and blessings, their  
riches and delights, belong to the em-  
pire of God; and constitute so many  
pleasant and fruitful fields of your eter-  
nal inheritance. Their chief excellen-  
cies are held in reserve for your pos-  
session and enjoyment, when you shall  
adieu to earth and enter upon eter-  
nity.

"Life is yours." The life that now  
is with all its joys and pleasures and  
sorrows. Life, spiritual and eternal, with  
all its hallowed delights, its foretastes  
of glory, its spiritual joys, its holy ec-  
stasies, its communion with saints, with  
Christ and with God the Father. And  
beyond all this, the eternal and never  
fading enjoyment of bliss at God's  
right hand—where sorrows never go  
and troubles never molest—where moth  
and rust cannot corrupt and thieves  
cannot break through and steal—where  
crowns never fade and robes of glory  
are never soiled, where congregations  
never break up and Sabbaths never  
end.

"Death is yours." The death which  
releases you from the dominion of Satan  
and delivers you from all the an-  
noyances of sin in your members, which  
crucifies you to the world; and makes  
all subsidiary things appear as nothing  
in comparison with those which are  
heavenly. That unites you to Christ  
and makes you one with him, securing  
a more heavenly and glorious existence.  
The death of the body that affords you  
a passage over Jordan into the land of  
promise, that gives you a holy passport  
to eternal glory, where death has no  
more dominion and the grave claims  
no more authority. Through the aton-  
ing merits of your Redeemer the sting  
of death is taken away and the power  
of the grave is destroyed forever, so  
that you may sing in triumph: "Oh  
death! where is thy sting? Oh grave!  
where is thy victory?" The resurrec-  
tion of the just lies just before you.—  
A few more revolving seasons, and you  
will pass over Jordan with everlasting  
joy, no more to return forever.

"Things present and things to come  
are yours." All the rich blessings of  
Providence and of Grace during your  
stay upon the earth. Food to sustain  
your mortal frame, raiment to protect  
you from heat and cold. The gospel  
to afford its comforts. The graces of  
the spirit to build you up in the most  
pure and holy faith, and "make you  
meet to be a partaker of the inheritance  
of the saints in light." The angels of  
heaven to minister to your necessities  
and to guide your footsteps safely in  
the way to heaven. The prayers of all  
saints, as sweet incense continually as-  
cending up as a memorial before the  
throne for your advancement to glory.  
The presence and guardianship of the  
ever blessed Jesus to preserve you from  
the snares of your enemies, and to cheer  
you on in your pilgrimage to heaven;  
and the smiles of the Father to welcome  
you into his holy presence at last.—  
Yea, all things working together for  
good to make your lot on earth a pleas-  
ant and useful one, and your crown in  
heaven a rich and starry one.

In addition to these, there are other  
things lying out before you in the hap-  
py future which also enrich your glori-  
ous inheritance. Need I point you to a  
peaceful and happy transit from Earth  
to Heaven? a resurrection to life, a  
full acquittal at the judgment seat of  
Christ, a welcome into the joy of your  
Lord; and a mansion in that "house,  
not made with hands, eternal in the  
heavens!" Need I speak of the Holy  
City, the New Jerusalem, the tree of  
life, the ambrosial fruits, the crystal  
streams, and the pure unceasing de-  
lights that await you in heaven?

Need I contemplate with you the  
robe of glory that will never wax old,  
the crown that will never fade, and  
the coronation that God will give you  
at his own right hand? Nay, the task  
is too great to perform, the glory  
too dazzling for the eye to behold, the  
mind too limited in its conceptions to  
grasp the heavenly subject. An arch-  
angel is impotent to the mighty work.  
Yet all, "All are yours and ye are  
Christ's and Christ is God's."

Go on then Christian, trusting in the  
Lord. You will have to suffer but a  
little longer for Jesus' sake. A few  
more swelling floods and scorching  
flames, and you will pass over Jordan,  
and all the delights of Paradise will  
greet you upon the happy shore of im-  
mortality; and you will enter into  
heaven to dwell forever with Jesus  
your Saviour.  
J. M. W.  
July 9, 1855.

For the South Western Baptist.  
Theological Education.

WETUMPKA, ALA., July 5, 1855.

Bro. Henderson:

I said in the conclusion of my last,  
that the Holy Spirit would, from among  
these ripe Christians, call out gifts. I  
ask brethren not to compound God's  
order of calling to the priesthood, and  
of raising up prophets, nor even the  
course of the Saviour while personally  
superintending the getting up of his  
kingdom, with gospel order, which was  
not fully established until the ascension  
of the Saviour, and the descent of the  
abiding guide and comforter of the  
churches. The Holy Spirit was to lead  
into all truth. The command had been  
given the disciples, to go teach all na-  
tions, &c. Christ had, at different  
times, directed his parables, and plain  
teaching, to the coming laborer, and  
harvest under the full expansion of the  
gospel among the nations; and was  
wont to burden their minds with its  
magnitude, and encourage to prayer,  
for an increase of laborers, by the Lord  
of the harvest; but did not inform  
them even, that there should be a plu-  
rality of churches; finally parts with  
them by a renewal of the promised  
guide, saying, "Behold I send the prom-  
ise of my Father upon you; but tarry  
in the city of Jerusalem till ye be en-  
dowed with power from on high." Soon  
after commences the full dispensation  
of instruction under the Spirit, through  
the word. And presently churches are  
planted, as converts multiply over the  
surrounding countries. And from these, and these alone,  
new gifts are sent forth to proclaim  
the word, first in its miraculous use,  
and then in its ordinary power. Timothy  
and Titus, with others, their associates,  
not inspired, were plainly taught, as  
were many of the churches in apostolic  
letters, the gospel method of suc-  
cessive teachers restricting all to the  
closest conformity to the word under  
the illuminations of the Holy Spirit.  
Now then, to reduce all to a point, a  
full understanding of and faithful reli-  
ance upon this word through faith in  
the name of Jesus, and trust in the  
Spirit, formed the nucleus of strength  
in the primitive ministry. Yes, the  
weapons of their warfare, "which were  
not carnal but mighty through God to  
the pulling down of the strongholds of  
satan." The highest degrees of im-  
provement upon these are, a close cul-  
tivation of the Christian spirit and sen-  
timent of humility and self-sacrificing  
consecration and enlarging benevo-  
lence in the heart and life. If we wish  
our gifts to grow, they must in some  
one or another of the great depart-  
ments of his (Christ's) earthly kingdom  
"go work." That will have to be de-  
termined by their plural strength, age  
and spiritual ability under the evidence  
of his spirit, through his word, and de-  
voted churches. The active, however,  
have ever been the improving ministry.  
By this I do not mean those who may  
deliver in the shortest time the largest  
number of what we call sermons. For  
this method of labor, to its present ex-  
tent and in its popular shape, partakes  
more of the times and inventions of men  
than of gospel obligation. I mean those  
who most energetically embody, sus-  
tain and control the great elements of  
the spiritual kingdom in the churches.  
These are the men whose improve-  
ments will always go ahead in the  
providence of God, even of pre-  
sent success, and will bless the churches  
and the world in guiding by the stan-  
dard of unerring truth, the conquest of  
the cross. These men, like Timothy,  
will study to show themselves approved  
unto God. Workmen, not to be asham-

ed, rightly dividing the word of  
truth and giving to each his portion in  
season. If they possess a liberal edu-  
cation, God will sanctify that as he did  
Paul's, to good. The truth is, that the  
study of God's word has to be conduct-  
ed along with the philosophy of lan-  
guage. For we are dependent on lan-  
guage to gain its ideas.

I will conclude my second head, and  
postpone the third, as I conceive I have  
written enough, to hear from my breth-  
ren before I go further. I ask kindly  
an interchange of scriptural and de-  
nominal views upon the points em-  
braced. I have given my candid and  
honest views—not to fall out with  
or separate from the denomination,  
should they chose to continue just as  
they have done. I think I know some-  
thing of my ignorance. Brethren, if I  
am wrong, inform me—if I am right, I  
hope some gifted pen will early employ  
itself in giving methodical, systematic  
demonstration of, and shape to the  
whole subject. I have been near forty  
years (an irregular, I confess) student  
of the Bible; especially of the divine  
philosophy of the gospel system. In it  
I behold so clearly elements of mental,  
moral and spiritual elevation, so much  
in advance of human philosophy, and  
so far beyond and above any improve-  
ment that "the institutions of man can  
impart," I confess myself sickened at  
the boast that "the improved state of  
society calls for a more highly elevated  
ministry." Only reverse it, and say  
that "the debasement of educated  
mind, under corrupting influences, from  
the immense channels of instruction,  
degrading associations, vain amuse-  
ments, and consequent prostitution of  
social and moral character, call for the  
Christian education of our youth; the  
increase of piety in the membership of  
our churches; a speedy return to gos-  
pel simplicity and purity in their pri-  
vate intercourse with the world, to  
save the body politic from moral pu-  
trifaction and political death; and is  
a demand from heaven, that the min-  
istry of Jesus Christ, should give more  
self-sacrificing devotion to the one great  
object of the gospel, the spiritual re-  
generation of the world, by earnest,  
simple and powerful proclamation of  
the pure word of life.

J. D. WILLIAMS.

## SELECTIONS.

From the West-Cat Recorder.  
Indian Missions.

LETTERS FROM THE NATIVE PREACHERS.

Messrs. Editors: I am mistaken if  
the following extracts of letters re-  
ceived from native preachers of the  
Creek Nation do not prove interesting  
to the pious portion of your readers.

Without doubt, they are very en-  
couraging. They breathe the spirit of  
true and unpretended devotion. I chal-  
lenge the missionary world to show  
from the writings of young converts in  
any heathen nation, more unmistakable  
evidence of improvement and of deep-  
toned piety. Remember that a little  
while ago these people were in the  
shadow of death. Up to 1817 none  
of our missionaries had gone among  
them; and as late as 1832, was the first  
Muskoke Baptist Church organized.—  
Now, the converts are expecting that  
soon their nation will belong to Chris-  
t's spiritual kingdom.

One word only by way of explana-  
tion, and the letters shall speak for  
themselves. These are only brief ex-  
tracts from a few of the many similar  
ones in my possession. The allusion  
to myself which I allow to appear,  
might be regarded as rather indecate;  
but I plead in their defense the fact  
that other letters have been written to  
people in this country from enemies in  
the Indian nation, that have had a ten-  
dency to injure me, and to place my  
standing there in a false light. I trust  
that I shall ever feel grateful to the  
Heavenly Father that all men do not  
speak well of me; for I am satisfied  
that the praise of some would be scan-  
dal; and I hope that as long as I live,  
the enemies of truth will be my enemies,  
and that the friends of truth will be  
my friends.

General Chilly McIntosh in a post-  
script to his letter of April 4th, 1855,  
adds:

"Since this letter was written, I  
have had no chance of sending it to  
the post-office until now (April 12th).  
Last Sunday it was my privilege to  
baptize eight persons, among whom  
were Billy Harjo, with his wife and  
daughter. There was a great multi-  
tude of people at our meeting up at  
Tookabache."

"The good work is still triumphing  
everywhere in the Nation. We desire  
your speedy return to your field of  
labor. Myself and family pray for this  
every day. I am lonesome for you and  
your family. While on your agency,  
do try to get assistance from the breth-  
ren and sisters to build two meetings-  
houses—one here and the other at  
Tookabache."

Rev. D. N. McIntosh, in writing to  
Mrs. L. A. Buckner, under date of  
April 20th, says:

"In all the letters I have received  
from Bro. Buckner, I find the same  
good humor that is so peculiar to the

man. In his letters I can see him, and  
laugh with him, and almost smoke and  
chew tobacco with him. May the Lord  
bless him and all his." &c.

"Bro. Jacob has baptized fifteen or  
twenty candidates in the last two  
months. Bro. Yatoja has baptized  
several persons during the past month.  
The cause of Christ is gaining ground  
daily; and it is hoped that soon the  
whole of these people will be given to  
the Lord for an everlasting possession."

Rev. Louis McIntosh, under date of  
January, writes:

"I have visited the North Fork  
Church the second time since you left.  
The last time, I learned that one of the  
deacons had died,—a brother that was  
very useful, and beloved by all the  
brethren. I believe that the churches,  
with a few exceptions, are doing very  
well. Some few of the brethren have  
gone astray, but not as many as usual  
on Christmas holidays. Upon the  
whole, the churches have done much  
better than I anticipated. The native  
preachers are doing as well, I believe, as  
they know how; so that you may have  
joy when you return to your field of  
labor. Bro. Buckner, you have friends  
here that will stick to you as long as  
there is a button on your coat. You  
are loved. I would myself have freely  
given one hundred dollars that you had  
been here on yesterday. May God pre-  
serve you and your family, and bring  
you back to us in my prayer."

Bro. John Smith writes:

"I am trying to do all I can for the  
advancement of the Gospel of our Lord  
Jesus Christ, and I pray to the Lord  
our God, that He may enable me to do  
His will. I visited the country on Little  
River last week, and was engaged in  
preaching the gospel for several days.  
I had a very good meeting, and a great  
many came forward for prayer. I bap-  
tized William Reed, a very respectable  
man of that neighborhood. I expect  
(if the Lord will) to continue my ap-  
pointments there this summer. The  
brethren in this neighborhood are doing  
very well; and I believe they are try-  
ing to keep and observe all the com-  
mandments of God. Dear Brother, I  
pray that the Lord may bless you, and  
cause you to be prosperous; and that  
the way may be open for you to return  
to us again. Although we are now ab-  
sent in body, my heart is with you; and  
I do and will pray for you to our Lord  
continually."

Bro. Robert Adkins writes:

"I had your letter read and inter-  
preted to the church; and it caused  
great joy to the brethren to hear from  
you, especially that you was in the  
same mind as when you left—i. e., to  
come back, if the Lord spared you.—  
We have had some very good meetings.  
The church is all in good order. We  
have reason to believe that the Lord  
has been with us, and that He will be  
with us to the end. There have been  
some five or seven baptisms at North  
Fork since you left, and several have  
been restored."

Elder Jacob Hawkins writes:

"I am still preaching the gospel of  
Christ to the Muskokes [Creeks]; and  
hope, by the help of God, to do so  
while I live. I have baptized ten since  
you left. Last Lord's day I preached  
at Hurricane, and buried two in bap-  
tism. The cause of religion is advanc-  
ing, and I pray that, at no distant day,  
this nation will be given to Christ for  
his inheritance."

"The brethren are all well and firm  
in the faith. May the Lord spare you  
to return to this people, that you may aid  
us in turning sinners from darkness to  
light. Give Sister B. my respects, and  
tell her not to forget her friends in this  
heavenly land. May the Lord bless  
you and yours, and give you a part in  
the first resurrection."

"P. S. The Board is behind with  
me three hundred and fifty dollars,  
which I would like to have very much. I  
am poor and have contracted debts on  
the faith of their promise. I have no  
way of paying my debts unless I can  
raise my dues. Do all you can to secure  
it for me. I have received nothing since  
you left."

QUERY.—Who will contribute for  
the relief and support of these native  
preachers? Who will give something  
to aid in the building of the two meet-  
ing-houses mentioned in the letter of  
Gen. McIntosh? Bear in mind that  
we have no house of worship in the  
Nation, save only such as the Indians  
have built. Not a glass window, not a  
stove, not a chimney (save one of wood),  
belong to any of our meeting-houses.  
Say, ye that live in ceiled houses, who  
will contribute for these purposes?—  
Send your contributions to Bro. J.  
Walker, Corresponding Secretary of  
the Domestic Mission Board, Marion,  
Ala., or to H. F. BUCKNER,  
Somerset, Ky.

A lunatic received a severe injury  
of the great toe by the fall of a heavy  
piece of wood, so that the nail was  
torn away. The physician, on examining  
the patient, remarked that he seemed  
scarcely to feel this injury, ordinarily  
so very painful. On examining the  
lunatic had completely lost cutaneous  
sensitivity. This led him to examine  
all the lunatics in his establishment, and

he found that out of 180 insane persons  
(100 males and 80 females) 18 (17  
males and 1 female) had complete anes-  
thesia of the skin; and in six others,  
who were males, the sensibility to pain  
was very much decreased.

## The Christian Gentleman—His Sense of Honor.

A man may be a Christian, doubtless,  
if he do not at once shake himself free  
from all asperities of spirit and man-  
ner, if he still have some infirmities of  
disposition to contend with, if he do  
not instantly rise above all rudeness  
and harshness in his social relations  
and demonstrations. But his roughness  
is not Christian, his petulance is not  
Christian, his rudeness is not Christian  
any more than they, are gentlemanly.  
If he fail of a proper consideration of  
the rights and feelings of others, of a  
delicate perception of their wishes and  
tastes, of a preference for their com-  
fort and pleasures before his own, or of  
a manner toward them which shall com-  
bine these finer qualities of head and  
heart in harmonious expression, he is  
just as much Christian in this failure as  
he is courteous and no more.

If we analyze now our idea of the  
gentleman, we shall find that every ele-  
ment that enters into the combination  
of qualities so characterized, is pro-  
vided for by the principles and pre-  
cepts of Christianity with a certainty,  
authority, constancy and absoluteness  
of control never approached by any  
other rules of behavior, however au-  
thenticated.

Let us test this statement. First, in  
regard to the sense of honor, which is  
a prime element in the character of the  
true gentleman.

He who acknowledges allegiance to  
a genuine law of honor, carries with  
him into the relations of life a high  
ideal of what is due from man in those  
relations, and keeps it before him as  
his standard of action. He cannot  
stoop to a fraud. He invades no se-  
crets in the keeping of another. He  
betrays no secrets confided to his own  
keeping. He never struts in borrowed  
plumage. He takes selfish advantage  
of no man's mistakes. He uses no ig-  
noble weapons of controversy. He  
never stoops in the dark. He is ashamed  
of innuendoes. He is not one thing to  
a man's face and another behind his  
back. If by accident he come into pos-  
session of his neighbor's councils, he  
passes upon them an act of instant ob-  
livion. He bears sealed packages with-  
out tampering with the wax. Papers not  
meant for his eye, whether they flutter  
in at his windows or lie open before in  
unguarded exposure, are sacred to him.  
He profanes no privacy of others, how-  
ever the sentry sleeps. Bolts and bars,  
locks and keys, hedges and pickets,  
bonds and surities notices to trespas-  
sers are none of them for him. He may  
be trusted, by himself, out of sight, near  
the thinnest partition—anywhere. He  
buys no office. He sells none. He in-  
trigues for none. He would rather fail  
of his rights than win them through  
dishonor. He will eat honest bread. He  
tramples on no sensitive feelings. He  
insults no man. If he have rebuke for  
another he is straightforward, open and  
manly. He cannot descend to securi-  
tification. Billingsgate does not lie in his  
track. From all profane and wanton  
dialect his lips are chastened. Of wo-  
man, and to her, he speaks with de-  
cency and respect. In short, whatever  
he judges honorable he practices to-  
ward every man, whatever he judges  
dishonorable he discards. His sense of  
honor is keen, acute. It is instinc-  
tive—he does not need to reason  
the thing out. It is delicate—adjust-  
ing itself to the minutest claims. It  
is even more characteristic of him than  
that he regards the softer, more imper-  
ceptible shadings of his relations and  
duties not less than the most obvious,  
which coarser spirits discern and re-  
gard. Such is, in partial detail only,  
the working of his sense of honor!

Let us see what is its real essence, its  
underlying principle. Essentially it is  
a recognition of what is due between  
men in their various relations. And  
what is this principle? It is nothing  
more, and it is nothing less than justice,  
and this is a Christian virtue. That  
sense of honor which is graduated by  
the conventional rules of society is  
very superficial. It has no interior  
principle of life. It is conformity to  
an external, fluctuating, and arbitrary  
standard. The sense of honor which is  
just a sensitiveness concerning one's  
own reputation, is also shallow and un-  
reliable. It causes us to shun dishonor,  
not because of its inherent shameful-  
ness, but because of the public disgrace.  
It erects its safeguards only in that por-  
tion of the domain of character which  
is open to the public eye. If a man can  
do a mean thing and not have it found  
out, this defective kind of honor will  
not restrain him. True honor is justice  
—not merely in that exercise of it that  
weighs out exchanges as by the hun-  
dred weight, and has no smaller scales  
—nothing to weigh pounds and ounces  
—but that which makes use of the com-  
monplace of scruples and grains, appre-  
ciating a skillful apothecary the small-  
est dust of difference between true  
weight and false. It is the disposition

to render to every man his rights, the  
smallest as well as the greatest—to  
trespass upon nothing that is his, though  
it respect only his feelings and not his  
estate, to keep small coin as well as  
bank bills for the minutest claims.—  
Can it be doubted this is Christian;  
as well as courteous? It is Paul that  
says again, "Render therefore to all  
their dues—tribute to whom tribute is  
due; custom to whom custom, fear to  
whom fear, honor to whom honor."

This scripture takes the law of honor  
out of the mere code of a social politeness  
and makes it a religious duty,  
whose fundamental root—principle is  
justice. "Honor all men," says an-  
other apostle. "Give every man his  
due." Recognize manhood and its  
claims every where, in whatever sta-  
tion, under whatever garb. "My  
brethren," writes yet another, "have  
not the faith of our Lord Jesus Christ,  
the Lord of glory with respect to per-  
sons. For if there come unto your as-  
sembly a man with a gold ring, in  
goodly apparel, and there come in also  
a poor man in vile raiment; and ye  
have respect to him that weareth the  
gay clothing, and say unto him sit thou  
here in a good place, and say to the  
poor, stand thou there, or sit here  
under my footstool,—are ye not then  
partial in yourselves, and are become  
judges of evil thoughts—that is, evil  
thinking judges! Here is then, in this  
element of it, the Christian rule of po-  
liteness. Respect every man's due,  
withhold it not. Pay it—the least as  
the largest claim—any trespass upon  
his person, his property, his good name,  
his comforts, his feelings. Any ruden-  
ness that jostles him out of his path,  
any forgetfulness that overlooks his  
convenience and happiness, any demon-  
stration, whether of commission or  
omission, that disquiets and pains him,  
is resolvable into an act of injustice,  
and is a breach of the Christian law  
whose sanction is as high as that of  
Sinai, "Defraud no man."—Congrega-  
tionist.

After the adoption of Christianity  
by Constantine, the profession of the  
gospel became fashionable; it was the  
religion of the court, the aristocracy,  
and the higher classes of society, its  
creed was no longer a loss, but a profit;  
the principles that once preceded their  
earnest advocates to prison, to the  
stake, and to the wild beasts now paved  
the pathway to honor, office and pre-  
ference. Christianity, in short, be-  
came a qualification for office, a recom-  
mendation to Cesar, a passport to hon-  
or. p. 59.

## Extracts from Dr. Cumming's Lectures on the Apocalypse. 1st Series.

If we will only look through the  
door which John saw open in heaven,  
we shall see at least, that the ques-  
tions about which Christians quarrel on  
earth are not known in glory; that  
subjects that have agitated men's pas-  
sions in the church below, are not even  
mooted in the church above; and names  
that have filled the wide world with  
their sound are hushed beside the throne  
of God. What fierce sectarians have  
been proud of, is there seen to have  
evaporated as worthless. What mil-  
lions undervalue is there seen to endure  
forever. p. 65.

All those disputes that agitate the  
church die the instant they touch the  
confines of glory. Bitter controversies  
are unheard—angry expressions are  
alien to the language of heaven; and  
amid the swell of perpetual anthems  
and hallelujahs, not the least rich is the  
harmony of kindred hearts, and ac-  
cordant spirits. p. 69.

All temptations and the very tempter  
himself, are removed to the distance of  
infinity from the confines of glory.  
There are neither fears within, nor  
fights without. There is neither the  
poverty which is a burden, nor the  
wealth which is a snare—nor the smiles  
which sting—nor the applause which  
poisons. Want shall not tempt to do  
wrongly, nor passion provoke to act  
rashly. There will be no fear, because  
no possibility of falling. There will  
be, in one word, perfect satisfaction—  
that which the heart of every man  
yearns for on earth, and of which the  
Christian's heart alone enjoys a pre-  
liberation and foretaste:—"When I  
awake I shall be satisfied;" "we shall  
be like him, for we shall see him as he  
is"—all veils rent—all glasses broken  
—all clouds scattered, and the faint  
twinklings of night lost in the efful-  
gence of eternal noon. The river of  
life shall flow through us forever.—  
"Now, Lord," we may well pray, "let  
test thou thy servant depart in peace."  
"I desire to depart and be with  
Christ." p. 69.

AN UNFORTUNATE INVENTION.—The  
Eriasson experiment is at an end, the  
invention is conceded to be a failure,  
and poor Eriasson is a ruined man. He  
has spent all his fortune in building  
his calorific ship, and in the experi-  
ments he has made on the vessel. He  
has done more he has spent all his  
wife's fortune, which was great, and  
she too is beggared. But the worst of  
all is that it has led to such recrimi-  
nation and alienation that they have

separated, never to be united again  
perhaps. Had he been successful, his  
name would have been enrolled with  
that of Columbus, Newton, Fulton, and  
other men of illustrious renown. But  
he has failed—he has lost his all—he has  
introduced ruin into a once lovely and  
happy home, and the world coldly  
looks on, and says, "I told you so."  
[Boston Journal.]

## Ye are not your own.

Rev. Wilber Fisk, in Baltimore, in  
1838, before the Preachers' Aid So-  
ciety, rehearsed the following dialogue  
between a preacher and the Lord of the  
harvest, in which objections to entering  
into the ministry are plainly stated, and  
as plainly answered. It is understood  
he meant himself, as he had many  
struggles and inward conflicts before he  
entered into the work of the ministry:  
Christ.—Go preach my Gospel.  
Answer. But, Lord, I have other  
engagements.

C.—You are not your own, you are  
bought with a price.

A.—But, Lord, I have been pre-  
paring myself for another profession.  
I have been struggling for an education.  
I have high prospects before me, &c.

C.—What have you that you have  
not received?

A.—Lord, I have strong domestic  
feelings; I hope one day to have a  
family home of my own.

C.—He that loveth house or lands,  
wife or children, more than me, is not  
worthy of me.

A.—Lord, I have aged parents, and  
I am an only son. Filial love and duty  
require that I should look after them.

C.—He that loveth father or mother  
more than me, is not worthy of me.

A.—Lord, is there no excuse? May  
not another answer?

C.—The gifts and calling of God  
are without repentance.

A.—At least let me first stop and  
bury my father and mother.

C.—Let the dead bury their dead.

A.—At any rate I must wait awhile,  
and acquire some property, &c.

C.—He that putteth his hand to the  
plough, and looketh back, is not fit for  
the kingdom of heaven.

A.—Lord, I cannot go.

C.—Woe unto you if you preach not  
the Gospel.

A.—But, Lord, wilt thou not pity a  
poor helpless wretch who begs for an  
excuse as one would plead for his life?

C.—Ye know the grace of our Lord  
Jesus Christ, that, though he was rich,  
for your sakes he became poor, that ye  
through his poverty might be made rich.  
Here he said the dialogue ended.—  
The young man covered his face with  
his hands, and bursting into tears, ex-  
claimed—

"Nay, but I yield, I yield,  
I can hold out no more."

The bond was signed and sealed, and  
the youth was consigned over, soul and  
body, to the church. The next thing I  
saw of him he was treading a pathless  
forest among the Green Mountains bor-  
dering on the Canada line, driving his  
horse before him, because of the rough-  
ness of the wilderness, cheerful as an  
angel on an errand of mercy. And I  
heard his song, with which he made the  
rugged mountain tops that hung over  
his path reverberate. And what, sir,  
do you think it was?

"No foot of land do I possess,  
Nor cottage in this wilderness,  
A poor wandering man;  
I lodge awhile in tents below,  
Or gladly wander to and fro,  
Till I my Canaan gain."

Nothing on earth I call my own.  
A stranger, to the world unknown,  
I all their goods despise;  
I trample on their whole delight,  
And seek a city out of sight,  
A city in the skies."

## Why there is no Rain in Peru.

In Peru, South America, rain is un-  
known. The coast of Peru is within  
the



## THE S. W. BAPTIST.

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## Religious Toleration.

In calling the attention of our readers to an interesting correspondence between the Rev. H. H. TUCKER and the Hon. A. H. STEPHENS, published in another column, we deem it an occasion to offer some remarks upon the subject of "Religious Toleration." Priestcraft has foisted upon the nomenclature of Theology a set of phrases the full import of which, politicians are not wont to give themselves the trouble of ascertaining. Hence, they are easily led away by the "good words and fair speeches" of those whose business it is to dupe the unwary, by writing upon the fore-front of policy, mottoes and epithets that, "if it were possible, would deceive the very elect." And we know of no expression, which has so long deceived the world, and with which it is now sought to deceive the American people, as the homely phrase which stands at the head of this article.

The right to worship God is, of all other rights, the most dear, and we will add, the most inalienable. It is a right essential to the existence of moral agents—concurrent with their creation. As it existed anterior to, so will it ever remain independent of, all human enactments. It is a right which can neither be bought nor sold—extorted nor yielded—which is not subject to legal restrictions nor privileges, only in so far as that man shall be protected by law in exercising it, as he is "in life, liberty and the pursuit of happiness." Legislators have no more right to interfere with it, pro. or con. than they have to interfere with the institution of the Sabbath day. Like our rights in that institution, it is one of the privileges which are essential to God's moral government.

Furthermore: This right is not a relative one: That is, it is not a right which exists between man and man. It is not a civil right: That is, it cannot be conferred by special enactment. But it is a moral right—a right which has been conferred by God himself. Observe, therefore, the parties in this case are not man and his fellow man—not man and the civil government to which he belongs—but man and his Maker. It is a subject, therefore, which does not come within the scope of legislation. "Religious toleration," simply means, that the State permits, grants the privilege, does not consider it a crime in its citizens to worship God according to the dictates of their own consciences!

Now, if it be conceded to civil government that it may interfere with religious worship either in the way of toleration or restriction, only in so far as it may assume to protect its citizens in this respect, (for it has the right to tolerate, it must have the right to restrict, for they are correlative terms,) then this implies,

First, That conscience and the right of private judgment are creatures of civil enactment. No man has a right to a conscience, or to the exercise of private judgment, only in so far as the State shall prescribe. If the State shall say he is free in these respects, he is free, but not without. The exercise of the one, involves the power to exercise the other. Such an absurdity needs no refutation.

Secondly, The assumption of such authority on the part of the State implies clearly, that the State is competent to sit in judgment on what is, and what is not pleasing to God. This implies the exercise of all the rights, powers and prerogatives of God himself, since it invests civil enactments with the same authority, nay, with greater authority, than the word of God. For if the word of God shall require certain things, they are binding, not because God has commanded them, but because the State permits them. And if God commands one thing, and the State a different thing, the authority of the latter predominates. This principle has been exemplified in every instance of persecution for conscience sake, in which the subject has been required to choose between his allegiance to his God, and his allegiance to his State. Civil authority assumed the pre-eminence over Divine authority; and he who chose "to obey God rather than man," paid for his temerity with his goods and his life. But

Thirdly, If the State has the power to sit in judgment upon the rights of the one party in religious worship, it has the same power to sit in judgment upon the rights of the other party. That is, if civil government has the power to determine "the meets and bounds," the modes and manner in which it is lawful for men to worship God, it must also possess the power to determine "the meets and bounds," the modes and manner in which God may require that worship. It were useless to assume anything in the premises which does not involve the entire subject. Hence, when France legislated God out of existence—abolished all the institutions of religion—and proclaimed death an eternal sleep—it was only another mode of applying the same principle which had been claimed by the State since the days of Constantine—the principle of linking religion with civil government. Once concede the right to establish, and with it you concede the right to abolish. Now, for the sake of illustration, suppose there should be introduced into some of our State Legislatures, or in our national Congress, an act to this effect: "To grant liberty to the Almighty to be worshipped!" What blasphemy! Every man would exclaim. But wherein is the blasphemy? Why, say you, in assuming to sit in judgment upon the rights and prerogatives of Jehovah! True; but suppose the same principle should be involved in a law which enacts that man may worship his Maker provided he does so in a given form, or in a definite way, that shall be put to death, as the famous "free toleration" law of Maryland enacted? Or suppose the State assumes to grant the liberty to its subjects of worshipping God differently to the manner it has prescribed, under certain restrictions, as is the case in Great Britain: Does not either aspect of the subject present the civil authority in the attitude of sitting in judgment upon the rights and prerogatives of Jehovah? What casuist can separate the ideas of the worshipper and worshipped in such laws?

We conclude, then, that "religious toleration," stripped of all its meretricious ornaments, means nothing more nor less than this: That the citizens of any State may worship God, not because He commands it, but because the State permits it. And this is the highest exhibition of religious liberty which has ever been claimed as having emanated from Roman Catholics by their most devoted friends and apologists—and that in one solitary instance, the colony of Maryland, and even this claim we have heretofore demonstrated in theory that it is untrue in fact. We trust our government will ever maintain the ground it has already taken to wit: Entire non-

interference with that subject, only protecting its citizens in the free exercise of their religious privileges.

## Texas Christian Advocate.

The Rev. C. C. GILLESPIE, who is known to some of our readers and who is employed by the General Conference of the M. E. Church to edit the above paper, has published more than a column of matter in his issue of the 30th ult., in which he raves and fumes, and says a great many hard, unchristian things of the editor of this paper. If we did but know less of him than we do, we should be apprehensive from the "loud thrashing" he has attempted to administer to us, that we had provoked the ire of something not unlike Job's levithan: "Behold the hope of him is in vain. Shall not one be cast down at the sight of him? None is so fierce that dare stir him up: who then is able to stand before him?" Job 41:9-10. But "rejoice," you know the rest, reader. How impressive does he exhibit the "beauties of our episcopacy," by treating his adversaries with scurrilous nicknames and abuse! "a species of reasoner," says an old author, "which seldom succeeds in recommending a bad cause, and never confers credit on one that is good." Now, we protest that we are sorry to see our brother lose his temper, and suffer himself led away to edit in invective and personal abuse of a brother minister. We shall not imitate his example; but our charity would rather plead for him an apology which will readily occur to the mind of any one, at all versed in a knowledge of human nature. It is this: He belongs to the Conference—he is one of those, whose high prerogative as a member of an ecclesiastical body, it is to make laws, to administer and execute those laws—a body, independent of the people, and which "admits no constituency." Such a position very naturally tends to beget in men's minds, a haughty and imperious disposition. Hence, they cannot brook opposition. Every man is an *ignomus*, if he does not see as they see—a *demagogue*, if he attempts by facts and arguments to maintain a truth which to them is *unpalatable*—and a *bigot*, if he dare boldly assert his belief, and the grounds of it. In short our brother is like a spoiled child. His ecclesiastical position has accustomed him to the luxury of having his own way so long, that he has no patience with, nor toleration for, an opponent. He will abuse, but he would not reason if he could. We are sorry for him, and lament the exhaustion he has brought on himself by squirming to keep from discussing a plain, simple issue which truth forces upon him, but which he is powerless to meet. We are afraid, too, that our brother will suffer his uneasy position to bring on a mental idiosyncrasy which is much to be deplored, and of which his pieces with reference to ourself furnish evident symptoms, viz: That condition of mind which makes one "draw upon his fancy for his facts, and his memory for his arguments."

As we wish to do every man full justice, and to have none of our readers condemn brother GILLESPIE unheard, we insert his piece in today's paper. He dare not do us this justice, if he has the Christian magnanimity to do it. He has condemned us and our articles, which we affirm have been written in a Christian spirit, in an unoffending style, and with the highest regard to truth and Christian propriety. He has abused us personally in his columns, and yet has never done us the justice to insert one of our articles. This is truly a precious specimen of that liberal, magnanimous christian spirit, which characterizes "our episcopacy." Now brother G., don't wear yourself out scampering through the brush and sloughs to get a position where you "can fire upon us in the rear." Come out like a man, a bold christian man, and meet us face to face, if you wish a controversy with us. Let us give each column for column in our respective papers, and we then defy your assaults. If you are unwilling to do this, then stop your abuse of us—not that you can hurt us with those who know us; but you may create false impressions in the minds of your own people who read your paper, from the columns of which you carefully exclude our views. If you will accede to neither of these propositions, we shall shape our future course to meet fully the emergency. Don't let any apprehension that the public will think that you and brother HAMILL, both on your side will be crowding us: not at all. We had rather meet a dozen, open, manly, kind spirited christian antagonists, like brother HAMILL, who contends for what he believes in a proper spirit, than one who fires upon us from swamps and morasses—who will not face his opponent, nor give him the opportunity of self defence. Why not make up your mind to come out and give us fair play in your columns as we do you in ours? Is there nothing significant in this? We understand you brother G. Your very well known if brother HAMILL, whose intellect towers far above yours, is unable to prove that Methodist Episcopacy embodies the democratic principle of our government, it would be worse than useless for you to undertake it. Hence, you stand off and black-ball! For your shame, brother, wash your hands and quit it!

We should be glad if our duty ended with these fair propositions, and this wholesome admonition; but lest our brother should construe our silence into a tacit admission of his charges, we venture to set him right on some of his facts, and insinuations. Never before have we been called upon to review an article, which, to its length, abounds in so many statements, which in the mild language of diplomacy, "are entirely untrue." We do not say that they are a *suggestio falsi*, or even a *suppression veri*—but we do say, that they are—"entirely inexact."

First, then, brother G.'s opening paragraph alleges that he declines "to defend our Apostolic Itinerant General Superintendency against the self-evidently malicious misrepresentations of the South Western Baptist," &c. Now, we appeal to every article we have written, and to every person who has read them, whether we have ever attacked the "itinerancy" of the M. E. Church. We have been discussing the isolated topic of episcopacy, as we have time and again alleged. Our worthy antagonist in this discussion, brother HAMILL, admits "that the Wesleyan Methodist Church in England has no bishops, and yet appoint their ministers upon the itinerant plan just as we (the Methodists) do." And moreover, our Protestant Methodist brethren in our own land, have no bishops, and have lay delegations to the fullest possible extent, and they also appoint ministers to their charges upon the itinerant plan." See his

second letter. To which we responded, that "Presbyterians, Congregationalists, Baptists, and many others, have adopted the [itinerant] plan wherever and whenever the exigency demanded." We furthermore "protested that episcopacy is not entitled to the credit of that which is common to all forms of church government; and that any argument based upon such an assumption, can prove no more for episcopacy, than for Presbyterian or Congregational Government." "Entirely inexact," brother G. Whether your "misrepresentations" are "self-evidently malicious," is left to the judgment of the reader.

Secondly, It is affirmed that we have no sympathy from our own denomination! Great mistake, brother. Every Baptist Church on this continent, or on this green earth, is a living protest against episcopacy. The Baptists are a people who love the truth, and as a matter of course, hail with satisfaction all discussions properly conducted which elicit it. Hence, it never "confuses them," as evidently you think it would your readers, "to hear both sides." For this reason, we publish both sides—which you are afraid to do, as we shrewdly suspect.

Thirdly, Judge Chilton, the proprietor, condemned our course, and this you learned when you were here! But it so happens, that when you were here, we had not published our first article on the subject, and consequently "our course" could not have been condemned by him. We understood that he expressed his regret that the article from the Watchman had been copied into the paper, as it contained an intimation that the Episcopal element in the Methodist Church should be made a question at the ballot box—an idea which we expressly repudiated in our paper as soon as our attention was called to it.

Fourthly, But the Judge sold out to avoid "the honest indignation (!!) naturally aroused by this uncalculated attack upon a sister church." "Entirely inexact" again, brother G., as every member of the Convention can testify. His reasons were freely given to that body in an address; in which he stated that, his time was wholly occupied with official duties, and that he could not bestow the attention upon the paper as proprietor essential to its success—that the denomination ought to own it, as it would enlist their patronage, and be a source of profit to their benevolent enterprises—and that he was ready to make some sacrifice to induce the Convention to take it, &c. The Convention accepted the proposal, and appointed a committee to raise the funds. Thus the matter stands. "The indignation" part, is all on the side of "our episcopacy"—just such indignation as the "Declaration of Independence" awakened in the British Cabinet and Parliament in '76. Not the first time by several, brother G., that truth has made certain persons indignant.

Fifthly, Then we were so bad off for sympathy, that we wrote a letter to ourself, in answer to our brother's assault upon us—at least he "cannot avoid encouraging the comforting hope that the correspondent is not another, but that the 'twin are one flesh.'" This insinuation is utterly untrue—"entirely inexact," we mean—and our brother had no foundation for making it, except in so far as the "wish was father to the thought." We assure him that we have as much sympathy as we desire in our course. But if we were as destitute as he supposes we are, we should need no sympathy to sustain us. We are telling the truth, and maintaining it for the love of it. Our conscience, therefore, fully sustains us, and

"One self-approving hour whole years outweighs  
Of stupid stagers, or of loud buzzards."

Thrown upon this resource for comfort, our brother G. would doubtless need "setting up with."

Sixthly, But ours is "vain jangling"—"strifes of words, and vain ones at that."—Hence, brother G. cannot consent to reply!! Yet we say, we have made honest efforts to argue a very important question; and your betters, brother, have treated us as *really arguing*, and have replied time and again to our arguments. So that we cannot tell which ought to feel most mortified at your strictures on this part of the subject, we or our worthy brother HAMILL. However, it is likely both of us will survive them.

Seventhly, You say we "have in substance made the assertion that Methodists are degraded like slaves by their bishops," and that "for their deliverance we have invoked the aid of political power." We have said nothing to this effect. On the contrary, we have expressly repudiated the aid of political power in this contest, availing in so many words, "that we fight episcopacy with no such weapons." Baptists have always maintained, that where the dominion of the conscience begins, in religious matters, the dominion of the secular power ends. No, brother G. We wish to reason with you and your people whom we love. This and the Word of God are our only weapons. We desire to handle them in the Spirit of our Master. Believing that the time will come, which is plainly predicted, we think, when a mighty struggle is to be made by prelate to grasp in its mighty arms the secular power, we should rejoice to see our brethren of all denominations, not only cultivating a spirit of unity, but, by times, encouraging the infusion into their membership of the great fundamental truth which underlies the entire superstructure of our republican institutions, to wit: that the membership, and not the clergy, constitute the legitimate source of all ecclesiastical power, which Christ has ever delegated to mortal agencies, as in our civil government "all power is inherent in the people." Yours, SIR, IS THE ONLY PROTESTANT CHURCH ON THIS CONTINENT, SO FAR AS WE KNOW, WHOSE ECCLESIASTICAL COUNCILS "ADMIT NO CONSTITUENTS" BUT BISHOPS AND TRAVELLING CLERGY—from whose governmental economy, laymen are, by CONSTITUTIONAL LAW, expressly excluded! Even the Protestant Episcopal Church, in adapting its government to the free institutions, incorporated lay representation in its councils, as one of its organic laws.

We are truly sorry that brother G. has made the charge against us, that we have "invoked the aid of political power against the Methodists." We should be glad could we furnish him room to escape, even in part, by the palatine of mistake. Our articles are before the public, and so is his, and we fearlessly invite the strictest scrutiny, and are willing to abide the result.

Eighthly, Our esteemed correspondent "Amicus Justitiae," assured brother G. that

he was altogether mistaken when he represented in his first article, that the editor of this paper's "want of success in past controversies, in which he had involved himself, may be pleaded as another excuse for his illiberal demonstrations. Some of these failures were quite mortifying," &c. Our correspondent informed bro. G. that the editor of the Baptist never had been engaged in any controversy with any denomination, entertaining different views from the Baptists. To this, our contemporary replies, that "we have made the administration of the sacraments occasions for demagogical harangues!" Was ever subterfuge more transparent?

We have been a humble minister of the gospel about fifteen years. Within that period, we have preached five times on the subject of Christian Baptism—an average of once in three years. We have been pastor of the Baptist Church in Tuskegee nearly nine years, and have preached one sermon in that Church on Baptism. And yet, "want of success in past controversies," and frequent "failures" have rendered us quite "beligant rant!"

But we have seized upon occasions of "administering the solemn sacraments for demagogical harangues." We have, on some such occasions, as is the custom with all ministers of all denominations, read some of those passages of Scripture which refer to these ordinances, and explained them to the people in a plain, unostentatious way. But we never dreamed when we were reading and commenting upon the Word of God at the "water side," or at the "table of the Lord"—passages in which it is said, "We are buried with him by baptism into death"—that "we are planted together in the likeness of his death"—that "Christ was baptized of John in Jordan"—that "they went down into the water, both Philip and the Eunuch, and he baptized him"—that "they continued steadfastly in the Apostles' doctrine, and in breaking of bread," &c.—we say, we never dreamed that we were making a "demagogical harangue," any more than when engaged in the discussion of any other New Testament doctrine or precept. If this be demagogism, then has our brother convicted the Apostles of our Savior of making "demagogical harangues," for ordinarily we but repeat what they said. If this constitutes demagogism, where is the minister of the Gospel who is not a demagogue? For shame, brother G. forbear such expressions. Did you, sir, ever make any of these "demagogical sectarian harangues?"

Ninthly, But we have said that some of the secular presses have been subsidized to the interest of "our episcopacy." Bro. G. says we meant they were bribed, and putting this language into our mouth, a word we neither said nor meant, he exclaims with evident satisfaction, "What can be said of the honesty, to say nothing of the piety of the man who can make such a statement." We suppose every body but our brother understood us to mean, that these secular presses which were committed to their church polity, were subordinated, or subsidiary to it. As to our honesty, we have endeavored so to live as to obtain "a good report." Brother G. and ourselves have lived years in the same place, and we humbly submit to the judgment of that community to determine that delicate question. He could not well have said a harder thing concerning us, even if being a minister of the Gospel, we had been found loafing about the taverns and post-office of our village, engaged in idle games of drafts, back-gammon, &c. No, brother; we can say with the Scottish bard,—"God knows I'm not the thing I would be, Nor am I even the thing I could be, But twenty times I rather had been, Than under Gospel colors hid be."

Tenly, We "wish to take advantage of the present excitement in politics" to link Methodist Episcopacy with Roman Catholic prelate. This we have positively denied. We are discussing a question which has nothing to do with that subject, any further than Methodist editors themselves shall link it with Catholicism. We submit, too, that our brother is a little inconsistent with himself, when in one sentence he says we "have invoked the aid of political power," and in another that "we vehemently deny trying to do this." If our life should ever be put in jeopardy, we think we have a little too much common sense to apply to "our episcopacy" for an "insurance."

Eleventh, We lend "the influence of our paper to the establishment of a sectarian Bible." How our brother could make this assertion in the face of all our articles taking ground against the enterprise alluded to, and when from first to last, he, and every body who is acquainted with our course knows that we have opposed it, is the most remarkable of all the extraordinary charges he brings against us. We have admitted communications into our columns upon both sides of the revision movement, a thing which we believe the sheets of our episcopacy never do. And yet if this is the ground of the charge, we submit that our brother can convict us of "lending the influence of our paper to the establishment of Episcopal Methodism, because we publish brother Hamill's, his and brother Ferguson's articles on that side of the question."

Twelfth, But we assume to be a martyr, &c. Not so; not an arrow levelled at us has reached the mark. Slain in such a cause as this, and by such antagonists as you, brother G.!! Why the tale of such a martyrdom would be as ridiculous as the nursery story of Tom Thumb's exploit of stabbing the bumble bee with his mamma's darning needle!

Thirteenthly, It is further alleged, that in "a public address we intimated our sympathy with the idea of seceding South Carolina should she attempt to secede from the Union." How very guarded!! To intimate merely, and to intimate a sympathy too, and that with an idea!! It reminds us of a certain motion a plain, unlettered man once made in a public meeting, that they "end-e-vo to make an effort to try!" Give us chapter and verse—the time when and the place where, and we will place this charge in the same category with all the foregoing.

We are a Southern man by birth, sympathy, interest and principle. The Constitution of the United States, as expounded by such men as Jefferson, Madison and Jackson, is our political text-book. If they were not republicans, we would be glad our brother would correct public history and set us right.

Fourteenthly, In his first article, he characterized our course in this discussion as being a "demagogical appeal to political prejudices," and in his present article, he avers, as above

stated, that we make "demagogical sectarian harangues," &c. We suppose demagogical, (a word of brother G.'s coining) is derived from demagogue, which signifies a "leader of the people; an orator who pleases the populace," &c. And yet, he is "far from believing that, as a body, they (the Baptists), sympathize with any such course" as we are pursuing! A demagogue, and yet we have not the sympathy of our own denomination! "Pleasing the populace," by exciting their "honest indignation!!" "Leading the people" and yet they "frown upon the demagogue!!"

But we cannot take up more space in alluding to other misrepresentations, as "entirely inexact" as any of the foregoing, with which his piece abounds. We commend him to more charity, and a more sacred regard for doing justice to his neighbor.

We conclude by congratulating our worthy correspondent, "Amicus Justitiae" on the success which has attended the treatment of his first patient. If the amount of bile his first position has evoked is any just criterion by which to judge, then "our episcopacy" must be desolately sick. We beg him, as early as possible, if the symptoms will allow it, to administer an *emphysema*, lest the *nausea* should become *chronic*, and the disease should prove *fatal*!

From the Texas Christian Advocate.

The South Western Baptist Again.

The remarks we made some time since in declining to defend our Apostolic Itinerant General Superintendency against the self-evidently malicious misrepresentations of the South Western Baptist, seem to have hurt somebody besides the Editor of that paper. We regret this, as we had not intended such a thing. We had no intention that our remarks should be construed as applying to the Baptist Church and the people; for we are far from believing that, as a body, they sympathize with any such course. Several things confirm us in this opinion. The correspondent of the South Western Baptist, whose ire has been kindled by our remarks, himself admits that the Editor has had to fight the battle in which he has officiously involved himself, "single-handed;" no other Baptist "Editor or contributor" has come to his rescue. We are glad, for the fellowship we feel for the Baptist Church, and for the honor of our common Christianity, that they also have thus "frowned upon the discourses." Again; the Editor of the South Western Baptist, in defending Judge Chilton, the former proprietor of the paper, against the honest indignation naturally aroused by this uncalculated attack upon a sister church, admits that he had sold it to the Baptist Convention. Why was this done, if not to free himself from responsibilities incurred by an Editor whose partisan zeal went beyond his knowledge and charity? We learned, when in Tuskegee, that Judge Chilton did not approve the course of the Editor, and regretted the unhappy controversy that had been generated by his bitter sectarianism; his selling the paper, and having it published, confirms the report. We repeat: we had not intended our remarks for any but the Editor, because we did not regard the Baptist people as sympathizing with him. We therefore regret to find, in his correspondent, another who takes our remarks to heart. And we cannot avoid encouraging the comforting hope that the correspondent is not another, but that the "twin are one flesh."

But, "for the sake of illustration," we will consider him, for the present, as he represents himself. He says, we "wisely decline discussing the question." We agree with him; we think it one of the wisest things we could have done, because the Scriptures admonish us to avoid "vain jangling," and "strifes of words;" and the Editor of the Baptist deals in but little else than "words," and "vain," and "jangling" ones at that. But, he asks, "why allude to it at all?" We reply, because, as we stated in our former article, our friends in Tuskegee had requested us to defend them, and it was proper for us to give our reasons for declining. But, he says our "subscribers are vitally interested in the subject."—Yes, just about as much as the South is in the hypocritical doctrines of the abolitionists, while every one knows that they are actuated by a dishonest envy. He says, we have made "statements injurious to the character of the Editor of the Baptist." We have no doubt of it, and are sorry for it; but we could not help it, because we were compelled to tell the truth on him.

But the burden of the correspondent's complaints is, that we charged the Editor of the Baptist with being inclined to controversy. A beautiful complaint, indeed, in favor of a man who has in substance made the assertion that Methodists are degraded, like slaves, by their bishops, and who has, for their deliverance, invoked the aid of political power! But our remarks on that point explained themselves; and they concluded as follows: "thus precious revivals of religion, in which the different denominations have been engaged, have been made to degenerate into a struggle for members," to make a fair show in the flesh; and the administration of the solemn sacraments of the Gospel, have been made occasions for demagogical sectarian harangues." This is what we said; and we reiterate it; who will deny it?

The correspondent says we "would not have dared to assert in East Alabama what we have in our Texas sheet." Perhaps not; we might have been afraid of this correspondent, who is so daring as to get behind a fictitious name.

The correspondent calls upon us for either "proof" or "reantation." For proof of Mr. Henderson's partisan proclivities, we refer to almost every immersion he has ever performed, and almost every sacrament of the Lord's Supper he has ever administered, and ask any disinterested hearer if he has not, in nearly every instance, made them "occasions for demagogical sectarian harangues?"

The Editor, himself, merits a few words. He says that the reason the "secular press frown upon his discourses" is, that they are "subsidized to the interest of Episcopacy." Let us try him by his favorite authority, Webster, and we will find that "subsidy" means "aid in money," and to "subsidize" means "to pay a subsidy to." His meaning, then, clearly is, that the secular press are bribed to maintain the interests of Episcopacy. What can be thought of the honesty, to say nothing of the piety of the man who can make such a statement?

We vehemently denie trying to take advantage of the present excitement in reference to the power of the Romish Church, to excite political prejudice against the Methodist Church. Men are sometimes hung upon circumstantial testimony, and the laws and public sentiment main-

tain its necessity, though, sometimes, an innocent man may suffer. If Mr. Henderson's life depended upon his proving his innocence in this case, we should ask an enormous sum to insure it. We have spoken plainly, some may think severely; but we have honestly deemed it demanded by the circumstances of the case. The offence is not against the Methodist Church, but against Christian charity, and against the interests of the cause of Christ. Mr. Henderson tries hard to assume the martyr; but such affectation and egotism are ridiculous. He, the champion of the rights of more than a million of the most intelligent people in the United States, and who have more power over the character of their church government than the people of his own denomination have over theirs! He, who holds the doctrine that all other Christians and ministers than those of his own denomination are not members of the Christian Church at all! He, who lends the influence of his paper to the establishment of a sectarian Bible! He, who tries to make a "Peter the Hermit" of himself, and preach a crusade against what his malignity styles the anti-republican power of his episcopacy,—he, with the usual consistency of fanatical bigotry, invites the attention of "the politician and Statesman" to the correction of the evils of the Methodist Church, and glories in his fanciful dreams of the time when "the eagle-eyed genius of republicanism" shall drive them away as the "morning cloud and the early dew."

If we mistake not, this is the same man who, once, in a public address, very plainly intimated his sympathy with the idea of seceding South Carolina, should she attempt to secede from the Union, by the Federal arms.

Gen. La Fayette.

Some time since, we published a letter from the venerable Dr. VAN PELT, of New York, addressed to Prof. Morse, affirming that Gen. La Fayette said to him, (Dr. V.) that "if ever the liberties of this country were destroyed, it would be by Romish Priests." Prof. Morse, we believe, alleges that Gen. La Fayette made a similar remark to him. Bishop Spalding takes it upon himself to dispute the authenticity of the anecdote, and the Cincinnati Enquirer comes to his rescue, avowing that a certain book, (the existence of which Prof. M. doubts) in the possession of somebody in the vicinity of Cincinnati, contains La Fayette's denial of ever using that language. At the request of a friend we publish the Enquirer's remarks in regard to the matter, with the single remark, that Dr. VAN PELT, a minister of the Dutch Reformed Church of irreproachable character, and Prof. Morse, whose scientific discoveries have marked the age in which he lives as extraordinary, solemnly declare that Gen. La Fayette said a certain thing in their presence; and Bishop Spalding a Jesuit Priest, and the editor of a political newspaper, under the authority of a French book, which Prof. M. cannot find after the most diligent search either in Paris or New York, deny it. The reader can judge who ought to be believed. Why does not the editor of the Enquirer produce the book at once? But to the article from the Enquirer:—

"THE LETTER OF LA FAYETTE—THE MORSE AND BISHOP SPALDING CONTROVERSY."

"It will be recollected there appeared last fall in the columns of the Enquirer, over the signature of 'Old Line,' an exposure of a stupendous fraud, which the Know Nothing press has been guilty of, in palming off on La Fayette a sentiment he never uttered. The expression they attributed to him—'If ever the liberties of this country are destroyed, it will be by Romish Priests'—was dug out of a letter in which he quoted it, but to refute it. The original letter was quoted by the Democratic press all over the Union, and was inserted, due credit being given to us, by Bishop Spalding, of Louisville, in a certain work which he published. Professor Morse, of Poughkeepsie, N. Y., upon whose authority the original statement was made, finding himself in an unpleasant position, commenced a controversy with Bishop Spalding in relation to the genuineness of our correspondent's letter. He asserts that no such book as the letter is quoted from, is in existence, and that 'Old Line' himself is one of those dreaded persons called 'Jesuits.' Now we assure Prof. Morse, and all interested in the controversy, that 'Old Line' is a Protestant gentleman, staunch in faith by no means a partisan, and that he can prove every statement that he made to be correct. His very faculty we believe to be as good as Morse's; and if the latter will come to this city and risk anything on his impeachment to it, the book will be produced before a committee selected by the parties. There is no doubt whatever, that Prof. Morse is all wrong in the matter, and that those who are quoting La Fayette upon his authority, are grossly deceived. We assure the public that it can place the most implicit confidence in the Enquirer's communication regarding the La Fayette forgery."

COMMUNICATIONS.

For the South Western Baptist.  
Hon. and Rev. Baptist W. Noel.

Before leaving London I determined to let the Honorable Baptist Noel preach; for his secession from the Church of England to that of the Baptist denomination had created some sensation in this country, and had excited in my mind sentiments of lively curiosity to behold the man for the sake of conscience had, in a manner, cut himself off from his connections, had, probably, deprived himself of many of the emoluments of ecclesiastical office and had assumed a position which lowered him in the eyes of many throughout the British realm. I remember, in reading his account of the operations and struggles of his mind whilst examining the subject of baptism, to have been struck by what I will denominate an appearance of manly simplicity.—It seemed as though the soul in its search after truth had dismantled itself of prejudice and with a calm earnestness, a humble single-heartedness of purpose, had addressed itself to the task of investigation. And, having arrived at its conclusion, fearlessly and without hesitation it avowed the result.

There was cause for admiration in the man! Hence my determination to see and hear him.

The place of worship where he then performed his ministerial functions—in November of the year 1851—was in a street apart from the great thoroughfares of London, and bore the name of—a chapel. By us it would be denominated a godly sized church; but among many larger and stately temples, it inspired merely to the appellation of chapel—"Chapel of St. John's Street," if I remember correctly.

His ministrations here were merely temporary—until his own church should have been completed. The edifice itself was not of an imposing appearance, still it had the temple front that lays claim to dignity. Within it was an

ornamented, and possessed a gallery running round three sides of the wall. The pulpit was small and elevated, being entered, not as usual, by steps, but from a door in the wall. The back part of the building (which embraced more than the one apartment dedicated to worship) was these, that the clergyman emerged on entering another pulpit, as I may call it, large enough to contain one person only—here the chorister sat. Fortunately I arrived early and was enabled to secure a favorable seat for seeing and hearing. I was surprised at the crowds that came pouring in without bustle or ostentation; and I noticed that the majority of them were males. And I should say that by far the larger portion of the audience, if not the whole of it, was composed of those accustomed to the middle walks of life. Silently, but with earnest, serious countenances, they crowded in until it would seem that the house could hold no more; yet still they came, and like surging waves mounting higher and higher, they ascended into the galleries until they, too, were overflowing. Nor do the pews get to enter, but seeking seats, if perchance they may find any, numbers become aware that standing in the aisles is the only alternative left them; and they stand. Not even then does the crowd cease to flow; for those who cannot enter, stand at the windows behind the pulpit, in a passage-way of the building. All seem full of eager expectation. Suddenly, without any parade, a robust personage appears in the pulpit; not robust enough, by any means, to be called corpulent, but sufficiently so to possess a dignified mien. It was Baptist Noel. His broad, impressive forehead, his dark, piercing eyes, his healthy hue, and the healthy cast of his features excited your admiration. His dress was most genteel. His coat being of black cloth and not the long robes of the Episcopal service. But the great charm about him was his voice. Soft, clear and melodious, it rose and fell upon the ear divested of every affectation to harshness. Reading a hymn with delightful intonations, he sat down; while the chorister from his perch, started the hymn, in which the entire congregation joined. The prayer was extemporaneous and impressive. It was a pleasure to look upon the placid benevolent countenance of the speaker. It was never flushed with excitement nor inanimate for want of expression. There was no effort at display. All was serious, earnest, solemn. There was no flourish of eloquence. It was the calm, grave, touching appeal of a warm heart engaged in a great work. There appeared to be no exertion to gain worldly applause. "Christ and him crucified" seemed to swallow up all else. There was no hesitation or embarrassment. But one unbroken strain, accompanied by timely and becoming gestures, fell like honey from his lips, until the end of his sermon. The regular cadences of his low voice vibrated musically upon the tympanum. No utterance was given, to high-sounding phrases; no astounding appeal started his hearers; no flights of imagination dazzled the fancy; but the truths of Christianity were enunciated in a simple, clear, yet forcible manner. His words pointed themselves on the heart, not requiring meditation to unravel their meaning.—He spoke to his congregation, not for the world. He aimed at the good of souls, not the triumph of fame. His object seemed to be to touch the heart and place it in communion with the heart of God, not to give an exhibit of his own capacities. There was an impressiveness and a persuasiveness in the gentle modulations of his voice, which I seem to bear yet. After a brilliant eulogy of our Savior, he warmed up the heart by such sentiments as these: "This is that Savior who over liveth to make intercession for us; this is that Savior who sitteth at the right hand of the Majesty on high, and saith, 'he that cometh unto me I will in no wise cast out'; this is that Savior who, pleading with you, says, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.' Shall we neglect these promises? Shall we reject these invitations? Shall we, by our wicked courses, put the Son of God to an open shame? Oh, my friends, not so! Let us rather give ourselves to him. In the agony of our hearts let us cry out, 'Lord, I believe, help thou mine unbelief.' Giving all diligence to keep his calling and election sure, let us add virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity to our faith. Casting aside every weight and the sin that doth so easily beset us, let us press forward towards the mark for the prize of the high calling of God in Christ Jesus. Then, my friends, we need have no fear. Death will have for us no sting. The grave will achieve over us no victory."

His address was impassioned without being fervid; warm, yet free from excitement. The softness of his tone soothed the ear and the benevolence of his countenance gained favor in the heart, while the solemn import of his words aroused the soul. His audience became wrapt in their attention; and no one stirred for fear of losing a word. The intense gaze, the forgetfulness of self, the almost suspended breath, betokened the deep interest his words excited.—There was no emotion visible, save in the eager eye; no energy aroused, except concentrated regard. And when he closed his sermon and retired from the pulpit, leaving the chorister to



For the South Western Baptist.

# La Grange, Ga.-Schools-Churches.

Rev. Henderson:

A few paragraphs about things here, may not be out of place in your columns.

One town, embracing a population, suburbs included, of 2500 to 3000 souls, appears to be taking a second growth; from the fact that a considerable number of superior private residences are in process of erection, new hotels going up, business establishments being multiplied, and new church edifices built or in contemplation. These things taken together, imply at least a healthful and gradual growth. The tax list, as I understand, shows an aggregate of 2 1/2 millions of property, within a small area around the town; this property is distributed with unusual regularity, few possessing great wealth, or being poor.

There are four schools of high order, the Southern Female and the La Grange Female College; the Brownwood Institute and La Grange High School. The annual examination of the S. F. College and Brownwood, have just transpired with considerable eclat.—Prof. S. S. Sherman, late proprietor of Brownwood, returns to Alabama, to take charge of the Jacksonville Institute; and Messrs. Hooten and Cox, highly recommended by their predecessor, become his successors. Prof. Milton E. Bacon, late the proprietor and distinguished President of the S. F. College, also retires from the position, to be succeeded by Prof. John A. Foster, of Columbus, Miss. Brother Bacon, will, however, still retain such connection with the institution as his successor may deem desirable, specially that his experience may be made available in any emergencies that may arise. Prof. Foster, comes into our community with every testimony which could afford evidence of uniform success in similar positions elsewhere; he is just verging into that period of life combining the largest measure of activity with prime mental maturity; and is personally known to the writer, as a scholar and Christian gentleman. Mr. F.'s labors will be entered upon, as I understand, with the conviction that each year brings with it a call for improvement in the educational process of its predecessor, and with the settled purpose of relying for the reputation of the establishment upon the feature of thoroughness in *substant ad stud.*

The final examination and exhibitions under the supervision of the late President were highly creditable; The Commencement sermon and the literary address, delivered respectively, by Rev. H. H. Tucker, of La Grange, and Hon. John E. Ward, of Savannah, able and appropriate; and the concert at the Musical Department, superior. Prof. Ward, the able and energetic head of this department, is not less distinguished for the taste and skill with which he gets up concerts than the ability he is well known to possess, as a scientific and thorough artist. It will be gratifying to many of the patrons of the Institution to learn that Prof. W.'s services, as well as those of his accomplished lady, as principals of the Musical and ornamental department, will be retained in the re-organization.

Mr. Allen and lady, will continue to preside over the Steward's and Matron's department. It is more a act of justice, in referring to this department, to bear testimony to ability and fidelity with which it has been managed by the present incumbents, specially to the delicate, solicitous, and lady-like manner in which the accomplished matron, has discharged her arduous and responsible duties. But the testimony of her late family, on returning to their homes in the vacation, will be a better and more effective eulogium than I can pronounce.

Upon the whole, we think that La Grange continues in its salubrious situation, society, religious advantages and accessibility, a number and variety of facilities for thorough Christian education, of a very ample character. This communication is made in part, to direct attention to these facts, and to assure any who may need such assurance, that the Christian education of the young, placed at our schools, shall receive the best attentions of which we are capable.

That I may not be regarded a subsidized writer of puff, brother editor, I make myself personally responsible for the statement of this communication, by appending my own proper signature.

There is nothing of special interest either of the three Churches, Baptists, Presbyterian and Methodist. We have had some 23 or 30 accessions to the Baptist during the year, about half and half, by letter and baptism; the baptizal oil colored persons but one. Harmony and peace prevail, and we have a good hearing.

E. B. TEAGUE.

Appointments of Eld. F. Callaway.

Elder F. Callaway will preach, by Divine permission, at Cassata, Chambers Co., Ala., Monday night, July 9th.

At County Line, Russell Co., Tuesday, July 10th, and I wish Bro. D. Stringer to meet me there.

At Concord Church, Tuesday night.

At Philadelphia Church, Wednesday, 11th, and I hope all the members will meet me there.

At Girard, Wednesday night.

At Columbus, Ga., Thursday night, 12th.

At Providence Church, Russell Co., Saturday, 14th, and I wish Brethren B. M. Ware and J. Vann to so arrange that I can meet the colored people either at Providence Church or at the School House below, until Thursday following.

At Greenville, Barbour Co., Ala., Saturday night, 21st, July, to continue in that neighborhood until Thursday following, and I wish Brethren Brown, Ivey and others to arrange for me to preach to the colored people during that time, at places most convenient.

At Rehoboth Church, Barbour Co., Saturday and Sunday, 28th and 29th, in which neighborhood I will remain until Thursday following.

At the colored people and others will meet me at the County Hill, Macon Co., Saturday, August 4th.

At Flournoy's School House at night.

At the Hawthorn House, near Echols' & Dowdell's Mills, on Sunday, August 5th.

I sincerely desire that the brethren will make the object of these meetings a subject of prayer to God, and that all who meet at these appointments will attend with an earnest desire for salvation both for themselves and for others.

## MARRIED.

On the 12th inst., by the Rev. Mr. Brown, Russell Co., Mr. JOHN H. SMITH, of Pike Co. to Miss MARCELLA F. HARRIS, daughter of Re J. J. & W. E. Harris, of Enon, Macon Co.

## OBITUARY.

DIED on Sunday last, at the residence of his father, in this place, after a protracted illness, WILLIAM DOUGLAS YARNER, aged twenty years and a half month.

The deceased was educated at the University of Georgia. He afterwards went to the Law School at Cambridge, Mass., where he graduated but a few months previous to his death.

In his death his family and friends have sustained a loss which cannot be repaired.

With a polished and well cultivated mind, modest unassuming manners, and a kind and affectionate heart, he possessed all which could secure to him friends and endear him to his family.

Having just finished his education and having backed up his armor, he was going forth in life's broad field of battle, to picture for himself an ambitious career of future usefulness and honor.

But all of his bright dreams have ended; and his voice is now hushed in death.

He who was so late among us, flushed with health and life, is now no more forever!

Have laid all that now remains of him in the cold and silent grave.

Rest now, thy journeying is done, He lies beneath the sod, Death's chains are on our companion, He waited there, his manliness, Aye, let us weep, his manliness, To be broken-hearted there, For the grave of earth's best nobleness Is watered by the tear.

A FRIEND.  
Tuskegee, July 16, 1855.

We are authorized to announce ROBERT A. JOHNSON Esq., as candidate for Tax Assessor of Macon Co., at the ensuing election in August next.

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

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

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

H. G. FARRELL'S CELEBRATED ARABIAN LINIMENT.

TRUTHFUL OVER DISEASE.

Wherever that Great Medicine called H. F. FARRELL'S celebrated Arabian Liniment, has been introduced, it has performed the most extraordinary cures in the annals of medical history—every body who uses it once becomes its warmest friend—they not only keep it always on hand for the benefit of its timely use in cases of emergency, but recommend it to all their friends. It has been before the public for nearly ten years, and yet is daily developing new virtues; many diseases have been cured by it, for which the proprietor had never recommended it; its magical virtues spread through the land with the speed of lightning, and many, many patients have fast drawing to a close, have been by a persevering use of this invaluable Liniment HEAL-ED, and now rejoice in the blessings of health. It has been before the public for nearly ten years, and yet is daily developing new virtues; many diseases have been cured by it, for which the proprietor had never recommended it; its magical virtues spread through the land with the speed of lightning, and many, many patients have fast drawing to a close, have been by a persevering use of this invaluable Liniment HEAL-ED, and now rejoice in the blessings of health.

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Look out for Counterfeits!

The public are cautioned against another counterfeit, which has lately made its appearance, called W. B. Farrell's Arabian Liniment, the most dangerous of all the counterfeits, because his having the name of Farrell, many will buy it, and use it, without the knowledge that it is a counterfeit exists, and they will perhaps only discover their error when the spurious mixture has wrought its evil effects.

The genuine article is manufactured only by H. G. FARRELL, sole inventor and proprietor, and wholesale druggist, No. 17 Main street, Peoria, Illinois, to whom all applications for Agencies must be addressed. Beware you get it with the letters H. G. Farrell's, thus—H. G. FARRELL'S—and his signature on the wrapper, all others are counterfeits.

For sale by Legrand & Jones, Tuskegee; Messrs Cunningham & Cole, Montgomery; Duprey & Hannon, Nottulust; Greene & Phillips, Loachapoke; and by regularly authorized agents throughout the United States.

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

FRESH DRUGS. AT THE OLD DRUG STORE.

(ESTABLISHED IN 1846.)

Sign of the Mammoth Golden Mortar.

We have just received direct from New York, large additions to our former stock of PURE DRUGS, MEDICINES, CHEMICALS, WINES, BRANDIES, DYE-STUFFS, PAINTS, OILS, GLASS, PUTTY, VARNISHES, BRUSHES, &c., &c., to which we would invite the attention of Physicians, Planters, and the citizens generally of Macon and the adjoining counties. Our stock has been carefully selected, and every article sold by us is warranted to be of the best quality, and will be sold for CASH or approved CREDIT, on as reasonable terms as can be obtained in Montgomery, the addition of freight only being added on heavy goods.

We would respectfully solicit orders, feeling confident that we can give entire satisfaction both as regards price and quality of our goods.

Particular attention is paid to packing, so as to ensure with safety to any part of the State.

Physicians' Prescriptions and family recipes carefully put up at all hours of the day or night.

FOWLER & GARY.  
Tuskegee, July 5, 1855.

To Invalids.—We have in store a very superior quality of Old Port Wine, from Oporto, suitable for invalids. Also, genuine Bermuda Arrow Root, Tapioca, Corn Starch and Irish Moss.

Sign of the Mammoth Golden Mortar.  
July 5, 1855.

PORTER, ISBELL & CO.

HAVE just received a beautiful lot of EX-TRA BROTHERS, comprising French and Lace Habits, Chemises, Slippers, Collars, &c., &c.—Also some superb French wrought Handkerchiefs.

May 17, 1855.

Lamp Oil—Just received, fresh supply of Sperm and Lard Oil, and for sale at the Drug store of FOWLER & GARY.

## Brownwood Institute.

NEAR LA GRANGE, GA.

THE Scholastic Year is divided into two terms of unequal length, as follows: Fall Term, commences on the first Wednesday in September and closes on the last Thursday in November.

Spring Term, commences on the second Wednesday in January and closes on the last Thursday in June.

EXPENSES.

Fall Term.—Board, including Lodging and Washing, \$42 00

Tuition, 17 00

Spring Term.—Board, including Lodging and Washing, 84 00

Tuition, 33 00

Extra, 15 00

Students furnish their own lights and candles, and during the winter months a small additional charge is made for fuel.

Payment is required one half in advance and the remainder at the close of the term. In case of protracted absence a *pro rata* deduction is made from the charge for board, but not for tuition unless the absence is the result of providential causes.

Students will be permitted to board in private families in the neighborhood of the Institute, but not in town. They will also be required to attend Sabbath school and church every Sunday.

The Institute is well supplied with Apparatus for illustration in the departments of Astronomy, Natural Philosophy, Surveying and Topography, Anatomy and Chemistry.

In Surveying, Levelling, Engineering, &c., students will be instructed in the field as well as in the recitation room.

The Cabinet contains an excellent selection of Shells, Minerals, Rocks and Fossils for illustration in Conchology, Mineralogy and Geology.

Connected with the Institute is a Library which contains several hundred well selected volumes. Young men will be prepared for any class in College.

Special attention will be given to the education of business and professional vocations of those who do not desire to pursue the regular course of study.

The constant aim of the Principals will be to teach the students to think for themselves, and to enable them to do so profitably, and to learn in every department, thereby fitting them for practical and useful citizens.

H. C. HOOTEN, L. F. COX, Principals and Proprietors.

Brownwood, July, n11-6w

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## POETRY.

For the South Western Baptist.  
It is the Blessed Hour of Even.

BY W. H. HOWE.

It is the blessed hour of even,  
See the solemn golden west,  
Like a loved and cherished Spirit,  
Calmly sinking into rest.  
What a faithful Type and figure,  
Of each dying mortal's fate—  
Every sunbeam seems a glimmer,  
Darting forth from Heaven's gate.  
Now, 'tis gone, and darkness follows—  
Stars are stealing o'er the sky,  
Glorious harps of God eternal,  
Time's enduring minstrelsy.  
At their shrines my soul would worship  
God who kindled all their fires,  
Red Arcurus, and each Pleiad,  
Tunes to him their silvery lyres.  
'Tis a holy hour! for memory  
Probes the dim and distant past,  
There to view the long departed,  
There to linger till the last—  
Sweet reflection wafts to heaven  
Images now lost in air—  
They are holy, heaven inspiring,  
Hope triumphing o'er despair.  
Teach, O God, my soul to treasure  
Wisdom taught by their decrees,  
In the panoply of meekness,  
From the earth, the sky and seas—  
And when the blessed hour of even  
Like an Angel woe my soul—  
Let me turn from earth to heaven,  
With a mind to love the whole.

For the South Western Baptist  
Heaven.

BY J. C. WRIGHT.

O, 'tis a world that lies  
Beyond the starry skies!  
Above the orb of light,  
This land of pure delight.  
Bright land! 'tis no light there,  
No sun, or moon, or star,  
No orb of day or night.  
For "God himself is the light."  
This happy sphere above,  
Is one vast sea of love,  
Throughout, where'er we rove  
Is God, and "God is love."  
His wisdom, virtue, grace,  
Fill this celestial place,  
His presence, living flame,  
Lights up the vast domain.  
Just spirits peep to meet,  
And crown that never fade,  
Robes white, and harps of gold,  
There shine forever bright.  
Sublime thought, no death there!  
No sin, or pain or care,  
But the good, perfect, pure,  
Are happy, safe, secure.  
There Christians faithful meet,  
Hope ends, and life's complete,  
And all is joy in this  
Eternal realm of bliss.  
Ah, in this fair abode,  
Are "mansions made by God,"  
In which the just shall rest,  
And be forever blessed.  
HOWARD COLLEGE, May, 1855.

From a Discourse by Saurin.  
The Dying Infidel Described.

"O, were my tongue dipped in the  
gall of celestial displeasure, I would  
describe the state of a man expiring  
in the cruel uncertainties of unbelief.  
Ah, see everything conspires to trouble  
him now. I am dying; I despair of re-  
covering; physicians have given me over;  
the sighs and tears of my friends are  
useless; the world cannot cure me; I  
must die. It is death itself that preaches  
to me. Whither am I going! What  
will become of my body! My God,  
what a spectacle! The horrid torches,  
the dismal shroud, the coffin, the tolling  
bell, the subterranean abode! What  
will become of my soul? I am ignorant  
of its destiny. I am plunging into  
eternal night. My infidelity tells me  
my soul is nothing but a portion of sub-  
tle matter; another world, a vision;  
immortality, a fancy; but yet I feel, I  
know not what, that troubles my infidel-  
ity. Annihilation, terrible as it is,  
would appear tolerable to me, were not  
the ideas of heaven and hell to present  
themselves to me in spite of myself. I  
see heaven, that immortal mansion of  
glory, shut against me. I see it at an  
immense distance. I see it, but my  
crimes forbid me to enter. I see hell;  
hell which I have ridiculed; it opens  
under my feet; I hear the horrible  
groans of the damned; the smoke of  
the bottomless pit chokes my words,  
and wraps my thoughts in suffocating  
darkness."

Such is the infidel on his dying bed.  
This is not an imaginary flight; it is what  
we see every day, in those fatal visits  
which our ministry engages us, and  
to which God seems to call us to be  
forthwith. This is what infidel-  
ity is good for; thus most skeptics die.

The short, st sermon on record  
was preached by a p. ably one of the  
most eloquent men who ever adorned a  
pulpit, the late Dean Kirwan. He was  
pressed, while suffering from a se-  
vere cold, to preach in the church of St.  
Peter's, Dublin, for the orphan children  
of the parish school. He tried to ex-  
cuse himself, but at last yielded, in as  
he was. After mounting the pulpit,  
while the church was crowded to suffi-  
cation, and having given out the text,  
he merely pointed his hand to the or-  
phan children in the aisle and said,  
"these they are." It is said that the  
collection on that occasion exceeded  
all before. —M. Y. Chronicle.

At the last meeting of the  
American Bible Society, thirteen new  
societies were recognized; of which  
one is in Oregon, four in Illinois, two  
in Arkansas, three in Texas and one  
in each of the States of Georgia,  
South Carolina and Kentucky.

## INTERESTING COMMUNICATIONS.

From the Chronicle & Sentinel.  
Religious Liberty—Lord Baltimore.

To the Hon. A. H. Stephens:

Dear Sir: In a speech recently made  
by you in the city of Augusta, I per-  
ceive that you refer to Lord Baltimore,  
the Catholic founder of Maryland, as  
having been the first to establish a gov-  
ernment on the principle of religious  
freedom, on this continent.

I beg leave respectfully to join issue  
with you on this statement, and that  
for two reasons: First, because it gives  
credit to one who does not deserve it.  
Second, because it takes away that  
credit from one who does deserve it.—  
Lord Baltimore was not the first to  
found a free government, but he never  
founded such an one at all, nor did any  
of his successors who inherited his titles.  
The pioneer in the cause of religious  
liberty, was not a Catholic, but a Bap-  
tist; not Lord Baltimore, but Roger  
Williams, the founder of Rhode Island.

"Whatever might have been the in-  
tentions of Lord Baltimore or the fa-  
vorable disposition of the King, there  
was no guarantee in the charter, nor  
indeed the least hint of any toleration  
in religion not authorized by the law of  
England."—Hildreth's U. S., vol. 1,  
p. 208. Nor was the earliest legisla-  
tion of Maryland at all more creditable.  
The "vaunted clause" for liberty, ex-  
tended only to professed Christians, and  
was introduced by the proviso, "that  
whatsoever person shall blaspheme God  
or shall deny or reproach the Holy  
Trinity, or any of the three persons  
thereof, shall be punished with death."  
Bancroft's U. S., vol. 1, p. 256.—  
From this we perceive that Jews, now  
a numerous and respectable portion of  
our population, and Unitarians, who  
constitute perhaps the controlling ele-  
ment in New England Society, to say  
nothing of our Chinese citizens, of  
whom there are now some thousands,  
were all liable under this boasted free  
government, to the penalty of the axe  
or of the halter. Says the historian  
first quoted: "The first four sections  
of this celebrated act (the so-called  
Toleration Act) exhibit but little of a  
tolerant spirit. Death, with forfeiture  
of land and goods, is denounced against  
all who shall

deny our Saviour Jesus Christ to be  
the Son of God, or shall deny the  
Trinity. Fine, whipping and banish-  
ment, for the third offence are denou-  
nced against all who shall utter any re-  
proachful words or speeches concerning  
the blessed Virgin Mary, or the Holy  
Apostle or Evangelists."—Hildreth, vol.  
1, p. 347. This is contained in an act  
"derived in substance if not in very  
words from Lord Baltimore's drafts,"  
ditto supra. This act "did indeed, but  
carry out a policy co-eval with the set-  
tlement of the colony."—Hildreth, vol.  
1, p. 348, and was confirmed by the  
oath administered to the first governor,  
which provided for the religious pro-  
tection of none but those who be-  
lieved in Jesus Christ.—Bancroft, vol.  
1, p. 247. This was in 1649. A few  
years later, their legislation was even  
more intolerant; in 1663 those who re-  
fused to have their children baptized,  
were subjected to a fine of 2000 pounds  
of tobacco.—Hildreth, vol. 1, p. 519.  
And even as late as 1714 persons ex-  
pressing certain religious opinions,  
were liable to have their tongues bored  
through, and be fined £20.—Hildreth,  
vol. II, p. 324. True, the examples  
last quoted are matters with which the  
first Lord Baltimore had nothing to do,  
for he died very early in the history of  
the country; but they serve to illus-  
trate the spirit of Maryland institutions  
and are not incompatible with the original  
charter.

It is worthy of remark furthermore,  
that whatever of right or wrong there  
may be in the charter or legislation of  
Maryland, Catholics in such are to be  
neither applauded nor censured for the  
same, for a vast majority of the popu-  
lation were Protestants (Bancroft, II,  
454, and Hild. I. 565,) and their char-  
ter was granted from a Protestant  
crown. The Catholics had the best of  
all possible reasons for being in favor  
of toleration, for in Maryland or in  
England, they were alike liable to per-  
secution from the dominant party. In-  
deed, they were once or twice disfran-  
chised on the very soil which they had  
fled to escape disfranchisement.

There is no reason to suppose that  
the full conception of "soul liberty"  
had ever occurred to the mind of either  
the first Lord Baltimore or any of his  
five successors. "It was not toleration  
but supremacy, for which Catholics and  
Puritans alike sought, while the Church  
of England for the maintenance of her  
own supremacy, struggled equally  
against both."—Hild. I. 104. "Policy,  
it is evident had a much larger share  
in the enactment of this act, (the Tol-  
eration Act), than any enlightened view  
of the rights of opinion, of which, in-  
deed, it evinces but a very limited and  
confused idea. Now, that the Puritans  
were triumphant in New England, an  
exclusive Catholic colony would not  
have been tolerated for a moment.—  
The sole chance of securing to Catho-  
lics the quiet enjoyment of their faith,  
consisted in bestowing a like liberty  
on the Protestants—a policy indeed up-  
on which Lord Baltimore had found it  
necessary to act from the very first  
planting of the colony."—Hild. I. 348.  
The italics are not those of the histo-  
rian.

Such, my dear sir, is the testimony  
of history, with regard to the much  
boasted freedom of the government in-  
stituted by the Catholic founder of  
Maryland. I know that historians,  
and even those from whom I have quot-  
ed, catching the popular breath, some-  
times peak of him "as the first to es-  
tablish religious liberty;" but these

very historians modify these expres-  
sions, and indeed cancel them, by nar-  
rating the facts above set forth—facts  
which invalidate his claims and those  
of all his successors. Whatever lauda-  
tions may be indulged in by those dis-  
posed to favor Lord Baltimore, or their  
own evidence, when sifted, will show  
that there is but little harmony be-  
tween their applause, and the facts to  
which they testify.

The following account of Roger Wil-  
liams on the other hand, will show that  
he understood the theory of religious  
liberty, in all its plenitude and glory,  
as well as that early period as the most  
enlightened of the present day. He  
protested that "magistrates are but the  
agents of the people, or its trustees, on  
whom no spiritual power in matters of  
worship can ever be conferred;" that  
their power extends only to "the bodies  
and goods and outward estate of men."  
—Ban. I. 371. "In the capacious re-  
cesses of his mind, he had revolved the  
nature of intolerance, and he and he  
alone, had arrived at the great principle,  
which is its sole effectual remedy.

He announced his discovery under the  
simple proposition of sanctity of con-  
science. The civil magistrate should  
restrain crime, but never control opin-  
ion, should punish guilt, but never  
violate the freedom of the soul. The  
doctrine contained within itself an en-  
tire reformation of theological jurispru-  
dence; it would blot from the statute  
book the felony of non-conformity; it  
would quench the fires that persecution  
had so long kept burning; would re-  
peal every law compelling attendance  
on public worship; would abolish tithes  
and all forced contributions to the  
maintenance of religion; would give  
an equal protection to every form of  
religious faith; would never suffer the  
authority of the civil government to be  
enlisted against the mosque of the Mus-  
sultan, or the altar of the fire-wor-  
shipper, against the Jewish Synagogue,  
or the Roman Cathedral. In the un-  
wavering assertion of these views, Roger  
Williams never changed his position;  
the sanctity of conscience was the great  
tenet which with all its consequences  
he defended as he first trod the shores  
of New England, and in his extreme  
old age it was the last pulsation of his  
heart."—Bancroft, I. 367-8.

"He was the first person in modern  
christendom, to assert in its plenitude  
the doctrine of freedom of conscience,  
the equality of opinions before the law;  
and in its defence, he was the harbinger  
of Milton, the precursor and superior  
of Jeremy Taylor."—Bancroft, I.  
376. The voice of Williams in favor  
of liberty was heard in New England  
in 1631; which was before Lord Bal-  
timore's patent was granted; when  
Milton was but 25 years of age, and  
Taylor but 18. Williams' great idea  
of what he called "soul liberty" was at  
that time, says Hildreth, "wholly novel."  
vol. I, p. 223. Novel indeed it may  
have been, outside of the little Baptist  
world; but there were many of that  
faith and order besides Williams, who  
were imbued with the spirit of liberty.  
Indeed, it was not Williams who pro-  
duced him. They were not the exponents  
of his views, but he of theirs.—  
Said the people of Rhode Island, in  
their instructions to him, when he went  
to England to apply to Charles II for  
a charter, "plead our case in such sort  
as we may not be compelled to exercise  
any civil power over men's consciences;  
we do not judge it no less than a point  
of absolute cruelty." These instruc-  
tions are printed in Mass. Hist.,  
Coll. xvii. 85. "The document," says  
Bancroft, "is of the highest interest;  
no learning nor skill in rhetoric could  
have mended it." II. 61. "Freedom  
of conscience, unlimited freedom of  
mind, was from the first the trophy of  
the Baptists"—ditto II. 66. "They  
applied the doctrine of the Reformation  
to the social relations of life and threat-  
ened an end to King-craft, spiritual do-  
minion, tithes and vassalage. The  
party was trodden under foot with re-  
proaches and most arrogant scorn; and  
its history is written in the blood of  
myriads of the German peasantry; but  
its principles, safe in their immortality,  
escaped with Roger Williams to Provi-  
dence; and his colony is the witness  
that naturally the paths of the Baptists  
were paths of freedom, pleasantness  
and peace."—Ban. II. 459. In the govern-  
ment of Rhode Island, "Freedom of  
faith and worship was assured to all,"  
the first formal and legal establishment  
of religious liberty ever promulgated,  
whether in America or Europe."—  
Hildreth I. 323. The following is a  
quotation from the charter itself: "No  
person within said colony shall be  
molested, punished, disquieted, or called  
in question for any differences of  
opinion in matters of religion, who  
does not actually disturb the civil peace;  
but that all and every person and per-  
sons may at all times freely and fully  
have and enjoy his and their own judg-  
ments and consciences, in matters of  
religious concerns, they behaving them-  
selves peaceably and quietly, and not  
using this liberty to licentiousness  
and profaneness, nor to the civil injury  
and outward disturbance of others."  
"The charter did not limit freedom to  
Christian sects alone; it granted equal  
rights to the pagan and the worship-  
per of Fo."—Ban. II. 63.

In discussing this question, many  
seem to take it for granted that the  
government, both of Maryland and  
Rhode Island, were really free, and  
that the point to be decided, relates  
only to priority of time. This is not  
the true issue. It is not a question of  
time, (as between these two claimants)  
but a question of fact. I have shown  
that the government of Lord Baltimore  
was not free; and that of Williams was.  
Allow me, Mr. Stephens, to say in

conclusion, that if in the casual allusion  
referred to, you have erred, I believe  
you have not done so intentionally. I  
know enough of your character, to feel  
sure that you would in no case willfully  
misrepresent, and that if you have in-  
advertently done so, no one will be  
more ready to rectify the matter than  
yourself. Your speech will probably  
be read by tens of thousands, and the  
wrong impression made by your remark  
must be very general. People confid-  
ing in your habitual accuracy, will be  
the more disposed to rely on your state-  
ment, and will thus be more easily mis-  
led. Nor is it a trifling matter. There  
are in the State of Georgia some seven-  
ty or eighty thousand Baptists, actual  
communicants, to say nothing of their  
friends and adherents, all of whom are,  
more or less interested in the point at  
issue. I know that you do not wish to  
do the denomination injustice, by deny-  
ing its lawful claims to honorable  
distinction, and to the gratitude of the  
world. I confidently believe, therefore,  
that you will second the effort that I  
have made, so to place this matter be-  
fore the public, as that all may be able  
to "give honor to whom honor is due."

I will only say further, that I ex-  
press neither approval nor disapproval  
of any sentiment or statement in your  
speech other than the one above dis-  
cussed. Being a Minister of the Gos-  
pel, I deem it incompatible with my  
profession to take any active part in  
politics, and hereby utterly disclaim  
any public connection with the same,  
in any way whatever. The point in  
question being purely historical, and one  
of great interest to the denomination  
of Christians to which I belong, comes  
quite legitimately within my sphere.

With great respect, I am, sir,  
Your obedient servant,  
H. H. TUCKER.  
LaGrange, Ga., June 14th 1855.

For the Chronicle & Sentinel.  
Lord Baltimore—Roger Williams.  
CRAWFORDVILLE, Ga. June 25th, '55

To Rev. H. H. Tucker, LaGrange:  
DEAR SIR: I have seen your letter  
addressed to me in the Chronicle &  
Sentinel of the 22d inst., which seems  
to look for answer, and in sending it  
shall resort to the same medium of  
communication adopted by yourself. The  
issue you join with me about Lord  
Baltimore amounts to nothing. What  
I said in my speech in Augusta is strictly  
true, as I understand the history of  
the country. The Catholic colony of  
Maryland, and organized under the au-  
spices of Lord Baltimore was the first  
"to establish the principle of free tol-  
eration in religious worship" on this  
continent. What you say of Roger  
Williams is equally true. He was the  
first champion of the principle. He  
claimed the principle as early as 1631—  
perhaps earlier; and for his own  
religious opinions was driven from  
Massachusetts in '65 or '66. He may  
be considered the founder of the colony  
of Rhode Island, which contained in  
its charter granted some years after a  
guaranty that "none were to be molested  
for any difference of opinion in relig-  
ious matters." But the colony of Mary-  
land, where this principle was estab-  
lished and protection afforded to all  
persecuted sects elsewhere, was found-  
ed in 1634, before Williams left Mas-  
sachusetts. Williams is entitled to  
the honor of being the first to advocate  
and proclaim the principle as an in-  
dividual. For this I have repeatedly given  
him full credit in my speeches. But  
the colony of Maryland was the first to  
establish and give practical effect to  
the principle in her civil polity. In  
making this statement, it was not my  
purpose to do the least injustice to  
Williams, whose name should be held  
in sacred remembrance, nor was it my  
purpose thereby to become the "defender  
of Romanism" as some (not you sir),  
are pleased to stile me, but to defend  
that same principle which Roger Wil-  
liams deserves so much honor for hav-  
ing the first to proclaim—that "soul  
liberty," as he called it, which he was  
the first great apostle of in modern  
times, which now lies at the foundation  
of our happy institutions, and which  
the Catholic on this continent, so far  
from being opposed to, (as far as I  
have knowledge touching their views),  
were the first to adopt. My object  
was not to defend or assail any sect or  
any faith, but to defend in its purity  
real Americanism against bogus Ameri-  
canism.

Yours most respectfully,  
ALEXANDER H. STEPHENS.  
From the Chronicle & Sentinel.  
Lord Baltimore Again.  
Hon. A. H. Stephens:  
DEAR SIR: You were right in sup-  
posing that my former communication,  
controversing your statement in re-  
ference to Lord Baltimore, "looked for  
an answer." I did look for an answer  
—I still look for one. You tell me  
that the issue between us "amounts to  
nothing." What it "amounts to,"  
is just this: Did Lord Baltimore es-  
tablish religious toleration on this con-  
tinent? You affirm that he did, and  
that he was the first to do it. I deny  
that he ever did it at all. Whether  
this issue "amounts to nothing," or  
an intelligent public will decide, or  
perhaps already decided. The same  
tribunal will also decide whether this  
summary way of disposing of an issue  
argues either ability or willingness to  
meet it fairly.

In my former letter, assuming the  
onus probandi, which properly belonged  
to you, and not to me, (thus giving you  
an advantage in the discussion which  
you could not claim,) I showed that the  
colony of Maryland, under Lord Bal-  
timore, did not establish religious free-  
dom. I quoted from the so called  
"Toleration Act" itself, and showed in  
the very words of the Act, that death  
was the penalty of expressing con-  
trary

rel'gious opinions. How have you met  
me on this point? Simply by asserting  
that "the Catholic colony of Maryland  
under Lord Baltimore, was the first to  
establish the principle of free toleration  
in religious worship." What does this  
"amount to?" Is your assertion to be  
balanced against the Legislative re-  
cords of the country? The readers of  
the "Chronicle & Sentinel" will decide.  
In order that they may the better es-  
timate the value of the two, I will place  
them in parallel columns:

A. H. STEPHENS. LAWS OF MARYLAND.  
"The Catholic colony of Maryland, organized under the auspices of death, and con-  
fession, was the first to establish the principle of free toleration in religious worship."  
"The colony of Maryland, under Lord Baltimore, was the first to establish the principle of free toleration in religious worship."  
"What I said in Augusta was strictly true."

"The Catholic colony of Maryland, organized under the auspices of death, and confession, was the first to establish the principle of free toleration in religious worship."  
"The colony of Maryland, under Lord Baltimore, was the first to establish the principle of free toleration in religious worship."  
"What I said in Augusta was strictly true."

This act is dated 21st April, 1649,  
when Lord Baltimore was in the zenith  
of his power, and was copied in sub-  
stance, if not in very words, from  
drafts written by his Lordship's own  
hand. (Hild. I. 847.) Now sir, I  
know that your ingenuity is truly re-  
markable, but if you will reconcile the  
statements in these parallel columns,  
and thus show that "what you said in  
Augusta was strictly true" I think  
you will achieve for yourself a new re-  
putation, which will be to what you  
already enjoy, as "another morn, risen  
on midnoon."

But if you fail to reconcile them,  
you must not think that your reputa-  
tion for accuracy, on which alone you  
seem to rely, will sustain you. An in-  
telligent people will take the mere say-  
so of no man, when it flatly denies such  
a record as is above adduced.

If religious toleration was "estab-  
lished" in Maryland, it must have  
been done by law. I call on you to  
point me to that law. The mere ipse  
dixit of those who professing to write  
history, interlard their statements of  
fact with inferences and notions falsely  
deduced from them, will not do. The  
highest evidence that the nature of the  
case admits of, is the only evidence that  
the court of public opinion will receive.  
Nothing but the document which estab-  
lished religious freedom in Maryland  
under Lord Baltimore will meet the  
demand rightfully made upon you.

When a statesman occupying a po-  
sition as prominent as your own, makes  
assertions important in their bearings,  
which are openly controverted, it is  
but due to himself, (allow me respect-  
fully to suggest,) as well as to his con-  
stituents and the public generally, that  
he should either retract those state-  
ments, or prove them to be true. In  
this case, you have not done the former,  
nor have you even made an attempt to  
do the latter. I challenge you to at-  
tempt it. I hope the issue now  
"amounts to" something.

I perceive that in your communica-  
tion to me, you make a mistake, of  
some 80 years in your chronology; but  
as the error may have been typograph-  
ical, I gave you the benefit of the  
doubt—though as the error occurs  
twice, the probabilities would seem to  
be against you.

I must repeat what I said in my for-  
mer letter, that the issue is not one of  
dates. If you will show that Maryland,  
under Lord Baltimore, was ever a free  
government, either before Rhode Island  
or after, you will meet the issue  
satisfactorily. You may show the in-  
vitation of Lord Baltimore to Puritans  
and Episcopalians. But this invita-  
tion "established" nothing. And even  
if it did, yet, as the parties invited  
were both in power—one in New Eng-  
land and the other in Old England—the  
invitation can avail you nothing, unless  
you show that it extended also to  
parties not in power—to Quakers,  
Baptist, Jews, and in your own lan-  
guage, to "all persecuted sects."

Allow me to say in conclusion, that  
if I have spoken to you plain things in  
a plain way, and defied your statements  
especially, it has not been my intention  
in so doing, to be uncourteous. Noth-  
ing could be further from my wish.—  
Your protracted experience at the Bar,  
has doubtless long since taught you,  
that parties on opposite sides of a  
question, do not necessarily lose their  
respect and esteem for each other. I  
make these apologetic remarks, there-  
fore, not for you sake, for I know you  
would not require them; but for the  
sake of the non-professional reader and  
those uninitiated in the customs of de-  
bate, who might do me the injustice to  
suppose, that what I intended only for  
emphasis, is done in forgetfulness of  
the law of kindness, and of the con-  
sideration due to the character and po-  
sition of my distinguished opponent.  
I fear no such injury from you.

As ever, sir, respectfully yours,  
H. H. TUCKER.  
LaGrange, Ga., July 6, 1855.

H. L. LAPLASS,  
TAILOR.

TENDERS his services to the citizens of Tuskegee and vicinity, for all kinds of work usually done in the Tailoring line. He is prepared to execute his work in the very best manner and according to the latest and most approved styles.  
Ladies' circle cloaks, talmas and riding habits, cut, or cut and made to order, in the latest style. His shop is opposite Mr. D. Porter's Store, a few doors above the Allen House, and in the house formerly occupied by Drs. Johnson.  
Tuskegee, Dec. 4, 1854.

## BUSINESS CARDS.

FOWLER & GARY,  
DEALERS IN  
Drugs, Medicines, Chemicals, Paints,  
Oils, Glass, Brushes, Perfumery, Fancy  
Articles, &c., &c.  
TUSKEGEE, ALABAMA.  
July 5, 1855.

BERLSER & MAY'S.  
Attorneys at Law and Solicitors in  
Chancery.

Will practice in the various Courts of Macon County.  
Office over the Jewelry Shop.  
JAMES E. BERLSER, ROBT. L. MAY'S.  
Montgomery, Ala. Tuskegee, Ala.  
JAMES E. BERLSER, being general Ad-  
ministrator for the Courts of Macon, will at-  
tend to the settling up of Estates.  
March 1, 1855. n41-ly

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

Brick Fire-proof Livestock Stables,  
HORSES, BUGGIES, CARRIAGES AND HACKS,  
At the Shortest Notice,  
In connection with the Talladega Hotel.

Wm. F. Roberts, one mile East from the Court  
house, is prepared with lots for drovers of every  
description. Corn, Fodder, Oats and Hay  
always on hand. He has also engaged at the  
Jury Stables of P. A. STAMPS & CO., a lot for  
amplifying and exhibition free of charge.  
Feb. 1, 1855. n34f

MORGAN, MARTIN & CHILTON,  
ATTORNEYS AT LAW AND SO-  
LICITORS IN CHANCERY.  
SELMA, ALABAMA.  
JOHN T. MORGAN, JAMES B. MARTIN,  
THOMAS G. CHILTON, Talladega, Ala.  
Selma, Ala. March 1, 1855.

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

MARQUIS & BATTLE,  
ATTORNEYS AT LAW,  
Will practice in the various Courts of Macon  
County, Chambers, Russell, and Tallapoosa,  
Tallapoosa counties, in the Supreme Court of  
Alabama, and the United States District Court  
at Montgomery.  
Office in the brick building, over Morton and  
Stevens' Store.  
Tuskegee, Ala., August 17, 1854.—ly.

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

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

HENDERSON & MCGEE.  
HAVING this day associated themselves in  
the practice of the Law, will attend to all  
business intrusted to their care, in the counties  
comprising the 9th Judicial Circuit; also, in St.  
Clair, Shelby and Coosa. They will also prac-  
tice in the Supreme Court at Montgomery. Of-  
fice in Talladega Alabama.  
January 25, 1855.

DRS. HODNETT & NICKOLLS.  
HAVING associated themselves in the prac-  
tice of Medicine and its collateral branches,  
will respectfully offer their services to the citi-  
zens of Tuskegee and vicinity. Pledging the  
most prompt and faithful attendance upon all  
cases submitted to their care, they solicit a share  
of the public patronage.  
Office in the building on the corner of Main  
street opposite to Brewer's Hotel.  
Tuskegee, March 29, 1855. —n45-ly.

J. J. STEWART, CYRUS PHILLIPS, W. B. FARNS  
STEWART, PHILLIPS & CO.,  
WHOLESALE & RETAIL  
GROCERIES,  
Montgomery, Ala.  
October 5, 1854.—ly.

W. C. PURYEAR & SIMMONS,  
Surgeon Dentists.  
Office above stairs over the Post-office.

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

DR. H. A. HOWARD,  
TUSKEGEE, ALA.  
Office north corner of the public square.  
February 8, 1855. [n33-ly.]

W. M. C. GRAY, P. J. SEMMES,  
W. A. BEDELL, J. D. STEWART  
STEWART, GRAY & CO.,  
WAREHOUSE, GROCERY & COMMISSION  
MERCHANTS.  
COLUMBUS, GA.  
Liberal advances made on Cotton, either  
in store or for shipment. Particular attention  
paid to filling orders for goods, and to the for-  
warding business. [6m.]

HOUSE AND SIGN PAINTING,  
GUILDING, GLAZING AND PAPER-HANGING.

THE undersigned having formed a connection  
in the above business, solicit a part of the  
public patronage. Having plenty of help, they  
can promptly execute all orders entrusted to their  
care, in the best style, and at the most reasonable  
price. They especially solicit country orders,  
to which they will give the best attention.  
GEORGE E. COLLINS,  
JULY 15-1854 STATES LEWIS.

NOTICE.  
Assignment of all their effects, debts, dues,  
notes, bills, bonds and demands having been  
made to me by Messrs. John Stratford and Rich-  
ard Stratford for certain purposes therein speci-  
fied, all these indebted to the late firm of J.  
R. Stratford are requested to call at my office  
and settle as early as possible.  
THOS. S. HOWARD, Assignee.  
Tuskegee, Ala., June 7th, 1855. n41

Baptist Male High School,  
TALLADEGA, ALABAMA.

THE Annual Session of this Institution begins  
on the 1st of September next. Its  
object is to afford the youth of our country the  
best advantages for obtaining a sound and thor-  
ough education.

The healthfulness of Talladega, the means of  
instruction, together with the superior educa-  
tional advantages it possesses, present great in-  
ducements for the patronage of the public.

Prof. JOHN WILSON, (late of the Talladega Acad-  
emy at Selma) will accept the charge of the  
Institution and will be aided by able and accom-  
plished teachers. Students will be prepared for  
any class in College, or taught an extended En-  
glish course. Constant use will be made of the  
apparatus during the recitations in Natural Sci-  
ence, and familiar Lectures will be delivered  
steadily before all the pupils.