

they have protested against the exclusive exercise of this right by their brethren, and have claimed an equality of benefit arising from this joint estate. Whatever relates to common interest must receive common sanction—the appointment of a superintendent over a common estate relates to common interest, therefore such an agent should be appointed by all the tenants in common. If an appointment is made of such a superintendent, unless by common consent, such an appointment is illegal. But the Rev. Wm. Compton received his appointment to superintend a part of the common estate without common consent, therefore the appointment of the Rev. W. Compton is illegal; and being illegal, the exercise of the power in question is an usurpation; and being an usurpation, the local preachers had a right to resist it.

Is the exercise of this power derived from a human source? If it is derived from human authority, when or where was it given? There never yet has been any convention composed of the membership of the Methodist Church, or composed of their representatives, from the consent of which the exercise of this power can be derived. To render the power legal, there must have been this consent given; it is the only evidence by which title to the power can be proved, and when the one is wanting, the other is illegal. Even if the itinerants had been in the possession, use and occupation of this power so long that the memory of man runneth not to the contrary, it could only be founded in an implied contract, and could in England, in regard to the king, be set aside by the authority of the people who gave it, whenever the authority was abused. But we know the commencement and the progress of the Methodist Church Government, and from that time to the present the advice, much more the consent, of the membership has never been asked. The authority exercised by the itinerants not being derived from the membership, and the membership having no voice in the control of it, the allotment of the Rev. W. Compton to Roanoke Circuit by the Annual Conference, was illegal as to the people. The right of suffrage is inherent—a man can only forfeit it by his crimes. The people is the fountain from which all human authority must flow; if power is exercised over them, derived from a source other than themselves, the exercise thereby becomes an usurpation.

The Annual Conference had as much right to appoint W. Compton to take the riding of this judicial district, and insist on obedience to his Honor, as they had to appoint him to Roanoke Circuit and insist on obedience to his Reverence. The laity are not live stock, to be transferred to any owner, however ignorant, covetous, or tyrannical that owner may be.

An authority over the membership of the church is illegal, unless granted by the membership itself. The allotment of the Rev. W. Compton to Roanoke Circuit was not so granted. Therefore, the allotment of the Rev. W. Compton to Roanoke Circuit is illegal—and if illegal, it ought to be resisted.

The writer begs leave here to introduce some observations on the influence of ecclesiastical principles over the civil institutions of all countries, and in doing so, he will confine himself to facts received as facts by concurrent historians. The writer acknowledges his inability to do the subject justice and apologises for his attempt, because it is one too little regarded by those who ought to take the lead in imparting to the community all information necessary to the preservation of their social rights. The writer does not intend to disguise his belief, that this controversy involves in its principles the safety of our civil compact; without advertent to the practice of the General Conference in legislating over the property of the membership, and more particularly to its constant efforts to emancipate the principle of labor in the Southern States, which considered by itself is vastly alarming—the writer will consider himself fortunate, if by noticing some general features he can awake in the community a spirit of inquiry, and draw the attention thereof to the operation of a principle, which in its tendency is subversive of those rights which have been considered by our fathers as most dear, and which they have transmitted to us, through toil and blood, as an inheritance; the operation of the principle being one of cause and

effect, and will hardly be controlled in our behalf by an all-wise intelligence. Wisdom should be learned of the dead—of the dead then let us inquire, and learn from history, the mirror of all their motives, the ruling principles of our race; let us profit by the experience of the last thousand years, and carefully avoid the predominance of ecclesiastical over civil rule; let us strangle this *Atlas* of despotism in embryo, that will soon acquire the power to make itself "sovereign of the ascendant." But a few centuries ago an absolute King of France was compelled to recall the edict of Nantz, by which toleration had been granted to the Hugonots—the same king to whom homage was paid by the Pope of Rome, before whom the powers of Germany and Italy trembled; who had, in the pomp and pride of conquest and imperial power, engraven on his cannon, "the logic of kings," as if to dare the world to combat—yet by the recall of this edict, subjecting numerous of his subjects to all the privations of banishment, and this too, not from a mere caprice of tyranny, but for safety, yes, safety to his crown—that politic prince and his equally politic ministers knew well, that the religious principles of the Hugonots were too simple and too democratical, if once they gained the ascendancy, to endure the despotism of the French government—the progress of their creed was a gradual but certain, sapping of the foundation of the then order of things. In England, in the reign of Elizabeth, one Wentworth, a puritan, braved the anger of that princess by his pleading for liberty in the House of Commons—the gradual increase of the prevailing sentiments of his sect, was the chief cause of the overthrow of the government of Charles 1st. Charles, in fighting for the bishop's mitre, was fighting for his crown; religious sentiment carried Cromwell into power, overturned monarchy in Great Britain, effected the Revolution in 1688, settled Holland, wrested the Netherlands from the crown of Spain, effected the Reformation, poured the Crusaders into the Holy Land, drove Charles 5th from Germany, now upholds the Spanish crown, is struggling for ascendancy in Portugal, aided the South Americans, and now leads the van of the struggling Greeks—it is a principle as active as life and levels every other. But let us look to our own country, and see if it has been inoperative here. The Hugonots, banished from France, settled in South-Carolina—the Puritans, driven from their native land, settled in New-England; they led the van in opposition to the same principle that had driven them from the land of their forefathers, in the war of the Revolution. Mr. Wesley, the father of Methodism, was a true Englishman, and is known to have been an advocate of the British cabinet—the Methodist ministry left the country; the Catholics and Episcopalians mostly were against reformation or revolution; the Puritans, the French Protestants, the Congregationalists, the Presbyterians, and some of the Quakers, fought for and obtained independence. Men were found fighting for the establishment of that kind of civil government, whose advocates maintained doctrines similar to their religious sentiments; or in other words, whose sentiments were adapted on civil government*—they fought for their religion, they fought with enthusiasm.

In ancient times the liberties of Greece were destroyed by a power that grew up among them unnoticed; looked upon by most of the States as semi-barbarous, not entitled to notice, under the administration of Philip the father of Alexander, it arose to that degree of consideration as to acquire complete dominion over all Greece, and became foremost in the conquest of Persia.

It may be so as to the Methodist Church—in less than fifty years it has acquired an influence and an increase of votaries vastly astonishing; its ministers have been men of the most untiring and persevering zeal; its religious creed is strikingly lovely, but its system of ecclesiastical government is abominably odious. If it continues to progress in the same ratio it has done, and maintains its present polity for another half century, the Conclave will dictate to the Senate—posterity may then truly say, "farewell, a long farewell," to civil and religious liberty. R.

*Dr. Ramsay's History of the U. States.



Tarborough,

FRIDAY, JULY 18, 1828.

We are requested to state that Elder P. W. DOWD has recalled all his appointments, recently published in this paper, except the one at this place—he is expected to preach in Tarborough on Saturday evening, the 26th instant.

We had engaged to publish the proceedings at Halifax on the 4th, in our next

paper, previous to receiving a copy of the Oration delivered at F. Philips', which we consequently cannot make room for until the week after next—deeming it advisable that the toasts, &c. should accompany the Oration, we concluded to defer publishing them also.

CANDIDATES

For the General Assembly of N. C.
EDGEcombe COUNTY,
Election on Thursday, 31st July next.
For the Senate.
LOUIS D. WILSON.
For the House of Commons.
BENJ. SHARPE, JOHN G. BLOUNT,
BENJ. WILKINSON, KENETH HYMAN.

HALIFAX COUNTY.

Election on Thursday, 14th August.
Senate.
ISHAM MATTHEWS.
House of Commons.
GEORGE E. SPRUILL, WM. E. WEBB,
RICHARD JONES, RICE B. PIERCE.

MARRIED,

In this town, on Thursday afternoon, 10th inst. by Robt. Joyner, Esq. Mr. Abner Mills, aged 70, to Mrs. Martha Carney, aged 35.

Now if it's the will of Him who wills,
May they raise a score of Mills—
And as long as earth their garner fills,
May they never lack for Mills,
To pulverize their grain, we pray,
All ready for the sieve and tray;
Likewise for the heated hoe,
And also for the table, oh—
If any Bard can wish them better,
Whack away, Sir, with your metre.
Communicated.

At the house of Dr. Robert Williams, Jun. in Pitt county, on the 27th of May last, Dr. John H. Drake, of Nash county, to Miss Mary Richard Williams.

DIED,

In this county, on Saturday evening, 5th inst. aged 56 years, Mr. Reddie Barrett, leaving a wife and several children. The deceased went to bed apparently in good health, during the night his wife discovered he breathed with difficulty, and on raising him up he immediately expired.
Also, on the 26th ult. aged 50 years, Mr. John Harris, also leaving a family—his decease too was very sudden; he was in town the day of his death, apparently in good health, returned home, eat a hearty meal, and was a corpse before morning.

Price Current.

JULY 11.	per	Peters'g.	N. York.
Bacon, - - -	lb	7 8	9 10
Brandy, - - -	gal.	35 37 1/2	
Corn, - - -	bu'h	35 40	45
Cotton, - - -	lb	9 11 1/2	10 12
Coffee, - - -	-	16 17 1/2	13 17
Flour, family, -	bb'l	600	475 550
Iron, - - -	ton	\$110 112	\$90 96
Molasses, - - -	gal	35 50	32 40
Rum, New-Eng. -	-	42 57	38 45
Sugar, brown, -	lb	9 12 1/2	8 11
- loaf, - - -	-	18 25	17 19
Tea, Young Hyson, -	-	100 125	90 98
- Imperial, - - -	-	140 150	120 140
Wheat, - - -	bu'l	80 85	90 94
Whiskey, - - -	gal.	33 36	27 34

To all whom it may Concern.

WHEREAS there is a report in circulation that I have conveyed my negroes to a certain person, for the purpose of a maintenance during my life: Now this is to certify that I have done no such thing, and that if any person holds a conveyance of my negroes in any other shape than by a Will, it is a forgery or a fraud, and I now challenge them to bring it forth, or forever hereafter hold their peace respecting the same.

SUSANNA BANDY.

July 15, 1828.

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List of Letters,

Remaining in the Post-Office at Enfield, Halifax county, N.C. on the 1st of July, 1828, which if not taken out before the 1st October next, will be sent to the General Post-Office as dead letters.

Brackett William	Prichard Peyton
Crowell R H 2	Simmons J H
Cole Joshua	Simmons Jno W
Davis S J	Whitaker S
Godwin Thomas	Whitaker Mat C Dr
Johnson George	Whitaker John
More David	Willey Thomas

15 JESSE SOUTHALL, P.M.

To the Public.

GENTLEMEN: I deem it my indispensable duty to make a public declaration, relative to a subject that has grown into the minds of the people, to show whether I have correctly represented the facts which are now before the public. I am willing to submit it to the consideration of the people, after stating in what manner the question first originated. A few days after the election in the year 1826, Maj. JOHN G. BLOUNT was asked if he did not intend to be a candidate the next year—his answer was: "No, gentlemen, damn my soul if I would not sooner stay at home with the votes that I got, and be a dog-whipper to a gentleman, than I would represent the people of Edgecombe county with the votes that elected the other men." I should not have said anything upon the subject if I had not heard the Major, on the 3d of July, try to extricate himself from saying any such expression, by placing on it a different light. There has been a misrepresentation, either by myself or Major Blount; and I know that it cannot be me, for I heard him make use of the very words as near as can be designated, and likewise I can prove it by several witnesses besides, who were present at the same time. My object for this is, I do not intend that Major Blount shall expose me wrongfully and let it pass over in silence; for I feel myself under every obligation to do him justice, while I am only contending for the truth, which I am able to show. It is tho't that I am doing myself justice, to exonerate myself from those dark expressions that have been denied by him who ought to scorn, and forever blush to countenance those who were eye-witnesses to the very facts. I am only vindicating my assertions as they are true, inasmuch as they have been denied; and if he does not reflect and come over to the right cause, I shall convince the public who has deviated from the truth. If the Major is not satisfied at this publication, if he will call on me in this manner or otherwise, I will give him satisfaction. I am willing to rest my case at this for the present.

CULLEN LITTLE.

July 12, 1828.

Cheap for Cash!!

CORN, Fodder, Bacon, Tar, Lime, Castor Oil, Gentlemen's best Fur Hats and Caps, Mackarel, (in whole and half barrels,)—Flour, 1st and 2d quality. Some prime New Herrings and Shad. ALSO, some superior Seuppernong Wine—together with many other articles, which will be sold very low for Cash only, by

JOS. L. SIMMONS.

Halifax, N.C. March 10, 1828.

I would take this opportunity of saying to the public, that my intention is to do a GENERAL

Commission Business:

Therefore, persons who may favor me with any article on consignment, may rely on the strictest attention and punctuality. J. L. S.

Just received and for Sale,

Dr. Chambers'

CELEBRATED REMEDY FOR Intemperance,

Accompanied with a volume of evidence sufficient to insure the confidence of the most incredulous, of the happy and almost universal, cure of habitual intemperance—and its beneficial effects in invigorating & restoring the Constitution.

ALSO,

Dr. Swaim's Panacea,

So justly celebrated for the cure of scrofula or king's-evil, ulcers, rheumatism, syphilitic, mercurial, and liver complaints, and most diseases arising in debilitated constitutions, or from an impure state of blood, &c. &c. This medicine is also accompanied with a volume of evidence of its happy effects in restoring to perfect health thousands that had tried all other remedies, and given up in despair. The Subscribers having become agents for the original inventors and proprietors of those valuable medicines, now offer them pure and genuine to the Public, assuring them that a constant supply equal to the demand, will be regularly kept on hand at their store in Tarborough.

R. & S. D. COTTEN.

January 24, 1828.

Printing neatly executed.