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J. J. JAMES, Editor.

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[Published by Request.]

The Elements and Means of Church Prosperity.

The Introductory Sermon of the Flat River Association, delivered at Mt. Moriah, Orange county, N. C., Aug. 10, 1855, by R. L. DEWITT. Published by request of the Association.

"And the word of the Lord increased, and the number of the disciples multiplied in Jerusalem greatly." Acts 6:7.

[Concluded.]

II. Secondly, we will now consider some of the means to be employed in promoting the efficiency and success of a church.

1. An intelligent and pious ministry. The preaching of the gospel is the great instrumentality to be used in the edification of believers, and the salvation of sinners. Christ gave apostles, prophets, evangelists, pastors and teachers; for the perfecting of the saints, and for the edifying of the body of Christ. Eph. 4:11, 12.

"It pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

No church can flourish without the labors of a pastor; and the more able, active and pious he be, the more it will prosper under his charge. If a church would sink into a low, cold condition, and then disband and become extinct, let them dispense with the pastorate. One of the most important concerns which claim the attention of any church, is the selection of a pastor. The first and only question with many is, is he a great man, or is he a great preacher? Learning and ability are important qualifications; but only so far as they are subservient to piety, and the desire of doing good. We advocate ministerial education; but we also believe piety to be indispensable to the preacher of the everlasting gospel.

The ambassadors of Christ, should be truly pious faithful men, able to teach others also. They must read, meditate, and study to show themselves approved to God, workmen who need not to be ashamed, rightly dividing the word of truth. 1 Tim. 4:13-15. 2 Tim. 2:15.

Ministers ought to give themselves wholly to the work of preaching the gospel; and hence the duty of the churches to support them.

There is no duty more clearly taught in the Bible, than ministerial support. "The Lord hath ordained that they who preach the gospel shall live of the gospel." The apostle Paul tells the church at Corinth—"I robbed other churches, taking wages of them to do you service."

In this connection, we will mention a subject of much importance to our Zion; it is the practice of plurality pastorships.

Most of our ministers, if pastors at all, are pastors of, from two to four churches each, at the same time. The system of having preaching only once a month, is certainly a very bad one. Mr. Benedict in his history of the Baptists, calls us thirty-day baptists, because we have meeting only once in thirty days. How much larger would be the amount of good accomplished, were all our churches to have preaching every Sabbath and abandon these compound pastorships. The excuse is either poverty, or a scarcity of ministers. It is true, some churches are too poor to support a pastor; and it is also true, that ministers are scarce; but whose fault is it? In most cases, does not covetousness have much to do, with the plea of poverty? Every church, if possible, ought to have a pastor whose whole time may be devoted to her welfare and prosperity. Were the churches to adopt this plan, we have reason to believe they would so flourish, as to be able to support their pastors; and we also believe, God would send out a sufficient number of laborers into his vineyard, so that there would be no difficulty in getting a supply.

2. The choice of deacons, has an important bearing upon the welfare of a church.

This is an office next to the pastor, in influence and responsibility. The deacons will be looked up to for information, and their example will have great weight with the membership. The Jerusalem church in selecting the deacons, sought for men of honest report, full of the Holy Ghost, and wisdom. The apostle Paul, in writing to Timothy concerning the character and qualifications of the deacons, says, they must be grave, not given to much wine, not greedy of filthy lucre. That church is greatly blessed whose deacons are active and pious. The choice of the right kind of brethren for the office of deacons, has much, very much, to do with the prosperity of a church. We are satisfied, that our brethren generally do not attach so much importance to this subject as it demands.

3. The administration of Scriptural discipline will promote the efficiency of a church. A church which neglects discipline, is like a garden without walls, or a city without magistrates and laws. However excellent its creed, it will soon sink into confusion and wretchedness.

Church discipline, properly exercised, is a very important and necessary part of the church's life.

done, is to follow the plain teachings of the Bible. The Bible is the best book of discipline we ever saw. But, there is a disposition manifested by some of our Baptist brethren to copy after other religious societies around them. This is wrong.

From the first establishing of the christian church, till now, unworthy persons have sought and found admission within its pale.

The most close and rigid examinations have failed to prevent the reception of hypocrites and unworthy members. No community of christians can flourish, unless they enforce their laws. The erring christian must be brought back, and the wicked offender excluded. Far better for any church to have but a few faithful pious members, than a large number of merely nominal christians, whose lives are a reproach to the gospel.

4. Another very important means of church efficiency, is regular attendance on the public worship of God. The sacred injunction is, forsake not the assembling of yourselves together, as the manner of some is. The preaching of the gospel is the most effective means of encouraging christians and saving sinners. That a church may prosper, the members must be punctual in attending upon divine worship. Listen to the overflowings of a pious heart, that loved the public worship of God. "I was glad when they said unto me, let us go into the house of the Lord. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple. A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

My brethren, if you love the church, evince it by regularly attending your stated meetings. Every member has an important part to act in the salvation of souls. Too much is generally expected from ministers. They can accomplish very little without the co-operation of their brethren. When they act alone, unaided by the prayers and efforts of the members of the church, their labors are nearly lost.

The Sabbath school and the prayer meeting, afford opportunities of usefulness which ought not to be neglected.

5. Christians must pray for the prosperity of Zion. "Ye that make mention of the Lord, keep not silence, and give him no rest till he make Jerusalem a praise in the earth." The people of God should daily approach the throne of grace, and beseech the Lord to appear for his cause, and build up his church in the world. When Zion travails she will bring forth children. Except the Lord build the house, they labor in vain who build it. All our help must come from God. We must look to him for his blessings upon the church. He can dispel the dark cloud which may hang over Zion, and cause a morning of unclouded brightness to dawn upon her. He can remove the deathlike coldness that too often paralyzes the energies of a church, and cause her to break forth into songs of rejoicing and praises. If we would see religion flourishing and sinners in crowds flocking to Zion, let the prayer of faith ascend to the Lord of Sabbath, and he will open the windows of heaven, and pour out as blessing, that there shall not be room enough to receive it.

6. In the last place, if a church would flourish, it must put forth efforts to spread the gospel over the earth.

The great work of converting the world (instrumentally) has been entrusted to the church. The efforts which are made for the salvation of the benighted heathen, however remote, will react upon the churches at home. The reflex benefits enjoyed by those who engage in the missionary cause, may be illustrated by the happy influence it produced on the Baptist churches in England. The state of many of the churches before the revival of the modern missionary enterprise, was indeed deplorable. But when Messrs. Carey, Fuller, Ryland, and others engaged in the great work of preaching the gospel to the heathen, the churches aroused from their coldness, and enjoyed such prosperity as they had not realized before.

The writer of the Baptist Missions, says, "The thought of having done something towards enlarging the boundaries of our Savior's kingdom, and of rescuing poor heathens from under Satan's yoke, rejoiced our hearts."

Some who had backslidden from God were restored; and others who had long been poring over their unfaithfulness and questioning the reality of their personal religion, having their attention directed to Christ and his kingdom, lost their fears and found peace which in other pursuits, they sought in vain.

In short, our hearts were enlarged; and if no other good had arisen from the undertaking, than the effects produced upon our own minds, and the minds of Christians in our own country, it was more than equal to the expense."

"The liberal soul shall be made fat; and he that watereth shall be watered himself. He that sareth sparingly, shall reap sparingly; and he that sareth bountifully, shall reap also bountifully."

In conclusion, We always judge of a man's love for an object by the interest he manifests for its success. My brethren, do you feel more interest for the prosperity of the church than for any other object. Is it dearer to you than any other thing on earth. Do you mourn when its gates are desolate, and rejoice when it flourishes. O, that christians loved the church more. O, that they would labor more, pay more, and sacrifice more to promote its advancement.

Old AGE.—It is not well that a man should always labor. His temporal as well as spiritual interest demand a cessation in the decline of life. Some years of quiet and reflection are necessary after a life of industry and activity. There is more to concern him in life than incessant occupation, and its product—wealth. He who has been a drudge all his days to one monotonous mechanical pursuit can hardly be fit for another world. The release from toil in old age, and most men have the prospective pleasure of it; in the reality, it is as pleasing as it is useful and salutary to the mind. Such advantages, however, can only be gained by previous industry and industry in youth; we must save, like the ant, before we can hope to have any rest in the winter of our days.

The Contrast. THE CONTRAST BETWEEN METHODIST EPISCOPACY AND AMERICAN REPUBLICANISM—SYNOPSIS AND APPLICATION OF THE ARGUMENT—CONCLUSION.

"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."—JESUS CHRIST.

"Sometimes it is said that men cannot be trusted with the government of himself. Can he then be trusted with the government of others? Or have we found angels in the form of kings, to govern him? Let history answer this question."—THOMAS JEFFERSON, the Apostle of American Republicanism.

"As long as I live THE PEOPLE shall have no share in choosing either stewards or leaders among the Methodists. We have not, nor ever had, any such custom. We are no Republicans, and never intend to be."—JOHN WESLEY, the Apostle of American Methodism.

We come now to the interesting task of tracing the contrast between our republican institutions and Methodist Episcopacy. Bro. Hamill, has given us the "striking analogy"—we propose presenting the opposite side. And let us again begin at the beginning.

First. The Constitution of the United States, and the Constitutions of each State of the confederacy, were formed by representatives chosen by the PEOPLE in their sovereign capacity. The Constitutions or book of "Discipline and Doctrines" of the Methodist Church was formed by sixty clergymen, appointed and summoned to their work by two Englishmen, Asbury and Coke. There was not a single layman, or a layman's representative in the Conference of 1784, that drafted it. "They assumed no constitutions." "They were absolutely an aristocracy."

Secondly. The Constitutions of the United States, and of each State, when drafted by their several conventions of representatives from the people were by special ordinances, submitted back directly to the PEOPLE for their ratification. The Constitution of Methodist Episcopacy was adopted and forced upon their (we wish we could say "constitutions") by the decision of the United States Circuit Court. They have no constituency.

Thirdly. Amendments to the Constitution of the United States, and of the several States before they are considered binding, are submitted to their respective constituencies for their ratification. Amendments to the Constitution of the United States, and of each State, are submitted to the people for their ratification. The Constitution of Methodist Episcopacy was adopted and forced upon their (we wish we could say "constitutions") by the decision of the United States Circuit Court. They have no constituency.

Fourthly. The President and Vice President of the United States, and the Governor of each State, the highest officers recognized by the General and State governments, are chosen directly by the PEOPLE every two, three and four years, thereby securing a frequent re-coming with these officers, and preventing any abuse of the power thus delegated to them. The Bishops of the Methodist Episcopal Church are chosen for life, or during good behavior, by the clergy who compose the General Conference, and who assembled "represent themselves, and have no constituencies." They are "responsible only to their own consciences" for the manner in which they exercise their "unlimited ecclesiastical and temporal power."

Fifthly. The Congress of the United States, and the Legislatures of the several States, are composed of delegates elected by the suffrages of the several States, and hold their offices one, two, three, and six years, and are therefore, responsible directly to the people for their official conduct; the annual and quadrennial Conferences of the Methodist Episcopal Church are composed, ex officio, of the Bishops and traveling preachers, and their representatives. No layman of the Methodist Episcopal Church ever cast a single ballot for a representative to either a State or a General Conference.

Sixthly. In our civil institutions, the basis of representation is the entire population of the United States and of each respective State, except in the Senate of the United States, in which, for wise purposes, the suffrage of each State is represented. In the Methodist Episcopal Church, the basis of representation is the travelling clergy in the bounds of each State.

Seventhly. The Congress of the United States, and the Legislature of each respective State, admit and represent a constituency, to whom they are responsible for their acts and doings. But the Bishops and travelling preachers in the Methodist Episcopal Church, "comprise the embodiment of its power, ecclesiastical and temporal; and when assembled in General Conference, according to the usage and discipline of the Church, represent themselves and HAVE NO CONSTITUENTS." So affirms Judge NELSON, in property case.

Eighthly. Our civil Constitutions recognize "checks and balances"—tribunals to correct errors rectify wrongs.—"thus affording relief to the injured and oppressed sufferer. In the Constitution of the Methodist Episcopal Church, 'the will' of the circuit rider, or elder, or bishop, in removing an officer, 'is omnipotent in the premises'—if an incumbent, 'is unjustly removed, he must submit'—since 'there is no tribunal to cure the error or rectify the wrong.'" So affirms ex-bishop Hamill.

Ninthly. In our State and National Governments, the people possess and exercise the right, directly or indirectly, to choose every officer, Legislative, Executive, and Judicial, to exact, expound and administer law, from the President of the United States down to the most humble functionary recognized in our civil polity. In the system of Methodist Episcopacy, the bishops and travelling preachers appoint every officer from a bishop down to a class leader, being responsible only to their own consciences "for the manner in which their authority is exercised." Their "will is omnipotent in the premises."

exercised. Their "will is omnipotent in the premises."

Tenthly. The right of petition for redress of grievances is clearly recognized by the Constitution of the United States and of each State. But when such a right is attempted to be exercised by the local preachers and private members of the Methodist Episcopal Church, the least privilege which any form of government can recognize, the bishops of that church answer—"Pardon us if we know no such rights, if we comprehend no such privileges."

Eleventhly. The government of the United States and of each State is a government of the people and their chosen representatives a democratic republic: "The Methodist Episcopal Church, 'as regards its government,' says the Hon. R. Johnson, in his speech in the 'Church property case,' 'has been absolutely since the days of Wesley, AN ARISTOCRACY! Laymen have had, and now have, no voice in it. If there is a layman with the sound of my voice,' continues Mr. J., 'HE KNOWS HE HAS NO VOICE NOW.'" Property Case, p. 331.

Twelfthly. Congress and our State Legislatures are bodies of limited powers—they have no authority whatever, to change or modify our present forms of civil government: The General Conference of the Methodist Ep. Church, is "the source and fountain of all its temporal power," says Judge NELSON—nay, it "comprises the embodiment of its power, ecclesiastical and temporal." It is "a body unlimited in the authority to create," says Mr. Johnson, and "equally unlimited in the authority to destroy, responsible only to their consciences for the manner in which their authority is exercised."

Thirteenthly. The first paragraph of the Constitution of the United States pledges that "WE THE PEOPLE of the United States, in order to form a perfect union, establish justice, ensure domestic tranquility, provide for the common defence; promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." The first section of the "Book of Discipline" pledges that as Mr. Wesley "preferred the episcopal mode of church government to any other he solemnly set apart, by the imposition of his hands, the presbytery or synod of England, for the episcopal office; and having delivered to him letters of episcopal orders, commissioned and directed him to set apart Francis Asbury, . . . for the same episcopal office. That is, the people of the United States established their form of government: ONE MAN JOHN WESLEY, according to the Discipline, authorized the establishment of the government of the Methodist Episcopal Church. The truth of this statement in regard to Mr. Wesley ordaining Dr. Coke "to the episcopal office," we have already examined, and as we think proved it to be entirely incorrect; but as the governmental economy of that church is to be ascertained by the Discipline, it is right and proper, that we should refer to all its statements in this connection, as if they were true.

Fourteenthly. In the government of the United States, and of each separate State, the legislative, executive and judicial departments of government are placed in the hands of three distinct classes of officers, each, operating as a check upon the others. Thus the President of the United States, and the Governor of each State, being elected by the people, and therefore, representing their sovereignty, possess the veto power to check hasty or unconstitutional legislation. And Congress and State Legislatures possess the power of passing a Law by a two third vote, notwithstanding the veto of the Chief Executive, thus imposing a salutary check upon this prerogative. And the Judiciary, being the exponent of the Constitutionality of all laws becomes another check upon the legislative department. But in the Methodist Episcopal Church, the legislative, executive and judicial departments of government are all in the same hands. And this body of men are not the representatives of the people, but, as Judge Nelson declares, "when assembled in Conference, represent themselves and have no constituents." Where such a body of men, says the late bishop Buesoch, "first make the laws, then execute them, and finally are the sole judges of their own acts, there is no liberty; the people are virtually enslaved, and liable to be ruined at any time."—Rights, &c. Art. 6. In a word all power, legislative, executive and judicial, known in the governmental economy of that church, is lodged in the hands of its clergy. "Not a modicum of power," says Mr. Johnson "was left elsewhere."

Fifteenthly. The great fundamental principle which lies at the basis of our civil governments, State and National, is, THAT THEY ARE REPRESENTATIVES: In the Methodist Episcopal Church, in 1824, and 1825, an effort was made by numerous petitioners, local preachers and private members, to modify their form of government, so as to make it REPRESENTATIVE, and the memorial was sternly rebuked by the bishops of that church, in the very language of despotism itself. "Pardon us if we know no such rights; if we comprehend no such privileges." The only efforts which have ever been made to incorporate into this economy the essential element of republicanism, have been and are now denounced as schismatical, and its promoters suspended and expelled from the ministry and church; and yet there is a most striking analogy between Methodist Episcopacy and our Republican form of Government! Nay, further, if a man doubts its republican-ism, he is to be denounced as a "bigot," a "demagogue," and sundry other admissible epithets must be applied to him by the champions of this hierarchy! Now, we do solemnly protest that a man's christian charity ought not to be measured by the dimensions of his throat to swallow "our episcopacy!" We do protest that it is possible for a man to base his love for

his fellow christians upon the same other "points of union" besides "this system of surpassing energy"—that he may love his virtues without endorsing their errors—and that personal piety may be one thing, and clerical absolutism may be a different thing.

Sixteenthly. Our civil constitutions, State and National, recognize the principle, "That all power is inherent in the people; in the Methodist economy, all power is inherent in the clergy."—"If they had chosen to become Socians, they could have done so. There was no limit," said Mr. Lord, Property Case, p. 163.

Seventeenthly. In our civil government, the property is held by the people, and even the small pittances which is used for State and National purposes, is subject to the direction of their representatives: In the Methodist Episcopal Church, the church property is held and disposed of by the clergy. Even the trustees who hold the property, are to be appointed by the preacher in charge, or the presiding elder of the district, all of whom are to be members of the Methodist Episcopal Church. Discipline, last edition, p. 218. The appointment of these trustees is the amount of "lay representation and lay management" of which our brother so frequently boasts. This "lay representation and lay management" amounts to about as much, as the "representation and management" of ordinary clerks in a mercantile establishment. They can only execute the orders of the bishops and clergy of the General or State Conferences. This every reader can see by turning to the Discipline, pp. 209, 114, and pp. 256, 257.

We could trace this contrast much further; but the foregoing points are deemed sufficient for our present purpose. We will only add, in closing this part of the subject, that the Methodist Episcopal Church is the only denomination of Protestants on this continent, from whose ecclesiastical councils all laymen are excluded by constitutional law. If a line were drawn upon the subject of Church Government between all professing Christians in this country, on one side it would be arrayed the Methodist Episcopal and the Roman Catholic communions—on the other all other Protestant denominations. To what extent Methodists are charmed with their company and how long they will keep it, the future must show. We have not placed Methodism there. This was the work of its first apostles. We have only hung the lamp of truth over the arcanus of the system, and are not responsible for its revelations. Other hands must apply the corrective.

The reader will observe, that not one fact that we have alleged in connection with the origin and history of Episcopal Methodism in this country, has ever been contested by brother Hamill. He has attempted to show that certain facts, which we have mentioned, are not true. He has occupied the most of his time and space in deploring in quite pathetic terms, the "Monstrous infringement," "Close Communion," and "Baptist Anarchy?" Of course, if he thus permits judgment to go by default—if, having in his own free will taken issue with us upon a plain, practical question, he sees proper to leave us to discuss that question, and bustles himself upon other issues, which have no more to do with the one he set out to discuss than the Eastern war has to do with the weather—it is not our concern. It only shows the utter impossibility of harmonizing Methodist Episcopacy with the genius of our free institutions. And now if the "democratic element" really does exist in the governmental economy of Methodism, it must exist in that system, notwithstanding all these facts. That is to say, it must exist in a system of government, the basis of whose representation in its ecclesiastical councils is not the numerical strength of the membership, but the travelling clergy—whose constitution was adopted wholly by the ministry, without so much as submitting it to its membership—whose rulers "when assembled in General Conference, according to the usage and discipline of the Church, represent themselves, and have no constituents," which is "absolutely an aristocracy—whose functionaries can remove all inferior officers without the forms of trial, the removed party having no alternative but submission, their being 'no tribunal to cure the error or rectify the wrong'"—whose bishops, in answer to respectful petitions to make the system republican, that is, representative, use the very language of despotism itself, "pardon us if we know no such rights, if we comprehend no such privileges—whose ecclesiastical councils are 'unlimited in the authority to create, and equally unlimited in the authority to destroy, responsible only to their own consciences for the manner in which their authority is exercised'"—whose legislators possess the power according to Mr. Lord, "to change the whole Methodist denomination into a 'Societan' body—whose government according to the discipline, originated with one man, Mr. Wesley—whose legislative, executive and judicial powers were vested in the same man, there not being 'a modicum of power left elsewhere'—who, in direct contravention of that vital principle which lies at the basis of our government, 'That all power is inherent in the people,' place all 'ecclesiastical and temporal power' in the hands of the travelling clergy—whose chief officers, the bishops, possess the power of sending six thousand ministers to any and every part of the country, from Maine to California, and from Florida to Oregon, *velut colas*, regardless, too, as to whether such arbitrary appointments shall comport with the wishes of those who are to support them—and finally whose funds and property are under the supreme control of the same ecclesiastical bodies, composed entirely of the clergy—we say, the "democratic element" must exist in this system, if it has any existence at all in it, notwithstanding all these facts. No brother Hamill; the system of Episcopal Methodism may, like some forms of government in Europe, be "a system of surpassing energy" and to those who look upon "energy" as "the sine qua non" of government, it may be "worthy of all eulogy!" Whatever other virtues "our episcopacy" may possess, and we shall not undertake to say but what they are many, we do think that so far as "democracy" and "republicanism" are virtues, "it is weighed in the balance and found wanting." What principle in the governmental economy of Methodism would have to be com-

promitted, to change this government into an aristocracy, or even monarchy? Suppose our legislators, State and National, should take it upon themselves to form our civil government after the model of Episcopal Methodism, is there one man in a million who would pretend to call it a "Democratic Republican Government?" A system of government which "admits no constituents—whose law has no constituents—whose is absolutely an aristocracy" such a system, a democratic republican government, for sooth! Why, the virgin form of the "goddess of American liberty"—rising up out of that system, would be the greatest monstrosity that ever haunted the distorted fancy of brother Hamill's Opium-eater! He who can evolve democracy from such a system of polity, would find no difficulty, we opine, in lifting the stone of Sisyphus, from its depth profound, and rolling it to the top of the Drwalnaght mountain.

We have accomplished our task with what success, it becomes us not to say. We have not adduced a single fact but what has been sustained by evidence the most conclusive; nor have we used a single argument which was intended to have any more weight with the reader than it had on our own mind. Truth, not victory, has been our aim. And as truth is always consistent with itself—as it can, above all things else in the universe, afford to be magnanimous—we have freely and cheerfully opened our columns for the full and unreserved discussion of the governmental economy of the Methodist Episcopal Church. Controversy, conducted in a right spirit, is by far the most successful method of developing and establishing the truth for the obvious reason, "That the statements of the parties interested are each subjected to the most rigid scrutiny and whatever survives such an ordeal is recognized by the historian as reliable material for his work. Many of the important facts which are connected with the origin and history of Episcopal Methodism in this country, never would have brought out before the public mind, but for discussions of this kind. We disclaim all sympathy with that sickly cant among many professing christians which affirms that religious controversy is essentially and always an evil. And as we do not believe that Methodist Episcopacy has any higher claims upon implicit popular credulity than other systems of ecclesiastical polity of equal pretensions and age, we have not thought it sacrilege to discuss its claims to the confidence and support of American citizens. This we have done to the best of our ability. Sincerely wishing that the cause of truth and righteousness may be subserved by this discussion, we here lay down our pen.

To MESSRS. DAVID CLOPTON, JOHN B. BERG, AND R. L. MAYER:

Respected Brethren, I have read your honorable pastor, which I send you this discussion, you will excuse me for the liberty I take in addressing you a few words on its conclusion. On reading that communication, I would not regard it as any other thing than a formal demand that I should either repudiate the article from the Western Watchman, or defend it. It is due to myself to state, that the article was selected and published in the paper by my late worthy associate, several days before I saw it. Indeed, up to the time of the receipt of your communication, I had not read it, being absent from home, in attendance upon the Georgia Baptist Convention immediately, therefore, after reading the article, I did repudiate that portion of it, which I deemed justly offensive to your denomination. But as I could not extend this repudiation to that portion of it which referred to the governmental economy of your churches as an isolated topic of discussion, I chose the later alternative—I chose to defend it. I am sure you, brethren, will not blame me, for using such facts in this controversy as your own history has furnished to my hand. True, I have been abused, misrepresented and slandered by some members of your Church, in the public prints and otherwise, for daring to discuss this subject. But I beg to assure you, that I do not hold you, nor the large, intelligent and pious denomination of Christians to which you belong, responsible for this unkind treatment. Indeed, your worthy Pastor has expressed time and again, his decided disapprobation of such conduct. And it affords me pleasure thus publicly to bear testimony to the excellent spirit which has marked his course through this discussion. I shall ever cherish for him the kindest and best of christian feelings. I trust I have not been wanting in reciprocal courtesy.

It would be indecise in me to appeal to you to decide how far I have succeeded in maintaining the proposition upon which your Pastor took issue with me. The result is before a much more unerring and august tribunal than either party immediately suggested in the discussion—an enlightened and generous public opinion. With the sword of that tribunal, it would be madness in me not to acquiesce. Permit me to say in conclusion, that I was unwilling to take the position I did in the opening of this controversy, without sustaining it by what I believed to be ample testimony drawn from the most authentic source. This I could not do within a shorter compass than I have occupied. As I assumed the *onus probandi*, I was unwilling to stop short of that measure and kind of testimony which I believed would sustain my allegation; and having reached that point, the discussion, so far as I am concerned, is closed. Wishing you grace, mercy and peace.

I am, brethren, without any abatement,
Your friend and brother in Christ,
SAML. HENDERSON.

A BEAUTIFUL MYTH.—We read in Ovid that the mulberry derives its fine color from the blood of the two unfortunate lovers, Pyramus and Thisbe. He tells us that it was originally snow-white, but that when Pyramus, in despair upon the supposed death of his mistress, killed himself with his own sword, he fell under the shade of this tree. Thisbe, finding him in this situation, followed his example; and their blood, flowing about the tree, was absorbed by them, and gave color to the fruit.

Dark in the rising tide the berries grow,
And white no longer, took a subtle hue.
But brighter crimson springing from the root,
Shot through the black, and parried off the fruit.