

We claim as large a Charter as the Wind, to blow on whom we please."

PAULDING, MISS., WEDNESDAY, AUGUST, 11, 1847

Vol. 2—No 50

20,000 Boxes sold each and every week!!

F. M. HICKS, AGENT FOR JASPER COUNTY.

W. W. DRINKWATER agent for Newton County.

THE GRAEFENBERG COMPANY desire to call the attention of every one interested in the health of the great and beautiful West to their views respecting **BILIOUS DISORDERS.**

This class of diseases is the Great Scourge of the western hemisphere. Go where we may, their sad effects are seen and felt. The brave and self-denying settler who presses his way to the west, to make the wilderness bud and blossom as the rose, meets this dreadful evil. He is willing to work hard and endure every privation, thanks be to him. But in a little while he is seized with some form of bilious disease. His strength now is weakness. A cloud comes over his prospects, and he exclaims, "would that there were some medicine to prevent this dreadful evil, and to cure it when it does seize upon its victim!" From the moment of the landing of the Pilgrims at Plymouth to the present hour, bilious diseases have sent sorrow and desolation throughout the land. Let the graves of the loved and the lost tell the story!

A momentous question here comes up. Does the Supreme Ruler intend that the toiling

Sons of the West, men willing to bear heat and burden of the day, should of all others be subject to so sad calamity? It is not irrelevant to say

NO—NO—NO!

Why do we say, No? Because there are a class of diseases that can be so certainly prevented and cured as those we speak of.

This is the great fact to which the Graefenberg Company would call the attention of Governors, Clergymen, Jurists, Lawyers, Medical Men, Philanthropists of every name and sect; Husbands, Fathers, Wives and Mothers in the entire West. There is no reason why Bilious disorders should not be forever banished from the West. The reader may not believe this; he may smile at the idea. But in these days of Great Discoveries, why should not something be found which will control and cure diseases which are in their nature controllable and curable?

It is a well known fact that the true nature of bilious disorders has been but partially understood. Here has been the great secret of the utter failure of nearly all the medical men and medicine vendors of the day. To

Break the Chain!

seems to have been and to be their great aim in fever and ague; and to purge, drain, bleed and mercantize in all the other forms of bilious fever. What have been the consequences? They are too well known to need relating. Tens of thousands have died, multitudes have had their blood poisoned by mercury; scarcely any have been permanently cured. The true theory is

Prevention!

and in cases where it is in the system, to eradicate it thoroughly.

All these ends are surely attained by the celebrated **GRAEFENBERG PILLS.** Let them be fairly tried throughout the great west, and the Bilious Taint which clings to the system will be thoroughly eradicated. Health will be speedily restored; the sallow complexion will be made fresh and fair; health and pleasurable sensation will return, and the next season will not find the grave yawning for the victims of the diseases referred to. We venture to say, that if these vegetable pills were supplied to every family in the United States at the expense of the General Government, it would be the most economical and merciful expenditure ever made. Why? Because from every family all Bilious tendencies would be banished! The west would no longer be created; there would be no more **SICKLY SEASONS!** The inhabitants there would be as free from disease as those of the healthiest portions of New England.

Unlike all other anti-bilious medicines, the Graefenberg Pills utterly prevent the formation of diseases within the system. Those who use them according to directions cannot be Bilious. With these remarks, the Graefenberg Company invite a still more extended trial of their pills.

1st. Let neighborhoods club together, and get a supply, and distribute to every family.

2d. Let clergymen recommend and distribute them.

3d. Let landlords furnish them to the settlers on their lands.

4th. Let emigrant societies and other philanthropic bodies, furnish them to the needy.

In short, there is no earthly reason why the west should not be perfectly healthy; that on its beautiful prairies and beside its noble streams, strong and vigorous health should not be enjoyed.

In the following diseases, these Pills also achieve equally wonderful triumphs:

- Asthma, Bilious Headaches, Bowels, Constipation, Cough of Pregnancy, Diarrhea, Difficult Breathing, Dyspepsia, Dysenteric Consumption, Dyspepsia, Impure Blood, Erysipelas, Eruptions, Fever, low, nervous, in-

ent; Fever and
r Albus, or Whites;
en Sickness; Gripes;
che; Hysterics; In-
Urine; Indigestion;
vital parts; Inflama-
Stomach; Jaundice; Liver
Low Spirits; Menstruation,
ressed, painful; Nervous
orders; Neuralgia; Rheu-
ism; Stomach (various diseases); Whites.

In all Bilious and chronic disorders, the Pills achieve a wonderful triumph. Here they defy competition. And as the susceptibility of the American constitution is to these diseases, they are aptly styled by some

The Pill of the New World.

Their wonderful efficacy in these complaints arises from their power to open the Pores; cleanse and strengthen the stomach and Bowels; make the Urine flow healthily and clear; and to give tone and strength to the whole system!

WHOLESALE WARE-HOUSE.

49 John street, New York. In towns where there is no branch, the company will appoint one on application by letter post paid, or otherwise.

Persons wishing the Pills by mail, can order them.

Price, 25 cents per Box.
D. HANSBROUGH & CO.,
Vicksburg,

General Agents for this State.

March 3, 1847. 30 ly

THE GOVERNMENT OF THE M. E. CHURCH—ANTI-REPUBLICAN.

Messrs. Editors:—I had not expected to resume my arguments so soon, when I suspended my publications. I then intended to cease writing until my press of business was off of hand; but as the public mind seems to be awake to the subject now, I think now is the time for me to write, if they profit by what is written. I will begin where I left off.

The policy of the M. E. Church is such, that the lay members must either conform to the administration of the preachers, or leave the church; and should they not voluntarily leave, they can be expelled for their insubordination. Under such circumstances, it becomes of the utmost importance to know whether the laymen have any voice whatever in the selection or appointment of those preachers who are to exercise the authority over them. If they possess the power of selection or rejection, the case, after all, may not be so bad, for if the preacher should choose to act the tyrant, the people have only to reject him and select another; but if they have no such power, the "anti-republican" features of the government of that church are too apparent to admit of contradiction, even by "Scantator." This point I will particularly examine, after stating the following preliminaries.

1st. The M. E. Church was, when the Discipline was made, one great whole throughout the United States; the laws made for one part were made for the whole; and the policy is still the same,—if (the M. E. Church) having only been rent in twain by that monster, Abolition, which they have fostered in their bosom for more than half a century, without affecting any change whatever in the character of the government.

2d. The members at this time number more than one million. The preachers are more than twelve thousand.

3rd. This ministry is divided into two departments; one is called the local preachers, the other the travelling preachers. The latter number over four thousand. These latter have the entire government of the church. Local preachers have no charge or government of any part of the church whatever, unless it may be given him temporarily by a travelling preacher. The million members are, therefore, under the control of the travelling preachers (who number four thousand).

4th. The Church at large is divided geographically into three or four thousand parts, called circuits or stations; and one or more preachers are annually appointed to take charge of each. He who has the principal superintendence is called the "preacher in charge." In the absence of his superiors, he governs the church under his charge.

5th. The great body also, for convenience, is divided into thirty three annual conferences. A territory embracing one or two hundred circuits and stations, is what is included in a conference (the limits being defined) and the travelling preachers within each of these divisions constitute the annual conference thereof.

6th. The bishops belong equally to the whole body, and each, in turn, visits and presides over each of the annual conferences.

7th. At the annual conferences, the circuits and stations are supplied with their preachers; though any of them are liable to be removed again before the year shall close, most remain but one year, and none can remain more than two years in charge.

I am thus particular for the sake of that stupid creature, "Scantator," who, it seems, cannot see what every body else cannot fail to see from what has been previously written,—that the government of the M. E. church is anti-republican.

With these remarks, which are well known to all who are acquainted with the government of that church, but which, nevertheless, contain what is not generally so well known to a large portion of my readers, I proceed to state, that the anti-republicanism of the M. E. church

VI. IN THE APPOINTMENT OF THE PASTORS TO THEIR SEVERAL CHARGES. Every part of the Church is to be under the charge of some preacher, who exercises the authority I have before described. But the people have no voice in choosing their pastor and ruler, he is sent them by a bishop or his deputy, neither of whom is in the least responsible to the people. It has already been seen on page 26,

28 of the Discipline, that the bishops are elected by the general conference, and are responsible to that body only for their conduct, and that it is a bishop's duty "to fix the appointments of the preachers for the several circuits, and in the intervals of the conference, to change, receive and suspend preachers as necessity may require." And the bishop himself is of course the judge of the necessity! In the absence of the bishop, this same power is in the hands of his deputy, the presiding elder. It is stated on page 30, that his duty is "to change, receive and suspend preachers in his district during the intervals of the conference, and the absence of the bishop. Let it then be understood—

I. That the people in no one Circuit or station can have anything to do, legally, with regard to who shall be their preacher. The bishop or presiding elder may consult, if he choose, but he is under no obligations to do; and they can find no fault with him for not doing it. The appointments are usually made out at the time of the annual conferences, but the people are not even represented there by any one authorized by them, and if they were, it would make no difference, for the appointments are not made out in conference, but in a private room, by the bishop alone, unless he is pleased to advise with his presiding elders. The people, it is true, can petition for the man they want, but the bishop is not obliged to listen to their requests, if they reach him; and in cases where the presiding elder sees fit to prevent such petitions, they are not suffered. I have known of Presiding elders who would not suffer such petitions to be sent, and stated if they were sent, that they would feel it their duty to oppose them. Such a case as this occurred not many years since, in one of the more western districts of this (Miss.) conference, and the people submitted to it. They, of course, either knew he had power to shut out their petition, or they had become so accustomed to subservience that obedience was to them second nature. Bishop Hedding, in his remarks on stationing the preachers, says: "The preachers and people are justified, no doubt, in offering petitions on this subject where they see it necessary; but some of them are too temerarious." He then goes on to show why they cannot be granted; and his reasoning is all very well, showing that the bishop, and not the people, is to decide. And if he is suitably informed, and wishes to do right, he may do tolerable justice to all; but if it should be otherwise—should be ignorant of the state of a particular people, or wish to gratify a prejudice against them, or be disposed to gratify some favorite place at their expense,—then they must suffer; for it is in his power to make them suffer by a bad appointment. Let it be understood—

II. That there is no appeal from his appointment, whether good or bad; and no circuit or station can reject a preacher who is sent to them by a bishop or presiding elder, and still retain their relations to the church. If a bishop refuses to change a preacher at the request of the society, and that society persists in refusing one who is regularly appointed to the charge of them, or should they turn their preacher away without the consent of the stationing authority, that society cannot remain connected with the church. If this act was not in itself secession, they would be expelled for disobedience to the order and discipline of the church.

An important decision on this case was made by Bishop Waugh, at Springfield conference some five or six years ago. After the difficulties at Lowell, in which the preachers sent there were refused, the Rev. Messrs. Merrill and Sargent proposed two questions to the bishops to settle a principle in the government of that church. The first of these questions is as follows:

"Should a society under the superintendence of the authorities of the Methodist Episcopal church, reject the minister constitutionally appointed to serve them, and resort to measures not recognized in the government of said church, to supply themselves with a teacher or pastor, would the society thereby violate the fundamental principles of Methodism, and secede from the church?"

To this question, after some preliminary remarks, the bishop replies: "From the above stated facts and principles it follows, I think, that any society pursuing the course named in the question propounded by brothers Merrill and Sargent, would thereby violate the fundamental principles of Methodism and should be regarded as having seceded from the Church."

The second question was simply whether it would be right and proper for the preacher appointed to any such seceding church, to publicly declare that they had seceded. This the bishop answers in the affirmative, stating that it would be both constitutional and proper. These are very important decisions, and I would recommend those societies who refuse to receive their preachers from conference, or the bishop, to look at them, and see what relation they stand in to the M. E. church. There can be but just two things about it,—either they must receive a preacher from the bishop or presiding elder, which is the same thing, without making any private or decided arrangement for themselves, or they are seceders from the M. E. church, and must be so declared.

Every society must give up all attempts to supply itself with a pastor, or must be viewed as seceding from the church. This is perfectly clear, from the following sentence from the bishop, which is found immediately before his decision in answer to the first question. "The plan of an itinerant general superintendency thus guarded, involves necessarily the general features of an itinerant ministry, which is essential to our Church organization. This peculiarity in the policy of Methodism, is based on the principles of mutual surrender on the part of the ministry and membership, in the ministry giving up their right to choose their field of labor, and the membership yielding their right to call and settle their pastors. The

abandonment of this ground would be fatal to our system; because if the right to choose be exercised by one, it will be exercised by another, and thus our action and successful itinerancy would cease to exist."

Now I consider his reasoning perfectly clear, and his decisions correct, and I think every society would do well to understand the subject and to govern themselves accordingly. Let them understand that they must surrender all right to choose a minister for themselves, or they cannot belong to the Methodist Episcopal Church. It is perfectly easy to see that all the rights and republicanism that the members of the Methodist church have, are to receive whatever preacher is sent them, recognize his authority by obedience, and be thankful.

"The year 1784," says the writer of Mr. Wesley's life, "brings us to the grand climacterical year of Methodism." Not, indeed, if we number the years of its existence, but if we regard the changes which now took place in forms of its original constitution. One of the changes alluded to was the ordination of Messrs. Coke, White and Vasey. The same writer goes on to say that, "by Mr. Coke's request, Mr. Wesley, in a private chamber, in Mr. C—'s house, set apart by the imposition of his hands the above named gentleman to superintend the Methodists in America—who immediately sailed for America; and that in the city of Baltimore, Messrs. Coke, White and Vasey met with Mr. Asbury and a few other preachers (not one layman among them) and set apart (or ordained) Mr. Asbury general superintendent with Mr. Coke. There and then those preachers framed the book called the "Discipline of the Methodist Episcopal Church." From what has been written the following facts appear:

1st. That a few itinerant preachers assumed the authority to legislate for the entire local and lay membership of the M. E. Church.

2nd. That they, in the Book of Discipline, which they then framed, left the legislative authority—the power to receive members—the authority to execute Discipline—the management of the church property—the appointment of the preachers—all, all in their hands.

3rd. They have so apportioned out the power among themselves that they have a government resembling both a monarchy and aristocracy;—a monarchy, by creating the bishop an officer for life, and by vesting him with authority to appoint all the officers of the church—either directly, by himself, or indirectly, by his agents. An aristocracy, by the whole being in the hands of a few, and they not the representatives of the people, nor amenable to them for their conduct.

Now, a word to my unknown friend, "Scantator." You tell me it is "too late to frighten the people with the stale and long since exploded rumors about monarchy and aristocracy." Let me ask you, when the explosion took place?—by whom those "rumors" were exploded? I will inform you, sir, that that explosion has not yet taken place, and that what you are pleased to call rumors are now amounting to facts, that sensible men, even of its own membership, who understand the government of the M. E. Church, do not deny that it is anti-republican, but argue in favor of ministerial supremacy as the only effectual way to sustain the itinerancy; and the more you advocate republican principles, the more you oppose the government of your own church. You are only among the ten thousand instances that I could adduce in support of the assertion that I made in one of my articles, "that not one in twenty in the M. E. Church understood the nature of her government." You are exposing your ignorance; you had better read your discipline, and avail yourself of the helps that my articles will afford you, that you may the better understand it. You have tried to say, with all the facts to the contrary notwithstanding, that "I was calling on you to prove." What have I called on you to prove, until now? "Beggaring the question"—now that's amusing—pshaw!

What I have said I have proven. The testimony adduced is such, that you have not conceived yourself able to touch, much less to invalidate it. You have not dared to undertake to disprove one single position taken by me. You deny, and then call upon an intelligent community to decide. To decide what, Mr. "Scantator?" Decide between facts proven by me, and a mere denial by you—decide between argument and nonsense! You ought to know that argument should be met by argument. The fact is, Scantator felt the weight of my arguments, and is trying to let them down as lightly as possible; and I shall only give him a passing notice as I proceed with my publications, as all that he wants is, for me to stop and wrangle with him, in order to divert the public eye from the deformities of his Church, which my articles have exposed.

I have no disposition to avoid a controversy with any man who will argue upon broad and elevated principles. Scantator is good at compositions; but he is not aware, it seems, that it will take something more powerful than a handsome array of words to uproot sound argument.

P. H. NAPIER.

Honesty and rage are often companions.

THE WIFE.

BY WASHINGTON IRVING.

I have often had occasion to remark the fortune with which women will sustain the most overwhelming reverses of fortune. Those disasters which break down the spirit of man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and such intrepidity and elevation to their character, that at times it approaches sublimity.

Nothing can be more touching, than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness, while treading the prosperous paths of life, suddenly rising in mental force to be the comforter and support of her husband under misfortune, and abiding with unshaken firmness, the most bitter blasts of adversity.

As the vine, which has long twined its graceful foliage about the oak, and been lifted by it into sunshine, will, when the hardy plant is rified by the thunderbolt, cling around with its caressing tendrils, and bind up its shattered boughs; so it is beautifully ordered by providence, that woman, who is the mere dependant and ornament of man in happier hours, should be his stay and solace when smitten with sudden calamity; winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend who had around him a blooming family knit together in the strongest affection. "I can wish you no better lot," said he, with enthusiasm, "than to have a wife and children. If you are prosperous, there they are to share your prosperity; if otherwise, they are there to comfort you."

And, indeed, I have observed, that a married man falling into misfortune, is more apt to retrieve his situation in the world than a single one, partly because he is more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon him for their subsistence; but chiefly because his spirit of self-respect is kept alive by finding that although all abroad in darkness and humiliation, yet there is still a little world at home, of which he is the monarch.

Whereas a single man is apt to run to waste and self neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

GERMAN BURIAL-CUSTOMS.

The German ceremonial of interment is complicated and minute, and all persons of high birth are expected to conform to it in every particular. Among the rites which precede burial is one which, trying as it cannot fail to prove to the principal actor, must, nevertheless, greatly tend to tranquilize the minds of the survivors. It is necessary that we should describe this.

For four and twenty hours the corpse remains under the roof where the death has taken place, and while there, all the affecting offices necessary to its final burial are performed. This time elapsed, it is carried to the cemetery, and laid, in its winding sheet, upon a bed in an upper apartment of the low stone building to which, in our description of the death-valley of Nieberg, we have already made allusion. This solitary erection consists only of two rooms. That in which the body is deposited is called the Hall of Resurrection, and contains no other furniture than the bed itself and a bell-rope, the end of which is placed in the hand of the corpse. This cord is attached to a bell which rings in the next room, and which is thence called the Chamber of the Bell. Thus, should it occur that the friends of an individual may have been deceived, and have mistaken lethargy for death, and that the patient should awake during the night, (for the body must remain all night in this gloomy refuge!) the slightest movement he may make necessarily rings the bell, and he obtains instant help. It is customary for the nearest relative to keep this dreary watch; and from a beautiful sentiment, which must almost tend to reconcile the watcher to his ghastly task, he is fated to watch there alone, that it may be he who calls back the ebbing life, and that none may share in a joy so holy and so deep—a joy, moreover, so rare and so unshored for!

Use of Corn—A Yankee passing through the Miami valley, made this inquiry of a young farmer, who had just been replenishing the inner man with a drop of consolation—"I say, mister, what is the staple product of this ere section of country?" "Corn, sir," was the reply—"corn; we raise here seventy bushels to the acre, and manufacture it—hic—into whiskey, to say nothing—hic—of what is wasted for bread."

PRACTICAL RETORT.—In the theatre at Weimar, in Germany, not long ago, there were only seven persons in the house. The pit took offence at the miserable acting of a performer, and hissed him energetically; whereupon, the manager brought his company on the stage, and outshined the visitors.

man id—said to be so tall that, he never sits for blessings, but reaches up and takes them.