

H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON.

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER.
PUBLISHED WEEKLY.
BY THOS. F. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.

For Terms, etc., see last page.

Benevolence a Test of Christian
Character.
NUMBER 5.

Besides the incalculable blessings and distinguishing honors conferred upon man in the matter of his constitutional endowments, the goodness of God is farther seen in the circumstances in which he was placed—circumstances so well calculated to perpetuate his enjoyments and to secure to him eternal felicity. Although, as the creature of God, the most perfect obedience was due Him as Creator, and the smallest disobedience might justly have doomed man to instant and irretrievable destruction, yet it pleased God to enter into a covenant with his creatures, offering as a reward, of obedience, eternal life and never-ending felicity, and in order to supply every possible motive to obedience and thus to the securing of the inestimable reward, eternal death, everlasting misery was annexed as the penalty of disobedience. When we consider that man was created with a disposition to fulfill this covenant, that all the circumstances which surrounded him were most admirably adapted to conduce to a happy issue, we can conceive of no conditions which the largest benevolence could devise as being more favorable to secure the eternal happiness of our race. But alas! the covenant was broken, the dread penalty—death, eternal death was incurred in all its unmitigated awfulness. Now nothing remained for man but a certain fearful looking for of judgment and fiery indignation which should destroy him as an adversary of his Maker. But in this exigence the goodness and benevolence of God again comes to our rescue. The great heart of heaven is moved in pity and compassion; and although the price of our redemption is so great that nothing less than the sacrifice of the dearest object in the realm of bliss can give up his only begotten Son to die to bear in his infinite nature all the pains of eternal death for our redemption; and thus is the curse averted from our heads—the law is fulfilled, justice is satisfied and man is saved. Here is an exhibition of infinite love which overwhelms the finite mind and hushes all its powers in silent amazement.

For the South Western Baptist.
HOWARD COLLEGE, MARION, ALA.,
August 3, 1859.

DEAR BRO. DAWSON: Allow me to assure you of the gratification I feel in learning that you have become a citizen of Ala., and one of the editors of our denominational newspaper. You have, however, in my humble opinion, assumed a hard and thankless office—one which will rob you of quiet, and force you to spend almost as many sleepless nights as I do in mine. If you are sustained by the consciousness that you are in the path of duty, you will be strengthened to endure all which may come upon you, and even find a rich reward in that repose of conscience which possesses the hearts of those who do the Master's will.

In the present excited state of the denominational mind, an editor must have something more than the wisdom of Solomon, joined with all the versatility of Paul, before he can steer his editorial bark clear of the rocks and quicksands by which it is surrounded, and which threaten at every moment to engulf it. You will not be disappointed if you find your little vessel occasionally bumping her head against the mud-banks of Antinomianism on the one hand, or sticking upon the sandbars of controversy on the other. Even when you have caught a favoring breeze, and are gliding along with all sail set, the grating upon your keel of some sharp point of doctrine, will remind you of the hidden dangers through which you are passing.

It is hardly possible to over-estimate the importance of our denominational newspaper. It is one of the most powerful instruments for good which God has placed in our hands. It may be regarded as one of the denominational necessities of the age. You cannot expect that I, as an individual, will agree with all the views and sentiments contained in your paper. This I say in advance; but it would be the extreme of madness for me, as a Baptist, to be willing to forego the advantages of a paper of this description, because I cannot see in all things as the editors see. There may, and in all probability will, be quite a number of minor points upon which we may differ; but in the great cardinal points, which distinguish us from other sects of religionists, we

are a unit. Now, shall we loose all the advantages which a well conducted religious paper will afford to us for the dissemination of these grand principles, merely because we cannot see alike on these points of difference which are so microscopic that many of us are unable to discern them? Surely this would not be the course of wisdom. Let us rather agree to differ, and then let us do all in our power to sustain a paper which may be made so useful to the cause in which we are engaged. The S. W. Baptist has done for us a noble work; but I wish to see it do better still. I want to see it in a position in which it can command respect and patronage from all. And you, dear brother, must exert yourself to place it above the common level of our best periodicals. I am sick and unable to think or write as I desire to do, but I promise you to do my best to sustain the editors of the S. W. Baptist in the discharge of their arduous and responsible duties. I bid you God-speed, for the work in which you are engaged commends itself strongly to my best judgment and warmest sympathies.

Respectfully yours in the Gospel,
H. TALBIRD.

For the South Western Baptist.
"The Glory that shall be Revealed."

Tell me not of the glories of this world—of the mighty deeds of the past—of the developments of the present—of the promises of the future: they are all fading—the deep silence of the tomb shall cover them—the crumbling hand of time shall wipe them forever out. Though I carve my name in the solid rock—though it be laid away in the archives of my country, or embalmed in a nation's memory—alas! a few more rolling years and 'tis gone! No, no; 'tis a sickening theme—an idea ephemeral—I've seen the end of it. Ah! little do we think that every human life is but a path unto a grave. But 'tis even so: "Man goes to his long home, and the mourners go about the streets." Ah, no, no, no! I tell me not of the glories of this world! Yet there are glories of which you may speak to me; glories in reserve—glories unfading—glories immortal—glories eternal! These—these may be your theme—of these you may discourse; and I will listen, for there, there beyond that deep blue cloud, high up among the stars, in realms of light, and bliss and joy—in conceivably sweet in all the hues of a spotless Heaven, and firmly fixed by promise immutable—there, are these glories. And these—ah, how doth the lowly spirit leap with joy at the remembrance?—these are unfading—these are eternal. Then tell me of glories, but let them be of Heaven; for these only shall live and brighten when time with all its glittering paraphernalia shall have passed away and been forgotten.

CLAIRBORNE, July, 1859.

For the South Western Baptist.
Revival at Fairbairnville.

ORION, ALA., Aug. 4, 1859.
MESSRS. EDITORS: Our meeting at Fairbairnville, which closed on Sunday evening last, was one of marked interest, and of nine days' continuance.

Bro. S. A. Greath, Agent for the Foreign Mission Board of the Southern Baptist Convention, was with us several days, and "helped us much." He is a very efficient agent; and the brethren, after first making a liberal contribution to Missions, endeavored to 'bring all the tithes into the storehouse,' begging the Lord to "pour out a blessing" on them and their "servants," whom they exonerated from labor during the week, that they might participate in the meeting. We had no service at night, but going in the morning to the meeting-house, we spent most of the day in devotional exercises, stopping only an hour at noon to partake of luncheon. On Sabbath morning, it was my happiness to bury "with Christ by baptism" 24 willing subjects, (11 whites and 13 colored persons). Truly "the unbefieving wife is sanctified by the husband;" for some of these baptized are the wives of believing husbands! Many professed "hope in Christ who have not yet united with the Church. Brother J. J. Harris and J. C. Bass labored "in word and doctrine" during most of the meeting; and Bro. J. J. D. Renfro delivered the closing sermon on Sabbath. To God be all the glory! "O! my soul! forget not all his benefits!"

ERRATUM.—The Index speaks of being much amused at the relation of a case by the late John L. Walker. He, with his characteristic humor, gave the following incidents:

A plain brother was very anxious to write for the Western Recorder—the paper of which, at the time, Dr. Walker had charge—had often expressed his desire, without much encouragement, but was finally told to write, and the article should appear. He wrote, but, said the Doctor, "it's a waste!" But, supposing that one effort would satisfy his correspondent, he put the article in shape, gave it a point, thought and connection, and next week the brother saw it over his signature. He came to the editor for a glow of delight and said, "Why brother Walker, I did not know I could write so

For the South Western Baptist.

1st. The facts and figures urged in favor of the organization of the East Alabama Baptist Convention, cannot be successfully controverted. The truth is, if we look into the nature and extent of the work to be accomplished, the argument is greatly strengthened. There is at the lowest estimate one hundred families in each county in East and Middle Alabama, destitute of the Bible; thus making two thousand five hundred families without the word of life. There is no organization that can supply this want. We have the means, but will the brethren appropriate them. We need \$1,250 for this purpose, but little is being done for this object.

2d. We have ten Missionaries, including two general Colporteurs, some of them occupying important points and destitute fields—some counties in Middle Alabama are almost entirely destitute of Missionary Baptist preaching. Shall these brethren be sustained while they preach the unsearchable riches of Christ to the perishing among the Indians, and to support a young minister at school. To do all this, we need from four to five thousand dollars. Shall we not have this amount from the 20,000 Baptists in our territory?

Brethren, we need system in this work. Will not our brethren adopt a plan by which every one may have an opportunity to assist? Will the churches subject the Board from year to year to the trouble and expense of sending out an agent to collect funds which they could do better than he? Some of the Churches are doing so. Will not all do it? Put out your subscription and send the amount to the Association. Something must be done to meet the growing necessities of this part of the State. Our best young ministers are annually leaving us; but little is being done to improve and sustain those who remain. Families and churches are multiplying; the intelligence and wealth of our people are rapidly increasing. When and how shall we meet these growing wants? Shall we sit still? or shall we look abroad for assistance? Let us unite our counsels, and prayers, and means? Let the strong bear the burdens of the weak, and so fulfill the law of Christ. Drunkenness and kindred vices, are coming in on us like a flood. Let us lift up an ensign for the people. We need Bibles and Missionaries. We need a general system of Sabbath Schools. Our collections come in very slow. Shall we succeed or fail? This depends on you. Send in your contributions.

JESSE A. COLLINS,
Financial Sec'y, Cropwell, Ala.

The New Gold Discoveries on the
Isthmus of Panama.

BY F. M. OTIS, M.D.,
Surgeon of the Steamship "Moses Taylor."

Truly this period in which we live may be counted the Age of Gold. The time seems to have arrived when the riches of all the earth are to be disclosed and yielded up. Turn where we will the golden mountain woe us to delve into its pregnant bowels, or the golden river to wash out its yellow sands.

The last, though perhaps not the least interesting, of the great gold discoveries of this gold-discovering age, has just occurred on the Isthmus of Panama. On a day in the latter part of June last, a native of Bogalita—a small town in the district of Boqueron, in the province of Chiriqui (New Granada)—while wandering through the forest in the vicinity of his cabin, encountered a tree which had been prostrated by a recent tempest, and underneath its upturned roots he espied a small earthen jar. Upon examination this proved to contain, wrapped in swathing of half-decayed cloth, divers images of curious and fantastic shape, and of so yellow and shining a metal that he at once suspected them to be gold. Knowing himself to be in the midst of an ancient Indian "Huaca," or burial-ground, he immediately commenced an exploration of the little burial mounds which were on every side, very shrewdly suspecting that they also might contain treasures of a like character. The result was, that in a very short time (three or four days) he succeeded in exhuming no less than seventy-five pounds' weight of these images. Not exactly confident, however, of the quality and value of the metal, he disclosed to his neighbors his discovery; and in less than a fortnight over a thousand people were at work, having dug up "more than nine arrobas" (225 pounds' weight) of images, most of which proved to be of the finest gold. This is the substance of the information in regard to the discovery of these ancient relics, brought to the City of Panama by two natives of Bogalita, who substantiated their statements by bringing also with them, in their canoe, seventy-five pounds' weight of golden images for sale. They also reported that there had been so great excitement among the inhabitants for many miles around the huaca, that towns and flourishing estates were wholly deserted; and that, in consequence of so great and unexpected an influx into that region, there had already come to be a great dearth of provisions, and that considerable suffering had been the consequence.

The reports of the natives were confirmed by many letters received by parties in Panama from the City of David, the capital of the province of Chiriqui, which is distant about thirty miles from Bogalita, and two leagues distant from the Pacific Ocean. Among these was one to the Governor of Panama from the Governor of Chiriqui, in which he stated that considerably more than

\$100,000 worth of images had been taken up; that over four thousand graves had been rifled; and that as there were innumerable graves in the vicinity still untouched, there was little doubt but that immense wealth would be eventually realized therefrom. That portion of the treasure which had been received at Panama consisted of small images of gold, which had evidently first been cast in clay moulds, and afterwards hammered to the requisite degree of smoothness. The workmanship of many exhibited no little mechanical ingenuity and skill. Quite a large proportion were of virgin gold, while others varied in purity from fifteen to twenty carats fine, owing undoubtedly to the artificers being ignorant of the art of separating the baser metals from the gold in its native state. The most frequent alloy was of copper. In size, these images varied from three pennyweights to six ounces—representing wild beasts, birds, fish, reptiles, and semi-human monsters hideous to the last degree; in very many, if not all the graves were found three plates of gold, from three to twelve inches in diameter, each pierced near the centre by two holes. The accompanying sketches were drawn with care from the originals in the possession of Messrs.

of the French bazar in the city of Panama, who courteously offered every convenience and facility for their execution. But little reliable information could be gathered as to the condition in which the graves and their contents were found, except that on the left hand side of every grave, looking toward the East, were the jars containing one or more golden images. It is reserved for some intelligent visitor to that interesting region to observe and communicate to the scientific world any data which may tend to throw light upon the probable antiquity of these sepulchral remains. That they date back to a very early period there seems but little doubt, not only from the fact that the present Indian tribes of Central America have no knowledge of these huacas which abound throughout the whole country, nor of the art of making the images which are found therein, but in the "History of New Granada," by Colonel Joachim Acosta, mention is made of a discovery by the Spaniards as far back as the fifteenth century of similar treasures at Zenu, in the Province of Antiochia, New Granada. After speaking of the discovery of the riches in the Indian burial-grounds at Zenu, the historian proceeds with the following description: "The cemetery of Zenu was composed of an indefinite number of mounds of earth, some of a conical form and others more or less square."

When an Indian died it was the custom to dig a hole capable of containing his arms and jewels, which were placed on the left hand side of his grave, looking toward the east, and around these were placed earthen vessels containing chicha and other fermented drinks; also Indian corn and stones to pound the same; also his wives and slaves (if he was a principal man), which last thoroughly intoxicated themselves previously to their interment; and then the whole was covered over with a species of red earth brought from a distance. Then the mourning commenced, which lasted as long as there remained any thing to drink, and in the mean while the mourners continued to throw earth upon the grave; thus it was elevated according to the ability of the individual or family to provide a greater or less quantity of liquor. Jewels of gold in large or small quantities were found in all the tombs. In some were golden figures representing every class of animals from man to the ant, and sometimes in amount to the value of ten, twenty, and even thirty thousand dollars. It appears not improbable from the above extract that the mode of Indian burial at the time of the Conquest was almost if not quite identical with that of those recently discovered; so that these relics may not date more than four or five hundred years anterior to the present day. In appearance, however, they are sufficiently antique to have been the handiwork of old Tubal Cain himself. The immense quantity of golden ornaments in the possession of the people whose sepulchres are now being so unceremoniously ransacked would lead us to believe in the existence of rich mines of the precious metal in this vicinity. It is said that the Spaniards formerly worked several exceedingly rich gold mines near the ancient city of Cartajo in the adjoining province, but that the hostility of the Indians compelled them to abandon both the mines and the city; and notwithstanding that many efforts have since been made to discover the site of the city and its mines, they are still unknown. These recent discoveries of gold will undoubtedly induce fresh exploration, and may soon lead to the discovery of auriferous deposits of great value.

The district of Boqueron, in which the huaca now being opened are situated, is between 90° and 85° west longitude, and 8° and 9° north latitude, and about 180 miles southwest of the city of Panama.

A large number of these images are on exhibition at Messrs. Hall, Street, 20 No. 1, corner Broad and 2nd Sts.

The Revival in Ireland.

Brother Bailey, of Cahaba, has furnished us with several copies of the Ballymena Observer, containing full accounts of the revival in Ireland. Space forbids making copious extracts. The work continues with unparalleled power. The following extract will give the reader some idea of the power of the work and how the people are exercised under its influence. Such exercises and results are felt and seen in a great portion of the North of Ireland.

Religious Awakening in Strail.

To the Editor of the Ballymena Observer: Sir,—Towards the end of the past month (May) I was much interested in some cases of religious awakening in the congregations, though some of the parties had not been at any previous public meeting. An intelligent young woman having become anxious, and strangely agonized while she cried for mercy, and spoke of the burden of her sins as crushing her to the earth, I was called to see her, at midnight, in that painful condition. She found peace with God after twelve hours of mental agony which no words can describe. Others are at once stricken down and remain for some time in a state of apparent insensibility, with the Bible in their hands clasped to their bosom—now and then whispering a prayer for mercy—until this state gives place to greater mental activity, prior to the soothing influence of peace in the blood of Christ. The effects on the bodily strength are different—some soon recover—others are many days ere they regain their wonted strength. The influence on the mass of society is very great; the whole district is permeated by its solemnizing effects—prayer and praise are heard arising from the family altar where cold-hearted indifference once reigned—and domestic happiness follows in its train.

There have been many large and influential meetings in the neighborhood, attended by thousands, and followed by the most blessed results. On the evening of Lord's day (12th inst.) a meeting was held in a field adjoining the village, at which three thousand were present, and were addressed by some of the recent converts. The impressions were deep; many were convinced of their state as sinners, and were removed to other parts of field in agony of spirit that they might receive the words of consolation and instruction from Christian friends. A deep solemnity pervaded the assembly until ten o'clock, when the Rev. Robert Sewell, of Londonderry, concluded the service by singing and prayer. At this time the field presented a most exciting scene—the multitude, broken up into little groups, were scattered around the field, while part still waited around the platform in earnest conversation on eternal things. The meeting-house having been lighted, the people almost instantaneously filled it;—while the green, the village street, and the road, were all occupied by the little companies of the anxious and their friends. In all these companies the cry for mercy, the voice of prayer and praise, was borne upwards on the silent air. Thus did the work go on until the midnight hour, nor did it cease until the morning dawn. And then only did they retire to their homes filling the sweet and balmy breathing of the summer morn with the holy melody of the songs of Zion. Other meetings have been held in the district equal in interest. On the evening of Lord's day last (June 19) a meeting was held on the Cairn Hill, and although the weather was unpropitious, the people stood for two hours under the rain, shrouded in mist on the mountain top, listening to the word of life, and seemed unwilling to part. At these meetings many are convinced, who carry the arrows of the Lord in their souls home to their own dwellings, and there seek and find peace in the blood of the Lamb. Such is the present state of this great work here. May the Lord the Spirit be more abundantly poured forth, until all shall feel his power and know the love of Christ in his salvation.

Yours truly,
A MINISTER OF THE GOSPEL.

NOTHING LOST BY GIVING.—I have been young and now I am old, and as I stand before God to-night, I declare that nothing I have ever given in charity is regretted. Oh no! It is the riches we keep that perish, that which we give away that abides with us forever; it impresses itself on our characters, and tells on our eternal destiny, for the habit of charity, formed in this life, will accompany us in the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eye of angels and beautify the paradise of God. Let us, then, now, and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony which we shall then condemn.—Rev. Dr. Mott.

LOVE.—It is a singular fact that two of the most vigorous writers of the English language appear to be in total ignorance of all the feelings which take their rise from the passion of love. We know of no single line that has fallen from the pen of Swift, or from that of Lord Macaulay, which indicates any sympathy with that passion which, in the greatest number of minds, affords the most powerful of all motives.—Blackwood.

THE SHADOW OF GOD'S WISE.—Lord, let my soul flee from the echoing thoughts of the world, under the covert of thy wings that, being refreshed by the moderation of thy shadow, she may sing merrily. In peace will I lay me down and rest.

The House of Prayer.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in His name, and find their gracious Lord in the midst of them, and saluting them as in the days of His flesh, with His accustomed benediction, "Peace be unto you!"—What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes, and our fears to the care of God! What a comfort to leave behind us for a brief interval all the conflicting interests, and the entangled devices of perishable life, and to raise our thoughts to that happier time when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor the sun smite them by day nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath and its house of prayer! Abused as are these blessings by so many, despoiled and trodden under foot, and desecrated, as are too often the holy things of this house and of the Lord's own day, they yet shed a light and religious cheerfulness over this world's scene, even in imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the sustenance of the soul. They are the salt of our land; they keep alive the fire of religious feeling on the altar of the heart; they give a respite from earthly cares, and open a glimpse of heaven to our sight; they speak, as it were, a perpetual protest against infidelity and vice; they set up a standard for the Gospel; they oppose a temporary check to the foes of the soul; they remind man that there is no peace or spiritual prosperity but through reconciliation with God, and in communion with Him.—Bishop Sumner.

Don't Count your Enemies.

No man or woman living, who is good for anything, or who has the smallest particle of that most desirable outfit for life—individuality—ever escaped enemies. The more a person has of these stinging insects about him the more we are always inclined to believe that he is worth cultivating—has some characteristics *sui generis*, and out of, or above the common order.

It is not a bad thing, for this and other reasons, to have enemies. If you have them, you will learn your own faults, which you never would from friends. Keep straight on, and don't mind them; and above all, don't stop to count them. Make up your mind to encounter the odds, whatever it may be, and to come off victorious, or else to pursue your way as if they did not exist; and the louder they yell at your heels, the more straight-forward both course and gaze, and it does not matter in the least how many they are. They will not harm you, save temporarily; and when you get to the end of your life, you will not be sorry that you have not paused to count them, or even to contend with them.

It is said that the secret of the success of one of the greatest of generals, lay in the fact that he never counted his enemies. He determined to defeat them by battle or strategy, no matter how numerous they were, and he always did!—N. Y. Weekly.

A Gainful Surrender.

When you give yourself to Christ, you make the best bargain you ever made. You will receive yourself back, ennobled, exalted, purified, made free. You will be more your own than ever. That which ought to rule will rule within you. That which ought to obey will obey. The true balance of power will be restored within you and God will be, as he ought to be, supreme. When you labor to subdue yourself to Christ, you are laboring to drive out the tyrants and robbers who have usurped possession of you; and when heart and will are recovered to Christ, they are restored to you, and you shall rule over that mysterious citadel of the will and vast domain of the affections and faculties, lord of yourself, and loyal servant to Him.

A. AND F. BIBLE SOCIETY.—At the late Board meeting, July 7th, applications were read for grants of Bibles to the destitute, also the appointment of Bible readers. These were responded to as far as seemed practicable. One new Bible-reader was appointed to labor in New York among the Germans, as per the urgent request of the pastor of The First German Baptist church, who was present. Two new legacies were also reported. The Board voted appropriations of \$3,000 to the mission in Germany, to be expended in payment of salaries of Bible-readers, and the distribution of God's Word, through Bro. Oncken; and also \$6,500 to the Malabar Baptist Mission, to enable it to print and circulate the Karen Bible and Burmese New Testament in India. The above appropriations to be paid out of the first available funds of the Society.

A BEAUTIFUL THOUGHT.—A friend writing to us of a siege of trouble that had been long endured and had ended well, makes this reflection:

"But, had we only known all, we might have taken our troubles as the plants take alternate clouds and sun. I read a good text, the other day, in the verse, where 'Mary stood without weeping at the sepulchre.' 'Weeping,' in the hour of greatest power and triumph, her Lord then arisen and right by her! How often do we grieve in the hour of unknown triumph!"

HOPE FOR THE FLEET.—Never call a man a lost man until he is buried in a hopeless grave. No man is lost upon whom any influence can be exerted; no man is lost to whom the offers of the Gospel may be brought. It is but a few weeks since I sat by the side of one of the purest and loveliest of females, who was once degraded, but who is now at the head of a family, highly respected and beloved. We are never to be discouraged. There is no man or woman so vile, but God may bring them, washed and saved, to His kingdom.—Dr. Tyng.

Christianity in Cities.

Now, as at all past periods, the great battle of Christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very center of the mass. Wherever man is, there Christianity, the religion of man, follows, and the cities are pre-eminently the haunts and the rallying points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell upon the happiness and welfare of the race, must circulate. Here, then, in this thronging, teeming place of concourse, the heavenly word ever lifts her voice. Incarnate love still beholds the city and weeps over it; and the same instinct, caught from His inspiration, which led the steps of the Missionary apostle straight to the Antiochs, the Corinth, and the Romes of the old world, still directs the eyes of the Christian philanthropists to the Londons, the Manchesters and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battle-field of faith, it is pre-eminently so now.

North British Review.

THE RACES.—The whole North American Continent has only 36 millions of inhabitants, hardly as many as France or Austria. The whole of Central and South America has only 23 millions; less, then, than Italy. European Russia, with its sixty millions, has as many inhabitants as America, Australia, and Polynesia together. More people live in London than in all Australia and Polynesia. China proper has more inhabitants than America, Australia, and Africa together; and India has nearly three times as many inhabitants as the whole of the new world. The result is, that our planet bears 1,288 millions of mankind, of which sum total 522 millions belong to the Mongolian, 369 millions to the Caucasian, 200 millions to the Malayan, 196 millions to the Ethiopian, and 1 million to the American race.

A capital practical joke in reference to Horace Greeley, has been played off with success in California. A paper there started the story that Mr. Greeley was coming to take the command of the filibusters of that State, and would unite with Walker and Henningsen in invading Mexico and snatching the government of that republic. A copy of this paper fell into the hands of the commander at Mazatlan, and he at once issued a proclamation informing the people that "Our Horace Greeley, a most diabolical, blood-thirsty and unmerciful man—worse than the infamous Walker, or even the minions of Miramon—a man whose very name struck dread to the hearts of thousands in the United States, so many were his crimes and so terrible was his conduct—is now at the head of the most extensive band of filibusters ever collected, and on his way to Mexico!" He then exhorts the people to prepare themselves for instant action and concludes thus: "This dangerous man (hombre peligroso) is not of the common school of filibusters; they wish for plunder; he for blood and murderous deeds."

TRUTH NEVER DIES.—Great principles are immortal. Emanating from the Divine mind, their existence is eternal. You may entomb them under the superstition of ages; you may bury them, but they will rise again. Their supremacy must be recognized. Their empire must be eternal. Our fathers felt this. In the prison, and at the stake, they absorbed them. With the spirit of Christian martyrdom, they threw their great principles into the public mind. Society was startled at their boldness and novelty. The intelligence and piety of the age for a season repudiated them, as destructive to all order and morality. Still they worked.

BAPTISTS IN LIBERIA.—The number of Baptists in Liberia was reported as 950, in the Minutes of the Providence Association, which body held its annual session in Monrovia. December 1857.

CONTRIBUTIONS IN ENGLAND.—The English Baptists, during the year, ending April, 1858, expended through their various benevolent organizations, over \$213,000; of this sum about \$50,000 were expended in the support of their colleges.

ENGLISH BAPTISTS.—By the last reliable returns, says the Baptist Almanac, it appears that there are in England 1523 Baptist Churches, in Wales 381, and in Ireland 17, in which there is a probable membership of 200,000, of which 10,542 were added during the year 1857.

CANADIAN BAPTISTS.—The Baptists of Canada seem to be increasing rapidly in number and influence. In 1828, there were in Canada 45 ministers and 1430 members; now there are 8 associations, 100 ministers and 12,000 members.

The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, August 18, 1899.

S. B. GRAYSON is an authorized agent for the S. W. Baptist.

The communication of T. is at hand and will appear in our next issue. We sincerely thank you, T.; your articles are just the thing for the times—our people need instruction, and will gladly receive it. We hope these communications will be continued until other subjects are brought out in the same lucid manner. Such articles liberalize the mind and induce a true Catholic spirit.

Gold Discoveries.

An article may be found on first page which gives an elaborate account of a new and novel method of gold-digging. The passion for gold robs the dead and destroys the sanctity of the sepulchre. The Panama mound explorers find their business more profitable than do the exhumers of the mounds at Nineveh.—The Nineveh explorers would consider their fortunes made to dig up Sardanapalus and a few buried hieroglyphics at his side; not so with the Panama plunderers. We select the article from Harper's Weekly, in which many of the golden images are illustrated.

We record with profound regret the death of Maj. Jas. H. SMITH. His body, attended by a large procession of friends, was borne to our cemetery on Sabbath evening (the 14th). He was a prominent member of the Methodist E. Church, and enjoyed to a high degree the confidence of his brethren. He will be remembered by this community as a high-toned Christian gentleman. Although strangers, we tender our Christian sympathies to the bereaved family.

Crops.—We learn from our exchanges that, with the exception of a few localities, good crops of wheat and corn are raised in the United States; a just cause of gratitude to Him who "gives bread to the eater and seed to the sower." A bountiful year, in which He has "opened His hand and supplied the wants of every creature." May He open His bosom and supply the wants of the soul!

The Missionary Meetings.

From every section we have the most gratifying accounts from these meetings. Surely the Lord put it into the heart of our dear brother MALLORY to introduce this measure. How much good one right movement can do; and, O, how much more pleasant to see Christians thus uniting—thus contemplating their responsibilities—thus praying and encouraging each other to good works, than to see them disputatious, selfish-driving favorite measures.

One brother moved in his Church that "we hold such a meeting annually." Another says, "the meetings have seemed so interesting that we are thinking of making them annual." Another says, in two churches "more than 2000 have been collected and pledged for Missions," and he hopes the amount will be greatly increased during the year. Another says, the contributions were more than doubled in the Churches.—Will not these things encourage the hearts of God's people? Dear brethren of Ala., let us be united; the spread of the Gospel is the great work to which we are called—our resources are great—our responsibilities are great. Let us meet them like men, and soon it shall be said, "the glory of the Lord is risen upon thee."

We hope the friends of the East Alabama Convention will prayerfully read the Appeal of J. A. COLLINS for aid in the Missionary work. Brother Collins knows the great destitution that prevails in the territory of the Convention, and his heart is moved to supply it.—Who will assist him? Let all assist. Run up Missionary figures high and rapidly.

We thank Rev. Wm. HOWARD, now in England, for several Manchester papers. Journalism in England is carried to great perfection. There are but few papers in that country compared with "progressive America." When you see an English paper you are satisfied the publisher is paid for his labor, and that he pays his editors and contributors.—"Manifest destiny Uncle Sam" will never be satisfied till he has a newspaper at the Seat of Justice in every country in his wide-spread territory, probably at every Railroad Depot. He does not seem to care if one-half of them starves out. The fact is, Uncle Sam has more editors than any Man in the world, and he wishes to see them all working their brains.—In old foggy England a man has but one profession and sticks to it; here men feel capable of filling any station, incompetency is an obsolete word and conveys an obsolete idea. It is said by Naturalists that the Lapping will run off with his shell on his head; it is believed that most any of our young Sophomores would lay down their books and intellects in the hands of a statesman. In old England men never think of statesmanship till they reach the prime of intellectual amaranth. But this analogy must be stopped else England will be eclipsed.

Rev. J. S. ANSON has removed from Rehoboth, Ala., to Gold Springs, Texas, and his correspondents are requested to address him at his new home. We would further advise that we greatly appreciate the aid of our friends in the South.

Church Independence.

This subject is attracting very general attention, and is just now of great practical importance.

Baptist Churches claim this as a distinctive peculiarity. What is meant by it? Are they absolutely independent? Independence in ecclesiastical affairs is a system "in which each congregation of Christians is a complete Church, subject to no superior authority," and "competent to perform every act of government in ecclesiastical affairs." But do Baptists contend for a government "unlimited by extraneous power or control"? If so, the whole question of Church union and comity is resolved into one short sentence—Do as you please.

A member excommunicated by one Church to-day—no matter for what offence—may be restored by another in the same hour, and that ends it; the excluded is fully restored to the Baptist family. The absurdity demonstrates the falsehood of the position. There is but one ABSOLUTE INDEPENDENT in the universe. That is God. The Churches of Jesus Christ are strictly judicial and executive; and are, therefore, restricted independencies.—Restricted as to their allegiance to Him who is the Head; and as to their conduct to, and intercourse with individual members and sister Churches. Independent, certainly, as to any superior jurisdiction. Where are these restrictions to be found, and what is their limit, are important questions? And we might add a second, i. e. in the absence of any Scripture precept or example by what shall this independency be directed?

In relation to the first there can be but one answer. The word of God is the law—of this no Church is, or can be independent—if the mind of Christ is known, the limit is defined—no Church can stretch its power beyond. Amendment, repeal and substitution are synonymous with rebellion. In relation to the second there is greater difficulty in defining the limit of power, or in deciding a rule of action. Great, however, as are the embarrassments, it seems to us, that a proper regard to the nature of the case, the genius of our religion, and to well-established principles will lead to just conclusions. And such, mainly, has been the working of our Baptist organization.

In suggesting a few thoughts, we must guard you against confounding the human with the divine. You must not take it for granted that every thing which is called "Baptistic" is therefore in the New Testament. Nor must you too hastily discard a rule because it is not in so many words to be found in that book. Cases are constantly arising which have no precedent in the Apostolic Churches, and for which no specific rule is prescribed. To meet these we must look to well-established principles.

Again, may we not be brought into confusion by attempting to arrange a system which shall work hardship to no one? It would seem quite enough to remove this trouble to suggest, that when Christ establishes an institution, or announces a law, or discloses a general principle, we have nothing to do with hardships, however hard, He sees the end from the beginning—we cannot, and what may seem very cruel to us, may to Him be a necessary discipline. The word of God abounds with illustrations. A government based upon such a principle must ever be inefficient and vascillating.

Thus guarded, we suggest

1st. That the exercise of Church Independence should be limited by the law of love. Unless it can be demonstrated that this "new commandment" is limited by local organization—or is abrogated so far as Churches are concerned, it would seem that this great principle to its widest extent, ought to predominate in every exercise of Church authority.—This is true, no matter who are to be affected by the action; how much more imperative in the case of Churches banded under a common name, embracing the same principles, and laboring for the same objects. The regular Baptists constitute by common consent, a Christian family, and although their Churches are independent, that independence should never be so exercised as to infringe this holy, heavenly law. So to use it, is an abuse of power.

2dly. Church Independence should be limited by the unity of God's people.—That the unity of His disciples was an object dear to the heart of our Saviour during His incarnation none can doubt. Witness His earnest endeavors to suppress every appearance of ambition—how constantly he taught them that they were brethren—listen to that memorable prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." This is a visible unity, the world is to see it and believe.

Dare any one limit this prayer to one local society? Nor were the Apostles without great anxiety upon this subject. Their epistles abound in exhortations to unity, to walk in love, to live in peace—to keep the unity of the Spirit in the bonds of peace—mark how earnestly they reprove such as cause division—schematics—how they advise the Churches to withdraw from such—notice too, the comity which obtained among the Churches. Antioch was as independent as Jerusalem, and yet the former would not decide the question about circumcision without sending a delegation to know the mind of the latter. And the latter would not tolerate the former in a more arbitrary

opinion. See the concert of the Churches in sending their contributions for benevolent purposes by the same messengers. Notice the kind Christian gratulations passing constantly through the Apostles and the Evangelists from one Church to another. There were no associations or conventions in those days, and yet you see in all this the foundation for these as necessity should bring them into existence. Now, is not that an abuse of independency which ruptures these ties—which alienates Churches—which causes division—which hinders the accomplishment of Christ's prayer, and which brings reproach upon his name?

Were the Churches invested with this glorious boon for such purposes? Our associations may not be recognized in heaven, but this bond of union is.

It is not a mere appendage to Christian life, it is a part of it, and as this Spirit obtains either in individuals or communities, Christians affiliate—upon it communities of Churches are associated. It is a golden chain binding together the Churches of the saints. It is this which underlies all concert for the spread of the gospel—it is the foundation of social Christian life developing itself in all the minute ramifications of benevolence. "No man can comprehend the beauty of the 133d Psalm who does not take in this great idea of Christian unity. Is it the prerogative of our local Church or a faction to spoil this beauty, to destroy this unity, to paralyze the energies of a whole Christian family, and to introduce confusion and strife when peace and love should abound? Is this the mission of church Independency? Did Christ protect you against the dominion of Popes, the assumptions of councils—the tyranny of associations—the anarchy of factions—that you might in turn become tyrants or schismatics? This is independency abused.

3dly. Church Independence should be restrained by the evident design of Church discipline. That Christ anticipated the necessity and exercise of discipline, even to exclusion—and that the Apostles insisted upon it, is clear. That it was exercised by individual Churches there is no doubt; indeed, we know of no exception in the New Testament.—For what was discipline instituted? As to the Church, it was evidently for self protection, for the vindication of the truth; and as to individuals, if we may judge from the case of the incestuous person in the Church at Corinth it was for the correction of error, that the subject might be saved. Now, the question comes up, can the independency of one Church be so exercised as to defeat the ends of discipline in another; and consequently in all the Churches? This is a question of great practical importance and should not be decided too hastily. It has been said that, if one church has the right to exclude upon its judgment of a case, another Church has the right to restore the excluded upon its judgment of the same case—both being equally independent. For illustration, the first Church in Richmond excludes A on charges which she considers sufficient and well sustained.—On the same day the 2d Church restores him to fellowship upon the ground that in her judgment the charges are puerile and false; and it is maintained that in each case there is a legitimate exercise of church independency. Is this true? Does not the action of the 2d utterly annihilate the authority of the 1st to discipline? And does it not open the flood-gates of discord and confusion upon the Churches? Suppose the 1st Church to have erred in judgment, is this the remedy? We think not, we think it an abuse of church independency which ought not to be tolerated for one day—an abuse more deadly to the purity and peace of the churches than any of which we can conceive. Let it be born in mind that there is not one word—not one example—not one allusion to govern such a case in the New Testament. If there was, the question would be at an end; but no such question arose among the Apostles—no such case occurred. Where then must we look for guidance? Evidently to general principles. We have suggested a few, others will occur to you. Test this doctrine by them. Can it be that the principles of the gospel, the genius of Christianity—Christ's own cherished system works such results? There is no mistaking results—this doctrine has ever ended in discord and ever most. This fact alone brings the judgment to a conclusion almost as certain as if it were guided by an express law. Jesus Christ never would have prayed for the union of his people, and at the same time put in motion a system most effectually to hinder it. The Apostles never would have been guilty of the folly of instructing the churches to withdraw from certain characters with the understanding that they should, on the same day be restored to other churches. If Christ has blessed us with "Church Independence," brethren, let us not use it for unallowable purposes. Let us not prostitute this glorious doctrine. It is an independency to be used for right ends and in a right way. In it we should exhibit the Spirit of Christ—by it we should maintain the purity of the Churches—by it we should strengthen the bonds of union among the Churches. To use it otherwise is an abuse of power.

Finally: Church Independence can not be so exercised as to destroy Church Independency. It matters not by what authority the decision of a Church is over-ruled or set aside the practical result, is the same to us.

We call attention to SHELDON & Co.'s advertisement of School Books. Let teachers and parents examine the Series and send for specimen copies.

Aug. 5th, brother R. M. THOMAS, of Grove Hill, writes: We have some pleasant meetings, especially at our Mission Stations, at one of which I baptized 8 candidates.

then the second becomes, practically, a superior jurisdiction to the first; and since each Church may, in its turn exercise the same jurisdiction over every other, and in relation to all subjects, it follows that Church Independency is a figment, that there is in fact no such thing. It seems to us that a stronger government would be better than this hypothesis. A well-defined appellate jurisdiction would better secure the unity of the Churches, and we are free to confess that we see as much Scripture for the one as the other; i. e. we see none for either.

Sabbath School Literature.

In our last we suggested that one volume of one hundred pages might embrace every peculiarity distinguishing Baptists from other orthodox Christians, as far as is necessary for Sabbath School instruction. By this we do not intend to undervalue the importance of these peculiarities, or discourage a proper attention to them. To the contrary they ought to be taught in great simplicity, without evasion or compromise, and for this there ought to be proper books; but this does not justify us in over-estimating the necessity, or of giving to them undue prominence; there are other things much more important; and which we are bound to say, are more easily adjusted to the capacity of children. Of late so much has been said about what is Baptistic or not so—who are and who are not Baptists, that one is almost compelled to the conclusion that no man can "pass muster" who does not go to the wildest extremes. The Christian is merged into the Baptist.

It is a fact, too, not to be denied or evaded, that much that is now trumpeted as "intensely Baptistic" will not bear the test of principle. These shades of error are often introduced into books with a speciousness calculated to deceive the inexperienced teacher. It is to be feared too, that as the Churches allow themselves shut up to a single source of supply, a series of books will be produced—referring constantly to each other, reproducing the same errors until the whole range of religious thinking will move around a common centre, and bear a common taint. But besides this, there is something repulsive in the idea of infusing into the young heart the sectarian prejudices of maturer minds. This we know is not a necessary result, but we also know that it is by far too common, not with Baptists only, but with all. We have now in our eye, illustrations of the most painful character. The first object of every Sabbath School—of every teacher, should be the conversion of the soul, and whatever is calculated to hinder or weaken this is a positive evil. An experience of many years has satisfied us that it is much easier to make partisans than Christians, even of children, and everything having a tendency in that direction ought to be resisted at the threshold. He reads but poorly who does not decipher this tendency in the "signs of the times."

There is an idea entertained by a certain class of Baptists that, until recently no provision had been made, to supply Baptist Sabbath Schools with proper books. There never was a greater mistake, with the single exception alluded to (which is no longer an exception) there is not, nor has there been for years, any deficiency—and we venture the opinion that Baptist children have been as thoroughly taught, and that Sabbath Schools have furnished to the Churches as many genuine Christians rooted and grounded in the truth as the new regimen ever will.

It is true, that until recently this sectarian element has not been engrained upon our Sabbath School system, but whether this shall in the end prove a blessing or a curse remains to be seen. We are aware that, with one class of minds this "Baptistic" sensation is a popular hobby—and because some men are noisy, the idea prevails that this is general, if not universal.

It is a mistake—the great hobby of the denomination throughout the South, while they are as decided Baptists as others, do not sympathize with these movements. If it were the policy of all editors to publish every letter of commendation—every flattering paragraph they receive, there is not, perhaps, a conservative paper which could not be crowded weekly with evidences from the first men in our Churches of a very different state of public feelings. Men of discernment see the tendency of these things, already the fruits are being realized in its disastrous effects upon Sabbath Schools and congregations, in country and town, and city; indeed, not unfrequently it invades the sanctity of social life, inducing estrangement where Christian affection should abound. To the extent to which this feeling prevails with those who write and publish books for Sabbath Schools; and with superintendents and teachers, will it be infused into our Sabbath Schools, and become a part of the religious training of our children. This is a danger to be feared, and every parent should watch its encroachments with sleepless vigilance.

We have some pleasant meetings, especially at our Mission Stations, at one of which I baptized 8 candidates.

Baptist Almanac for 1890.

We are in receipt of this most valuable document. For a detail of contents the reader is referred to the advertisement. Annually, for a long period, the Society have issued this publication, the most reliable statistical document published for the denomination. We give below the total of Baptists in the United States, taken from Minutes up to 1899. Whole number 992,851; baptized in 1898, 98,508. The number of Baptists in North America, including Nova Scotia, New Brunswick, Canada and West India Islands, 1,060,912; baptized in 1898 103,072.

In the above estimate other denominations are not included who practice immersion. They are as follows: Anti-Mission Baptists, 58,000; Free-Will Baptists, 56,026; Six Principle Baptists, 3,000; Seventh-Day Baptists, 6,577; Church of God (Winebrethren's) 13,800; Disciples (Campbellites) 350,000; Dunkers, 8,200; Mennonites, 36,280.

*The compiler of the Almanac thinks this estimate too high, but getting it from a respectable member of that body, it is published.

Magazines.

We are in receipt of the Eclectic for August, with its usual supply of the best articles from the English Reviews, keeping its numerous readers well posted in the best current literature of the age.

Harper's is also on hand with its endless variety for all classes. It announces a work to be issued in this month entitled, "Fishes of the River, North Carolina, Scenes and Characters. By 'SKRRT,' who was raised 'Thar.' It is my old native section, and I hope it will be a treat.

Russell's is also on our table. It is a clear-headed, independent magazine. It is one of the most promising publications of the kind, South.

The last Christian Index editor elect. Bro. W. WARREN as Editor elect. Bro. Warren is well-known to us as an amiable and consistent Christian, a conservative man, and a brother of excellent social qualities.

His writings are generally characterized by clearness and point, and always by a Christian spirit.

He enters upon this work at a time of great interest; grave questions are to be disposed of in the next few months. To pursue a line of duty which at the same time demands an unflinching defense of principle, and a becoming respect for the wishes of all, is no easy work. And this delicate line he has to walk; the Index is not the paper of a party, but of the Baptist Convention of Georgia.

To meet the wishes of all will fully test the Editor's goodness and ability. We welcome Brother Warren to the fraternity, and wish him and the Index very great success.

Rev. T. M. ANDERSON, of Belton, Texas, writes Aug. 1st:

We have had some very interesting meetings, and the Lord seems to bless our labors. We closed a very interesting meeting last night of 11 days; had 14 accessions by baptism; 5 ministers in attendance. We have some self-dedicating ministers in Texas. We also had 5 licensed ministers, young men, of whom the denomination will not be ashamed some day, if God spares them. They are attending Baylor University; out preaching during vacation. We had an interesting meeting on Cow Bayou at which place we organized a church in Fale county. One also on Cow House in this county. Sixteen baptisms at these places. Pray for us, brethren, that the Lord will still be with us to bless our labors.

Rev. S. G. JENKINS, of Silver Run, says, Aug. 6th:

A protracted meeting just closed with Cold Water Church; baptized 7, 2 laid over for baptism. Rev. J. Williams with me, and young bro. Renfro, and a bro. Brooks, from Huntsville, were with us one day; both preached very acceptably. Meeting continued 9 days.

A Good Resolution.

Brother McINOSH, of Marion, sent us a remittance and adds the following which we take the liberty of publishing, as it breathes the right spirit and expresses a determination which should be adopted by every Baptist pastor.—He says:

Brethren Holman, Crews, Poole and myself formed one division in the arrangement for carrying out the suggestion of the Convention with respect to the labors of last week. We were very much gratified with our visit to the Churches—so much so that I think we shall adopt it hereafter as a plan. I believe it will be attended with happy results. If our pastors generally would spend one or two weeks in the year in visiting and preaching to the Churches within reach, I am satisfied it would not be labor thrown away. If life and health are spared I expect to do it.

The Catalogue of the Mississippi College (Baptist) for 1898-9 shows that there were 170 students in attendance in its various departments.

For the South Western Baptist.

MESSES. EDITORS: Your whilom correspondent TAV, has not up to date made his salam, to the new regime. The reason has been no want of zeal, but as writer of paragraphs, he has supposed his bow would be in place when his betters were through with their congratulations. A hearty *bon soir*, therefore, to the retiring editor; a no less hearty *bonjour*, to the succeeding one. Men, Baptists, good and true, will long remember him who had the nerve, and the spirit of self-sacrifice, to write those things which needed to be written, but which, at one time, there were few to write; albeit, it was *humanity*, and not an angelic nature upon which the work was devolved. Those who know the retiring editor best—who are themselves most capable of risking all for God and truth—his very name will carry the same assurance.

prehend your ex-associate. You will pardon a self-congratulation on the part of TAV, that there is still one paper at least, in which honest men can publish fully and frankly and fearlessly—a sheet afraid of nothing but error and disdaining unfairness.

Brethren, I submit, in several paragraphs, a slight survey of the exigencies of the times. I presume ere this, brethren throughout the country are becoming collected enough to hesitate whether on questions of church polity and relations to other denominations we are prepared to leave old Baptist ground. I suppose we shall all presently conclude that the position of such strict communion, Calvinistic fathers as Holcombe and Crowe, Travis and Shroebel, and their compeers, occupied, is not especially ominous of desertion. Be it known and remembered, then, that these great and good men, did, on occasion, invite approved men of other denominations to preach in their pulpits. I believe the danger of being read out of school, for this sin, is at least overpast. That a Baptist minister, who does not see why any one, who can tell a poor sinner how to be saved, may not do so, need no longer apprehend anything worse than a not very hearty endorsement by some of the powers that would be. Meanwhile, happily, there never has been any disposition to trouble those who held, in their own sphere, to more exclusive opinions. So that this little dispute bids fair, presently, to go down to the grave of the Capulets.

The discussion about church independence, sovereignty, jurisdiction, or whatever term is preferred, develops two parties, one holding that there is no appeal from the decision of a church, no higher tribunal; the other, that there are exceptional cases. I would suggest a few things which seem to me decisive of this question:

1. There is no intimation in the law book, the New Testament, of any higher tribunal, any court of appeals, any approved secession of a minority, or the like; seceding minorities, are, on the contrary, held to be schismatics. The law, then, does not provide for these exceptional cases; in other words, does not recognize them.

2. But, it will be said, must any measure of corruption and tyranny be submitted to, for the sake of unity?—Is this not the argument of the Romish Church? And had it been heeded, where would now be the interests of vital religion, the existence of Protestantism? To all this the reply is easy and unanswerable. The corruption of the Romish church began to develop itself, first, in a single fact, the appeal to other tribunals than the churches, to synods, bishops, Councils. The doctrines of Christianity were never corrupted while church independence was maintained. No more was the discipline. THEY NEVER CAN BE. Why? Because, first, fellowship, not formal or apparent merely, but real, is the only thing which can, by any sort of possibility, preserve the existence of a church that tolerates no outside authority. There is no other motive, in such a case, for union, than the love of one another for the truth's sake, among the membership. Because, secondly, Christian fellowship can't exist except when there is hearty agreement in the truth. The history of sects is a demonstration of this fact. You can't unite brethren, harmoniously, into one church, a part of whom are open-communication and the other part close communion; a part of whom are Calvinistic, and the other part Arminian. If they agree for a time, and unite upon error, their union will be heartless, and will not last long.

3. We are then perfectly safe, if we stick to our church independence—safe as to doctrine and union. Let us mark those who would put us upon other ground. I make the suggestion, though I know, while I write it, that it will be called persecution. If a majority now and then turns oppressor, the moral feeling of the Christian community will presently curb its headlong career; or if not, it will fall to pieces and decay; the fellowship of wickedness is short-lived; it will soon turn out that the parties will separate in mutual disgust.

4. If contrary to all Baptist notions, we decide that we must have higher tribunals, let us not make them of Conventions, nor of Associations, nor of seats procured by contributions of \$5, nor of councils called by a party for a special occasion, or even of persons chosen by mutual consent of the parties; but let us have standing tribunals rather, of able, devout men, who are under no temptation to partiality. Alas! that there should be occasion to write such a sentence, in the 19th century!—No, brethren; let us stick to the ancient model, no Councils, no Synods, no lord bishops, no higher tribunals; then we shall be safe; we shall exist as pure churches, or disappear from the earth.

5. The primitive church was corrupted by city churches interfering with discipline of country churches, presuming upon the incapacity of their rural brethren; city bishops, (pastors) assumed to advise and control their rural neighbors. We have lived to see a change. Now, the country churches interfere with the discipline of the cities; think their city brethren living in fine mansions and worldliness in a brick meeting-house, and the country bishops pour in to the poor city bishop right. Now, we think the principle in both cases the same; we are for equality; we are for cities minding their own business, and the country its own. We think this is law and Gospel both.

Yours most respectfully, TAV.

For the South Western Baptist Church Constituted—Revival.

BURNT CORN, August 4th, 1899.

DEAR BRO. TALLAFERRA: Having just closed a meeting of much interest on the waters of Sepulga, I am satisfied that many of the readers of the S. W. Baptist, would be pleased to know some of the particulars relating to the meeting.

On Saturday, 23rd July, Brother G. Longmire and myself met a respectable audience near Sepulga, for the purpose of constituting a church. A sermon was delivered by the writer of this notice:—after which, we proceeded to constitute with eleven members.

After the church was organized, the brethren and friends appeared anxious for a meeting of days: my working brother and I agreed to remain. We set to work in good earnest.

We continued the meeting eight days, toiling night and day, during which time, 14 were added to the church, 7 by baptism, and 7 by letter.

I had the pleasure of baptizing the husband and wife, old veteran soldiers, who had been members of the Methodist church for many years; a noble family; also a mother and son; the mother had been a Campbellite for years;—being convinced of her duty she yielded, and after she was immersed, she appeared to be as happy as any one I ever saw.

Those received into the church, no doubt, will add very much to the cause. A number professed conversion that did not unite with the church. I think the prospects are very good for a large accession soon.

May the Lord bless and prosper this infant church.

The name given to this church is Union.

We expect, the Lord willing, to have another meeting of days at the same place in October. The meeting will commence on Friday before the third Lord's day in October. Ministers are invited.

Yours in Christian bonds,
Geo. L. LEE.

For the South Western Baptist Charity Defined.

1. "Supreme love to God, and universal good will to men"—The Spirit.
2. "Supposing you to be my enemy I drew my sword and struck for the hilt" The Flesh.
3. Heads up I win, tales up you lose: i. e. it's all on my side. FRANK.

Items from the Home and Foreign Journal.

The last Journal is of unusual interest. We clip from it liberally:
CHINA.—Canton.—One more baptized, a Chinese woman, the first who has been baptized at Canton. More inquiries. Prospects increasingly encouraging. Great need of more laborers, and urgent appeals to brethren at home to come and help.

Shanghai.—No special change in prospects of the mission. All well and hopeful.

AFRICA.—Yoruba.—Missionaries well. Inquiries increasing. Several conversions at Ijaye. Prospects of Aiyaw, a recent station, encouraging. The annual meeting of the mission, at Ijaye, one of peculiar pleasantness. All the missionaries feel greatly encouraged. Want help. Who will go?

LIBERIA.—A great awakening at Monrovia; quite a number baptized. Attention among the natives increasing.

GERMANY.—In Baltimore, Maryland, the Germans are not less in numbers than in New Orleans or St. Louis. By the recommendation of the Maryland Union Association, we have recently appointed Rev. John Meuri to preach the gospel to the Germans of that city. He is 28 or 30 years of age, good address, well educated, and an eloquent and powerful speaker. He is also regarded as a man of deep piety and zeal. He was a Roman Priest in Zurich, Switzerland. In his own country he became disgusted with the errors of Romanism and came to America two years ago. Provisionally he fell in with Rev. Mr. Fleishman, the American Onek, who taught him the way of the Lord more perfectly, and baptized him. He was ordained in Baltimore last December, and has been in the M. U. A. since October 15th, 1898. The church now under his charge numbers 15 members, a small Sabbath School, and prayer-meetings. They occupy a rented chapel in a German neighborhood. The missionary has recently opened a new preaching station in a part of the city occupied by German Catholics.

Those interesting facts are furnished by Rev. T. Wilson.

TWO CHEROKEES BAPTIZED.—Brother Slover remarks in his last letter, "I have just returned from Bethlehem Church, where we held a communion season. Three native preachers present large congregations; two joined on profession of faith, and were baptized by brother Wilkinson. The candidates were full Cherokees. Such scenes are deeply impressive. It is delightful to hear these Cherokees sing; there is a harmony, melody, music in their singing. This church is in a prosperous condition. More will join soon."

KOSUTH'S INFLUENCE GONE.—A letter from Hungary says: "In regard to Kosuth, his influence has altogether ceased in Hungary, though I do not mean to assert it might not be revived were an explosion to take place there. So little, however, is thought of him now, and so completely are that gallant people roused against the French, that were the Emperor Francis-Joseph only to dismiss Grunne, Bach and Thon from his councils, and faithfully promise some modifications in the present obnoxious system, based upon their former Constitution, I am firmly convinced—and the opinion is universal—that the whole nation would rise, and such a scene be witnessed as has never occurred since the time of Maria Theresa."

ALABAMA CONGRESSIONAL DELEGATION.—The following are the names of the Congressmen elect—all democrats, as in the last Congress, and all old members, except Clifton and Pugh, who are chosen as States Rights rather than National Democrats:

1st District	James A. Stallworth.
2d "	James L. Pugh.
3d "	David Clifton.
4th "	Sydenham Moore.
5th "	George S. Houston.
6th "	W. E. W. Cobb.
7th "	J. L. M. Curry.

A recent German invention for making paper of straw is said to successfully meet the demand that has heretofore attended the process.

Orders for change of direction, must give the Post Office address of the printer, and State to which the paper has been, and is to be sent.

Rates of Advertising.

The space necessarily occupied by 10 lines of this size type, will be considered one square, and 3 lines or under, one-half square.

No. of Squares	1st Tr.	1 Mo.	3 Mos.	6 Mos.	1 Year
One Square	\$1.00	\$2.00	\$3.00	\$4.00	\$6.00
Two Squares	2.00	4.00	6.00	7.00	10.00
Three Squares	3.00	6.00	9.00	10.00	15.00
Four Squares	4.00	8.00	12.00	13.00	20.00
Five Squares	5.00	10.00	15.00	16.00	25.00
Six Squares	6.00	12.00	18.00	19.00	30.00
Seven Squares	7.00	14.00	21.00	22.00	35.00
Eight Squares	8.00	16.00	24.00	25.00	40.00
Nine Squares	9.00	18.00	27.00	28.00	45.00
Ten Squares	10.00	20.00	30.00	31.00	50.00

Special Notice, fifty per cent. additional will be charged for advertising in the "Ladies' Department."

All Advertisements on which the number of insertions not specified, will be published **TILL FORBID**, and charged accordingly.

No Advertisements from a distance will be inserted unless accompanied by a remittance, or by satisfactory evidence of payment.

The Proprietors still continue the Job Printing business, and are prepared to execute every description of business in the printing line, and to furnish, at as moderate and as reasonable terms as any other establishment in the city.