

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

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts IV., 19.

50 PER ANNUM, IN ADVANCE, OR,  
50 AT THE EXPIRATION OF THE YEAR.

VOL. 11—NO. 34.

TUSKEGEE, ALABAMA, THURSDAY, JANUARY 5, 1860.

50 NOS. IN A VOLUME.

The South Western Baptist,  
RELIGIOUS FAMILY NEWSPAPER:  
PUBLISHED WEEKLY.  
By THOS. E. MARTIN.TALIAFERRO & DAWSON,  
PROPRIETORS.  
For Terms, &c., see last page.

For the South Western Baptist.

Essay.

NUMBER 6.

The preacher should not interlard his light conversation with quotations from scripture. The revelation of God is too sacred to be trifled with; and when it is associated with ordinary things, the contrast easily assumes the appearance of wit. Its wickedness, however, to the pious, is always offensive. Avoid professional cant. Shun the technicalities of your calling. Leave the Society of those who have not manners enough to suppress profane language in your presence.

Do not answer every malicious scribbler who censures you through the news paper. Such a writer seldom has character to lose. Besides, you give him importance and let yourself down by noticing him.

Never write anonymous slander.—Like its kindred vices, lying and assassination, it can never become respectable. Its very name is meanness. Say with Jacob, O, thou mine honor, be thou not united with it. You may censure vice without being known. But if you feel it your duty to expose the conduct of any one, do it like a gentleman, and assume the responsibility over your own name. Consider well before you act in this matter. The man whom you censure may treat you with contempt, and for this bitter return you have not even the relief of complaining.

Be cautious in writing a book. The press and the bookshelves are now groaning with productions that are not worth the paper on which they are printed.—Many of them are mere compilations. We have rhymes from those who never wrote a line of poetry. Travels from those whose only epithets are beautiful, splendid, elegant, grand. Novels whose heroes deserve the penitentiary; and whose heroines have long since been driven from decent society.

Sectarian books have multiplied until, like the locusts of Egypt, they have darkened the land, devoured the life of piety, and eat up the fruits of righteousness. Perhaps we need one new book. It should teach us that the Bible means just what it says, and that the commandments should be obeyed without evasion or substitution.

Do not write a religious novel. From "Celebs in search of a wife" down to the present hour, this species of composition has obtained little favor from the literary world. The time was when God's truth came from a bright cloud: When the old patriarch girded up his loins to listen to the interrogatories of Heaven. When the prophet became unmoved and fell upon his face as revelation rung in his ear. When Mount Sinai smoked, quaked and trembled as the commandments were spoken. Now the same word is mixed up with a silly courtship; and thoughts which Isaiah labored to utter, are diluted down to the sighs and breathings of sick lovers, in the language of says he and says she.

A courtship is as necessary to a novel as an engine is to a steam boat. Nor can the author avoid bringing the coquetry of the heroine, the theological discussion, and the book itself to a close at the same time. Thus in the last and most interesting chapters are the fruit cake, the syllabus, the religion, the bridal wreath, and the wedding, in close, tasteful, and reverential juxtaposition.

If we are at liberty to depart from the examples set by Christ, by the evangelists, by the Apostles, who shall define the boundaries of our action. Superstition never claimed more than expediency, and yet, in propagating her opinions, she has never stopped at any crime or folly. When her fires are put out, she resorts to the prison. When this door is closed, she takes up denunciation and slander. When these are disregarded the passions may be addressed. The pious novel is happily adapted to youths passing through the gossamers and girls emerging into their teens.

If you write poetry do not publish it until after your marriage. If you must write, and can compose a manly book, which contains something the world did not know, you may safely publish.

D. P. BERRY.

For the South Western Baptist.

Bible Teachings and Man's Teachings.

1. The Bible teaches (Matt. 19: 9) that the only crime for which divorce is lawful, is *lewdness* (*porneia*);—yet how many wives and husbands too are divorced by our legislatures for other causes; bad temper, ill looks, &c., &c. These are all appendages, additions to God's laws, as if He were not wise enough to make enactments to suit our age. Is it right? No; but

the necessity of the case demands appendages from man.

2. He that *believeth* and is baptized (Mark 16: 16) is the law of God. But men infer, if we wait till *belief* before we baptize, our children might join others and we lose them; the necessity of the case compels us to adopt this expedient, rather than have them lost; this is man's law.

3. The Bible (Phil. I: 1—I. Tim. 1: 3: 1—13 Titus 1: 5—8) teaches two *permanent offices* in the churches, bishops and deacons; but in order to ape Rome, to have something showy and splendid and things that will dazzle and attract, we must have prelatical bishops, those higher in office than common preachers named in the New Testament; for Christ did not understand the wants of our age.

4. Bible recognizes two ordinances, Baptism and Eucharist; but Christ did not know that people would never attend church unless we contrived something to astonish and amuse and please the ladies; so we must, in order to convenience, *christian* children in the church—*we* must have confirmation, penance, extreme unction, &c., &c. That was a dark age in which Christ and apostles lived.

5. Bible teaches (Matt. 18: 15—17.—Cor. 5: 3—5. 2d Cor. 2: 6—8) that discipline belongs to the church, that there is no appellate jurisdiction and that her decision is final—that she can exclude and restore, and no other body can touch the case; but men teach that if the excommunicated is not satisfied, he may go and be restored to another church. Any example? No; but ought to be one, for the Lawgiver could not furnish directions to continue in force 1900 years—we must suit laws to the peculiarities of the country and times.

If the Bible give specific directions in regard to divorce, belief prior to baptism, offices and ordinances in the New Testament churches, so it does in regard to the powers of discipline. If no instance or direction abating the law in regard to divorce, &c., allowing us to use our *own discretion* where Bible is silent; so none in regard to excluded members. If Christians, we shall be satisfied with Bible teachings; if not, we may appeal to the Doctors, the Associations, Conferences and other human inventions. SENIOR.

## The Sweet uses of Adversity.

One of the latest sermons of Mr. Sprague has the above title, and was preached from Job 10: 2. "Show me wherefore thou contendest with me." The following is the best paragraph in the discourse:

There are some of thy graces that would never be discovered, if it were not for thy trials. Dost thou not know that thy faith never looks so grand in summer weather as it does in winter? Hast thou not heard that love is too often like a glow-worm, that showeth but little light except it be in the midst of the surrounding darkness? And dost thou not know that hope itself is like a star—not to be seen in the sunshine of prosperity, and only to be discovered in the night of adversity? Dost thou not understand that afflictions are often the black fairs in which God doth set the jewels of his children's graces, to make them shine the better. It was but a little while ago that on thy knees thou wast saying, "Lord, I have no faith; let me know that I have faith." But dost thou know thou wast praying for trials, for thou canst not know that thou hast faith, until thy faith be exercised. Our trials, so to speak, are like wayfarers in a wood. When there is no intruder in the silent glades of the forest, the hare and the partridge lie; and there they rest, and no eye sees them. But when the intruding foot-step is heard, then you see them start up, and we discover them. They had lain in their lair, they had slept in their forms, they had rested in their nests, unless these intruding trials had startled them from their places. I remember a simple rural metaphor used by a departed divine. He says he was never very skillful at birds' nesting in the summer time, but he could always find birds' nests in the winter. Now, it often happens that when a man has but little grace, you can hardly see it when the leaves of his prosperity are on him; but let the winter's blast come and sweep away his withered leaves, and then you discover his graces. Depend upon it, God often sends us trials that our graces may be discovered, and that we may be certified of their existence. Besides, it is not merely discovery; it is real growth that is the result of these trials. There is a little plant, small and stunted, growing under the shade of a broad, spreading oak; and this little plant values the shade which covers it, and greatly does it esteem the quiet rest which its noble friend affords. But a blessing is designed for this little plant. Once upon a time there comes along the woodsman, and with his sharp axe he fells the oak. The plant weeps, and cries, "My shelter is departed; every storm will seek to uproot me." No,

no," said the angel of that flower, "now will the sun get at thee; now will the shower fall on the in more copious abundance than before; now thy stunted form shall spring up into loveliness, and thy flower which could never have expanded itself to perfection, shall now laugh in the sunshine, and men shall say, 'How greatly hath that plant increased! how gloriously hath become its beauty through the removal of that which was its shade and its delight!'" See you not, then, that God may take away your comforts and your privileges to make you the better Christians? Why, the Lord always trains his soldiers, not by letting them lie on feather beds, but by turning them out, and using them to forced marches and hard service. He makes them ford through streams, and swim through rivers, and climb mountains, and walk many a long march with heavy knapsacks of sorrow on their backs. This is the way in which he makes soldiers—not by dressing them up in fine uniforms, to swagger at the barracks gates, and to be fine gentlemen in the eyes of the loungers in the park. God knows that soldiers are only to be made in battle; they are not to be grown in peaceful times. We may grow the stuff of which soldiers are made, but warriors are really educated by the smell of powder, in the midst of whizzing bullets and roaring cannonades—not in soft and peaceful times. Well, Christian, may not this account for it all? Is not thy Lord bringing out thy graces and making them grow? This is the reason why he is contending with you.

From the Baptist Champion.

Review of "Independent."

At the risk of being considered tedious, I must ask indulgence, while some other parts of the communication of *Independent* are considered. He has taken Bros. Dawson and Mallory to task for saying that "they cannot recognize those persons as members of the Baptist Church who were excluded by the First Baptist Church in Nashville, until they are rightfully restored by the First Church;" and this they cannot do "without the abandonment of a cherished organic principle." He further charges upon them the position, "that those identifying themselves with the excluded, can no more be recognized, than the excluded themselves." "Let us now," says *Independent*, "look at the practical working of the matter. At the Cuthbert meeting," (that is, the meeting of the Southern Baptist Sabbath School Union) "Bro. Lot Warren presided, and one of the excluded members 'was present, and was not merely recognized, but welcomed with a special welcome. Lot Warren, then, has identified himself with' the excluded member; 'and he and Bro. Mallory are both members of the Albany Church. Will Bro. Mallory attempt to enforce the dictum which he has endorsed? Or will he practically ignore it?'"

He will do neither—the occasion does not call for either enforcing the dictum he has endorsed, or ignoring it.

The meeting over which Lot Warren presided, and at which he "gave a special welcome" to the excluded member, was a voluntary convention of persons, combined together to promote Sabbath Schools and Sabbath School literature—it was not an ecclesiastical body having power to recognize, and receive members of churches,—it had no authority to express any opinion upon the question, who are, and who are not members of the First Baptist Church in Nashville, or any other church?—and the presumption is, until the contrary appears, that they did not attempt to exercise any such authority;—and even if they did express an opinion upon that question, that expression of their opinion is a mere *brutum vulmen*—an idle, empty dictum, having no more weight as authority, than the breath expended in giving it utterance.

Now at such a meeting, it was the privilege of Lot Warren, the presiding officer, to give "a special welcome" not only to the excluded Minister, but even to Parson Brownlow, had he presented himself, and been willing to co-operate with the Southern Baptist Sabbath School Union to promote the objects had in view, and Bro. Mallory is the last man on the top of this green globe to interfere with him in the exercise of such a privilege.

But let Lot Warren attempt to introduce the excluded Minister into the pulpit of the Baptist Church in Albany—let him give him "a special welcome" there to preach, and exercise the functions of a regular Baptist Minister in good standing;—(the good sense and prudence of the esteemed brother, whose name has been mentioned, will not permit him to do so, but the hypothesis is used, as it is readily presented by what has been said by *Independent*.)—let such an attempt be made, and I am mistaken in the man, if the good old brother, meek and peaceful as he is, and always has been, would submit very tamely, and quietly, to the "special welcome."

If I have not hitherto misunderstood his character, he would be very apt to

"attempt to enforce the dictum, which he has endorsed," for he is a man of firmness, as well as peace, and when he takes a position upon principle—especially if it be "an organic principle"—is very sure to make an effort to maintain it:—moreover, he never takes a position without carefully surveying the ground, and when he plants his stake, you may know where to find him.

And the same answer may be given in regard to the recognition of another excluded Minister by the Baptist Convention of Cherokee, Georgia. That was not an ecclesiastical body, having power and authority to act in matters pertaining to the internal affairs of the Churches, but was a voluntary association of persons for educational and other purposes.

It was the privilege of "the Body which represents the fourteen thousand Baptists of Cherokee Georgia," to choose their associates, and if in the exercise of that privilege, they were willing to consort with the excluded Minister, and "one other of the (so called) excluded members of the Nashville Church," it is a matter of taste, with which we have no quarrel. *De gustibus non est disputandum.*

Every man has the right to choose his companions, and the Body representing the Baptists of Cherokee, Georgia, as well as any one else.

But when that Body, or any other Body of men, shall attempt to introduce the excluded Ministers of the Nashville Church into the pulpits of the Baptist Churches in Georgia, with the view of having them recognized by the Churches as regular Baptist Ministers in good standing, they will find it quite a different question from the one involved in the reception and welcome of those Ministers by the Southern Baptist Sabbath School Union, and the Cherokee Baptist Convention. They will find brethren in large numbers who agree with Bros. Dawson and Mallory in holding, that "they never can recognize the excluded members of the Nashville Church, until they are rightfully restored, without the abandonment of a cherished organic principle."

The alternative of choosing the fellowship of the excluded Ministers of the Nashville Church, or the fellowship of their brethren in Georgia, will then, if ever it shall come, be brought upon themselves by their own act. It is in their power, and theirs alone, to avert it:—they can let this cup pass from them, if they do not wish to drink of it: they have but to cease inviting these excluded persons to this State, as Baptist Ministers, and forbear introducing them into Baptist pulpits, as such. But if they persist in inviting, and encouraging them to come here, that they may be recognized by the Churches, as regular Baptist Ministers, they will be promptly repudiated, if not in Cherokee Georgia, certainly in some other localities. For it cannot be expected that Baptists, who hold the sovereignty and independence of the Churches as fundamental principles, will quietly receive into their pulpits, and listen to the teachings of men who seek to establish doctrines subversive of both. That such is the teaching of these men plainly appears in the columns of the paper which they edit and control,—and it appears, not anonymously,—not without the responsibility of a name, but with all the weight and sanction of editorial authority.

In their issue of September 3d, referring to the questions connected with their exclusion from the Church, appears the following startling announcement from the editorial tripod: "The questions that have agitated the churches, have been settled, and settled too by those bodies, the denomination at large concedes the right to determine them—the Council, the District, and General Association. With the verdict of these we are satisfied, and by their action we feel ourselves bound."

And that they might not be misunderstood—the same astounding doctrine is reiterated: "These local questions have been scripturally, and Baptistically determined, by those whose province it is to determine them, and what need for new trials, councils, or arbitrations? We submit this to all, if those men be not manifestly disturbers of the churches, who are now laboring to influence a portion of the denomination not to recognize the members of the Spring Street Church as Baptists, nor to favor, or fellowship those who do recognize them? Is not this driving the wedge of schism? We say again, the questions have been decided by those upon whom it was incumbent to decide them, and why not let them rest, and let the denominational mind rest?"

Is this true Baptist doctrine? If so, how long has it been so? Let *Independent* answer—we will expect, nay, we demand an answer from him; for since he has identified himself with these men, he must be prepared to sustain the new positions, which they have assumed.

We desire to hear from *Independent* without any equivocation—Is it "scriptural and Baptistical" for Councils, and District and General Associations to settle, and determine "the local questions" of the Churches? If so, then Churches are subordinate to Councils,

and District and General Associations. If Councils and District and General Associations have authority "to settle and determine the local questions" of the Churches, they must have power to enforce their decisions; for surely they do not possess the mere naked power of making a decision, which they cannot enforce and carry into effect. And the men, who have invoked the authority of Councils, and District and General Associations to determine the local questions" of the Churches have likewise announced their acquiescence in the binding force of such decisions, for they say in their editorial already quoted, "by their action we feel ourselves bound."

If the position of these men, with whom *Independent* has associated himself, be true, then, where is that "independence of the Churches," which he says, "he not only admits, but will maintain?" How can a tribunal, which is subordinate to another, and subject to be over-ruled by it, be independent?—Answer that, if you please, *Independent*, and if you cannot answer it satisfactorily, then cease to be the apologist of men whose doctrine you cannot sustain.

But perhaps *Independent* himself may "go as far, as he, who goes farthest," in maintaining the authority of Councils, and District and General Associations to settle and determine the local questions of the Churches; and we should not do him injustice by inferring that he does so, from the fact that he has associated himself with men, who do claim such authority, and from the additional fact, that he has himself claimed for Associations, what he is pleased to term "inalienable rights"—And if it be true, that Councils, and District and General Associations have the power claimed for them, then was *Independent* right, when he used a *Justices' Court* as an illustration to show that a Church is not sovereign; for a Church is nothing more than a *Justices' Court*, if its "local questions" are liable to be settled and determined by Councils and District and General Associations.

But the men for whom *Independent* has entered the lists, say that, that power is "scriptural." What scripture supports it? They also say, that it is Baptistical. When, and how long has it been Baptistical usage? We hope that *Independent* will not evade, but answer these questions. We concede to him eminent skill, as a dialectician—his communication shows him to be an able and forcible writer—and we may reasonably expect that his powers will be exerted in an effort to reconcile his cherished idea of independency in the Churches with the authority of Councils and District and General Associations to determine their "local questions."—And if he should fail—and fail he must—will he be repudiated, "the independency of the Churches," or the authority of Councils, and Associations? We shall see, for he cannot hold both and be consistent—one or the other he must yield—the power of sophistry cannot save him from the alternative. The dilemma is before him, and upon one horn or the other he must be impaled.

If *Independent* and his friends are tired of strife about the Nashville difficulty, there is a way to stop it. If they fear that non-fellowship will be the result of the division that is likely to take place in the Churches, if the agitation is continued, there is a way to avert it. Let the friends of the excluded Ministers keep them away, and cease to invite them hither, if they desire to avoid a rupture. But if the rupture must come—if they shall prefer the fellowship of these men, to that of their brethren in Georgia, "we shall bear, in sorrow, the loss of their fellowship, but we shall bear it."

DISCIPLES.

## Foolish Talking.

St. Paul has specified two vices of almost universal prevalence, "foolish talking and jesting." To these belong all merely vain and idle conversation, and silly witticisms. Such are "not convenient."

1. Because they are *unbecoming*. They would be considered unsuitable in a man holding some high office of state. Now, the Christian holds a higher office than is in the power of any earthly government to bestow. He is as a city set upon a hill, is to be a "living epistle," an "example of the believers," in word and conversation, as well as in charity, purity, &c.

2. Because they are *unprofitable*. No man whose mind is fully bent upon any important end in this life, finds time or inclination for such waste of words.—He endeavors to make everything, even his leisure conversation, subserve the great end he has in view. And shall Christians be less careful? they who are commanded to "redeem the time," and to be as servants "waiting for their Lord," to be always ready, always "looking for and hastening unto" the coming of the great and terrible day of the Lord?

3. Because they are *hurtful*. They tend to dissipate the mind, and unfit it for higher duties and enjoyments. "Idle jesting" easily becomes a habit, and

once fastened upon a Christian is sure to break out often where it will be felt to be very unseemly. It is unfriendly to serious conversation, to meditation upon things which Timothy was commanded to give himself "wholly" to; and especially is it unfriendly to that frame of mind in which alone we can hope to hold communion with our Father in heaven.

From the Tract Journal.  
The Wrong Train.

As I was traveling recently, homeward bound, in the New York express train to Boston, an incident occurred which excited the attention of many passengers. In the same seat with myself there sat a young man of gentlemanly appearance, who, for many a mile, appeared to be in a state of uneasy and dreamy slumber. The conductor, for a long time, passed and repassed him without disturbing his sleep; but at length, it became necessary to awake him. "Your ticket, sir," said he, as he reluctantly aroused him. The ticket was produced. "Where are you going sir?" continued the man of the tickets. "Going!" said the passenger, "I am going to —," naming a city more than a hundred and fifty miles distant, in an opposite direction. "No sir," replied the conductor, "you are in the wrong train; you are on the way to Boston." "To Boston?" exclaimed the astonished traveler, "why, I procured my ticket and had baggage checked at — for —, and when I took my seat in the cars at the depot I supposed I was in the right train." "But you are certainly in the wrong train and going the wrong way, notwithstanding," said the conductor. "Then," inquired the traveler, with a look of earnestness and solicitude, "what must I do? I have an engagement in —, at — o'clock, and I would rather have given a thousand dollars than to have incurred this mistake."

He had already traveled about fifty miles in the wrong train. It was not strange, therefore, that, as a man of business with an engagement at a given hour and much at stake, he should look troubled and anxious. And when the conductor told him that his only course now would be to stop at the next station, just at hand, and "right about" in the next train for —, there was an eager promptness in his decision to follow the direction.

I began to muse.—Well, then, there is such a thing as a "wrong train;" there is such a thing as traveling in a wrong direction, though I have often heard men say that, on the road to eternity there was not. Two men, whose principles, ends, aims, and grounds of hope for an other world are exact opposites, cannot both be on the right road, and cannot reach in safety at last the same place of rest. If one is right, the other must be wrong.

A man may take the wrong train, and travel in the wrong direction when he fondly thinks he is in the right.—Alas, how many do this! "It is no matter what a man believes," say they, "if he only thinks he is right;" and so the thoughtless, dreaming, and often very sincere multitude through the paths of error and the ways of death, and rush on in the wrong direction.

Men suffer by their own mistakes. A man's insensibility to his mistake does not make the mistake any the less real. He may slumber along the way and say to himself, "All right!" but it is none the less certain that he is all wrong.

Sooner or later those who are going the wrong way must be made sensible of their mistake; they cannot persevere in going wrong, and yet come out right. They may be roused from their slumbers, like our friend the traveler, in season to retrace their steps, and, in some measure, retrieve their loss, and they may not. But, in season or out of season, on the journey or at the journey's end, they must assuredly ascertain that all is wrong.

When men are made sensible of their mistake, it is the part of true wisdom anxiously to ask the question, "What must I do?" Manifestly something must be done. It will not answer to keep right on. The swiftness of the progress in the wrong direction calls loudly for an immediate decision. And in the restless solicitude of a soul conscious of being wrong, and therefore, ill at ease, the question, "What must I do?" should be asked with all the earnestness and honesty which a genuine sense of need dictates.

The answer given to our friend, the traveler, suggests the true answer to the traveler to eternity who asks the question, "What must I do?" Stop! Turn right about! Repent of your folly and indifference. Take the right path, which leads to Calvary and the Cross. No other is right or safe. No other will conduct to heaven. Penitence and faith must lead you to the Lord Jesus Christ. Every other way is fatally wrong. You may dream, as you pursue it, that it is right, but it is not right; it will not end right; it is "The wrong train."

During the few days that have elapsed since the incident, I have noticed one and another on the highway of life, and have said, "Ah! like my friend, the

traveler, he is on the "wrong train."—He is careless, insensible, slumbering, but *wrong*, wholly wrong, nevertheless. And he incurs the risk of a loss, compared with which the thousand dollars of our traveler on the railroad, is utterly unworthy of a thought. That young man who is rushing along the seductive paths of sinful indulgence, heedless that his steps take hold on hell, is on the wrong track. That giddy young lady, who dances over the pathway of folly, is going the wrong way. That numerous throng, who so eagerly pursue the mazes of error, heedless of the instructions of the Great Teacher and the directions of the Divine Conductor, are wrong—wrong. However insensible of it they may be; however fondly they may be dreaming of safety, they are on the wrong train.

## "Ready for Either."

One of our missionary associations has adopted a device found on an ancient medal, representing a bullock standing between a plough and an altar, with the inscription, "Ready for either." Ready to toil and labor in the field of service or to be offered up as a sacrifice to the cause of Christ. No more significant device could be chosen to express the feelings of the missionary. None need enter into this field who shrink from the most painful and trying drudgery, considered from a worldly point of view, to which man can be subjected. With but a few to sympathize and encourage, unsupported by the applause and admiration which his noble self-sacrifice and heroic constancy excite in the breasts of his brethren in his own land, meeting neglect and contempt from those for whose eternal happiness he has sacrificed home, friends and country, he must endure labors under an enervating tropical sun that most men would shrink from under circumstances best calculated to stimulate and encourage. From morning till night there is no rest for mind or body, for millions are perishing around him and there are but a few to lighten his labors. But the foreign missionary must be equally ready to seal his testimony with his blood. Surrounded by the idolatrous heathen whose religion teaches that the destruction of the Christian is a meritorious act, he may be sacrificed at any moment. Many have perished in this manner, and many more will doubtless lay down their lives before the evangelization of the race is accomplished.—*Ed.*

## Protestantism in Italy.

A letter from Florence says: I saw at Parma and Bologna, and everywhere throughout the Emilia, signal proofs of the activity of the London Biblical Societies. Fine copies of the "Italian Diodati," or Protestant translation of the Old and New Testament, were either sold at very low prices, or even freely distributed by their agents. I hear now that an elegant building is rising in this city, in the Piazza Barbano, or Dell'Indipendenza, which is to be a "temple" consecrated to the worship of the "National Italian" or "Reformed Catholic" Church. A small congregation, at a variance with the Roman Catholic communion, already exists in Florence, and since last April what may be called "Protestant" service has been performed weekly in the Italian language with open doors.

GOD ABOVE ALL.—An astronomer who had long idolized his favorite science, became a zealous convert to spiritual Christianity. His intimate friend, knowing his extreme devotion to astronomical study, asked him, "What will you do with your astronomy?" His answer was worthy of a Christian philosopher: "I am bound for heaven," said he, and I take the stars in my way!" By these words the astronomer taught his friends that he had transferred his affections from the created to the Creator; that instead of finding his highest pleasure out of God, he found it in God; and that the true use of the visible was to assist him in his aspirations after the invisible and eternal.

LESSON OF FAITH.—Looking out of his window one summer evening, Luther saw on a tree at hand, a little bird making his brief and easy disposition for a night's rest—"Look," said he, "how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing, and goes to sleep, leaving God to think for him!"

LITTLE EVILS.—Great crimes ruin comparatively few. It is the little meannesses, selfishnesses, and impurities, that do the work of death on most men; and these things march not to the sound of life or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel.

Christ does not measure his gifts by our petitions, but by his own riches and mercy. Gracious souls many times receive gifts and favors from God that they never dreamed of nor durst presume to ask. Jesus Christ is often better than his word.



## The S. W. Baptist.

TUSKEGEE, ALA.:  
Thursday, January 5, 1890.Elders P. E. COLLINS and A. B. COUCH,  
of Mobile, are agents for the S. W. Baptist.Rev. E. E. KIRBY is an authorized  
agent for the S. W. Baptist.Brother C. is informed that we can  
not furnish back numbers for 6 months.

## WANTED.

A friend says: "I am very desirous to have Volumes  
I, II, III, and Volume VI of the *Journal of the Baptist*. I  
will give five dollars each for complete sets, or five dol-  
lars for any one of them." Who will respond? Address  
the Editors of this paper. Dec. 8, 1889—31-41

## Minutes of the Convention.

Brethren to whom Minutes of the  
Convention are sent, are requested to  
distribute them as soon as practicable.

## Dedication.

The new Baptist House of worship,  
in this place, was dedicated with appropriate  
services on the 4th Lord's day in  
December (Christmas day).Invocation and reading of the Scrip-  
tures by Rev. A. SMALL, Pastor of the  
Presbyterian Church.Introductory prayer by Rev. Mr.  
MATTHEWS, of the Methodist Episcopal  
Church.Sermon by Rev. S. HENDERSON, Pastor  
of the Baptist Church.

Closing prayer by Rev. J. E. DAWSON.

The sermon was one of bro. Henderson's  
best efforts, well considered, well ar-  
ranged and well delivered. It has not  
been our privilege to listen to so edify-  
ing a discourse in many days.The music was in fine taste and admi-  
rably executed. The congregation was  
very large and attentive and the occa-  
sion one of unusual interest. May the  
Lord prosper this people.

The Rev. S. G. DANIEL has accepted  
a call from the Baptist Church, Albany,  
Geo., and will enter at once upon his  
duties. We are truly glad of this ar-  
rangement. Bro. D. is a good preacher  
and an excellent pastor, and no Church  
deserves such an one more than the  
Church at Albany; its membership is  
characterized by intelligence and piety  
and the community is one of more than  
ordinary interest. May this connection  
prove mutually profitable, and great  
good result to the cause of the Master.  
We sincerely sympathize with the re-  
turning pastor, Rev. C. M. IRWIN, in the  
affliction which made his resignation a  
necessity. A good wife is the gift of  
God, and a most indispensable appen-  
dage to the ministry—not an appendage,  
merely, a part of, "ministering with."  
May sister Irwin be soon and fully re-  
stored to health, and our much loved  
brother to a work so near his heart.

## Rev. T. Bowen.

A private letter from Bro. BOWEN in-  
forms us that he is "expecting to sail  
in a few weeks for Brazil." When his  
location is decided and we are advised  
of it, we will send the S. W. Baptist.  
We shall be happy to hear from him  
frequently, and humbly pray that the  
Lord will prosper the mission. The  
greatest fear we have is from his im-  
paired health; we mention this to be-  
speak for him an interest in the prayers  
of his brethren. He goes out under the  
patronage of our Foreign Board, Rich-  
mond, Va.

We invite special attention to the ar-  
ticle signed "Discipline"; it is a review  
of Dr. CRAWFORD's article signed "In-  
dependence," published in the *Banner and  
Baptist*, and will well repay a careful  
reading. Two things may be set down  
as settled: first, that Baptists will re-  
cognize no ecclesiastical court above  
the churches; and, secondly, that persons  
excluded from one church can not be  
received into others until satisfaction  
is given to the excluding church, *except  
in extreme cases*. There yet exists some  
doubt as to these exceptional cases  
with some good brethren. This subject  
we shall be glad to see more thor-  
oughly investigated, and for this purpose  
offer the use of our columns to dispa-  
sionate discussion; we are not yet pre-  
pared to admit the doctrine, but we are  
quite willing to hear what can be said  
in its favor.

When we commenced the discussion  
of these questions, some good brethren  
doubted the propriety of our policy; we  
were not ourselves without apprehen-  
sion; but we are happy to say, that  
from every part of the country we have  
the most gratifying evidence of approval  
from all parties and from those who  
have been neutral on some points. The  
truth is, there has been no occasion for  
the discussion of these principles for  
the last 15 or 20 years, and thousands  
received into our churches within that  
time, know comparatively nothing of  
our church polity, beyond the ordinary  
church conferences.

Besides this, there seemed to be a  
necessity for overhauling our associa-  
tional arrangements so as to develop  
with somewhat more distinctness their  
privileges and prerogatives. That good  
will result in the end we have no doubt,  
although we may regret some things.  
The general issues have been encoun-  
tered with a particular case, but after  
all, the great body of our brethren will  
adhere to principle without regard to  
any case; and aspirants will be taught  
the folly of trifling with an honest peo-  
ple. Our article "Incidentals" was  
written before the receipt of Dr. Craw-  
ford's reply to our last. Next week,  
D. V., we will notice the Dr.'s state-  
ment in detail, and that he may have  
no cause of complaint, we will also  
publish his article in full.

## Incidentals.

There are a few points which are in-  
cidentally connected with the question  
at issue between Dr. CRAWFORD and our-  
self, to which we intended to give some  
attention, but circumstances beyond our  
control have prevented. The Dr. is un-  
derstood to teach, that when a member  
is received into a Baptist church he is  
admitted only to the privileges of the  
local society, and when excluded, is de-  
prived only of these. "Any privilege  
allowed in another church is a matter  
of courtesy, not of right."

That this position is true in a very im-  
portant respect we cheerfully grant;—  
indeed, the Baptists have most scrupu-  
lously observed it; we have no recol-  
lection of having seen a member of one  
church taking part in the internal affairs  
of another but by invitation.

It strikes us, however, that as a gen-  
eral statement it does not fully meet the  
Scriptural or baptistic idea of Christian  
intercourse. We shall be pardoned for  
being a little old fashioned, but there is  
to us something in this church isolation  
peculiarly threatening to the peace and  
prosperity of the churches, and which  
is not to be restrained by mere civility,  
however courteous. We have the idea  
that there is a bond of union, (the old  
people used to call it fellowship,) which  
is more, and means more than politeness,  
however polite it may be in its  
manifestations.

We may not meet the demands of rigid  
technicality, but we greatly mistake  
if we do not reach every true Baptist  
heart, when we say that there is a bond  
of union recognized among them which  
is neither dependent upon nor controlled  
by mere local church organization, and  
yet which is the underlying strength  
and vitalizing element in every such or-  
ganization, which is courteous without  
being courtesy itself. We may not—  
the wisest may not be able to define this  
wonderful influence, but the humblest  
child of God feels it and knows it.—  
This living principle so interweaves it-  
self into all forms of social relations  
life that it becomes to every church and  
every Christian a law without any spe-  
cial forms of legislation. To whatever  
conduct this living principle may incite  
us, however it may manifest itself, it is  
something more than mere civility. Ba-  
ptists contend rightfully for a converted  
membership as essential to a true gos-  
pel church; how can it be that churches  
so composed can be completely isolated;  
or their intercourse the result of mere  
politeness? When a member is bap-  
tized on a profession of his faith and re-  
ceived into a regular Baptist church he  
is baptized for all others; it is an en-  
dorsement of the individual; as a con-  
verted man, to every other regular Ba-  
ptist church in the universe, and all that  
is necessary to entitle him to such re-  
cognition is a properly attested certi-  
ficate of membership. We submit to the  
candor of every Baptist if for instance,  
not to offer the communion to a brother  
of a sister church would not be regard-  
ed by us as something more than a  
breach of politeness. Would it not be  
a violation of the law of love? Breth-  
ren, this church isolation is a cold-heart-  
ed affair, and if put in practice would  
utterly demolish the union of the  
churches. Is it so that our intercom-  
munion, our mutual recognitions, our  
concert are but the offshoots of mere  
courtesy? There are rights and privi-  
leges which belong to every Baptist, as  
a Baptist, and because he is a Baptist,  
which go beyond the confines of local  
societies. Dr. Crawford is President of  
Mercer University because he is a Ba-  
ptist.

We ask especial attention to the fol-  
lowing passages of Scripture; if they do  
not indicate a principle of comity more  
influential than mere politeness or civil-  
ity, however refined and courteous we con-  
fess our inability to comprehend the sim-  
ple language. Act 15. Rom. 16. 1  
Cor. 16. 2 Cor. 8. Gal. 1:21, 24—  
Eph. 6:23. Phil. 4:15-23. Col. 4—  
1 Thes. 4:9-12. 5:27, 28. Heb. 13:17.

This church isolation is founded in a  
mistaken conception of church independ-  
ency. The whole reasoning proceeds  
upon the assumption that each church  
is an absolute independency, having an  
unrestricted right to do as it pleases.—  
This is a radical error. Churches are  
judicial and executive bodies, but not  
legislative; there are many things which  
churches can not do. If we are asked  
where the limitations of church independ-  
ency are to be found? We answer,  
in the New Testament and in those doc-  
trines and principles which it teaches.  
These restrictions Baptist churches have  
been accustomed to observe from time  
immemorial. At an early period in  
this discussion we gave our views very  
fully on this subject. (See S. W. B.  
of Aug. 1884).

We will not now enlarge upon this  
subject further than to repeat what we  
then said, that independency is restrict-  
ed by the law of love, by the unity of  
the churches, by the evident designs of  
church discipline and by church inde-  
pendency itself.

We have never been asked to con-  
template a proposition so contradictory  
and absurd as that which asserts the  
right of one church to reverse the de-  
cision of another on the ground of mut-  
ual independency. If any thing is, or  
can be more absurd, it is the denial that  
such action is a reversal.

Again, the advocates of this theory  
seem to us to overlook both the nature  
and design of church discipline. If  
churches are to be contemplated as  
merely isolated, voluntary societies, the  
theory may be true; but is this a just  
conception of New Testament churches?  
Excommunication, according to this  
theory, is nothing more than exclusion  
from a Masonic Lodge, nor indeed so

much; Masonic Lodges observe a strict-  
er comity. It only deprives the exclud-  
ed the privileges of a local society and  
constitutes, of itself, no impediment to  
his reception into another church. This  
it strikes us, is reducing church mem-  
bership to a very low standard and ut-  
terly disarming the judgment of excom-  
munication of its fearfulness. We have  
been in the habit of contemplating Ba-  
ptist churches as divinely appointed in-  
stitutions having higher authority and  
more solemn sanctions than merely hu-  
man societies.

There is but one case of exclusion re-  
corded in the New Testament, if this is  
a fair representation of the scriptural  
idea, it strikes us as a very serious  
transaction, and as imposing disabili-  
ties not so easily disposed of as Dr. C.  
seems to think.

Compare 1 Cor. 5 with 2 Cor. 2. Several  
things are noteworthy in this case.  
1. The excommunication is by the  
church, "when ye are gathered togeth-  
er," it is called also the "punishment  
which was inflicted by many." 2 Cor.  
2:6.

2. It is done in the name, and with  
the "power of our Lord Jesus Christ." 1  
Cor. 5:4.

3. The condition of the excluded indi-  
cates much more than the mere loss of  
local church privileges. It is called de-  
livering up "unto Satan for the destruc-  
tion of the flesh." 1 Cor. 5:5. And  
also "punishment which was inflicted of  
many." 2 Cor. 2:6.

4. The forgiveness and restoration of  
the excluded is also the act of the ex-  
cluding church; even Paul would not  
assume the right of dictation; but  
places himself in the attitude of an in-  
tercessor pleading for the forgiveness  
of the offender. "Wherefore I beseech  
you that you would confirm your love  
towards him." 2 Cor. 2:8.

Read also the following passages:  
Rom. 16:17; Titus 3:10; 2 Thes. 3:  
6-14. Now, if Christ is in the midst of  
his churches and has invested them with  
disciplinary powers, what is it but his  
discipline exercised through the church-  
es, just as his ordinances are exhibited  
through them. It is no small matter to  
be excluded from a gospel church, in the  
name, and by the "power of Jesus  
Christ." Nor ought we to overlook the  
design of discipline, "that the spirit  
may be saved in the day of the Lord  
Jesus." Nor of the significant fact that  
the church is the *only judge* whether or  
not the "punishment," has accomplished  
its benevolent end.

How any Baptist can in the face of  
this precedent hold that the act of ex-  
clusion terminates the whole disciplina-  
ry process, we cannot see, and still more  
does it astonish us to hear announced,  
from high places, a theory which, if  
adopted by our churches, would defeat  
the very ends of discipline. We sub-  
mit that the obligations of a church to-  
wards the excluded does not terminate  
with the excluding act, but as the ob-  
ject of discipline is to save, it is the  
bounden duty of every church, while  
she protects herself, and gives proper  
expression of disapprobation to error,  
to watch over, and labor, and pray for  
a sanctifying influence upon the "in-  
flicted punishment," until the guilty are  
brought back in penitence to the fold.

But it is said that if a church has not  
the right to re-judge a case for itself it  
is not independent. That is the true  
doctrine—it is not independent in the pre-  
mises, for the simple, and best of all rea-  
sons, that Christ and his apostles have  
limited its independence, by conferring  
the right of discipline upon individual  
churches without appeal. It is limited  
by the "law of love." It is limited by  
every precept and principle which en-  
joins the "unity of God's people." It is  
limited "by the evident designs of  
church discipline." It is limited by the  
"Independency of the churches." In-  
dependence indeed, who wants an inde-  
pendency that defies all restraint, that  
recognizes no reciprocity? But accord-  
ing to this new theory what does inde-  
pendency amount to?

One church exercises its independence  
to-day in excluding A. Another church  
exercises hers in restoring him tomor-  
row. One independency nullifies the  
most solemn acts of another indepen-  
dency. Independency demolishes inde-  
pendency! What a farce? What a  
burlesque?

There is one thing in this connection  
to which we ask the attention of every  
candid Christian. For excluding a mem-  
ber by a local church there is a divine  
warrant and a clearly defined precedent  
as we have proven. The claim, there-  
fore, to exercise this right is fully made  
out. On the other hand there is not  
one word in the scriptures, nor a sola-  
tary precedent, not a principle or doctrine  
in the New Testament to sustain it, it  
is an assumption without the shadow of  
authority. Is it a hard rule? Christ  
made it hard! Is it unjust? Christ  
made it unjust! Is there no remedy?  
Christ has provided none. Nor will an  
appeal to Baptist polity and history re-  
sult differently. In the history of those  
Christians holding principles in com-  
mon with us, however various their  
names, we find a wonderful uniformity  
upon this subject. A few exceptions  
have occurred, but they have never been  
recognized as legitimate, and in the  
great majority of cases have fully dem-  
onstrated their own folly. We have  
planted ourselves on the word of God and  
proven our position, let the advocates  
of the right to "look into and examine"  
the decisions of a church present one  
proof from the same source and we  
yield the whole question.

D.

Brother W. S. McDIARMID has remov-  
ed from Mount Olive, Ala., to Ridge  
Grove, to take charge of an Academy.  
He is a licensed minister of the Gos-  
pel, and we hope he will soon embark fully  
in the work.

## Messrs. Graves and Perryman.

For the South Western Baptist.

MICO, CREEK NATION, WEST OF ARK.,  
Dec. 3rd, 1889.

A friend has put into my hands the  
last number of the Tennessee Baptist,  
in which I find myself very strangely  
and unjustly assailed. I have no scan-  
dal to exchange with them, nor do I in-  
tend to bandy words with them, or i-  
ther of them, but in our next issue I will  
publish three documents with a few ex-  
planatory notes, which will dispose of  
them finally. If afterwards they wish  
to prove me an open communionist, as  
they threaten, they will have an open  
sea; I only demand that my words shall  
be given and the time and place speci-  
fied at which they were spoken. And,  
that there may be no room for dodging  
hereafter, I now unequivocally deny  
having ever, anywhere, publicly or pri-  
vately, favored open communion, or ex-  
pressed a doubt as to the correct-  
ness of our practice as Baptists. When  
these gentlemen are through with their  
threatened investigation, I will decide upon  
my line of duty; in the meantime, I  
beg my dear brethren not to think of  
me as a poor, persecuted old man. I am  
very poor, but singularly blessed in  
most other things, especially in enjoy-  
ing the confidence of my brethren.

J. E. DAWSON.

Hos. J. L. M. CURRY.—Alabama should  
be proud of this able and patriotic rep-  
resentative. We have read with thrill-  
ing interest his able speech in the House  
of Representatives on the 10th of Dec  
on the progress of anti-Slaveryism. Mr.  
CURRY's speech has made a powerful im-  
pression in every section, judging from  
the laudations of the Press. The South  
has many able Representatives in Con-  
gress, but there are none of whom she  
will be more proud than of Mr. CURRY.  
Massachusetts has had her Wells, her  
Kentucky her Clay, and South Carolina  
her Calhoun, and should his life be  
spared, Alabama will have her CURRY,  
of equal fame and notoriety.

J. B. McMURRAY's School in Natasul-  
ga will open on the 9th of January.—  
Mr. McMurray is a number one teacher,  
and has given his patrons entire satis-  
faction the past year.

We are pleased to see it announced  
in the advertisement of the Southern  
Publication Society, which may be seen  
in another column, that Gill's Commen-  
tary can be procured on good terms.

Rev. JOHN ROBERTSON, formerly of  
Montgomery county, has removed to  
Tuskegee, and wishes his correspond-  
ents to be notified of the fact.

A DICTIONARY OF THE HOLY BIBLE, for  
general use in the study of the Scrip-  
tures. With Engravings, Maps and  
Tables.

This is one of the best books publish-  
ed by the American Tract Society. It  
contains 534 solid 12mo pages, is hand-  
somely bound in cloth, and sold at the  
low price of 75 cents; or one dollar  
gift. The work is based on Dr. Edward  
Robinson's condensed Bible Dictionary.  
About two-thirds of that work has been  
retained in this with large additions  
drawn from his more recent biblical re-  
searches; from the Bible Dictionaries  
of Rev. John Brown and Professor Eadie  
of Scotland. One aim of the work is  
to present the teachings of the Bible on  
each subject. Another object has been  
to furnish the fullest and most reliable  
information from other sources than the  
Bible. It has also been the aim to em-  
body the most recent discoveries in bib-  
lical geography and interpretation in natural  
history.

THE WIFE'S TRIALS AND TRIUMPHS.—By  
the author of "Grace Hamilton's  
School Days" "Heartsease in the House"  
etc. New York: Sheldon & Co.

The nature of the "Wife's Trials" are  
such as young ladies frequently meet  
with, who marry rich husbands. With  
an abundance of this world's goods her  
husband was fond of sporting and spent  
more of his time away from his wife  
than he did in her company. Hence her  
"Trials." These trials brought her to  
place her trust in her Heavenly Father  
and by a kind and Christian course to-  
wards her worldly husband he was at  
last led to repentance. The book is  
beautifully got up in rich tinted paper  
and handsomely bound. It is as beau-  
tifully written, and the story contains  
an excellent moral, besides much re-  
ligious truth.

For the South Western Baptist.  
The Jewish and Christian Church-  
es are the Same.

This proposition is established by the  
assertions and arguments of Drs. Light-  
foot, McKnight, Worcester, Spring,  
Chalmers and many others. Whence it  
follows:

I. That as the Jewish was a national  
church, so ought ours to be in these U.  
S. and all men to join it. No law can  
be shown to abolish it.

II. That as the sons of priests inher-  
ited their fathers office; so the sons of  
ministers.

III. That as Jesus Christ was bap-  
tized to initiate him into his priestly  
office; so our ministers are initiated.

IV. That as infants were put into the  
Jewish Church, and no law can be  
shown that puts them out; so they must  
be in the Christian, as both are the  
same.

V. As the sons were circumcised; so  
we ought to be circumcised.

VI. As they ate the Passover, so we  
ought to eat it; it was an ordinance from  
heaven—no law to abolish it can be  
shown.

VII. As the Jews spake the Hebrew,  
so we ought to speak the same lan-  
guage.

VIII. As Jews contributed the 19th  
of all their earnings, so we ought to do  
the same.

IX. As Jews were forbidden to eat  
pork, so we are inhibited from eating  
the same.

For the South Western Baptist.

MICO, CREEK NATION, WEST OF ARK.,  
Dec. 3rd, 1889.

MESSRS. EDITORS: Dear Brethren—No  
South Western Baptist this week. The  
mails are at fault again. A few weeks  
ago there was a period of three weeks  
that we got no mail scarcely. The fail-  
ure is either between Little Rock and  
Fort Smith, or between Ft. Smith and  
Ft. Gibson. The mail route to this place  
and on to Ft. Arbuckle via Perryville  
(Choctaw Nation,) is very round about,  
and the contractor consults his own in-  
terests rather than his duties. In mail  
matters is not the only one in which "Un-  
cle Sam" gets "deceived and sucked in"  
out West. The general "Internation-  
al Council" of the five nations, the  
Cherokees, Choctaws, Chickasaws, Creeks  
and Seminoles, closed its meeting about  
the middle of last month. The objects  
of this Council were to renew pledges  
of friendship and agree upon a system  
of international laws. These objects  
were effected and will result, no doubt,  
in a mutual benefit to all the Nations  
represented.

The proceedings of this Indian Coun-  
cil were very interesting, and several  
speeches were delivered in real Indian  
style. Bro. D. N. Foreman, one  
of our native Cherokee preachers was  
present as a delegate from this Nation.  
Bro. Foreman is quite an intelligent  
man, possessing also strong common  
sense. During the Council he preached  
for us a sound, practical sermon, deliv-  
ered well.

Each of these Nations are advancing  
rapidly in civilization. The Cherokees,  
Choctaws and Chickasaws have each a  
government similar to a State govern-  
ment—the Choctaws having really  
adopted the constitution of the State of  
Mississippi as their own. Each of these  
Nations have marked off their country  
into counties. They have a Chief Ex-  
ecutive and Legislature elected every  
two years, and composed of members—  
Senators and Representatives—from  
each county according to its population.  
They also have a Supreme Court—Cir-  
cuit Courts and County Courts, each  
fully officered with judges, lawyers, ju-  
ry, sheriffs, constables, etc. Crime is  
punished severely, viz: Murder is pun-  
ished capitally, larceny for the 1st of-  
fence, one hundred lashes, and for the  
second hanging. The Creeks and Semi-  
noles are not quite so far advanced as  
the other Nations. They still hold to  
the old system of Chiefs in whom reside  
all the power mostly. Trial by jury,  
however, is one of their judicial laws  
and justice is not now, as formerly, dis-  
tributed according to the arbitrary will  
of one man. A very fair code of laws  
has been adopted, and it is thought  
that an entire revolution in the govern-  
ment will soon be effected.

Last mail I received a letter from Bro.  
Holman, stating that Bro. A. E. Vandi-  
vere would start the following week en  
route for the Creek Nation. Although  
we much fear the dear brother will be  
put to much trouble, and perhaps suffer  
much to get here, yet our hearts are  
truly rejoicing that we shall soon, per-  
haps, greet another laborer in our Mas-  
ter's work. We are much depressed  
just at this time with troubles in our  
churches. Ever since these payments  
have been going on it has required all  
the faith, prayer, and watching our people  
could command to keep them from fall-  
ing into temptation. Recently some of  
our strongest brethren have "gone by  
the board," and our hearts are sad and  
heavy. When Bro. Vandivere gets here,  
Alabama will have furnished two Mis-  
sionaries for the Indian field. Bro. Wil-  
liam Barnes now laboring amongst the  
Choctaws having spent most of his life,  
I believe, in the State. What is "How-  
ard" (College) doing? Is there no one  
amongst our Alumni nor in the present  
classes willing to come out to the West  
for the purpose of declaring "the glad  
tidings of salvation" to their red brethren?  
We hope there is, and that soon,  
Mercer University, (Ga.) will soon have  
furnished two. Will not "Howard" al-  
so take stock in this enterprise?

A SUGGESTIVE APPEAL.  
In the "Mississippi Baptist" of Nov.  
11th, the editor, bro. Farrar, sends out  
"A Feeler" for the purpose of finding  
out the feelings of Mississippi Baptists  
concerning the education of poor young  
ladies for teachers. This "Feeler" is a  
good one and I trust will cause many  
able brethren to feel in their pockets and  
draw out thence something to help the  
feelings of the objects mentioned. I too,  
am going to send out a "Feeler" for a  
similar purpose, and for the considera-  
tion of Ala. and Ga. Baptists. But I  
pledged for the Missionaries. A Mission-  
ary myself, I know their difficulties and  
their troubles. One of the chief objec-  
tions presented to the mind of a minis-  
ter who has children, when contemplating  
becoming a missionary, arises from the  
knowledge that he will by this course  
cut himself off from the privilege of  
schools. The attention of the "Ameri-  
can Baptist Missionary Union"—north  
was called to this subject—the educa-  
tion of Missionaries' children—in 1858  
and arrangements were made with sev-  
eral northern colleges to educate said  
children free. I do not know what the  
Southern Board of Foreign Missions  
has been doing, or whether the subject  
has been presented before them at all.  
The Board of Indian Missions have nev-  
er had the matter before them. I think  
I do not know what they would do—but  
I do know that there are two (at  
least) Indian Missionaries who have in-  
teresting children they would like to  
have at school, but their salaries are  
insufficient to board them in the State.  
I allude to Bro. Willis Burns and Bro.  
R. J. Hogue. Bro. Burns has a son  
and daughter whom he earnestly desires  
to be at school. Especially does he  
want his little girl educated. She too,

is anxious to learn, and to use the ex-  
pression of bro. Buckner, "is naturally,  
as smart as a child ever was." I mean  
this as a "suggestion" and should it  
ever come under the notice of any of  
bro. Burns' old friends and acquaintance  
in particular, about Tuscaloosa for in-  
stance—I hope an idea will suggest itself  
to them which will, when followed out,  
be of service to bro. Burns. I would  
also add, that when at the Indian Asso-  
ciation, bro. Hogue was telling me con-  
cerning his daughter, then in the South  
Western Female College, La Grange,  
Ga. He remarked that he would be  
compelled to take her away as he had not  
the means of continuing her. Could not  
the Bethel Association or the Baptists  
of South Western Georgia educate this  
daughter of their missionary and where  
his mind of much anxiety, besides doing  
a good work? That the blessing of  
the Lord may be upon these suggestions.  
I remain yours in Christ.

J. S. MURROW.

For the South Western Baptist.  
Domestic Missions.  
Receipts for the 10th Nov. 1889, to the  
13th Dec. 1889.

ALABAMA. Nov. 16th, 1889.—Rec'd  
of Samuel H. Fowles, Treasurer of  
Alabama Baptist State Convention,  
\$12.00; Rec'd of Rev. R. Holman,  
from Rev. W. J. Walker, \$5.00;  
Selma Tract Church, \$25.00; Big  
Creek Church, \$7.50; Tuscaloosa  
Baptist Ass., \$30.00; Tuscaloosa  
Church, \$20.00; Walker Reynolds,  
\$25.00; R. L. Pile, \$10.00; Mrs.  
Margaret Jenkins, per J. T. Headen,  
\$3.00; Rev. M. G. Sumner, ag't.,  
from J. B. Lovelace, \$25.00; Rev.  
R. Holman, from Mrs. L. A. C.  
\$5.00; Master Loda Wyatt,  
for children's Missionary, \$25.00;  
per Rev. T. Sumner from Mrs. Vir-  
ginia Howlett, \$2.50; Rec'd of  
Thos. H. Watts, on Dr. Manley's  
salary, \$300.00; per Samuel H.  
Fowles, Treas., of Ala. Bap.  
Conv., \$771.56; per John Harris,  
from S. Tanner, \$15.00.

Total, \$1431.81

GEORGIA. Nov. 15.—Rec'd of Or-  
phan fund, Mercer University, \$10.00;  
Rec'd of Hesperia Ass., from  
Leesville Church, \$6.00; A. L.  
Armstrong, Greenville, \$23.00; per  
Thos. W. Cullaway, Chairman of  
Finance Committee, of Ga. Bap.  
Ass., \$1540.83; Western Ass.,  
per H. Long, Treas.

Total, \$1601.83

MISSISSIPPI. Nov. 15.—Rec'd of Zi-  
on Association, by Henry Fox,  
Treas., \$95.10.

Total, \$95.10

SOUTH CAROLINA. Nov. 15.—Re-  
ceived of Rev. R. Holman, from  
Edgely Church, \$43.35;  
Rec'd of Rev. M. T. Sumner, from  
Moziah Baptist Ass., per Rev. P.  
Nuckolson, \$44.85; Barnwell Ass.,  
per A. E. Price, \$140.58; Welch  
Neck Ass., Greenville, \$23.00;  
98; for Children's Mission, \$5.00;  
E. J. Pugh, \$5.00; Children of C.  
B. Reeves, for Children's Mission,  
40 cts; Children of J. D. Reeves,  
for Children's Missionary, \$2.85;  
Lawtonville S. School, per Mrs.  
Peoples, for Children's Missionary,  
\$2.85; Savannah Baptist, per Geo.  
Rhodes, Treas., \$40.00; per Geo.  
Rhodes, for Children's Mission,  
\$2.00; from Mrs. E. E. Edwards,  
Coliseum place Baptist Church, \$25;  
from Mrs. Walker Church, \$25;  
from Geo. Rhodes, for Coliseum  
place Baptist Church, \$20.00;  
from Rev. Joseph A. Lawton, for  
Coliseum place Baptist Church,  
\$30.00; from F. E. Wilson, Society  
Hill, S. C., subscription to Rev. M.  
T. Sumner, at Welch Neck Ass.,  
\$13.50.

Total, \$1349.29

LOUISIANA. Nov. 15.—Rec'd of Dr.  
R. H. Ryland.

Total, \$50.00

NORTH CAROLINA. Nov. 15.—Rec'd  
Newburn Baptist Church, per Rev.  
R. Holman, \$37.50; from J. S.  
Parsons, Treas. of State Conven-  
tion, per Rev. N. T. Sumner, \$22.  
50; from Rev. E. Dudson, Balance  
of bond for Coliseum place Baptist  
Church, Rev. M. T. Sumner, \$34;  
from A. W. Wilcox, per Rev. M.  
T. Sumner, \$2.50.







