

## SOUTH WESTERN BAPTIST.

PUBLISHED EVERY THURSDAY MORNING.

JONES, TALIAFERRO & CO.

S. HENDERSON, H. E. TALIAFERRO, Editors.

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sovereign love bearing away the sinner in triumph. Our meditation upon it enlarges the mind; and as it opens to our soul in successive flashes of glory, we stand astonished at the profound wisdom manifest in it. Ah, dear friends! if ye seek wisdom, ye shall see it displayed in all its greatness; not in the balancing of the clouds, nor the firmness of earth's foundations; not in the measured march of the armies of the sky, nor in the perpetual motion of the waves of the sea; not in vegetation with all its fairy forms of beauty; nor in the animal with its marvellous tissue of nerve, and vein, and sinew; nor even in man, that last and loftiest work of the Creator. But turn aside and see this great sight!—an incarnate God upon the cross; a substitute atoning for mortal guilt; a sacrifice satisfying the vengeance of heaven, and delivering the rebellious sinner. Here is essential wisdom; enthroned, crowned, glorified. Admire ye men of earth, if ye be not blind, and ye who glory in your learning; bend your heads in reverence, and own that all your skill could not have devised a gospel at once so just to God, so safe to man.

Remember, my friends, that while the gospel is in itself wisdom, she also confers wisdom on its students; it teaches young men wisdom and discretion, and gives understanding to the simple. A man who is a believing admirer and a hearty lover of the truth as it is in Jesus, is in a right place to follow with advantage any other branch of science. I confess I have a shelf in my head for everything now. Whatever I read I know where to put it; whatever I learn I know where to stow it away. Once when I read books, I put all my knowledge together in glorious confusion; but ever since I have known Christ, I have put Christ in the center as my sun, and each science revolves round it like a planet, while minor sciences are satellites to these planets. Christ is to me the wisdom of God. I can learn everything now. The science of Christ crucified is the most excellent of sciences. He is to me the wisdom of God. Oh, young man, build the studio on calvary! there raise thine observatory, and scan by faith the lofty things of nature. Take thee a hermit's cell in the garden of Gethsemane, and have thy brow with the waters of Siloa. Let the Bible be thy standard classic—thy last appeal in matters of contention. Let its light be thine illumination, and thou shalt become more wise than Plato; more truly learned than the seven sages of antiquity.

And now my friends, solemnly and earnestly, as in the sight of God, I appeal to you. You are gathered here this morning, I know, from different motives; some of you have come from curiosity; others of you are my regular hearers; some have come from old place and some from another. What have you heard me say this morning? I have told you of two classes of persons who reject Christ: the religionist who has a religion of form and nothing else; and the man of the world, who jalls our gospel foolishness. Now put your hand upon your heart and ask yourself this morning, "Am I one of these?" If you are, then walk the earth in all your pride; then go as you came in; but know that for all this the Lord shall bring thee unto judgment; now thou that thy joys and delights shall vanish like a dream, "and like the useless fabric of a vision," be swept away forever. Know thou this, moreover O man, that one day in the halls of Satan, down in hell, I perhaps may see thee amongst those myriad spirits who revolve forever in a perpetual circle with their hands upon their hearts. If thine hand be transparent, and thy flesh transparent, I shall look through the hand and flesh, and see thy heart within. And how shall I see it? Set in a case of fire—in a case of fire! And there thou shalt revolve forever with worms gnawing within thy heart, which never shall die—a case of fire around thy never-dying, ever-tortured heart. Good God! let not these men still reject Christ crucified.

SPURGEON.

### Honesty Required in Offerings to God.

We must understand especially that God will not accept of us as a gift that which belongs to another. A man, for instance, steals a bullock and makes an offering of it to God; why, of course, it would not be accepted. Another man does not steal, but he has driven a hard bargain, and with the result of it he makes an offering to God. Carry it back, God will say, I receive no such offering. Another man is going to make a

great donation to the church. Where did you get it? God will ask. He answers, I wrung it from my brother—I ground the poor and secured it. Do you suppose I will receive a gift from such a source? God will ask him.—What would the Devil say if he should hear of it? The very conception of the idea that God would receive a gift wrung from the poor, who have been made to toil for half what they should receive, is blasphemous. It is not intended that all outward wrong should be remembered and corrected before God will accept us. The whole history of the world shows that this is not expected. Take the instance of Zaccheus.—He was very rich, and had wrung much of what he possessed from the poor.—He heard that Jesus was to pass, and as he was a little man, he climbed up into a tree that he might see him.—When Jesus came to where he was, he looked up in the tree and called to him to come down. He did so, and immediately said, One half of what I possess I give to the poor, and if I have wronged any man I will restore fourfold. Then Christ said, This day salvation came to thy house, and to-day I must abide with thee. Zaccheus gave everything to the Savior. When the Apostles went through the country preaching, the people bought their books of art and jugglery, and burned them up, to the value of 30,000 pieces of silver.—They did not go about to correct every act of their lives. They were first called upon to make an unqualified surrender and deliver all up. They did so, and this all do who are truly converted to Christ. Paul did not say I can't be a Christian till I have set right all whom I have persecuted. He first gave his whole heart, and the rest followed. Christ in the text laid down a rule involving a principle that until the mind is made up to be reconciled to our brother, God cannot accept us. Wherever we know of a wrong that we have done any one, we must set it right at once. Nor is it a grievous thing for him to do it. When we allow difficulties to remain unsettled through our own fault, we cannot be acceptable to God. Persons are often too proud to confess and set wrongs right. Sometimes even professors of religion are in this state; but the difficulty must be settled before they can be acceptable to God.

The reasons for this rule are self-evident, as will be seen in a moment. If God is an honest Being it must be true. While men are unwilling to be honest with men, they cannot be honest with God, and therefore, he cannot accept them. It seems sometimes as if people thought God was dishonest, and could be brought into fellowship with their dishonest minds. No, He is honest, open-hearted, and He requires the same of souls before they can be acceptable to Him. His character forbids that He should accept us until we are honest with Him. He would disgrace himself if He took a different course. If they would search they could find many cases where they have done wrong, and were too proud to confess or make restitution. Those who thus try to deceive themselves will find it all at the judgment, when the secrets of all hearts will be revealed. They will be weighed in the balance and found wanting.—Mr. Finney's Sermon in Rochester.

### Somebody is Praying for me!

Yes, anxious pastor, you may be assured of that. You must not think that you are wholly and totally forgotten.—Many forget you, who once remembered you at the throne of grace. They have forgotten their own sins, and wants, and dangers. Yea, they have forgotten their Savior, and it is not strange, therefore, that they have forgotten you. A few, if not many, carry your wants and burdens on the heart of their most tender love, to the throne of grace. The whirl of business, or the love of pleasure, may have swept your work, and your wants and sorrows, from the minds of even many of the disciples. But cheer up! That poor widow—that obscure saint is little known to the world, with great burdens and wants of her own—yet there is a place in her heart for you. In her humble dwelling, your name is dear. You have fed her and comforted her in your ministrations, when you knew it not. And her humble gratitude seeks to repay the debt, by asking the richest of Heaven's blessings upon your person and your work. Precious are those prayers. How many evils they have averted! How many blessings procured.

'Somebody is praying for me.' Yes,

the hearer of the poor widow's prayer is himself doing it. Have you not seen that splendid gem in the casket of divine truth, 'He ever liveth to make intercession for us?' He forgets his anxious minister! He ceases intercession for them! And such intercession! No, He is at all times a sweet savor unto God, in behalf of all his servants.—Cheer up; you are not forgotten. Nor let your despondency lead you to forget that there are those on earth, and One all-prevalent in heaven, who remember you. Wherefore, comfort yourself in this matter, and give yourself anew to thy work.—Pres. Advocate.

### Feel what you say.

However highly gifted he may otherwise be, it is a valid objection to a preacher, that he does not feel what he says; that spoils more than his oratory. An obscure man rose up to address the French Convention. At the close of his oration, Mirabeau, the giant genius of the Revolution, turned round to his neighbor, and eagerly asked, Who is that? The other, who had been in no way interested by the address, wondered at Mirabeau's curiosity. Whereupon the other said, That man will yet act a great part; and, asked to explain himself, added, He speaks as one who believes every word he says. Much of pulpit power, under God, depends on that—admits of that explanation, or one allied to it. They make other feel who feel themselves. How can he plead for souls, who does not know the value of his own? How can he recommend a Savior to others, who himself personally despises and rejects him? Unhappy, indeed, and doubly blind those whose leader is as blind as they are; and unhappy of all the blind preacher; for while leader and led shall fall into the ditch, he falls undermost—his heaviest condemnation, the deepest and most damned perdition. In possession of such a man—one who has adopted the church as other men the law, or army, or navy, as a mere profession, and goes through the routine of its duties with the coldness of an official—the pulpit seems filled with the ghastly form of a skeleton, that in its cold and bony fingers holds a burning lamp.—Guthrie's Gospel in Ezekiel.

### Sympathy for the Perishing.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate, drifting before the gale. Every eye and glass were upon her, and a canvass shelter on the deck almost level with the sea, suggested the idea that there yet might be life on board. So the order instantly issued to put the ship about, and presently a boat put off, with instructions to bear down upon the wreck.—Away after that drifting hulk go these gallant men, through the swell of a roaring sea; they reach it—they shout—and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shriveled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—mutter in deep, sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech, was to seek to save another. Oh! learn that blessed lesson; be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man, and plead for Christ; go to Christ and plead for that man; yea, cry, "Lord save me, I perish," changed into one as welcome to a Savior's ear, "Lord save this man that perish."—Dr. Guthrie.

GENTLEMAN.—A little poor, conceiving himself insulted by a gentleman who ventured to give him a little wholesome advice, strutted up to him with an air of importance and said: "Sir, you are no gentleman. Here is my card, consider yourself challenged! Should I be from home when you honor me with a call, I shall leave word with a friend to settle all the preliminaries to your satisfaction."

To which the other replied: "Sir, you are a fool. Here is my card—consider your nose pulled. And should I not be at home when you call upon me, you will find I have left orders with my servant to show you into the street for your impertinence."

## PROCEEDINGS

OF THE

## ALABAMA BAPTIST STATE CONVENTION.

LaFAYETTE, FRIDAY, April 11, 1856.

Reading of the Scriptures, and prayer by the President.

Letters read and names of Delegates enrolled, as follows:

### ASSOCIATIONS.

Alabama—P. H. Lundy, I. T. Tichenor, W. B. Haralson, D. Lee, M. S. Cleveland, D. Gordon. Bethel—J. Talbert, E. G. Talbert. Liberty—F. Calloway, J. F. Bledsoe, H. Carmichael, J. W. Williams, D. H. McCoy, W. D. Harrington, B. Stamps. Eufaula—G. W. Cariker, J. Sims. Coosa River—H. E. Taliaferro, S. G. Jenkins, J. A. Collins, M. Garrett, J. Williams, J. Wilmer. Central—J. D. Williams, J. M. Russell. Unity—Funds. Tuskegee—W. B. Jones, J. W. Echols, S. Henderson, W. Williams, J. M. Newman, L. McDonald, A. T. M. Handy, E. C. J. B. Thomas, R. Killam. Pine Barren—P. Stout. Cherokee Baptist—J. D. Renfro, C. W. Lay. Tuskalooza—A. J. Battle. Cary—A. G. Beckham. Union—J. C. Foster. Cahaba—A. G. McCraw, J. H. DeVotie, F. M. Law, H. E. Brooks. Canaan—Funds.

### CHURCHES.

Anbourn—J. C. Sale, J. J. Mason. Liberty—S. Granberry. Boiling Springs—J. C. Foster. Cuthbert—J. M. Newman, A. T. M. Handy. Unity—P. H. Lundy. Wetumpka—Z. G. Henderson, P. Stout, J. D. Williams. LaFayette—W. Hill, S. Pearson. Ebenezer—Macon county—J. W. Swearingen, J. J. Cloud. Shiloh—M. S. Cleveland. Spring Hill—L. B. Law. St. Francis St.—Letter and Funds. Selma—A. G. McCraw, H. E. Brooks, F. M. Law, W. Williams. Montgomery—I. T. Tichenor, A. Williams, J. H. DeVotie. Eufaula—A. Van Hoose, E. Y. Van Hoose, J. S. Paulin. Town Creek—Funds. Centre Ridge—D. R. Lide. Grant's Creek—J. C. Foster. Beaton—Funds. Bethel—Marengo county—J. Talbert, E. G. Talbert. Sardis—J. Huguley, D. Taylor. Bethel—Tallapoosa co.—G. W. Henderson, J. M. Pearson. Tuskegee—O. Echols, H. H. Bacon. Union—Coosa county—A. T. Holmes. Jacksonville—Benton county—E. T. Smith. Uniontown—J. Walker. Siloam—W. H. McIntosh, J. Walker, A. B. Goodhue, H. Talbird. Newburn—Funds. Union Grove—Funds.

### LIFE MEMBERS.

H. Talbird, W. B. Haralson, L. B. Lane, J. Talbert, J. H. DeVotie, D. Lee, D. Gordon, J. A. Collins, A. J. Battle, J. C. Foster, Z. G. Henderson, J. M. Newman.

### OTHER BODIES.

Judson Female Institute Missionary Society—J. Walker, L. B. Lane. Students Howard College—J. Walker, H. Talbird.

### CORRESPONDING BODIES.

B. F. M. S. B. C.—R. W. Priest, Missionary elect to Africa. B. D. M. S. B. C.—J. H. DeVotie, President, J. Walker, Cor. Secretary. Florida Baptist State Convention—W. M. Davis. Southern Baptist Publication Society—J. P. Tustin, Cor. Sec. Bible Board, S. B. C.—A. C. Dayton, Cor. Sec. Georgia Baptist State Convention—W. D. Atkinson.

The former President, the Rev. Dr. TALBIRD, having declined a re-election, the Convention was organized by the election of the following officers:

REV. A. G. McCRAW, President, A. B. GOODHUE, Recording Secretary, H. E. BROOKS, Assistant Secretary.

Appointed committee to fill various vacancies caused by the absence of those selected to preach the Introductory and Missionary Sermons: J. Falkner, H. E. Brooks, A. Williams.

Appointed committee to arrange preaching during the session: J. Falkner, B. Stamps, W. Hill, L. B. Lane, E. G. Talbert, W. B. Haralson.

Invited the following brethren to seats and to participate in the deliberations of the Convention, as officials of the bodies which they respectively represent, viz:

Rev. P. Stout, Agent Southern Baptist Publication Society. Rev. J. A. Collins, Agent B. F. M. S. B. C. for Alabama. Rev. J. D. Williams, Agent B. F. M. S. B. C. for Ala. Rev. W. Wilkes, Financial Secretary for Howard College. Rev. F. M. Law, Cor. Sec. Ala. Baptist Bible Society. Rev. J. H. DeVotie, Financial Secretary, B. D. M. S. B. C. The Convention then adjourned.

Two O'CLOCK, P. M.

Committees to report during the session announced, viz: On Finance; D. R. Lide, J. Wilmer, D. Gordon. On Periodicals; A. T. Holmes, W. Wilkes, J. T. S. Park. On Letters and Documents; J. F. Bledsoe, J. Talbert, Z. G. Henderson.

Auditing Committee; J. Falkner, M. S. Cleveland, J. C. Foster. To Nominate Preachers for the next Convention; F. M. Law, H. E. Taliaferro, E. T. Smith.

To Nominate remaining Officers; W. H. McIntosh, D. Lee, J. A. Collins.

Invited ministering brethren present to seats; invitation accepted by Rev. J. Barrow.

Report of Committee on Temperance laid on the table.

Adjourned till to-morrow morning, in order to hear the Introductory Sermon, by Rev. P. H. Lundy, to-night.

SATURDAY, 9. A. M.

Prayer by Rev. J. H. DeVotie. Minutes read and approved. Added I. T. Tichenor and A. Williams to Committee on

Southern Baptist Publication Society, to fill vacancies, and made the report of this committee the special order of the day for Monday, 10 o'clock.

Appointed a committee to inquire into the relation existing between this Convention and the Judson Female Institute at Marion, to report to this body at its next session: I. T. Tichenor, J. Walker, L. B. Lane, J. L. M. Curry, S. Henderson. Appointed a new Committee on Education, the members of the one appointed at the last session, not being present: A. J. Battle, W. H. McIntosh, and A. T. Holmes.

Appointed a committee to report on the subject matter of a communication from Wm. Jenkins, administrator of the Will of Wm. Jenkins, Sen., deceased: J. H. DeVotie, D. Lee, S. Henderson, H. Talbird, J. Falkner, W. Williams, P. H. Lundy.

Report of Board of Trustees of the Judson Female Institute, referred to Committee on Education.

Report of the Board of Trustees of Howard College referred to Committee on Education.

Set of resolutions offered by W. Wilkes, in relation to the claims of Howard College to the support of the Convention, referred to the Committee on Education.

Report of Committee on Domestic Missions adopted. [Appendix A.]

Resolved to give place to the Bible Society from 3 o'clock this afternoon until night. Adjourned.

SATURDAY, 2. P. M.

Report of committee to nominate the remaining officers of the Convention adopted.

WILLIAM P. CHILTON, 1st Vice President, H. TALBIRD, 2d " S. S. SHERMAN, Corresponding Secretary, S. H. FOWLKES, Treasurer.

### BOARD OF DIRECTORS.

E. D. King, Wm. Hornbuckle, J. T. Barron, J. Billingsley, A. A. Connella, J. F. Bailey, W. N. Wyatt, J. W. Garrett, J. S. Ford.

Accepted the resignation of J. H. DeVotie, as Trustee of Howard College, and appointed W. H. McIntosh to fill out his term of office.



## THE S. W. BAPTIST.

TUSKEGEE, ALA.:

THURSDAY, APRIL 24, 1886.

**OUR TERMS.**—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have decided to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of such of our subscribers as may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payments are delayed beyond that period, we shall charge \$2.50.

**Brother S. B. Glazener**, a man well known to us and every way worthy of confidence, is now traveling in Marion and Barbour counties, as Agent for A. H. KRAM & COMPANY, Machine Manufacturers, and we hereby authorize him to act as Agent for the South Western Baptist.

**Correspondents** of Rev. C. W. HARE will address him at Tuskegee, Wilcox County, Ala.

## "Business Department."

Under this head, above the "receipt list," we ask our correspondents to look for an explanation of any item of business connected with the office. This will be our plan in the future in attending to such matters, for it will save us the trouble and time of writing letters of explanation, and also the postage on letters. Do not forget this.

## Not Alarmed.

An anonymous writer, "Jolly Jones," of "Pineville," volunteers his services, for the general good, and gives us a severe lecture for allowing our paper to be "turned into an engine of begging." We allow it seems, agents of the Missionary and benevolent operations of the age to "beg and whine" for money through our columns. He complains of other things of the same kind; and threatens to discontinue his paper on account of it, and intimates that others are like minded.

Now be it known to said "Jolly Jones," and all such would be dictators, that we shall continue our course, in allowing agents and all who plead for the Master's cause, to beg through the S. W. Baptist, at the risk of losing their patronage. No man can cowardly screen himself behind a fictitious name, and turn us aside from our duty, by threats of that kind. We have another word or two to say to him before he takes leave of us: as we know you not, be certain you pay your subscription, if you have not, before you leave. Again: if you are as much offended as you seem to be, the sooner you discontinue, the better. And now we ask you a question: Are you not some long-winded correspondent, whose communication we have rejected?

We turn away from such men and appeal to the friends of the Missionary enterprise, to supply the place of such readers with subscribers who are not so sensitive upon the subject of "begging." We venture the prediction that the S. W. Baptist will lose nothing by such an act.

## Old Landmark.

We are willing this subject should be discussed in our columns. Let there be light. Writers on the subject are required to maintain a christian spirit in the discussion. We will allow no correspondent more than a column and a half at one time. One column would be more apt to be read.

## "Georgia and Florida Union."

We call the attention of our readers to the prospectus of the above paper, published in our paper of last week, and also in the present number. Brother Baker and Fleming are well known to Baptists everywhere—need no commendation from us. We wish them success in their undertaking.

## Minutes of the Convention.

As this body is of the entire State; and as very few of our readers could be present to witness its deliberations, we intend to publish the whole proceedings in our paper, to appear in different numbers. We begin with the present issue, on the first page. Surely we need make no apology for this; for if the deliberations of such an assembly as the Delegates composing the Baptist Convention of Alabama, cannot interest the readers of the S. W. Baptist, we will give it up as a hopeless task, to please and edify them, with other matter.

## R. B. Burleson.

When we connected ourself with the S. W. Baptist we wrote him at Moulton, Ala. supposing he still resided there. We received no response till recently, and we venture to take the following extract from it:

AUSTIN, TEXAS, April 5th, 1886.

DEAR BROTHER TALIAFERRO: "You see I am not in Alabama. I left there in November last. I am teaching a female school (Burleson's Female Institute) and preaching at the Baptist church in this place every Sunday. I have a fine school, and good congregations. I hope to do some good in our dear Redeemer's cause in Austin. Pray for me. I will gladly take the S. W. Baptist on your account, my dear brother, besides I know I shall be more than paid in the paper itself."

Alabama is constantly losing its ministers. With this brother we labored when we were both young in the Master's cause. We hope the ascended and glorified Lord Jesus will abundantly bless his labors in Austin.

## Baptist Convention of Alabama.

We left Tuskegee in the morning of April 10th, by omnibus, and were at Chehaw in time to meet the "iron horse" from Montgomery to West Point; in whose carriage we took passage for Cusseta, in company with many Delegates from the Western portion of the State; increasing the number at Opelika, the junction of the Columbus Railroad, by the arrival of brethren from the Southern part of our Commonwealth, whom we had not more than saluted before it was announced by the conductor, "Cusseta, gentlemen, Cusseta!" We left the fast-running "smoke wagon," and took passage for LaFayette, ten miles, in carriages, buggies and other vehicles, despatched by the good brethren and friends, under the supervision of that man of God, B. STAMPS, who does everything he undertakes, well. In a few hours, passing over an interesting country, of farms smiling, hills, creeks, springs and branches, landed at the Baptist Church, where we were all consigned to the houses and parts of kind families in the town of LaFayette, Chambers county, Alabama.

The congregation had resolved to make good use of the preaching Delegates before their arrival, and at night Elder J. TALBIRD was appointed to preach in the Baptist Church, who pleaded the cause of the divine Master in an able discourse, before a large audience. After the refreshing services were over, the brethren greeted each other warmly, others having arrived from other parts of the State, and some from other States.

## FRIDAY, APRIL 11.

After an interesting prayer-meeting, the Convention met at 11 o'clock, and the opening services were the singing of hymn 972, Baptist Psalmody, reading of Ps. 46, and prayer by the President, Dr. TALBIRD, of Howard College. Letters from Associations, Churches, and Benevolent Societies, were read, and vouchers of membership given, the Convention was then organized by the election of Elder A. G. McCRAW, of Selma, President, and A. B. GOODRICH, Clerk. Dr. TALBIRD, who had presided over the body with so much ability, for years, positively, though deferentially, declined a re-election. The Convention adjourned till 2 o'clock in the afternoon.

## EVENING SESSION.

Other Delegates arrived from Alabama, and Corresponding Messengers from Conventions of other States; also, J. P. TESTIN, Cor. Sec'y of S. B. P. Society, Charleston, and A. C. DAYTON, of the Bible Board, Nashville. The evening session was mostly taken up in discussing the Report on Temperance. We have seldom heard an able discussion; the debates displayed unusual skill, and maintained a christian spirit throughout. Adjourned to hear, at night, the Anniversary Sermon.

This was delivered by Elder P. H. LUNDY, on Mat. 11:6. The subject was, *The danger of being offended in Christ; and the blessings promised to those who are not offended in Him.* Brother Lundy fully sustained his former reputation.

## SATURDAY MORNING, 12TH—9 O'CLOCK.

After prayer, the Convention proceeded to business. The first item of importance was the Report of the Trustees of Judson Female Institute, which gave the gratifying intelligence that its prosperity exceeded that of any former Conventional year.

A letter was read from Wm. JENKINS, Jr., informing the Convention that his uncle Wm. JENKINS, sr., deceased, had left him 4000 dollars for the various objects of the Convention, "to spread the Gospel of our Lord Jesus Christ, according to the faith of the Church to which he belonged." It was voted to refer the letter to a select committee, to report during the Convention.

An interesting, and an able Report was read from the Trustees of Howard College. It was most satisfactory to the Convention; showing an increase in the endowment fund, in building arrangements, in apparatus, in patronage; and in the confidence of the Faculty and Trustees, of ultimate success.

The Report on Domestic Missions was read. No one heard that Report, without the exclamation, "What hath God wrought?" Under this head, the Indian Mission belongs. The Work of Grace, among the red men, is going on in the most gratifying manner. After an able address, by the Secretary of the Board, Rev. Jos. WALKER, a liberal collection was taken up, and pledges given, to relieve the Board, and provide for Missionaries in the future. Adjourned till 2 o'clock.

## EVENING SESSION.

Matters of business of importance were first: *The South Western Baptist.* A very able Report was read by Elder J. M. NEWMAN, urging the Convention to raise a fund by contribution, to pay to the late purchasers of the S. W. Baptist, to enable them to pay their indebtedness to the late firm of Chilton, Echols & Co. It was urged in the Report, and by speeches, that the debt of the present proprietors should be divided by the Denomination, so as to enable them to publish the paper without a sacrifice. A deeper interest was taken by the Con-

vention in the S. W. Baptist than we have ever seen, and the Report was responded to by a very, very liberal subscription by the brethren, and we here take occasion to return them our sincere thanks. Adjourned till Monday morning, 9 o'clock.

## The Alabama Baptist Bible Society.

Held an interesting session this evening. The funds sent up, the speeches made, everything connected with the meeting, showed a deep feeling for the Bible Cause. The limits of a newspaper article will not allow us to further notice the proceedings of this efficient Society.

## SATURDAY NIGHT.

The sermon on Education was preached by Elder A. J. BATTLE, of Tuscaloosa, to a large and attentive audience. The Cause of Ministerial Education, and of Howard College, were pleaded in a logical, eloquent, and powerful discourse.

## SABBATH, APRIL 13.

This was a day of unusual interest. Elder A. T. HOLMES, of the Central Institute, addressed the children of the different Sunday Schools, to the edification of both children and parents. Elder WILLIAM WILLIAMS, of Auburn, preached the Missionary Sermon at the Baptist Church; Dr. TALBIRD, President of Howard College, preached at the Methodist Church; Elder A. C. DAYTON, Secretary of the Bible Board, Nashville, preached in the Presbyterian Church. Elder H. E. TALIAFERRO preached to the blacks, in the Chapel of the Baptist Female College.

At 3 o'clock, evening, a Missionary Mass Meeting was held in the Baptist Church, in which the Cause of Missions was earnestly pleaded, and collections taken for its advancement. There is a growing feeling abroad for this blessed cause.

At night Elder S. HENDERSON, of Tuskegee, preached the Anniversary Sermon before the Bible Society. After which, liberal collections were taken up for the objects of the Society. It is the testimony of A. C. DAYTON, Secretary of the Bible Board, Nashville, that Alabama is doing more for Bible distribution than any State in the South. And here we state, F. M. LAW, agent of the Society at Selma, Ala., has given entire satisfaction to the Convention in the management of the business confided to him. He has many Colporteurs in the field, distributing Bibles and denominational books.

Monday morning, the Society held a session at 8 o'clock, and adjourned to hold its annual session with the next Convention. The thrilling statements and exhortation of the venerable F. CALAWAY, in regard to Bible distribution, and Indian Missions, will never be forgotten by those who heard him.

## MONDAY MORNING, 14TH—9 O'CLOCK.

An able Report was read by P. H. LUNDY, on Foreign Missions, and the Convention was addressed by Elder J. D. WILLIAMS, agent for Alabama, in favor of the Report. R. W. PRIEST, missionary elect to Africa, also addressed the assembly, in a very feeling manner. It was the speech of a young man whose life was an unreserved sacrifice to God. After his address, the Convention suspended business, and united with the President in prayer for brother Priest's success as Missionary. Prayer opens the heart; and after invoking the Throne of Grace, the brethren contributed liberally for his support.

A Report was then read on the Southern Baptist Publication Society, by J. P. TESTIN, its Secretary, setting forth, in a clear and forcible manner, its condition, claims and advantages. Resolutions were passed in its favor, and pledges made to meet the Edmund King proposition.

A Report was submitted in relation to the legacy left to the Convention by Wm. Jenkins, sr., deceased. Report recommended that it be made permanent stock, the interest of which was to be given to the objects designed by the testator. But it was, by resolution, decided that the legacy be equally divided between the Domestic, Foreign and Bible Boards of the Southern Baptist Convention, and the beneficiaries of Howard College, and the S. B. P. Society. The two last mentioned objects are to keep their portion of the fund as permanent capital, the interest of which is only to be used. Hon. J. L. M. CURRY, has been appointed by the Convention to receive the legacy, and turn it over to these objects.

## EVENING SESSION—HALF PAST 2 O'CLOCK.

An able Report on education was read by A. J. BATTLE. It was gratifying to learn the healthful and growing condition of our institutions of learning, directly and indirectly connected with the Convention. Dr. TALBIRD made an impressive speech in behalf of the Beneficiaries of Howard College. W. WILKES, Financial Agent of Howard College, addressed the Convention in favor of the endowment of that Institution, in his energetic and powerful manner. He is a good man, full of zeal and energy, and we hope the brethren will every where receive him, and assist him in his efforts to endow the College.

Elder W. WILKES read a report on Sabbath Schools, which was adopted.

a report on Periodicals, by A. T. Holmes, recommending the South Western Baptist and Home and Foreign Journal.

Correspondents were appointed to the Georgia Convention, Cherokee Convention, Ga., Florida Convention, General Association of Tennessee and North Alabama, and Mississippi Convention.

After other items of business were transacted, the Convention adjourned, to meet in Marion, Ala., on Friday before the Second Sabbath in April, 1887.

The hospitality of the citizens of La Fayette was such as to make the most favorable impression upon the delegates, and they will ever gratefully remember it. While all did well, we cannot forbear mentioning the assiduous attention of those two patriarchs of the church, B. STAMPS and WADE HILL; also, the manly, dignified and christian deportment of the Pastor, J. FALKNER.

## "Bishop Pierce in Danger."

Under the above caption, the redoubtable editor of the "Texas Christian Advocate," of "entirely incensed" memory, administers to a certain nameless and "professedly religious paper in Alabama," published in a certain village, which "but for sheer shame" he would name, as he unfortunately once upon a time, "claimed a home" in it—we say the aforesaid editor administers to the aforesaid unmentionable paper, the following short, soft, particular thrashing. After alluding to the constituting of Bishop Pierce "a life member of the church" at Newark, N. J., and Montgomery, Ala., as being "pleasant incidents," he says:

"And, gentle, (gentle) reader, what do you suppose has been the result in certain quarters, of these innocent manifestations of regard for one of the most blameless, unobtrusive, gentlemanly, and eloquent ministers which it has been the privilege of the South to produce? A professedly religious paper in Alabama—we will not mention the name, because we do not intend wilfully, to pain our good brethren of the denomination which it seeks to represent, and to inculcate with the virus of its envious malice—a professedly religious paper in Alabama devotes over a column to serious animadversions upon the incidents above alluded to! It asks, 'What is it so, that one thousand dollars can purchase a life-membership in the Methodist Episcopal Church?' That sum of money must be considered equivalent to vital piety!"

It talks about the attempt of Simon Magus to buy the power of the Holy Ghost, and suggests the answer of the Apostle, "Thy money perish with thee," as a useful hint to Bishop Pierce! "Strange that the Bishop should not have the fear of this ministerial censor before his eyes? But perhaps he did not know of its existence! True; that may excuse him. We ought to have informed him of the important fact. Perhaps we should have done so, but for sheer shame that such a thing existed in the village in which we formerly claimed a home."

"Query: If the Methodists of East Alabama had concluded to have no Female College, and had united with their brethren of another denomination in the support of their College, and if Bishop Pierce had visited it—delivered an address—and lauded the course, and the enterprise, think you there would have been such an Anti-Episcopal crusade in that paper?"

Now, it always affords us great pleasure to relieve exceedingly modest men of embarrassing positions in which accident or design may sometimes place them. We therefore come to the rescue of our *quendam* friend; and beg to write a couple of names, which the painful memory of the past, as well as for "sheer shame," he could not do. Whether the "shame" is objective or subjective—whether the "village" in which he formerly claimed a home, or our peculiarly sensitive brother, has the greater cause for "shame," by reason of his sojourn for a time in it, is a curious question which we have not time to debate.

But to our task: The "paper" which our modest editor could not name, because he would not "wilfully pain his good brethren of the denomination which it seeks to represent, and to inculcate with the virus of its envious malice," is—"THE SOUTH WESTERN BAPTIST!" The name of the "village," which "but for sheer shame" he would mention, as it was his hard hap once to "claim a home" in it, is—"TUSKEGEE!" Alas! that our otherwise pleasant village should ever be associated in the mind of such a *paragon of modesty*, with so many painful recollections as that he recalls in holy horror from writing its very name! Little thought our good citizens, while he was "claiming a home" among them, and enduring their hospitality, that a contingency would ever occur, which would put his "shame" to such a painful test! And then, too, the Bishop is to be excused for not having "the fear of this ministerial censor before his eyes," when he accepted the "life-membership in the Methodist Episcopal Church," in consideration of the payment of "ONE THOUSAND DOLLARS," because he "perhaps did not know of its (S. W. Baptist) existence!" Now, it was downright cruelty in bro. Gillespie not to inform the Bishop of this "important fact!" And the only mitigation of which his dereliction admits in this case, is found in the oft repeated proverb:

"Who ignorance is bliss,  
"Tis folly to be wise."

As to the "query" of the *Advocate*, we humbly submit, that it is not a supposable case. Who ever knew "our Episcopacy" to "unite with another denomination in support of their College?" Who ever heard of a Methodist Bishop "delivering an address" laudatory of such a union? We suppose our brother to indicate by the "query" the line of policy he would have pursued in the case, and thus gravely supposes we would have acted in a similar manner.

The newspapers report with all possible gravity that Bishop Pierce was constituted a "life-member of the Methodist Episcopal Church," at Newark, N. J., and at Montgomery, Ala., by the payment on the part of his friends of *one thousand dollars* at each place. They aver that it was a veritable, serious transaction. As such, we thought it worthy of being chronicled. We were immediately informed that it was "all a joke," and were requested to make the necessary correction. We did so. And now it turns out, that this is only a way "our Episcopacy" has of "honoring" "eloquent ministers" among them—a mere compliment to their talents! Gentlemen, agree among yourselves as to what this "life-membership," purchased with money really does mean, and inform us.

We suppose that if the editor of the *Advocate* is so excessively nervous that he recoils from writing the name of the South Western Baptist and the "village" where it is published—Tuskegee—by reason of the "animadversions" to which he refers, he never will hereafter be able to write "CORNERSTONE" and "COLUMBUS, GA.," without being thrown into spasms. The editor of the "Corner Stone," a secular paper, alluding to the same "pleasant incident," says:

"HEAVEN FOR \$1,000.—That is, for a Bishop—provided he is popular. How much if he is not, or what price will be established for the different grades from a Bishop down, we do not know."

"We suppose if a man lives and dies a member of the Church of Christ, he ought to go to Heaven. We see that a life-membership has recently been bought in two churches for Bishop Pierce at \$1,000 each. No matter what he is now, or what he may be hereafter, he is entitled to those two memberships, because they have been bought with a price, and paid for. Father of Jeresias! what will the Methodist Church come to next for money? One of the highest authorities of the church has decided that membership for life may be bought for money! We say he has so decided, because he stood by and seen it done and sanctioned it. There is no sort of difference between buying and paying for it himself and permitting others to do it for him—and if the church may sell a life-membership to one man it may sell it to another. If in New Jersey or in Montgomery, after Bishop Pierce had been made a life member of the Church by the payment of \$1,000, any other man had tendered \$1,000 to be made a life member, could he have objected? Dare he have said, 'I am holier than thou?' If at any time after he has preached a dedication sermon, the official members of the church should announce that any body could become a life member by paying \$1,000 or \$100, could he object to it?"

PROGRESS OF BAPTIST PRINCIPLES.—We call attention to the advertisement of our Depository Agents with regard to this excellent work. It is the best summary of Baptist Principles, and the most admirable tribute to the Denomination, that we are acquainted with. We would advise all to whom the Progress and present gratifying state of our cause are subjects of intelligent interest, to procure a copy of it. Forward \$1.25 and you will get the work by return mail, free of postage.

E. T. W.

A GOOD AGENT.—Read what he says: "You shall hear from me weekly, and I hope after a while to send subscribers to the S. W. Baptist by the dozen. I want you to exert yourselves to give the people wholesome food, and I will distribute it as extensively as possible."

The "wholesome food" shall be given; and from the evidences heretofore given by our correspondent, the subscribers will also come.—EWS.

*Southern Baptist Review and Eclectic*, January and February, 1886.

This periodical has been received. The subjoined table of contents may indicate the value of the number before us:—Infant Baptism, being a Review of Dr. Summers on Baptism, by J. M. Pendleton—Ancient Christianity Exemplified, by Dr. N. M. Crawford—The Atonement of Christ, by J. M. Pendleton—Remission of Sins, by W. C. Buck—Principal Denominations in the United States in the year 1855, by J. R. Graves—Types of mankind, by A. C. Dayton—Baptism in Fire, Selected—Notices of New Publications—Theological and Literary Intelligence—Forthcoming works by various Publishers.

The present number is fully equal to its predecessor, and perhaps superior, in point of matter. This Review is rapidly gaining popular favor, and bids fair ere long to take an honorable rank among the list of similar publications. It has perhaps as able a corps of contributors as the South and South Western States can furnish. Price \$2 a year. Address Graves, Marks & Co., Nashville, Tenn.

PEACE.—The potsherd over the great waters are tired murdering, and have made peace at last.

## COMMUNICATIONS.

For the South Western Baptist.

## Questions to be Answered by every Church-member's Conscience.

1. The church of which you became a voluntary member, have stated seasons for religious worship—preaching and praying. If all the members attended the ministrations of the gospel just as often as you do, to how many would your pastor preach, when he stands up to declare the unsearchable riches of Christ?

2. The church of which you are a member, have stated seasons for Prayer and Conference. If all the members took no more interest in these prayer meetings than you do—how long would they be kept up?

3. To secure the regular ministrations of the gospel; your church engaged a minister to serve them as pastor, and promised him a support. If all the members according to their means, were to contribute towards this object as you do according to yours. What kind of support would your pastor receive?

4. There are certain incidental expenses incurred in carrying on the work of God in your church—such as lighting, cleaning, warming, &c. If all the members contributed towards this fund in the same proportion that you do—how would these expenses be met?

5. If all were to contribute for missionary, Bible, Tract and other benevolent purposes, in the same proportion as you do, how many missionaries would be sent forth, how many Bibles and tracts circulated, and when would the world be converted to God?

6. If all the excuses and evasions, which you are constantly making, to relieve yourselves from the obligations which your relation to the Church imposes, were to be placed before the eye of your soul in their true light, in what form do you think they would appear?

## A Church Member.

The above are pertinent questions. They have a practical tendency; and we hope they will be prayerfully considered. The difficulty in such questions as the above, is found in this: the people for whom they are mainly intended do not take a religious newspaper, and cannot well be reached. Such brethren as our good brother wishes to reach can never be reformed by the Press, till they are prevailed upon to take our paper. But let all examine and see if they have discharged the duty suggested in the above catechism. We have such practical appeals to the conscience.—EWS.

For the South Western Baptist.

## Who is to Blame?

Some members of one Baptist church in Alabama recently contributed over three hundred dollars to the Alabama Bible Society, under the impression that Baptists were engaged with others in it. The agent represented to them that all denominations united in sustaining it, and they contributed. The pastor had spoken publicly and plainly upon the subject, but the brethren who contributed either did not hear him or were forgetful hearers. They believed the agent, and our Society lost the money. Who is to blame? Can the editors tell?

WELSH. The Agent for making a false statement, we blame most of all, and some blame we attach to those who believed him. True, people are apt to believe what a preacher says, and it would seem reasonable they should, but it will not do in every case, and especially in this age of juggle, and this was one. Baptists ought to inform themselves upon this subject, and the juggling agents can not pose upon them. We wish our correspondents to keep this thing before the people, till they understand it. It will save money. Over three hundred dollars lost as above.—EWS.

For the South Western Baptist.

## A Secret Divulged.

MESSES. ERRORS: There are some things that ought to be kept profoundly secret, while others should be made known. I will tell you a secret, in brief, which you may communicate by your many tongue-tied organs to as many as you please.

The subject of slavery has engaged the attention of many scruples, hypocrites and honest people. There are two great parties pro and con. The more that is written and said upon the subject, the more confirmed do the constituents of each party become in their respective views.

It has been very truthfully remarked that Abolitionists have done and will ever continue to do the slaves a greater injury than God.

But while we are satisfied that God has sanctioned the institution in his word, and that the history and present condition of the slaves of this country indicate plainly this approbation of the institution here, still we should not be blind to our duty towards them in every respect, and especially in a religious point of view.

This is the secret. Many who can them are perfectly regardless of their soul's salvation. Who would believe that a reasonable man, though not a professor of christianity, would leach his servants from going to church from home, nor furnish them with the gospel at home, and risk the consequences of that sin at the judgment day. But it is so. How can they believe on Him of whom they cannot hear, and how can they hear when they are not at all permitted to go to preaching? Who will have to answer principally for their sin of unbelief? The master doubtless. Ah, sinful man you had better avoid the conse-

quences. And are there professors of christianity who take no interest in the spiritual welfare of their servants? Yes, their name is legion. Are they missionaries in faith? They profess to be, and under favorable circumstances will contribute their hundreds of dollars to send the gospel to the heathens, while in their own at their very doors, and in their service. This is contrary to the spirit of the gospel, and I fear that such persons are not christians. My brother readers, if this cap fits you, it belongs to you, and you must wear it.

MESSES. ERRORS: I believe that the whole of your profession, and consequently are so fearful that you would give the Abolitionists a clew at the institution of slavery, or that they would wrongly apply what you would say on the subject to slaveholders, that you will not tell them their sins and expose them to the world.

This is your duty, and though you may all neglect it, yet it is impossible for you to shift the responsibility. You all claim to be preachers and orators, and boast much of your ability to do good in controlling and swaying the conduct of the masses, why then do you not occasionally interpose as on this very important subject? H. G.

For the South Western Baptist.

## Shall Error be Rectified Because of Age?

In my last, I said of a singularly extensive to the leading brethren among us. The object of the present is to further enter into the necessity, as those who write for others, as those that must give an account to God.

Suppose yourselves employed by a gentleman to keep a flock of sheep in the neighborhood of one of those places—as there are such places—where it is termed the "milk-and-honey" occurrence among cattle, which comes from their feeding on the grass of certain places, while wet with dew, and suppose, further, the sheep were all number, age, size, strength, &c., were all pointed out, with their peculiar proclivities, and the contract was made, now that if any of the sheep should be lost through your neglect, "this shall I require at your hands," would you not be very careful to lead the flock away from that particular plot of ground, and what would be the motive? No interest. "Is not a man of more value than a sheep?" And can a mortal, tract be more guarded and better posted out in all its bearings, than the one made between a minister and God?

And if for the sake of the point of view of the value of a few sheep we would be vigilant and on our guard, much more should we not be watchful when we feel we must give account of our stewardship; when, if we have been faithful, blood will be found upon us, yet, the blood of souls.

Shall we suffer churches to drive heedlessly on in an error because it is old, and never use the power God has given into our hands for the correction of that error? But, says an objector, what power has a minister, he is but the servant of the church? True enough, he is but the servant of the church, yet God has deemed me faithful, putting me in the ministry. "Shall I come to you with a rod, or in love?" The church is bound to esteem them that minister to them, and to respect or esteem them highly for their work's sake. The holy spirit hath made you an overseer over the spiritual interests, and let me not, no, never while the blessed word of God reads as it does, be but a fawning sycophant, and thus pander to the lists of a church, or a member thereof, and run the risk of displeasing God.

My remarks may seem severe and censorious, but when I look at the state of the churches, I am forcibly reminded that there is a declension in piety—Whence has it arose? The blessed God is not changed. Jesus is the same; the spirit is still willing; yet spiritual wickedness is in high places, and the love of many have waxed cold, thereby proving error somewhere indulged by the churches. Growing out of the practice of dram-drinking, is joking, jesting, evil speaking, evil surmising; hence a whole church may be thrown into confusion by one brother, if he happens to be a Dr. or Col., by his love of a dram he may propose a party, *alors* a dancing frolic, and if one of the small fry happens to say anything to him about it, Parson H. says let it alone now, he will not do so again; and thus parties are raised in the church. The outsiders take license, and eat up the sins of my people, and call not upon God, or else it amounts to an open rupture between two deacons, and all the churches in the country have to be pestered with Dr. A. or Col. B., and the knowledge of the error is spread over the whole Association or state, when it ought to have been settled the first time the church came together, by acknowledgement and reform, or the party have been forthwith excluded. Money is the end of the law.

For the South Western Baptist.

RUSSELL.

Sobriety, temperance, and tranquillity, are nature's best physicians.







POETRY.

From the New York Organ.  
**Go to thy Brother,**  
 BY N. C. COLLINS.  
 Go, go to the brother,  
 Now feeble and low—  
 With words of compassion,  
 Go quickly; go, go.  
 And tell him the mercy  
 And kindness in store,  
 If he will stand up  
 And sin never more.

O, do not reproach him  
 Because he has erred—  
 Nor turn the cold shoulder,  
 Nor speak a harsh word:  
 F. go to thy brother,  
 F. go to thy brother,  
 And tell him the mercy  
 And kindness in store—  
 Go quickly; go, go.

See—see!—his eyes brighten,  
 His face revive—  
 Some feeling of manhood  
 In him is alive.

Speak softly—speak gently—  
 Thou'lt save him, I know;  
 God's love is yet in you—  
 Go quickly; go, go.

He sees you—he hears you—  
 A blessing he craves  
 On the head of the angel  
 Who cometh and saves.

List!—mercy he asks,  
 With hands to the skies,  
 As from the deep anguish  
 He struggles to rise.

THE FAMILY CIRCLE.

Aunt Lina's Sunshine.

"And what is your name?" said I; as  
 the children of a friend whom I had just  
 come to visit, passed before me.

"I see Aunt Lina's Sunshine," was the  
 pleasant answer. I looked down into  
 her soft blue eyes, and their darkening  
 depths seemed to be the home of such  
 quiet earnest feeling, that I could not  
 doubt but she was indeed a beam of  
 sunshine upon the paths of those around  
 her; but I was anxious to know the  
 child's thoughts on the subject.

"That is a queer name," I said "why  
 do they call you so?"

Shaking back her long ringlets and  
 looking up to me with those earnest  
 speaking eyes, she said:

"Aunt Lina is papa's sister, she is  
 blind and can't see anything, not the  
 prettiest flowers, nor the soft white clouds  
 nor the little birds. She hears the birds  
 sing though, but she can't see their  
 pretty colors. She feels the warm sun-  
 shine too, but she can't see how beau-  
 tiful it makes the meadows look after  
 the rain. But sometimes when she is  
 sad and lonely she calls me to her, and  
 I sit on my little stool by her side and  
 say the pretty verses to her that I learn  
 in Sabbath school; and I have learned  
 some hymns, too, and I repeat those to  
 her, and then she calls me her sun-  
 shine. Don't you think it's very nice to  
 be Aunt Lina's Sunshine."

"Yes, indeed I do. You are a real  
 little missionary."

"No, I ain't a missionary. I know who  
 the missionaries are; they are people  
 who go a great way off to the poor heath-  
 en that don't know anything about  
 Jesus, and tell them all about him."

"What made you say I was a mission-  
 ary?"

"Because missionaries do good, and  
 you do good to Aunt Lina, don't you?"

"I don't tell her about Jesus, because  
 she knows all about him, and she tells  
 me pretty stories about him; and the  
 child stopped and thought a moment,  
 and then looked up and added:

"No! I ain't a missionary; I see only  
 Aunt Lina's Sunshine."

I kissed her broad white brow, but  
 said no more to her. I did not wish to  
 destroy that beautiful simplicity of  
 mind by praising her goodness. But  
 although I was silent I didn't stop  
 thinking; no, my thoughts were very  
 busy with all the little girls and boys of  
 my acquaintance.

I wondered how many of them were  
 'sunbeams' in their homes. How many  
 made themselves the light of sad hearts  
 by cheerful endeavors to make  
 others happy. All have not an 'Aunt  
 Lina,' blind to all beautiful things, and  
 whose heart may be gladdened by the  
 love of a little child, but many have a  
 sick friend or acquaintance to whom  
 kind attentions would come like sun-  
 light, making an otherwise dreary home  
 bright and cheerful; and all have  
 friends who are sometimes 'sad and  
 lonely,' and to whom a word of love,  
 or a smile, or a glance of sympathy  
 would be more precious than the sun-  
 shine. A great poet has said, 'A child  
 in a house is a well-spring of joy,' but  
 I would rather compare good little chil-  
 dren to the joyous sunbeams that come  
 down from heaven and dance in at the  
 windows, and play on the floor and  
 make everything look sunny and bright.

A LONG INTRODUCTION.—An old wo-  
 man who was accustomed to complain  
 that her minister preached very long  
 sermons, wasting a considerable por-  
 tion of the time in the introduction,  
 said "he was so long in spreading the  
 cloth that it seemed as if they should  
 never have the dinner."

The remark would not be misapplied  
 to the way some Sunday-school teachers  
 have in introducing a lesson.—Ed.S.S.J.

Hiram Powers

Was a native of New England, and  
 was taken to Cincinnati, a poor medi-  
 cated boy. While very young, he was  
 thrown entirely upon his own resour-  
 ces. Patience, industry, and temper-  
 ance have had quite as much to do with  
 making him famous, as his undoubted  
 genius. "While a boy," we are told,  
 he displayed a mechanical genius of  
 the most remarkable kind. With a  
 common knife or file, he would shape a  
 piece of wood or metal to any form to  
 suit his fancy. Without any previous  
 instruction, he succeeded in building an  
 organ, and invented a lathe for turning  
 metals. Brass, iron and stone were  
 equally manageable in his hands. He  
 probably obtained quite as much re-  
 nown in Cincinnati by the construc-  
 tion of a model called the Lower Re-  
 gions, which seems to have materialized  
 Dante's Inferno, as he has since gained  
 all over the world, by his Eve and the  
 Greek Slave. His residence in Rome  
 and Florence was the result of hard  
 toil, the means of it being slowly accu-  
 mulated; and he probably owes much  
 of his final success to Greenough; who,  
 like a true artist, extended a helping  
 hand to the struggling genius. All  
 that Powers does, he performs well.  
 He has set a grand idea before him.  
 He is indefatigably laborious, and  
 his private character is said to be above  
 reproach.

These facts, and his steady pre-  
 servance under the most difficult and trying  
 circumstances, are probably the true  
 secrets of his rise from the position of a  
 poor, friendless boy, in the streets of  
 Cincinnati, to that of the world's great-  
 est sculptor in this age. And these  
 same traits of character, faithfully de-  
 veloped and properly guided, will  
 raise any young working man, or any  
 poor boy, if not to the same height of  
 fame, yet to the same position of actual  
 nobility.

Maxims for Young Men.

Keep good company or none.  
 Never be idle. If your hands can-  
 not be usefully employed, attend to  
 the cultivation of your mind.

Always speak the truth.  
 Never listen to loose or idle conver-  
 sation.

You had better be poisoned in your  
 blood than your principles.  
 Your character cannot be essentially  
 injured except by your own acts.

If any one speak evil of you, let your  
 life be so virtuous that none will be-  
 lieve him.

Always speak and act as if in the  
 presence of God.  
 Drink no intoxicating liquor.  
 Never play at any kind of game.

Small and steady gains give compe-  
 tency with tranquility of mind.  
 Avoid the temptation through fear  
 that you may not withstand it.

Earn your money before you spend it.  
 Never run in debt, unless you see a  
 way to get out again.

Never borrow, if you can possibly  
 avoid it.  
 Be just before you are generous.

Keep yourself innocent if you would  
 be happy.  
 Never think that which you do for  
 religion is time or money mispent.

Read some portion of the Bible every  
 day.  
 Often think of death and your account-  
 ability to God.

Go Punctually to Church.

If a thing be worth doing at all, it is  
 worth doing well. There must be an  
 hour appointed for the service of the  
 Sabbath to commence. To have such  
 an hour and not regard it, is only mock-  
 ery. To have such an hour and mean  
 something else, is very childish. To  
 say "a quarter past ten, A. M.," and  
 understand by it "half past"—to say  
 "half past," and really intend about  
 twelve minutes before eleven," is using  
 words idly, and tampering with com-  
 mon sense, and what is more injurious,  
 with common conscience and honesty.

Say what you mean, and stick to it.  
 Fix the hour and meet it on the chime.  
 The tramp of late coming feet up the  
 aisles and along the galleries, is a great  
 annoyance to every serious-minded wor-  
 shiper—and has no tendency to satisfy  
 the minister. So many heads are set  
 on pivots, turning like well oiled  
 weather-cocks, to every gentle blast  
 from the opened door, even every rustle  
 of silk and muslin, that a preacher loses  
 the countenance of half his congrega-  
 tion when the interruption occurs—and  
 it is in danger of losing his own coun-  
 tenance and some thing else besides.

Be Happy.

A little child, seven years old, one  
 day said to her mother,  
 "Mother, I have learned to be happy,  
 and I shall always be happy."

"My dear," said the mother, "how can  
 this be done?"

She said, "It is by not caring anything  
 about myself, but trying to make every-  
 body else happy."

Heaven

For we know that if our earthly  
 house of this tabernacle were dissolved,  
 we have a building of God, a house not  
 made with hands, eternal in the heav-  
 ens.

2 Cor. v. 1.

There is a world above,  
 Where sorrow is unknown;  
 A long eternity of love,  
 For ever good alone;  
 And faith beholds the dying here,  
 Transplanted to that glorious sphere.

Montgomery.

Every Christian friend that goes be-  
 fore us from this world is a ransomed  
 spirit, waiting to welcome us in heaven.

Every gem which death rudely tears  
 away from us here, is a glorious jewel  
 for ever shining there.—President Ed-  
 mon.

Few mercies call for more thankfulness  
 than a friend safe in heaven.—Ham-  
 ilton.

Where that immortal throng  
 Of saints at once is mingled song,  
 Think what a Sabbath there shall be—  
 The Sabbath of eternity.

T. Greenfield.

In my Father's house are many man-  
 sions; if it were not so, I would have  
 told you. I go to prepare a place for  
 you. John xiv. 2.

Oh, sweet abode of peace and love,  
 Where pilgrims, from a room of dust,  
 May never get there without Christ.

Kelly.

A man may go to heaven without  
 health, without riches, without honors,  
 without learning, without friends; but  
 he can never get there without Christ.

Dyer.

There, like streams that feed the garden,  
 Pleasures without end shall flow;  
 For the Lord, your faith rewarding,  
 All the bounty shall bestow.

Corper.

Fair distant land! could mortal eyes  
 But half its charms explore,  
 How would our spirits long to rise  
 And dwell on earth no more!

Sieck.

Heaven is a day without a cloud to  
 darken it, and without a night to end  
 it.—J. Mason.

Endless pleasure, pain excluding,  
 Sickens there no more can come;  
 There, no fear of war intruding,  
 She'll see heaven a moment's gloom.

Collyer.

Eye hath not seen, nor ear heard,  
 neither have entered into the heart of  
 man the things which God hath pre-  
 pared for them that love him. 1 Cor.  
 ii. 9.

Forget Me Not.

"GRANDMOTHER," said little Gret-  
 chen, "why do you call this beautiful  
 flower, blue as the sky, growing by  
 this brook, a 'Forget-me-not'?"

"My child," said the grandmother,  
 "I accompanied once your father, who  
 was going on a long journey, to this  
 brook. He told me, when I saw this  
 little flower I must think of him; and  
 so we have always called it the 'Forget-  
 me-not.'"

Said happy little Gretchen "I have  
 never parents, nor sisters, nor friends  
 from whom I am parted. I don't know  
 whom I can think of when I see the  
 'Forget-me-not.'"

"I will tell you," said the grand-  
 mother, "some one of whom this flower  
 may remind you.—Him who made it.  
 Every flower in the meadow says, 'Re-  
 member God!' every flower in the gar-  
 den and the field says to us, of its Cre-  
 ator, 'Forget-me-not!'"

A Child's Answer.

A father once said playfully to his  
 little daughter, a child five years old:  
 "Many you are not good for anything."  
 "Yes I am, dear father," replied she  
 looking thoughtfully and tenderly into  
 his face.

Why, what are you good for? Pray  
 tell me, my dear.

"I am good to love you father," re-  
 plied she, at the same time throwing  
 her tiny arms around his neck, and giv-  
 ing him a kiss of unutterable affection.

Blessed child! may your life ever be  
 an expression of that early felt instinct  
 of love! The highest good you or any  
 other mortal can possibly confer, is to  
 live in the full exercise of your affec-  
 tion.

Health is the working man's fortune  
 and he ought to watch over it more than  
 the capitalist over his largest invest-  
 ments. Health lightens the efforts of  
 the body and mind. It enables a man  
 to crowd much work into a narrow  
 space. Without it man is unfitted for  
 the labours, the responsibilities, and the  
 enjoyments of life.

PART OF A WELSH SERMON.—A  
 bride should have nine qualifications,  
 all beginning with the letter P, viz:—  
 Piety, Person, and Parts; Patience,  
 Prudence, and Providence; Privilege,  
 Purity, and Portion; but that which  
 should be first of all, least of all, and by  
 many not at all, and most of all in con-  
 sideration, which is Piety, is now-a-days  
 thought of last of all; and that which  
 should be least of all, and last of all in  
 consideration, which is Portion, is now  
 become first of all, most of all, and  
 with many all in all.

TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

THE Tuskegee Institute was organized in 1868, and  
 has since that time been engaged in the educa-  
 tion of the colored people of the United States.  
 It was the first institution of the kind in the  
 South, and the first to receive the sanction of  
 the State of Georgia.

For the year 1895-96, the following courses  
 of study are offered:

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 history and literature of the ancient world.  
 2. The Natural History of Man and the  
 animal kingdom.

3. The History of the United States, from the  
 discovery of the continent to the present time.  
 4. The History of the colored people of the  
 United States, from the time of their arrival  
 in America to the present time.

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