

SOUTH WESTERN BAPTIST.

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

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THE S. W. BAPTIST.

For the South Western Baptist Church.

Church Music.

BROTHERS: By your permission, I purpose giving my views to the readers of the "Baptist" on this subject.

In the first place, I notice it as a divine injunction; therefore it is the duty of all men to sing praises to the God of heaven.

I now proceed to give some scripture texts upon the subject: Psalms 92:1, 2, 3.

"It is a good thing to give thanks unto the Lord, and to sing praises unto his name, O, Most High: To show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound."

It is not at all worthy while to offer any comment on the above passages. I will not take time to quote all the passages which refer to the subject.

144:1, 2: "Oh, come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation: let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." 96:1, 2, "Oh, sing unto the Lord a new song: sing unto the Lord all the earth: sing unto the Lord, bless his name: show forth his salvation from day to day." 98:1, 4, 9; 100:1, 2; 101:1, 7; 149:1, 3.

Who can deny the duty of all men to sing praises to the Lord God of Hosts? Is it not enjoined in the above scripture upon all men to praise the Lord by singing? Reader, will you not take up your Bible and read the passages which I have referred to? But I will go farther: James, 5:13; "Is any among you afflicted? let him pray. Is any merry? let him sing psalms." Also, Rev. 5:11, 14; also, 14:2, 3; 15:1, 5. If angels and redeemed saints sang the praises of God, why not our poor creatures let our voices be raised in adorations to the Lord of Lords and King of Kings? Why not praise the Lord for his glory? Why not raise our praises to the King of saints. But we must close for the present.

R. P. EVATT.

Gospel, Perfection of Wisdom.

I have little time to discourse upon the other point, and it be far from me to weary you by a lengthened and prosy sermon, but we must glance at the other statement: Christ is, to the called ones, the wisdom of God, as well as the power of God. To a believer, the gospel is the perfection of wisdom, and if it appear not so to the ungodly, it is because of the perversion of judgment consequent on their depravity.

An idea has long possessed the public mind, that a religious man can scarcely be a wise man. It has been the custom to talk of infidels, atheists, and deists, as men of deep thought and comprehensive intellect; and to tremble for the Christian controversialist, as if he must surely fall by the hand of his enemy. But this is purely a mistake; for the gospel is the sum of wisdom; an epitome of knowledge; a treasure-house of truth; and a revelation of mysterious secrets. In it we see how justice and mercy may be married; here we behold inexorable law entirely satisfied, and

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 in 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 truths 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 stardellites 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, she 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 by 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 one 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 the worm 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 offerings. 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 it, 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 twofold. Then Christ said, This day has salvation come 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 forget his anxious minister! He cease 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 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 Exekiel.

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 sounds to put the ship about, and presently a boat puts 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—mutters 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 them that perish."—Dr. Guthrie.

GENTLEMEN.—A little boy, 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.

Salem—J. T. S. Park.

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.

Enfauila—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.

Tuskaloosa—A. J. Battle.

Cary—A. G. Beckham.

Union—J. C. Foster.

Calaba—A. G. McCraw, J. H. DeVotie, F. M. Law, H. E. Brooks.

Canaan—Funds.

CHURCHES.

Anburn—J. C. Sale, J. J. Mason.

Liberty—S. Granberry.

Boling Springs—J. C. Foster.

Cubatchie—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. Wilks.

Montgomery—I. T. Tichenor, A. Williams, J. H. DeVotie.

Enfauila—A. Van Hoose, E. Y. Van Hoose, J. S. Paulin.

Town Creek—Funds.

Centre Ridge—D. R. Lide.

Grant's Creek—J. C. Foster.

Baton—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. D. M. S. B. C. for Alabama.

Rev. J. D. Williams, Agent B. F. M. S. B. C. for Ala.

Rev. W. Wilks, 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. Wilks, 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. Wilks, 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, I. 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.

Report of committee to raise stock to purchase S. W. Baptist, adopted. [Appendix B.]

Adopted the following resolution, viz: Whereas, it appears that the committee to nominate Trustees of Howard College at the last session reported for re-election the names of three whose term of office did not then expire, viz: J. H. DeVotie, O. L. Shivers, and W. P. Chilton, in place of three whose term of office did then expire, viz: I. W. Garrett, A. G. McCraw, and W. N. Wyatt, therefore,

Resolved, That it was the intention of this Convention to re-elect the latter, whose term then expired.

Adjourned till 7 o'clock, to hear the sermon on Education, by the Rev. A. J. Battle.

SUNDAY, 11 A. M.

Preaching at the various churches in town by members of the Convention.

THREE O'CLOCK, P. M.

Mass meeting for Missions and addresses by R. W. Priest, Missionary elect to Africa, J. Walker and J. H. DeVotie—amount of collection, \$205 60.

MONDAY, 9. A. M.

Prayer by Rev. I. T. Tichenor.

Report of Committee on Foreign Missions adopted. [Appendix C.]

During the discussion of the motion to adopt the above report, some very effective remarks were made by Bro. Priest, Missionary elect to Africa, and on motion of J. H. DeVotie, Resolved to unite with the President of the Convention in prayer to Almighty God in his behalf.

Took a recess in order to give the members an opportunity to contribute for the support of Bro. P., and raised in cash and pledges \$201 50.

Adopted the following resolution, viz: Whereas, the colored congregation at the Baptist church in LaFayette, without being solicited to do so, did on yesterday take up a collection among themselves for the African Mission amounting to \$11 00; therefore,

Resolved, That said sum of \$11 00 be appropriated to the support of Bro. Priest, exempt from the pro rata tax for the expenses of the Convention.

Authorized the Finance Committee to pay over to the proper officers of the different Boards present, the funds belonging to said Boards, and resolved to exempt the Bible Society from the pro rata tax for printing minutes.

Report of Committee on Southern Baptist Publication Society laid on the table for the time being.

THE S. W. BAPTIST.

TUSKEGEE, ALA.: THURSDAY, APRIL 24, 1856.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems.

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.

Brother S. B. Glazener, a man well known to us, and every way worthy of confidence, is now traveling in Macon and Barbour counties, as Agent for A. H. KRAM & COMPANY, Marble 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 Paines, 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.

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."

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.

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."

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.

"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.

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.

R. B. Burleson.

When we connected ourself with the S. W. Baptist we wrote him at Moulton, Ala. supposing he still resided there.

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.

Alabama is constantly losing its ministers. With this brother we labored when we were both young in the Master's cause.

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;

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!"

The congregation had resolved to make good use of the preaching Delegates before their arrival, and at night Elder J. TALBERT was appointed to preach in the Baptist Church, who pleaded the cause of the divine Master in an able discourse, before a large audience.

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 Ps. 46, and prayer by the President, Dr. TALBIRD, of Howard College.

EVENING SESSION.

Other Delegates arrived from Alabama, and Corresponding Messengers from Conventions of other States; also, J. P. TUSTIN, Cor. Sec'y of S. B. P. Society, Charleston, and A. C. DAYTON, of the Bible Board, Nashville.

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.

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 by will 4000 dollars for the various objects of the Convention.

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.

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.

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.

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.

SATURDAY NIGHT.

The sermon on Education was preached by Elder A. J. BATTLE, of Tuscaloosa, to a large and attentive audience.

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.

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.

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.

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. CALLOWAY, in regard to Bible distribution, and Indian Missions, will never be forgotten by those who heard him.

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. TUSTIN, its Secretary, setting forth, in a clear and forcible manner, its condition, claims and advantages.

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.

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.

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, 1857. 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.

"Bishop Pierce in Danger."

Under the above caption, the redoubtable editor of the "Texas Christian Advocate," of "entirely incorrect" memory, administrators 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 administrators to the aforesaid unmentionable paper, the following short, soft, particular thrashing.

"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, modest, 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 willfully, to pain our good brethren of the denomination which it seeks to represent, and to inoculate 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!"

"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 excessively modest men of embarrassing positions in which accident or design may sometimes place them. We therefore come to the rescue of our quondam 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.

But to our task: The "paper" which our modest editor could not name, because he would not "willfully pain his good brethren of the denomination which it seeks to represent, and to inoculate 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 recoils in holy horror from writing its very name!

Where 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?"

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.

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.

"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 Mercies! what will the Methodist Church come to next for money?"

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.

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."

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

Southern Baptist Review and Eclectic, January and February, 1856.

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 Sin, 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.

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?

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.

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.

We can, 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.

A Secret Divulged.

MESSENGERS: 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 tongued organ to as many as you please.

The subject of slavery has engaged the attention of many scribbles, hypocrites and honest people. There are two great parties pro and con. The more that is written ad 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 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 lebar 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 professional abolitionists 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 country they are neglecting the spiritual welfare of their own people. This is contrary to the spirit of the gospel, and I fear that such persons are not christians. My brother, readers of this cap fits you, it belongs to you, and you must wear it.

Messrs. Editors: I believe that the whole of your profession, and every part of it, are so fearful that you would give the Abolitionists a clew at the testing 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 in the good in controlling and swaying the conduct of the masses, why then do you not occasionally bring up as one of your very important subjects?

Shall Error be Revered Because of Age?

In my last, I said of Abolitionists, "to the leading abolitionists, industry. The object of the present is to further enter into the necessity, among as those who water for sale, as food that must give an account to God."

Suppose yourselves employed by a gentleman to keep a flock of sheep in the neighborhood of some of these places—as there are such places—where it is feared the nakedness of human 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, disposition, 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, "just what will 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 murdering, traitor be more guarded and better paid out in all its hearings, than the one made between a minister and God?

And if for the sake of the nominal sum of the value of a few sheep we would be vigilant and on our guard, much more should we not be watchful when we would 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 draw 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 objection, 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 caustic, 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, alias 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 forth with excluded. Money is the end of the law.

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

RUSSELL.

