

The S. W. Baptist.

TUSKEGEE, ALA.:

THURSDAY, OCTOBER 15, 1887.

Elder Z. G. Henderson, is agent for Howard College for 1887. He is also authorized to act as agent for the S. W. Baptist.

We publish this week, some Reports of the late Tuskegee Association, which we hope will edify the reader.

A NEW FRIEND.—We opened a letter not long since and read the following: "Enclosed you will find \$5.00 for which you will send six copies of the S. W. Baptist, to Claustellville, Monroe county, Ala. LUTHER R. WIGGINS."

The writer was not a subscriber, and that is the way he paid for his paper. Thanks to him! Who will do likewise?

Eufaula Association.

Elder Z. G. Henderson attended this Body, and we take a few extracts concerning its late proceedings from his business letter. He says:

"It met on the 26th Sept., and elected W. W. Battle, Moderator, and P. M. Calloway, Clerk. The Session was small, but harmonious and enterprising. The receipts of the year are very far beyond those of the past. A Missionary spirit seems to pervade the entire Body. Some 800 or 1000 dollars were sent up for various mission purposes. A good part of this was used to sustain a missionary within their own bounds. A system of Colportage is kept up by them. The Southern Baptist Publication Society is cherished by them. * *

I suppose that this Association has the honor of being the first in the State in defraying the expenses of their delegates to the Convention. Three were elected, and their expenses are to be borne by the Association.

The South Western Baptist was not forgotten. * *

The Association very kindly gave me an opportunity to present the claims of Howard College, and afterwards gave me over \$1000 for its endowment. Elder A. Van Hoose has lost none of his love and zeal for the Institution, as was manifest by his fervent and powerful appeals in its behalf. Would that all our Associations felt as deep an interest in the Redeemer's Kingdom as this enterprising Body of Churches. * *

The Central Association.

Convened with the Union Church, Coosa county, on Saturday, the 3rd of October. The Introductory Sermon was preached by Rev. A. T. Holmes, President of the Central Institute. The body was then organized by the election of Rev. JOSEPH BANKSTON Moderator, and brother G. E. BREWER, Clerk. As we did not reach the Association until Monday, we failed to hear the letters read from the Churches, but learned that most of them exhibited a sad state of religious declension. For the first time in the history of the body, the statistical table shows a small loss in the aggregate of members. Is it not high time that a solemn enquiry be made into the causes of this sad declension? It is not peculiar to this, but as we learn it is the same with several adjacent Associations.

We had the pleasure of meeting several brethren from surrounding bodies:—Elder J. J. Bullington, from the Coosa River—old father Barrow from the Arbacochee—and Elder D. G. Daniell, agent of Foreign Missions. Bro. Daniell, was invited to address the Association upon the subject of Foreign Missions. We have no doubt that a fine impression was made by our brethren's visit upon this body. Our brethren of the Central, however, cannot contribute largely to any object beyond their own bounds, until the debt now hanging over the "Central Institute," is liquidated. Still, they have a mind to every good work.

Correspondence was opened with the East Alabama Convention, and quite a number of brethren engaged to attend the next Session of that body, on Friday before the 1st Lord's day in November. Resolutions were passed by the body commending the objects of that Convention, and approving its organization.

The report of the Board of Trustees of the

Central Institute,

was not presented until Tuesday, 11 o'clock, after almost every thing else had been attended to. We would kindly suggest to that Board to have their reports in future, ready at an earlier hour, before the members become anxious to return home. The interests of that Institute are too grave to be thrown to the heels of the business of the Association.

The report showed that the Institution was in a healthy condition. Between seventy-five and eighty pupils have been entered this term, and more are expected. We trust the Board may be able to retain the present efficient faculty of instruction.

We were pleased, decidedly pleased with the report of the Committee on

education, drafted by a young brother of much promise. The subject of ministerial education, was discussed with ability. Such reports are worthy of being printed and preserved with our minutes.

The salary of a Colporteur and Missionary was very promptly made up, and the executive committee instructed to unite with the Corresponding Secretary of the Alabama Baptist Bible and Colporteur Society, Rev. F. M. Law, in the appointment of a suitable person to enter at once into that field of labor.—The Association have already a book fund of between two and three hundred dollars, which, by resolution has been turned over to the State Society. An efficient minister can accomplish incalculable good in that capacity in the bounds of the Central Association.

We understand the preaching on Sabbath, and indeed from the commencement, was able and effective. We need not add that the brethren and friends around Union are hospitable. It is really refreshing to visit such a community. We hereby thank the brethren of the Central for the substantial testimonies they gave us of their appreciation of the South Western Baptist, both in the renewal of old subscriptions, and in a very handsome list of new ones. We felt very much encouraged at the warm reception our brethren gave us. O, how such generous sympathy sweetens the labors of an editor's life!

The next Session of the body is to be held with the New Hope Church, Coosa county.

Muttering Thunder.

Most of the conservative papers at the North have spoken highly of the late action of the Executive Committee of the American Tract Society. The Abolition press and those that have strong proclivities in that way, have condemned it, those of them that have spoken at all. Some of the leading ones maintain an ominous silence.—Here is a sample of the muttering thunder heard from some of their papers. It is from the *Christian Secretary*, Hartford, Conn., a paper which will always tell you the way the Abolition wind is blowing. It is a fair specimen of the threats of the Agitators:

"They can hardly expect that this is to be the end of the matter. The difficulty is not to be shirked in this way. We warn them that they will be held to a rigid accountability. The Society owes it to itself, and to the cause of Christianity, to set this thing right before the world. We think it will not fail of its duty in the premises. We wait its action at its next annual meeting. Meantime we would express the hope that contributions from Northern churches will not be withheld from its treasury. But should the Society suffer the subject to sleep where it is, or formally recede from the ground which it has taken, it will be time for Northern Christians to institute some more faithful and honest organ for the exercise of their Christian sympathies toward the destitute classes of our country."

We have some thunder too, and it is well expressed in the following, from the *Religious Herald*:

"Messrs. Editors: The circular of the Executive Committee of the American Tract Society, published in the Herald of the 17th of September, I hail as a token for good. But neither that circular, nor the endorsement of the course of the committee, by the Society, at its next annual meeting, would satisfy me; nor do I think it ought to satisfy any one. What is needed is, the unqualified rescinding at the next anniversary of the Society of all its proceedings regarding the report of the committee of fifteen, and the indefinite postponement of the report itself. THAT REPORT ASSUMES TO CHARACTERIZE SLAVERY, AND IN ADDITION IT, THE SOCIETY DECLARES SLAVERY A SIN. While it does this, no man should, and no southern man can, consistently co-operate with it. Yours,

A. M. POINDEXTER.

Who is to Blame?

The English people are much excited as to the insurrection in India. They assign for it various causes. Among the many speculations, it is ascribed to the influence of the Missionary enterprise. The Mohammedans and Brahmins see that their faith is being overthrown, and think the best plan to prevent it, is to rebel and overthrow British rule in India, and then expel the Missionaries. No doubt this cause has operated much in producing the late insurrection; and if so, the cause of God is involved in the matter, and the result can be easily predicted.

The British rule in India commenced over a century ago, and while money was the object of the British East India Company, yet God was "working in them to will and to do of his own good pleasure." He had given that country to his Son, and the Anglo-Saxon race must possess a portion of it, before His promise could be fulfilled. And after setting these influences on foot, will He allow them to be thwarted by His ene-

mies? Will He suffer Himself thus dishonored? Never! The British rule will be maintained. Jehovah's "council shall stand, and he will do all his pleasure."

The white race, the descendants of Japheth, must rule every where before "the kingdoms of this world become the kingdoms of our Lord." Nearly all the descendants of Ham and Shem are idolaters. They once had the religion of Jesus, but from incapacity to comprehend its doctrinal truths, and a natural tendency to superstition, they corrupted it, and they now have but the form, without the power of Godliness. They are incapable, also, of maintaining any form of human government, that would elevate them so as to become the equals of the white race; and as intellectual and commercial progression on the tendency and manifest destiny of Japheth's posterity, he must "dwell in the tents of Shem and Ham will be his servants." Where can there be found a correct doctrinal theology and a pure religion but among the white race? They are the only people now capable of appreciating and preserving it.

By this, it must not be inferred that, the Red and Black races are incapable of receiving the Truth so as to be saved. They can receive and believe the elementary truths of the Gospel, which will save them; but the higher doctrinal truths, as races, they are incapable of receiving and propagating. They have had the opportunity, when they were more elevated than they now are, and utterly failed. And as the Word of God authorizes us to believe that Jehovah intends to elevate the world to the "perfect stature of a man in Christ," in theoretical and practical religion; that race which will best develop that purpose, must subjugate all the rest; and that type of mankind is the white race.

A Good Nota Bene.

The following "N. B." to a private letter speaks for itself. We publish it, to provoke others to treat their Pastors in the same way. To the question propounded, the junior answers, he was never treated so but once, and it was by a good sister who has gone to rest:

"N. B. Pastors have many discouragements in their labors of love; but sometimes they find a green spot amidst the great desert waste in which they labor."

Such a green spot, my brethren, has your humble servant found to-day. I went on the street this morning and bro. —, who has a clothing store, asked me to walk with him over to his place of business. I did so, and he unceremoniously told his head workman to take my measure. This was a strange procedure to me. I, however, submitted, and was soon measured from head to foot.

By way of explanation, I was informed that my good sisters had taken it into their heads that their pastor needed a neat, comfortable winter suit of clothes, and that they had been there, selected the materials, and ordered the good bro. to carry out their wishes by furnishing me with a fifty dollar suit of clothes.

Brethren editors, did you ever come across this green spot? If you have, I need not describe the feelings of a pastor under such circumstances, and if you have not, it would be useless to attempt it because language would fail.

May our Heavenly Father abundantly reward them for all their kindness to me. And will they not be rewarded? Yes, verily; for 'he that giveth a cup of cold water to a disciple in the name of a disciple, shall receive a disciple's reward.' Yours affectly,

A. VAN HOOSE.

EUFULA, Oct. 5, 1887.

Elder Jacobs, of the *Christian Chronicle*, Philadelphia, Pa., has a graphic article in his paper of Sept. 30th, on the Bank Suspensions of that city. He ascribes it mainly to reckless and wild speculation, which has been going on for years, particularly in lands at the Great West. The Banks have been too free in their loans to speculators. The Credit System, a perilous one, has been freely indulged in, and when "pay-day" comes, their purses are "empty, swept and garnished."

Elder Jacobs thinks extravagance has had much to do in producing this crisis. No one can doubt it. This is truly a "fast age;" in nothing faster than extravagance. Money must come from the ground, and the earth is not yielding it as fast as it is spent in sinful extravagance. And when a people spend money faster than the earth yields it, a revulsion must take place. "Fast" as the people may run in extravagance, they will be overtaken some day, and then alas! for them.

Mr. KEESE, of this place, has received a supply of Baptist Works, and many other valuable books, which you would do well to call and examine.

If God be for us, who can injure us? If God be against us, who can benefit us?

"If ye will inquire, inquire ye."

It cannot, nor must it, be concealed that there is a falling off in the sustenance of some of our Benevolent enterprises. This is true in every section of our country. Not that there is less money given by the Churches, but their contributions are turned into new or different channels.

The Foreign Mission cause seems to be now the greatest sufferer. Why this? It once had a seat in nearly every Baptist heart, and it would reach his purse first of all. To-day it is not so. Eloquent and powerful appeals are not responded to as formerly. It must not be disguised, the feeling on that subject is comparatively dying away, and there is a cause for it. What is it? We shall not respond. It is a subject of deep interest and should be prayerfully considered. If the Foreign Mission Cause is of God, we are sinning grievously by neglecting it so shamefully. If it is not of God, it is our duty to abandon it forthwith, and turn our funds into another channel. The present indifference is painful. "Inquire ye."

And the feeling for Domestic Missions is but little better. It drags heavily. Why so? Again we are unwilling to answer. It should be prayed over. If this work is of God it is sinful to sustain it so poorly. If it is not, it is sinful to sustain it at all. "If ye will inquire into it, inquire ye."

Other causes, enterprises which have been warmly pleaded and well sustained, are now much neglected. There is a tendency to isolate our efforts instead of expanding them—to work near at home instead of abroad. If this alone is our duty, be it so. But it should be prayed over. "Inquire ye." Look into it well, before you contract your beneficence. These remarks are made to excite inquiry upon these momentous subjects. God grant his people, his Spirit to guide them into all truth!

Herzog's Real Encyclopedia, fifth part, is received. The Southern Baptist justly speaks of it thus:

This valuable thesaurus of Theological and Ecclesiastical knowledge is a condensed translation, with many additional contributions, by Dr. J. H. A. Bomberger, and several other distinguished theologians of various denominations. The range of the work is so vast, that when completed it will leave little to desire by ministers and theological students. Each number is sold for fifty cents; and this easy way of paying for it, will put it into the possession of many who could not afford to buy it complete at once.

Revivals.

The good work is still progressing. Elder D. B. Culbertson, of Jefferson, Texas, under date of Sept. 23rd, writes to us:

"I have just returned home from a good meeting at Bro. Gorman's Church, where I found him sick. The meeting continued with increased interest until Saturday morning, when I left, with nineteen hopeful converts, which had already joined the church by experience; about thirty in all were converted."

Elder A. C. Thomason, of Woodstock, Ala., writes thus:

"We have just closed a protracted meeting at Bucksville, of considerable interest; I was assisted by Elder Lowery. Several professions were made, and one joined the church. This is the third year that we have had a revival every year at this place."

Elder S. W. Bartley, of Wisdom's Store, Ga., under date of Oct. 1st, says: "I am now through my protracted meeting. I have baptized 65 persons recently."

The following from Elder J. E. Abritton, of Geneva, Ala., of September 19th:

"Just closed a six-day's meeting at the Baptist Church at Pondtown, eight miles east of this place; 22 added to the Church, 20 by baptism. Brethren Brooks and Lovell were in attendance, and preached with much zeal, to the convincing of sinners, and to the edifying of the Church; and we hope much good will result from those labors."

Elder B. Goss, in connexion with a business letter, reports an interesting meeting at High Pine Church, Randolph county, Ala.—a church supplied by D. H. Moon. The meeting commenced at the residence of J. M. Mickles, under a sermon by D. H. McCoy, and the feeling was such that the meeting was appointed at the above Church, continued several days, and resulted in the baptism of 12 converts.

Bro. J. R. Siler, of Orion, Ala., in writing a private letter to us speaks thus:

"It is gratifying to me to inform you that there has been recently a great revival of religion in our town, and some thirty added to the Baptist Church, among whom were some who had grown hard in sin. Also the Lord has been carrying on his great work in the surrounding Churches, from 20 to 30 having been received in as many as four or five Churches. May the ministers of God preach the Gospel in its purity

and simplicity, and may it reach the hearts of sinners and cause many to cry, 'Lord what shall I do to be saved.'"

Elder B. H. Zimmerman, of Coosa county, reports that a meeting of ten days was held with Good Hope Church, embracing 2nd Sabbath in July, which resulted in the baptism of five persons. Difficulties were healed, and the Church much revived. Ministers in attendance, W. D. Harrington, Stout, Gregory and Stewart.

Quite a number were added to Weogufka Church at a protracted meeting which followed a District Meeting.

He next attended a meeting at Shady Grove, which had been in progress a few days. It lasted some 10 days and resulted in the baptism of six persons. Some were received by letter, and others professed conversion, who did not join. Some have since been added by baptism and letter.

The Providence Church, under his charge, he thinks is in a good state, though much opposed by bigoted sectarians.

Communications.

For the South Western Baptist.
CLINTON, GREEN CO., ALA.,
Oct. 1, 1887.

BRETHREN: An interesting meeting is in progress at this place. Eight have been received for baptism; others are rejoicing in having found pardon and peace.

Brother Mattison is here and is preaching with success. He uses no manuscript; gesticulates rather violently, but rolls over his subject with ease and perspicuity, commanding attention and exciting interest. I rejoice that God is sending such young men, as he and brother Webster, to preach the riches of Christ.

Our revival is still progressing in Sumter. On last Sunday, I baptized five more converts, and expect soon to baptize others.

Your correspondent Omicron, not having seen me at Oxford, and not having read my sermon delivered there, will enlighten your readers very little as to my manner or matter. I advise him to take up my arguments against reading in the pulpit, and show where in they are erroneous; and then put his responsible name to the article, instead of that of a Greek letter.

Yours truly, D. B. BESTOR.

For the South Western Baptist.
CLINTON, ALA., Oct. 8, 1887.

BRO. TALLAFERRO: On last Thursday night, I closed an interesting meeting of thirteen days' continuance, with the Baptist Church in this place. In the commencement of the meeting, I was without ministerial help. On the 4th day of the meeting, Bro. Ashcraft came. He remained with me three days, and labored faithfully. Also Bro. Underwood, and Bro. Howard, passing through, preached a sermon, each. On the second week I was assisted by Bro. Bestor, and Bro. Mattison. Our united efforts were abundantly blessed. The congregation was large, and very attentive. The Church was greatly revived. About eighteen or twenty professed faith in Christ, and on last Sunday morning, I baptized fifteen willing subjects into the fellowship of the Church. Two are standing over for baptism, and we hope and pray for others. We praise the Lord for what he has done, and trust Him for the future. Yours fraternally,

J. R. WEBSTER.

For the South Western Baptist.
GAINESVILLE, ALA., Oct. 8th, 1887.

BRETHREN: As several readers of sermons have pointed out to me many difficulties in preaching without a manuscript, and as I cannot answer each one separately, I request them to read this letter.

"Who claims the Bible knows his right." Near my window stands a forest oak; under it, coils like a huge serpent, an indigenous grape vine, and reaches up to the boughs, where its branchlets and tendrils spread over the tree, and its leaves mingle with those of the oak.

In the festoons of this vine an Orpheus hung his cradle, and while his mate was rocked by the breeze, he amused me by his sweet and varied song; by darting, like a meteor, by my window, and playing about the tree like a sylph. Soon an infant bird began to cry for food: soon he was clothed with down, covered with feathers; soon his long quills and glowing colors, completed his symmetry and beauty.

As he stretched his taper neck and fanned the air with his feathered oars, his father told him to launch out upon the transparent ocean, peculiarly his own. Said old Orpheus, your pointed jaws, pliant neck, taper form, long wings, and smooth plumes, were made to move easily and swiftly through the air. But, said the timid bird, I shall fall and break my neck—I shall fly into the brush and ruin my plumage—I shall lose my way and get bewildered in the forest, or that man at the window will catch me.

Son, said he, when you are once up on the wing, there is no danger. You will guide yourself with ease, and gain strength and confidence by action.

That man at the window has not a heart to wound any thing that lives; he has watched you with kindness, and longs to see you free. This advice, however, was unavailing. Orpheus then commenced stretching his neck, rolling up his eyes, looking at his feet, spreading his wings, and threatening to fly, in perfect imitation of his son.—The young bird could not bear his own image, but instantly left his nest of leaves.

All that was desired was accomplished. He wondered at his own powers. He rejoiced at the boundless majesty of the element in which he moved. He admired the variegated landscape under him. He gazed at the fleecy clouds that decked the sky. He met the bee returning to the hive, chased the oriole, and laughed at the thrush for attempting to be a mocking-bird.

He easily turned aside to peep into the trumpet flower, or sniff the fragrance of the rose, elevated himself to dip his wings in the morning cloud before its tints faded, stooped to drink the early dew while the glitter was upon it, skimmed along the glossy surface of the river, chased the bubble to see its mimic firmament, rainbow tints, and tiny sun, before they burst into nothing. Even the hawk, as he sat upon his perch, seeking whom he might devour, thought pursuit useless, when he saw the expansive wing and easy movements of the young adventurer.

Unrestrained by any arbitrary cause he could stop to gather fruit, turn aside to follow an unexpected beam of light, or stoop to pick up a sweet morsel. As his quivering pinions carried him undulating past a group of people, he saw the naturalist point to him as an object of correct and delicate taste, and heard soft words of praise at his graceful motions. Immediately, as he now sings without notes, he warbled forth, in full compass, an unpremeditated, varied, melodious, and charming song.

Yours truly, D. P. BESTOR.

For the South Western Baptist.
DALEVILLE, Sept. 28, 1887.

DEAR BRO. HERBERTSON: As it is always good news to hear of the Salvation of sinners, I proceed to give you a short sketch of a revival of religion which we have had in the church in this place.

We met on Saturday before the 4th Sabbath, ult., for our regular church meeting—tried to preach Saturday and Sabbath, which seemed to effect the congregation with a seriousness uncommon in this place. At the close of the services of the day, I felt that it was my duty to preach at night, after which it was thought that we should continue the meeting; and accordingly met on Monday night, and again on Tuesday night, when we received some for baptism. After this, we met night and day for some ten days more; and the result is, the church is gloriously revived, many sinners converted and 20 willing converts baptized. We feel that the Lord has done great things for us, whereof we are glad. Bro. Cumbe assisted in the meeting five days.

In addition to the above, I attended a meeting at Providence church, five miles south of this place, which lasted 6 days, 10 baptized, church much revived.

Yours in hope of eternal life, L. R. SIMS.

For the South Western Baptist.
Justification.

There is no doctrine of the Bible of greater moment than the doctrine of justification. Incorrect views of this doctrine will lead into many practical and doctrinal errors; all of which are fatal to the best interests of the soul. Justification was the great battering-ram of Luther, with which he shook the Papal power to its very foundations.

Divines hold that justification is a forensic term which signifies, to declare righteous according to law. Every rational being has been created under law, and is held as guilty where there is the least possible breach of the Law of God. Neither can the sinner by any work or service which he can do, justify himself in the sight of God. There is no means within himself to avert the curse of a broken law. But he is guilty and stands exposed to the vengeance of God's righteous law. For "there are none righteous;" but "all have sinned."

I. Justification comes from God. Justification could come from no other source, for he is the Judge of the Universe. And guilt has been contracted by a violation of his righteous law. None other could inflict the penalty of his violated law, for he holds the power of heaven and hell. "To declare, I say at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." It is God that justifieth." Rom. 3:26, 8:33.

II. The sinner is the character which is justified.

It is a character who before justification had no peace, but was corrupt in actions and depraved in nature; having no soundness, but defiled in every part. It must be a sinner who is sen-

sible of his guilt and misery, loathing his own heart under a deep sense of his unworthiness and accepting the terms of proffered mercy. Then "being justified by faith, he has peace with God, through our Lord Jesus Christ."

III. To be justified, our sins must be pardoned, and Christ's righteousness imputed to us:

There is in the pardon of sin a free remission of the debt—a blotting out of transgression. David says, "Blessed is the man whose iniquity is forgiven, whose sin is covered." No man's works can be the ground of his justification. God's perfections will not allow Him to receive a righteousness which is not complete. Man is guilty of numberless sins; hence a good life, holding to certain forms of religion, sufferings, reformation, repentance, nor alms-deeds will never make satisfaction for his guilt. "Therefore, by the deeds of the law, there shall no flesh be justified in his sight." Rom. 3:20. "For if there had been a law given which could have given life, verily righteousness should have been by the law."

Gal. 3:21. "Not by works of righteousness which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Titus 3:5. But there must be an imputation of Christ's righteousness. The blood of Jesus Christ is the only meritorious cause of a sinner's justification. Our sins were imputed to him, and his righteousness must be imputed to us." And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. "For he hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him." Gal. 5:21. Then Christ's righteousness is counted to us as ours. For "he is the Lord our righteousness. We mean by his righteousness being imputed to us, that his righteousness is counted to us as ours in the same manner that our sins were counted to Him. He took our law place and suffered in our stead, and hence we are "made the righteousness of God in him." Then it is through Christ that we are justified, and not by works, for says Paul, "Through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

IV. But our justification is by faith. Faith does not properly justify us of itself, but is the instrumental means of our justification. "Knowing that man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2:16.

For illustration suppose that a person stretches forth his hand to receive a gift, it is not the act of stretching forth the hand that enriches him, but the gift. Faith then, is not our justification, but the instrumental means by which it is received, neither is the hand the gift, but the instrumental means of receiving it.

V. Justification is a forensic term. Suppose a person be charged with murder, and upon trial he pleads not guilty upon the testimony of many witnesses, he is convicted. And should he plead guilty, it is a truth; but if he pleads nothing more, he will be condemned. But should he plead guilty and ask for mercy, he may for mercy's sake be pardoned, but cannot be justified, he is still a murderer though pardoned.

But should the sinner plead guilty and ask for mercy and deliverance for the sake of the satisfaction and righteousness of Christ—his plea is a good one. But it may be urged that they belong not to him. He answers that he is a believer in Christ and that by faith, Christ's righteousness and atonement is his—then his plea is valid and he is justified and stands as though he had never committed sin. Then this method of justification bestows all its benefit on believers, ascribes all its merit to Christ, and gives all the glory to God.

S. W. BARTLEY.

For the South Western Baptist.
DEAR BRETHREN: The Southern Musical Convention convened with the Baptist church at Bethel, according to previous appointment, on Thursday before the first Sabbath in October, and continued in session four days. The Convention was called to order by the President, by reading a portion of God's word. Prayer by brother B. F. Wilson.

Among the many valuable resolutions passed by the Body, was the following: 1st. That every person wishing to teach vocal music, shall first be examined by a committee of teachers before he will be recognized by our body as a teacher.

2nd. It is recommended that all our singing schools be opened and closed with prayer.

The utmost harmony and good order prevailed while in session. This Body adjourned on Sabbath, to meet with the church at Darien, Tallapoosa county.

The Family Circle.

"So Tired."

Wear of life's ah, no—but of life's woe;
Wear of its troubles and its cares!
Willing to rest—because so well I know
What draughts the hand of passions still
prepares.

"So tired!"

A little child came panting in from
play the other night, and climbing in
to its mother's lap laid its head upon
her bosom, and uttered those two
words. I saw the fond young moth-
er brush the golden hair from the dar-
ling's moist forehead, and press her
lips again and again to the flushed
cheeks. The shadows of evening were
falling fast around us, and the birds
had already sung themselves to sleep.
Little shoes and stockings were drawn
off and laid aside—a little night dress
took the place of the pretty blue frock
and white apron, and the boy was
quiet. With a sigh of satisfaction he
nestled closer in her arms; his blue
eyes closed, and her cradle song grew
lower and lower as his breath came
longer and more regularly through
his parted lips. Happy sleep of child-
hood! She arose and went softly to
her own room, to lay him in his little
crib, and I was left alone. Heaven
knows what memory of a time when
I, too, was cradled upon a loving
breast—when the dead mother, whose
face I cannot remember, sung to me
in the twilight—came over me as I
took up the infant's cry.

"So tired!"

A man of business, a man whose
name is a bond on Wall street, who
should lean his head upon his hand
and sigh as the words fall from his
lips? Tired of his gay and busy life,
of his elegant home, his fair daughters,
and his fashionable wife? Tired of
these, and longing for the little red
farm-house up among the hills of his
native home, where he used to play,
bare-footed, light-hearted boy? Even
so, strange as it may seem! Yet not so
much for the farm-house, as for the
happiness and innocence that staid be-
hind it, and which he can never hope
to find in his dusty office, or splendid
home.

"So tired!"

She has been a loving wife and in-
dulgent mother. Six strong sons had
she reared beside that cottage hearth,
but the grave has claimed them all but
two, and those two have taken.
The husband of her youth died long
ago; and to-day, her sixtieth birthday day,
she sits alone in the deserted home-
stead. To her boys she is "an old
woman," to the brilliant wives, "a good
old thing," but so old-fashioned, and
to her homes and their children almost
a stranger. Her tears fall as she
thinks of them in the distant city, gay,
prosperous, wealthy, and happy, yet
not remembering her on this day, even
a line, to say, "Dear mother, I love
you." This is her reward for years of
toil, care, and anxiety. She has out-
lived her generation, and when she
dies, she will barely be missed by those
to whom she has given health and
strength, and life itself. Poor, lonely
old woman! Well may the bitter tears
fall fast, well may you long to die!
For this is often the return for love
and devotion that has outwatched the
stars, and seen the moon grow pale!

"So tired!"

"Yes, turn from the brilliant crowd
that listens eagerly for every word
you utter, fair songstress, and heed
what your heart is saying. Words of
fire may fall from your rapid pen—
your own wild soul may stamp its im-
pression upon the page before you—the
world may place the crown of laurel
upon your bowed head, but it will be
a crown of thorns. In the height of
triumph, in the fever of success, there
will come a sudden pause, and the iron
will enter your soul as you remember
that one voice is silent, and one face
still, calm, and old. Fame, wealth,
success, oh! what are these to happi-
ness? Vanity—vanity all, and "vexa-
tion of spirit," and you bow your head
and weep to think it should be so!

"So tired!"

Oh! little child, not yet released
from thy mother's care, it would be
better for thee to sleep in the tranquil
sleep of death, within the shelter of
her arms, than to tread the path which
we are treading! There are sharp
thorns hidden among the fairest flow-
ers, there are the treacherous quick-
sands in the sweetest valleys. God
help thee, boy, for only a hand from
Heaven can lead thee safely there.
The golden hair will turn to silver, it
may be, and the blue eyes will wear
an anxious look before the painful jour-
ney is half done, and evil shapes will
mock and mutter when thy heart fail-
eth thee, and thy steps are faint.

"So tired!"

My boy, cling closer to thy moth-
er's breast. For a day will surely
come when thy lips will utter these
self-same words, and she will not be
beside thee, to hush thee into forget-
fulness of all thy trouble. God help
thee, then, and lead thee to the only
refuge "where the wicked cease from
troubling and the weary are at rest!"

I Can't get my Lesson.

"O, dear, I shall never get my les-
son! It's awful hard, and I'll give it
up."

So said young Freddy Faintheart
the other day, as he sat with his elbow
on the table, one hand in his hair and
the other turning down dog's ears in
his book. And then he gave such a
yawn that his mouth seemed stretched
from ear to ear, almost. His mother
was startled by the noise, and said:
"Why Freddy, what is the matter?"

"O, nothing, only I can't get this
lesson. It is tougher than a pine knot,
and I shall give it up," replied the boy
pettishly.

"Give it up, Freddy? Never my
son. Don't let it be said that a little
lesson, which a thousand other chil-
dren have learned, conquered you.
Remember the ant that cheered the
Tartar conqueror, Timour, and master
your lesson."

"Tell me about the ant, mother?"

"Timour," said the mother, "was
once forced to flee from his enemies.
He hid in a ruined building and gave
way to feelings of sadness. Presently
he saw an ant toiling to carry a
piece of food into its cell in the old
wall. But his load was too heavy. Ti-
mour saw it roll back with its load
sixty-nine times! But the seventieth
time it carried its point. The unfa-
tiring energy of this ant cheered the
rough soldier, and restored his cour-
age. It is said he never forgot the
lesson he learned from this little teach-
er."

"Well done, little ant!" exclaimed
Freddy. "I'll treat my lesson as you
did your food. I guess I can get it af-
ter all."

And Freddy did get his lesson. A
little effort conquered it, and he jump-
ed up with a laugh in his eye, shouting
as he leaped across the floor and say-
ing:

"Hurrah! hurrah! I've got my les-
son!"

The next Sabbath, Freddy's teach-
er looked at him with a pleasant smile
at the close of a well-said lesson.—
That smile passed like sunlight into
the boy's heart, and I believe he seldom
failed after that to conquer his lesson.

Gen. Jackson on Religion.

The Memphis (Tennessee) Bulletin
publishes an extract of a letter writ-
ten by General Jackson, from Wash-
ington, in 1831, to a friend in Tennes-
see. This was at a period when the
"old war horse" was at the height of
his career, and shows that though en-
gaged in the business and trying tur-
moil of political life, he possessed a
heart that would always be touched by
the gentle and subduing influence of
religion. The following is the extract:

"I am truly gratified to hear that
you—and Mrs.—, and many
others have joined the church. I would
to God that you and Mr.— would
follow this good example. No people
can flourish without true, genuine reli-
gion, which expels hypocrisy and de-
ceit from its walls, and purifies society;
and calls down blessings upon our na-
tion from above. How joyful to my
dear departed wife, if she had been liv-
ing, would this union to the church of
her dear— have been! If angels
are permitted to know what mortals
here below are doing, my dear wife,
at the joyful tidings, is praising her
Redeemer, and thanking him that so
many of her friends have been visited
by his Spirit, have been taught to ex-
perience the blessed changes from death
unto life, and to exclaim in the lan-
guage of the Scriptures, 'that they now
know their Redeemer liveth.'—
May you and Mr.—, and hundreds
more of your friends, neighbors, and
connections follow their example.

"Present me to— and Mrs.—,
and assure them I rejoice with them on
their happy change—a change that will
give them peace and happiness in this
world, firmness to meet all misfortunes
and vicissitudes in this world, give
them confidence, that they can smile
in Satan's face, and meet a frowning
world. There is no real content or
happiness in this world but what is
produced from the real consolation of
religion, derived from the promises
contained in the Scriptures."

Getting Along First Rate.

"How are you getting along?" said
an acquaintance of mine to a man now
engaged in the liquor business. "O,
first rate," he replied, thrusting his
hand into his left pocket and pulling
out a vial of a deep red colored liquid.
"Do you see that?" said he: "I just
sold 20 gallons, at \$2 a gallon, of this
good Old Port, and there ain't a drop
of Port Wine in it. I made it myself.
It did not cost me fifty cents a gallon."!

Then thrusting his left hand into his
left coat pocket, he pulled out another
vial, clear and sparkling. You see
that!" said he: "I just sold a fellow
six barrels of this most excellent Jer-
sey Cider at \$8 per barrel, and there
ain't a drop of apple juice in it. I am
getting along first rate, making as
much money as I want."

False Courage.

George Washington Lafayette Brag
was a brave boy, of the tribe of Puff.
He was never afraid of anything which
could not hurt him. He could beard
a lion in his den, or face a scare-crow
in a corn-field provided the lion was
dead, and the scare-crow a man of
straw. He was very fond of telling
what he would have done if he had
been Caesar, or Napoleon, or General
Jackson, and how burglars and rob-
bers would fare, if they should venture
to attack him, or break into his house.
Yet, strangely enough, he did not
like to be left alone in the dark, and
always wanted his doors double lock-
ed and bolted. When about twelve
years old, he persuaded his cousin to
go out shooting with him, promising
to show him how a man would be-
have himself. He had not gone far
before he tripped and fell, dropping
his gun as he fell. The trigger was
caught by a small twig, and the gun
went off. As there was only a small
charge of powder in it, it scorched
his sleeve badly, and smoked his
eyes. He screamed, "I am killed! I
am killed!" and could not be persua-
ded to move from the spot till his father
came and carried him home. It was
soon found that he was only wounded
in his sleeve, and that the fire had not
touched his arm, nor singed his hair.
His cousin laughed at him well, and so
did his father and mother; and even
his parrot, who was a great talker and
mimic, took up the provoking strain,
repeating, as often as the foolish boy
came near, "Oh, I am killed! I am
killed!"—Merry's Museum.

A Thief Deterred by Prayer.

A series of papers on the "Pheno-
mena of Criminal Life," in the *Leis-
ure Hour*, contains the autobiography
of a thief, who describes how he was
once stopped by hearing sounds to
which he had been at one time used:
Three of us—thieves, one Winter's
evening, were making the premises of
a man who, we had heard, had some-
thing worth taking, intending after
midnight to do the job. As we ap-
proached, however, we heard singing,
and then the master of the house pray-
ing for his family, the neighborhood,
and all mankind; that sinners might
be converted and turned from the evil
of their ways, and made to know the
Savior, in whom alone peace and sal-
vation can be found, etc. I saw that
my companions were somewhat start-
led, but they tried to turn it off. As
for myself, I could not shake off the im-
pression. I knew too much to be
easy. The instructions I had received,
and the prayers in which I had once
joined, all rushed to my mind, and
made me very miserable. I said,

"Let us go; we have seen enough."
"But," said one, "we haven't been
to the back of the house, and have
seen nothing. Don't you intend to
come to-night?"

"I said, sullenly, 'No; this is no
place for us; and as I was the leading
man, they said no more. O, that I had
not stifled the conviction of that mo-
ment!"

Dr. Thomas Scott.

How He learned to Preach extempore.

Scott the great commentator, was
in the habit after having written his
sermons for the Sabbath, of reading
them to his wife; and at her instance
he altered many things, especially in
exchanging words unintelligible to la-
borers and uneducated persons, for
simple language.

His preaching extempore commenced
from these rehearsals of his sermons be-
fore they were preached. Something
had occurred in his parish to which
he thought it right to allude in the
pulpit, but on reciting to his wife the
discourse which he prepared, she ob-
jected to it, and brought him over to
her opinion. He, in consequence, com-
mitted his sermon to the flames, and
was thus Saturday evening left without
one for the next day. This induced
him to address his congregation with-
out written preparation, and succeed-
ing in the attempt he repeated it,
and by degrees discontinued the use
of written sermons. This change,
however, required severe effort. An
old parishoner at Weston, lately de-
ceased, mentioned his well remembering
Mr. Scott's sitting down in a kind
of despair, and exclaiming, "It does
not signify; it is impossible that I
should ever be able to preach extem-
pore."

A VERY COMMON MISTAKE.—Many
Christians imagine that now since they
have believed, they must draw their
comfort from some different source, or
in a different way from what they did
at first; they turn their whole attention
to themselves, their experience and
their graces. Forgetting that the true
way of nourishing this is by keeping
their eye upon the cross, they turn it
inward, and try to nourish them by
some process of their own devising.

The Tongue.

The white fur on the tongue attends
simple fever and inflammation. Yellow-
ness of the tongue attend a derange-
ment of the liver, and is common to
bilious and typhus fevers. A tongue
vividly red on the tip and edge, or
down the centre or over the whole
surface, attends inflammation of the
mucous membrane of the stomach or
bowels. A white velvet tongue at-
tends mental diseases. A tongue red
at the tip, becoming brown, dry and
glazed, attends the typhus state. The
description of symptoms might be ex-
tended infinitely, taking in all the pro-
pensities and obliquities of mental and
moral condition. The tongue is a
most expressive as well as unruly mem-
ber.—Scientific American.

Educational.

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THE JUDSON INSTITUTE will commence its twentieth annual session on the 1st day of October.

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Matron, Mrs. ELIZA BOLTON.

The new building will be finished and neatly and com-
fortably furnished. The Principal will move into the
Institute and assume the general supervision of the Board-
ing Department. The arrangements of this department
will be in all respects greatly improved.

Prof. H. AUGUSTUS POND, experienced and successful
Teacher, and eminent Musician, will have charge of
the Music Department. He is now in the life and health,
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Railroads, which places it within the distance of four miles,
and from the upper and lower country by excellent roads.
The public may feel that the high standard of
education here adopted will never be lowered. It is our de-
termination to present at all times an institution whose fac-
ilities for instruction shall justify claim for it a position
among the first in the country. These are, an elegant and
 commodious building, which is open for the use of
scholars—a large and able corps of instructors—a well-
equipped library—a good apparatus and a cabinet, prepared
with special reference to the wants of the College.

The boarders enjoy peculiar advantages. They have the
privilege of membership in a literary society, meeting weekly
for religious, reading and exercise in composition. One
hour on Sabbath afternoons is spent by them in giving an
analysis of the morning sermon and in other exercises de-
signed to promote religious truth. They also at-
tend monthly lectures conducted by the governors and other
members of the Board. Their dormitories are all carpeted,
well warmed and ventilated, and furnished with every
convenient. Besides boarding at the same table with the
President and faculty, they are under the constant
supervision of the governors who direct them in all
matters pertaining to their habits of study and recreation.
All money, jewelry, and other things not in daily use,
are deposited with the President. All clothing is kept
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First Term, from September 23rd to December 23rd, inclusive.
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