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J. E. DAWSON, }

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

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.
By THOS. F. MARTIN.

TALIAFERRO & Co.,
PROPRIETORS.

For the South Western Baptist.
Old Way-side Flowers; or Sketches
of the Apostles and Prophets.

JUDAS ISCARIOT.

Some of my readers will doubtless be surprised to find "the betrayer" in my sketches, but there are some incidents connected with him of which I wish to speak; and one of these, especially, is his "repentance." I have heard the opinion advanced, and based upon this repentance, that Judas was saved. I do not believe it: first, because our Saviour declared that he was a Devil, (Jan 6:70) and secondly, because I find in his conduct subsequently, none of those gracious changes indicating genuine, evangelical, or gospel repentance—either of which inevitably precludes his salvation. But his repentance—let us examine it; and now, while we analyze it and see what principles and emotions it comprised, oh, may the Lord enable us to search our hearts and see if, indeed, we have ever had other than a Judas repentance; for this was only "unto death;" and be assured, dear reader, if you can find no higher and holier principles in your heart than those involved in this sorrow and contrition of the fallen one, you have grieved in vain.

All men, religious and irreligious, upon conviction of wrong-doing, feel compunction; and, when this wrong-doing involves outrage, remorse; but neither compunction alone, nor indeed remorse, is repentance. The natural man has a conscience and not infrequently a refined sensibility; and from the motions of these, especially if connected with natural goodness of heart, compunction results; but this is not repentance, because it has reference entirely to self; whereas, true gospel repentance refers especially and extraordinarily to God. Now, then, what was the anguished exclamation of Judas? "I have betrayed innocent blood!" I have wronged the innocent! And so may you, dear friend, frequently so feel in reference to your daily life; and yet, have no respect to God. Contrast with this now, if you please, the sentiment of David, in the fifty-first Psalm:—"Against thee and thee only have I sinned and done this evil in thy sight." Here we have an utter obliviousness of self—an utter forgetfulness of all other creatures—a reference only to God.—He did not consider, "I have hurt my self-esteem" alone, nor that "I have injured the innocent" alone; but all these and every other reflection, merged and lost themselves in this—"I have sinned against thee." Now, had David sorrowed over so much in the natural way, and undergone no contrition, as towards God spiritually, it had been no repentance.

Again; the sinner frequently regrets and deprecates his sins; not from a due sense of their turpitude and enormity, but from fear of the consequences, in view of the Judgment of God. He does not grieve because he has grieved God, so to speak, or subjected himself and authority, to reproach and shame—for he would gladly sin again if he dared—but, as a culprit before the Judge, from fear of condemnation; and this is not repentance. David went farther than this. He was sorry that he had displeased God—referring especially to God's comfort or agreeableness, so to speak. He feared the loss of God's comforting and blessing presence—"the joys of his salvation," and, contrasting his own impurity, with holiness of God, he loathed and abhorred himself before such excellency.

But again; David's repentance referred especially to purification; for he says, "Purge me with Hyssop and I shall be clean; wash me and I shall be whiter than snow." The true penitent is not satisfied with escaping the penalty of his crimes, but must be cleansed from their pollution. So far from wishing to pursue them again, he would even be put far from them; nay, forever removed; and this is why Christians, to the astonishment of sinners so often speak of this world and our present life as "these low grounds of sorrow"—"this vale of shadows"; it is because of the purging presence of sin—of sin, from which, while here, in consequence of our depraved nature, we cannot wholly escape.

But again; David's repentance had in it the element of hope; but that of Judas was to despair; and this last is at least presumptive of its spurious character; for genuine repentance is the work or fruit rather of gracious influence, and it would be strange in the All-wise, Omnipotent and unchangeable, to produce this work in the heart of man, without intending to crown it with forgiveness of sin. Besides, despair drives one from Christ, the only ground of hope and expectation, and cannot, therefore, consist with true contrition, which draws one to God; and without

which influence it would be of no practical value in the economy of salvation.

But, yet again; Judas' repentance—"worked death"; for he went and hanged himself—the criminality of which self-destruction would deter any true penitent from the like proceeding; for David, while hoping in God's mercy unto life, especially prayed to be delivered from blood-guiltiness.

No; no! Judas was not saved—neither was his repentance gracious and genuine in its character; and there are many in this world like Judas in this connection—repenting, but hopeless of promise. These are they that do, and repent, and do again; undergoing no change in the moral feelings and affections. Ah, there are many of these sort in the world; and many of them, too, are predicated a claim to salvation on such clumsy work. Alas, how will the revelations of "the great day of his wrath," undeceive them. A work of repentance, having merit, without connection with Christ! Such a thing is utterly unknown to heaven. And yet, there are such; for I have seen and heard them—men that were sorry for everything they ever did wrong in all their lives, and yet got harder and harder every day in heart. Verily, is it within our fallen nature to beat the world over to find a way to heaven, besides that of Christ; but the sinner had as well do as Judas, go and hang himself at once as to trouble himself with such theories and confidences; for all true "faith works by love and purifies the heart"; and that repentance which produces no softness and reformation, but only terrible fear and despair, will be "mocked at" when "calamity cometh," and every expectation predicated upon it will be lost.

But it is not alone in respect of his repentance, that we consider Judas—there are other things beside, that may be profitably considered. His character was never spiritual; but, on the contrary was sensual and earthly; for he seems to have been contented to keep with the rest and carry the bag; nor is it known of him, that he ever preferred an inquiry, or made a suggestion relative to the Spiritual Kingdom of our Lord. There is no reason to conclude that he ever knew anything of Divine Grace; and he only seems to have considered the temporal excellency of his profession as a disciple of Christ. Ah, there are no Judas's in the church at this time—there are none who only consider the outward form and ceremony, the temporal benefits resulting from profession? Alas! are we not all too much like this fallen one—where is our spirituality? But I cast no reflections—indeed, I have no right nor wish so to do; but when I see any one always in the church, but never moved, never stirred, never varying from his cold and dead impassive monotony, upon whom the happiest portraiture of heaven make no impression, to whom the warm souled minister calls in vain, and all the joys and emotions of the redeemed and thankful ones around, fail of disturbing his equanimity, then it is, I can not help it; I think of Judas!

Yet, there is reason to think that many more of God's people are accounted to be like the traitor than are really so; for the world still has its persecuting spirit, and nothing avails so well in the enemy's hands for evil as slander and defamation. This is the weapon resorted to when all others fail; and, ah! who is there that can turn its keen and poignant edge. Nothing but a long life of persistent, inostentatious, well-doing, will obtund its acrimony and oppose its virulence; but this will do it, and most certainly, for falsehood has never yet withstood the calm and regular persistent tread of quiet, unobserved truth.

"EARNEST."
Claiborne, Ala., Oct. 10, 1860.

For the South Western Baptist.
Learn of Jesus.—MATT. XI. 29.

FOURTH SERIES—NUMBER 4.

My Dear Young Friends: It is not to be expected that we should attempt a comment upon this important book, but I cannot refrain from detaining you long enough to commend to your especial attention a few chapters, which I regard as peculiarly adapted to awaken our gratitude that such things have been made known to us. And I doubt not as you read these chapters (if you read them with a believing mind) you will realize what the disciples felt, (Luke 24:32) when they said, "Did not our heart burn within us, while he talked with us by the way, as while he opened to us the Scriptures." Turn, then, to chapter 5th and read for yourself the glorious vision enjoyed by the Apostle, of the joy that filled all the angelic minds when "The Lion of the tribe of Judah" prevailed to open the book and loose the seals thereof. In chapter seventh is revealed the sealing of the servants of God; another bright and glorious vision. But in chapters twenty-one and twenty-two, we have such things revealed as may well make every believer's heart rejoice with joy unspeakable and full of glory. Read them my young friends, and as you read let your earnest aspirations ascend to

heaven, that you may, by becoming a true disciple of Jesus here on earth, may be prepared to "enter through the gates into the city."

Again; let us contemplate what is revealed in the twenty-fifth chapter of the Gospel by Matthew, respecting the decisions of the last great day. I will not attempt to portray to your minds the horrors that will seize upon the soul of the lost sinner, when he shall hear the sentence: "Depart ye cursed into the everlasting fire prepared for the devil and his angels," for language can never adequately depict the awful realities of that scene; but I may dwell in a few remarks upon the bliss of those "on the right," to whom the Judge shall say, "Come ye blessed of my Father, inherit the kingdom prepared for you." How, oh how can we adequately talk of the glories of that day? the joy unspeakable that shall seize upon the mind of the redeemed as they listen to those enrapturing words!

I remember when a lad, being at an exhibition where a youth about my own age, was contending for a silver medal. The odds against him were more than he could withstand, and he was conquered; he lost the medal. When defeated, an aged gentleman came to him, and in a kind and sympathizing manner alluded to his defeat: "You have lost the medal," said the gentleman. "Yes sir," replied the lad, "my opponent deserved it, and he ought to have it." The gentleman made a few words of comment upon the reply of such a commendatory character, that I have often since heard that lad say, the approbation of his aged and much esteemed friend was more to him than many such medals would have been. This little incident has been of most important service to me ever since, for it has served to illustrate to my mind the high estimate we should set upon the approbation of the wise and good. If that lad considered the approbation of his aged friend so valuable as to compensate him for what would have been to many a boy a most mortifying defeat, what will be the joy and satisfaction that will fill the mind of every one of the disciples of Jesus; when, before the assembled intelligences of the Universe, the Judge shall say to him, "Well done good and faithful servant, enter thou into the joy of thy Lord." Turn to that fearful description of the sufferings of the early Christians contained in the latter part of the eleventh chapter of Hebrews, or that description which the Apostle Paul gives of his own sufferings, as contained in the eleventh chapter of the second epistle to the Corinthians; had any or all of that bitter experience been yours, would not the words, "Well done good and faithful servant," more than compensate for it all. Where is the ingenious young person, male or female, who would feel that a life of the strictest self-denial and cross-learning would be irksome, if resulting in such an unspeakable reward; who would feel that it would be burdensome to deny one's self and take up the cross and follow the Saviour, were it the means of obtaining the approving smile of Him who is "King of kings and Lord of lords?" Speaking (1 Cor. 9:35) of those who strove for prizes in the ancient games, Isthmian and Olympic makes the significant remark, "They do it to obtain a corruptible crown, but we an incorruptible"; and again, when near his end, he wrote to his "son Timothy," in such language as showed that the thought of that crown which the Lord the righteous should give to him at that day, was what sustained him in view of the cruel death of a martyr: "I have fought a good fight, I have finished my course, I have kept the faith; and henceforth there is laid up for me a crown which the Lord the righteous Judge shall give to me at that day." 2 Timothy 4:7, 8.

My dear young friend, it is the earnest desire and prayer of my heart that similar hopes and joys may cheer you in the hour that shall close your eyes on all sublunary things, and that you too, sustained by such glorious visions of future blessedness, may be able to say with the Apostle, "Oh death where is thy sting; oh grave where is thy victory?"

Thus I have reached the conclusion of my third series, and with this shall close this correspondence. Not that the subject is exhausted—for I have many, many other things that I would feel glad to say to you—but, for the present I must close my remarks; and my earnest prayer shall be, that these thoughts may prove effectual to the salvation of some one of your precious souls. Trusting that such may be the blessed result, and that many of you whom I have never seen on earth, may meet me in heaven.

I am very sincerely yours,
G. F. SURGUS.

PREACHING.—A writer in the London Patriot who had heard four sermons from four ministers of as many denominations, gives his opinion of their style. One was quite extempore, another was repeated from memory, the third was read, and the fourth was evidently well

studied, and was founded on notes frequently referred to. He says: "My speculations on the practical results of each would be, that the effect of the first, though lively, was evanescent; that of the second, to leave a high opinion of the preacher's ability; that of the third, to create a desire to see the discourse in print; that of the fourth, like bread cast upon the waters, to be seen after many days."

[From the Christian Index.]

Letter from Bro. Dagg.

Has one Church a right to receive to membership persons who have been excluded by another Church?

TO THE REV. W. BLEWETT:
Dear Brother—After an absence of several months, I arrived here last evening, and found your letter of the 29th ult., to my son, in which you say, "if I knew where to address your father, I would write him, but as I do not, I have taken the liberty to address you, thinking that you very likely understand his views in particular in reference to the question. Let his views be what they may, I should be glad that he would give them in the Index, and especially do I think he should do this, if his views are misrepresented by those who are using them in the present controversy." The question on which you desire my opinion, I have placed at the head of this letter. Were I compelled to give it a direct answer, it would be in the affirmative; and yet my views do not appear to me to differ practically from those which have been presented in the recent discussions referred to in your letter, by writers who are understood to maintain the other side of the question. The difference in our replies to the question probably results from a difference in interpreting the phrase, "has a right."

We say, "every man has the right of private judgment in matters of religion;" and "a father has the right to chastise his children." We do not mean hereby, that whatever a man in the exercise of his private judgment may believe in matters of religion, is right; or, that every chastisement which a father may inflict on his children, is right. So it may be maintained, that a church has the right to receive, &c., without implying that the act of receiving is right. The phrase is right refers to the moral obligation of the party acting; the phrase, "has a right," refers to the moral obligation of others not to interfere. It is admitted by all, I think, that there may be cases in which a church may rightly receive excluded persons. What those cases are, each church has the responsibility of judging for itself. Its judgment no other body can control; and its action no other body can nullify. These considerations appear to me to justify an affirmative answer to the question. An unqualified negative answer to the question denies the propriety of receiving excluded persons in any case; and denies that an affirmative answer can be true in any authorized sense of the term.

Another consideration in favor of an affirmative answer is, that a church is the only body that can confer church-fellowship on any one. Associations, Conventions and Councils cannot do so. Their advice, or that of other churches may be asked or offered, and may influence the judgment of the church; but the ultimate decision must be made by the church at its own responsibility.—In this view, the right of action belongs properly and exclusively to the church.

But after all, to avoid misapprehension, I would prefer not to answer yes or no to the question. We may safely say, a church has the right to receive to membership persons who have been excluded by another church whenever it is right for the thing to be done. This reply will, I presume, be admitted by every Baptist; but it leaves an important and difficult question undecided, and still needing our careful consideration.

In what cases is it right for one church to receive to membership persons who have been excluded by another church? When the members of the first church at Jerusalem, were scattered by persecution, they formed other churches throughout Judea, Samaria, and Galilee, agreeing in faith and order with the mother church, and with each. As the gospel spread to distant nations, churches became multiplied, all agreeing in faith and order. Christians everywhere belonged to one brotherhood; and were everywhere received by other Christians as children of the same family. This state of things accorded with Christ's prayer that all his disciples might be one, and was without doubt agreeable to the divine will. Divisions and offences, whether in a single local church, or in the entire brotherhood, were contrary to the doctrine which has been received, and all who caused them were, by apostolic command, to be avoided. It is hence obligatory on all Christians, to cultivate this universal fellowship in the spiritual family; and if schism occurs, every member ought to see to it, that it is not through his fault.

The unity of the Christian brotherhood is spiritual, and depends on unity

of faith, and strict adherence to Christ's commands. If a local church has, like that at Pergamos, members who love the doctrines of Balaam and the Nicolaitans, and who, when they go abroad, disseminate these doctrines, other churches are commanded not to receive them, or bid them God speed. 2 John: 10.—Hence membership in one local church does not bind other churches to grant their fellowship, if the party claiming it, is unworthy. Here the obligation to cultivate universal fellowship is limited by the obligation to preserve purity.

When an individual who has been excluded by one church, applies for admission into another, the obligation to preserve the fellowship between the churches is not limited as in the former case, by a higher obligation. A divine command binds in the former case; but, in the latter case, no precept or example has been adduced from the scriptures, requiring the admission of the applicant. When the fellowship between two churches has been broken by the departure of one of them from the faith and order of the gospel, the case is changed, and the obligation to regard its act of excommunication becomes modified or annihilated, according to the circumstances of the case. A duty may arise to labor for the restoration of the erring church, and may especially bind the excommunicated party. If the restoration of the church will not relieve him, his case is one which does not call for relief. If it will relieve him, then both he and the church are gained by this mode of procedure. Hence the excommunicated person and the church to which he applies, are both bound to do nothing further in the matter, until all hope of restoring the church has failed.

The connexion of Mat. 18:18, with the preceding verses, strongly favors the opinion that it was designed to affix a solemn sanction to acts of church discipline. The promise of answer to social prayer in ver. 19, has an implied condition, that the prayer must be according to the will of God; and the sanction given in ver. 18 to church discipline, may be understood to have a similar limitation. Discipline administered according to the will of God, has a solemn sanction in the words of Paul. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5. The sentence of excommunication pronounced by a church of Christ in obedience to his command, is a thing of weighty and solemn import. It aims not only to preserve the purity of the church, but also to secure the best interests of the excluded party. A church that would counteract its influence by restoring church-fellowship to the excluded, ought to look well to it, that it does not offend against his best interests, against the peace and fellowship of the churches, and against the solemn sanction of the divine Lawgiver.

Christ has committed discipline to his churches, with a full knowledge that they are composed of fallible men; and he has laid an obligation on them to exercise this discipline in their best judgment, according to the rules which he has prescribed. If another church, composed also of fallible men, interferes in the case, it needs divine authority for the interference. The first church was under moral obligation to act; and the second church ought not to act from mere choice.

Fellowship between the churches is to be preserved by a strict adherence to the laws of Christ. Any church which departs from these laws, introduces schism into the spiritual unity; and if its acts of discipline, in obedience to other rules than those given by Christ, are disregarded by another church, the breach of fellowship is chargeable against the first church.—But if the first church honestly adheres to Christ's rules, and errs merely in the judgment respecting the facts of the case; the church which disregards its judgment, and receives its excommunicated member, is guilty of the schism. The unity to be preserved, does not depend on infallibility of judgment, which none can claim; but on adherence to Christ's rules. He has committed discipline to churches of fallible men, without appointing any tribunal on earth to correct mere errors of judgment. A neighboring church which volunteers to correct errors of judgment as to matters of fact, forgets its own fallibility, and assumes an office to which Christ has not appointed it.

In my treatise on Church Order, I have said: "Some have regarded each local church, as acting for the whole body of the faithful; and have inferred that its acts are binding on every other church. But this opinion is inconsistent with the true doctrine of church-independence, and with the separate responsibility of individuals and churches. When churches do their duty, the recommendation of a minister or member from one church will, like the recommendation given to Apollon, introduce him to the affections and confidence of other churches; but no recommendation of an unworthy person can bind the consciences of those who know his true

character. Free intercourse and mutual confidence between the churches is very desirable, and every one should labor to promote it; but purity of doctrine and practice should never be sacrificed to effect it." If any one has quoted these words, to establish the position that one church may at pleasure revise the acts of another church, and set aside its decisions, he has misrepresented the import of my language.

It has been argued that a church may receive an individual excluded by another church, on the same ground that it may receive a candidate for original membership whose experience has been rejected by another church. But the cases are not analogous. No relation is formed between an individual whose experience is rejected, and the church which rejects it; and therefore no relation is violated, if he is admitted by another church. But he who becomes a member of a church, enters into a covenant to receive the admonitions of the body, and submit to them for his spiritual improvement. Even the sentence of excommunication aims at his spiritual good, and he is bound by covenant engagement so to regard it. If he despises it, and applies to another church for relief from it, he comes as a covenant-breaker. The church to which he applies ought to instruct him to fulfill his covenant obligation to the church which excluded him. This proceeding can scarcely fail to bring relief to all the cases that need relief. The contrary course may bring a man of doubtful character into the membership of a single church; but other churches cannot be bound by its act. It is impossible for every church to investigate the facts of every case of discipline which occurs in all the churches. The church of which an individual is a member, must be supposed to have better opportunity to judge of his conduct than any other; and this is the body on which Christ imposes the obligation of judging.

The right of private judgment in matters of religion, is an important Protestant doctrine. It refers all questions to the word of God as the only infallible directory, and places each man on his individual responsibility, and uncontrolled by all human authority. If all other men err, it is his duty to abide by the truth alone, and stand up alone in its defence. The right of each church to manage its own discipline, is an important Baptist doctrine. Each local church is a separate organization, established by divine authority; and for all the purposes of its organization, has a responsibility which no human power can rightfully control. If all other churches err, it is its duty to abide by the truth alone, and stand up alone in its defence. The right is exceedingly important in times of prevalent error; and it manifests the divine wisdom, that no higher ecclesiastical responsibility has been established, than that of a single local church, a responsibility approaching as near to the responsibility of individual men, as is consistent with any form of social organization.

The Bible is the rule of faith and practice, both to individuals and churches. But the Bible does not inform us whether A has trespassed against B, or whether C has been guilty of fraud or falsehood; and an erroneous judgment of these questions does not introduce corruption of faith and order into the churches. Since these questions cannot be decided by divine inspiration, we may lawfully submit them to human judgment. Indeed the divine rule not only authorizes, but requires that a brother trespassed against should submit the question to his church, and not treat the offender as a heathen man and a publican, until the church has decided against him. He is not bound to wait until the decision has been approved by other churches; but is authorized to consider the action of the single church final. The same respect it seems to me, is due to it from other churches, when no higher consideration interposes. The action of the church has no binding authority over other churches, depriving them of the right to manage their own discipline in this and all other matters; but they err in their discipline, if they do not, in this case, act with a due regard to the decision of the first church.

The above, my brother, is the best solution that I can offer of the much discussed question. I wish that the several points had been presented in a stronger light; but I have done what I could. The promised discussion between brethren Baker and Mell, will, I hope, result in a clearer exhibition of the truth. May the Lord bring all his people to unity of judgment, and cause division and discord to cease.

Your fellow-servant in the Gospel,
J. L. DAGG.
Cuthbert, Ga., Oct. 4, 1860.

(No reasonable man can object to facts. We publish the following from the Baptist Standard that our readers may see the workings of the new policy on Missions and Boards. We have a Minute of the same Association, and vouch for the correctness of the analysis presented below.)

The Minutes of the last meeting of this body in August, 1860, are before

us. This Association is the Home organ of Mr. Graves, where his peculiar notions are fully carried out. We may here see their workings in the past, and the signs of his future movements.

WHAT THE ASSOCIATION HAS DONE in the various departments of efforts during the past year! We find the following in the report on

INDIAN MISSIONS.
"In the Minutes of last year, we find the appointment of a Committee on Domestic and Indian Missions, but no report appears. We therefore conclude that, as an Association, nothing is being done in this department of Christian labor," &c.

BIBLE DISTRIBUTION.
"Your Committee have had under consideration this subject. On examination, they find that this Association is not actively engaged in this work," &c.

STATE MISSIONS.
The Association has given for this object, during the past year, \$90 40. The report says:

"The State Mission Board is at the present time embarrassed by an indebtedness to its missionaries, that should be discharged. They have depended upon their salaries for the support of their families, failing to receive which, they have felt greatly oppressed," &c.

SUNDAY SCHOOL REPORT.
Your Committee upon Sabbath Schools respectfully submit the following report:

"In looking over the letters presented to the Association during its present session, we find only six churches that have Sabbath Schools connected with them, and only two of them as reported as being in a prosperous condition. From the various accounts received from other sections of country, your Committee are forced to conclude that there is less interest manifested in behalf of Sabbath Schools within the bounds of Concord Association, than in any other portion of the South," &c.

STATE OF RELIGION.
"In the majority of our churches there have been no revivals, and we fear that some of them are almost like the church in Sardis—have a name to live and are dead." We consider the present eminently a time," &c.

FOREIGN MISSIONS.
"While reading the great commission of our dear Redeemer, 'Go ye and preach the gospel to every creature,' the question arises before us, in all its solemnity, Are we obeying this great imperative command? With shamefacedness we are compelled to answer, No! [their italics.] Much has been done, it is true, yet nothing in proportion to our ability," &c. (We remark, in reference to this, that if "much has been done" in this department, the minutes make no mention of it. The treasury does not report a cent for foreign missions.)

This, then, is what the Concord Association has done.

Indians Missions.—"Nothing is being done in this department of Christian labor."

Bible Distribution.—"This Association is not actively engaged in this work."

State Missions.—"The State Mission Board is embarrassed by an indebtedness to its missionaries."

Sunday Schools.—"There is less interest manifested in behalf of Sabbath Schools within the bounds of Concord Association, than in any other portion of the South."

Foreign Missions.—"Are we obeying the great and imperative command? [go ye and preach the gospel to every creature.] With shamefacedness we are compelled to answer, No. Much [Nothing] has been done," &c.

AGENTS TO BE APPOINTED.
It will be remembered that one of the most serious objections urged against the Southern Baptist Convention was the system of agencies which had been found necessary to raise the funds sufficient to carry on Missions. Agencies were denounced in unmeasured terms. It was urged, that if Associations were brought into more immediate connection with the work, such interest would be excited that agents would not be needed. The matter has been submitted to a fair test in the Concord—the pet Association of Mr. Graves. It is certainly in as close connection with home missions within its own bounds, as it could be brought with Foreign Missions. And no doubt it feels as much interest in the one as the other! And what is the result? Has it, by its liberality, afforded an example to others of the superior advantages of the new system? No. After lamenting their shortcomings, Mr. Graves, chairman of the Committee on State Missions, offers the following resolution:

"Resolved, That if the voluntary system fails this year to secure the amount of funds so imperiously needed for the prosecution of our Home Missions, we recommend the employment of an efficient agent within the bounds of this Association."

And this the end, alas! of the crusade against agencies! This is the result of churches brought into close connection with the work! O, most lame and impotent conclusion!

FUTURE ACTION.
The action of this Association is significant, as forecasting the future policy of its leaders.

The first significant fact is that there was no report on Domestic Missions. Last year a committee was appointed on "Domestic and Indian Missions."

Now it is on "Indian Missions" alone; and not a word is said about the Domestic Board.

The Association proposes to try the new, independent plan in relation to Indian Missions, as appears from the following resolutions:

Resolved, That we advise and urge upon them to make the effort this present year to raise a sufficient sum to sustain a missionary among the Wachita and Delaware Indians in the West.

Resolved, That we appoint a Corresponding Secretary, whose duty it shall be to open a correspondence with some brother within the bounds of this State, if such brother can be found, or a resident of the South, who may feel it his duty to go to the Indians, and invite him to visit our churches, and secure their pledges for his support.

It remains to be seen, whether the independent action of the Association will succeed any better in Indian Missions within their own bounds.

The report on Bible distribution also tends to inaugurate the new system. Attention is directed to the wants of the field without the slightest allusion to the Bible Board.

The report on Foreign Missions contains the following resolution: Resolved, That a committee of three be appointed, to confer with a like committee, which we hope will be appointed by the General Association of Tennessee and North Alabama, to confer as to the best means of sending the gospel to heathen lands.

The new policy is here fairly begun. The Boards of the Southern Baptist Convention are ignored. The result will probably be that, as in the past, nothing will be done in future by this Association in any department of effort—Bible Distribution, Indian, Domestic or Foreign Missions.

The Association numbered, seven years ago, over thirty-two hundred. The minutes, this year, reports 1,644.

The S. W. Baptist.

TUSKEGEE, A. LA. Thursday, Nov. 8, 1860.

Benefit of Christ's Death.

THE BENEFIT OF CHRIST'S DEATH; OR, THE GLORIOUS RICHES OF GOD'S FREE GRACE, WHICH EVERY BELIEVER RECEIVES BY JESUS CHRIST AND HIM CRUCIFIED. BY ANONIO PALEARIO. Boston: Gould & Lincoln. Pp. 149.

The author was an Italian, born in 1500, wrote his work in that language, published it in 1543, was condemned for its doctrines by the Inquisition in 1566, imprisoned three years in Rome, and burnt in 1570. The copy before us is a reprint from an ancient English Translation, for the publication of which we heartily thank Messrs Gould & Lincoln.

It is a good omen to see a good many theological works of the sixteenth and seventeenth centuries fished up and published at this time. Of course we mean books which contain the truth in Jesus. Arminian books are short lived, and the sentiments which they contain have to be continually reproduced. Not so with works on Election and Predestination. Justification by faith without the deeds of the Law, Imputed Righteousness, &c.; they live for centuries, and are now speaking with great power while the authors are dead. The works of Luther, Calvin, Bonyan, Flavel, Boston, and many such authors are now read with increasing avidity. Anonio Paleario belongs to the same class of authors, and though a Roman Catholic, taught clearly the doctrines of the great Reformers of his age. On the doctrines of Justification and Imputation, Luther, Zaingale, and Calvin were not clearer and more decided, for which he suffered martyrdom.

In the first chapter he briefly and clearly, sets forth the doctrine of "Original Sin, and man's Wretchedness," as they have ever been held by all who have strenuously pleaded for the doctrines of Grace.

The second chapter is devoted to the objects and claims of the law of God. He maintains that the first office of the law, is, "to make sin known"; second, "to make sin increase," or to revive it; third, "to show the wrath and judgment of God"; fourth, "to put a man in fear, and to produce sorrow for sin"; fifth, "to constrain a man to go to Christ" for justification.

The third chapter treats of "the forgiveness of our sins, our justification, and our salvation." In this the great Pauline doctrine of "justification without the deeds of the law" is argued with clearness and power. It was with this doctrine Luther, Zaingale, Melancthon, Calvin, Knox and their worthy peers fought the Papacy, and with it they conquered. In reasoning with those who seek righteousness and forgiveness by keeping the law and ordinances, he says:

"But that honor is given only to his only begotten Son, who alone, by the sacrifice of his death and passion, hath made full amends for all our sins, past, present, and to come. Wherefore, as often as we apply this satisfaction of Jesus Christ unto our souls by faith, out of all doubt we obtain the forgiveness of our sins, and become good and righteous before God, through his righteousness."

In this passage the sword of the Spirit, the doctrines of Justification by faith in Christ, and the Imputation of his righteousness are asserted, which are so offensive to law-working professors. Such professors admit the doctrine of Justification with their own explanations and modifications, but the doctrine of Imputed Righteousness, some of them

have denominated "imputed nonsense," while one doctrine is as true as the other, and follows legitimately. For if we are justified it must be in the name and for the sake of another who is innocent of the crime for which we are condemned, and if we are made righteous in the sight of God's holy law it must be by imputation. Man is condemned by the law, to justify is to make innocent—the opposite of condemnation—how is the guilty to be made innocent? By faith in Christ, "who was made to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him," in which the doctrines of Justification and Imputation are taught. And by faith Christ is "made unto us wisdom, righteousness, sanctification (holiness) and redemption."

The law of God must be kept, its requirements met, sin atoned for, and the claims of justice satisfied, either by the sinner who is the principal in the premises or by his surety, Jesus Christ—Every jot and tittle of the claims of the moral government of God must be met in order to salvation. The guilty and condemned sinner cannot do this; it is, then, the work of another, Jesus Christ. Christ as his surety kept the law for him, satisfied every claim against him, died for him—"bare his sins in his own body upon the tree."—All this work of Christ is made his by faith, is the covenant stipulation, and it is regarded by God as though the believer had met all these claims in his own person. Our author is very bold on this point:

"Likewise a man may say, that a Christian man hath done all the self same works; forasmuch as the works of Christ are the works of the Christian; because he hath done them for him."

Having in view Paul's declaration, "I am crucified with Christ," he waxes bolder still:

"Verily a man may say that a Christian hath been nailed to the cross, buried, raised again, is gone up into heaven, became the child of God, and made partaker of the Godhead."

In this passage the author has in view the glorious doctrines of the Suretyship and Headship of Christ. As Surety a believer was crucified and buried with him, as Head he was raised, ascended and reigns with him. These are wonderful relations to sustain to Christ, and should fill every child of God with "joy unspeakable."

But our author insists on another precious relation to the Redeemer, and introduces it by a scriptural illustration:

"This holy faith worketh after such a sort in us, that he which believeth that Jesus Christ hath taken all his sins upon him becometh like unto Christ, and overcometh sin, the devil, death, and hell. And the reason thereof is this, namely, that the church (that is to wit, every faithful soul) is Christ's wife, and Christ is her husband. For we know how the law of marriage is, that of two they become one self-same thing, being two in one flesh, and that the goods and substance of either of them become common to them both; by means whereof of the husband saith that the dowry of the wife is his, and likewise the wife saith that her husband's house and all his riches are hers; and of a truth so they are; for otherwise they should not be one flesh, as the Scripture saith.—After the same manner hath God married his only-begotten and dear beloved Son to the faithful soul, which hath not any other thing peculiar of her own, save only sin; and yet the Son of God hath not disdain'd to take her for his well-beloved spouse, together with her peculiar dowry, which is sin. And now, by reason of the union which is in this holy marriage, look what the one hath is also the other's. Jesus Christ therefore saith thus: The dowry of man's soul, my dear wife, that is to wit, her sins and transgressions of the law, God's wrath over her, the prison of hell, and all other evils, are become mine, and are in my power to do what I list with them. Wherefore it is at my choice to deal with them at my pleasure; and therefore I will put out the handwriting which is against the soul my wife; I will take it out of the way; I will fasten it to my cross in mine own body, and in the same will I spoil principalities and powers, and make a show of them openly, and triumph over them, and consume them utterly unto nothing."

Child of God, what sayest thou to this? It is exceeding great and precious. In this happy illustration, the precious doctrines of Election, Justification, Imputation and Perseverance are all taught.

Our author lived in Italy where Roman Catholicism, a compound of faith and works, was the religion of the country, and he is careful, while he vigorously maintains the doctrine of Justification before God without works, not to disparage good works, and assigns them their proper place in the Christian System. Here is an example:

"This true faith is no sooner given a man, but he is by and by ended and imprinted with a certain violent love of good works, to yield right sweet and amiable fruits both unto God, and likewise unto his neighbor, as a very good and fruitful tree. And it is no more possible that he should be otherwise, than it is possible that a faggot should be set on fire and not cast light immediately. We become righteous by faith without any help of good works; howbeit good works are the effects of righteousness, and not the cause of it."

Space forbids any more on this point. Living in a country and among religionists who regarded works as meritorious, doubts of acceptance with God were very common, and our author ardently desired to turn them away from works as a ground of acceptance with God, and settle them upon Christ by faith. Long have we been satisfied that doubts in Christians resulted, mainly, from the want of a clear apprehension of Jesus Christ in all his offices and relations. Such a view would produce that "perfect love which casts out all fear." A clear view by faith of Christ as Law-magnifier and Law-keeper, Justice-satisfier—that he lived, died, rose, ascended and pleads for us—will rid the

soul of all fear, and he will say, "There is therefore no condemnation to them that are in Christ Jesus." But if one has but an obscure and imperfect view of these—his life will be made up of part faith and part works—comparatively happy when he exercises his weak faith, and miserable when he relies upon works, and sees that his imperfect works come far short of meeting the stringent demands of the holy law. Most of the doubting religion of this age came from Popery—which is a compound of faith and works as grounds of merit. To meet this our author devotes a chapter, "Certain Remedies Against Distrust." Christ is the great Remedy. Hear him:

"And therefore may every poor sinner say, with an assured confidence, 'Thou, Christ, art my sin, and my curse; or, rather, I am thy sin, and thy curse; and, contrarywise, thou art my righteousness, my blessing, and my life, my grace of God, and my heaven! Thus, if we by faith do behold this brazen serpent, Christ hanging on the cross, we shall see the law, sin, death, the devil, and hell killed by his death; and so may, with the Apostle Paul, sing that joying heart die: 'Thanks be to God, who giveth us victory, through our Lord Jesus Christ.' This only belief and trust that we have in the merits of Jesus Christ maketh men true Christians, stout, merry, lovers of God, ready to do good works, possessors of God's Kingdom and of God himself!"

He proposes many incidental remedies against distrust, such as, "prayer, the often use of holy communion, the remembering of holy baptism, the reminding of predestination, &c." but Christ's death and merits are the sources of true and permanent peace. We can only give the reader a specimen of his "reminding of predestination":

"Rejoice ye in this, saith the Lord, 'that your names are written in heaven.' O, how unspeakable the comfort of him that hath this faith, and nureth continually in his heart upon this exceeding sweet predestination, whereby he knoweth that, although he fall often, yet, notwithstanding, God his Father, who hath foreordained him to everlasting life, holdeth him up, and reacheth out his hand unto him continually. And he saith, continually unto himself, 'If God have chosen me, and predestinated me to the glory of his children, who can hinder me?' This holy predestination maintaineth the true Christian in a continual joy, increaseth in him the endeavor of good works, and inflameth him with the love of God, and maketh him enemy to the world and sin."

And here we close our lengthy notice of this rare little book. We do not endorse every sentiment it contains, but it is seldom we meet in dogmatic theology, in so small a compass, so much to believe and admire, and so little to condemn. We wish to see more of these old sixteenth and seventeenth century books. We are in search of old theological Landmarks.

The quotations from Augustine in the Appendix should have been translated. Why let such precious truths remain in "an unknown tongue" to the unlearned reader?

A student of the Southern Theological Seminary, Greenville, S. C., says: "Thirty-two students have entered the Seminary already this Session. We expect a few more soon. Everything goes on swimmingly."

Trip to Madisonville, Tennessee.

And doth not a meeting like this make amends For all the long years I've been wandering about— To see this around me, and my dear friends, As smiling and kind as in that happy day?"

Some few weeks since, I executed a long cherished desire to revisit the scenes of my childhood and youth.—Twenty long years had elapsed since I looked upon the old homestead! Alas! how many sad changes had left their impress upon the young hearts, my companions, that then looked forth upon life with their ten thousand buoyant hopes. Would I know them?—would they know me? Is the old meeting-house standing yet? Are the venerable walls of the old "Academy," where my frisky intellect was first bridled by the school-master, still covering the brow of the hill? Can I stand amid these memories of other happier days, and call up the vernal fancies that once touched and awayed my youthful heart? Can I call up that circle of genial faces that erst beamed upon my heart the sun-shine of cheerfulness and joy?

But I must not get there before the "iron horse." Well, on Monday morning after the second Sabbath in Oct., I got aboard the cars, and next morning at six o'clock I was at "Sweet Water," Monroe county, Tenn., in eight or ten miles of Madisonville, the dear spot where the sweetest memories of life cluster. Entering a hotel, I enjoyed a good warm breakfast with "mine host," whom I soon ascertained was an old school-mate, and who is now Sheriff of the county. But here is another countenance that begins to smile. Is it so? Yes, it is my old friend and brother S. S. Glenn. Age has pressed lightly upon him. He was the fast and firm friend of my now sainted father, and it afforded me inexpressible pleasure to meet him again.

Yonder comes a young man with a benignant smile, who kindly inquires "if Mr. H. is at the depot." "That is my name." "My father has sent in this horse for you to ride out to his residence." "Who is your father?" ROBERT SNEAD. So, a ride of two miles brought me to the hospitable mansion of Bro. S., a name that I shall never forget while memory retains the sweetest recollections of the past. If that period in Christian experience when the heart is broken, and the earnest cry is extorted, "What shall I do to be saved?" and when we most need the balm of sympathy, can place us under unspeakable obligations to one who shall be the means of leading us to Christ, then will I ever remember the name of elder Robert Snead as connected with the

happiest event of my earthly pilgrimage. Years of separation and sixty winters had not chilled "the genial current of his soul." The cordial greeting of my venerated brother and his "elect lady," made me feel "at home." In the evening we rode down to the old "Sweet Water" church, where twenty-eight years ago the "taster of life" first became "sweet to my taste." The old house has long since been torn down, and a beautiful and commodious brick edifice now occupies the same site. It is one of the best houses of worship I saw in my whole journey. How many pleasant memories came trooping up before me as I stood in the old grove where hundreds of happy spirits have been quickened from a death of sin to a life of holiness! That little army of rejoicing soldiers is now scattered through many States, and some, yea, many are "with the Lord." When we all meet in our Father's house, will we remember old "Sweet Water?"

On the next day, I preached to a few friends, at the Sweet-Water depot, some four miles from the old church; where I was met by a beloved kinsman, Eliza Kimbrough, who conveyed me to his residence some three miles beyond Madisonville. We passed through the village, however, and I was enabled to take a glance at the place where the heart received the

At sunset we alighted at a well known gate, and were soon comfortably ensconced around a blazing fire, where until almost midnight we talked of bygone days. But it is enough for the reader to know that we all made the most of a week in calling up "scenes long past, of joy and pain."

It afforded me no little pleasure to know that my cousins Jacob and Isaac B. Kimbrough were both promising ministers of the Gospel. They each have "a good report of them that are without," and I understand also their "praise is in all the churches." May God give them wisdom and grace to "war a good warfare." It is greatly to be desired that the churches in that region would loose their hands, so that they could give themselves "wholly to the ministry of the Word and prayer." I learned with pain that the cause was suffering greatly throughout that entire region for the want of ministers. The Lord does not ordinarily send the churches ministers to be starved to death.

I preached several days and nights for the old Madisonville church. The brethren have recently erected a very superb meeting-house, and have it most elegantly furnished. All the church now needs is a settled pastor, who will give himself to the work. The church has greatly diminished in numbers, and other denominations have gained the ground, for the want of the right kind of pastoral attention and more frequent preaching. I do hope to hear a good account of things in this church for the next year.

I found the people excited a good deal on the subject of politics—most of them however not apprehending any more danger than at any former Presidential election. In the event of Mr. Lincoln's election, I think the people in the region of Tennessee through which I passed are perfectly willing to await an "overt act" of his administration before they unite in a disunion movement. They were very much surprised when I told them the state of feeling among all parties in Alabama. Some of the more thoughtful men were apprehending the danger of a dissolution, and were greatly regretting it. I sought simply to express what I thought was the prevailing sentiment of Alabama, without expressing any opinion of my own—though when the necessity arises I have an opinion which I shall not be slow to express.

There was a general failure of crops in this part of Tennessee last year.—The farmers mostly had raised only seed wheat—indeed many of them had it to buy. Corn crops were very light, which as a matter of course, will have its effect upon the meat market this winter. The hay crop was pretty good on account of the late seasons. I was quite glad to see the farmers generally sowing large quantities of wheat, and taking extra pains to have their grounds well prepared. If no disaster happens, the grain crop will be large next year.

I have already intimated that the STATE OF RELIGION in East Tennessee is not so prosperous, at least among the Baptists, as in days past. The Sweet-Water Association has greatly diminished in numbers within the last few years. I do not suppose the Madisonville church is as large by one half as it was twenty years ago. I also learned that this was the case generally through East Tennessee. Many of the churches are declining, and comparatively few are growing. Several causes have contributed to this sad result. One is, many of the most efficient ministers have either removed away, or died. The churches in this region, I write it with pain, give their ministers so meagre a support, that those who really desire to give themselves wholly to the work are compelled to seek other fields. Hence, there is now more real destitution in this portion of Tennessee than was fifteen or twenty years since. This I take to be one of the principal causes of the present condition of our churches in this region.

Another cause, I submit in great humility is, the retrocessional spirit of our preaching here. I could detail facts on this head over which peaceful and quiet Christians have wept. Our dear brethren must learn that the Baptists have a higher mission than to fight Pedobaptists. In no State in this Union

has there been such an incessant war made upon other denominations by the Baptists as in Tennessee for the last ten years—and what is the result? We have relatively lost ground, in my humble judgment, and the Pedobaptists have gained. There are hopeful signs of amendment, however, and I cannot but believe that a brighter day will soon dawn upon Tennessee. I was especially gratified that my kinsman, I. B. Kimbrough, is consecrating his talents to the higher duties of the ministry—PREACHING CHRIST AND HIM CRUCIFIED. His brother has preached but little for two or three years on account of continued ill health. I was greatly pleased with his spirit also.

While on this subject, I wish to state a most suggestive fact. The Concord Association, of Tennessee, is the body which has been prominent in recent aggressions upon Church-rights, upon Boards, Conventions, Agencies, &c., &c. At least, its leading spirits have led this general onslaught upon the existing order of things. And what is the result? Eight years ago, according to the "American Baptist Register," that body had a membership of 3726. Its statistical table for 1860 now before me, foots up but little over sixteen hundred! The Lord preserve our churches from such a spirit!

I must not forget to mention that I renewed the acquaintance of several good brethren, kindred and friends.—Among them I must mention brother J. Scruggs, for many years pastor of Madisonville Church. I also spent a day with my kinsman John Kimbrough, who, although he is not connected with the church, nevertheless betrays as much interest in the cause of Christ as any man I conversed with during my sojourn there. He has certainly bestowed more attention upon the study of the prophecies than any man I have conversed with for years. I greatly regretted that I did not have more time to spend with him.

But the time came for me to bid adieu to these kind relatives and friends, and the happy scenes of early life. The beloved household of Dr. R. F. Cook, my kinsman, with whom I most enjoyed during my brief visit to Madisonville, had manifested so many touching evidences of regard I could but say, that should our heavenly Father spare our lives, it must not be twenty years before we meet again. A happier week I never spent. Two familiar faces were missed in the cherished chain of kindred. One "was not." The other (William) had just moved to the "far west." But—

"We part—no matter how we part, There are some thoughts we utter not, Deep treasured in our inmost heart, Never revealed, and never forgot! Why murmur at the common lot? We part—I speak not of the pain,— But when shall I each loved spot, And each lovely face behold again?"

On Thursday I dropped down to Athens on the Rail Road, and spent a day with my kinsman J. M. Henderson, and his excellent father Le Grand Henderson, the school-mate of my father, who gave me many interesting reminiscences of the olden time. I enjoyed a most pleasant time with these, and some other relatives and friends around this village. I may give some other sketches of this trip. S. H.

EUFULA, ALA.—We understand that a meeting of interest has recently been held in Eufaula, at which quite a number of conversions have occurred, and some half a dozen or more have united with the church. We regret to learn that the esteemed pastor, Bro. REEVES, was violently attacked with fever in the midst of his labors, and is yet confined. We hope he will soon be restored to the church and community who so highly appreciate him.

For the South Western Baptist. Selma Oct. 31st, 1860.

DEAR BRETHREN: I send the accompanying extract from a letter addressed to me by a young brother now at the Southern Baptist Theological Seminary. The letter was not intended for publication, but the information relative to our Theological school was so cheering to me that I am unwilling to withhold it from the readers of your paper.

I cannot close without expressing the earnest hope that soon, the balance of the \$100,000 necessary to the permanent establishment of the Seminary will be secured.

Yours affectionally, in Christ, A. G. McCRAW.

"GREENVILLE, S. C. Oct. 26, 1860. "DEAR BRO. McCRAW: * * * You will doubtless be glad to learn of the promising prospects before the Institution at this time. The first month of the session has hardly closed, and we number thirty one students. Virginia sends nine, North Carolina three, South Carolina ten, Alabama four, Mississippi three, Missouri one, Massachusetts and one. Most of these are graduates of colleges and will pursue a regular course, but some few will confine themselves to an English course.

Among these students are young men of ability. A number of them have been ordained and have considerable experience. I have conversed with none who do not seem pleased, and even delighted with the advantages they enjoy. A side from the Theological instruction, a Christian cannot but feel grateful for such association as is here enjoyed with so many pious men of God.

On Tuesday evenings, at 4 o'clock, a meeting is held in one of the Lecture Rooms for singing, exhortation and prayer. Here objects of interest are presented and we seldom close the meeting without realizing a blessing. On Tuesday nights the church holds its weekly meetings when opportunity is always given for exhortation. We have some precious seasons there too. On Wednesday nights, in the suburb of the town where we hope to see before long a church erected, social meetings are kept up at a private house. On every Thursday night some one of the Theological students is called upon to preach

at the church. On Friday nights the "Andrew Fuller Society" holds meetings for the discussion of moral and religious topics.

It is not expected, of course, that a hard student will find time to attend regularly all these meetings, but I mention them to give you some idea of the means of grace placed within our reach. If, under such circumstances we do not make progress in the divine life, it is not probable we ever shall.

Some of the students assist in Sabbath School and preach about in the country on Lord's day, while the balance with the Professors, hold a conference about 4 o'clock to discuss various religious subjects, and for prayer and singing."

For the South Western Baptist. Messrs. Editors: Please give the following a place in the columns of your paper.

Dear Brethren and friends of Indian Missions, may a poor missionary make an appeal to you on behalf of the Tribe to which he preaches?

The first Church that we organized held their monthly meetings in a neighborhood school-house, until the Methodists concluded they had the right to claim and move the house, which they did some time since, and now the Church is destitute of a house to worship in.—They are anxious to have a house, but in themselves are not able to build, for they are Indians and have but little of the goods of this world, and can do but little out side of their labor, in building a house.

Therefore we appeal to you as the friends of missions, in the Nation, to aid this church by sending them some of your money.

We think the house could be erected if we could get (\$300.) three hundred dollars from you. This amount would furnish plank, nails, and hire some mechanic to do the more particular work, such as making sash, doors and windows, &c. I would say here that sixteen dollars of this amount has been received in answer to an appeal I made sometime since.

Now, Brethren, we believe that there are 284 Baptists in the South, that are not only able, but willing, to send us the desired amount. If they only would consider the importance of our having this house, they would at once raise the sum and forward it; just one dollar apiece from 284 brethren would make up the \$300. Come, brethren, assist us a little just now and help us raise the cause in this Nation, give us one upward push, just now, and we will soon be able to build a house our selves, that is, the people will build their own churches. Dear Brethren, should we not expect to receive the above amount from you? We think the cause that you support in this Nation demand it at your hands. Should the cause plead for the lack of a little money just now? Southern Baptists and Southern men generally, we pray you hear us on behalf of this Church and answer speedily with material aid. Any amount that you may see proper to donate, send it to me, and the same shall be receipted through this paper, my address is Tahlequah, C. N. Now may the Grace of God dwell richly in all your hearts is the prayer of your Brother in Christ,

J. A. SLOVER, Missionary of the Domestic and Indian Mission Board S. B. C.

Grand Total, \$2857 55 W. HORNBUCKLE, Tr.

Reveries.

FAIRVIEW CHURCH. MESSRS. EDITORS: I commenced a meeting with the Fairview Church, De Kalb county, Saturday before the first Sabbath in October, which resulted in a precious revival. The church was greatly revived, sinners convicted, mourners converted, and several added to the church. I was assisted by brother Trye one day and night; the last three days by Elder A. B. Smith, with his usual energy and warmth.

We left some 15 or 20 mourners at the conclusion of the meeting. I hope the fruits of this meeting will be realized soon. Yours truly, H. R. CULBERTSON. "Correspondent" will please copy.

For the South Western Baptist. "As cold water to a thirsty soul, so is good news from a far country."

MESSRS. EDITORS: The readers of your excellent paper hear so much news from revivals in different parts of the world, that it were not that the friends of Zion were tired of hearing of the conversion of sinners, I should think it useless to send you this intelligence. But when one child of God rejoices, others rejoice with it. We had great cause to rejoice at Pleasant Ridge, at a meeting which closed on the 20th of September. During said meeting, eleven were received upon confession of their faith in the Lord Jesus Christ, and baptized beneath the yielding waves of Judea creek. Sinners were awakened, mourners comforted, believers built up, and the church greatly revived. D. COKRIN.

SKIPPERVILLE, Oct. 19, 1860.

Indian Missions.

Receipts from Aug. 2nd to Oct. 20th, 1860. ALABAMA.—Aug. 2, 1860.—Received of Grant's Creek Ch., by N. W. Prince, Tr., \$13.25; Tusculumia church, for support of Rev J Reed per J Shackleford, \$15; Countyline church, per J Shackleford, \$15; Salem church, per J Shackleford, 50c; Treas'r of Tuskegee Assn, per Rev W H McIntosh, \$135.76; of S W Swearington's sub to support native preacher, \$10; on Rev H F Buckner's Translation, from H Lewis, 25c; from T Granberry, \$10; rec'd of Wm Ivey, Tr of Eufaula Association, per W H McIntosh \$203.43; on Rev H F P Buckner's Translation, from Wm Ivey, \$10; from D W Seals, \$10; from Mr Conner \$10; from Dr Henry \$10; from J Browder \$10; from G Gray, \$5; from Mr Paschal \$2; Gowikce ch., per W H McIntosh, for Buckner's Translation, from Mr Irby, \$5; P Belcher 50c; T Jourden \$5; W S Paullin \$1; J T Jourden \$5; E Y Van Hoose \$1; Wm Jourden \$1; rec'd of A M Hankins, Tr of Union Assn, by Rev M T Sumner, \$444.80; of Mrs W P Spragins, 50c; Fellowship ch., per Rev J Parker, \$12.50; Miss M J Melton, for Buckner's Translation, \$1; of A Andrews, for Buckner's Translation, \$5; for Indian Missions, \$20; of Big Spring ch., Shelby Co., per G W Mattison, \$10.50; rec'd per Rev R Holman, from Ala. Assn, \$234.50; from C H Cleveland \$10; for Rev L Cass, \$20; of W G Quarles, for L Cass, \$15; of C Hill for L Cass, \$5; J Johnson \$10. Total, \$1257 49

MISSOURI.—Aug. 2nd.—Rec'd for Rev H F Buckner's Translation, of Mrs A McDowell, \$20; of Miss M McDowell, \$1; of Bethel Assn, per Rev M T Sumner, \$102.61. Total, 123 61

SOUTH CAROLINA.—August 11.—Rec'd of Bap State Con. per C H Judson Tr. \$15 38; for Creek Mission, \$50; Rev J G

Landrum, \$5; Col. A J Lawton, \$5; Mrs Dr Reynolds, \$5; D H Rice, \$5; Ladies Visitors, of Sons of Temperance, Taylor division, Columbia, per S S McCullough, \$5; Newberry Sunday School, per Bro. Hunt, \$5; C J Elford, \$10; Tiger River Assn., per Rev R Furman, \$38.85; on Buckner's Translation, from Edgefield Juvenile Missionary Society, per R T Mimms, \$20; of the Ladies of Bethany church, per Rev J Fleming, \$11.50; rec'd of W N Moore, Tr., Edgefield Assn., \$111.89; by the Ladies of Edgefield Assn, for Buckner's Translation, \$100.

VIRGINIA.—Aug. 13.—Rec'd on Buckner's Translation from Alexandria church \$75. Gen. Assn., \$159.65; Dan River Assn., per Rev M T Sumner, \$25; rec'd of the Bible Bd, of Gen'l Assn, per Bro. Tony, Tr., collection at Rappahannock Assn, 1860, \$65.85; from Rev G Walker, \$1; Mrs G Walker 25c; "A Friend," \$5; Goshen Assn., per H B White, Tr., \$33.33. Total, 592 33

CONNECTICUT.—Aug. 13.—Rec'd of Danbury church per Rev R Holman, for Rev H F Buckner's Translations, 14 00

KENTUCKY.—Aug. 18.—Rec'd on Rev H F Buckner's Translations, from Owensboro church, by B T Taylor, \$6; Elkhorn Assn., per Wm M Pratt, by M T Sumner, \$200. Total, 206 00

MISSOURI.—Aug. 30.—Rec'd of Youths' Missionary Society of the 3 Baptist Church Sunday Schools, St. Louis, by P Judson Teasdale, 25 00

GEORGIA.—Sept. 5.—Rec'd of B W Solomons, for Buckner's Translations, \$10; for Rev J S Morrow, \$10; of "Miss P G E," Washington, for Rev H F Buckner's Translations \$15; of Eliza Carter \$10. 45 00

MISSISSIPPI.—Sept. 13.—Rec'd of Rev M T Sumner, from Mrs Bledsoe, \$10; "A Lady," 30c; of Yalabusha Assn., per Rev A H Boothe, \$102; of Chickasaw Assn., per Rev A H Boothe \$32. Total, 144 30

MARYLAND.—Sept. 21.—Rec'd of "Lemarf," Baltimore, 10 00

LOUISIANA.—Sept. 29.—Rec'd of Hazlewood Baptist Church, Desoto Parish, per O I Durham, Church Clerk, \$51 20

ARKANSAS.—Oct. 1st.—Rec'd of M W McCraw, Princeton, \$1 00

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