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Old Way-side Flowers, or Sketches  
of the Apostles and Prophets.

ST. JAMES.

It is very pleasant to realize our interest in and acceptance through Christ; and it is well for us ever to keep in view the blessedness of this happy state, for the heart derives strength and sweetness from such contemplations; but we should never be so enraptured with the comforts of our faith, as to become unmindful of the high and solemn duties, that devolve upon us, as the living witnesses of Divine Grace. The Gospel was never designed to be a cold, dead, inanimate abstraction; but a living, breathing, animating, burning, soul-moving reality, and our Savior was pleased to ordain, that by its practical operation, in the lives and conduct of his people, the excellency of its principles and the efficacy of its grace, should be made manifest. How then, shall we select for ourselves positions of "ease" and comfort and idleness in Zion? Can we know anything of life, without some demonstration of its properties; and shall Christianity, which has been likened by its Divine Author, himself to "leaven" changing the whole lump by its working, be made to differ, in its greatest essential, from all other systems? No. Our Savior designed us to be "living stones"—"lights," whose scintillations should cast radiance upon the paths of the blinder sons of men—whose holy beauty should be seen in the transformation of a wicked and perverted world, into the glorious loveliness of a sweet and peaceful heaven. If God designed this activity then, it would have reflected upon his wisdom, not to have arranged and appointed all the necessary means and instruments of its accomplishments, and, hence, we find it perfectly in place and propriety, that there should be exhortations among the Apostles; and St. James, as one of these, becomes "the subject of our present thought."

The Apostle we now consider, much like Paul and Peter, seems to have been a man of one idea; yet, comprehending in this, the entire range of Christian duty; and upon this, with the view to the perfection of Christian character, as the blessed result of its intense observance, he laid out all his power. While Paul and Peter, therefore, were intent upon the conversion of the world, and the beloved and gentle John was a living example of the innocent sweetness of meek and unpretending piety, St. James was building up and finishing the undeveloped work behind. A practical gardener, in the vineyard of his Lord, he considered, as well, the cultivation of the area reclaimed from waste and wildness, as its harrowing and seeding, in reference to its beauty while growing and the ultimate yield of its promised harvest; and, did many of us so consider in respect of our suffering churches now, we should have less cause to lament the imperfection of our polity and the unfruitfulness of our labors; but, alas, with all our earnestness and zeal, for the conversion of our race and the happiness of our fellows, we utterly fail of success, because of our inconsiderateness in neglecting to perfect and beautify that which we begin. We hold "Protracted Meetings," and hurriedly initiate our members; and then leave them all uneducated, to battle with their own imperfections and misconstruction of our polity, to the confusion of their own minds and our reproach in the face of our enemies. Shall we have harmony and concord and peace and sweetness thus? Ah, verily was it a good injunction of St. Paul, "lay hands suddenly on no man;" and did we consider its adaptiveness to the conferment of fellowship and place in our membership, as well as the more official positions of our church, we should have more unity of sentiment, uniformity of practice and general prosperity; while the cry of discord and reproachful strife would cease to come up from our churches, to distract the animi of conventions and associations, and lessen our Christian dignity and respectability in the view of other and antagonistic denominations. Let us consider, then, the excellent fitness and propriety of St. James and though he may not so much engage our hearts, because of the duller detail of his more practical suggestions, yet give him a place with the loftier Paul and sublimer Peter, among the worthy of Apostolic distinction.

But I have digressed, somewhat from the purpose of the present writing, which was to derive the inculcation from the Apostle's peculiar talents, mind labors, of the necessity and propriety of exhortation, as an element of Gospel teaching and propulsion. In primitive times they had Apostles and Prophets and teachers, and those who spoke constantly one to another of the things of

the Lord; but now, we recognize all of these as only properly comprised in one; and if there be among us one of talents and of piety, whose heart disposes him to make occasional speech for the benefit of his brethren and the glory of his Lord, his lips are sealed by the reflection that custom at least, has made this proper only in a minister. Thus many useful elements of success and prosperity, are lost to the church, while many promising gifts and talents are left to deteriorate in buried inactivity. But, besides the injury to the Church from this supineness, on the part of the membership, the pastor's labors and burthen are increased; for he, all sacrificing as he is, and perhaps already worked to exhaustion, has to go through with all the exercises, many of which might be shared by the laity to his relief, and perhaps an increase of interest on the part of the congregation, at any rate to the development of whatever talent for usefulness the church might possess in view of the wants and contingencies of coming years. Where now will you find a deacon "apt to teach," or that essays in the absence of the pastor, or on any other fit occasion, to instruct his brethren in things pertaining to the Lord—where is there one that strives to prepare himself for this; and yet, did they not do thus of old? Was not Stephen a preacher; and did they not all speak when they had a word of exhortation; and who is there that shall put any greater restriction upon them, than that they "speak to edification?" Indeed, brethren, I think we might be humbly and suggestively admonished here; for prayer-meetings, so essential to a church's prosperity and usefulness, are not to be sustained, because of unfitness and unwillingness on the part of those whose duty it is to sustain them. I heard an old experienced and very useful minister remark once, that he never knew a church that had members that would "go forward in prayer," without its doing good; and, since that time my observations, induced by his remark, have invariably confirmed its truthfulness. I shall not attempt an explication of its philosophy, but I suppose that religion or grace is an animating and expressive principle, and that, as in all other converse, we catch the fervor and animation of sentiment through an interchange of sympathy. At any rate, God has created us social beings, and as such, we must ever be dependent upon, and affected by one another; and having the high sanction of St. Paul for often assembling ourselves together with the superadded exhortations to diligence and perseverance of St. James, we conclude, in the last resort, that we can hardly do wrong in concerning ourselves with the duties and obligations of our respective positions in the Church of Christ; and thus submit these poor reflections to the consideration of those whose pleasure it may be to determine their correctness.

But St. James dwelt not alone upon the more public and active duties of religion, but, moreover, upon all those private and inner exercises by which "patience" was enabled to "have her perfect work;" and I only dwell a moment longer upon him, to express the hope that this poor sketch, under the blessing of God, may inure to an interest in him, with all his beautiful and appropriate instructions to the end of increased perfection of Christian character and general Spirituality, that the glory of the Lord may be revealed in His Church to the praise of His endless grace, who begat us with the word of truth, and with whom there is no variableness, neither shadow of turning; the same yesterday, to day and forever; everlasting God, blessed evermore.—Amen.

"EARNEST."

Clairborne, Ala., Oct. 1st, 1860.

For the South Western Baptist  
Restoration of the Excluded.

MESSRS. EDITORS: I see in the Index of 3rd Oct., a remark of Dr. Baker, observing that Dawson and Sherwood mistake Mercer's views on Discipline. Bro. D., I hear, is unable to write, so I will furnish the best answer I can. If Bro. Sands, the veteran editor of the Herald, knows more about Mercer than we in Georgia do, then it is fair to aver that D. and S. know more about Broadus and Semple than Sands does. The cases are parallel.

1. Can an instance under Mercer's administration be found where the ex-communicate was restored by another church? Can an instance be found in the State? Of course cases are excepted when the exclusion was perpetrated for joining the Mission Churches, Temperance Societies, Sabbath Schools, &c., evidently in the spirit of evil doing; cases too, when the excommunicate had removed—became penitent, he or friends informed the church of his sorrow and confession, and they were given up to the church which was acquainted with the penitent.

2. The Colleges have a standing rule that no student expelled, can be received into another unless satisfactory acknowledgment is made; so it is understood with Masons and Odd Fellows.—Shall churches be less careful of the

feelings of their brethren? Shall their views of independence make them reckless to trample upon propriety—to destroy the peace and harmony of the brotherhood and generate confusion? Suppose an Association of 30 churches, in all of which were one or more members excluded from some and received by others; what kind of love and fellowship and kindly feeling at their annual meetings? It compels those that visit the churches to commune with the excluded.

3. The Bible knows nothing of one church receiving the excommunicate of another. Hence it must be a new "land mark" not well set. Baptists are unacquainted with this dogma. I find no case in which Mercer was called upon to decide in regard to one excluded was restored by another church; for such cases did not exist; but I find cases where the same principle is involved, in which his decision is stronger against unscriptural restoration than the *exad* case would be. The church at E dismisses by majority merely; the dismissed join another church within 4 days; the church at E labors with those persons, and finally excludes them; the church where they united deals with E for exclusion; the Association sends a committee which declares that "no Baptist Church can dismiss a member" without "unanimity," recommends those persons "to return to E, and E to restore them." This the Association sanctions, and the Geo. Association where Mercer is Moderator, sanctions the same acts and passes a similar resolution unanimously, that no person can be received into the churches, or dismissed by letter without unanimity. In a note to a piece on Discipline in the Index about 1834, Mercer observes, "The writer says a majority only is sufficient in cases of exclusion." This is true, but may be construed to require a majority. It must be easy to see, if it require an unanimity to receive a member, it requires also the same unanimity to retain a member. If, therefore, one member is expelled by a brother and he sustains his case before the church and the officers will not make satisfaction to his grievous brother, he must be excluded, though no other member be offended on the score of sympathy.

4. The case above was not of exclusion, but of irregular dismissal, and the persons concerned were required to return to the original church for restoration; the other church could not hold them, but they were restored at E. If Mercer would not approve the reception of persons, though they had letters, but irregular, much more he would not those that had been excluded. Some apology may be made for these persons—they carried letters and so were received; but when the case was explained, their reception was pronounced by the Association and others as illegal and improper, and like humble disciples, they returned and were restored at E, the only church that could restore.—Any one can see, if Mercer did not sanction the reception of persons with irregular letters, much less would he sanction the reception of those excluded by another church; if he condemned reception when the plea of letters was presented, much more could he in cases where this plea could not be made.

5. Do the New Testament churches exhibit such a status as is alluded to in the 2d paragraph—such a condition of things as is here supposed? Do they name an instance of such proceedings as one church interfering with the disciplinary measures of another, and so shielding its excommunicates from the operation of the wholesome laws established by the only Law-giver in Zion? If not, if no instance can be shown, then it is clear, we have departed from primitive practice, and deserve no longer to be regarded as followers of that which is good—"of peace"—"of God," but of "pernicious ways by reason of which the way of truth shall be evil spoken of." We claim to be Bible Christians—to adopt no important sentiments or practice, for which we are unable to furnish Scripture proof; so the well-informed portion of Christendom regard us. But will we be thus held in estimation if we inaugurate a theory in Discipline unknown to the New Testament? Would not such a theory prove we had abandoned the old paths—that we repudiate a regenerate membership, and the spiritual materials of which churches were composed? The idea of unjust exclusions, of hard treatment, as represented in the discussions on this subject, produce the impression that our churches are composed chiefly of men as ambitious and fraudulent as political aspirants for office, which they intend to reach and enjoy without regard to honesty or justice. I am ashamed of these representations, and having been acquainted with Baptists over three score years, I have found no such opinion: they are human beings, it is true, and frail like other men; but if, as represented by the advocates of the new theory, they have a very slender title to be regarded as followers of New Testament Churches.

6. "What shall be done? we can't see good Christians, useful men, oppressed, shut out from church privileges which they ought to enjoy—we must restore them." If the New Testament discloses any remedy, well, let us employ it: if not, we must endure the consequences, evil as the new theory supposes, rather than appeal to our own selfish passions or blind reason to heal the disease. If our churches are composed of the children of God, as we claim, can they oppress, kill and destroy, as is maintained by the new theorists? If the excluded sufferer is one, will he publish his injuries to the world and talk of his deceitful brethren, his own innocent harmlessness, the injustice with which he has been treated?—Do any of the early Christians talk in this way to excite the sympathies of others and hold up the church to contempt? Or, any advocates, busy bodies, trying to secure the restoration of excommunicates? Excommunication wounds the pride and excites the anger of men who have very little of Christian patience and other desirable graces; but not so the true child of God. See 1 Pet. 2: 19-20. This is the Christian spirit—that exhibited by Christ. The unconverted man regards every case of discipline when he is concerned, as unjust and oppressive, and he takes occasion to misrepresent and calumniate the church; not so the humble disciple; he is as willing to suffer when he deserves it as to enjoy.

ADIEL SHERWOOD.

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

FOURTH SERIES—NUMBER 3.

My Dear Young Friends: The foregoing remarks present but a very imperfect view of the blessed consequences that would accrue from the general observance of but a single one of the precepts of our Great and Glorious Teacher; and we might well here ask, has there ever appeared a teacher who delivered, in all his instructions, principles capable of affecting such results, or a thousandth part thereof? Were all the records of ancient and modern times thoroughly examined, the result would be, "Never man spake like this man." The most celebrated aphorisms of the ancient sages were mere abstractions compared with the precepts of Jesus, and though boasted of as admirable for their wisdom, yet many of them had but little practical value in ameliorating the condition of mankind, or elevating human nature. Many of them had their origin in some felt necessity of man, as an individual; and began and ended entirely in self.

Take, for example, the famous aphorisms, "Know thyself," so much admired by many ancient sages, that it was declared, "it must have been communicated by the gods, inasmuch as man was incapable of originating a sentiment so profound." What do we see that reaches beyond self, or that is not consistent with supreme selfishness?—Is there any thing in it that so much as contemplates the welfare of a fellow creature; or even recognizes his existence? Nothing! So also of the doctrines of the cynics, who placed the chief good in wanting nothing! Could we thus review the principles of one sect of philosophers, after another, we would doubtless find that self was "first and last and midst," in all their so-called wisdom.

But how different the precepts of our divine Lord! How much comprehended under a few short words! How far-reaching the benevolence; how sublime the moral sentiment that pervades them; how pure, how exalted in goodness!—What was vainly imagined concerning the maxim, "Know thyself," that it must have emanated from a divine source, is true of that aphorism of our Redeemer; "Love your enemies." Such a conception never entered a human mind till communicated from above; and even in minds divinely taught, before the coming of Christ, this principle had but a vague existence. It was our Lord Jesus Christ that first reduced the law of love to the divine formula just stated; and it was he that first perfectly exemplified it in his own life and actions.

The following view presents a very obvious reason for all this superiority in the teachings of our Lord Jesus Christ;—they (the ancient philosophers and wise men of all times, modern as well as ancient,) taught out of their own hearts and experience; and as in their lives and characters they rose but little above the standard of the masses by whom they were surrounded, it followed, as a matter of course, that their doctrines could not be of a very elevated character. But it was far otherwise with the Son of God;—he also taught out of his own heart and character; but his superior nature gave an elevation and dignity to his teaching, compared with which, theirs was but as a glimmering taper in the blazing light of the noonday sun. It was then but the natural expression of men overwhelmed with wonder and admiration, when the officers sent to arrest the Redeemer, (John 7: 46) returned with the exclamation, "Never man spake like this man."

Such, my dear young friends, may be

considered a calm and common sense view of what would be the effects of but one great department of the instructions of our divine Lord and Great Teacher, viz: The preceptive part of his tuition; there are other departments that yet remain unexplored, such as pertain to Warning, Imitation, Doctrine, Sacred History, and Divine Prediction.

But one specimen from the doctrinal department can we here undertake to notice, and that in a very concise and hasty manner. I allude to what our Redeemer has placed before us as matters of Revelation concerning the future blessedness and glory that await all those who are truly and sincerely his. We know, to some extent, at least, the influence of hope upon the minds of men. How cheering it is to look forward to a brighter future! Among all the doleful pictures of the condition of the ungodly, as set forth in the Holy Scriptures, there is scarcely one that strikes the mind as so sad and melancholy as the simple expression (Ephes. 2:) already alluded to, "Having no hope." When our Redeemer then, as it were, brushes away the dark clouds that intervene between the eyes of mortals and the glories of the invisible world, and permits us to see even partial glimpses of that "far more exceeding and eternal weight of glory," (2 Cor. 4: 17) it is, and should ever be, felt to be one of the greatest comforts to the minds of his followers. Before his departure from this world he seemed to feel the necessity of revealing to his disciples something more on this important subject than had ever before been communicated to mankind; accordingly we find him entering into a long discourse, beginning at John 13: 31, and running through several chapters, embracing many subjects of the deepest interest. But as though impressed with the importance of still farther revelations, we find him appearing to his "servant John," in the desolate island "called Patmos," whither that faithful disciple had been banished "for the word of God and the testimony of Jesus;" and he did then and there make such communications to "the beloved disciple" as have made the hearts of his followers burn within them for the last eighteen centuries, and will produce the same glorious effect to the very end of time. C. F. SUGRIS.

## Infant Baptism.

BY BAPTIST NOEL.

"Infant baptism has been the main cause of the error of baptismal regeneration. Let us recall some of the statements of apostles respecting baptism: 'Repent, and be baptized every one of you in the name of Jesus Christ,' for the remission of sins, and you shall receive the gift of the Holy Spirit.' (Acts ii. 38.) 'Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' (Acts xxii. 16.) As many of you as have been baptized into Christ have put on Christ.' (Gal. iii. 27.) The long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved through the water; the antitype whereto baptism doth also now save us. (1 Pet. iii. 20-21.) Understood of the baptism of believers, these statements mean as follows:

'Repent and confess Jesus for the remission of your sins. Repent especially of your unbelief, and believing in Jesus openly confess Him by baptism. Through this faith, of which baptism is the profession, your sins will be pardoned, and the Holy Spirit will dwell in you as believers.'

'Arise from your terror and gloom, profess your faith in Jesus by baptism, and, in the exercise of that faith, wash away all your sins in His blood, calling upon him as your Saviour to save you. As many as have been sincerely baptized into Christ, believing in him, and then confessing him, have by faith put him on as his righteousness, in which they stand before God, and so have become the children of God by faith.'

And so 'As Noah was saved by entering the ark, we are saved by a sincere profession of faith. Baptism being the confession of Jesus, which follows faith, he who makes that confession truly is saved.'

'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' (Rom. x. 10.) As Noah was saved by entering the ark, so sinners are saved from the wrath of God by coming to Christ, our ark, by faith, of which baptism is the expression. Understood, therefore, of believers, all these passages teach us that we are pardoned, justified, sanctified, put in Christ, become children of God and are saved by faith, of which baptism is the expression.

But when they are applied to the baptism of infants they are easily made to sustain a very different doctrine. If infants are baptized for the remission of sins, and then receive the Holy Spirit; if they put on Christ by baptism, so becoming children of God; and if baptism saves them, as entering the ark saved Noah—then are they justified.

ed, regenerated, made children of God, and saved by baptism without faith. Accordingly, in the church service, after the baptism of the infant, the priest says: 'We receive this child into the congregation of Christ's flock.' 'Seeing now that this child is regenerate and grafted into the body of Christ's church, let us give thanks.' Upon this the parents and friends say: 'We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church.' And when, in after years, the child recalls its baptism, he is instructed to speak of it thus: 'My baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.' If numbers thus think that they are members of Christ when they are his enemies—that they are children of God when they are children of Satan, and inheritors of heaven when they are on the road to hell—it is because they have applied to the baptism of infants what the apostles said of the baptism of believers; and think that the salvation which can only be obtained by faith has been obtained by the sprinkling of water.—Infant baptism has established the error of baptismal regeneration, and many are likely to perish because their belief in the fictitious regeneration hinders them from seeking the true.

## The Sovereignty of God.

Rev. Dr. Taylor, of New-Haven, used to relate an anecdote of a pleasant Christian interview of his with a good woman who stoutly denied the doctrine of divine decrees. She had lost her only son, and was deeply bowed with grief. "Do you not see," asked the Doctor, in offering sympathy, "do you not see in this sorrow a Father's hand?" "Indeed I do, or I could never bear it," was her answer. "And is it not right that he should have deliberately purposed it for your good?" "Certainly it is, sir." "And you find a comfort, do you not, in the thought that from all eternity he has been taking counsel for your soul, and has thus appointed this, with every other chastening?" "Ah! yes! the only comfort of my life!" "There, now," the Doctor would pleasantly add, in concluding the story, "was the whole doctrine of foreordination, most cordially embraced by this good woman. And yet, had I even used the word foreordination, or predestination, or decrees—she would have been ready to drive me out of her house." So true is it that many a Scriptural truth which to the mind may seem harsh and forbidding, will, when received into the affections, be found warm with all sympathies, and rich with all consolations.

The great varieties of our religion were never given to shape out the skeleton of a creed only—to serve like a Bible in a courtroom, merely to swear by—but to be loving heart-truths likewise, as fully at home in a mourner's bosom, or a sinner's troubled spirit, as in any bulky book of divinity. You may go to a botanical treatise, and see the principles and laws of the vegetable life laid down in terms as stiff and sapless as dried herbs. Or you may ramble through fields and groves, and see the same laws working themselves out in spring verdure and bloom. And so you may find the truths of Christianity either catalogued in men's dry theologies, or scattered through the Scriptures in the freedom of nature, thrown up to view in the prayers, and appeals of good men, in all the variety of the changeable heart's experiences.

The Lord Jesus, especially, often gives us the whole substance of some vast and imposing doctrine in words of such loving tenderness as are fit to draw tears from our eyes. For example: "Even so, Father! for so it seemeth good in thy sight;" could there be possibly a more touching suggestion than this of the sovereignty of God?

There is no harder lesson in life to learn than submission of one's will to a just authority. When once obstinacy and pride have struck their roots into one's being—growing with strengthened with its strength—the conflict with authority becomes something fearful. It is like the struggle of a huge oak with a whirlwind, when the giant branches strain and writhe in the grasp of their unseen enemy, and the tagging roots, with their outstretching fingers, cling to the rocks beneath.—Congregationalist.

ORIGIN OF BLACK COATS IN THE CLERGY.—In the year 1554, Luther laid aside the monk's costume, and henceforth dressed according to the fashion of the world. He chose black clothes, and consequently the color has become the fashion of the clergy. His reason for choosing this color was: The Elector of Saxony took an interest in him, and now and then sent him a piece of black cloth, being at that time the court fashion, and because Luther preferred it; so his scholars thought it became them to wear the same color as their master. From that time black has been the color most worn by the clergy.

## Apostolic Missionaries.

The first missionaries to the heathen were the Apostles of Jesus Christ, commissioned by Him on the Mount of Olives, to go and teach all nations.—And in a very short period they set about their work; and it may be worth our attention, at this period of Christian effort, to notice the extent and success of their labors. Probably nearly all of the Apostles had finished their course in about thirty or forty years after the ascension of the Redeemer. Saint John might have survived longer. The New Testament contains the history only in part, for about thirty years after the command to "Go, and Preach"—and in that record we learn that they declared the "glad tidings" in the following countries in Europe, Asia, and Egypt; while St. Thomas, by general tradition and some historic traces, is supposed to have carried the gospel to the cities and countries on the Indus, and to the coasts of Hindostan. The above mentioned countries are:

Greece or Achaia, Arabia, Capadocia, Cyprus Island, Palestine, Malta Island, Phenicia, Rhodes Island, Spain, Mesopotamia, Sicily Island, Cilicia, Dalmatia, Lycania, Pamphilia, Italy, Syria, Phrygia, Idom or Idumea, Asia (Western), Byblinia, Crete Island, Galatia, Macedonia, Pisidia, Pontus, Samaria, Melita Island, Scythia; Embracing nearly all the Roman Empire, under the rule of the Caesars; and in some cases extending beyond its boundaries. Apollon was an Alexandrian Jew, and unquestionably heard the gospel preached there before he came to Ephesus, and was instructed more thoroughly in the way of the Lord; so that Egypt may be included in the great field of Apostolic missionary labor.

Then if we turn our attention to the principal localities, the great cities scattered through these vast regions, where the word was proclaimed, and churches were planted by the Apostles themselves, we shall see more distinctly how and where they laid the early foundations of Christianity, among nations wholly given to idolatry. The cities mentioned in the New Testament are:

Rome, Ephesus, Jerusalem, Corinth, Sidon, Damascus, Thessalonica, Apollonia, Lydda, Thyatira, Berea, Ptolemais, Laodicea, Capadocia, Antioch in Pisidia, Antioch in Syria, Smyrna, Philippi, Sardis, Pergamos, Tarsus, Cyrene, Joppa, Neapolis, Derbe, Pataris Paphos, Miletum, Philadelphia, Athens, Tyre, Caesarea, Synchrae, Amphipoli, Iconium, Colosse, Cenchreae, Saron, Nicopolis, Troy.

Here, then, were twelve preachers, who, in less than half a century, preached the gospel in more than thirty different countries and islands, and planted churches in more than forty of the renowned cities.—Examiner.

## What the Regular Baptist of the United States are Doing.

The above question we asked ourselves and then set down, and with the aid of official reports made out the following:

"They are supporting 44 missions 192 stations and 1,254 out-stations.—They have in their employ, 480 regular missionaries, and 538 native missionaries. They maintain 473 missionary churches, which have a membership of 31,934, of whom 7,291 were baptized during the last year. The regular Baptists have in the United States a membership of over 1,020,000, and they contributed to our various benevolent organizations during the last year, \$447,653 56, and reckoning those contributions those were made for other benevolent purposes, the Baptists of the United States contributed during the last financial year, \$500,000, which is about fifty cents each.

In 1813 the first missionary society was formed, and \$980 22 were raised the first year. Adoniram Judson and Luther Rice were the only missionaries. They had no religious literature, not more than one or two colleges and no theological institution.

In addition to what has been given above, there are five publishing establishments on a large scale, owned by Baptists that issue annually an immense amount of denominational and religious matter. The Baptists publish also 21 monthly periodicals, and 33 weekly denominational papers; and they possess and sustain 34 colleges, and 14 theological institutions. 271 ministers were ordained in their commission in 1859, and 277 new churches were instituted. The whole number of ordained ministers is 7,837, and churches, 12,371—exhibiting and average membership of 83, or about one minister to every two churches.

Counting missionary baptisms and those reported in the United States, there were baptized in one year 19,371, and adding missionary churches to those in our country, there are 18,844—ministers 8,316—members 1,053,376.—Christian Index.

HERB AND HEREAFTER.—It is strange that the experience of so many ages should not make us judge more solidly of the present and of the future, so as to take proper measures in the one for the other. We devote upon this world as if it were never to have an end, and neglect the next as if it were to have a beginning.—F.











