

S. HENDERSON AND
H. E. TALLIAFERRO, EDITORS.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Act. iv, 19.

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TUSKEGEE, ALABAMA, THURSDAY, NOVEMBER 25, 1858.

50 NOS. IN A VOLUME

The S. W. Baptist.

BRETHREN! READ THIS!!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our NEW STRAW POWER PRESS, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or for work, to forward their dues at once. In order to meet the present exigency, we again renew our proposition to all who are in arrears for subscriptions: THAT IF THEY WILL FORWARD THEIR DUES BY THE FIRST OF JANUARY, WE WILL RECEIVE THEM AS ADVANCE PAYMENTS—that is, at the rate of two dollars per annum, no matter how long they are behind. We must have this NEW PRESS, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from ONE to TWO NEW SUBSCRIBERS between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

Return of the Jews.

A great deal has been said and written on the above subject, particularly in the last and present century. Many very able and pious Divines contend that the natural descendants of Abraham will yet be restored to their ancient Palestine, rebuild their Temple and be converted to Christianity; while many, equally able and pious, contend that all the promises made to the natural descendants of Abraham have already been fulfilled, and that therefore, no return of them as a nation to the land of Palestine is to be looked for in the future.

In giving our views on the above subject, we shall lay no claim to originality. Many of them have been advanced again and again by different individuals who have studied the subject thoroughly, and laid their view open to the world. And as there are generally but few persons who read much on the subject of Prophecy, I have conceived that, what I may write on this subject of such vast importance in our day and generation may be the means of enlightening the minds of those who are disposed to read and search the Scriptures as the noble Bereans did, in order to see whether these things be so.

We belong to that class of believers above mentioned, who do not believe in a literal return of the Jews to Palestine. And now to present our reasons for this view, we remark in the first place, that it should be borne in mind that all the Prophets who have been supposed to predict the return of the Jews, lived and delivered their predictions anterior to their return from their captivity in Babylon, so that all their prophecies may have been accomplished already, as far as they can be, in a temporal sense. Their return from Babylon took place B. C. 457. Isaiah prophesied B. C. 760, to B. C. 706, Jeremiah from B. C. 629 to B. C. 587, Ezekiel from B. C. 595, to B. C. 574, Daniel from B. C. 606, to B. C. 534, Hosea B. C. 785, Joel B. C. 785, Amos B. C. 787, Obadiah B. C. 587, Jonah, B. C. 862, Micah, B. C. 720, Nahum B. C. 720, Habakkuk, B. C. 626, Zephaniah, B. C. 630, Haggai, B. C. 520, Zechariah, B. C. 520. Whatever then any of these Prophets may have said of the return of the Jews, all may have been fulfilled, when the Jews departed from Babylon, and other places to their own land. When Cyrus made his decree, we are informed that his kingdom was very large, and he says that God had given him all the kingdoms of the earth. The dominions also of Artaxerxes Longimanus, who gave the decree of liberty to the Jews, B. C. 457, were fully as large as those of Cyrus, which shows that the Jews throughout the world had liberty to return if they wished, and large numbers did actually return and build their Temple, and enjoy more or less prosperity until Christ's first advent into the world.

The opinion is held by some very competent writers that the main body of the Jews were never brought from their own country, and that, when the Jews returned from Babylon after the fall of the Chaldean monarchy, those of the ten tribes who desired, returned with the tribes of Judah and Benjamin, so that the ten tribes, as a distinct people, do not now exist. And among the reasons advanced for this opinion, is the fact that, about one hundred years after the captivity of the ten tribes by

Shalmanezar. Josiah the King of Judah, not only purged Judah and Jerusalem from idolatry, but went in person "to the cities of Manasseh, west of Jordan, Ephraim, Simeon, and even to Naphtali throughout all Israel," and did the same thing, which he could not have done, had not these ten tribes been there, or a portion of them at least. And it may be seen also that the return of Zorubbabel, there are mentioned as going with him other tribes besides those of Judah and Benjamin. Under the Maccabees also, and in the time of Christ we are informed that Palestine was peopled by Israelites of all the tribes.

The original promise was made to Abraham, and was a general one, and given before the institution of circumcision. "In thee shall all the families of the earth be blessed." Paul says it was given before circumcision, that he might be the Father of the Gentiles; and circumcision was added that he might be Father of the Jews also; but the promise was given to both Jews and Gentiles, through faith, and they only who exercise faith are blessed with faithful Abraham; and "this covenant of faith in Christ, the law which was four hundred and thirty years after could not disannul." This promise was made to Abraham in person and to his seed, which is Christ. "Unto thee and to thy seed will I give the land," which seed, says Paul, was Christ, "not to seeds as of many but to thy seed, which is Christ." But Abraham and Christ never owned a foot of land in Canaan. Christ had not where to lay his head, and to Abraham he gave no inheritance in it, no, not so much as to set his foot upon. Yet he promised to give it to him for a possession and to his seed after him, but Abraham and others "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

And these things plainly declare that they sought another country, one out of eight whose maker and builder is God, for "had they been mindful of the country whence they came out they might have had opportunity to have returned." But these things show plainly that what was promised to Abraham and Christ, was a heavenly kingdom, typified by Canaan. Now whosoever has been baptized into Christ and has put on Christ, is a child of God by faith; "and if ye be Christ's then are ye Abraham's seed and heirs according to the promise." What more title then to Palestine has the Jew than the Gentile? In the Bible there brought to our view three habitable worlds: the first was given to Adam; the second to Noah who became heir to the world through faith; and the third was through a type promised to Abraham. The first was before the flood, the second after the flood, the third is the "new heavens and new earth" wherein dwells righteousness; and to which all are heirs, joint heirs, who have faith in Christ. If the land of Palestine was promised to Abraham and to Christ, neither of whom ever possessed it, they must either come back again to inherit it as it now is, or they are to possess it in its new and purified form under the new heavens and new earth; either of which views implies a resurrection, and at once confutes the argument for the return of the natural descendants of Abraham; and establishes the other view, since with the Millennium there is connected the resurrection of the dead, and the presence of Abraham and Christ.

We are taught by Isaiah in chap. 65th, verse 15th, where he is addressing the Jews, that the time was coming, "when the Lord their God should slay them and call his people by another name," and we find this prophecy plainly fulfilled by the death of Christ upon the cross, by which he broke down the middle wall of partition between Jew and Gentile and made of the twain one new man. And we find that such a doctrine stands in opposition to the whole genius and spirit and Christianity. There is not a single promise in the New Testament to any individual or nation of a worldly character; the promises are all Spiritual, and yet the idea is entertained by some, and that too, in the face of the express declarations of our Lord, such as "the hour cometh when ye shall neither in this mountain, nor in Jerusalem worship the Father, and the hour now is when the true worshippers shall worship the Father in Spirit and in truth for the Father seeketh such to worship him;"—the idea we say is entertained by some in the face

of these sayings, that the Jews will return to Palestine to build up their temple again, and to worship God in,—the meek and lowly Jesus. How does such a theory look to any Christian? It conflicts with express declarations of our Lord, and is absurd since such a movement in the providence of God, as the return of the Jews to their former land, accomplishes the very thing that Christ came to destroy.

Let us refer also to a few places in the New Testament bearing on the point. In the 3rd chapter of Matthew, we find that John the Baptist was preaching in the wilderness of Judea; "and when he saw many of the Scribes and Pharisees come to his baptism, he said unto them, Oh, generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say within yourselves, that we have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree that bring forth good fruit is hewn down, and cast into the fire." All which goes to show that being a natural descendant of Abraham has nothing to do with being entitled to the privileges and blessings of the kingdom of Christ.

Again, in John chapter 8th, verse 39th, we find the Scribes and Pharisees saying to Christ, "Abraham is our Father." And Jesus saying unto them, "If ye were Abraham's children, ye would do the works of Abraham, but now ye seek to kill me, a man that has told you the truth which I have heard of God; this did not Abraham, ye are of your Father the Devil and the lusts of your Father ye will do."

The Jewish dispensation was one of types and shadows, all which were done away when Christ, "the Son of righteousness" arose, brought life and immortality to light by the gospel, introduced the new and spiritual dispensation, and sealed the new covenant with his precious blood. And it has been truly said that all the prophecies of the Old Testament that were not fulfilled prior to the first coming of Christ, have been brought into the New Testament and there further explained. Paul and the other Apostles then, all must admit, were competent expounders of all the Old Testament prophecies, and where does Paul say anything in all his writings of the return of Abraham to Palestine? Take the Epistle to the Romans, and we find that all his views on this subject relate to spiritual Israel. Israel is one who wrestles or prevails with God. "He is not a Jew who is one outwardly." "All are not Israel who are of Israel." And again, "all Israel shall be saved," as it is written, "out of Zion shall come forth the deliverer." No coming of Christ remained at the time the apostle wrote, but his coming the second time without sin unto salvation when all that are in their graves shall come forth, at the sound of the voice of the Son of Man; when the nation of Israel was cast off from their earthly privileges there was not one of the chosen seed cast off from the hope of the gospel. Of this Paul the Apostle declares himself a living witness. He hath cast down the Jewish nation from their high elevation, but hath not cast off one of the people whom he foreknew, from the covenant of life. In the Jewish nation so cast off, moreover, there was a remnant at that time according to the election of grace, as there had been in the lowest state of that nation, and so there will be to the end of the world. See Romans 11th chapter, verse 1 to 5th. If all Israel then, according to the flesh are to be saved, we would have to become Universalists from Paul's language. For what would become of all the Israelites who have and will die in their sins from the days of this apostle to the time of their return to Palestine? For he says plainly,—"All Israel shall be saved."

Paul's epistle to the Hebrews also is directly opposed to such a doctrine. In his 11th chapter after enumerating the list of faithful Israelites, he says of them all "they having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect." Also in the 12th chapter, he says, "but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, who are written in heaven, &c." The heavenly Jerusalem then, is the only city

that Christ is preparing, and only those who are the children of God by faith and obedience, will ever enter therein. Through great tribulation, we are to enter in through the gates into this city. We believe the whole New Testament to be silent on any such subject, and can we believe it would be so, if the doctrine was true? Some believe that Ezekiel in his last ten or twelve chapters teaches us that the Jews will be restored to Palestine, but the Israelites there spoken of are to come up out of their graves, which clearly refers to the resurrection of Spiritual Israel, the first resurrection. It is believed by many also that the return of the Jews to Palestine is prophesied of by Isaiah, in 66th chapter, 8th verse, as being the nation which is to be born in a day; but the verse in which the expression is found says, "shall the earth be made to bring forth in a day?" evidently with reference to the day of the resurrection. The only rule that any person has to go by, to obtain salvation down to the second coming of Christ, is that given by Father Abraham to Dives in hell,—"If they believe not Moses and the Prophets, neither will they be persuaded though one rose from the dead." There is no other offered to our race, nor ever will be.

If it be probable then, recapitulating what we have advanced on this subject,—that the ten tribes were not as a general thing deported from their own country as captives, if they were allowed to return after the fall of the Assyrian Empire by Cyrus and succeeding princes, if the Prophets who predicted their return, prophesied before their return from Babylon, if at the time they were restored from all the tribes and built their Temple and flourished in Jerusalem for about five hundred years, if again Christ came to break down the middle wall of partition between Jews and Gentiles, thereby breaking up the division between them as distinct nations, and if the original promise was never given to any but Abraham and Christ, and to those who believe with Abraham, and if, lastly, the New Testament is silent on so momentous a movement in the providence of God,—is it not probable that no restoration is intended in the Scriptures other than what has already taken place, or can be claimed for the Gentile equally with the Jew? And are we, not living in the period of the world's history, in which prophecy is about exhausted?—So. Bap. Greenville, S. C.

Are Baptists, Protestants?

We regard the discussion of this question as, in no little degree, a strife about words. It turns, for the most part upon the sense attached to the term Protestant; and if that were clearly defined, the disputations would often find themselves side by side. For example, if by "Protestant" be meant a denomination springing up either in the sixteenth century, or since, as the result of certain controversies with Popery, then, we know no Baptist who would maintain that, as a Christian people, we should accept the title. But again, if by "Protestant" be meant a denomination holding the great principles of justification by faith, and the exclusive authority of Holy Scripture in matters of religious belief, then, surely, the acceptance of the title would be resisted by no Baptist. For this reason, we have felt the least possible interest in the discussion, as involving a mere verbal difference between those who differ with respect to no fact of history or proposition of doctrine in the premises.

It may be said that the first of the foregoing definitions is exclusively the proper one; that the idea of origin during the sixteenth century, or subsequently, is inseparable from the meaning of the word. We deny it; and if dictionaries are against us, we appeal from them to the usage of ecclesiastical writers. Milton says, indeed, and says, truly, that the sixteenth century "gave the first beginning to the name, Protestant; but is this saying that what the name denoted existed in no form previously? When Protestants adopted the name, did they design to grant that there had never been before a people holding substantially the same principles with themselves? Unquestionably not. When Boesuet published his famous "Variations of Protestantism," he was constrained to attack the claim of a "Protestant succession" from the Apostles; and a chapter of that work is devoted to the refutation of the incredible pains the Reformed had been at, in order to find themselves predecessors in all foregoing ages." Dr. Edgar, too, in his "Variations of Popery," re-

fering to the origin of the term in the sixteenth century, says, "An old institution came to be distinguished by a new appellation;" and he affirms that "Churches unconnected with Rome, and professing, in all the grand leading truths, the principles of Protestantism, were from the primitive times numerous and flourishing." The Encyclopedia of Religious Knowledge; therefore justly in our opinion, says: "With equal if not superior propriety, does this term, Protestant, belong to the Novatians, and their successors, the Paulicians and Waldenses, of earlier ages." Besides: as a denominational title, "Baptist" is of more recent date than "Protestant;" and we are unable to see how the use of the one any more involves a confession of modern origin than the use of the other. Every unbiased mind will feel the same difficulty. The discussion, then, returns to the shape we gave it at first: it is a matter of mere verbal difference.

Here it may be asked: How can this be? Did not Baptists repudiate Protestants, and Protestants repudiate Baptists? Certainly. But set Baptists aside, and look at the different schools, sects, factions, of Protestants. When controversies were rife among them, did they not anathematize each other for heresy? Was not "Anti-Christ" a familiar word of mutual crimination?—Did they not avenge their differences by imposition of silence, by fine, imprisonment, exile, by the sword and the stake? Just as certainly. Now, if these factions, sects, schools, may nevertheless receive a common name, to indicate their consent as to justification by faith and the exclusive authority of Holy Scripture in matters of religious belief, why may not that name be given with equal consistency to Baptists, who undeniably consent to these great doctrines? If the repudiation of the parties, the one by the other, interposes no barrier in the first case, it can interpose none in the second. Again, then, the discussion resolves itself into a strife about words, and turns altogether on the question, How do men define the term, Protestant?

But the purpose of this article was, to call attention to a fact which has struck us, in our recent reading, as worthy of note. The doctrinal differences between Roman Catholics and Protestants, were never more ably exhibited, perhaps, than by Moehler, as the champion of the former, in his "Symbolism," and by Litton, as the champion of the latter, in his "Church of Christ." These writers, widely divergent in most things, agree notwithstanding, in this: They omit all Baptist creeds and confessions of faith, from the enumeration of the formularies out of which the doctrines of Protestants are to be authentically gathered! And why? Was it their design to pronounce, by indirection, that Baptists are not Protestants? We have only to say that if this position be thrust upon us, we will accept it. We have no hankering after the name. Let those wrest it from us, who choose: we can afford to dispense with it; we, for whom history will testify that not only in the sixteenth century when decline began to fall on Romanism, but in earlier ages when her sun rode at its zenith, and even during the primitive era when she took her wily inception, we Protested against her anti-Christian system, and are the only ones who ever Protested against the whole of it.—Religious Herald.

A Shining Church.

A church may be made up of men of wealth, men of intellect, men of power, high-born men, and men of rank and fashion; and being so composed, may be, in a worldly sense, a very strong church. There are many things such a church can do; it can launch ships and endow seminaries; it can maintain an imposing array of forms and activities; it can build splendid temples, can rear a magnificent pile, and adorn its front with sculptures; can lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministration at the altar shall keep any poor man from entering the portal. But, my brethren, I will tell you one thing it can not do—it can not shine. It may glitter and blaze like an iceberg in the sun; of all that is formal and material in Christianity, it may make a splendid manifestation, but it can not shine. It may turn almost everything into gold at its touch, but it can't touch the heart. It may lift up its marble front, and pile tower upon tower, mountain upon mountain; but it can not touch the mountains, and they shall smoke; it can not conquer souls for Christ; it can not

awaken the sympathies of faith and love; it can not do Christ's work in man's conversation. It is dark in itself and cannot diffuse light. It is cold at heart, and has no overflowing and subduing influences to pour upon the lost. And with all of its strength that church is weak, and for Christ's peculiar work, worthless.—Dr. Olin.

Privilege of Preaching the Gospel.

There has been so much said and written within a few years past, respecting the trials and troubles incident to the life of a minister, that the young men connected with our churches, who ought to come forward for the work, allow themselves to dwell upon this "shady side" of the picture, and they forget what a blessed privilege it is to preach the Gospel. How many a minister, when he has reason to know that God was employing his humble services for the conviction and conversion of sinners; when he has seen burdened and anxious souls turning meekly, and confidently to him for counsel and guidance; and when, under his instructions, and by the workings of the divine Spirit, he has seen these souls coming out into the light and liberty and joy of the Gospel; how many a minister has felt that there is no work which for dignity, could be compared with this, and that there is no position in life, which he would exchange for this. This is the view which Christian parents ought to take of the ministry, as a sphere of activity for their sons.—They ought to count it the greatest honor to have their sons give themselves earnestly to this high calling. But how often are they tempted to desire for them the good things of this life—places of wealth, of honor, of earthly comfort. And their sons, catching this spirit, are unmannered and enervated.—They lose their courage and strength of purpose for any great work, and float along with the world, in the tide of business, when they ought to be employed for God and the truth. Now it is of little use for any man to plan how he may escape hardship and trial in this life, and may live in ease and quietness. God can follow any young man, who turns aside from duty under this influence, as he followed Jonah, when he attempted to escape from the work to which he was appointed. "In the world ye shall have tribulation," said Christ to his disciples, "but be of good cheer, for I have overcome the world." There is a pleasure in duty; a pleasure in working for God, and doing his will, which is a rich and ample compensation for all the sorrows and troubles which must be encountered. And "he that will save his life, shall lose it;" God will thwart him in his purposes, and he will find that the path of obedience is the path of peace.

It is greatly to be desired that the young men in our churches, who are just coming forward in life, should be lifted up to this view of the subject—that they should feel that it is not an act of condescension, on their part, if they are willing to take upon themselves the ministerial work, but that God has no more high and honorable place—none that one ought more earnestly to covet, than the position of a Christian minister. They need a great deal more of that spirit which animated the great Apostle to the Gentiles, when he said: "For necessity is laid upon me, yea, woe is unto me if I preach not the Gospel."—Forty-First An. Rep. Ed. Soc.

Methodist Shouting and Original Poetry.

One Methodist editor advises his brethren never to shout in their meetings from a sense of duty. If you feel that you must shout, he says, that you cannot possibly keep still, then shout with all your soul, but never do so because you think you ought to. This is very sensible, and much after the pattern of the advice given to verse writers by some plain-spoken individual, never to attempt to write poetry so long as they can stick to prose. Dr. Bond, of the Baltimore Christian Advocate, seems to have profited by this advice, judging from the confession he makes in some remarks to original rhyme writers. Here are his words: "We do not intend to publish any thing as poetry which is not truly so. Of this we consider ourselves qualified to judge, for we have written bad verses enough to know the species as soon as we can see them. If we should ever want common-place prose done up into easy verse, we can furnish any reasonable quantity ourselves."

He that gives to a grateful man puts his money at a compound interest.

A Religious Curiosity.

Looking over some papers of an old pastor lately, in a manuscript letter, I found the enclosed. It may be commonly known among theologians, but I have never seen it in print before.

In Joseph's dream of the eleven stars making obeisance to him, it is said there is an allusion to the signs of the zodiac—the eleven brethren answering to eleven signs, and Joseph to the twelfth. These signs were known in Chaldea and afterwards in Egypt. They are, as everybody knows, called by the names of animals, excepting one. The curiosity consists in the resemblance between the blessings of Jacob, or his prophecies respecting his sons, as they are in the 49th chapter of Genesis, and the animals after whose names the constellations are called. The following table will illustrate the meaning. Any one who will keep in mind the picture of a human figure usually found in one of the first pages of our almanacs, and the constellations around, will understand the whole matter.

1. REUBEN, "Unstable as water;" *Aquarius*, A waterman.
2. SIMEON AND LEVI, "Are brethren;" *Gemini*, Twins.
3. JUDAH, "A lion's whelp;" *Leo*, A lion.
4. ZEBULON, "At the haven of the sea;" *Cancer*, A crab, from the sea.
5. ISSACHAR, "A strong ass," or beast of burden; *Taurus*, An ox.
6. DAN, "An adder;" *Scorpio*, A scorpion.
7. DO, "biteth the horses' heels;" *Libra*, Claws of serpent changed into balances.
8. GAD, "A troop;" *Pisces*, Fish, Dag, reverse of Gad.
9. ASHER, "His bread shall be fat;" *Virgo*, Woman with stalk of wheat in her hand.
10. NAPHTALI, "A hind let loose;" *Aries*, A ram.
11. JOSEPH, "His bow abode in strength;" *Sagittarius*, An archer.
12. BENJAMIN, "Ravin as a wolf;" *Capricornus*, Formerly Pan with a wolf's head.

Christians the Light of the World.

The Lord Jesus Christ calls his disciples, "the salt of the earth," "the light of the world," "a dew from the Lord,"—phrases that express their blessing to the world. What light, and dew, and salt are to the earth, that is a good man to the community in which he lives. He is a blessing to others in the highest sense. A man may do good to others, and yet not be competent to bless them spiritually. It is not so great a good to mankind to contribute to their mental as to their moral good. An unbeliever may bless them largely as a teacher of literature and science, but the saint instructs them in divine things. He helps to save the soul, which is the greatest of all blessings. He who saves a single soul has accomplished more than he would to gain the riches of the whole world. Many an humble Christian who has lived and died in obscurity, has rendered a better service to mankind than hundreds of heroes and statesmen who have been highly honored. Much as a mere hero may have done for his country, and indispensable as were his services, there is no doubt that the good accomplished by some humble pastors, as well as some pious laymen, is far more valuable in the sight of God, because jewels were added thereby to the crown of Christ.

Close Communion.

The Episcopal Recorder testifies to the logical consistency of "close communion," in the decisive terms following: and the Southern Christian Advocate endorses the language as having been "very justly" spoken.

"The close communion of the Baptist Church is but the necessary sequence of the fundamental idea out of which their existence has grown. No Christian church would willingly receive to its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptists, immersion only is baptism, and he therefore, of necessity, excludes from the Lord's table all who have not been immersed. It is an essential part of his system—the legitimate carrying out of his creed. The bigotry lies not in his definition of baptism. He cannot abandon it without the grossest inconsistency. To give up close communion, would be to give up the sole claim of his Church, to a distinct organization. No honest Baptist can do it without disloyalty to his Church."

He that clearly discovers the nature, and inwardly enjoys the grace of the gospel, loves the law.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, November 25, 1858.

BRETHREN: READ THIS!!

We shall be compelled to raise over two thousand dollars between this and January, to pay for our New Steam Power Press, and some additional type, so as to ENLARGE THE S. W. BAPTIST, as already promised. Now, we ask those who are indebted to us in any way, either for the paper, for advertising, or job work, to forward their dues at once. In order to meet the present exigency, we again renew our proposition to all who are in arrears for subscriptions: That if they will forward their dues by the first of January, we will receive them as advance payments—that is, at the rate of two dollars per annum, no matter how long they are behind. We must have this New Press, and some additional type, and hence are willing to make some sacrifices to get them.

Will not as many as five hundred of our patrons send us from ONE to TWO SUBSCRIBERS between this and January to enable us to purchase these materials? Will not our ministering brethren especially do this, or even more?

ABSENT.—Both editors are absent this week, one attending Baptist Convention, the other an Association. This accounts for the usual amount of editorial. They appear this week as correspondents.

RECEIVED.—Brother W. A. CALLOWAY, of La Grange, Ga., is informed that the books, "Sherwood's Notes on the New Testament," are received.

Facts Gleaned from Letters.

The trip of my brother, R. H. TALIAFERRO, of Princeton, Ala., to North Carolina last summer seems to have been greatly blessed of God. He held a protracted meeting in East Tennessee, at Prospect meeting-house, as he went on, and several were baptized. Since then the work has increased till at a late meeting 63 were baptized, and 14 others received for baptism, and some by letter. In Surry county, North Carolina, at the place where he held a meeting, as stated in our paper, where the old lady more than eighty years old asked him how "craps was in his parts" during service, 25 have been baptized and many others have professed conversion. The work is still going on under the ministry of Elder JOHN ROBERTSON. Where this work is going forward is the only Missionary Baptist Church in the county.

At the Church in Tennessee, Prospect, above alluded to, Elder Taliaferro says: "In addition to the 72 members that joined last meeting, there were about 30 who joined before, making about 100 since my visit to that Church. The work went across the Tennessee river to one of my brother's Churches, (Elder C. Taliaferro, now deceased) and about 50 were baptized. From the first of August to the last of October there were 150 persons baptized in the Tennessee river at a distance of not more than five miles apart."

He adds that he has baptized 25 persons in North Alabama recently.

Howard College Magazine.

Is the title of a neat Magazine just issued from the office of Dennis Dykous, Marion, Ala., and edited by several young men of Howard College. The young men have the hearty concurrence of President TALIAFERRO, and other members of the Faculty in behalf of their effort; and judging from the matter in the issue before us, (October number), they have commenced under favorable auspices. Wishing every thing connected with Howard College well, this handsome Magazine shall not be an exception. We trust the public will patronize it liberally, as it is now eminently deserving, and will be more so as it gets older. It is filled with most valuable matter and is neatly printed. Here follows their prospectus:

Prospectus of the Howard College Magazine.

The students of Howard College propose to issue a Magazine under the above title; the editorial department being conducted by a committee appointed from themselves. It will be published monthly for nine months in the year, and if they meet with sufficient encouragement from the friends of the enterprise, the first number will make its appearance on the 31st of October next. Each number will contain about thirty pages of reading matter, the greater portion of which will be original, contributed by the students of the College.

No great pretension will be made to literary excellence, but it is hoped that the Magazine will not be entirely unworthy of patronage. The friends of education, and all who may be willing to aid an effort on the part of young men to improve themselves, and to contribute to the entertainment of the public, are respectfully solicited to subscribe to the Magazine.

Another object contemplated is to appropriate all surplus funds to the increase of the libraries of the Franklin

and Adelphi Societies, connected with the College.

As we hope not to fall short of anything that may be reasonably expected, we venture to solicit the sympathy and patronage of our friends, and the lovers of learning and mental improvement generally.

TERMS.—The terms of subscription are \$1; payable on the reception of the first number.

Book Notice.

We handed a friend, in whose judgment we have great confidence, the following work, who read it carefully, and here is his opinion of it:

"The Harvest and the Reapers."

A volume of 270 pages, by Rev. HARVEY NEWCOMB, and published by Gould & Lincoln, Boston, is one of the excellent production of the memorable year, 1858. The work reflects great credit upon the author, both for his zeal in preaching the Gospel to every creature, and for his plans proposed to accomplish so glorious an end.

The information given concerning the spiritual condition of nominally Christian lands, is truly surprising. It develops the fact of much actual heathenism in our own country, and in others, equally entitled to be called Christian. The small amount of accommodation in the meeting-houses of all denominations, shows the utter impossibility of reaching the masses, through the medium of the pulpit.

As the vastness of the work and the feebleness of the means, now in operation to accomplish it, is presented to the reader, he is tempted to think it a hard saying, that the whole world will eventually be brought under the benign influence of the Gospel of Christ. But the author's faith is strong, and his tactics feasible. If put into active operation, "the end is nigh." He burnishes the Christian's armour, by bringing him in dutiful contact with neighbor and friend. He awakens the sympathy of the one for the other.—Personal effort of every Christian, is the grand idea of the whole plan.

"The reflex influence of personal effort for the conversion of souls,"—"connection of prayer with the dispensations of mercy,"—"Prayer meetings,"—"Revivals,"—"Concluding addresses," make up the remaining leading topics.

In these chapters, the Christian soldier is seen in all the glory of the conflict, success luring him on to victory. Clad with the whole armour of God, he moves in the revivals of this year, slaying his thousands and tens of thousands—all the result, under God, of this primitive, Scriptural, wonder-working plan.

We would most heartily recommend the "Harvest and the Reapers" as a hand-book to every Christian, that he might see that the fields are white unto the harvest, and that he may know how to thrust in his sickle.

The Miasmometer.

We see in the Montgomery Mail, of 18th inst., a notice of an invention which will prove, we think, of great importance to the Medical and Scientific world. Prof. DARBY of Auburn, Ala., well known as a Chemist, has invented a piece of Apparatus, which he calls the miasmometer, the object of which is to discover the amount of impurity in the air in any given locality, in a sick room or in different parts of the same room, in houses, wells &c. He does this with extreme accuracy by passing a definite amount of air through his Fluid, which is the most delicate possible test for the existence of malaria. Even the breath of a patient, or the emanations from his skin can be subjected to this test, and the amount of impurity passing into the air from these sources can thus be instantly shown. We learn that Prof. DARBY will explain the uses of this important apparatus before the public.

The Minutes of the Central Baptist Association are ready for distribution at bro. W. G. McWILLIAMS, Wetumpka, Ala.

ADVERTISEMENTS.—Attention is called to the new advertisements of G. N. KNIGHT, who has recently supplied his Establishment with a large and handsome assortment of Watches and Jewelry; to the card of G. W. AVERELL, who keeps constantly on hand a well selected stock of Watches and Jewelry; Oil Paintings at auction; and Periodical Reading at KESSEE'S Book Store.

MOBILE BAY.—It gives us much pleasure to announce that operations have been again resumed on the Bethel and Hospital ship at this important station. Our active and efficient Secretary for the South, Mr. McGlashan, has succeeded in awakening an interest in this work on that field, which promises to sustain the cause not only at Mobile, but in several parts of the Southern States. Dr. F. M. LAW has recently been appointed Physician and Chaplain of the Society, and enters on his work in the Bay under very favorable auspices. We trust that, with the Divine blessing, he will be able to do much to heal both the bodily and spiritual maladies of many a poor fellow who, otherwise, would doubly perish, in want and woe.—Sailors Magazine.

Editorial Correspondence.

GREENVILLE, BUTLER CO., ALA.,
Nov. 17th, 1858.

I left Tuskegee yesterday evening after supper and reached here this morning before day-light. So much for Rail-Roads and Stages. Butler county and other counties South and East of it were but little known till recently. The Rail Road from Montgomery to Pensacola, now being rapidly completed, is opening this country, and everything is alive on the entire route. The Road will soon be completed to this place, 40 miles from Montgomery; and within a year or two the whole line to Pensacola will be finished, a distance, we believe, of 150 or 160 miles. So far as completed it is a good road. I had but two objections to my trip last night: a very cold night, and the frequent demands upon a lean, consumed pocket book.

Greenville is rapidly improving.—Property has gone up in view of the approaching cars, which will be "tooting" away here in a month or two. Old houses are being torn away, and new buildings going up, and all that will bear it are being improved. The Baptist Church, under care of our excellent brother, J. E. BELL, graduate of Howard College, is doing well. They are building a new and substantial house of worship to accommodate the increasing congregation. I am pleased to see our brethren so active in the cause of the Master. Brother BELL lives here in the midst of his flock; and, also, our valuable brother KEITH resides here, and is actively engaged in preaching the Gospel in this section. Here also I had the pleasure of seeing Elder MAT. BISHOP, another minister from the Howard, whose praise is in all the Churches in this region. He resides in this county, nine or ten miles from this place. He is an able, useful and safe man. He has as few crotchets as any man you can find. From what I can learn, the good cause is flourishing in this country. I must not forget to mention, that I am sharing the hospitalities of brother DR. BRAGG and his kind family. I expect to leave to-morrow for Zion Association, to convene next Saturday in Covington county, Ala., where I hope to meet with God's children and witness their deliberations.

I preached in Greenville to an attentive audience, and hope the Lord will bless his Word. H. E. T.

"We Are the People."

While here (Greenville, Ala.), we were shown the Minutes of the 19th Session of the Antioch Baptist (Primitive) Association, held during this year in Butler county. It is a very small body, hardly able to meet, together, "count noses," and print their "minutes." And yet this people claim, in the most arrogant manner, to be THE CHURCH.—Here is a sentence from their circular address:

"Inasmuch, then, as we believe we are the only regularly authorized Church of Christ, we therefore consider all denominations of professed Christians in error, both in doctrine and practice."

Now isn't this too much? For a people who condemn all efforts to spread the Gospel among the heathen, to give the Bible to the destitute, to instruct children in Sabbath Schools, and assume to be the people of God, and condemn all who do not see through their contracted spectacles, is enough to put a blush upon the cheek of immodesty itself. But bigotry is not confined to these Solomons; it is the language of all these riving sects of this contentious age. H. E. T.

We are pleased to learn that the Hon. G. DEVAL, recently appointed Superintendent of Education for Alabama, in place of W. F. PERRY, Esq., resigned, entirely concurs with him, in recommending the introduction of Professor W. S. BARTON'S text-books in English Grammar, and Composition into the Public Schools of the State.

It is time we had a uniform system of text-books. If the County Superintendents will but carry out the recommendation of the State Superintendent, it can be effected. A little time and judicious management, is all that is necessary.—Adv. & Gaz.

THE REVIVAL.—In various parts of the country we learn by our exchanges that the Holy Spirit is still doing its office-work in convincing sinners of sin, righteousness and judgment. Daily prayer-meetings are maintained in many of the larger cities throughout the country, and the song of praise of the new-born soul is still heard. The work has not ceased, and from the best information that we can obtain from the churches in our own State, there is a general looking forward for signal displays of God's saving grace during the coming winter.—Secretary.

OHIO BAPTIST CONVENTION.—The Journal & Messenger contains a report of the meeting of this body. In connection with the labors of its missionaries, 349 have been baptized. The meetings were harmonious, and the whole occasion a delightful one.

SOUTH WESTERN BAPTIST.

For the South Western Baptist.
A Missionary to the Indians
Wanted. Who will go?

The Board of the East Ala. Baptist Convention is now prepared to furnish the means to sustain a Missionary to go to the Indians, under appointment and general control of the Board for Domestic and Indian Missions of the Southern Baptist Convention at Marion, Ala. We want a man able and apt to teach—a good man full of the Holy Spirit. We are prepared to guarantee his support for five years, and we hope to do so as long as he lives and does well.

We also design to support a native preacher who shall act as interpreter, as far as practicable. Who will go and preach the unsearchable riches of Christ among the sons of Shem, in the "western wilds"? Is it not the duty of some one from the territory of the East Ala. Convention region, where these children of the forest once roamed "monarchs of all they surveyed"? Brethren, how often have you said you would go where God required, if a field could be sustained! Here is a field "white unto the harvest." Here are means to support you and your family, if you have one. Is it not your duty to go? Settle this before God. If the spirit stirs you to go, confer with R. Holman, Cor. Sec. Board for Domestic and Indian Missions Marion, Ala., and also with the undersigned. Write to us freely.

JESSE A. COLLINS, Fin. Sec.
CROWELL, ST. CLAIR CO., ALA.,
Nov. 7, 1858.

For the South Western Baptist.

ALBANY, NOV. 10, '58.

MESSRS. EDITORS: I have just closed a meeting of ten days with the Arkadelphia Church, in Conecuh county, Ala. It was a meeting of very great interest; one upon which many of us can reflect with deep feelings of gratitude to God, for the out-pouring of His Spirit, and for the striking display of His ability and willingness to save sinners; and cheer the hearts of His devoted followers. During the meeting there were thirty added to the church by experience and baptism; one by letter; one by restoration; seven deferred their baptism until our next meeting, and one was baptized just before the meeting; making forty. The good Lord has done great things for us at Arkadelphia, for which we feel humbled, and thankful. To God be all the glory. I was aided in the meeting by W. C. Morrow and G. L. Lee. It has been my privilege during the last year to spend much time with that excellent brother, W. C. Morrow, and I can truly say, that I have been much benefited by his able counsel and fatherly advice. While he is an able defender of the faith, he is also a pious and devoted Christian; a man of prayer and true piety. Bro. Lee is a pious and most excellent brother, who has very recently entered the ministry. He promises to be very useful. May the Lord crown him with success.

After the Arkadelphia meeting, bro. Morrow and myself held a meeting of five days with the New Hope Church, in Conecuh county, Ala., aided by their Pastor, Andrew Jay, which resulted in fifteen accessions. The Lord be praised. J. D. KENDRICK.

For the South Western Baptist.

ORDINATION.

The Church at Fellowship, Sabbath, Oct. 30th, called a Presbytery, consisting of Elders Benajah Goss, W. M. Matthews, and Gideon Leverett, to set apart our young brethren, John and R. A. J. Combe, to the work of the ministry, and after a thorough examination of the candidates, during which they displayed the usual intimate acquaintance with the doctrines of the Bible, and gave satisfactory evidence to the Presbytery of their call to the ministry of the Word—it was determined to set them apart to that responsible work.

Accordingly on Sabbath, 31st, before a respectable congregation, bro. G. Leverett preached the Ordination Sermon; Bro. Goss made the Prayer; Bro. Matthews presented the Bible and gave the charge; right hand of fellowship by bro. Leverett. The services were solemn and impressive, and hope that it will give encouragement to the church to continue to pray the Lord to send forth more laborers.

Our brethren possess talents and ease of address, and a command of suitable words in the expression of their thoughts, which, when fully developed and matured, will qualify them for eminent services. May the Lord make them able and faithful members of the New Testament Church.

WEHADKA, ALA., Nov. 12, 1858.

For the South Western Baptist.

BLADEN SPRINGS, ALA., Nov. 10, '58. BRETHREN EDITORS: I reached home yesterday evening from a protracted meeting held with De Soto Baptist Church, Miss., commencing Thursday before the fifth Sabbath in October, which continued eleven days and nights. This church was constituted last July through the influence of Elder Lewis Martinere, with only eight members. When I reached that place to commence the meeting, I found 18 members in

rather a cold state of feeling, but determined to pray to God for a revival. He heard and answered their prayers. God has greatly blessed us for which we feel to praise His name: there was added to the church forty-three in all during the meeting—of that number, twenty-four by baptism, and among them four Methodists, two Catholics, and one Universalist. When he came forward, gave me his hand and related the dealings of God with his soul, I thought of Saul, of Tarsus, and thought surely the Lord is in His place in his Spirit's power. On the same night he was received, he arose and addressed his fellow-men who had been partners with him in wickedness, to turn from the error of their way, to God, and grieve His Spirit no longer. His appeal was like an electric shock to his friends; quite a large number came to the mourners' bench, and then the newly converted disciple of Jesus made an able and appropriate prayer for them and all men. Last Sabbath I baptized bro. Yates, (which is the name of the brother), together with twenty others. Bro. Yates no doubt will be licensed to preach before this reaches you.

Dear brethren, the power of God is at work in that little village; the last day of the meeting was truly interesting; a large, attentive and solemn congregation in attendance.

The Church at De Soto numbers sixty-one strong. Bro. Martinere and myself were the only ministers in attendance. Fraternally yours,

WM. CAMPBELL.

Southern Female College.

Report of the Board of Trustees.

The Board of Trustees of the Southern Female College, have the pleasure of submitting the following brief statement of its affairs:

1st. The committee appointed at the last session of this body to procure an act of the Legislature making "any changes in the charter of the Southern Female College necessary to secure the appointment, in future, of one half of the Trustees of the College by the Western Association, and one half by Foster and Brooks and their successors, and to have the Western Association incorporated," have accomplished that work. See Local and Private Acts, 1857, No. 122.

2d. The Board find the property bona fide, "insured to three-fourths of the value of the perishable part thereof," according to the original contract in their behalf.

3d. The Catalogue of the Institution for the Academic year 1857-8, gives the names of 153 pupils. The instruction afforded is faithful, thorough, and successful; the moral regimen admirable. The pupils have shared in the revival influences prevailing in the community during a considerable portion of the year. The corps of instructors for the next year, consisting in part of co-Principals Brooks and Cox, and Mr. Hooten, late of Brownwood, is all, morally and intellectually, that could possibly be desired. The Trustees therefore recommend the Institution, without reserve, to any and all who may be seeking a place to secure for their daughters a sound and refined education."

In behalf of the Board,

E. B. TRAGUE, Chm'n.

Appended to this report is the following note from the Committee of Examination:

The committee appointed at the last session of the Association to attend the examination of the Southern Female College, have discharged the duty assigned them, and can heartily endorse the sentiments of the Board of Trustees. All of which is respectfully submitted.

W. H. DAVIS, Chm'n.

Sailing of Missionaries.

We have just returned from New York, whither it was necessary to go, for the purpose of superintending the embarkation of Brother and Sister Hartwell to their destined field in Shanghai. Their passage was secured in the well-tried ship Howqua, where their accommodations will be comfortable. It was expected they would leave on the 30th ult., but an unavoidable detention occurred, and after completing all their outfit, it was necessary for us to leave, in order to attend to similar arrangements, on behalf of Bro. R. H. Stone and lady, both of Va., who are in part sustained by the Washington Association of Georgia. They sailed on the 4th inst. from the city of Baltimore, on board the excellent ship, Mary Caroline Stephens, for Liberia, where they will be expected to intercept the English steamer and pass in her to Lagos, the point of debarkation. They will be stationed at Ijaye in connection with the Yoruba mission.

It will be proper to notice the fact that in connection with the First Baptist Church, New York, a solemn prayer meeting was held, on behalf of brother and sister Hartwell, on Friday the 29th ult. A similar meeting was held with the Seventh Baptist church, Baltimore, on Sunday the 31st ult. Both these occasions were peculiarly interesting to all present.

Religious services were also performed on board the Mary Caroline Stephens just before she sailed. Twelve or more missionaries, of different denominations, took passage in her. May the Divine arm be stretched out, holding the winds and waves in abeyance, permitting these vessels, with their precious freight, to reach in safety their destination.—Commissioner.

FOUR GREAT REVIVALS.—At the Fulton Street Prayer meeting, a few days since, a clergyman of the Dutch Church said:

"We are now in the fourth great revival under the Gospel dispensation.—The first commenced in the Pentecostal time, and continued several centuries. The second commenced in the time of Martin Luther, and was long continued in the church. The third was in the days of Edwards, Whitfield, Tennants, (and Wesleys?) The fourth is that which now pervades our country, and is spreading to all other lands."

"The great fact and truth established by the first great revival, was the supreme divinity of our Lord and Savior Jesus Christ. It began with the dispensation of the Spirit on the day of Pentecost. It went on through the days of the apostles. This was the great rejoicing truth and fact of the period. It filled all heart with gladness. It was the great truth on which the faith and fate of a perishing world depended. It was necessary that this truth should be established and felt as a foundation on which the world would build its hopes."

"The great truth illustrated and established by the great revival in the time of Luther and the Reformers, was the doctrine of justification by faith in Christ. This cardinal doctrine was the platform on which they stood in their opposition to the errors of the Church of Rome. It was necessary that the world should be set right on this subject. And it was set right. It was this that aroused the true Church with amazing power, so that kings and dynasties sunk feebly down before her, as she marched on in her glorious triumphs."

"The first truth illustrated and established in the third great revival in the time of Edwards, Whitfield, Tennants, (and the Wesleys,) was the doctrine of instantaneous conversion and regeneration by the Holy Spirit. It was necessary that this great doctrine should be enforced and stamped indelibly upon the convictions and heart of the world, so that it should remain an undisputed fact, received and acknowledged by all."

"And now the great truth, illustrated and established by this great revival, of the present time, the fourth great revival, is the cardinal doctrine of Christian Union; oneness of the Church; a real unity; a oneness of all her members in Christ, the Head."

"It is in this great truth, that is in this revival, and by this revival, impressed upon the world. It is this that arms the Church with its energy and power, by which she overcomes and goes on to victory and triumph. This is the truth which is to live in the convictions of men, till Christ has subdued all things to himself."

Probationary Membership.

The Rev. Dr. Pierce, of the Methodist Episcopal Church, South, says: "If things are to go on as they are now, we must cease to receive seekers into the probationary membership of the church, who will accumulate such a mass of members, without the benefits of spiritual regeneration, as to bury the spiritual power of our once pure form of godliness under a mass of attractive formalism, which will make Methodism a gorgeous exhibition of mere outward ceremonies."

A truer sentiment never fell from the lips of any man. We are surprised that our Methodist brethren do not see to what their low standard of membership is leading them. Indeed, we may say, we are filled with inexpressible anxiety for most of our churches. The old fashioned "Christian experience" seems too slow for this advanced age. The New Testament-law work, and Spirit work, in the regeneration of the soul is altogether behind the times.—There is an easier way to hit upon to get men into the kingdom of God. A way with your heart-repentings, and tears of bitterness for sin—you have only to make up your minds that you want to go to heaven with Christians, and will join the class, or the church, and the work is nearly over. David and Paul's experiences are obsolete. The struggles of Christians "who wrought righteousness and obtained the promises" is not known, we fear to much extent in the so called Christian church of the present time. And does not this come from an unconverted membership? And does not the rapid and careless manner of receiving members lead directly to the filling of the churches with the world? Let those who "watch for souls" consider well whether a small, soundly converted church, is not better than a large, powerful church, without piety.—Witness.

Love is like honesty—much talked of, and little understood.

Progress in California.

FIRST BAPTIST CHURCH, SACRAMENTO.—Since the last issue of the Circular encouraging and valuable additions have been made to the congregation of the Sabbath School and to the membership of the Church, while two deeply interesting baptismal scenes have been enjoyed. And another promising Chinese convert has put on Christ in baptism. The Church edifice is about being refitted, painted, and repaired throughout.

TABERNACLE BAPTIST CHURCH, SAN FRANCISCO.

(Extract of a letter from Rev. J. B. Sargent.)

SAN FRANCISCO, 29th Sept. 1858. DEAR BRO. SHUCK: Yours of the 18th is received, in which you speak of the sad destitution of California. It is indeed a distressing subject of contemplation. Frequently do I lift my earnest prayer to God for the supply which the Lord of the harvest only can send. I see a gleam of hope in the coming of Elder Knapp. Let us pray humbly, earnestly that he may come in the likeness of the blessing of the group of Christ. My own field is ripe for a glorious harvest. We had a most successful day last Sabbath—congregations large and deeply impressive. I baptized two candidates, Deacon Merriman's wife and Judge Hesley's daughter. The occasion was deeply interesting and impressive, and did good I trust. I have no language to express my gratitude to the Lord for his continued goodness to us. I see nothing in the way under the Divine blessing, of a glorious ingathering to the fold of the great shepherd. * * * * *

Santa Cruz.

The Rev. Mr. West has removed his family from Mariposa, and has located in Santa Cruz, and has commenced labors there with encouraging prospects. This growing town is the seat of justice for the county of the same name, and is located on the coast, just opposite, in a northerly direction, from the town of Monterey. This region is rich in agricultural resources, and is fast settling up with a permanent population. Our readers will permit me to pleasure the following extract from one of Bro. West's recent letters:

"I preach every Sabbath at 11 A.M. at the Court House, which I have engaged and also at Sequa, about five miles of where there are a few Baptists. Santa Cruz is in one end and Sequa in the other end of the Santa Cruz Valley. This is a more important and promising field than I thought before I came. I have every confidence, under God, that a good Baptist interest can be built up here. I am devoting my whole energies to the work, and believe God will bless my labors. I have not yet fully matured my plans. Pray for me.—Baptist Circular.

"People in this country cannot appreciate the extreme improbability, might almost say impossibility, of the conversion of a high-caste Hindu.—Humanly speaking, it would be almost as reasonable to expect the Archbishop of Canterbury to sacrifice a goat to Parbutee. As for arguing with a Hindu of intelligence, it is like using cannon against Hindu earth-works. He will grant every argument of the Christian, will advocate his religion, admit his miracles, and acknowledge the truth of the incarnation. At the same time he will contend that he has an older and a better system, miracles much more astounding, and numberless avatars, instead of one only. He is the most tolerant man in the world; will allow every religion to be true, and as his own system will not admit of convert, he recommends every man to adhere to his particular creed and allow others to do the same."

SERGEON'S CHAPEL.—An English correspondent of the New York Chronicle, under the date of October 8th, quotes the following official announcement:

"On Sunday, Mr. Spurgeon informed his immense congregation at the Surrey Music Hall, that he had signed an agreement for a freehold site of ground opposite the Elephant and Castle, Southwark, for the purpose of erecting a spacious edifice in which the thousands who flock to him every Sunday might be so commodated with every convenience for worshipping God as Particular Baptists. The building committee were to meet the representatives of the Free-mongers Company yesterday, for the purpose of getting the matter completed. £5000 is the sum to be paid for the land. The edifice will necessarily cost many thousands for its erection; and although the sum left in hand, of the numerous liberal promises of donations, will yield a good sum, still the congregation was urged to continue in its efforts to affect so desirable an object."

The New York Observer says: "If an editor knows that he is not only a work for nothing and find himself, still that he is also to find the paper, still and send it for nothing to the subscribers, he may be excused for discouragement. Yet there are many who have so little reflection, so little conscience, and so much meanness, that they will take a newspaper a whole year, and sometimes more, and not pay a cent for it."

