



EDITORIAL TELEGRAMS.

The Christian should make every thing that is religious his own. It is not enough to be a Christian.

1. The disciples of Jesus baptized—Pedobaptists—understand that they were.

Our work on the grounds and evils of Apocryphy is not yet done. We are preparing the materials as fast as possible, and shall write its other parts in the near future.

An interesting discovery.—To Wm. Beasley, of Va. We knew nothing of David Wells. He is not and never was a subscriber to the Tennessee Baptist.

A PRACTICAL QUESTION.—A Brother in Mo. writes us as follows, and asks advice in the premises. Will not Bro. Walker, of the Index, or Bro. Henderson, of the South West Baptist, give advice to the Brother?

Our Church receives members from Pedobaptists, upon the face of their letters. Many of our saints: Churches are likewise. I cannot see how such a thing is possible. What course would you pursue were you a member of such a Church. I have in a feeble manner, endeavored to convince her of the unscriptural and unchristianity of such a course.

He will continue to persist in the same practice. This I am bound (while a member of that Church) to continue with persons whom I regard as unbaptized. By so doing I endorse their baptism and ordinations, as Scriptural, and the Methodist Society as the Church of Christ. This I must confess, is more than I can conscientiously do. What shall I do?

Mr. Lynn, of Mississippi. We can give no answer until after the meeting in America, Ga., in April.

The correspondence of Elder B. F. Thomas, will best address him, at Cheltenham, Mississippi. He has taken charge of the Cheltenham Institute. We wish him abundant success.

God bless you Bro. Farnar, for your letter. It was like a refreshing shower. Why do the Editors mention should pursue the course they do, in strange, is there an understanding—have you been told to use each other to make out a case? Nevertheless, truth will triumph and they who are true to it shall stand with it.

A SCRIPTURE AND A THOUGHT.

FOR EACH DAY IN THE WEEK.

1. If any man thirst, let him come unto me and drink, John, vii. 37.—How often do men hasten to find a fill to slake their thirst, heedless of the deep and pure waters of life and peace which flow steadily by their side.

2. Has ye altogether lovely, Sol. S. v. 16.—Christ is a garden full of sweets, a sun without spot, a star ever bright, a fountain ever full, a foundation which ever yields, a friend who never forsakes.

3. Pray without ceasing, 1 Thess. v. 17.—Christ waits to answer the prayers of His waiting and believing people, and by the prevalence of His intercession he ever liveth to give success to all their petitions.

4. The planting of the Lord, Isa. lxi. 3.—Christ died that sinners might be planted in the likeness of His death and resurrection; and thus being rooted in Him, become trees of righteousness.

5. Christ, the wisdom of God, 1 Cor. i. 24.—Do you want life? Do you want knowledge—the knowledge of Christ and your ownself? Do you want wisdom—the wisdom that is from above? Then accept of Jesus, and all is yours.

6. Thanks be to God, who gives us the victory through our Lord Jesus Christ, 1 Cor. xv. 57.—Fear not then, believe, though weak, if thou hast truth on thy side, however, rudely thou mayest be assailed, the victory shall be thine.

7. God resisteth the proud, James iv. 6.—Against none has the Lord been so bow more often, and show his arrows more furiously, than against the proud and mighty man that exalteth himself.

Ourself and our Pedobaptist Exchanges.

OUR COBLECTION.

From many signs developed in the last year, we are urged to the conclusion that our Baptist brethren are slowly, it may be, but gradually tending, as a denomination, to open communion at the Lord's table. Open pulpits, communion, it is well known, is held and practiced by thousands of their most devoted and intelligent ministers in Europe, and in this country North and South. This view is held here, under the shadow of the Tennessee Baptist—

From the shadow of the Tennessee Baptist—From the shadow of the Tennessee Baptist—

There are further evidences of decadence from the modern Landmark rigidity. Mr. Spurgeon, the great London light, it will be remembered, last spring was much spoken of and lamented on account of his favoring Open Communion. How far this liberty of sentiment has already seized the public mind, we do not undertake to say. And our Baptist brethren; they may mourn over it, but we cannot see anything harmful, but much to be desired. It may seem to them like the breaking down of ancient and indissoluble landmarks, but it is always in process itself on our mind, that it is a glorious and almost heavenly scene, to see all evangelical denominations for once, seated at the same table—the Lord's Table—testifying their united belief in the doctrines of the cross, and exhibiting a perfect Christian fellowship. Our own position, we think, derives importance from the following announcement of the late Tennessee Baptist, the unfolding and laborious opening of open communion.

The above is from a late issue of the Banner of Peace, published in this city, and the sheets of all Cumberland Presbyterian papers have we mean to find with its language and spirit. We would say to its editor:—

That we have our ears that a portion of your denomination is moving downward toward open communion, there are in our minds

announced indications of it, but we believe this very fact will awaken the denomination at large to healthy action. There is another movement that may rest upon the former, and at times in placing the denomination upon a far more respectable position than it has occupied for centuries past.

We assure the editor of the "Banner of Peace," that it is the large influx of members from Pedobaptist societies that we are now suffering from. They have many of them been received prematurely, and faster than we have been able thoroughly to indoctrinate them.—The remedy is at work.

2. There is no open pulpits communion practiced in this city, known to us. The majority of both the Baptist Churches are opposed to it. The practice is against the overwhelming sentiment of the General Association of Middle Tennessee, and North Alabama, as it is against the almost universal sentiment of the Baptists of Tennessee. The occupancy of other houses of worship by our ministers upon special occasions is not involved in Pulpit Communion.

3. Mr. Spurgeon came to the Baptists from the Pedobaptist, retaining his private views of Communion. He is however practically as a Close Communionist, and is the pastor of a close church.

4. To the editors final remarks, we say that he no more believes in indiscriminate communion than we do,—and more, that he holds precisely the same views, touching the terms of Church Communion that we do, unless he last General Assembly.

1. Will he answer as questions? Will you admit Roman Catholics to your Communion? 2. Will you admit Unitarians, Universalists, and Mormons to your communion? 3. Will you admit Campbellites to your communion? 4. Will you invite those professed Christians whom you regard as unbaptized to your Communion?

We hope the editor will not withhold his answers to the above.

The editor of the Presbyterian Herald, Louisville, Kentucky, has an article far different in spirit, as it is untrue in one of its statements—this we allow in him.

He closes with this paragraph:—"We tender brother Graves our condolence and sympathy in his sorrows. Should his worst fears be realized, we shall look for him to stand fearlessly faithful amid the faithless throng of his brethren. The blood of the martyrs will be the seed of the Church. It is beautiful to die for one's religion."

We say to the editor of the "Presbyterian Herald" that should so dire a calamity befall our denomination here as has fallen upon it in England, our prayer is that God will grant us the grace to stand as the venerable Orchard has stood, and now stands faithful amid the faithless.—We believe in our deep heart that the principles of those martyred millions of Baptists or ana-Baptists, who for so many centuries were worn down by the "Dragon," and the "Beast," are the principles of the true gospel of Christ. If they are not, those principles have been obliterated from the world, as well as every vestige of a Scriptural Church. Unless the body of Baptists hold the true principles of the gospel and the ordinances as they were delivered to the Saints, no denomination extant hold them. Those saints "that were beheaded for the witness of Jesus," for so many centuries when the Man of Sin ruled the world were not Presbyterians, Mr. Hill, nor Methodists, nor Pedobaptists, but Anabaptists, as all Catholic and Pedobaptist historians testify. What then is our sin, for which we are hated and reviled by Pedobaptists and opposed by, alas! some who profess to be Baptists? We would lead those of our brethren who feel inclined to depart, back to the old landmarks of our martyred ancestors, the Anabaptists of the fifth to the sixteenth centuries. We would have every Baptist Church in America rest its faith and practice upon the ground, hallowed and consecrated by the richest blood of more than ten centuries of Baptist martyrs. We are not ashamed of their faith and their practice. We know they did in no way recognize the Church and ministers of the Apocalyptic women, and when her daughters were multiplied held no fellowship with them as churches or with their ministers as gospel ministers, nor do we. They suffered, bow sorely for the faith, and so may we—so do we; but by the grace of God we will abide all, even if left to suffer alone,—we will embrace these glorious principles if with them we embrace the Stake at which alone they have been witnessed for so many centuries, nor shall the sneers or the scoffs, or the scandals of Catapaptists drive us from them.

One who cannot bear persecution is not worthy to bear the Baptist name.

COBLECTION. The Religious Herald says: In reply to the enquiry of brother Graves, as to the date of the formation of the Potomac Association, we remark, that delegates from the Columbia and Salem Union Associations met in 1836, and after a Conference agreed to unite, under a new constitution, as the Potomac Association. Their statistics for 1855-6 were given in the Minutes of the Potomac Association; and their latest returns in their own names, were for 1854-5. The inscription of these returns with those of the Potomac, comprising the same churches, in his table, gives Virginia about 4,000 more members than she can justly claim.

Will the editors please accept our thanks for the correction. We have made it in the plates to-day, and will send them a corrected copy in a few days.

REV. E. P. WALTON.—We learn that Elder Walton has accepted an appointment as Corresponding Secretary of the General Association of Middle Tennessee and North Alabama. He leaves during the present week for his future home. Earnest, indefatigable, cultivated, courteous, he will prove a valuable accession to the ministry of the South West.—Religious Herald.

We have taken brother Walton by the hand, and welcomed him as a co-worker for Christ in the Valley of the Great West. We hope to find in him a thorough Baptist, that he may feel the warmest heart throbs of the denomination in Tennessee, to whose kind regards we commend him. He is invited to make his mission known through this paper.

BROTHER FORD, late pastor of the Lee St. Church, Richmond, Virginia, has accepted the pastorate of the second or Cherry street Church in this city. He entered upon his labors some weeks since. We have reviewed a former

slight acquaintance, and attended upon his ministry. We take brother Ford to be devoted earnest and able minister of the gospel of Christ. He possesses the ordinary speaking talents, indeed if all his efforts are equal to the one we heard, he has no superior as an earnest and effective preacher in this city. He spoke from a full heart and with weeping eyes, urging his Church to "win souls." He is such a preacher, so far as we can now judge as we have long prayed God to send to that people, for whom we labored, several years. May he prove an abundant blessing to them? We understand that the Domestic Mission Board at Marion, will aid in his support, and this fact ought to cause Tennessee Baptists to feel under obligation to contribute generously to that body this year.

The Old Dominion has given to Tennessee during the last twelve months a large amount of Baptist working strength. Brother A. Jones, Jr., to the Jackson Church, West Tennessee, who is doing a good work there. Bro. Ford to the Second Church, brother Poole to the South Western Publishing House, brother Walton to our Domestic Board, brother Griffin of Surrey, Va., to the church in Columbia, Tenn., and Brother Wallace of Va., to the Church in Franklin, Tenn., and restored what had taken away in brother Howell, save six years of strength and vigor. O, that we might all see eye to eye, and speak the same thing.

These brethren, of course, will neither attempt to Virginia and Richmond Tennesseeans, nor attempt to force the Cumberland and Mississippi rivers to flow in the direction of the James and Potomac, for one is quite as practicable as the other. They may materially increase the volume of the stream without cutting out unnatural channels.

There are other inviting fields in Tennessee,—Gallatin, and Pulaski,—are there, not others in Virginia, who desire to work in the West? We invite immigration from the Old Dominion to repair the strength, we are giving to Missouri, Arkansas, and Texas.

The Religious Herald Va., and Christian Times, Ill.

The Religious Herald, thus notices Bro. J. M. Pendleton's remarks on "Let him that heareth say come" &c.:

"In the last number of the Tennessee Baptist, Elder J. M. Pendleton says that the authoritative mandate of our Lord, 'Let him that heareth say, Come,' has about as much reference to preaching as it has to shouting, or weeping, or singing, or whistling. When we apply that passage to preaching, then we are about as far from its true sense, as if we should paraphrase it—'The Spirit and the bride whistle!' and let us claim that heareth 'attitude!' Surely, in this, Elder Pendleton must be setting a new landmark. But, to quote his own language, 'in mercy we decline amplification.'"

"In 'The Question of the Age,' too Elder J. Baker says, that the passage 'has no more of obligation to be not so broadly interpreted as Elder Baker gives us to know his view. But seriously, is this the style of exegesis, with which brethren, who ascribe the rejection of their peculiar sentiments to 'a lamentable want of intelligence or common honesty,' hope to revolutionize the denomination?"

If we understand the Herald it denies the conclusion of Brethren Pendleton and Baker, laughs at it as frivolous, and thinks it setting a new landmark. We understand the Herald to claim that the command "Let him that heareth say Come," is a command for all who have heard of Christ to preach the Gospel.

The Editor of the Christian Times, Chicago, catches the "laugh" from the Herald, and holds up the views of Brethren Pendleton and Baker, for the pity or contempt of its readers.

Now we ask these brethren to escape from the conclusion to which their "style of exegesis" forces them. If it has reference to preaching the Gospel, then every man woman and child, whether saint, sinner, infidel or atheist, who has heard of Christ, is positively commanded to preach the gospel—and has as divine warrant as either the Junior Editor of the Herald, or the Editor of the Times. Will they accept this? But interpreters of their class hold and teach, that the man who is authorized to preach, has equal authority, to baptize those who believe his message. (See Docter Wm. B. Johnson's, articles in the Southern Baptist, & Mutual). No Baptist can reasonably deny, that the man who is called and authorized to preach, is duly authorized to baptize. Now if these brethren will stop laughing one minute they will see what their "style of exegesis" logically concludes for them, i. e., that every man, woman and child whether saint or sinner who has heard, or who may hear, of Christ, is authorized to preach the Gospel, and to baptize those who believe their preaching! Now it may be easy for them to laugh, but we do not think they will by their laughter revolutionize the Baptists of America to adopt their "style of exegesis."

But is Bro. Pendleton's declaration that the above passage has as much reference to shouting or weeping, or whistling, as to preaching, a new Landmark.

Old Doctor Gill, a Baptist, wrote a comment upon this several years before these excellent Editors were born. If they will promise not to laugh, we will quote a few sentences from him.

"And let him that heareth what the Spirit and the bride say, or the words of this prophecy: or he that has Spiritual ears given him, and he hears so as to understand Spiritual things, the Kingdom of Christ, and the glories of it, let him join the Spirit and bride, and say Come Hither; or express his wishes and desires in the same earnest and affectionate manner, that CHRIST WOULD HASTEN HIS SECOND COMING."

We have before us a translation of the Syriac Testament, by Murdock. The Syriac version was made in the second century, and is regarded as quite equal with the Greek in authority.

This passage in the Syriac stands thus, "and the Spirit and the Bride, say Come, thou, and let him that heareth say, Come thou."—Last year.

He who testifies these things," said, "I came quickly. Amen, come, Lord Jesus!" If more authority is demanded, we point to

the Greek text, of which the above is also a correct translation.

All can see at a glance, that the Spirit and the Bride, and every true child of God, is expected to pray earnestly for the second coming of the Lord Jesus, and nothing more. Let those who laugh at this 'style of exegesis,' see to it that they do not laugh at the mission of the Holy Spirit.

If we are wrong, we wish to be corrected,—we ask for the light that flows from candid exegesis, and not deception. We write this in all kindness: we think our correspondents deserving of more regard than is indicated in the above paragraph.

Lectures on Theology.

The Theological Lectures of Union University are now in course of delivery. Brother Dayton has lectured a week to the great gratification of those who have heard him, and he will lecture a week longer. His argument on the existence of God was one of great power, and I hope it will, at some future time, be given to the public. Brother Henderson, of Alabama will succeed brother Dayton, and brother Howell will succeed brother Henderson.—From five to six weeks will be occupied with the Lectures. They will close when brother Howell gets through. A word of explanation here: Months ago I, through the Tennessee Baptist, requested those brethren who had agreed to lecture to inform me what subjects they intended to discuss that I might make out and publish a regular programme. I heard definitely only from the brethren above named. It was deemed necessary more than a month ago for something to be fixed on as to time.—Two of the brethren were willing if other Lecturers failed, to occupy double the time given to each one according to the original plan.—Hence, an arrangement was made providing that five or six weeks be occupied by the brethren whose names have been given. I hope this explanation will be satisfactory. No disrespect to any brother was intended.

J. M. P.

Curious Items.

The editor of the Presbyterian Herald in a late number of his paper informs his readers that a Baptist has become a subscriber expressing his preference for the Herald over the Tennessee Baptist on the ground that the former does not deal in controversy. A Baptist so called once expressed his preference for the Millennial Harbinger to the Tennessee Baptist. And what did it prove? Why, that the man was a Campbellite at heart. And the person referred to by the Herald is probably a Pedobaptist at heart or a man of no fixed principles. In the very number of the Herald to which I refer, the editor speaks of circumcision as the seal of the righteousness of faith.—If the Baptist subscriber believes this without qualification he believes what no sensible, consistent Baptist ever believed before, and he ought to leave the denomination. Circumcision was a seal of the righteousness of Abraham's faith, but was never a seal of the righteousness of any other man's faith. How could it be? I wish Pedobaptists understood the covenant of circumcision. I would greatly modify and improve their views of many things.

The editor of the Nashville Christian Advocate is publishing a series of articles addressed to Bishop Soule—entitled the Glory of Methodism. He refers to class meetings, Methodist Government, &c., as something to be gloried in. Well, this shows that a class of persons referred to by the Apostle Paul is not yet extinct. That class gloried in their shame—that is gloried in things of which they ought to have been ashamed.

Brother Henderson in a late number of the South Western Baptist expresses the opinion that the view of Landmark Baptists amounts to this that it is better for sinners to be systematically damned than to be irregularly saved, or saved by irregular preaching. I quote from memory, but I give the idea. What cruel unkindness is this! I suppose brother H. is not willing to recognize a Romish priest as a gospel minister. Would he rather see sinners systematically damned than saved by the irregular, unscriptural ministry of such a priest? Brother H. is a close communion Baptist. He believes Pedobaptists have no gospel right to commemorate the Saviour's death in the Lord's supper. Does he think it better for the Redeemer to be systematically forgotten than to be remembered in an irregular way? No close communion Baptist can condemn a Landmark Baptist without condemning himself. I put this sentence in italics that I may call special attention to it. Will any Baptist dispute the truth of it? We shall see.

Several brethren are, in the Mississippi Baptist, advocating the plan of reading sermons. This ought to be put down among curious items. For those who live in the North to be in favor of reading, is not so strange, but for Southern men to employ elaborate arguments to prove the propriety of the practice is astonishing, not to say astounding.

I once heard President Malcom say, "If I had it in my power to supply every vacant pulpit in Kentucky with a minister who reads his sermons I would hesitate greatly. It would probably be better for every such pulpit to remain vacant." It will be a sad day for us when our ministers get to reading sermons.

J. M. P.

The Death of those we Love.

How it saddens the heart to hear that those we love are dead! We are unwilling to consider them as the occupants of the grave. We would rather recur to the days when their presence and friendship made us happy. But death, in his wide-spread operations, consults not our wishes, our preferences. Steadfast to his purpose, he prosecutes his work with terrific impartiality, and throws his darts among all the living. The young, the old, the middle-aged fall prostrate beneath his tyrant scepter, and the grave takes them into its custody. O, cruel death! O, insatiate gulf!

I must check this train of thought. My complaints of death and the grave are not well founded. Death is the believer's friend, and the grave is the place in which the bodies of the saints repose for a time, and then awake, emerging from its darkness and its rains in the full vigor of immortality. The God of heaven presides at the death of his saints and their death is precious in his sight. To die in gain

Why complain then, of those we love are not in possession of health to gain?"

These thoughts have been suggested by the death of Richard Ford, Esq., of Bowling Green, Ky., who departed this life the 7th December, aged 69 years. He was a man of a kind heart, sincere in his friendships, ardent in his attachments. His ear was never deaf to the cry of the needy and the distressed. Many widows and fatherless ones shared in his benevolence. He was, I may be permitted to say, among the most devoted and constant of my friends. For years his nearest neighbor, I knew him well, nor was it an easy thing for me, on leaving Kentucky, to bid him farewell. He was a member of the Baptist church in Bowling Green. He died in peace, trusting in the Saviour for salvation. Let his many virtues be remembered—let his few frailties be forgotten. To the bereaved widow I offer assurances of my most affectionate sympathy and condolence. May God sustain her by his grace.

J. M. P.

"PULPIT EXCLUSIVENESS."

Under this caption, brother Church, of the New York Chronicle, has written another long column to prove that Baptists ought to receive immersions and ordinations at Pedobaptist hands as valid. We are almost tempted to let a Christmas premium to any person who shall be able to find us an error in the column in the editor's office. Dr. has found an able contestant of his views near his home, we need not review this last effusion from his pen. According to him, the Baptists are chained down, now and forever, to the following necessity:—"We must put up with an immersion received from non-immersed hands, a ministry not biblically ordained, or not ordained at all, if we look to its origin in ages past, and it comes with a bad grace for us to refuse to stand on the same platform with good men connected with the Pedobaptist ministry."

Brother, what think you of this from a Baptist editor? Is it not a hard case, to say the very least of it? What now is to hinder a Baptist church from calling a Pedobaptist minister to her pastorate, since he may administer her ordinances just as well as a Baptist? What would Baptists of this stamp have us do? Do they wish us to destroy all lines of distinction between Baptists and Pedobaptists, and that the former should plunge hook, line, and sinker into the errors of the latter? Then let it be done at once.—Ga. Index.

It is into this dilemma that brother Walker, of the Index, has drawn the editor of the New York Chronicle. It is only another proof that the premises taken by those Baptists to justify themselves in inviting Pedobaptist ministers into their pulpits, and other acts of ministerial fellowship drive them into Open Communion. Premises that logically conclude for Open Communion, and for the annihilation of all Baptist Churches, must be considered by every true Baptist as unscriptural and absurd.

Brother Church, of the Chronicle, now asserts, to the joy of every Protestant and Catholic in the land, that all American Baptists, at least, have received their immersions from unimmersed and Pedobaptistically ordained hands!! In plain words, that Baptists have no more valid baptisms than Pedobaptists have! We call upon the editor of the Chronicle to prove his assertion,—not for controversy's sake, but for the truth's sake. If the prophecies are falsehood and the words of Christ himself but a lie, we wish to know it at once,—for why should we stand in jeopardy every hour? We hold it to be undeniable that the "gates of hell," did prevail against the Church of Christ, and the promised presence of Christ with his people was unavailing, if indeed his Church ever corrupted its doctrines and lost the ordinance once delivered to the Saints, and has to-day only such ordinances as it has received as a special favor from the Whore of Babylon or her harlot daughters. Will the Chronicle stand forth and convince the Baptists of the nineteenth century that they owe their church existence or their ordinances to either Protestants or Catholics, and that unless baptisms and ordinations derived from such sources be valid, then Baptist ministers are all unordained, and American Baptists all unbaptized. We wait the Chronicle's historical documents to sustain his assertions. Will he present them?

MARK REVISED.

The Bible Union Reporter for October brings us a revision of the first three chapters of the Gospel by Mark. Now, then, open your batteries to criticism, small and great, for Baptists and Baptisms, and in, is rendered in, musing and immersion, and en, is translated instead of with, as it ought to be. The relative pronoun "which" when referring to persons, is substituted by who, and instead of ordained, the revision gives us appointed. In chapter 2: 17, eis metanoia—"unto repentance"—is rejected from the Greek text. We think it, on the whole, a great improvement on our common version, not only in the faithfulness of its rendering, but also in its style. Here now is a chance for critics to win distinction. We say to them, assail this revision if it is faulty. For five long years have the opponents of the Bible Union been waiting to see what would be done with Baptizo. Well, it has been translated immerse—what will you do with it? The lesser Baptist papers will wait to hear what the Examiner says, and the Examiner will listen for the Observer, but immerse will abide the scrutiny of them all.—Index.

Will a Baptist paper be found within the shores washed by the two oceans, to deny the correctness of the above translation of Baptizo, Baptisms, and en? We want to give its name. But if the translation is correct,—if by the above terms, the Greeks in the days of Christ and the Apostles understood immerse, immersion and in, ought they not to be translated by these terms for the English reader? Who will deny?

Work for January and February.

Shall these months pass without our doing a little for the spread of those principles we as Baptists, love so well? Our eye has just fallen upon a little paragraph which we commend to every reader:—

Do a LITTLE.—Many a Christian destroys his peace and usefulness because he is not willing to do little things. He wants to speak and pray well, eloquently, edifying, or not at all. Because he cannot do some great thing, he won't do anything. He must sit in the highest seat or no where. Now, no brother is fit to do large things, unless he is willing to do little things. He must be faithful in the least, or he will never be useful in the greatest. Can you make a good minister out of a poor lawyer, or a good deacon out of a man who is unwilling to do the least honorable duties of the church? If all were willing to do a little to the interest of a prayer-meeting, a Sunday School, or to the strength and influence of the church, there would not be so many prayers to be executed. If we were willing to

work, make simple prayers and speeches when we can do no better, we should pray often, better, and in every way do more good. Happy is the man who is willing to do a little, the servant of all, a door-keeper, bell-ringer, fire-brigade, lamp-lighter, frat-distributor, anything that will serve Christ in the house of God, or extend the knowledge of his truth. Will not the readers of this paper aid in circulating 1,572,000 pages of our denomination's tracts, this month? (See an advertisement in another column.)

Quaer.—I see in some of our Baptist papers, perhaps in your own, that every one of Bro. Bowens' book on Central Africa sold, aids the African Mission. I think this a mistake. The Southern Publication Society in Charleston bought the right to the Book from Bro. Bowen and gave him a very small sum for it—say \$500.—this sum Bro. Bowen gave to making a road from the board towards the interior. If ten thousand copies of the book were sold, it would not add a single farthing to the road or mission. Am I wrong? I write this for the truth's sake, and I approve very highly, except the appeal to all denominations, which is a mutual endorsement of their essential orthodoxy or that they are evangelical. When I can invite an Episcopal denomination to teach the Africans, I can invite the Catholics to do it. Can you tell me if I am not correct? I EXACT TRACTS.

Answer.—We know "extremely little" about the business of the Southern Baptist Publication Society. We believe that we have urged the circulation of Bro. B's book, on the ground that every book sold added something to the African Mission. We felt ourself warranted to say so from this announcement:—"The author's profits are appropriated to the 'Central African Mission.' Those, therefore, who buy the work will do themselves a favor, and promote the interests of a very important mission."

We supposed the Society allowed Bro. Bowen the usual author's profits—10 per cent.—and therefore every book sold added ten cents to the Mission Board. But if the Society bought the MSS. for a specified sum, which should have been a liberal one—then that sum alone goes to aid Africa, and no more, tho' a million of copies are sold, unless additional stipulations are made.

We would suggest that all who wish to understand the advertisements of the Southern Baptist Publication Society, to address themselves to the Secretaries of that Board and not to us, for our words are watched for no good purpose.

Could we persuade Bro. Bowen to change the language of his appeal we would most certainly do so. We do not believe that Jesus Christ ever commissioned Catholics or Episcopaleans, or any human, unscriptural Society to teach the nations their doctrines and dogmas, or gather them into their folds and enslave them to their Bishops and Presbyters by their ecclesiastical politics, the workmanship of men's hands—never, no, never—and we do not invite them to enter the nations and build up their organizations, so manifestly rival to the Churches of Christ.

THE OUTSIDE.—We wish to call the attention of our readers to the outside articles in this weeks issue. The sermon though long is an unusually fine one. Pitching towards Sodom—don't fail to read it, and to ask yourself "which way am I pitching?" The Review of Mr. Edwards Tract, issued by the Methodist Concern in this City. Our readers can see the character of publications issued and poured out upon the land by this "Concern." Ought not Baptists to publish and circulate books and tracts and papers to counteract the impressions and influence of such Jesuitical publications? Is it not our bounden duty to do it?

Read the "Last Visit to the Confessional" and we urgently request the author, whom we esteem as one of the most promising young ministers in Kentucky, to favor us with the articles alluded to.

Our heart saddened to learn of the departure of our beloved Sister Joy, of Bolivar.—Our nearest and dearest friends are vanishing from our sight—come by one—but, thank God, only to be clothed in light upon the other shore. One moment they bid us farewell, and in the next, join to swell the anthem of the redeemed around the throne.

Sewing Machines.

We notice in the Journal of reports of the New York Agricultural Fair, October 9th, 1857, the following report of the committee on Sewing Machines, (4 entries.)

H. C. Burtman, Atwaters, (single thread), \$15 Sewing Machine, best for family use.—1st Premium, Second Medal and Diploma.

O. B. Ewins, I. M. Singer, Sewing Machine, best for Manufacturers use. 2nd Premium, Second Medal.

L. D. Grigg, Wheeler & Wilson, Sewing Machine, for Manufacturers use. 3d Premium.

We are led to believe, not only from the above, but from many other and similar reports, as well as much information derived through others, who have a thorough practical knowledge in the use of three or four of the most prominent kinds, that no Shuttle or Lock Stitch Machine, which are both one and the same, can possibly be as well adapted to general family use, particularly for the South, as the two needle and two spool Machine, called the Grover & Baker.

The Southern Baptist Register for 1858.

We have been at the expense of stereotyping this work expecting the demand to reach 20 or 30,000, and it will yet reach these figures of all who desire to see such an annual publication sustained in the North will make a little effort for it within the next thirty days,—for few will be sold after this period.

We offer to give one of our five cent publications for every two Registers ordered—our Little Iron Wheel, or Trials and Sufferings for Religious Liberty, or Pendleton's Three Reasons, for every dollar worth ordered.—We think the Register will do good work in your neighborhood. Try it. (See next column.)

GRAVES, MANES & CO.

Tax GEORGE INDEX, has a new address that very much improves its appearance. The paper looks larger to us than before. It is among our very best papers, a staunch Baptist paper, that we can cordially commend.—The Methodist in an unusual season are feeling its influence, and the influence of the Baptist Depository in Mason.—Would that all the Baptists of the South were like those of Mason—not ashamed to see a Baptist

in the papers in a controversy which is necessary, and not ashamed of such books as Theologiae Grace Traman, that are containing such multitudes of Pedobaptists.

THE LOUISIANA BAPTIST, Elders Lee and Hartwell editors, has adopted a neat new dress, that very much improves it. We have ever admired the tone of the Louisiana Baptist, though not altogether with us in sentiment, yet so near that neither brother Lee nor ourself can define the points of difference we prize.

Brother Lee says in his leader for the New Year:—

OUR POSTURE.—Is not quite Landmark enough for some of our brethren, and a few of them are giving us the cold shoulder as consequence of it. But we assure them they have no great cause of alarm. The chief difference between us and them respecting the Landmark question is, they swallowed the whole bird, feathers and all, and we tried to pick out the fatness. We stand upon the Old Landmarks, or think we do, and mean to remain steadfast, by the help of God; but there is a slight difference about what are Old Landmarks. We have a right to our own opinions, as well as J. M. Pendleton, or J. B. Graves. And the "Old Landmark Re-set," is so near the truth we shall not fight it, but open our columns to the free discussion by brethren to tell, think, ought to satisfy the most stringent of our nations; for whatever our views might be on that question, we should be constrained to give both sides that the world might fairly judge,

