





BAPTIST COBOLLARIES.

I. There is no... II. There are no... III. Since nothing... IV. Nothing can... V. That a body of... VI. That since each... VII. Whenever any... VIII. When any... IX. Baptists are not... X. We regard Protestantism... XI. The unnumbered... XII. That baptism... XIII. No church... XIV. No member... XV. Hence right... XVI. An unconstitutional... XVII. No church... XVIII. To be in all... XIX. To fulfill our... XX. To furnish a... XXI. To furnish a... XXII. The commission... XXIII. To the standard...

Arkansas Department.

headed son, who was distinguished from his brothers as Mr. Arkan's ass. Disliking the dignity of labor, and addicted to the habits of the fisherman, he found... To the Imaginary Editor of "The Baptist" for the Arkansas Department... Under which of these two kings, Besonism? Is it Arkan's-ass, or Arkan-saw? As you stand on that commanding eminence once known as the Fourth Chickasaw Bluff, but now known by a name stolen from an ancient city in Egypt, and look towards the setting sun, you behold the outskirts of a large territory of alluvial lands, unsurpassed in productive power, whether of cereals or fibers, so, were that power exerted to its utmost extent, it might feed or clothe the whole continent, if not the whole world. Ascending from this low alluvial you enter a country of variegated surface covered with oaks, some boasting a thousand years of existence, or pines, thousands of thousands fit for the masts of the tall ship of some high Admiral. Without losing the fulfilment of the pines you can climb mountains in miniature, whence gush the heated waters so essential to the recovery of the lost energies of the chronic invalid, and in whose bosom repose an inexhaustible store of the best novaculite ever employed to sharpen the implements of industry. The whole water shed is drained by rivers, offering, it is said, thousands of miles of navigation. What is the name of this interesting territory? If you enter that dilapidated and (once) palatial residence, and ask its tenant the correct name of this beautiful country, he will say, "Arkan's-ass." If you inquire why the Southern Leather reigns supreme over his untilled acres, the despondent man replies, "I do not expect to live in Arkan's-ass, for my spirit, like the Indian's, will return across the great river to the land of my fathers and of my youth." It is idle to invoke the genius of hospitality here, for the birds have fled from the fields, over which desolation rules, and want, the twin sister, is abiding an inmate in the bouse. Having admired the last flickering of pride with which the poor man endeavored to emphasize the central syllable of Arkan's-ass, you may leave him in the enjoyment of the dignity he has thus conferred on the State, and seek for yourself more cheerful quarters. Presently the sound of the ax resounds through the forest, and you approach an unpretending tenement, surrounded by cultivated fields. By the road-side, an aged man wields the ax preparing the land for an orchard of which he cannot hope to enjoy the fruit. Yonder are sturdy boys, turning up the black soil for the coming crop. Nearer the house, winsome, rosy girls are busy among the lowing herd. The yard is the noisy domain of every domestic fowl; the violet is already blooming in its appropriate box, with its unknown companions, while the jasmie and the woodbine are shading the piazza with open-limbed leaves and flowers. A cordial hospitality invites you to share the abundance of industry. If, when you have glanced at the books on the shelves, THE BAPTIST on the table and the manuscript on the desk, you inquire of the man "by what name you shall designate this country, so beautiful in the production of all the substantial alimant of a happy life," he will reply, "Arkan-saw." It is my home, and I am proud of it. Here have I reared my children and here they were born, here the war, which I opposed, has swept away my property, though guaranteed by constitutional law; here have I taught my sons and daughters to depend on their own energies, after the Government had robbed an offending citizen, and here I hope to die. There are some who call it Arkan's-ass while they are here, and when they visit New Orleans, they have registered at the hotels as citizens of Virginia or South Carolina. There will not be sorrow when they return to these States. The morning brings you to the vicinity of a village. A new order of architecture strikes the eye. In future ages its classic name will be "Dongo." It is easily distinguished: the boards of unequal length make an unignity roof—poles of unequal size constitute the wall—an creascence instead of a chimney, and eggs supply the place of mortar. Before the door, are stretched a group of the sovereign savage rulers of the small South. As they have all the authority, surely they should have knowledge. Renew your inquiries—"Can you tell me the name of the State?" Answer: "Some call it Arkan's-ass, and some call it Arkan-saw." The latter seems, at this present writing, to be more appropriate. May not this diversity of opinion be accounted for, by accepting as true the following legends? ONE WHOSE CHILDREN CAN READ. Many years ago, a respectable gentleman, Mr. Arkan, had a worthless, dolt-

headed son, who was distinguished from his brothers as Mr. Arkan's ass. Disliking the dignity of labor, and addicted to the habits of the fisherman, he found... ROMAN CATHOLICISM—No. 10. I profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead, and that in the most holy sacrifice of the Eucharist there are truly, really and substantially, the body and blood, together with the substance and divinity of our Lord Jesus Christ... ARKANSAS BOARD OF EDUCATION. We have as yet no general agent in the field, but we hope soon to have the services of a good man... BRO. GRAVES.—I do deeply sympathize with the dear brothers and sisters of Helena, Ark., in the loss of their excellent house of worship by the storm some weeks ago. I was deeply moved while reading the account given by Bro. M., of the results of that storm, as to the loss of property and the Baptist house of worship, yet, at the same time, I could but admire and adore that merciful Providence in sparing the lives of the people. I know that the church have resolved, by the blessing of God and the help of friends, to rebuild them a house for the Lord. I cannot turn a deaf ear to that earnest appeal made through THE BAPTIST by their pastor, Eld. W. D. Mayfield, and as an earnest, I propose to be one of fifty in Arkansas to give \$10 each, and here is the money inclosed; and with it, dear brethren, my prayers that God will dispose the hearts of our brethren and friends to help the church now so deeply pressed. W. M. LEA. Helena, Ark., April 10, 1871. Two persons only have responded to our appeal in TEN BAPTIST. Will not others help? I am a ministry of fifteen years, we have never before begged the public for help to build a church. We ask you now because we need your help, and because we think it would be a good denominational investment. We acknowledge the following: Servant of Jesus, \$1; W. M. Lea, \$10. W. D. MAYFIELD. Helena, Ark., April 10, 1871. Life Insurance Sinful. BRO. GRAVES.—I want to enter my most earnest protest against everything in the shape of life insurance; especially against the taking of policies by Christians, and more especially by preachers. I believe that it is a practice nowhere warranted in the Scriptures, and that it is a sin. That Christian who so far "tresteth in man, and maketh flesh his sin, and whose heart" so far "departeth from the Lord" as to buy a policy in a life insurance company, has forgotten the character of the one to whom he entrusted all the interests of his soul and body for time and for eternity in the day when he accepted Jesus. No argument, based on the Scriptures, can be made in defense of the practice. It is all well enough for the children of this world, but poisonous to the faith of the child of God. In Phil. iv. 19, we read as follows: "But my God shall supply all your need according to his riches, in glory, by Christ Jesus." Will any advocate of life insurance get around that? I will be glad to hear from any of the fraternity. Defend yourselves, or stop your policies. A Charlestown State's prison convict, who has done considerable literary work while in confinement, has written a letter to the warden suggesting that the contents be allowed to edit, and publish a magazine, giving the public an inside view of the institution. THE FAMILY.—We hardly know, said a speaker, not long since, "what the American family is nowadays. If I was put to defining it, I should say it was a compact where the father and the mother were the children, and the boys and the girls were the father and mother."

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CONSTITUTION OF BAPTIST CHURCHES. The church of Christ is His kingdom, His possession is divine, and His plan. To alter, is to injure it; but it is necessary, in the sight of God's wisdom, to interfere with His right. The Popery began. Church-Officers by degrees were appointed; powers were introduced, and rules laid down; the unconverted were received; the members were numbered; and the church was established. It will not be long, however, before the church will be restored to its original purity. Change followed change, corruption triumphed, and at length the Man of Sin, as fully seated on his throne. 1 Gal. 1: 7-9; 2 Cor. 11: 1-4; 1 Thess. 2: 1-4; 2 Tim. 2: 14-17; Rom. 16: 1-3. The question, therefore, is of the greatest importance. What constitution has Christ given to His church? It is in consequence of their views on this subject, that Baptist churches differ in their constitutions from all other churches. The point on which they differ most is that of membership. Their reasons for so differing, are as follows: 1. That all who profess to believe in Christ, and who are baptized, should be admitted as members. 2. That all who are baptized, should be admitted as members, without regard to the mode of baptism, or the denomination of the church to which they were baptized. 3. That all who are baptized, should be admitted as members, without regard to the time of baptism, or the age of the person. 4. That all who are baptized, should be admitted as members, without regard to the place of baptism, or the denomination of the church to which they were baptized. 5. That all who are baptized, should be admitted as members, without regard to the mode of baptism, or the denomination of the church to which they were baptized. 6. That all who are baptized, should be admitted as members, without regard to the time of baptism, or the age of the person. 7. 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PUBLICATIONS.

PREMIUM LIST FOR 1871. \$10,000 Offered.

- List of names and addresses for the premium list, including various individuals and organizations.

THE BEST. Unabridged Dictionary.

Webster's Dictionary. A complete unabridged dictionary.

THE BEST? Webster's Dictionary.

Webster's Dictionary. The best dictionary available.

WEBSTER'S.

Webster's Dictionary. A complete unabridged dictionary.

KEEP YOUR MOUTH SHUT.

A few years ago, George Catlin wrote a pamphlet, which was published in England, and is now being translated in other European languages, on the importance of breathing through the nose, in order to preserve health.

This is the whole of the ice house, and as first sight looks as little like a suitable place to keep ice as any building could. Before the filling was begun two feet of salt hay well-tramped down was put over the whole bottom.

The theory on which we base our belief that ice will keep well in this house is that there will be perfect drainage through the hay at the bottom, but no opportunity for the circulation of air as would through an open drain.

A SIMPLE WEATHER-GLASS. This little instrument is prepared in the following way: Take a glass about three inches in diameter, and fill it up nearly to the top with the following liquid: Two parts camphor, one part nitrate of potash and one part sal ammonia, and dissolve in strong spirits of wine.

There are a few other points of minor importance, but worth mentioning. A habitually open month gives a most stupid expression to any face, and, usually, only the ignorant classes have this habit; while the more refined generally possess the opposite habit, and keep their mouths instinctively shut.

However, in regard to the theory that life is shortened by the habit of breathing through the mouth, we are satisfied that it depends on another cause, namely, a defect in the primary organization of the individual. The channels of the nose are often not left wide enough to admit sufficient air for respiration; so that the individual is compelled to respire at least a portion of it through the mouth.

In many instances, however, we feel confident that breathing through the mouth is a matter of necessity, at least in part; but though the defect in the construction of the breathing passages cannot be overcome by an effort of the will, it may still mitigate the evil.

ICE HOUSES.

There is no subject more perplexing than the construction of ice houses. Stone, brick and wood, under ground and above ground, double walls and single walls, tan bark, sawdust and salt hay, ventilation and no ventilation, have all been combined in various ways without there having yet been reached any plan that one would be bold enough to pronounce infallible under all circumstances.

Col. Henry R. Forbes, an ex-army officer, says a Western letter writer, went to Cheyenne recently to lecture on the evils of intemperance; but the inhabitants, regarding the subject as a personal affront, rushed into the hall, extinguished the lights, and drove the Colonel out of town.

Business Department.

OUR NEW PREMIUM LIST.

WE expect, have reason to expect, and should expect to receive, the most favorable response to the circulation of this paper to 10,000. This is a point that should be reached at an early day.

THE SISTERS' PREMIUMS. We wish to encourage every sister to become an active worker for Tax Barriers, and we offer them the following premiums:

10 new subscribers any of the following: Seelneval, \$1 50; Jephthah's Daughter, 1 60; The Woman in Purple and Scarlet, 1 60; Mid. Demorest's Monthly, 8 00; Southern Farmer, 2 00.

15 new subscribers, a Body and Lung Brace, 20 00; 12 subscribers, Fuller's Complete Works, 3 volumes, 12 00.

10 new subscribers any of the following: Life and Death of Dr. Williams, 5 00; Smith's Bible Dictionary, 5 00; Englishman's Greek Concordance, 5 00.

4 subscribers, The Preparation and Delivery of Sermons, by J. A. Broadus. Sent post-paid, 1 00.

2 subscribers, just out, or, Succession of Baptists; just out, or, Succession of the Woman in Scarlet, each, 1 50.

Each pastor that will put this paper into every family of his church, and report the same before the first of February, shall receive the paper one year gratis, or we will send it to a member too poor to pay for it.

Will not every pastor make a special effort this month to raise this 1000 new subscribers, and secure one of these valuable premiums?

RENEW THIS WEEK.—You are permitting your list of names before you renew. Don't put it off another week by this answering to you and cordly to us—for we have to pay for dropping your name, and then again for setting it up.

Ask your brother or neighbor to renew with you, or to send on for the paper if he does not like it. Work a little for your paper, and the cause it represents.

Banning's Lung and Body Brace. It is the only Scientific Shoulder Brace. It is the only Scientific Lung Brace.

It supports the Back; It supports the Abdomen; It supports the Stomach; It supports the Lungs; It prevents Lassitude; It prevents Hoarseness; It prevents Piles; It prevents Rheumatism; It prevents Consumption.

It increases the Breathing Capacity; It gives Strength to the Body; It increases the Vital Powers; It expands and enlarges the Lungs; It renders Breathing free and easy; It is used by Lawyers; It is used by Ministers; It is used by Laborers; It relieves when all other means fail; It will last a lifetime.

It is used by every case of Prolapsus Uteri, and Weakness. It is used by Surgeons, of New Orleans, La., the most eminent living surgeon, pronounces the Brace the perfection of mechanical invention for such cases.

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MEDICAL.

I BRING YOU GLAD TIDINGS!

Edward Wilder's Stomach Bitters. It is prescribed by the ablest physicians. It will cure Dyspepsia and Liver Complaint.

It will cure Constipation. It is a mild and delightful invigorant for delicate females. Its body is pure Bourbon Whisky.

It is used by the Ministry. It allays pain and increases the digestive force. It restores the appetite, and brings sweet relief and repose to tired humanity.

I BRING YOU GLAD TIDINGS! EDWARD WILDER'S Sarsaparilla and Potash. It is the happiest and best combination of Medicines the world has ever known.

It cures Scrofula in all its forms. It will cure Chronic Rheumatism and Neuralgia. It will remove Pimples on the Face, and cures all Skin Diseases.

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It gives immediate comfort and relief in Asthma and Bronchitis. It has the happiest effect in Consumption. It is indispensable in Pneumonia or Winter Fever.

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It will cure Chills and Fever. It not only cures, but eradicates these baneful diseases from the system entirely, and leaves it free from malarial taint. Use it, and have no other.

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It is a certain Worm Destroyer. It is death to worms, in whatever form, in the human system. It is the child's delight, as it at once relieves them from worms of all kinds, and stops them from picking their noses and ears.

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A Dividend of fifty per cent. was declared on the first of June, 1870, in cash to those who paid their premiums by note, and credited on the notes of those who had their premiums by note. The Company is now prepared to issue policies in all various forms of Life Insurance, and respectfully solicits public patronage.

BELLS. TROY BELLS. Old Established Troy Bell Foundry. A large establishment of Church, Academy, Fire Alarm, and other Bells, cast and made to order. We have the most approved machinery, and our Bells are made in the most approved manner, and fully warranted. Catalogue sent free upon application. Address: TROY BELLS, 101-103 West Second St., Cincinnati, O.

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expressed the design in the event produced. My mind upon what he says, was impressed. Therefore, no advantage from Mr. Cambridge.

say of the heinous sins of Luther, Calvin, Melancthon and their associates, beneath the thunders of whose "polemics" the Christian world reeled and staggered like a drunken man! But these all may have been but "birds of the baser sort," and not "noble eagles," whose stronger wing could rise to the more sublime, ethereal, heights of modern, "liberal" Christianity. It is indeed sad that these, and so many after them, have not been able to soar to that rarified atmosphere where all opinions become alike the subject of profound indifference. We are of that unhappy number. Until further light is thrown upon our pathway, we are compelled to think that no part of a revelation which Infinite Wisdom condescends to give, can be unimportant; nor have we yet attained to that point where we have felt it either our privilege or our duty to sit in judgment on the relative importance of revealed truths. For sect or creed we care nothing—only so far as the one follows Christ and the other conforms to his teachings; nor will we ever be deterred from entering our most earnest protest when, in our judgment, there is a departure from the standard, by our own denomination or others. No part of God's truth is a matter of indifference to us. This may be our infirmity, but we must be guided by our own sense of duty. We are even so weak as to be pained when we hear Baptists, as we sometimes do, speak of "denominational differences" slightly, as though of unimportance. We never hear such expressions without a strong suspicion that they are prompted by a desire to manufacture a cheap reputation among our opponents at the expense of their more earnest brethren; and, must we say it, with something as near akin to contempt, as love for the brethren will allow. We love an earnest man, whether for or against us—one who thinks strongly, feels strongly, talks strongly. The world has need of such men—must have them. Nor do we care if it sometimes thunders, if thereby the atmosphere is purified and made salubrious. If only the spark of truth is elicited, what matters it if flint and steel must come in sharp contact to produce it? With all the earnestness of our nature, we believe Baptists hold the truth. We should disgrace our manhood if we were not candid enough to say so. Those who think differently never can command our esteem by concealing their views. We love a manly avowal of one's principles, however erroneous we may think them. Denominational peculiarities, the moment they become a matter of trivial concern to us, will at that very moment seem an unwarranted insult to the intelligence and a crime against the unity and peace of Christendom, and will be instantly abandoned. Nothing else would satisfy our conscience.

Drilling and Battling.—Drill is essential in its place, though many an undrilled army has won many a glorious victory. Yet the need or necessity of drill must be acknowledged. Drill, however, in itself, is only a means to an end. Of itself, and without aim, it is a mass of empty and empty. To meet the foe for onset and defense is all for which drill is instituted and imposed. And indeed in the heat and clash of battles, lines and steps and precision are not thought of. Now all that is proper and necessary, and authoritative in Christian drill, is for an object, or is worthless. In itself it amounts to nothing. The battle with the Evil One, with sin, with our own passions and tempers, with the world and its allurements, this is the great business of life. It is for this we enlist; it is for this we are to endure hardness; it is for this that all preparatory exercises are imposed. As soldiers of the cross, let us keep in view the battle to be fought, the victory to be won, the struggle and the triumph. Let us remember we are to win souls to Christ, that we may shine like stars in the kingdom of God. Too many of us are holiday soldiers. We belong too often to mere drill companies, who play at soldiers rather than fight in the front, or enter the battle. "Quit yourselves like men; be strong" in confession, devotion, self-sacrifice and zeal. This is battling, and it is the object of all drilling. S. H. E.

DISCUSSION ON SPIRITISM! There will be a public discussion, in the Greenlaw Opera House, commencing on Wednesday, the third day of May, between Dr. SAMUEL WATSON and J. R. GRAVES, editor of THE BAPTIST. SUBJECT: "The Scriptures teach that persons who have lived here and died have returned and conversed with persons in the flesh—persons raised from the dead excepted." Dr. Watson to affirm, Eld. Graves to deny. Some of the ablest jurists in the city are selected to decide, according to the law and the testimony submitted. This will be by far the most interesting discussion ever held in the West, and upon a subject that is most deeply agitating and dividing the public mind. It will be reported for THE BAPTIST and published weekly until it has all appeared. After which, will follow a re-publication of the discourses on Spiritism, delivered in the First Baptist Church, Memphis, and a series of articles on the Unfulfilled Prophecies, by the editor. All wishing to see this debate and this series of articles, should subscribe before or on the first of May. Terms, \$3. All Baptist papers in the United States are requested to copy once, and send bill to the office of THE BAPTIST, Memphis, Tenn. APPOINTMENTS FOR EAST TENNESSEE. Providence permitting, we will preach at the following places during the present month: Tuesday night, 11th, Cleveland, Tenn. Wednesday night—Sweet Water. Thursday night—Madisonville. KNOXVILLE—Friday, Saturday and Sabbath. Monday night (before the third Sabbath)—Maryville. Tuesday night—Dandridge. Wednesday—Fall Branch. Thursday—Jonesboro. Friday night—Bristol. FORTY-SABATH—Morristown. At which time the opening services of the new church will be held. Friday and Saturday, including the fifth Sabbath—Dixon's Creek Sunday-school Convention. J. R. GRAVES. Without a Pastor. The Baptist church at Bolivar, Tenn., is at present without a pastor. There are a few dear brethren and sisters there, whose prayer is "Lord, raise thy work," who are not able to support a pastor, but I think, would raise some four or five hundred dollars. If the West Tennessee Baptist Convention will put an efficient missionary there and assist the church in giving him a liberal support, the field, I think, is a hopeful one, though considered for Baptists a very hard one. But the whole truth in love will command respect and incline to obedience. Since leaving there I have received several very kind and paternal missives, and while I am assured they hold me in kind remembrance, they are no less kindly remembered by me; and I long to see the ground occupied with the whole truth, and until the Baptists occupy the ground for Christ, the truth in part will be suppressed. Will not the Convention occupy the ground? It does seem that while a little band of brethren are as willing to do their part, as the Baptists in Bolivar, they ought to receive help. A. B. TOMLINSON, former pastor. LOOK AT YOUR FIGURES.—Is not your time out and wacker over? We shall cut off next week.

Louisiana Department. Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Minutes and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we do pledge ourselves to extend the circulation of the organ threefold. Resolved, furthermore, that the ability with which THE BAPTIST has heretofore been conducted—its uncompromising defence of eternal gospel principles and literary merit—be maintained to the utmost limit on one of the best living exponents of Baptist faith.—Louisiana State Convention. THE TWO RESURRECTIONS. REPLY TO W. M. PAGE.—NO. II. W. M. PAGE. Bro. Page next observes: "Paul also assures the Thessalonians, 'that the dead in Christ shall rise first'—that is, before the change of the righteous living." Now, as appears to me, Paul does not assure them that "the dead in Christ shall rise before the change of the righteous living." For this would contradict the assurance given to the Corinthians: 1 Cor. xv. 52. Here he teaches that the dead will be raised and the living changed in the same moment: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." Now, let the reader turn to 1 Thess. iv. 15-18, and read carefully that passage. Paul "assures" the Thessalonians, not that the dead shall rise before the living are changed, but before the living shall be taken away—that the living shall not prevent (precede) the dead, but both be caught up together. Observe that immediately after the word "first," he adds, "then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." So far from making any distinction of time between the resurrection of the righteous and that of the wicked, the apostle makes no allusion whatever to the latter. He was comforting the Thessalonian saints with the blessed hope of the resurrection: that they must not sorrow for them which are asleep, as others who have no hope," for when the Lord shall come they shall be raised, and we shall be caught up together with them to meet the Lord in the air: and so shall we ever be with the Lord. He then exhorts them to "comfort one another with these words." In the next chapter he calls this time "The day of the Lord," and says that this day "cometh as a thief in the night." \* \* \* \* \* Then sudden destruction cometh upon them. \* \* \* \* \* And they (the wicked) shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, etc. In the beginning of his next letter he says "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints in that day." Here we are taught that the punishment of the unbelievers will take place "in that day when the Lord Jesus shall come to be glorified in his saints," etc. Surely this must be the day when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: when all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation." Our attention is called to Rev. xxii. 13, 19, and Rev. xx. 4-6. The first of these appears to me, to be impertinent to the subject. From the second he deduces nine specifications, to which I beg leave to make the following restriction: John does not say that he saw "persons" sitting on thrones. But to get rid of this objection to his theory, our author deals in assertions, which, to say the least, are gratuitous, and display a lack of investigation. Hear him: "But, says the objector, this is all spoken of souls, not of living men; let us see: our English version reads: 'And I saw the souls of them'; the four words, I saw of them, are not found in the original, leaving three words only out of the seven—viz, and the souls." Here are two specifications: 1. That neither of the "four words, I saw of them," are found in the original. 2. That "three words only out of the seven, viz: and the souls," are to be found in the original. Are these assertions sustained by the facts? Let us see. First, suffer me to call attention to two principles in translating, that every student, who has read a page of Greek, is supposed to know: First, that the sign of the genitive case is "of." Second, that the Greek article, (ho, etc.) when it is used with a participle,

is equivalent to a personal or demonstrative pronoun with a relative sentence; as, *ton pratontin*, of those who do, etc. Bearing these principles in mind, let us examine the passage in question. The Greek reads thus: *kat' tas psukas ton pepolaktimemonon dia teyn marturian teson, etc.* The article *ton*, and the participle *pepolaktimemonon* are in the genitive case plural. The passage should be rendered: "And (or even) the souls of those who were beheaded for the testimony of Jesus," etc. But our author says, "the words of them (of those) are not found in the original!" How careful we should be in receiving the assertions of men. I would remark in passing that the words, I saw, are properly supplied by our excellent translators; the Greek words *tas psukas*, being in the accusative case without any governing word expressed, require that such word be supplied from the preceding context. Hence, "I saw the souls of those," etc., may be considered a correct rendering of the passage. "Now," continues our author, "substitute the word even for the word and, and we have the words even the souls; viz: those who had been slain for the witness of Jesus." Can anything be more manifestly absurd and gratuitous than this? When we speak of the soul of a person, we evidently do not mean the living person, soul and body! So, when John says, "Even the souls of those who were beheaded," will any sane man, who has not a theory to sustain, contend that he alludes to the persons themselves—souls and bodies? "The use of the word *psukas* in the Scriptures" we are told, "seldom or never confounds it with the *pneuma*; but rather, it would appear that the *pneuma* and the *soma* constitute the *psuke*—that is, the spirit and the body constitute the living man." And if so, then the souls sitting upon the thrones are living men—that is, men who had been raised to life again from the dead." This certainly is a demonstration that far outstrips those of Euclid! Here is a discovery (?) that belongs peculiarly to this progressive age (!): "The *pneuma* and the *soma* constitute the *psuke*—that is, (literally rendered) the spirit and the body constitute the soul! What a pity Christ was not conscious of this important fact! What a blunder (?) he makes when he warns his disciples: "Fear not them which kill the *soma*, but are not able to kill the *psuke*; but rather fear him who is able to destroy both *psuke* and *soma* in hell." (Mat. x. 28.) How strangely the words of Paul appear when viewed by this new light: "The Word of God" \* \* \* \* \* piercing even to the dividing asunder of *psuke* and *pneuma*," etc. (Heb. iv. 12.) "And may your *pneuma*, and *psuke*, and *soma* be blamelessly preserved entire to the coming of our Lord Jesus Christ." (1 Thess. v. 23.) Nothing is more palpable than the distinctions made in the Scriptures between these words. But, according to Bro. Page's theory, they would be distinctions without differences. "This true that *psuke* is sometimes put by metonymy for a person, as Acts ii. 41, and xxvii. 37, etc; but when this is the case it is plainly indicated by the context. Ordinarily it resists such an interpretation. Indeed Bro. Page's principle, if carried out, would "confuse all the laws of language, and thus derange the first principles of truth." "I have now," says Bro. P., "offered, in proof of a two-fold resurrection, six good and competent witnesses. I have also introduced six good and plain passages of Scripture to confirm the same. It is only necessary that I now explain, in conformity with these views, two of the strongest passages of Scripture which our opponents presents against them." Did he do this? We shall see. ARRANGEMENTS have been made with the New Orleans and St. Louis Packet Company to carry delegates who may attend the meeting of the Southern Baptist Convention, which meets in St. Louis on the 11th of May next, for \$12 for the round trip, from Memphis to St. Louis and back. Also with the Memphis and St. Louis Packet for \$7 for the round trip; delegates paying for their own meals. Also with railroads at half fare. T. C. TRASDALE, Cor. Sec. S. S. B. S. C. Memphis, April 19, 1871. BRO. GRAVES: Dr. Ford delivered three lectures on the subject and action of Baptism, at Paris, Tenn., to crowded audiences. While his arguments were powerful, his manner was such that all parties rendered him honor. He spoke three nights, two hours and a half each time. Six joined the church while he was here. BRO. GRAVES.—Bro. Ford has been preaching at various points in Dyer and Lauderdale counties each day, the past week, in Bro. Borum's churches. ELD. H. H. CORMAN, of Arkadelphia, Ark., is our authorized agent for THE BAPTIST. His receipts will be valid with this office.

Items. "PROTESTANTISM A FAILURE."—Rev. Dr. Ewer, the celebrated "Protestant-failure" martyr, has returned to the charge prepared to go further. First he discovered that Protestantism was a failure, and candidly said so. He now, with equal candor, imparts to credulous millions the information that not only Protestantism, but the whole Christian religion, is a failure. Hear him: "I still point to the Roman Catholic Church as the Roman Catholic nation in the world, and that every Protestant nation in the world, has become a rotten, unrotten and through with superstition; and he is a bold man who will dare deny that Christianity, as a doctrinal system, is, under both the Roman Catholic and the Protestant presentations of it, a patent failure—that it has lost its hold upon the enlightened world. It is no use to close our eyes to this obvious truth."—Religious Herald. We fully verify Mr. Ewer. Protestantism is a signal failure; it failed the year it was born; it called under the shadow of Spiers. The world would have been a better off today had it never been born. It like its mother, Romanism, has been a curse to the world, and has been the procuring cause of infidelity. Protestantism like Catholicism, is a corruption of Christianity, and its enemy. SPIRITUALISM.—A Spiritualist writes to a favorite organ of his school, that the work Spiritualism have before them is—"To enthrone all humanity with a new religious devotion to all truth, lead where it may; and if the truth be not known, to discover the way; and if the way to discover it be also unknown, to be the discoverer of the way. To the discovery of the truth, and thus will the hierophantic souls cast down the picturesque vistas of protoplasm to the shore of the unimagined." This is what men offer us in exchange for the virtues of Holy Writ; for that "old gospel," which a late Col. Fenwick of Free Religionists at Springfield, Mass., pronounced "a cumulative aggregation of antecedent hyper-religions," but which approves itself as "the power of God unto salvation to every one that believeth." NOT ABUSING ONE'S GRANDMOTHER. The Pittsburg Christian Advocate, Methodist, says: "The Charge of Home is a true religion, and its baptisms and ordinances are valid. An opposite theory would bring upon us consequences from which any thoughtful mind may well start back." The Nashville Methodist Advocate indorses the above, and the Western Methodist, of Memphis, does not deny it; and so the Methodists are fully committed to Rome. What consequences does this admission bring upon the Methodists? Simply that they are heretics, and no church, and have no ordinances. THE Raleigh, N. C., Recorder, says: "We are now convinced that a division of the Northern—and possibly of the Southern—Baptists on the communion question is rapidly approaching." It has already come—the division line running between Brethren Smith and Malcom, and the rest of the denomination. These two went out at the "Open Door," when it appeared to close again, and they were left out—in the cold! We don't see it. Are not Smith and Malcom still recognized members of Baptist churches, and are not their churches members of Baptist Associations? How then are they "left out—in the cold"? THE PRESS.—Rev. Albert Barnes says: "No clergyman, old or young, has ever fully appreciated the power of the press as an auxiliary in the main work of his life; few, if any, have availed themselves of the aid of the press in their good work as they might have done; and the new-born press, willing to leave this important engine, so mighty for truth or error, in other hands." Do you write your best thoughts for the press? What an agency are you ignoring. One well written article may accomplish more than months of preaching. Use it. UNION. (?)—It is announced in the Christian Review, that the Baptists and Disciples have united in Bellaire, Ohio. An effort toward a similar union is being made in Cambridge, Ohio. A Baptist church gone over to the Campbellites—what the Baptist denominations of Ohio are now trying to do—if the Campbellites will only receive them. ROCKPORT, TEXAS.—The editor of the Rockport paper thus speaks of the new Baptist church there: "We dislike to brag about Rockport, and never do, except in a modest way, but we must say that we are of the opinion that the new Baptist church is completed, Rockport will possess the most imposing looking and commodious house of worship of any coast town in Texas west of Galveston." REMEMBER that the Southern Baptist Convention meets at St. Louis, Mo., commencing on Thursday before the second Sabbath in May next. Churches should assist their pastors to go to this meeting. It will be but a small sum to the churches, and a great treat to the pastors. A TRADITION.—The Israelite states that an eminent Rabbi says that it is a tradition of the German Jews that at the time when the empire of Germany shall be re-established—the empire ceased several hundred years ago—this will be the omen of the coming of the anxiously expected Messiah. WHO PLUCKED THE FLOWER?—The following inscription is in an old English churchyard: "Who plucked that flower?" Cried the gardener as he walked through the garden. His fellow-servant answered: "The Master." And the gardener held his peace. PRESBYTERIAN CLOSE COMMUNION. A minister of the United Presbyterian Church, at Steubenville, Ohio, has been refused a certificate of ministerial standing, because of vote of his session he allowed a minister of the Old School Church to assist and partake at his communion table. BAPTISTS.—Some one once said to Dr. Wayland, "You Baptists do not gain the highest class, nor yet the lowest." "Exactly so," was the answer; "we surrender to you the head and tail of the ox, and are content with the body." ROMAN.—The Catholic Telegraph estimates the communists in its Church throughout the United States at 2,500,000; the churches, chapels and stations, at 5,138; and the priests, at 4,141. MERE REFORMATION.—To attempt to mortify sin by outward reformation, is "altogether as incongruous as if a man should lay a plaster on his clothes to cure a wound in his body."—Epiphany. THE VOICE.—As an illustration of the effect of Spurgeon's voice, it is said that on one occasion two persons in the congregation were converted simply by hearing him read the hymn, "Jesus, lover of my soul." Rev. J. S. Coleman, D. D., an old landmark minister of Kentucky, has baptized about five hundred Methodists, among whom were several ministers, during his ministry. What ails a Methodist has done the least of this?

WRITERS TAKE NOTICE. All business relating to the Publishing House, books, printing, etc., should be addressed to the Secretary, G. C. Rogers, and not to us. We have no connection with the Editors of the Publishing House, who have never signed for our parts. All business relating to the Publishing House, books, papers, etc., should be addressed to G. C. Rogers, 211 Main Street. All business relating to THE BAPTIST, or "The Christian," should be addressed to J. R. GRAVES, 211 Main Street. I say this because I will save ourselves a great deal of vexatious and trouble when business belonging to various parties comes all mixed up like the lotus. Letters often addressed to me, and which we will not be responsible for other people's money. We only take notice in Religious Herald, in Postoffice Order, or by Express. Where no postoffice address is given, we will not be responsible for the loss of the paper. Articles for publication should be written plainly and on only one side. Send all communications to the Editor, J. R. GRAVES, Editor BAPTIST. J. J. Nash, Louisiana.—We should say that it would be the very best remedy for your ick. Very many women are using it to great advantage for weakness, etc. Try it one week, and if not satisfactory return it, and we will return your money. W. M. Davis, Alabama.—So soon as the Southern Baptist Publication Society is organized we will correspond with you touching that matter, unless you can get it brought out before. We admire the articles much, and do think they would be appreciated and do good. D. J. Franklin, Tennessee.—We cannot visit you now, but hope to do so sometime. You will have sacrifices to make to support a preacher; but if you love the Master you can do it. W. W. Keep, Florida.—Would you not like an agency for Florida, South Georgia and South Carolina for the Southern Baptist Publication Society. Write out your testimony for the board of managers. B. Coleman, Arkansas.—Have you read your letter to a strange one. Have we newly misapprehended you and your spirit; or have you wholly misapprehended us and ours? Will you write soon. Jno. W. Bayler, Texas.—We expect to spend one month of this year in Texas, June, July, August, to secure the amount of stock taken up in our paper. We should be pleased to learn when to come, and where to visit to accomplish most. O. G. Frazier, East Tennessee.—We have entered your name. You can get four subscribers. S. T. W. Meek.—Your excuse is accepted, and figures changed. B. W. Blakewood, Louisiana.—We will visit you after or before the Convention. DIED. Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. To obituary notice of good length, and of a nature to be read, unless all over that amount is paid for at the rate of \$1.00 per line. Any notice out of time or length, of any one not a native of this paper, inserted at paid matter—twenty cents for each eight words. The rate will be ten cents per line. CHILDREN.—Bro. G. Childers was born June 5th, 1797. Sister O. Childers was born November 3d, 1798. They were married in Upper county, Tenn., January, 1818, joined the Baptist church in 1835; moved to Marshall county, Miss., in 1839, and to the city of Memphis in 1841; they went into an organization of a new church called Jim Wolf (now County Line), in which they both lived useful and consistent lives up to their deaths. God blessed them with thirteen children, all of whom have grown up and become members of the Baptist church, except one, a son, who is a professor of Christianity, and promised his pious mother before her death that he would join the church. There are now left to her the fruits of the pious labors of this devoted couple in the form of a family, (sic) say nothing of the sheaves of wheat which have gathered in, as instruments in the hand of God, outside of their immediate circle), will result in the gathering together in heaven a very large family, without the loss of one; these abiding with great good can be accomplished under God, by the pious and devoted followers of Christ, though they move in but the transient and unpretending walks of life. Bro. Childers died of apoplexy, January 18th, 1870, aged 72 years, 7 months and 13 days. Sister Childers died March 17th, 1871, aged 72 years, 4 months and 14 days. She was a most affectionate mother, and her death, during which she several times said much in reference to her departure; and for three weeks previous to her death she employed most of her time in praising God and exhorting her numerous friends that visited her bedside to meet him in heaven. May God crown her last pious efforts with the greatest and even greater success than those of her long life, and let heaven's richest blessing rest upon the beloved children that survive her, in the sincere desires of the unworthy writer. Bristol, Miss., Apr. 4, 1871. C. B. Sours. SOPHIA K. GAYLORD was born in DeSoto county, Miss., March 14th, 1848, and was consequently 28 years and three days old. Her father moved to Gibson county when she was three years of age. She was the daughter (only child living) of Jackson and Agurva Williams. At the age of 14 she made a profession of religion and joined the Baptist church at Antioch, Miss.; she leaves two sons, a daughter and son. Was married to Martha Cartmill in November, 1869; was always a good child, a good wife and mother; never faltered in her Christian duties; never fell into any "interest," an eternal interest in the great sacrifice of her Savior. She had been a diligent health for the last eight months. We can say most emphatically that she tripped over death, and gave every evidence that she was an abundant stranger into that upper and better kingdom. She was of remarkable quiet and mild disposition, and exercised in the very remarkable influence of her family, especially with her father and husband her influence was almost absolute. This, to us who knew her best and loved her so fondly, is one of those dark and mysterious providences which eternity alone will fully reveal. She is at rest in a remains the sorrow, deep and lasting, which her loss entails. A FAIRY. GILL.—L. B. Gill died April 1st, 1871, at the age of 24 years and 3 months. When 19 years of age he became a member of the Baptist church, and continued one of its most faithful members. It is enough to say of Bro. Gill that he was one of our best young men. In his death, the community, his church, which he was a devoted and liberal member, his aged parents and little sister have sustained a great loss. After a protracted illness, he died in the perfect composure of the Christian's faith. HOLDEN.—D. P. B. Holdbrook, youngest child of Deacon M. and Ester A. Holdbrook, of Bradley, Ark., formerly of Kentucky, died at Carolina, Ark., March 21st, 1871, aged 9 years, 10 months and 15 days. JONES.—At Pine Bluff, Ark., April 6th, 1871, Rev. Wm. B. Jones, formerly of Georgia, in the 71st year of his age. MARRIED. Marriage notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Any notice out of time or length, of any one not a native of this paper, inserted at paid matter—twenty cents for each eight words. The rate will be ten cents per line. ROBINSON—Barnes.—On the 4th of April, 1871, in the city of Corinth, by the Rev. J. B. Gwynn, Mr. S. M. Robinson and Miss Catherine B. Burton. All of Corinth, Miss. FRAZIER—Willford.—At the residence of S. Willford, Shelby county, Tenn., March 22, 1871, by W. J. P. Allen, Mr. W. A. Freeman and Miss S. E. Willford.

The Family Circle.

Can you understand me my child? she said, trying as well as she could not to alarm me. "Yes," I answered, trembling, "what is it?"

THE RELIGION OF LABOR. Religion does not altogether consist of devotional exercises, but, as well of daily work. We get a wrong idea of Christianity when we reduce it all to songs and sermons, to prayers, solemn faces, and ecclesiastical paraphernalia for Sabbath and sanctuaries, but also for week days, for shops, for houses, for mills, for stores, for streets, and fields.

Woman in her day for finishing off work she had in hand; otherwise she would have been like many other bone-mothers "afraid of the snow for her household."

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