

BUSINESS CARDS.

BROWN & BROWN,
PUMPS,
STEAM PIPE FITTERS,
Saddlery and Harness,
Wholesale and Retail,
English, Mexican & Texas Saddles,
CARRIAGE WOOD,
AND FLOW HARNESS,
BRIDLES, WHIPS,
Hinges, and Trace Chains.
We propose to sell cheap. All our work
guaranteed.
247 Main Street,
Opposite Court Square,
MEMPHIS, TENNESSEE.

QUACKENBUSH,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

SON & WALKER,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

CASE, Jr.,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

B. SLOAN,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

LE WORKS,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

LEMON,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

LOCKSMITHS,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

MORGAN,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

PHARLORS,
Saddlery and Harness,
Wholesale and Retail Dealer in
SADDLERY, BRIDLES, WHIPS, ETC.,
of the Best White Hide,
and at Lowest Prices.
Lead, Oil, Furnish, Turpentine,
and all other goods,
at a low price for cash.
111 Second Street,
Opposite Court Square,
MEMPHIS, TENN.

THE BAPTIST.
J. R. GRAVES, Editor and Prop'r
Editorial Corps:
E. M. F. LOWERY, Ripley, Mississippi.
E. W. A. MORTON, Leadville, East Tennessee.
E. G. W. GARRIS, Gallatin, Tennessee.
E. S. H. FORD, L. L. D., Memphis.

We shall continue to use our best efforts to secure contributions from our best Southern writers, in addition to the editors and writers for the State Department.
Prizes will be offered upon the best Essay written upon any given subject during this volume. See "Prospectus."
SOUTHERN PUBLISHING COMPANY, Printers.

THE BAPTIST.

Stand Ye in the Ways, and See and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall find Rest for Your Souls.—Jeremiah.

Vol. IV. MEMPHIS, TENN., SATURDAY, FEBRUARY 4, 1871. No. 22.

Rates of Advertising.
The BAPTIST, without question, the best advertising medium in the South or Southwest. The weekly circulation of THE BAPTIST is larger than any other paper issued from this city.

One time, per line, each insertion..... 25 cents.
Two times, per line, each insertion..... 45 cents.
Three times, per line, each insertion..... 65 cents.
Four times, per line, each insertion..... 85 cents.
Five times, per line, each insertion..... 1.00
Six times, per line, each insertion..... 1.15
Seven times, per line, each insertion..... 1.30
Eight times, per line, each insertion..... 1.45
Nine times, per line, each insertion..... 1.60
Ten times, per line, each insertion..... 1.75
Eleven times, per line, each insertion..... 1.90
Twelve times, per line, each insertion..... 2.05
Thirteen times, per line, each insertion..... 2.20
Fourteen times, per line, each insertion..... 2.35
Fifteen times, per line, each insertion..... 2.50
One Column, by the Year..... \$50.00
Two Columns, by the Year..... \$75.00
Quarterly in advance in all cases.

Specials, transient, 30 cents per line; by the year, \$2.00. All changes of rates must be made before the 15th of the month. All changes of rates must be made before the 15th of the month. All changes of rates must be made before the 15th of the month.

Exegetical.

THE TWO RESURRECTIONS.

W. M. PAGE, OF ST. LOUIS.

"For thou shalt be recompensed at the resurrection of the just." (Luke xiv. 14)

Our subject is a very important one. If a man die, shall he live again? It is a subject that should deeply interest every one of us, for it is the Christian's hope, and I could have wished it had been committed to abler hands. But I will do the best I can, and if no more, I will try to stir up your pure minds by way of remembrance to the faith of our fathers in the days when the Church of Rome was a Baptist Church; and this glorious hope inspired them to march, singing the song of triumph, to the martyr's death—not accepting of deliverance that they might obtain the better resurrection, even the resurrection of the just, even that out from amongst the dead, otherwise called the first resurrection.

"For thou shalt be recompensed." Mrdock's translation of the Syriac, Tauchnitz, and Norton, read: but thou shalt; Whiting and Adam Clarke therefore. Bloomfield supposes a parenthesis, while the greater part of the authorities pass it without notice.

The word *gar* is used in the New Testament eleven hundred and five times. In the common English version it is translated ten hundred and sixty-four times *for*, five times *because*, three times *but*, and thirty-three times by other words.

"At the anastasi of the just." The word to which I now call your attention is used in the New Testament forty-two times. In the common English version it is rendered *resurrection* thirty-nine times, *rising again* once, *should rise* once, and *raised to life again* once. It is compounded of *ana* and *stasis*, the first in composition meaning *upward*, *again*; the last is derived from the verb *istemi*, signifying to *stand*, or actively to *cause to stand*; and the whole seems to be derived from a Hebrew word translated in the Old Testament "to stand." I will give a few examples of its use:

- In respect of the righteous—it is said to Daniel: "Thou shalt stand in thy lot at the end of the days."
- In respect of the wicked—it is said: "The ungodly shall not stand in the judgment."
- In respect of all mankind—the question is asked: "Who shall stand when he appeareth?"

In all the above instances the word *live* could be substituted for the word *stand* without changing the sense; so also, *living again* or *future life* could be substituted for the word *anastasi* or *resurrection*. But, what do we understand by *living again* or a *future life*? Allow me to ask, what do we understand by *living now* or the *present life*? In other words, what is the present life? I understand the present life to be a union of the *spirit* with the *body*, for when the spirit leaves the body we say the man is *dead*. And I reason, if this present life be a union of the *spirit* and the *body*, then the future life—nothing less, nothing more—will also be a union of the *spirit* with the *body*. The difference consisting in this: in the present life the spirit is the guest of a mortal body for a limited and uncertain time; in the future life it will be the guest of an immortal body forever and forever during the eternal ages.

Need I add a word of caution that, though we say the man is *dead* when the spirit leaves the body, yet it is the body alone that dies. James says the *body* without the spirit is *dead*. Jesus was put to death in the body, but his spirit (note a.) lived on, and returning from Hades led forth the captivity captive. But do not the unjust arise to life again at one and the same time with the just? And why are the just alone mentioned in the text?

Dr. Bloomfield, on this passage, says: "The Jews believed there would be two resurrections, the first at the coming of the *Messiah*, the second at the resurrection of retribution."

Calmet says: "The ancient fathers acknowledged a two-fold resurrection: First, that which is to precede the *Messiah's* reign of a thousand years upon earth. Secondly, that which is to follow the reign of a thousand years."

Professor Stuart says: "Why the resurrection of the just? What special meaning can this have unless it implies that there is a resurrection where the just only, and not the unjust, will be raised?"

Dean Alfred says: "The first resurrection is here distinctly asserted by our

of souls, not of living men; (b) 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*. Now 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. The word *psuche* occurs in the New Testament one hundred and five times; is rendered in the common English version sixty times (b) *soul*, forty times *life*, three times *mind*, once *heartily*, and once *heart*. Its use in the Scriptures seldom or never confounds it with the *pneuma*; but rather it would appear that the *pneuma* and the *soma* constitute the *psuche*—that is, the spirit and the body constitute the *living man*. And if so, then the souls sitting upon thrones are living men—that is, men who had been raised to life again from the dead.

I have now 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 present against them. And first, we will examine Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

One of the best Hebrew scholars of our time, on this text, says: "No progress can be made in the investigation without first fixing, by careful exegesis, the exact import of the text. The following may serve as a literal version: And many of the sleepers of the ground shall awake—these to everlasting life, and those to shame and everlasting contempt." But this still comes short of presenting to the English reader the precise shade of meaning conveyed by the words, as it does not express the true nature of the distinction in the lot of the two classes which we think to be intimated by the original. According to the established rendering, both classes awake; and this distinction is consequent upon their awakening; the one class awakes to life and honor, the other to shame and dishonor. It is greatly to be questioned whether this is to be sustained by the true construction of the Hebrew. That, we believe, makes the distinction to consist in the lot of those who awake to life, and those who do not awake at all. In the outset, *all* are represented as sleeping; out of these *all*, a portion (many) awake; the rest remain unawakened. The "awaking" is evidently predicted of the "many," and not of the whole. It will be observed that the phrase is not "many," in the absolute sense, which might perhaps be understood of all, but "many of," which plainly conveys the idea of restriction, distinguishing a part from the whole.

"I must fully acknowledge," says Dr. Hody (Treat. of Resur. of the Body, p. 230), "that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with anything I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify *all*; but this does not clear the difficulty, for there is a great difference between *many* and *many of*. All that sleep in the dust are *many*, but *many of* them that sleep in the dust cannot be said to be *all* they that sleep in the dust. *Many of* does plainly except some." This we must regard as conclusive, the "awaking" is affirmed of the *many* and not of the whole.

As the result, then, we give the following as the correct explanation of the passage: "And many of the sleepers of the dust shall awake: these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt." Now this certainly looks like the resurrection from among the dead, even the resurrection of the just, or the first resurrection.

We will now examine the other strong passage of our opponents—John v. 28: "Marvel not, at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." I must confess, this looks like strong language. Let us read it carefully over again: "The hour is coming." The Greek *ora* occurs one hundred and ten times in the New Testament; in the common English version it is translated ninety-two times *hour*,

ten times *time*, three times *seasons*, once *day*, once *instant*, once *eventide*, once *short time*, and once *high time*. We shall do no violence to the text if we substitute the word *time* for the word *hour*. Then it will read: "The time is coming in the which 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, to the resurrection of judgment (krisis)." You will observe, one is a resurrection to life, the other of judgment to condemnation to death. Truly the time is coming in which the just shall hear his voice, and come forth to everlasting life. So, also, the time is coming when they that have done evil shall come forth to judgment, condemnation and death; which is the second death.

Thus we see that not only good and learned men, whom all look up to, but the Scriptures also bear testimony to the same great truth—being given by the same Divine Spirit. They testify that, though our spirits may forsake these tenements of clay, and soar to worlds unknown, yet the whole creation is groaning, and waiting for the adoption of the sons of God, to-wit: the redemption of our bodies, when rising victoriously over death we shall join in that song of triumph with the redeemed:

Oh, grave, where is thy victory?
Oh, death, where is thy sting?
Thanks be to God who giveth us the victory through our Lord Jesus the Messiah. Amen.

"THE OLD AND NEW."
This is the title given by Whittier to these brave and hopeful verses from his pen. They ought, remarks the *Transcript* to shine in letters of gold from the walls of all the houses in the land; be ever alive and ringing their true and encouraging music in every memory. We reprint them as the fittest words to be read, in connection with sincere good wishes, to all our readers. The poet tells us how to treasure the past, believe in the present, and look forward to the future:

O sometimes glooms upon our sight,
Through present wrong, the eternal right!
And step by step, since time began,
We see the steady gain of man:
That all of good the past has had
Remains to make our own time glad,
Our common daily life alive,
And every land a Palestine.
We lack but open eye and ear
To find the Orient's marvels here,
The still, small voice in autumn's hush,
You maple wood the burning bush.
For still the new transcends the old,
In signs and tokens manifold;
Slaves rise up men; the Olive waves
With roots deep set in battle graves.
Through the harsh noisings of the day
A low, sweet melody finds its way:
Through clouds of doubt and creeds of fear
A light is breaking, calm and clear.
Henceforth my heart shall sigh no more
For olden time and holier shore;
God's love and blessing, then and there,
Are now, and here, and everywhere.

TRESPASSERS!—No. 3.
J. M. ROBERTSON.

Having considered the unlawful use of the minister's character, we may now very properly consider the unlawful use of his time. All admit that the minister is God's property. If so, then is his time also—not simply a part of his time, but all of it. This would seem to be true from the very nature of his work. No man can be eminently successful in any worldly enterprise except he devote himself wholly to that work. He may do something at farming, and something at merchandising at the same time; but he will not be eminently successful in either. He must give himself wholly to one or the other. The lawyer separates himself into his profession that he may be successful. Can the minister be more successful in this respect than men of other professions? Certainly not. God may abundantly bless whatever labor he performs; but if he does but little, the result will not be as great as with more labor. What is his work? Winning souls to Jesus. When must these souls be won? Now; "to-day is the day of salvation," and to-morrow will not be to some soul perhaps near us. How are they to be won? "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) "He that believeth and is baptized shall be saved; he that believeth not shall be damned." But "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. x. 14.) "How shall they preach except they be sent?" Men are to be saved by the preaching of the gospel. The preachers

are to be sent. Is the body of Christians sent? They do not so recognize it. Then, as souls are every day going down, it seems that those who are sent specially for the work of preaching should devote their whole time to it. The time not actually spent in preaching should be spent in preparing to preach the gospel more powerfully and effectually. Paul declared himself to be "separated unto the gospel." He exhorted Timothy to be "diligent in season and out of season"—i. e., in the work of the ministry. But is the minister giving his whole time to the work who is compelled to labor on the farm, at the desk, or elsewhere, five days of seven in order to support himself and family? The reply to this stands out boldly in the question, and needs not to be worded to render it apparent. The minister is to perform the work of the ministry, and by that to live. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not the milk of the flock? Say I these things as a man? or saith not the law also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox; that treadeth out the corn. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 7, 8, 9, 11.) "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. ix. 14.) Passages might be multiplied showing that the minister should live by his work. This living is to come from those who have been blessed by his labors. "Let him that is taught in the word communicate to him that teacheth in all good things." (Gal. vi. 6.) If the minister receives not his living thus, he is forced to manual labor for support.

It follows, therefore, that those churches who receive ministers' labors, and refuse to give them an ample support, trespass in three points: 1. They disobey God's command, as seen in the above passages, to support the ministry. 2. They rob God of his minister's time, using it as their own, by forcing him to manual labor for a support. 3. They are guilty of defraud in withholding from the laborer that which belongs to him. "The laborer is worthy of his hire." (Luke x. 7.) Brethren, perhaps we have not before thought out this subject. If so, we are unconscious trespassers; but now, seeing our trespass, it becomes us to make amends. Having thus examined the subject in the light of both reason and revelation, all future trespasses will be presumptuous. Lord, "keep us from presumptuous sins."

Do Your Best.—If you are running along in a hurry, and stumble over a brickbat, and spill your dinner pail, all right. Kick the brickbat out of the way, pick up your dinner pail, save your bread and butter if you can; if not, whistle "Hail Columbia," and run on to school. It won't do to be put down by a brickbat. Take hold of your book as a squirrel takes hold of a hickory-nut. Be bound to get the meat out if there is any in it. Because Tom Lacychops wants to be a fool is no reason why you should be one. Do your best every time, and then, when the teacher calls out the classes, you can walk up like a man, and tell him to go ahead.—W. O. C., in *Little Corporal*.

According to a French statistician, taking the mean of many accounts, a man fifty years of age has slept six thousand days, worked six thousand five hundred days, walked eight hundred days, amused himself four thousand days, was eating one thousand five hundred days, was sick five hundred days, etc. He ate nine thousand pounds of bread, sixteen thousand pounds of meat, four thousand pounds of vegetables, eggs and fish, and drank seven thousand gallons of liquid. This would make a respectable lake of three thousand feet surface and three feet deep, on which a small steamboat could navigate.

An affecting illustration of a dog's devotion to a kind master was given in the case of Dr. Roberts, who was shot and killed at Bedford, Virginia, last week. After he had been laid out his little pet jumped upon his dead body, fondled his face, whined and moaned, and would not permit any one to touch his body.

At a christening, while the minister was making his certificate, he inquired the day of the month, and happened to say, "Let me see, this is the 30th." "The thirtieth," exclaimed the indignant mother, "indeed, but it's the thirteenth."

SIX IMPORTANT DOCTRINES.

- One Lord, one Faith, one Immersion, Eph. iv. 5. That immersion is the profession of that one faith in the baptism and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.
- The Grace of God, the only foundation Hope and Faith in Christ, the only medium of Salvation.
- The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.
- Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and admitting to no law he has not enacted. "Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-2; Acts ii: 41, 42.
- The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one ecclesiastical toward another, as Pelagians erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for each church is independent and being the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship ordains gives the right.
- Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii: 16 and xxviii: 19; Mark xvi: 16; John iii: 23; Acts viii: to the close; Rom. vi: 4, 5; Gal. iii: 27; Gal. iii: 26, 27.
- Burying in water of one dead to sin in the only action; since the burial of a dead man is the only "likeness" or representation of death in the world, for it is called the likeness of death.

SIX IMPORTANT PRINCIPLES.

- The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.
- Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but in all cases require positive and plain commands, or examples.
- To divide the positive requirements of Christ into essentials and non-essentials, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.
- Every positive law, ordinance, or practice in the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. There are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, unlawful.
- Christ gave no men, society or church the authority to traffic with the ordinances or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.
- Principles can neither be conceded nor compromised.

SIX IMPORTANT FACTS.

- All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "Baptizo," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, etc.)
- Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart, Robinson and Wall.)
- Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.
- All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies having legislative powers, and clerical or aristocratical governments, (that is, in the hands of the clergy or a few as a session,) are anti-scriptural and anti-republican tyrannies which no Christian can lawfully countenance, nor should such societies be, in any way, recognized as scriptural churches, or their preachers as official ministers of the gospel.
- No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a gospel church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."
- Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—(See Trillemma, p. 25)

of souls, not of living men; (b) 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*. Now 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. The word *psuche* occurs in the New Testament one hundred and five times; is rendered in the common English version sixty times (b) *soul*, forty times *life*, three times *mind*, once *heartily*, and once *heart*. Its use in the Scriptures seldom or never confounds it with the *pneuma*; but rather it would appear that the *pneuma* and the *soma* constitute the *psuche*—that is, the spirit and the body constitute the *living man*. And if so, then the souls sitting upon thrones are living men—that is, men who had been raised to life again from the dead.

I have now 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 present against them. And first, we will examine Daniel xii. 2: "And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

One of the best Hebrew scholars of our time, on this text, says: "No progress can be made in the investigation without first fixing, by careful exegesis, the exact import of the text. The following may serve as a literal version: And many of the sleepers of the ground shall awake—these to everlasting life, and those to shame and everlasting contempt." But this still comes short of presenting to the English reader the precise shade of meaning conveyed by the words, as it does not express the true nature of the distinction in the lot of the two classes which we think to be intimated by the original. According to the established rendering, both classes awake; and this distinction is consequent upon their awakening; the one class awakes to life and honor, the other to shame and dishonor. It is greatly to be questioned whether this is to be sustained by the true construction of the Hebrew. That, we believe, makes the distinction to consist in the lot of those who awake to life, and those who do not awake at all. In the outset, *all* are represented as sleeping; out of these *all*, a portion (many) awake; the rest remain unawakened. The "awaking" is evidently predicted of the "many," and not of the whole. It will be observed that the phrase is not "many," in the absolute sense, which might perhaps be understood of all, but "many of," which plainly conveys the idea of restriction, distinguishing a part from the whole.

"I must fully acknowledge," says Dr. Hody (Treat. of Resur. of the Body, p. 230), "that the word *many* makes this text extremely difficult. I know what expositors say, but I am not satisfied with anything I have hitherto met with. Some tell us that *many* is sometimes used in the Scriptures to signify *all*; but this does not clear the difficulty, for there is a great difference between *many* and *many of*. All that sleep in the dust are *many*, but *many of* them that sleep in the dust cannot be said to be *all* they that sleep in the dust. *Many of* does plainly except some." This we must regard as conclusive, the "awaking" is affirmed of the *many* and not of the whole.

As the result, then, we give the following as the correct explanation of the passage: "And many of the sleepers of the dust shall awake: these (the awakened) (shall be) to everlasting life; and those (the unawakened) (shall be) to shame and everlasting contempt." Now this certainly looks like the resurrection from among the dead, even the resurrection of the just, or the first resurrection.

We will now examine the other strong passage of our opponents—John v. 28: "Marvel not, at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." I must confess, this looks like strong language. Let us read it carefully over again: "The hour is coming." The Greek *ora* occurs one hundred and ten times in the New Testament; in the common English version it is translated ninety-two times *hour*,

ten times *time*, three times *seasons*, once *day*, once *instant*, once *eventide*, once *short time*, and once *high time*. We shall do no violence to the text if we substitute the word *time* for the word *hour*. Then it will read: "The time is coming in the which 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, to the resurrection of judgment (krisis)." You will observe, one is a resurrection to life, the other of judgment to condemnation to death. Truly the time is coming in which the just shall hear his voice, and come forth to everlasting life. So, also, the time is coming when they that have done evil shall come forth to judgment, condemnation and death; which is the second death.

Thus we see that not only good and learned men, whom all look up to, but the Scriptures also bear testimony to the same great truth—being given by the same Divine Spirit. They testify that, though our spirits may forsake these tenements of clay, and soar to worlds unknown, yet the whole creation is groaning, and waiting for the adoption of the sons of God, to-wit: the redemption of our bodies, when rising victoriously over death we shall join in that song of triumph with the redeemed:

Oh, grave, where is thy victory?
Oh, death, where is thy sting?
Thanks be to God who giveth us the victory through our Lord Jesus the Messiah. Amen.

are to be sent. Is the body of Christians sent? They do not so recognize it. Then, as souls are every day going down, it seems that those who are sent specially for the work of preaching should devote their whole time to it. The time not actually spent in preaching should be spent in preparing to preach the gospel more powerfully and effectually. Paul declared himself to be "separated unto the gospel." He exhorted Timothy to be "diligent in season and out of season"—i. e., in the work of the ministry. But is the minister giving his whole time to the work who is compelled to labor on the farm, at the desk, or elsewhere, five days of seven in order to support himself and family? The reply to this stands out boldly in the question, and needs not to be worded to render it apparent. The minister is to perform the work of the ministry, and by that to live. "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not the milk of the flock? Say I these things as a man? or saith not the law also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox; that treadeth out the corn. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (1 Cor. ix. 7, 8, 9, 11.) "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." (1 Cor. ix. 14.) Passages might be multiplied showing that the minister should live by his work. This living is to come from those who have been blessed by his labors. "Let him that is taught in the word communicate to him that teacheth in all good things." (Gal. vi. 6.) If the minister receives not his living thus, he is forced to manual labor for support.

It follows, therefore, that those churches who receive ministers' labors, and refuse to give them an ample support, trespass in three points: 1. They disobey God's command, as seen in the above passages, to support the ministry. 2. They rob God of his minister's time, using it as their own, by forcing him to manual labor for a support. 3. They are guilty of defraud in withholding from the laborer that which belongs to him. "The laborer is worthy of his hire." (Luke x. 7.) Brethren, perhaps we have not before thought out this subject. If so, we are unconscious trespassers; but now, seeing our trespass, it becomes us to make amends. Having thus examined the subject in the light of both reason and revelation, all future trespasses will be presumptuous. Lord, "keep us from presumptuous sins."

Do Your Best.—If you are running along in a hurry, and stumble over a brickbat, and spill your dinner pail, all right. Kick the brickbat out of the way, pick up your dinner pail, save your bread and butter if you can; if not, whistle "Hail Columbia," and run on to school. It won't do to be put down by a brickbat. Take hold of your book as a squirrel takes hold of a hickory-nut. Be bound to get the meat out if there is any in it. Because Tom Lacychops wants to be a fool is no reason why you should be one. Do your best every time, and then, when the teacher calls out the classes, you can walk up like a man, and tell him to go ahead.—W. O. C., in *Little Corporal*.

According to a French statistician, taking the mean of many accounts, a man fifty years of age has slept six thousand days, worked six thousand five hundred days, walked eight hundred days, amused himself four thousand days, was eating one thousand five hundred days, was sick five hundred days, etc. He ate nine thousand pounds of bread, sixteen thousand pounds of meat, four thousand pounds of vegetables, eggs and fish, and drank seven thousand gallons of liquid. This would make a respectable lake of three thousand feet surface and three feet deep, on which a small steamboat could navigate.

An affecting illustration of a dog's devotion to a kind master was given in the case of Dr. Roberts, who was shot and killed at Bedford, Virginia, last week. After he had been laid out his little pet jumped upon his dead body, fondled his face, whined and moaned, and would not permit any one to touch his body.

At a christening, while the minister was making his certificate, he inquired the day of the month, and happened to say, "Let me see, this is the 30th." "The thirtieth," exclaimed the indignant mother, "indeed, but it's the thirteenth."

SIX IMPORTANT DOCTRINES.

- One Lord, one Faith, one Immersion, Eph. iv. 5. That immersion is the profession of that one faith in the baptism and resurrection of that one Lord. See Rom. vi: 4-6; Col. ii: 12; 1 Cor. xv: 29; 1 Peter iii: 21.
- The Grace of God, the only foundation Hope and Faith in Christ, the only medium of Salvation.
- The Word of God the Instrument, and the Spirit of God the Agent in the regeneration of souls.
- Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation,) associated by voluntary covenant to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and admitting to no law he has not enacted. "Read Rom. i: 7; 1 Cor. i: 2; Eph. i: 1; Col. i: 1-2; Acts ii: 41, 42.
- The "Lord's Supper" is a positive and commemorative ordinance to be observed only by a Church of Christ as such (that is, in church capacity), not as a test of Christian fellowship or personal feeling of one ecclesiastical toward another, as Pelagians erroneously teach, but only to show forth Christ's death till he comes again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only

CONSTITUTION OF BAPTIST CHURCHES.

The church of Christ is His kingdom; its constitution is divine—based in its authority—its will is perfect in its plan. To alter, is to injure it; but it is more—it is to slight God's wisdom, to interfere with his reign. Thus Popery began. Church-officers by degrees assumed new powers; new rites were introduced, new rules laid down; the unconverted were received, the ungodly were ordained; man's will was exalted, God's will left undone. Change followed change, corruption triumphed, and at length the Man of Sin was firmly seated on his throne. 1 Gal. iv: 10-20; 1 Cor. v: 1-13; 2 Thess. ii: 3, 4; 2 Tim. ii: 17, 18; Rev. xiii: 1-17.

The question, therefore, is of the greatest importance: What constitution has Christ given to His churches? It is in consequence of their views on this subject, that Baptist churches differ in their constitution from all other churches. The points on which they differ from them, and their reasons for so differing, are as follows:—

I. The Baptist churches regard it as Christ's will, that all church members should be converted persons. Hence they insist on the necessity of baptism to the disciples at Jerusalem, they declined to receive him, because they "believed not that he was a disciple." It was not till they ascertained this, from hearing that he had "seen the Lord in the way," and had "preached boldly at Damascus," that they permitted him to come to them, and they baptized him at Jerusalem.—Acts ix: 26-28. All the members, also, of the first church, are addressed as "born-again"—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

But in Pedobaptist churches, many persons are members who are not received as converts. In the Episcopal and Presbyterian establishments, and some of the bodies formed by those who have seceded from them, persons are received to full communion without evidence of their conversion; and though the congregational and Methodist churches profess to receive only those who are baptized, they do not insist on the necessity of baptism to the disciples at Jerusalem.—Acts ix: 26-28. All the members, also, of the first church, are addressed as "born-again"—Rom. i: 7; 1 Cor. i: 2; Eph. i: 1.

Baptist churches, on the contrary, receive as members, those only who give credible evidence of their conversion; they do not acknowledge either infants, or the unconverted, as having any visible connection with the church of Christ.—Acts i: 7; 1 Cor. iii: 16, 17.

II. Baptist churches (strictly so called) regard it as Christ's will, that all believers received to membership should be first baptized. The New Testament churches consisted wholly of baptized believers. Peter said to believers on the day of Pentecost: "Be baptized every one of you," and they "were baptized."—Acts ii: 38-41; see, also, x: 48. So that the Baptist churches are, in this respect, "followers of the church of God," as first founded by Christ and His apostles.—1 Thess. ii: 14.

But in some they differ from all other churches; from the Quakers, who reject baptism, from the Pedobaptists, who substitute another rite for the immersion of believers, and from all open communions, whether Baptist, or Pedobaptist, who admit persons without being baptized at all; instead of requiring, as the apostles and first churches did, that all believers should be baptized before being received to membership in the church. Christ has promised to His churches no dispensing power, save His laws; no legislative power to make new ones; but has enjoined on them to "observe all things whatsoever." He has commanded, (Matt. xxviii: 20); and, if ever tempted to neglect His laws, to obey God rather than men.—Acts v: 29.

III. Baptist churches regard it as Christ's will, that all church members should be voluntary members; that none should be made members, either against their will, or without their knowledge. God is Spirit, and those who follow Him must do so in spirit and in truth. (John iv: 24); their service must be that of love, faith and obedience.—1 Cor. xiii: 1; Rom. xiv: 23; Rom. xvi: 26. These must "glorify themselves unto God, as they who are alive from the dead."—Rom. vi: 13. It is every man's duty, they must have "first willing mind;" (2 Cor. viii: 12); must first give themselves to the Lord, and then to the church, by the will of God.—2 Cor. viii: 5.

But this voluntary membership is opposed to the constitution of many ecclesiastical establishments, and to the fact, imprisonment, or worse penalties, by which membership has been enforced; it is usually opposed to the initiation of unconverted infants by baptism; and to membership by force.

IV. Baptist churches maintain that Christ requires holy activity in every member. Church members are spoken of in Scripture as "living stones," forming part of "a spiritual house," which is devoted to God.—1 Pet. ii: 5. The young are to be instructed, (Eph. vi: 4); the newly-warned, the feeble-minded comforted, the weak supported. (1 Thess. v: 14); those who rejoice, rejoiced with; those who weep, sympathized with; those who are bereaved, visited.—Jas. i: 27. To the ungodly the gospel is to be made known. (1 Thess. i: 8); and good works to all men.—Tit. ii: 10. A man who does these labors, all the members of Baptist churches can engage. But the dead members of worldly establishments cannot, nor can the infant members of any Pedobaptist churches. They can have no part nor lot in the matter.

V. Baptist churches believe that it is Christ's will, that what is spent in His service should be given with ready will, and that every church member, who is able, should thus give. When making a collection for the poor saints at Jerusalem, the apostle says: "As I have given order to the churches of Galatia, even so I would have you do. On the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Cor. xvi: 1, 2. This injunction shows that it is the duty of every church member to contribute as God enables him. And the apostle says, "If there be first a willing mind, it is accepted according to that a man hath; showing that a willing mind is needful to make such aid acceptable to God. Church members are to "abound in this grace" of rich and liberal giving to the cause of Christ.—2 Cor. viii: 1-16. But infants cannot thus give; and payments by compulsion, as in State Churches, are not a "gift" at all.—2 Cor. vi: 4.

VI. Baptist churches regard it as Christ's will, that all His churches should be separate and distinct from the world. "Ye are not of the world,"—John xv: 19. The reception of those only who have been baptized at their own desire, as a profession of faith, makes a real and visible distinction between the church and the world; but infant membership, by departing from this rule, blends the church and the world together. The baptism of infants, and the unconverted, connects the members of Christ with those who are still members of the world. But the apostle says, "What communion hath light with darkness? and what concord hath Christ with Belial? Therefore, come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you," etc.—2 Cor. vi: 14-18.

It is clear that every system which extends the sign of Christianity, and of initiation into the church, to those who are not born-again, does, to that extent, also obliterate the distinction between the church and the world. None but Baptist churches can realize the distinction of the apostle, "Ye, as holy stones, are built up upon a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii: 5.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. James. "There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness" (L. A. J. Adams).—Rev. J. T. TAYLOR, Ep. of Strasbourg.

S. B. PUBLICATION SOCIETY.

The work goes bravely on in Arkansas. Will not Arkansas subscribe her allotted stock first? Only 225 more shares needed to close the book for Arkansas.

Here are specimens of the orders now being received:

"DEAR BRO. GRAVES:—Please put me down for two shares in the Southern Baptist Publication Society, one share in my name, and one share in the name of my wife, Mrs. Martha A. Norsworthy, and draw on my merchants, Dr. Norronet & Forstall, New Orleans, and oblige yours, "G. NORSWORTHY."

This looks like business. How much expense and travel would it save us if 225 more would do likewise? The money draws ten per cent. from days of payment—i. e., 1st January, 1st May, 1st July, 1st September—and when the \$100,000 is paid in, it is expected to make from fifteen to twenty-five per cent. annually.

"SELMA, DEW COUNTY, ARK. "BRO. GRAVES:—I want one share for my youngest son—hope to be able to pay March 1st, if this will do.

"LEWIS DISHOUGH."

"BRO. GRAVES:—I find an increasing interest taken in the Southern Baptist Publication Society, and if you will send me twenty-five blank notes and receipts I can get them filled and returned, if you should see fit to accept my services. Please state the time the shares must be paid. Yours truly, "LURI LEWIS."

Bro. Lewis's services are thankfully received, and the blanks duly forwarded; and will not a few other pastors do likewise—obtain even one or two each? We will send the blank notes and receipts.

THOUGHTS FOR THINKERS.

In Vol. 4, No. 19, OF THE BAPTIST, there appears an article under this heading, in which the author reviews the criticisms of Bro. Russell, and also of Bro. Hooper, upon a former article of his, the object of which was to prove that faith and hope are eternal.

This idea he based upon the eternal progress of the soul; and in the article under review he says, "I never proposed to prove by shadows of proof, and therefore gave no shadow of proof; but the proof itself this time." But instead of furnishing the proof, he turns squarely around and asserts that the matter needs no further proof, because the eternal progress of the soul is admitted. This is, of course, equivalent to saying that the matter never needed any proof, except that of the soul's eternal progress.

In the article reviewed by Bro. Russell, he says, "The soul will always need faith and hope while it is progressing." In the article under review he says, "Let the eternal progress of the soul go on as it may, faith and hope must exist with all progress. This needs no proof." Well, I think it does; and I think, moreover, that Bro. Green has simply begged the question in stating to the contrary. He has not adduced a single argument to show that the immortality of faith and hope necessarily follows from the eternal progress of the soul.

A few personal remarks, which I do not propose to notice, close his reply to Bro. Russell.

He then undertakes to "give the light" to Bro. Hooper, who desires that he reconcile the eternal nature of faith and hope with Rom. viii. 24, 1 Cor. xiii. 12, 2 Cor. v. 7. But Bro. Green gravely asserts that "there is no antagonism—no reconciling needed with the eternal nature of faith and hope, any more than there would be if they were to die, and were not immortal." This means that the texts in question are equally reconcilable with both ideas, since "there is no antagonism" either way. Certainly the texts do teach something upon the subject, and they do not contradict themselves. In the first, for instance, we are taught that hope ends when its object has been attained; and the apostle tells us, in the next verse, that "if we hope for that we see not, then do we with patience wait for it." We are now "waiting for the adoption," "which shall ransom our body from its bondage;" but when we shall have obtained it, shall we not cease to hope for it? Shall we "have need of patience" in heaven?

But Bro. Green says again: "Surely we hope to be happy, and happy forever. Indeed, when hope ceases, happiness will cease. We cannot be happy without hope, either in this life or anywhere else. Hence, it needs no proof." This is only a roundabout way of begging the question again. We do hope to be happy forever; but when we shall have obtained an eternal life of happiness, how can we continue to hope for it? Eternity is not measured; we cannot reckon it as

we count time. To say that we hope for its continuation would be absurd. Eternity is a unit; eternal life is given as a whole; and the Christian shall know that he has received it as such, and not as a "lease on life," which may be renewed or not. Only in this life can we hope to be happy forever; for when this mortal shall have put on immortality, we shall know that we are happy forever. Hope shall be swallowed up in glorious, eternal reality; lost forever in the blessedness of fruition.

Again, says Bro. Green: "Faith, as a gift of the Spirit, is not necessarily faith in coming to God, or believing in Christ, nor yet faith in any one particular thing, or fact, or truth, but simply faith in general—a trusting in God, in Christ, in his promises; and surely his words are eternal; his promises endure (endure) forever. If so, then faith in an Eternal Being, or truth, or promise, must be as eternal as the thing believed. This needs no proof."

Bro. Green here begs the question again by the use of what seems to be a favorite expression. A criticism of the English of this passage will show clearly that it proves nothing. For if faith, "as a gift of the Spirit, is not necessarily faith in coming to God, or believing in Christ," how can it be a trusting in God, in Christ? Moreover, faith, "as a gift of the Spirit," is not a general faith; it is a faith which believes God; a faith which is defined by both its subjects and its object. When we speak of faith in general, we do not necessarily mean faith in God, but simply speak of it as an abstract idea; but when the faith which the Spirit gives to men is spoken of, we know that it is faith in God—a specific faith. The "difference between specific faith and general principles" will not allow the distinction which Bro. Green has made.

But "faith . . . must be as eternal as the thing believed." So, then, if the thing believed is not eternal, the faith is not. Does this not mean that faith is co-eternal with its object? But that is absurd. Faith, whensoever it may have begun, must end when the thing believed is "positively known; for how can a man be said to believe what he positively knows? Now, we believe; we walk by faith; *zitem*, we shall know; we shall walk by sight.

Once more: Bro. Green says, "Whosoever is not of faith, is sin. The just shall live by faith. Live where?—in heaven, or on earth? It matters not where or when; the just shall live by faith, and die without faith. For he that believeth not shall be damned." The texts quoted are grossly misapplied—neither of them having the remotest connection with the subject under discussion; indeed the whole quotation is a mixture of bad logic and worse theology. How can the just "die without faith"? A just man, without faith, is a contradiction in terms, for we are "justified by faith." Is "he that believeth not" a just man? I am surprised to find Bro. Green's "thoughts" so mixed up.

As to being "happy without hope," or living "faithless without sin," no one contends that either can be done in this life; so Bro. Green's remarks, both to Bro. Russell and to Bro. Hooper, upon that point are entirely irrelevant. But that either faith or hope is essential to happiness in heaven, he has certainly failed to show. Mere assertions, however well connected, do not prove.

JOHN III. 5.

I take up my pen to throw out a few thoughts on this vexed passage, claiming for them no originality, nor expecting any consideration beyond their deserts. To me it appears that verse five, is an explanation of what Jesus had said before in verse three. And if so, there is no allusion to baptism in the fifth verse, unless "born again," in the third verse, includes baptism. But this will not be maintained, cannot be; therefore, there is no reference to this ordinance. The order in which the words water and spirit occur in the verse, is, to our mind, an insuperable difficulty in the way of such a conclusion. Another view, that the water alludes to the natural, and the spirit to the supernatural birth, though entertained by many good men, represents the Son of God as proposing to enlighten Nicodemus on *generation*, when, obviously, not this, but *regeneration*, was the subject they were discussing. That one must be born, *naturally*, in order to enter the kingdom of God, is, unquestionably, a truth, but foreign to the matter of the interview. The scope and connection, we think, will sustain us in rejecting both the views just stated. For instance, the Savior reproves Nicodemus for his ignorance, verse ten. But he was not ignorant on the subject of *generation*, as the fourth verse shows, and if he had been on the matter of *baptism* (and he no doubt was), we see not the justness of the reproof, since he could not have been otherwise. And as the reproof was deserved, it must have been in relation to something with which he *should* have been familiar, that he was ignorant. The subject of the conversation was regenera-

tion; it was the business of this man as a Jewish doctor to expound the Old Testament Scriptures; and as these contain many allusions to this change of heart, his ignorance respecting this matter was wholly inexcusable. Now, let us return to the position stated above. To be "born of water and of the spirit," explains what it is to be "born again." *Regeneration*, in other words, consists in being "born of water and of the spirit." And will not this exposition of the matter perfectly harmonize with those representations of God's Word, in which the *cleansing*, or washing away of our sins, and the *giving* of us new hearts, are so often insisted on as the results of the converting grace of God? As we have *sins*, they must be *washed away*, *forgiven*; as we have hearts of *stone*, they must be softened, converted into hearts of *flesh*. Does not God do these *two* things for us in regeneration? And as water is the favorite cleansing element with the Holy Spirit, does not the expression "born of water" allude to the washing away of our sins, and being born "of the spirit," to the giving of the new heart, the heart of flesh, or the reproduction of the lost image of God within us? Thus it appears to me. I have not taken this view in order to be relieved of difficulties, but on account of its simplicity and force. This, it will be perceived, is more a statement of the view entertained, than a labored argument in its defense. We may have occasion to refer to it again.

Little Rock, December 10, 1870.

THE KING OF TERRORS.

O. A. GRAMMER.

Youth, affection, hope nor skill can effectually shield the dwellers of this globe from the ravages of the King of Terrors; nor can opulence, power or greatness ward off the shafts of Death. He has left his mark in every household, and many a laughing maiden, matron, gray-haired sire, buoyant youth, or sweet prattler, have passed to the realms of the dead.

The monarch and the subject, the judge, lawyer and criminal, the physician and patient, the herald of the cross and bearer of gospel truths, the dweller in a palatial abode and the humble cottager, the murderer as well as his victim, the aged pilgrim and youthful voyager o'er life's main, the woman bedecked with all the paraphernalia of fashion, who only sits down to sumptuous repasts, and she who, arrayed in rags, sits down to bread and water, the lovely mother and her bright-eyed darling, must all be transfixed upon the spear of this pale monarch. Ah! Death places his skeleton fingers on their eyes, and shuts out forever the light of earth to all. Yea, every one must bow to the scepter of this dread king.

But, O! how very strange that though "there is no discharge in this war," and we are warned by tolling bells, funeral corteges, new-made graves, and every ache and ailment of our body, that at any moment we are likely to hear Death knocking at our door, to summon us to other scenes; that on fancy's wing we roam, picturing to ourselves long lives of happiness, and prepare not for eternity. Each step we take, each breath we draw, but brings us nearer to death. Christian reader, you need not fear death, for it is to every child of God but the dark cavern which leads up to regions of unending splendor and mansions of glittering gold. Live, then, for God, and act well your part in the vineyard of the Lord. Sleep not, impenitent one, when thou art not ready to die, for God this day may summon you to his bar. Sleepest thou when the rattling hail of death is falling around thee? Young man or woman, thou mayest never behold the golden light of another Sabbath day, and yet thou art thinking more of thy ornament and dress than of that spiritual raiment that will fit thee for heaven. Old man, thou must soon sink beneath the blow of this tyrant; thy faltering step, thy dimness of vision, all warn thee that he is very near thee. Yet, even when thou hast "seen the doors of the shadow of death," thou art thinking more of life than death, and still art clinging to earth. O! we warn thee, act wisely and "prepare to meet thy God." Procrastinate not, we beseech thee, when thou art so near the judgment bar. Accept of an offered Savior's love, and thy bark shall enter the harbor of eternal bliss.

To the I. E. of The Baptist for the Arkansas Department.—No. 3.

In my last it was written that Breth. Graves, Mayfield and Espy were the lecturers for the Institute for the year 1870.

Dr. J. L. Graves first came within the circle of vision to the writer under peculiar circumstances. A difficulty of long standing, originating in the infirmity, common to distinguished men, of being unable to consider and decide on distant affairs as correctly as if they had transpired within their hearing—an infirmity almost akin to virtue, in bestowing on the unknown son, as a sort of inheritance, the same trust and confidence that had been reposed in the well known worth of

the father—but adjusted, not only without humiliation, but with an addition of honor to either party—this long-standing difficulty had made me a stranger to the first lecturer of the Arkansas Convention. Still I had a strong desire to see him, and judge for myself of the strange influence he exercised over thousands of free men. At the Convention I would meet him, and thither my steps were turned. Previously, however, the engraving in the frontispiece of the "Iron Wheel" was carefully examined. Taking a seat on the third bench of the central tier, still no face could be seen resembling the picture in the book. Satisfied that he was not present, I then stood on the platform in front of the pulpit, whence a better scrutiny of the assembling multitude could be taken. On the first bench on the right sat three men, two of whom I recognized—the face of the third had been screened by its position from accurate inspection. On the second bench sat my honored friend W. D., a true gentleman of the olden time. As we interchanged the usual congratulations, each ejaculating the other's name, I beheld on my left, in the third occupant of the first bench—there could be no mistake about it—the very man—the object of a prolonged search. Though the comely features were somewhat disguised and disfigured by a flowing beard, still the expansive forehead, the well-proportioned face, the corresponding figure, rather under-sized, but still robust enough for all the feats of vigorous manhood—above all, the singularly beautiful black eye—all convinced me that for the first time I beheld the far-famed editor of THE BAPTIST. It was an eye that the memory delights to recall. It had not the piratical fierceness usually connected with the dark hazel, nor was there anything furtive or repulsive in its expression; on the contrary, it was open, contemplative, investigating, fascinating, blending in different degrees, and at different times, the melting, appealing, innocent gaze of the first messenger of the ark, with the calm, determined, inexorable look of the eagle, as he discerns some unknown bird aspiring to share the mastery of the sky. While the conversation lasted I was conscious that that bright eye was fastened on me, earnestly scanning every lineament of the face, and endeavoring to measure the territory of thought. There is no doubt that the man endowed with such an eye may be loved and appreciated as a friend—and surely he cannot be contemned as an enemy.

Now that friendly feelings had succeeded to alienation, the writer was at liberty to hear the second lecture of the course on the "Spirituality of the Church." Expectation had not made due preparation for the feast of pleasure. Anticipating from the subject, and the imagined character of the speaker, a dire onslaught on such other denominations as might be present, it was the dictate of duty or sympathy to share in the anger or dismay of those who are morally unable to endure the light of Scripture to shine upon their church establishments. How great was my disappointment!!! It was an excellent discourse. Having read some passages of Holy Writ, the lecturer laid down his premises as marked out the work before him. As he proceeded, attention pursued his utterance, and conviction stamped her seal upon his sentences. The judgment was convinced by the irresistible cogency of his argument, and the fancy was delighted by lambent flames of humor, that ever and anon illumined the bulwarks thrown around his positions. He dwelt on the irrevocable Past and the responsible Present with the grave calculation of the sage; and he soared on the wing of the prophet as he described the future glory of the New Jerusalem. My fears for the prejudices of my Pedobaptist friends—like the goddesses of the ancient mythology—were all dissipated into thin air. While there was a condensed and admirable array of arguments, there was not a poisoned weapon of inprecation, not a tinge of sarcasm, not a drop of the waters of bitterness, to displease the eye or offend the taste. The most fastidious critic could not avoid the confession that the whole fortress of argument was not only established on the chief corner-stone and the apostles and prophets, but was begilt with that Scriptural charity "that faileth not," from its topmost turret to its lowest foundation stone. Verily, the pulpit has lost more in losing a preacher than has the press gained in the acquisition of an editor. If my disappointment was great, it was also agreeable. Of the other lecturers in my next

WILL BE DO.

PASSIONLESS men doubtless usually take more credit to themselves for goodness than they deserve, while fiery men are sometimes judged over-harshly. An old divine says that the grace which converted John would hardly have kept Peter from knocking a man down.

The New York Tablet (Catholic) calls the Albigenes, Waldenses, Wickliffites and Anabaptists scoundrels and rebels.

Business Department.

OUR NEW PREMIUM LIST.

ACTIVE CANVASSING. We expect, have reason to expect, and should expect, active canvassing the next two months to run up the circulation of this paper to 10,000. This is a point that should be reached at an early day. The census of religious newspapers showed that only four Baptists in one hundred take any Baptist paper, while three times as many Methodists take their Advocate. Thus get a church paper into every family, and into the hand of every member if possible. We will send you a copy of the new premium list, and the list of premiums below, and decide what you will have by Christmas or New Year. We will send by mail, postpaid, except the three large books.

THE SISTERS' PREMIUMS.

We wish to encourage every sister to become an active worker for THE BAPTIST, and we offer them the following premiums: 3 new subscribers any of the following: \$1 50 Seaman's Magazine, 1 50 Jephthah's Daughter, 1 50 The Woman in Purple and Scarlet, 1 50 Md. Demore's Monthly, 3 00 Southern Farmer, 2 00

PREMIUMS FOR MINISTERS.

15 new subscribers a Book and Lung Brace, 20 00 12 subscribers, Fuller's Complete Works, 3 volumes, 12 00 6 new subscribers any of the following: 5 00 Life and Epistles of Paul, 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.

3 new subscribers, Ray's "Succession of Baptists," just issued, 1 50 or 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, and we will send it a number 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 time to expire before you renew. Don't put it off another week. It is annoying to you and costly 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 take it. Work 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 asthma; It prevents Hoarseness; It prevents Pleas; It prevents Hernia; It prevents Consumption. It increases the Breathing Capacity. It gives Strength to the Body; It increases the Force of the Lungs; It expands and enlarges the Lungs; It renders Breathing free and easy; It is used by Lawyers; It is used by Singers; It is used by Ministers; It is used by the greatest rank; It relieves when all other means fail. It will last a lifetime. It benefits in every case: It is the only remedy for Protrusion Uteri, or Female Weakness.

Dr. B. B. BROWN, of New Orleans, La., the most eminent living surgeon, pronounces the Brace as the perfection of mechanical invention for the purposes intended. We have several hundred names on our list whom we have supplied, and are now engaged with the greatest rank. It has not failed in a single instance where a fit was obtained. A fit is warranted. If it fails to give satisfaction, and is returned within one month, the money will be refunded. None sent out on trial or credit. Send measure around the abdomen and \$20 to J. R. Graves, Memphis, Tenn. the agent for its sale in the Southwest.

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 asthma; It prevents Hoarseness; It prevents Pleas; It prevents Hernia; It prevents Consumption. It increases the Breathing Capacity. It gives Strength to the Body; It increases the Force of the Lungs; It expands and enlarges the Lungs; It renders Breathing free and easy; It is used by Lawyers; It is used by Singers; It is used by Ministers; It is used by the greatest rank; It relieves when all other means fail. It will last a lifetime. It benefits in every case: It is the only remedy for Protrusion Uteri, or Female Weakness.

PRICES OF DUPLICATE PARTS.

Front Horn, Pad and Spring, \$5 00 Short Standards, each, 2 00 Hip Pads—Joints, 1 00

REMARKS.

1. Before you order a Brace, see and follow instructions for measurement. 2. If the Brace does not fit, return uninjured express paid, and we will send until it does fit. 3. When you return a Brace, always accompany by your name, P. O. address, and size needed. Address THE BAPTIST, Memphis, Tenn.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every member and excluded Baptist preacher known to us, and referred to, to prove his guilt.

J. W. BACON—Who represents himself in Arkansas as a Baptist minister and agent for Clinton College, Wis. is an impostor, and said to be a crazy. Reference—J. A. Linder, Salem Baptist church, Carroll county, Miss.

RICHARD E. HOVEY—A man of this name, playing the role of Baptist preacher, was lately driven from Truxton, Mo., for attempting to marry his ninth wife, the slight former ones being all living.

JOHN W. CROSWORTH—All Baptists should beware of him, and especially those in Texas, where he is supposed to have gone. He is a bad man. Reference—J. C. Farmer, Pineville, Missouri.

E. M. MOULTON—All men should beware of crediting him. He is from Georgia. Reference—J. B. Butler, Fulton, Tenn; Wm. Hinton, Union, Tenn.

G. T. JARVIS, late of Bowie county, Texas, is a hypocrite and an impostor. Reference—L. R. Alexander, J. D. Battle, Boston, Texas.

W. C. CAPELL—Last heard from in Arkansas. Reference—Elder Wm. Nolan, Stanton Depot, Tenn.; Elder T. W. Vinings, Jones, Ark.

WILLIAM T. FOSTER—Reference—E. Allen, Church Clerk Elettville Baptist Church, Monroe county, Indiana.

JOHN GABRETT—Reference, George Beaves, Church Clerk Mt. Lebanon Church, Marshall county, Tennessee.

E. J. BERRY—Reference—J. G. Spurgin, G. Daggett, E. F. Rogers, Kansas City, Missouri.

S. L. SUMNER AND W. H. COOPER—Reference, Wm. Crim, Castalian Springs, Tenn. DAVID WILLIAMS, Jr.—Reference, Macedonia Baptist Church, Whitefield county, Ga. G. T. JONES, Va.—Reference—Religion Herald, Virginia; Central Baptist, Missouri.

The Baptist.

"The Truth in Love." Terms for Twelve Months, \$3 00. Terms for Six Months, \$1 50. MEMPHIS, TENNESSEE, FEBRUARY 4, 1871.

THE SEVEN DISPENSATIONS. The Fourth and Baptist Theory Teaching the Apostolic Commission—The Only Source of Ministerial Authority—The Church.

The Baptist or Scriptural theory touching the commission we consider to be this: The commission given to the apostles was a special one, and conferred upon them special and well defined powers and authority, which were attested by special miraculous signs that never had been previously conferred upon any one, and that were not conferred upon any but apostles in their day, and which they had no power to delegate to successors.

It is claimed by some that the apostles did not fulfill their commission; that they did not preach to all nations; and therefore they were empowered by it to select successors to complete their unfulfilled work. But the Holy Spirit, as though he anticipated this very objection, indited the record of the fact more than once that the apostles did fulfill their commission.

Now to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

It certainly becomes no one to affirm against these declarations that the apostles, before they died, did not sound out the gospel through all the world "for a witness," as Christ commanded them. If anything is capable of demonstration, it certainly is that the apostolic commission, with its authority and attesting signs, ceased with the last apostle, and no man has preached under it since their day.

given to the apostles—and the churches tested their claims, and found them liars; and Christ approbated them for exposing and repudiating all such imposters; and it is the duty of his church to treat modern pretenders—bishops and priests—in the same manner, that the unreading and unthinking, credulous world may not be deceived and misled by them.

We have examined and exposed the unscripturalness of the three prevalent theories touching the commission, and find that it was given 1. Not to the apostles and successors appointed by them to the end of time. 2. Not to the apostles as elders. 3. Not to the members of the first church, and therefore binding upon each man, woman and child of all subsequent ages; but,

4. To the twelve apostles only, and that its powers and authority expired with the last apostle, as did the miracles that attested their possession.

The question that remains to be considered is, FROM WHAT SOURCE DO MINISTERS RECEIVE AUTHORITY TO PREACH THE GOSPEL?—WHO COMMISSIONS AND DIRECTS THEM? That Christ left a visible organization of disciples when he ascended from the Mount of Olives, which he called his "ecclesia"—a body called out, "church," "assembly," and sometimes "kingdom"—we shall here take for granted.

This commission, then, which is older than the special one given to the apostles, the Holy Spirit recognizes when he inspired Paul to exhort the church at Philippi to fulfill her heaven appointed mission by "holding forth the Word of Life." It is thus the church shines, pouring forth the beams of Divine light gathered from the inspired pages, as the sun in heaven holds forth his light, and pours his rays upon the pathway of every living creature.

Can any one doubt as to the heaven appointed authority and mission of the church of Christ? Paul declares that it is THE PILLAR AND THE GROUND OF THE TRUTH.

Consider the force of these figures. Upon the two pillars, Jacobin and Boaz—beauty and strength—that Hiram erected before the temple of Solomon, the prophets hung the messages they received from time to time from the lips of Jehovah. Those pillars preserved, supported, and as they held the Word of the Lord up to view before the eyes of the whole nation as its males passed and re-passed to and from the temple, they may be said to have published that word to the nation.

1. She, and she alone, is the appointed custodian and guardian of that truth. To her—to the saints—was once, and only once, delivered the faith—the precious treasure of the gospel of man's salvation. We say, to her, and to no other body on earth, was the Word of Life committed for safe keeping in its primal purity. She has faithfully fulfilled her trust, and to her is the world indebted for "the faith."

2. The church of the living Christ, and the church alone, was the divinely appointed agent to hold up, to make known, to promulgate and preach the truth to the world. It is her commission, and to this end she was originated—to promulgate the Word of Life, to preach the gospel to the nations, and no other body of men, or angels, are authorized to divide this honor with her. Christ's "Bride" is his only visible Regent on earth authorized to direct the affairs of his kingdom during his absence, and the sole power to commission the officers of his kingdom is vested in her, and in her only. If it is her mission to preserve, administer and perpetuate the kingdom of her Lord, can any one doubt her authority to control and direct all the agencies by which alone it can be preserved, rightly administered and perpetuated until he comes again?

EDITORIAL WAY MARKS.

Many say they are pleased to read our "Way Marks," and that we should write them. To please this class, large or small, we shall write, when in the field, as we can catch an unoccupied moment.

Saturday night we left home to fill our appointments in Mississippi, beginning at Holly Springs on the third Sabbath. It was a cold night, and we reached Grand Junction at ten, and learning that we had to wait till four o'clock A. M. for the down train, we took a hard bed, with little cover, in a cold room, and so toughed it out until train time.

We reached Holly Springs before day; waited long in the omnibus before starting, and became thoroughly chilled; reached the hotel at six o'clock; nobody up, and no fire; very cold; went to bed to keep warm, ordering breakfast at nine o'clock. A cold start truly. At half past ten we went to church with Prof. Manard, the Sunday-school Secretary for the State of Mississippi. Owing to the cold but few scholars were present. Eld. Miller is Superintendent. At eleven a small congregation assembled. Our failure to meet the appointment Saturday night impressed all that we would not be present on Sabbath. At night, cold as it was, there was a good congregation of the best minds in the place, and for two hours we were attentively listened to.

We spent Monday with Bro. Miller, waiting for the down train, which was delayed five hours by the explosion of the boiler of the locomotive, and so we were unable to reach Oxford to fill the appointment for Monday night. We must visit Oxford at another time. Will Prof. G. suggest it?

Bro. Miller is giving his whole time to the church in Holly Springs, and is slowly building up a church and congregation. The membership is small and weak, and the field thoroughly preoccupied by Protestants, and recently by Catholics.

In taking the train, we saw the notorious "Senator Morgan," who parted with his black wife, kissing her in the presence of the crowd on the platform, were told. He holds a seat in the Mississippi Senate, and we suppose that this alliance is to make himself an eligible candidate for the gubernatorial chair at the next election.

We saw a new thing under the sun, and what Solomon never saw or heard of—negroes making laws, which they could not understand, for the white race, contrary to the express ordination of God! "As! the poor, humiliated, degraded and oppressed South! What woes have befallen thee! What evils still wait for thee! Several things conspired to make our congregation small at Jackson—a limited time to circulate the appointment, a cold night in the week, sickness, and an accident that happened to Bro. Bailey, which kept several Baptist families away. We promise a return on a future Sabbath. Jackson, as well as Holly Springs, will represent handsomely in the Southern Baptist Publication Society. The church here is small and weak, but with an able minister and a most excellent and thorough pastor, Eld. Hackett—the rising star of the ministry of the State. He has a nice house to preach in, but a hard field for labor.

Wednesday night we preached to a nice congregation in Vicksburg, where Eld. Walne is pastor. He is winning success, and deserves help. Vicksburg is a place of paramount importance. The only commercial city in the State, and rapidly growing; and, instead of a mere steamboat landing and shipping place, as in years ago, it is becoming a cotton mart. It is on one of the lines of railroads that connect the Atlantic and the Pacific. The road from Montgomery and Selma crosses the river here, and plunging through the swamps of Louisiana, emerges at Shreveport connecting with the Southern Pacific Road, which is no longer a myth, but at last a fixed fact. An immense trade and travel will pass through Vicksburg. When Bro. W. came to Vicksburg he found nineteen members only, and a few scholars in the Sunday-school. He has, in the old barn of a house—fiddled by nineteen shells—preached, and God has blessed his labors. He has added some thirty members, and now has a Sunday-school of one hundred and fifty scholars; and upon the subscriptions made him last year, the work of refitting up the house is by this time commenced. He is anxious for every one who subscribed, to forward the funds at once to him, that the work may not stop. Brethren, don't disappoint him. Send what you promised at once, that the house may be finished by the first of April. We have promised to be present on that occasion, and preach one Sabbath, and perhaps a few days, at which time and place we trust a few members from each church in the Central Association, that has contributed so largely for Bro. W.'s support, and to repair the house, will be present, and let it be a grand and good occasion—a Baptist jubilee day in Vicksburg.

On Sabbath we filled our appointment at Summit, Miss., and were pleased to meet a large congregation, and among them the foster-fathers of that church—Judge James Quin and Gen. W. F. Cain. Through the unusual liberality of these two brethren, this church house was built before a church was organized. They have seen God's blessing upon their labors. Each of these brethren gave one or two Sunday-school books to the Sunday-School Board before the war, and each will have a vote or two in the Southern Baptist Publication Society.

Resting here to-day (Jan. 22d) waiting for the up train for Memphis at ten o'clock to-night. The church is well nigh perished out here. It is missionary ground. The house of worship was burned some two years since. They have no pastor—not even an occasional preacher. Deacon D. W. Hughes has kept up a very respectable Sunday-school in the Masonic Hall. Will not the Association of which this church is a member have regard for this place, and aid in providing a preacher?

Speech" all would do well to read. One word much, indeed generally, misused in prayer is omitted—"Wouldst thou?" "O, God, wouldst thou?" do this or that? We have heard professed scholars use it; it is horrible. O, Lord, do thou, or wilt thou do this or that, is proper. Another word that gives us the cold horrors—"I taken" for I took. Immersion not baptism, says the Methodist Tract Society! Well, the sooner every Pedobaptist takes this ground practically the better for Baptists. Half their members would leave them the first year, and not one in ten would join them that now do.

Maj. Noah, in the Mississippi department, forcibly demonstrates the necessity for just such a Baptist paper as this. We have for years and years written plainly our views on Saturday meetings, and if there is one thing in this world we can do better than another it is to express our meaning plainly—so plainly that a wayfaring man need not err therein. We have ever said that there is no law in the New Testament for Saturday Conference meetings, and the church that makes a law requiring attendance upon such meetings sins against Christ, and members who recognize and support such a law are sinners against Christ. Yet a church can have as many voluntary meetings for prayer and worship, during the week, as it sees fit, but it must not make a law to force attendance by "pains and penalties." Maj. Noah might as well insist upon the sanctity of lining out hymns line by line, because our fathers did it. It is an immemorial Baptist usage, that originated in three causes: 1. The scarcity of hymn-books. 2. The poverty of the people. 3. The member that could not read.

Whenever the lining out process is observed it is implied that one or all of these three causes exist. With our Bro. Lowrey's remarks we are pleased, save that we are not understood—that cannot be—some don't want to understand us, or represent us correctly—they prefer old customs to Scripture. The University of Mississippi has fallen into the hands of the Presbyterians—Baptists have been kicked out of the management of it altogether, and they should abandon it—but they don't. They should patronize Clinton and Murfreesboro—Baptist Colleges. We are pleased to learn that there are more students at Clinton now than at the State University! Bro. Morrow's article should encourage Bro. J. T. Freeman.

We are pleased to see an article from the pen of our esteemed brother, Eld. R. Fleming, who is far too little known. Bro. F. The Southern Psalmist is the hymn-book for Southern Baptists—far better than the Northern Psalmist or the Psalmsody. Send to the Southwestern Publishing Company, Memphis, for the Southern Psalmist—\$9 per dozen by express in box. Bro. Russell "supposes" that we, the editor, write the Dispensations! He is correct. We have many times announced the fact. We do not know that we shall publish them in book form—and we wish all to read now, and if they think our views incorrect, correct us—offer suggestions. Bro. Ford's review of Bro. Boyce is fine. Bro. Boyce most effectually destroys the plan of salvation by his theory. The Christ he preaches is no Savior, and mortal man the object of a sinner's faith! For despite all the sophistries of schoolmen, the only Savior of the Bible is that being who suffered on the cross, and that suffering one said: "Look unto me, and be ye saved," etc. Was that a Divine or a human sufferer? If human, then the race is without a Savior—if Divine, then Bro. Boyce is inculcating a false doctrine.

Another evening and night in Jackson, owing to a break in the railroad, and here endeth the first and trial trip in our agency for the Southern Baptist Publication Society in Mississippi. We have fairly broken ground, and count as secured \$5000—one-third of what we allotted to the State. Bro. Lowrey will secure certainly \$5000 more in his section, Bro. Byers two or three thousand on his road, and we will promise to complete the \$15,000 in one more visit. We have proposed to ourselves to raise \$15,000 in Tennessee, \$15,000 in Arkansas, \$15,000 in Mississippi, and at least \$5000 in Louisiana, and \$5000 in Texas, this year—\$55,000—and eight or ten thousand dollars as a permanent Loan Fund. Will not all help to make our task easy? We cannot see one in fifty of the Baptists of these States to present it personally. Will every brother wishing information write us for it, or wishing a share (\$50) indicate by letter? Don't wait for us to visit—send forward your application for one or more shares.

THE MAMMOTH APPLE. They are propagating the mammoth apple—said to be the largest in the world—weighing twenty-eight and two-thirds ounces. It makes a most beautiful tree, a vigorous grower, and is in the apple family what the Chinese Cling is among the peaches. These trees, two years old, are selling at \$1 per tree. Every apple lover should order one or two—we did—could not help it. Any one passing Magnolia will be well repaid for stepping up to Pomona and looking at these fine vineyards of various grapes, and orchards of peach and apple, plums and quinces. This information may be esteemed by some of our readers who want a cheap and reliable hedge plant and fine fruit.

THE STRIKING INCONSISTENCY OF THE HERALD.—The editors of the Herald, severely and justly rebuke Dr. Simmons, of the Northern Board, for publishing false statements to the injury of the South, and when called upon for the name of his correspondent, refuses to give it; but, making the matter worse,

admits that he published from a private letter! We say the Herald men justly rebuke him for being an accomplice of the slanderer. But when the ox is the lawyer's, it is another question. The editors of the Herald last summer published an article, purporting to be from a member of the First Church, of this city, that was written for publication, and the name goes with the document, which article both the late pastor and the church deemed false, and intended to disparage some one. The pastor demanded the name of the writer, and it has been withheld until now. It is still demanded, and still refused. Does Dr. Simmons worse? But Bro. Hatcher writes a private letter to Bro. Jeter, in which he states his private opinion about some persons and things, and, in violation of confidence, this letter appears in the Herald! Did Dr. Simmons do worse? Bro. Hatcher did not think twice when he wrote "there is no landmarkism about me." He is opposed to union meetings, and he don't believe in the validity of Pedobaptist and Campbellite immersions, so he is two-thirds; and the principles on which he opposes these should force him to oppose pulpit communion. Had we been asked our opinion, we should have concurred in that of another deacon just given, that half or more of the members of the First Church are non-affiliationists. We do know that three of the five deacons are. Had Bro. H. thought for a moment that his article would have been given to the public, he would have written more carefully. Bro. Burns often declared himself to us as fully and cordially indorsing the principles and practice we advocate. Will Bro. Dickinson, as he claims he has lost and forgotten the name of that member, give us the name of the one who indorsed it?

QUESTIONS.—Look on the margin of your paper and see the figures. Is not your time almost out?—next week, or the week after? Or was it not out last week? Next week the clerk strikes off a large number unless they renew. Do you wish your paper to stop, or the Baptist to fail? We cannot believe that you do. Help to sustain it. It is true cotton is low, but do without something your family can better spare than your religious paper. Trust in God and keep your paper going. Some do not read their figures correctly. One brother writes: "I saw that I owed 3.50, and I sent you \$3, and now I see I owe you 4.50! If the more I pay the more I owe you, stop the paper now." His paper was out Vol. 3, No. 50. He paid \$3; then his paper would not be out until Vol. 4, No. 50—a year hence. Send your subscription this week if you are out—don't fail—and ask your neighbor to send along with you at our expense, if you will only send before your name is dropped.

APPOINTMENTS.—We will preach, Providence permitting, in the following places: ATLANTA, GA., on the first Sabbath in this month, and deliver a series of lectures upon Roman and American Catholicism, by request. GALLATIN, TENN., on the second Sabbath. Should be pleased to see Baptists and friends generally. LITTLE ROCK, ARK. Owing to the cold weather the new house was not finished in time for previous appointment, and we postpone our visit until the third Sabbath in this month. We invite all our brethren and friends to meet us in Little Rock on the third Sabbath. Let us have one large gathering at the Rock, and plant high the standard of the cross.

OPEN COMMUNION.—Can it be that the Religious Herald will allow itself to become the vehicle for the spread of open communion in the South, as it did of co-operation with the North before the last Convention? It has published Caswell's "Open Communion" article, and last week appeared another, quite incensed Caswell, and this week one from Berrian more objectionable than either! We know there is not a hair's breadth between open communion and pulpit affiliation and the indorsement of alien immersions, but we hoped no Southern Baptist paper would champion it.

ELD. T. J. DRANE has accepted the charge of the church at Natchez, Miss., and we confidently predict that within one year, or eighteen months, that one large and strong church, but now scattered and disorganized, will be the most prosperous one in the Association. Eld. D. is the very man for Natchez, and we congratulate the brethren upon their choice. Bro. D. never fails to build up churches, and his first work is to organize a Sunday-school and put a Baptist paper into every family of the church at least, and generally of the congregation also. We pray God to bless his labors.

BRO. H. GOODWIN, the Treasurer of the Southern Baptist Publication Society, has accepted the Secretaryship of the Southwestern Publishing House, in place of Bro. P. S. Jones, who this week resigned.

ANSWER TO You call attention passage: "It is of God away; for if I fortiff will not con depart I will send when he is com world of sin, and of judgment." Bro. Wiseman passage is proper lated. He asks: ciently plain to answer to this Greek requires especially in the I use the word stronger than the might say the ord of a certain word preclude the use: we say it requir the idea is, that in order to a care

The original of gures the pronoun Parableteor, which word "Comforter Autor, the Greek our pronoun "ni A masculine pronoun verse: "And whiv he will reprove brother, there is doubt—the Greek and requires the You ask: "Can duced to show the pronouns] shoul him, instead of i have simply to fact and not on: Am I asked, w If so, the answer says the Comforter whom the Father he shall teach yo all things to you ever I have said 26.) And the H Acts v. 3, 4, P "Why hath Satan to the Holy Gho into men, but see by reference that the Lord of Ghost of the othe

With these fa treat the angust less respect than king of day. A few words of this Comforter Jesus said to pray the Father, another Comfort with you foreve Truth," etc. Notwithstanding versity of opinio concerning this sured of one thi such as Christ h cause he was to had been "one" away—that is, he were not to be id who should teach bring all the thin remembrance. He Christ; to lead th of all truth; to come. He was fully the "extol beauties of the therefore, to be the founder of Chris as would furnis consolation in his sate for his be must appear at, Father in heav reconciliation, but other Comforter them, giving inst gations, which Christ. He is to the believer as word parablete who is called to how very approp disciples were of the thought of C significance of th it is not in the p d haust it. Christ care, and the Spi cession for ar within us are resp of Christ in thei gracious this ar then, is that of Comforter. He revealed the Fat the Father's ter the Spirit I see to enjoy the sweet of the Lord Jesu As the Spirit's way of all truth beauty and val passion; brings light the match and sheds abroa the love of Ge the office of Co Helper, did mor ples for their lea minds and heart

QUESTIONS.—Look on the margin of your paper and see the figures. Is not your time almost out?—next week, or the week after? Or was it not out last week? Next week the clerk strikes off a large number unless they renew. Do you wish your paper to stop, or the Baptist to fail? We cannot believe that you do. Help to sustain it. It is true cotton is low, but do without something your family can better spare than your religious paper. Trust in God and keep your paper going. Some do not read their figures correctly. One brother writes: "I saw that I owed 3.50, and I sent you \$3, and now I see I owe you 4.50! If the more I pay the more I owe you, stop the paper now." His paper was out Vol. 3, No. 50. He paid \$3; then his paper would not be out until Vol. 4, No. 50—a year hence. Send your subscription this week if you are out—don't fail—and ask your neighbor to send along with you at our expense, if you will only send before your name is dropped.

APPOINTMENTS.—We will preach, Providence permitting, in the following places: ATLANTA, GA., on the first Sabbath in this month, and deliver a series of lectures upon Roman and American Catholicism, by request. GALLATIN, TENN., on the second Sabbath. Should be pleased to see Baptists and friends generally. LITTLE ROCK, ARK. Owing to the cold weather the new house was not finished in time for previous appointment, and we postpone our visit until the third Sabbath in this month. We invite all our brethren and friends to meet us in Little Rock on the third Sabbath. Let us have one large gathering at the Rock, and plant high the standard of the cross.

OPEN COMMUNION.—Can it be that the Religious Herald will allow itself to become the vehicle for the spread of open communion in the South, as it did of co-operation with the North before the last Convention? It has published Caswell's "Open Communion" article, and last week appeared another, quite incensed Caswell, and this week one from Berrian more objectionable than either! We know there is not a hair's breadth between open communion and pulpit affiliation and the indorsement of alien immersions, but we hoped no Southern Baptist paper would champion it.

published from a private... say the Herald men justify... for being an accomplice of... But when the ox is in... is another question. The... Herald last summer pub... purporting to be from... of the First Church, of this... has written for publication... agrees with the document... both the late pastor and... ed false, and intended to... me one. The pastor de... name of the writer, and it... held until now. It is still... ed still refused. Does Dr... But Bro. Hatchett... ase letter to Bro. Jeter, in... his private opinion about... and things, and, in viola... this letter appears in... Did Dr. Simmons do... Hatchett did not think... wrote "there is no land... me." He is opposed to... and he don't believe in... of Padobaptists and Camp... sions, so he is two-thirds... iples on which he opposes... force him to oppose pulp... Had we been asked our... should have concurred in... other deacon just given... more of the members of... church are non-affiliation... do know that three... reasons are. Had Bro. H... moment that his article... en given to the public, he... written more carefully. Bro... declared himself to us as... fully endorsing the princ... we advocate. Will Bro... he claims he has lost and... name of that member, give... of the one who indorsed it?

ANSWER TO BRO. WISEMAN.

You call attention to the following passage: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." (John xvi. 7, 8.) Bro. Wiseman desires to know if this passage is properly rendered or translated. He asks: "Is the Greek sufficiently plain to settle the matter?" In answer to this question I will say the Greek requires the above translation, especially in the case of the pronouns. I use the word *reproves*, because it is stronger than the word *authorizes*. We might say the original authorized the use of a certain word, and this would not preclude the use of some other, but when we say it *reproves* a certain word, then the idea is, that word *must* be employed in order to a correct rendering. The original of the above passage requires the pronouns "he" and "him." *Parakletos*, which is rendered by the word "Comforter," is masculine gender. *Autor*, the Greek pronoun rendered by our pronoun "him," is also masculine. A masculine pronoun is used in the eighth verse: "And when he (*ekinos*) is come, he will reprove," etc. So you see, my brother, there is here no ground for doubt—the Greek is sufficiently plain, and requires the use of "he" and "him." You ask: "Can there be arguments produced to show that this pronoun [these pronouns] should be rendered *he* and *him*, instead of *it*?" In answer to this I have simply to say, this is a question of fact and not one for argument. Am I asked, who is this Comforter? If so, the answer is at hand. Our Savior says the Comforter "is the Holy Spirit, whom the Father will send in my name: he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you." (John xiv. 26.) And the Holy Ghost is God. In Acts v. 3, 4, Peter said to Ananias: "Why hast Satan filled thy heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." You will also see by reference to Acts i. 16, iv. 24, 25, that the Lord of one passage is the Holy Ghost of the other. With these facts before us, shall we treat the august name of Jehovah with less respect than we do the sun—the king of day. A few words concerning the office of this Comforter before we close. Jesus said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth" etc. Notwithstanding there is some diversity of opinion among commentators concerning this Comforter, we are assured of one thing, that his office was such as Christ had hitherto filled, because he was to be "another," as Christ had been "one." Christ was soon to go away—that is, bodily—but the disciples were not to be left without a Comforter who should teach them all things, and to bring all the things of Christ to their remembrance. He was to bear witness of Christ; to lead the disciples into the way of all truth; to show them the things to come. He was to open unto them more fully the *oracles* of Christ and the beauties of the way of life. He was, therefore, to be such a *reminder* and *expounder* of Christ, of his truth and love, as would furnish them with the greatest consolation in his absence, and compensate for his bodily departure. Christ must appear at the right hand of the Father in heaven for his people, as their reconciliation, but he who was to be another Comforter was to continue with them, giving instruction and making *suggestions*, which should be always full of Christ. He is to dwell with, and be in the believer as *help* and *strength*. The word *parakletos* primarily signifies one who is called to stand by another, and how very appropriate in this case, as the disciples were now greatly troubled by the thought of Christ's departure. The significance of this word is so great that it is not in the power of the finite to exhaust it. Christ in heaven as our *advocate*, and the Spirit within making intercession for us. The Spirit's pleadings within us are responsive to the pleadings of Christ in the most holy place. O, how gracious this arrangement! His office, then, is that of Teacher, Reminder and Comforter. He reveals Christ as Christ revealed the Father. As in Christ I see the Father's tenderness and love, so in the Spirit I see the lovely qualities and enjoy the sweet consolations of the grace of the Lord Jesus. As the Spirit leads the believer in the way of all truth, he unfolds to him the beauty and value of the Savior's compassion; brings into clearer and broader light the matchless wealth of his love, and sheds abroad in the believer's heart the love of God. The Holy Spirit, in the office of Comforter, Advocate and Helper, did more than console the disciples for their loss; he strengthened their minds and hearts by helping them to understand the truth, and to rejoice in its power to save. I hope those brethren in Bro. Wiseman's region, who are so "desirous to learn," will so seek the Spirit's help and comfort, that they cannot be misled by the vanity of those "who know a great deal."

FOREIGN MISSION BOARD.

EDITOR BAPTIST:—I am happy to say that our dear Bro. Simmons and his wife left our shores not only with resignation but with cheerfulness. They were looking forward with joy to their desired work in a heathen land. Bro. Yates also has left for Shanghai, and Bro. Phillips for Africa. I ought also to say that our pioneer missionary to Southern Europe writes us in the most encouraging manner respecting his work in the city of Rome. He has already distributed 25,000 copies of portions of the *Word of God*. His preaching place is inconceivably filled with hearers. These facts are stated as grounds of thankfulness. There is, however, a painful apprehension that the fiscal year which will soon close may pass away, leaving us in an embarrassed condition. This we are anxious to avoid. It may be avoided. If all the churches will at once make their contributions we shall meet all our responsibilities, and begin the new fiscal year with the strongest hopes. I will ask the churches of the Big Hatchie Association not to forsake Bro. Crawford, their faithful missionary. And let all the churches, while they send up their free-will offerings, not forget in prayer their Board and the toiling ones in heathen lands. On behalf of the Board, JAS. B. TAYLOR, Cor. Sec., etc. Richmond, Va., January 19, 1871. [Bro. Crawford does not consider himself the missionary of the Big Hatchie Association, nor does the Association so regard him. Does he wish to be? If so, it will adopt him.—Mon. Asso.]

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 Ministers 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 thus selected. Resolved, furthermore, that the ability with which the Baptist has heretofore been conducted—its uncompromising defense of sound gospel principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—Louisiana State Convention.

THE GOSPEL MINISTRY—No. 4. BY ELDER THOS. LANDELL.

II. The labor and responsibility of the ministerial office. There is one great, important, main labor, and that is *preaching the gospel of Christ*. I am aware that there are other duties, but this is the great commandment of the preacher's law. I know how much has been written in newspapers, pamphlets and books concerning the *duty of the pastor*. There is a constant din and clamor about it, coming from house to house, teaching the Sunday-school, and so on. But the face of all that has been said, and that may be said, with the New Testament before me I assert that the *one* great duty of the pastor, and the evangelist, is to *preach the gospel of Christ*. Said Jesus to the eleven: "Go ye into all the world and preach the gospel to every creature." "Go teach all nations"—teaching them" (those who should believe and be baptized) "all things whatsoever I have commanded you." Said the aged Paul to his beloved son Timothy, while the crown of righteousness was in full view: "I charge thee before God, and the Lord Jesus Christ * * * preach the Word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." McKnight reads: "Confer, rebuke, exhort with all long suffering when teaching." Other authorities agree with him; so that all this is to be done in preaching the gospel. The pastor is to "take heed unto himself and to all the flock over which the Holy Ghost has made him an overseer"—a bishop. He is to feed the church of God—to edify the body of Christ—to watch for souls as they that must give account. How is he to feed the church of God? By visiting from house to house and talking of everything but the religion of Jesus? He is to edify the body, (the Church of Christ) but how? By paying social visits and eating good dinners? How then? By "preaching the Word of the Son of God." And he is to "instruct the people" "not to assemble of themselves together." The preaching of the gospel is the command of the Lord—the ordinance of the throne above the heavens—the great instrumentality in the hands of God of accomplishing his eternal purposes here on earth. By it, with God's blessing, most wonderful results have already been witnessed. The pastor should visit and become acquainted with his people as he has opportunity, but even this should be a kind of "preaching the gospel from house to house." He should labor in the Sabbath-school, but this should be to tell the good news to the young—he should write for the paper, but this should be only preaching the gospel with pen and ink. Preachers of the gospel are *workers*. All the statements and figurative descriptions of the Scriptures represent them as such. They are called stewards, watchmen, fishers, sowers, shepherds and ministers, which means servants. They of all others should be "good and faithful servants." The last thought is one of encouragement. The preacher of the gospel labors for eternity. His work is to endure forever. When thrones have crumbled and crowns fallen to dust; when monuments have decayed and the great pyramids shall be sought in vain; when all that now pleases, delights and charms the world shall cease to give enjoyment, and be remembered only as the rich man remembered his purple, fine linen and sumptuous fare, then the work of the ministry of Christ will be seen, known, appreciated, and serve to add luster to his crown of rejoicing and additional joy to his enraptured heart. In heaven his treasures await him, and the light of eternity and the approving smile of Jesus will reveal their true value.

BRO. GRAVES:—We are having some changes in our Association. Eld. A. W. Jackson has gone to Texas. For more than twenty years he labored here, and now in his old age he seeks a new country. Eld. J. H. Tucker preaches this year for the churches at Keachi and Hazlewood, half the time for each. His feeble state of health has interfered very much with his ministerial duties for some years past. We are glad to see him in the pulpit again. Eld. R. S. Hall is teaching and preaching. It would be to the interest of our churches to see that the Scriptural plan is carried out—that they that preach the gospel live of the

Items.

MISAPPREHENSIONS, touching the state of the world at the second advent. We clip this from a Presbyterian Exchange. THE MILLENNIUM—Not Yet.—An esteemed correspondent in Texas, offers the Christian reader the following words of fraternal counsel: "Sanguine Christians do not think the Millennium here yet. Popery is not dead, and will not be for some time. It will die hard—with violence, at the brightness of our Lord's coming. The thrones have not been cast down. On the contrary, royalty seems now to be taking fresh hold of the ears of the people." The almost universal prevalence of Popery will characterize the last day. "The watchmen upon the walls of Zion do not see eye to eye, and the mountain of the house of the Lord is not yet established in the top of the mountains, and all nations have not bowed into it." This is subsequent not precedent to the advent. "Instead of one Lord, there is yet any number and any variety of lords—Episcopal, Prelatic and Papi. We are not yet all brethren and own one Master. Instead of one baptism, Christian and immersion are in far more common use. Our Lord, and every evangelist teaches plainly that this rite is performed with water, but men have sought out many inventions and improvements." The Lord, as every Greek scholar knows, declared that the person was baptized in, and not with water. "The hearts of the fathers in the church are not yet turned to the children, and the children are not yet seeking out the old paths." This is subsequent to Christ coming. "Even the eighth head of Empire is not yet certainly known. In fact, there is much blood and the glories of the latter days of the church." The glories of the church are subsequent to the advent, trials and persecution before it. "Let us not be too sanguine. Still, let us lift up our heads, as we see that the time of our redemption draweth nigh. He that shall come, will come, and will not tarry." COMMUNION.—The United Presbyterian has an article upon "Open Communion Run Mad." It seems that the recently imported Chinese in North Adams, Mass., are regular church goers, and very attentive to the service. On this ground their Christianity was so far assumed that the officers of a church there, on a communion occasion, offered them the sacramental elements. To the credit of the Chinese, it is said, they declined the offer. The Presbyterian very properly remarks that this "shows how far latitudinarianism, when once let loose, will come, and will not tarry." SUPPOSED FULFILLMENT OF PROPHECY. The Church Journal has an article on the probability of Scriptural predictions and prophecies being fulfilled. Taking Daniel's "seven times" as beginning at the birth of Nebuchadnezzar, and as divided into two equal periods of 1260 years, it ends the first period at about A. D. 603 to 615, and the second A. D. 1663 to 1675. The same ascending power, typified by Daniel's "seven times," and by the "ten horned beast," the "false prophet" and the "harlot" of the Apocalypse, is to close its career at the end of the second period. Recapitulating the stirring events in Europe, it adds that "but one future, the conversion of the Jews, remains to complete the verification of the theory of the great commentators, that the decade in which we are living is at the close of the great prophetic period, and the beginning of Daniel's time of the end." It is announced, upon the authority of Dr. Ellinwood, that of the five million memorial fund of the Presbyterian Church, three millions are already secured. There remain two millions more to be raised by the first day of May next. If the Presbyterians can give five millions in one year, to lend Presbyterian in the United States, will not Southern Baptists, a body larger in the South than are the Presbyterians in the whole United States, loan one hundred thousand dollars at ten per cent. to endow the Southern Baptist Publication Society? We think so. NOT THE BIBLE, BUT THE "CHURCH," THE TEACHER OF DIVINE TRUTH.—The following specimen of the teachings of the High Church party in the Episcopal church is taken from the Church Weekly: "One of the most masterly achievements of Satan, second in devilish ingenuity and in far-reaching and terrific consequences only to that accomplished by him in Eden, is the wide dissemination of the belief in the infallibility, and not the church of God, is the authorized teacher of Divine truth to the individual soul." PERSECUTION OF BAPTISTS IN NEW ENGLAND AND NEW YORK.—Dr. Backus, of the Home Mission Society, said recently, in an address: "The first Baptist in Boston were persecuted by the sheriff. The same was true in New London, Conn. The first Baptist preacher in New York was imprisoned three months, and kept on bread and water. The first baptism in New York city was near the present Fulton Market, and in the dead hour of night, for fear of being molested." AN EPISCOPAL BISHOP REFUSES TO AID CONVERTS TO PROTESTANTISM.—Twelve hundred Spanish citizens of Jores appealed to the Episcopal Bishop of Gibraltar to send them a minister, whose support they would guarantee, declaring their intention never to go back to the Romish church. The Bishop replied, "That as it was no part of his design to promote proselytism from the church of Rome, he could do nothing to aid them in leaving it." WE SEE IT STATED THAT Bishop Doane, of Albany, has approved of a new Episcopal Prayer-book, to be used in his Diocese. He has added the celebrated "Scotch office" of the Holy Communion, in which the objective and real presence of Christ in the sacrament is taught. "A minister of the United Presbyterian Church at Steubenville has been refused a certificate of ministerial standing, because, by vote of his session, he allowed a minister of the Old School Church to assist and partake at his communion table. A Methodist church in Indianapolis rebels because the Conference will not let them have their man. The Methodists, Roman Catholics and a few other denominations allow the churches no voice in choice of a pastor.

DELATED CORRESPONDENCE.

H. C. Renfro, Texas, sent us \$21 by mail for seven new subscribers, and the money was stolen by the thieves who are intrusted to carry the mails. We have repeatedly and earnestly warned our friends not to send by mail; that we could not risk. We know that it is hard on Bro. R., and were we able we would lose it; but we are not. We will this once do this: If Bro. R. will send us the half, we will lose the other, and send the paper one year; but we cannot risk money in mailed letters. W. H. Gray, Louisiana.—We think all your matters are now right, except the club your daughter sent, and did not sign name, or give postoffice. We cannot find them, of course. Nor do you give the postoffice. Will you write to your daughter to give names and postoffices, and tell them how she sent the money, that we may see if it was hers? N. M. Hollingsworth, Byrum, Miss.—The paper has been sent regularly to J. J. Thomas from No. 1. Some one gets it from the office, sure. E. Dunne, Mississippi.—Have you ever received that copy of "Seclusus"? If not, we will send it again by express, paid; for you shall not lose it. W. A. Mason, Mississippi.—Will you inform us how you sent the money for Bro. S., and where he should get the paper? We sent it to Okolona, but have no record of the money. J. W. Thomas, Russellville, Tenn.—Do you get your papers now? We have stirred up things. H. Hazzard, Arkansas.—Where did you get those papers? You are not now entered at Lookout. Jas. Herndon, Georgia.—We have stirred up the rumors, and reported? Don't your paper come now? H. J. D. Hendricks, Mississippi.—I do not understand what you do want. Write once more and fully. W. A. Ingle, Tennessee.—You do not say what premium to send for one subscriber. Get five, and say what book. S. Riley, California.—Tell us when you sent that postoffice order for \$5, and we will look it up. Our books do not show it. Thomas Wright, Little River.—Where? Who will tell us? Eld. T. R. Cole, Florida.—Eld. J. R. Fletcher sends \$3 on Vol. 3. S. B. Moodle, Kentucky.—We think with you touching Dr. S.'s work. David Perkins.—You do not give State or postoffice, and can't find you. N. A. Clement, Texas.—You do not tell us where the paper should be stopped. P. M. Atchley, Tennessee.—We will write on the Atcheyon as soon as we get the time. W. H. Stanton, Tennessee.—We may comply with your request, and print in small book. M. Fuller, Alabama.—All right. Eld. H. Biggs.—Yes, will give \$1 of it.

THE STOCKING.

NAME	AMOUNT	NAME	AMOUNT
Eld J H Burton	12	J S Bussey	10
S A Fain	6	P J Everett	5
Eld W A Montgomery	6	Eld P Turner	5
B Hall	4	Eld W Lindsey	2
R Day	2	W M McFarland	1
J J Martin	2	S W T Gayle	1
L L Maples	2	ARKANSAS	
Asa Cook	2	W T Bol	2
D Scroggs	2	J J Barry	1
W Nelson	2	Eld W Lindsey	1
J G Askew	1	Eld W M Jones	1
M H Talleferro	1	TEXAS	
D Dodson	1	Eld C G Stearns	1
Eld G W Griffin	1	T J Rogers	1
MISSISSIPPI		J T Jackson	1
E Douglas	1	J D Daniel	1
J Hamilton	1	GEORGIA	
W M Matthews	1	J H Caswood	5
Mrs E T Love	2	Susan E Puggles	5
Eld M P Lowrey	2	T J Cummings	3
J R Brown	2	Mrs J H Smith	3
Dr J M Lewis	1	J B Durbin	1
J S Ralliff	1	J M Wood	1
Eld W T Springs	1	VIRGINIA	
B G Mansard	1	Eld N C Baldwin	1
Eld J A Hackett	1	G W Bagby	1
A J Terry	1	L Landford	1
Dr J M Lewis	1	MISSISSIPPI	
J H Cochran	1	J B Durbin	4
Eld J G Hall	1	J S Coxton	2
Mrs M C Audley	1	KENTUCKY	
H A Vesey	1	P G Green	1
ALABAMA		G A Conlon	1
Eld J J Pitts	1	MISSOURI	
Eld H Stevens	2	W H Farmer	1
L and J Tourist	1	A G Mitchell	1
D Rogers	1	FLORIDA	
J M R Gwin	1	Eld A B Campbell	1
OREGON		CALIFORNIA	
Eld S S Martin	2	J H Durbin	2

GOLDEN PROLIFIC COTTON SEED.—We have engaged several hundred bushels of pure seed, to give to our friends who will work a little for new subscribers, and so do good, and get good. Any one sending four subscribers shall receive one bushel, and this will give a peck to each one. Clubs, send on at once, before all is gone. It has been tried for several years and pronounced the best of all the cotton seeds by fully thirty to fifty per cent. Try it one year. It readily sold last year for \$5, and still is 25 per bushel.

DIED.

Obituary notices not inserted unless accompanied by responsible names, and within six weeks of occurrence. Obituary notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every eight words. Any notice out of time or length, of any one not a patron of this paper, inserted, paid matter—twenty cents for each eight words. This rule will be strictly adhered to.

OWEN.—In Lauderdale county, Tenn., August 26, 1870, Phillander L. Owen. He was born in Middle Tennessee, May 5, 1823, professed religion in 1849, and was baptized by Eld. Haynie into the fellowship of the Round Lake Church. At the time of his death he was a member and deacon of the Eden Church, devotedly pious. The pastor visited him in his illness, which he bore with unusual patience, and rejoiced in hope of a better inheritance. J. H. B.

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 patron of this paper, inserted, paid matter—twenty cents for each eight words. This rule will be strictly adhered to.

OVERALL.—PATERSON.—On the 19th of January, at the residence of the bride's mother, by Eld. G. A. Conlon, Mr. Clay Overall to Mrs. Francis E. Patterson, both of Hardin Co., Ky.

MCCULLORUM.—WEST.—On the 5th of January, by Eld. J. B. Seary, Mr. James McCullough and Mrs. M. J. S. E. West, all of Bradley county, Ark.

WHARTON.—CASE.—On the 19th of January, at the residence of the bride's father, Renben Cash, by Eld. J. B. Seary, Mr. J. M. Wharton and Miss Sarah P. Cash, all of Bradley Co., Ark.

KIRK.—COOK.—On the 24th of January, at the residence of the bride's father, by Eld. J. K. Murphy, Maj. S. H. King and Miss Sallie M. Cook, daughter of James Cook Esq., all of Phillips county, Ark.

Publications, Publishing Co., Memphis, Tenn. Catalogue of books, school books, and various other items for sale.

OLD MEN AND MINISTERS, READ!

For the benefit of suffering humanity, I take up my pen to let you know something respecting the action of Dr. Banning's Brace upon myself; and in order to do this, I will first give you some faint idea of my condition previous to its use...

Now for some of the benefits of the use of the Brace: Among the first days of August, 1869, I put it on and commenced improving; by September was able to work a little; did a tolerable fair winter's work...

I HAVE been using the Brace since June last, and have been so much benefited by it, I would not take \$1000 for it and be without it. J. H. AMAKER, Tyro, Miss., December 29, 1870.

I HAVE been greatly benefited by the Brace. J. F. McLEOD, Sherman, Texas.

My BRACE has proved of great benefit to me. I wear it all the time at my regular farm labor, and I find no inconvenience from it. ROBT. W. SMITH, Sherman, Texas.

FOUR PREMIUMS TO FARMERS.

1. We will send the Farmer and Baptist this month to any one who will send us four dollars.

2. One—One quart of Ramonella's ointment, for one new subscriber to Baptist in the month of January. See what is said of them.

3. One—One quart of Ramonella's ointment, for one new subscriber to Baptist in the month of January. See what is said of them.

4. One—One quart of Ramonella's ointment, for one new subscriber to Baptist in the month of January. See what is said of them.

their growth is surprising. J. B. Abbott, Murphy, N. C. ... My Newways are undoubtedly the finest oats I ever saw. I had bunches with seventy and eighty stalks from one grain, and some over forty inches long, with six hundred kernels on an ear, and that at prize. M. L. Ross, Ross, East Tenn.

3. CERN.—One pint of Sanford's early corn—the earliest and best known—for one subscriber in January. It is truly valuable for roasting ears, and for early forage nothing half so good—we have tried it.—Editor Baptist.

A Golden Prolific Cotton Seed.—One bushel (\$4) for five new subscribers to THE BAPTIST sent by express promptly. Speak now, as the quantity is limited. Read what an old planter says of it on the fifth page.

The Southern Farmer for 1871.—See the list of valuable premiums for new subscribers. We advise every farmer and housewife to take it this year. It is the most valuable paper.

BRIGGS & BRO.'S Illustrated and Descriptive Catalogue OF FLOWER AND GARDEN SEEDS, AND SUMMER FLOWERING BULBS FOR 1871.

OUR COLORED CHRONO FOR 1871 is now ready to send out. The Chrono represents Forty Two Varieties of the most showy and popular flowers of winter and spring.

BUCKLEY, WELCH & STURGIS, Dealers in Doors, Sash, Lumber, LIME AND CEMENT, AND COMMISSION MERCHANTS.

AGENTS FOR AGRICULTURAL IMPLEMENTS SOLICITED. SOUTH SIDE OF GARRISON AVENUE, Part Smith, Ark.

EVERETT SATAN IN SOCIETY. A new book of universal and abiding value. Written from a high moral and physiological stand-point.

Agents Wanted to Sell the LIFE & CAMPAIGN OF Gen. R. E. LEE.

A LOST SON. My son, John P. Norvell, aged about 17 years, in company with John Mosely—about the same age—left home in May of last year, from which time I have heard nothing of him.

THE PLANET DRILL. For Garden Seed or Gunpowder. The most simple, compact, largest, easiest regulated, lightest and lightest made.

AMES, BEATTIE & CO., Wholesale and Retail, FURNITURE, CARPETS, &c.

Golden Prolific Cotton Seed. FIVE HUNDRED BUSHELS at two dollars and fifty cents by the quantity, five bushels or more, four dollars by the single bushel.

WANTED—AGENTS. (\$20 per day) to sell the celebrated BOMB SHUTTLE NEWING MACHINE.

\$150 a Month! Employment! Extra Inducements! A premium of \$2000 and wages for agents.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

LEXINGTON FEMALE COLLEGE. One next level of the female legs 300 DAILY. A VERY FINE THIRTY and fully fitted in the best and cheapest family Sewing Machine in the market.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

WORK. Profitable and useful employment in tailoring for the wealthy and weekly millions of the Christian at home and abroad.

MISCELLANEOUS.

BENNETT & BOURNE 66 Main Street, LOUISVILLE, KENTUCKY.

FURNITURE IN THE CITY.

EVERYTHING NEEDED IN THIS FURNITURE LINE.

NEW DESIGNS IN MAHOGANY, OILED WALNUT, VARNISHED WALNUT, ROSEWOOD, OAK, and CHERRY.

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

PREMIUMS. 100 \$200 1000 The Currier's Phosphor.

100 \$200 1000 The New Bone Dust.

100 \$200 1000 The Bang's Phosphor.

100 \$200 1000 The Currier's Phosphor.

INSURANCE.

CRAFTSMEN'S LIFE ASSURANCE CO. Of New York.

PURELY MUTUAL. Most Liberal Policy Issued.

AGENTS WANTED. Apply to Southern Office, No. 5 Madison St., Memphis, Tenn.

RODDEY, CASKIN & AINSLIE, ASSOCIATE MANAGERS.

SOUTHERN LIFE INSURANCE CO. Assets over \$600,000.

RELIABLE AGENTS WANTED. THOMPSON & CO., General Agents.

CAROLINA LIFE INSURANCE CO. OF MEMPHIS, TENN.

Principal Office No. 42 Madison St., CAROLINA BUILDING.

Insures against Loss of Life Only.

Assets, June 1st, 1870, \$450,464 82 Annual Income, (over) 600,000 00 Annual Dividend, June 1, 1870, 80 per cent

Officers. HON. JEFFERSON DAVIS, President, M. J. WICKS, First Vice President.

Consulting Physicians. B. W. AVENET, F. A. RAMSEY.

Attorneys. LOGWOOD & PEYTON.

Directors. Jefferson Davis, M. J. Wicks, W. R. Hunt, W. R. Vance, Wm. Joyner, B. K. Pullen, N. S. Bruce, E. W. Munford.

BELLS. MINKELLY'S BELLS. Foundry at West Troy, N. Y.

MERCHANTS' NATIONAL BANK. CORNER MAIN AND MADISON STREETS.

BATCHELOR'S HAIR DYE. This splendid Hair Dye is the best in the world.

VINEGAR. How made from Chen, Wm, Molasses or Sugar in 10 hours, without any drugs.

AGRICULTURAL.

T. H. JONES & CO., Agricultural Implements. Improved Farming Machinery and Field Tools.

NATIONAL FEED AND STALK CUTTER, THE PRACTICAL CORN PLANTER.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

COMBINED FANING MILL, SEED CLEANER AND GRUNT MACHINE.

THE BEST GRAIN AND SEED SEPARATOR IN EXISTENCE. It is compact and simple in construction.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

THE FARMER'S FAVORITE. Used for Cleaning and Preparing all kinds of Grain for Seed and Harvest.

MEBICAL.

Dr. J. W. Caldwell, Diseases of the Eye and Ear. TRENTON, TENN.

DR. J. O. JANUARY, Diseases of the Eye and Ear, Diseases Peculiar to Females.

FORMERLY OF MEMPHIS, TENN. Has located permanently in TRENTON, TENN., for treatment of

CANCERS, FISTULA AND CHRONIC DISEASES.

I know it is thought, by physicians generally, that a Cancer cannot be cured. They have treated it with the knife, and it always proved fatal.

ALL LAMENESS suffering from disease peculiar to the eye are invited to a free consultation, for many might be cured from becoming incurable, or, if already so, the sooner they are treated the less time required to cure them.

THE BEST TONIC IN THE WORLD. EVERYBODY TAKES IT. Brandy's FAMILY BITTERS.

SEA MOSS FARINE.—This new and elegant preparation, made from Irish Moss, or Carrageen, is conceded to be the cheapest, healthiest and most delicious food in the world.

THE NEW FOOD SOURCE. SEA MOSS FARINE.—This new and elegant preparation, made from Irish Moss, or Carrageen, is conceded to be the cheapest, healthiest and most delicious food in the world.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

THE GREAT SPRING AND SUMMER TONIC. Medical treatment has been revolutionized, and at last the discovery has been made that RENOVATION, NOT PROSTRATION, IS THE TRUE MEDICAL PHILOSOPHY.

