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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.

Old Series—Vol. XXXVII. MEMPHIS, TENN., DECEMBER 25, 1880. New Series—Vol. XIII. No. 29.

Our Pulpit.

UNBAPTIZED PROSPERITY.

A SHORT SERMON, BY J. M. PENDLETON. According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they begotten me.

UNBAPTIZED PROSPERITY.

I. THE FACT OF PROSPERITY. The text says, "According to their pasture, so were they filled." This imagery is supplied by the grazing of cattle on a pasture, not a barren waste, but a rich pasture.

UNBAPTIZED PROSPERITY.

II. THE PROSPERITY UNBAPTIZED. This another from two things mentioned in the text: "Their heart was exalted." They were puffed up, exalted. This interpretation of these words is found in Deut. xxxii. 15: "But Jerushan waxed fat and licked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him and lightly esteemed the rock of his salvation."

III. WHAT GOD WILL DO. He says, "Therefore I will be unto them as a lion." I would you should notice this second therefore. The first, as we have seen, implies that men forget God on account of his goodness, that is, for the very reason they should remember him.

who are in prosperous circumstances exalted—puffed up. They put on airs, as the saying is. They are haughty and disdainful.

1. He is the Supreme Source of blessings. One of Paul's questions to the Corinthians is very humbling to the pride of every creature: "What hast thou that thou didst not receive?"

2. He is constantly reminding us of his goodness. He blesses us in our down-sitting, and in our uprising, by day and by night. His hand is full of blessings. You may say that you have had trials and afflictions. Even so, but angels have been intermingled with them, and you have never been left for a moment without proof of the divine goodness.

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4. The reason for remembering God they made a reason for forgetting him. The Israelites were a type of men in every generation. They fed on God's pasture and were filled—had their wants supplied. Surely, then, they should have remembered him; but on this very account they forgot him.

1. Is your prosperity unbaptized? 2. If so, consider its great danger. 3. "The prosperity of fools will destroy them."

properly often led you to forget God? He said of the Israelites, "In their affliction they will seek me early." As if he had said, "They forget me in prosperity, but will remember me in adversity." The great danger of prosperity is that it promotes forgetfulness of God.

4. There is a special reason why we should not forget God. It is a reason the force of which the Israelites could not feel as we can. It is the death of Christ. It had not occurred when this prophecy was written. His cross now stands the supreme remembrance of God's love. It reminds us of his compassion for lost sinners, for that compassion found expression in the tears, the agony, the blood, the death of Jesus. What a sacrifice of God in the most affecting exhibition of his character!

III. WHAT GOD WILL DO. He says, "Therefore I will be unto them as a lion." I would you should notice this second therefore. The first, as we have seen, implies that men forget God on account of his goodness, that is, for the very reason they should remember him.

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1. Is your prosperity unbaptized? 2. If so, consider its great danger. 3. "The prosperity of fools will destroy them."

These are the best instructions that teach in their lives, and pour their words by their actions.

ROYAL BAKING POWDER Absolutely Pure. Made from Grape Orange Tartar. No other preparation makes so light, so hot, so pure, or so delicious a pastry.

THE NEW PAPER IN ARKANSAS.

MEMPHIS BAPTIST.—You have, perhaps, received a copy of the Arkansas Evangel, the first issue of the proposed new Baptist paper. In that paper was an article from one of the editors respecting me and my position on this question. I was not honored with a copy of this paper, yet, by chance, I got it. Nothing coming from my pen ever provoked such an article. Yet it pleased Mr. Eppy (?) to write it. This article does not put me in the most favorable light before my brethren, but I care but little for the intended injury of this piece. I write, not to make any defence of my character, for I had none to make or lose in the enterprise. I want to give a few reasons for my "conduct" in the premises.

Not long after the second advent of Mr. W. D. Mayfield into this State, Mr. Eppy, whose connection with the Reflector had terminated, came to me and said that he had some articles of agreement respecting the starting of another Baptist paper in Arkansas, and that he desired me to sign them and so on and so forth. I had always been a warm supporter of every good thing that gave promise of success in the advancement of the cause of Christ in the State. But when he informed me that Mr. W. D. Mayfield and Capt. B. Thomas (the latter known now as Dr. B. Thomas) were his co-venturers, I became at once suspicious, and informed him that I would have nothing to do with it. Mr. Thomas was connected with it. Mr. Eppy knew my reasons, and said nothing more, only that he supposed that could be arranged. My reasons for so refusing were—

1. That an enterprise of that sort, especially where so many failures had been made as in our State, should begin with as few disadvantages as possible. As the pre-positions of agreement made the constituent members the sole managers in 1881, I believed many brethren would not be favorable to it if objectionable men should be its head. Capt. B. Thomas was very objectionable, he having disgraced his ministerial calling and character by leaving that holy work and engaging in Radical politics, in the days of Arkansas' darkest history, to what is known as carpet-bagging. He having done something which induced his own party men to withdraw confidence and support from him, he then denounced the party as thieves, after having done his part towards fixing on our State what is known in financial politics as the "Love Bonds," of seven millions.

He then began to try to get back into the ministry by starting a University. How he managed its affairs can be ascertained from the present Board of Trustees. But I felt kindly towards the brother, knowing that none of us are perfect, and went to him and offered my friendship and sympathy. But soon after this he was published in the Gazette, in two or three articles, that he was accessory to the murder, in old blood, of R. F. Beckham, a Mason, and his father and four children, at Island Ten, in Tennessee, during the war, where Capt. Thomas commanded a company of negro soldiers, booty, and not beauty, being his motive. To these charges Capt. Thomas never replied, nor did he counsel with his brethren what to do, as far as we have ever heard, except with Mr. T. B. Eppy.

2. That Mr. E. that whether these things were true or not, he would be too much hindered to carry. I thought these things were good reasons that I should object to Capt. Thomas.

3. At first, I objected to Mr. W. D. Mayfield only on a business ground. I had heard of him for some years, but had not known him intimately; but everywhere he had been, and in whatever business he had engaged, the dark cloud of failure had overshadowed him. My opinion was, that a man of this sort, let him be ever so honest, was a bad partner in business. Then Mr. E. informed me and two other brethren that Mr. Mayfield had expressed a desire to be treasurer of the company, and also being informed that the cash book of the Southern Baptist Publication Society, at Memphis, had never been satisfied by

Mr. Mayfield, I began to doubt the propriety of taking him in as a business manager. My objections were made known to two brethren whom I respected in a high degree, both as business men and honest men. They thought I was too tenacious, and begged me to desist. After many conscientious misgivings, I signed the paper, saying, at the same time, that I was not acting by my own conviction, but from their persuasion. In this I acted wrong—showed weakness. But I did not that day take any stock, as the stock-notes were not yet gotten out. After we all separated, my conscientious scruples returned with increasing force, and I knew that I could not be a member of the corporation without also being a stockholder, I never took any stock, and never met but once with them, and never answered any communications from them. My resignation as treasurer was a matter of form, and was handed to the president sometime before it came up for action.

These are my reasons for my action in the premises, which would never have been given to the public had Mr. Eppy kept silent, a precaution I have never known him yet to take. I have no opposition to offer to the enterprise as such, but my opposition is to the men—Capt. B. Thomas, whose moral standing before the Baptist denomination of the State, and especially the good people of Little Rock, wholly disqualify him for any connection with the enterprise; W. D. Mayfield, who has swamped everything he has managed from a publishing house to a drug store, to T. B. Eppy, who has no business energy and ability to meet the demands which will be made upon one occupying the position to which he aspires. These three men, full enough for any other, are making poor brethren to give their money to this enterprise, and to intrust it to their management.

Let the stockholders, who are soon to cast their votes for business managers, elect such men as J. M. King, J. P. Eagle and others, who are, "like Caesar's wife, above suspicion," and the new paper will succeed. But without this, we may expect a repetition of the Publication Society in Memphis. Yours truly, W. A. FOWLER, Arkadelphia, Ark., Dec. 4, 1880.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers seven lines gratis; all over, and of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Lilla J. Bussey, daughter of our esteemed Bro. Joseph F. Bussey, of Monticello, Ark., died at her father's residence, on the 21st day of November, 1880, aged thirteen years, eight months and ten days.

She was confined to her bed with malarial fever forty-two days, when at last the silver cords of life were broken, and the spirits took its flight to the God who gave it. She was conscious to the last moment, and just before departing she called the family and friends to her bedside, kissed them and bade them farewell. She said she was going to meet her Savior.

We knew Lilla from an infant, and esteemed her as a lovely child. We mingled our sorrow with that of our stricken brother and sister, but would not repine, for it was the owner of the garden who plucked the rose. "The Lord giveth, the Lord hath taken away; blessed be the name of the Lord." J. B. S.

The Baptist church at Gibson, Tenn., in conference, Saturday before the fourth Lord's day in November, 1880, adopted the following resolutions in memory of their beloved pastor, Eld. W. E. Fawcett.—

WHEREAS, On the 23d day of October, 1880, our heavenly Father, who doeth all things well, removed from earth to heaven, from a life of sorrow and trials to a life of unending bliss, our dear brother, Elder W. E. Fawcett; and, WHEREAS, Our brother, by his untiring labor, self-sacrifice and godly walk and conversation, proved his devotedness to the Master's cause. Therefore, That we feel deeply our loss in the removal of our brother, but bow in humble submission to the will of our Father, knowing that better is the day of the Christian's death than the day of his birth.

Resolved, That we offer our Christian sympathy to the bereaved family, and would ask them to trust in the widow's and orphan's God, and to let all their care on Jesus, who is a Father for them.

Resolved, That these resolutions be placed upon the church record, that a copy be furnished the family, and also THE BAPTIST and Milan Exchange, with a request to publish. ELD. R. F. BARTLES, Mod. pro tem. R. N. HUNT, Church Clerk.

DANIEL LA FAYETTE BURFORD.

The subject of this sketch was born April 14th, 1827, in Lsurance county, Ala., and died in Tate county, near Independence, Miss., on the 10th of November, 1880. He was married to Miss B. J. Ellis September, 1852, with whom he spent twenty-eight years in unity and affectionate heart. Two devoted daughters and a loving, broken-hearted wife lament their irreparable loss, but rejoice in that full assurance that their loved one has been heavenly rained. As a Christian, this brother was known and esteemed most by those of his intimate acquaintances. About ten years of his life had been spent as a member of the Baptist church. His heart was ever filled with charity to the poor or afflicted. No benevolent institution was ever refused or slightly treated where the Master bid him come to the Lord's help. Other business was sacrificed for his duties to his church. When providentially prevented from his conference or doctrinal meetings, all felt his absence. His daily walk and conversation added to his benevolent acts, proved that his life and means were put on the altar of the Lord to be revealed

Sadly, as he does his bereaved church feel the separation which is but for a time. As a citizen, none in his community could be loved and missed more. As the tears of Jesus expressed his love for Lazarus, so does the tears of neighbors, relatives, brethren and sisters in Christ express their affections that will not be lost in eternity for him whom we will still love. Germanstown, Tenn. J. W. LEPSEY.

The Young Ministers' Fund.

THERE are three young ministers at Jackson pursuing their studies who will, between them, need \$200 to help to carry them through this year, with all the sacrifices they can make. They are pious, devoted to their studies and consecrated to the work whereto they are called. This small amount we propose to raise from the patrons of this paper who sympathize with poor young ministers, and paper who sympathize with poor young ministers, and paper who sympathize with poor young ministers, and paper who sympathize with poor young ministers. Two of these are from Arkansas, and we trust Arkansas Baptists will help freely.

\$200 BEFORE THE FIRST OF JANUARY. Amount on hand, \$15 00. "A reader of THE BAPTIST," Pa. 2 00; B. A. Field, Pa., 1 00; M. A. O'Neal, 2 00; Joseph Wilson, Ala., 1 00; Tommy Broadway, 1 00; Mrs. Hanson, Ark., 1 00; Robt. Terrell, Tenn., 20 00; Miss J. L. Belcher, 5 00; Miss Mary Dick, 2 00; Mrs. E. Southern, 2 00; Mrs. S. A. Edwards, 2 00; Mr. P. T. Dick, 2 00; J. W. Duggan, Ky., 1 00; Mrs. Julia T. Johnson, Tenn., 1 00; Mrs. G. Allen, do., 1 00.—Total, \$65. Forwarded to the board, 65.

*There are three young ministers from Arkansas now supported, in whole or in part, by Baptists of Tennessee. Received of J. R. Graves sixty dollars for the Ministerial Board, since Nov. 1. D. W. HUCKER, Treas.

"ANY IN HEAVEN TOO?"

LITTLE Mary was sitting with her Uncle George one afternoon. Uncle George had told her to keep quiet, as he had some accounts to look over; so Mary busied herself with a picture book. For an hour all was still; then Mary heard her uncle say, "There! I have quite a nice little one laid up against a time of need."

"What are you talking about, Uncle George?" asked Mary. "About my treasures, little girl, that I have laid up." "Up in heaven?" asked Mary, who had heard her father that morning read about laying up treasures in heaven. "O no, Mary; my treasures are all on the earth—some in banks and some in other places," answered Uncle George.

"But ain't you got any in heaven, too?" asked Mary. "Well, I don't believe I have, said Uncle George, thoughtfully. "But run away to your mother now, for I am going out."

Uncle George went out, and what was gone a good while, but all the time he was thinking that, after all, perhaps he was not so well off if he had no treasure laid up in heaven, and his money behind when he left this world and his money behind him. He was so impressed with the thought that he wisely determined to lay up treasure in heaven. He did so. Little Mary never saw him until years after—when she, also, with a clearer understanding of what it meant, began to lay up for herself treasures in heaven—that it was her childish question that started Uncle George on a generous, active Christian life.—Zion's Herald.

The Baptist.

YOU MAY GIVE A BAPTIST TO THEM THAT FEAR THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—Ps.

J. R. GRAVES, Editor and Proprietor, 115 N. BARKY, Arkansas Editor, Arkansas, Dorsey Co., Ark. W. W. BRANKHURST, Office Editor, 115 N. BARKY. Book-keeper and Order Clerk. Business Office: 227 Second Street, Memphis, Tenn. Terms, \$2.50 per annum, in advance. Send money by Postal Note, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions, is the basis both of faith and practice; we must claim to be guided by the plain teaching of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as enjoined upon His followers, the same in name, in mode, in order, and in substance, receiving, unchanged and unchangeable, till He come. 3. As Baptists, we are to stand for a Scriptural and regenerated church, and that none shall be received into Christ's church, or be equipped to the entrance, without a confession of personal faith in Christ, and giving credible evidence of it.

Church Polity. 1. Baptists believe that a Christian church is a local congregation, and complete in itself. 2. That, under the Spirit, each church is absolutely sovereign as to its order and discipline. 3. That to each church Christ committed the sole guardianship and control of the ordinance, presenting the gospel, and administering baptism and the Lord's supper. 4. That no semblance of ecclesiastical authority can be exercised save by a local church alone, invested with all ecclesiastical power—power to elect and commission and depose its own officers—power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or their posterity into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Silence in the event of silent acquiescence of error.

INHERITANCE.

EDITOR BAPTIST.—I have no desire to claim my year's paper for five years, as per your promise of some time standing, but I would like for you to reconcile the following Scripture with your theory in reference to the final abode of the redeemed of God: "Heaven and earth shall pass away, but my words shall not pass away." (Matt. xxiv. 35.) "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (2 Peter iii. 10.) "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." (Rev. xxi. 1.) Be it remembered that you take the position that "this earth," that we know as habit, will be the final abode of the saints. It is further understood that I do not accept your familiarity with the Scriptures, nor your play upon language, as an answer, but simple testimony, based upon the word of God. Respectfully, etc., Ed. WILLIAMS, Jefferson, Ala., Dec. 1, 1880.

REMARKS.

We always take it for granted that those for whom we write are ordinarily intelligent Bible readers, and are willing to bring that intelligence and common sense to the interpretation and right understanding of the Scriptures. Those who understand what playing upon language is, have never, by implication, charged us with the profanity when we have been endeavoring to interpret God's word.

1. Matt. xxiv. 35. What heaven and what earth did Christ refer to in this passage? Not the heaven in which is the throne of the Almighty, "the Aeons of heavens." If that ever is destroyed, or passes away, there is no revelation that justifies that it will ever be rebuilt or returned to its place, or another and brighter one in the place of it. The "earth" that is to pass away cannot mean the literal globe of matter in which we dwell, for "the world also is established, that it cannot be moved." (Ps. xciii. 1; xcvi. 10.) "but the earth abideth forever." (Ecc. i. 4.) "What earth and what heaven, then, are to pass away. The word of God will explain the language:—

"Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment," etc. It is the visible heaven above us which we behold, and the form and constituted order of things on the earth, that are to

pass away, and a new and glorious garment is to be prepared for mother earth, in the regeneration of all things. It is not destruction—annihilation—that is indicated, but change—a heaven changed in appearance, and the present order and appearance of things on the earth; "as a vesture shalt thou change them, and they shall be changed." (Ps. cii. 26).

This promised change of old heavens and earth to the new, and the perishing and predicated, is explained by Peter in his second epistle, iii. 5-14:—

For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless.

The same firmament—heaven—is above us now, and the same earth beneath our feet, as there was before the flood, but what changes were produced by the flood upon the face, the surface, of the earth! It may be that the then inhabited portions of the earth are now beneath the waters of the ocean, and the then ocean beds are the now inhabited portions of the earth, or largely so.

The fires will prevail over the whole earth, as the waters did in the days of Noah, and the earth come forth expurgated of its defilements and pestilential vapors, its vast seas dried up, its ice polar regions thawed out and fanned with the soft breath of summer, its glaciated mountains melted down into plains and made habitable, and the wilderness and solitary place be made glad, and the deserts of earth "to rejoice and blossom as the rose." Only about one twentieth or sixteenth part of the earth surface is now habitable; every acre of it in that day may be like the very garden of the Lord.

Not the annihilation of the present existing heavens and earth, and new heavens and earth brought into existence, is the teaching of God's word, but the regeneration, the renovation, of our earth and visible heaven, when it will be made the abode of the redeemed, and the special dwelling-place of their Redeemer, forever and ever.

FAREWELL TO 1880.

IT seems but yesterday, when with youthful face and cheerful voice it greeted us with its "Happy New Year." Started at the sound of its hoarse, heavy voice, we look up with surprise to see its low, bent form and visage all wrinkled o'er with age, its locks white as the driven snow, and the extended hand as we like to say, "good bye" cold and shriveled and trembling. As we watch its retreating footsteps, we can but think how swiftly are the years of our life slipping away. Each last year swifter far than the former, and more noobserved. At this rate how soon ten or fifteen more will have come and gone, and then—how few of us now living who have seen forty-five or sixty years, will be here. The places that now know most of us, will know us no more. Our places in the pulpit, or in the pews, in the chair of the editor, or college professor, or school room will be filled by others. They will be compelled to take up our heavy burdens just where we lay them down. Will they bear them less complainingly? Will they be lighter to their shoulders than they

were to ours? Will they discharge their duties more faithfully and efficiently? We pray God that this may be the case, and that our labors may have prepared the way in the wilderness for their more rapid progress, and effectual accomplishment.

How should these reflections affect us? Evidently if we feel that we are the servants of the Lord Jesus, we should resolve with steadfast determination that we will do more faithful work for the blessed Master during the shortening terms of our service than we did in the former years of our pilgrimage. We are richer in experience, and we ought to do better work and more of it than heretofore. Let our and all our labors be blessed with this sacred resolve.

There are some things that we should be unwilling to see the year close and they be left undone. 1. That small subscription due to the pastor should be paid during Christmas week. He has doubtless expected it and bought his last bill of his merchant and promised to pay him—"at Christmas." He knew that you or more of his salary would be due then, and his family needed the articles, and he ventured his word. Don't fail to pay the last dollar of your subscription, if you have to borrow it; you can borrow it—no cannot. By failing to do it, you fail to preserve your own honor and aid in compelling him to violate his, and thus impair his influence as a minister. Think of this, and then think what sunshine you will assist in throwing upon that poor minister's hearthstone this Christmas. "Let your light so shine."

2. Your interest on the bond you gave the University may be due, and past due. We know it is greatly needed—we know it will encourage the hearts and strengthen the faith in you, if the professors, who are devoting their lives to the work of preparing young ministers to preach the gospel to your children, perhaps to be your pastors. We sent up last week five dollars for a young lady whose bond is twenty-five dollars, and we know that she made this money with her needle. Send up your payment—the interest without fail, and make hearts glad who are toiling for you, and for all.

3. If you have resolved this year to give something to assist young ministers of the University, let the coming week witness the fulfillment. Give half of what you spent for foolish things, and the recollection of the last good done will be sweeter than collections. There are \$35 still lacking towards the \$100 needed the 1st of January.

4. Finally the Christmas gift most prized by your editor is a new subscriber. Can you not, dear reader, add one new hearer to our congregation—one more for us to bless, while we are in a measure benefited.

SLEEPING AWAY.

They are slipping away—those sweet, swift years, Like leaves on the current ebb; With never a break in their rapid flow, We watch them as one they go Into the beautiful sea. As silent and swift as a weaver's thread, Or an arrow's flying gleam; As soft as the languorous breeze' hid, That fills the willow's long golden lid, And ripples the glassy sea. As light as the breath of the thistle down, As fond as a lover's dream; As rare as the flash in the sea-shell's throat, As sweet as the wood-bird's wailing note, No tender and sweet they seem. One after another we see them pass, Down the dim-lighted stair; We hear the sound of their steady tread, In the steps of the centuries long since dead, As "neutral and as fair. There are only a few years left to love; Shall we waste them in idleness? Shall we trample under our rubric feet Those beautiful blossoms, rare and sweet, By the daisy way of life? There are only a few swift years—ah, let No careless tennis be played; Make life's fair pattern or rare design, And fill up the measure with love's sweet wine, But never an angry word!

Seek not to please the world, but your own conscience. The man who has a feeling within him that he has done his duty upon every occasion is far happier than he who hangs upon the smiles of the great or the will more fickle favors of the multitude.

THE INHERITANCE.

DRO. GRAVES.—Pardon me for sending you a few other proofs along with Beth, Philip and Sledge that the redeemed by Christ shall inherit heaven. Matt. v. 8: "Blessed are the pure in heart, for they shall see God." Luke vi. 20: "Blessed be ye poor, for yours is the kingdom of God." Matt. v. 10: "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matt. xxvi. 29: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Mark xvi. 10: "Go ye, therefore, and preach the Gospel in all the world, and whosoever shall believe and be baptized, he shall be saved."

REMARKS.—Our proposition is having the desired effect—it is awakening a lively and profitable examination of the Bible on the part of hundreds, and the knowledge of God's word will be increased. We are in quest of light, not needed to any confidence, willing to accept the obvious teachings of the Scriptures. We believe if God intends for us to inherit heaven, and to reign there, he has revealed it, and, if so, we want the passage of passage found.

1. Bro. L. now clearly heralds the Standard critics will bear us out in the declaration that the terms "kingdom of heaven," "kingdom of God," "kingdom of Christ," and "kingdom of God's dear Son," are generally synonymous—designate the same organization, Christ's visible kingdom, composed of all his true local churches—not heaven above, where God reigns. John and Christ called upon men to repent, because the kingdom of heaven was at hand, not because they wanted to go to it.

2. Christ's kingdom, despised, scorned and rejected in this dispensation, is destined, like the throne of Peacock's vision, to become a great mountain and fill the whole earth in the dispensation to come, and Christ has promised his faithful saints that they shall "inherit," "possess" with him that kingdom, and reign jointly with him in it over the nations. They will then see the King in his glory, for we shall be like him and see him as he is. It is in that coming kingdom of glory, that is to cover the whole earth and embrace all nations, that the eating and drinking spoken of must take place, and not in heaven.

If this be so, and we hope Bro. L. will not rest until he has satisfied himself that Christ is to reign upon this earth, with his saints, during the coming dispensation, then he will see that all the passages in the New Testament refer to that kingdom on this earth, where, in our glorified bodies, we shall see the King in his glory, and reign with him according to the promise.

The Jews recognized three heavens: 1. The air under the firmament; in which the birds fly. 2. The region above this in which the stars appear, and in which paradise is located, and 3. The heavens, or heavens of heavens, where is God's throne. When it is said that Elijah was taken up into heaven, all that is meant to be conveyed is, that he was taken up beyond the view of men. "For so soon hath ascended up to heaven." Elijah was taken up into paradise, the abode of the equated, where all wait for their glorified bodies, without which they are unqualified for the presence of God. No mind has ever perceived this yet, for, says John, "It hath not yet been made manifest to the angels even what we shall be, but when it is manifested we shall be like him, for we shall see him as he is."

If this explanation is not satisfactory, will M. G. L. say in what particular?

THE LOCAL OPTION MOVEMENT.

THE friends of the drunkard and those who are in danger of becoming so, will make a vigorous movement to influence the legislature of Tennessee, at the present session, to pass a Local

Option law. They want and will need the help of every friend in the State to overcome the strong efforts of the whisky sellers, that will be brought to bear upon the legislature to prevent the passage of such a law. We propose that every reader of this paper cut out the following petition paste it upon a sheet of paper and see how many names he can get, and then send it to your representative at Nashville:—

To the General Assembly of the State of Tennessee:—We, the undersigned, citizens of Tennessee, believing that the use of intoxicating liquors as a beverage is the greatest curse and most desolating evil in our State to-day, wasting the people's money by the millions, depraving the public morals, producing wide-spread poverty and suffering and crime and disease, oppressing the people with unnecessary taxes, blighting thousands of homes and carrying misery into thousands of hearts, do earnestly memorialize your Honorable body to enact a Local Option law, giving to the voters of the State or any county in the State, or any civil district, city or town, the right to decide by vote whether or not they will allow intoxicating liquors to be sold as a beverage in the State, county, district, city or town.

If you can get no use, sign it yourself and send it.

Here are thirty reasons for the prohibition of the sale of intoxicating liquors in your town or neighborhood. Read them and show them to others:—

- 1. They deprive men of their reason for the time being.
2. They destroy men of the greatest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happiness of tens of thousands of families.
6. They reduce many virtuous wives and children to beggary.
7. They cause many thousands of murders.
8. They prevent all reformation of character.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them are lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and the soul.
13. They harden sober people with millions for the support of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums in charity.
16. They harden the country with enormous taxes.
17. Because moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. Tax payers want the burdens removed.
21. The prohibition would save thousands now falling.
22. The sale exposes our families to destruction.
23. The sale exposes our persons to insult.
24. The sale upholds the vicious and idle at the expense of the industrious and virtuous.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkards.
27. It subjects numberless wives to untold sufferings.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.—Selected.

SUMMARY.

J. B. S.

Bev. W. E. Paxton, of Warren, has been quite ill for a week past, but is rapidly recovering. We hope he will soon be at his post again.

A wonderful discovery is claimed by Mrs. Susan Chesler, of Omo, Ark. We know nothing of the merits of the remedy, but we do know Sister Chesler well, as a high toned Christian lady, and we commend her discovery to those suffering

with lung disease. See her advertisement in this paper.

Judge J. H. D. Seoby, of Bradley county, died at Warco, Ark., on the 10th inst., of pneumonia. The Judge was about sixty-five years old, having lived over three-score years in this State, and more than half that time in Bradley county. He was one of our best citizens, and we mourn his death.

Bro. J. M. Chesler promises to send another subscriber along with his subscription is a few days. If all who read the paper would each try to get another subscriber, how easily our list would be doubled. Try it, brethren; you will feel better for the effort.

The "Evergreen Hymns" are the best published for the money. We can supply churches at \$1.00 per dozen in paper cover, or \$1.25 per dozen in cloth. The book contains about two hundred well selected hymns, embracing nearly all the old hymns that have been sung for years, and also a goodly number of the best new songs.

Nearly, or quite all the church covenants contain the expression, "we will observe family worship," and no one seems to object to this as a reasonable and right obligation taken by the members of our churches, yet it is a lamentable fact that it is almost wholly neglected by the brethren of our churches. We have not infrequently tarried for the night, of late, with brethren who did not observe family worship themselves, or ask us to do so. Of course we do not want brethren to put on a show of worship because we were present, yet we would have felt much better after breaking bread with the family and enjoying their hospitality, to have bowed with them in prayer. But our object in this note is to urge our brethren to observe constant family prayer. Duty may seem a load for awhile, but soon the yoke will be easy, and the burden light. How sad for a young man or young lady to say, "I never heard my father pray."

BREVITIES.

"You are gaining friends fast in my Association, and many will be the changes so soon as time expires," writes a brother who is a prominent member of a large Association in Middle Tennessee.

We are in receipt of an official invitation to attend the First Reception of the Music Class of 1880, given at the College Hall, Dec. 22, 7 o'clock. It was a little too far to conveniently attend, but we hope to receive a report.

1885.

A. VAN HOUSE & LADY, AT HOME,

DEC. 18, 1880, 7 O'CLOCK P. M.

More than silver blessings on the heads of our brother and sister, and may they enjoy their golden wedding in a green old age.

We need three copies of THE BAPTIST of Oct. 2, 1880—No. 17—to complete our files. Who will send them? We only want three copies, and see only to be notified that you will send, and then we will tell you whether or not we have obtained them. Do not send the paper, but notify by postal-card.

"The Independent," referring to the action of a Congregational church, formally abolishing infant baptism, consoles itself by saying, 'Infant baptism is only a rite, and rites are but of minor importance.' But if a 'rite' is of divine institution, is obedience of 'minor importance?' Infant baptism is dying under the blows Baptists are giving it.

We are in receipt of a letter from a standard family in Louisiana, inquiring for, not one, but two schools, male and female, of high order, in same town, where sons and daughters could be educated. We have recommended Winchester—the Normal for the boys, and the Mary Sharp for the daughters. If the Normal would concentrate all its force upon the male department, giving up the mixed idea, which this generation of our people will not accept, its solid patronage would be doubled in a twelve-month.

S. Endicott, of Missouri, asks if Judas was at the Lord's supper. We emphatically answer, no; for John tells us that while they were eating, the Passover supper, when Jesus had given Judas the sop, he bade him do quickly what he had determined to do, and that Judas went out immediately. This was evidently before the Lord's supper was instituted. John tells us just when Judas left the company, and settles the question beyond cavil. The other evangelists relate facts, but not in their chronological order.

Bro. Lindsey says he thinks this and he thinks so, touching the communion question, but presents no reason, or argument or Scripture for his thinking thus and so. It far betters to give some shadow of reason for our thinking than to seek to prejudice an observance of the Lord's supper that all will sit to be certainly Scriptural, but they think, without giving a Scripture, that the churches may do as they please and observe it in some other way. This is not the way Baptists ought to treat an insinuation. So writes an old Baptist after reading Bro. Lindsey's article week before last. Bro. L. knows he has no right to the opinions he expresses unless he has the word of God to warrant it. This is Baptist doctrine.

"It was a magnificent paper last week—the sermon, the editorials and most of the communications extra good, especially H's. I am deeply interested in the subject of the sabbath's inheritance, and hope the discussion will be continued. I am getting light." So says an intelligent sister; and, bating what we wrote, we read last week's paper with unusual interest. Now is the time, if we have only one real friend at each post-office, for an effort to double our circulation. Patrons and friends, cheer us with five line lists for New Year's presents. How easily 1,000 new names could be put in our list, and would it not be a handsome tribute to the Old Banner and its old editor. Try it, it can be done. We will keep a list if one and all will try and send one, if no more.

DR. STAUGHTON'S EXCLUSION.

WE publish the following paragraph, clipped some year ago, from the Biblical Recorder, North Carolina, and the writer was not retained, but our impression is that he was a standard Baptist. We should be pleased if Dr. Pendleton or Colheart would inform us on what charge Dr. S. was excommunicated, and how long after he commenced preaching and baptizing in this country:—

"Some years ago, while residing in Philadelphia, I saw a book with the title of 'Faint Truth,' written by the distinguished Dr. Henry Holcomb, in which it is stated that Dr. Staughton, after he came to America, was excommunicated from the church in Birmingham, in England, or which Samuel Pearce was pastor. But Dr. Staughton, to the end of his life was recognized in this country as a Baptist minister, and the baptism of hundreds, perhaps thousands of the members of our churches has descended from those administered by him, subsequent to his ex-communication from the Birmingham church. Our late Bro. Meredith, of this State was one of those he baptized, and he baptized others, both in North Carolina and in Georgia, where he resided as pastor of the church in Savannah.

All these baptisms which have preceded from Dr. Staughton, subsequent to his ex-communication are in their own nature unauthorized and invalid."

Dr. Staughton was de facto an officer of a government, and his official acts as to third parties were valid; they were the acts of the church which administered the ordinance through him. There may be a defect in the qualification of a Judge, but so long as he fills his office, his acts are valid.

PROF. WHITSITT AND THE BOSTON CHURCH.

I FIND the following in an old issue of the Independent, a paper that watches Baptist affairs narrowly, but not for good. Can it be that Prof. W. is correct in this statement? He should be exceedingly careful in making "historical assertions," since he is Professor of History in our Louisville Seminary, and what he asserts our young thinkers will very likely repeat:—

Prof. Whitsitt also shows that the title-deed of the Second Baptist church, of Boston, is so drawn that only those who advocate mixed membership

and open communion can hold the property. There must be, great many other Baptist churches on the Atlantic coast where, as in the case of the one mentioned, the title is placed in the hands of those who maintain the Philadelphia Confession." Rogo.

The New York Examiner and Chronicle corrected Prof. Whitsitt's statement when the watch-fog of his article published it. "If we rightly remember, it showed, 1. That the Second church, of Boston, never held any property under the Philadelphia Confession. 2. That it held under the Confession of 1689. 3. That it obtained lands and did sell its property in 1865. 4. That there is no probability that any "other Baptist churches on the Atlantic coast" are in danger of losing their property from this cause. 5. That if they all did hold their title-deeds under the Philadelphia Confession, regular-union Baptists could hold the property till Gabriel's trumpet blows out the sun.

MARRIAGES.

Married, near Stanton, Tenn., on the 15th inst., by Eld. H. C. Bassman, Mr. S. W. Trass, of White's Station, in Mrs. R. E. Swain, of Stanton. Attendants: W. G. Orpin, of Stanton; and Miss Mary Nelson, of St. Louis; Dr. Kerr and Miss Fannie Hatchel, both of Memphis.

Married, at the Baptist church, in the town of Newbern, Tenn., Dec. 15, 1880, by Eld. Joseph H. Borum, Rev. W. H. Chapel and Miss Callie Rodgers, daughters of the late Eld. James M. Rodgers.

Married, at the residence of Mr. H. C. Armstrong, the bride's father, Dyersburg, Tenn., by Eld. Joseph H. Borum, Mr. Thomas H. Skipper and Miss Danais Armstrong.

Married, in Pochontas, Tenn., Dec. 9, 1880, by Rev. A. G. Parrott, Mr. J. Z. Norris, of Shelby county, to Miss S. A. Crook, daughter of Rev. J. A. Crook. May their pathway be all sunshine and prosperity, is the wish of a FRIEND.

A GOOD SUGGESTION.

DRO. GRAVES.—I like the idea of your Bible class very much. It is a satisfaction to me to believe that in the coming three months my views of these questions, that have troubled me much—save the one about the church at Tross, which I never dreamed was of any importance until I see how it is used in this inter-communion discussion, and I now want to see it settled. I say while I am pleased with our winter Bible class, I propose in addition to its subjects of study, I have, in my reading the past few years, met with many passages that are exceedingly difficult to my comprehension; and others I do not say contradictory, but apparently so, and to me they have all the force of positive contradictions. When I am asked to explain their discrepancy, I cannot do it. Now I want to propose one or two from my list—for I have kept one of these passages, that I have marked, "Difficult or Contradictory Passages." I will here submit the first and the last ones on my list—the last one came up in my reading this month—last Sabbath morning:—

1. 2 Cor. xii. 16: "Nevertheless, being crafty, I caught you with guile."

Paul condemns guile as a sin, but he here not only confesses that he practiced it upon the church at Corinth, but seems to glory in it. This has troubled me for a quarter of a century, and I believe it has greatly encouraged "policy," low cunning and guile among ministers and members.

2. 1 Cor. x. 8. Paul, in giving the number of the Israelites who fell in one day as a punishment for their disobedience, gives it as 23,000. Now if you turn to Num. xxy. 9, you will find the number 24,000. Now if Paul was inspired, how could he have named the number by 1,000? If the Holy Spirit is the author of both accounts, how are we to reconcile them? But enough.

"A. BERRAN."

REMARKS.—We are pleased with the suggestion of "A. Berran," and think it will add great interest to the Bible class this winter and spring, and we gladly accept it, and therefore add a list of "Difficult or Apparently Contradictory Scriptures" to our programme of study. We shall not pledge ourselves to explain and succumb all the passages; but we will always try our best when all others have failed. These are other "Berrans"

among our readers, and we solicit from them any "Berrans" of such passages they may have in their heads or on paper.

Now who of our readers will harmonize the passages presented for our next issue in January. Of all received we will publish the best, in our opinion.

OUR BIBLE-CLASS.

THE object in organizing this class is to promote the study of the Bible, not to excite controversy, for this will not be permitted. There are certain interesting, important and practical questions before the public mind, and these are certain conclusions concerning these almost generally taught and believed, and the object of this class will be to ascertain if indeed the word of God warrants these teachings and conclusions. What saith the Scriptures—not commentaries.

We have several interesting, instructive and valuable books in our library, which we propose to offer as prizes to successful students, which we trust will add to the interest of the class.

We propose the first quarter to examine those questions that now engage the attention of the Baptists of the South-west, as we do not wish to divert attention from them until they have reached a settlement.

FIRST PRIZE.—BOOKS.

Pulpit Cyclopaedia, 614 pages. Life of Nelson. Life and Letters of Mrs. Jackson. Travels in Asia, by Dr. Malcolm.

We will send any one of the above books to any one who will give Scriptural proof that there was an organized church at Tross at the time of Paul's last visit. We only require such as will determine the matter beyond a reasonable doubt.

We appoint the two Baptist parishes of this city to be the judges, retaining the privilege of voting in case of a tie. The decision will be made the first week in February. No communications after January 31, 1881.

SECOND PRIZE.—THE BAPTIST FIVE YEARS, \$12.50. To any one who will submit reasonable proof, from the Scriptures, that the redeemed will inherit, not a heaven somewhere, but the seat of God's throne, as their inheritance and eternal home.

OR THE SAME PRIZE.

To any one who will submit reasonable proof, from the Scriptures, that the saints will reign with Christ in the heaven of God above.

OR THE SAME PRIZE, OR

Critical and Explanatory Commentary on the Old and New Testaments, two volumes, by Drs. Jamieson, Faussett and Brown. Scotch and English critics and scholars; 1,347 pages. Illustrated. Truly valuable.

To any one who will furnish reasonable proof, from the word of God, that any saint has yet been glorified and crowned—in a word, so glorified as to be prepared to enter and abide in the presence of God in heaven.

And the same to any one who will furnish proof, from the Bible, that there is a redeemed, glorified spirit in heaven, when God's throne is.

We appoint Dr. Hendrickson, of Jackson, Tenn., emplet, and the first week in April as the decision week. Every article submitted for the prize will be published in this paper as they are received. Those that have appeared can be numbered with the competing articles, or the authors can so write and rearrange them if they desire.

DIFFICULT AND APPARENTLY CONTRADICTIONARY SCRIPTURES.

1. 2 Cor. xii. 17: "Nevertheless, being crafty, I caught you with guile."

2. 1 Cor. x. 8: "Neither let us covet our final-ation, as some of them committed, and fell in one day three and twenty thousand."

3. Num. xxv. 9: "And those that died in the plague were twenty and four thousand."

These apparent, and, to most readers of the Bible, real, contradictions, are neither of grave import, and intimately concern both the verbal inspiration and authenticity of the Scriptures. We trust the teachers of our Israel will join the Bible class, and assist in explaining and reconciling these and other passages that may be presented. We may be compelled to call upon some one each week to help, but don't wait to be called.

