Christian Baptist.

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[illegible] FIRST CHURCH AND PASTOR.

Bro. Graves: The communication of E. B. Wood, complaining of your *telegram*, elicited by statements contained in my letter to you, is before your readers and demands some notice.

He says, "I presume you do not exactly understand the nature of the remarks I made in regard to the baptism of Prof. Meigs."—How could you misapprehend them? He professed to give facts; stated that a Professor had become [illegible] with his baptism, and posted off to Memphis, &c., at which place by the Pastor and with the assent of the First church, he was baptised with the distinct understanding that he was to remain a Presbyterian.

I did write you, stating that Prof. Meigs was a member of the First church in good standing, and that aught prejudicial to his church relationship, had not reached the church, and complaining, as I conceive justly, that Bro. Wood should have made statements concerning the Professor's baptism, widely diverse from the facts and of the falsity of which he might have readily assured himself had he been influenced by that desire to protect the good name of a prominent church and Pastor, that he now claims to entertain.

Your *telegram* was correctly indited. Bro. Wood to say the least of it, is culpable for giving publicity to grave charges against the church and Pastor, when a faithful discharge of Christian duty, by acquainting the Pastor of rumors prejudicial to the standing of himself and church, would have corrected the impressions on his own mind, and afforded them an opportunity to vindicate themselves in the proper way.

His first communication was simply an arraignment of the Pastor and church, at the bar of public (denominational) opinion, without offering either an opportunity of defence, or to correct rumors, which when once given the widest possible circulation, might make impressions, which could not be easily counteracted.

It is not a sufficient palliation "that his statements were made on sufficient authority," or "that they were currently reported in his community," and "that he did not once hear them denied," nor "that his communication was intended as an inquiry," and "that Bro Drane might set himself right in the community." Christians should faithfully shield and protect the good name and standing of each other, in the scripturally appointed way, and are not authorized to use the intervention of the press, to the exclusion of a personal discharge of those mutual obligations.

But it is our duty, charitably to accept [illegible] of the [illegible] under which he wrote, and his proposal to make reparation if, as he says, "I have misrepresented the case in any particular."

The facts in connection with Prof. Meigs' baptism, are simply these. He applied to Bro. D. for baptism, and announced his desire to remain with the Presbyterians. He was promptly denied and urged to do his whole duty, and left Memphis, saying he would reflect further. After some weeks, when an invitation was given in the usual form, to those wishing to unite with the church to present themselves, he did so, was received by the church, and was baptized. Nor did any member of the church up to the appearance of Bro. Wood's first communication, have an intimation that the Professor did not regard himself a member.

It may be that Prof. Meigs perpetrated a fraud in securing baptism at the hands of the church, and is unworthy of her christian regard and fellowship, and justly merits the censure of ingenuous christian citizens. It may be that he will raise a question of veracity with the church. But I presume the church will pursue a scriptural course, in relation to the things of which he is accused, and faithfully discharge her duty in the premises.

Passing over several facts, which Bro. Wood says "he knows to a demonstration," and without attempting a discussion as to how far they are "prejudicial to Prof. Meigs' christian or church relationship," we have Bro. Wood's relation of what a member of the First church told a member of his church at Grand Junction, viz: "That Prof. Meigs did apply to Bro. Drane for baptism—stating his intention to remain a Presbyterian, and was refused, and some weeks afterwards he offered himself to the church, was received and baptised, and a student of the Synodical College appointed to watch over him and report, &c." This latter fact is so given in the communication as to make the impression that simultaneously with his baptism distrust existed, and the student was therefore appointed, &c.; whereas the member of the First Church alluded to a request made of a student of his acquaintance, subsequent to the appearance of Bro. Wood's first article, to give him or some one the facts in the case as to whether Prof. Meigs communed with the Presbyterians. It would be strange indeed should it turn out that a misapprehension exists, as to what Prof. Meigs does say about this matter. But it would be astonishingly strange, that he should after application to the pastor to baptize him to remain with the Presbyterians, and a determination when refused, to reflect farther; that he should after reflection come to the church and present himself, after an invitation to unite with the church, and claim that he understood the church and pastor to assent to baptize him, to remain with the Presbyterians, when the only logical conclusion of those acquainted with his first proposal and the grounds of rejection could be, that on reflection he had seen the propriety of his uniting with the church, and therefore presented himself in the usual way, and upon an ordinary invitation.

P. S. Jones.

[illegible]—We hope this will be satisfactory to all [illegible]. Our Bro. Drane and the First church are vindicated. If Prof. Meigs deceived them, the [illegible] at his door. He can speak for himself if [illegible]. [illegible] has been the cause of public attention [illegible] to the matter, and no ill will to Bro. [illegible] church in Memphis. If you can do the [illegible] it is to know.

PRESBYTERIAN CLOSE COMMUNION.

No. 2

While the Cumberlands are discussing this question among themselves, some for it, others doubting, it may not be out of place for me to join and aid in the investigation. According to their Confession of Faith, the "Lord's supper is to be observed in his church unto the end of the world." You see the supper belongs to the church only. They do not say that it belongs to any man or set of men, but to the Lord's church. In this position I acquiesce. But let them tell us *what* the church is. On page 141 of the Confession we have it: "The visible church consists of all those throughout the world that profess the true religion, together with their children." Two points are essential in the formation of a church: 1st. The profession of the true religion. 2d. The children of those thus professing. Now it is plain the Baptists are no church according to their definition, because their children form no part of the church. Then the Baptist cannot observe the supper, for that belongs to the church. I have on my table a book titled "Cumberland Presbyterian Plea," in which the writer shows their reasons for organising the true church instead of joining some one in existence. He takes up the Old Presbyterian, Methodist, Baptist and others, and shows to his own satisfaction that they are all wrong, unscriptural and untrue to the truth. Taking that view, the Cumberland fathers were bound to organise the true church. If they are right, which they profess to be, can there be any gospel church but theirs? How can they commune with any other body since they are right and all others wrong, especially since the profession of the true religion is essential to the very existence of a church?

They, it says, are wrong in holding the doctrine of apostacy, wrong in church government, wrong in admitting persons to the supper without grace or baptism, wrong in holding a system that amalgamates the world and the church. It says the world is two companies—one is in the broad way the other in the narrow. One are servants of God, the other servants of Satan. It accuses the Methodist system with uniting these parties. How can the Methodist society be a church according to a Presbyterian standard? That cannot be open or free communion in which there is an examination. Now the Cumberlands require an examination. See Confession, page 270, section 3: "Those who are to be admitted to the sealing ordinances *are to be examined* as to their knowledge, piety and faith in Jesus Christ." Cumberlands will say it is right to examine that we may keep out unworthy persons. Then why call it open communion? They might say we only want the worthy to come. Just hush about open communion if you care to shut out those whom *you think* unworthy. An open communion church would say, let every man, woman and child examine himself and come if he pleases. The Cumberland Church, on page 269 of the Confession, says: "This must be left to the prudence of the (child: no!) eldership." "The officers of the church are the judges of the qualifications of those to be admitted to the sealing ordinances." In open communion we have all men their own judges. In Cumberland communion we see *officers* set apart to *judge* all men who would come to their communion. Why do Cumberlands desire to keep one of the ordinances—the supper—with us and utterly refuse to keep the other—baptism? If they love to commune with God's people, why not love to be baptized with them?

J. H. Casox.

Remarks.—Proselyte baptism is like the staff of Egypt in the hands of the Pedobaptists—it not only breaks, but pierces fatally the hand that bears upon it.

We think the fact that neither Catholics nor Protestant Pedobaptists have ever firmly occupied the ground that infant baptism has one *express precept* or *clear example* to support it in the New Testament, should have far greater weight with the serious Christian than it seems to have.

Circumcision, as a ground of infant baptism, is as baseless as Proselyte baptism, though the great Dr. Chalmers of Scotland declares that it is the main strength of infant baptism.

From the Christian Times.

OUR OWN COUNTRY A FIELD FOR THE PROPAGATION OF BAPTIST SENTIMENTS.

There are more Baptists in America, that is, in the United States than all the world besides. This Baptist membership exists here not by immigration from other lands, nor as the descendents of a Baptist parentage, but have been here won to our church by the force of truth and the grace of God. It is also worthy of note that the first settlers of this country in their religious faith were hostile to the sentiments held by Baptists. New England was settled by Congregationalists. Eastern New York by the Dutch, bringing with them the type of religion peculiar to the "fatherland," and the South was settled, Maryland by Roman Catholics and Virginia by Episcopalians. Both at the South and at the North Baptists were placed under heavy civil disabilities, and felt the crushing power of the dominant church. Notwithstanding these early disadvantages, the Baptist denomination at the present day outnumbers any other denomination in the land with the exception perhaps of the Methodists. These things being so there must be some especial reason for the growth of Baptists in our country. To note some of these is our present purpose.

It will be readily seen that our free institutions favor the spread of our peculiar sentiments. If in our country error is free to propagate itself, truth is equally free to grapple with error and overcome it. Every religious denomination stands upon the same civil and social footing. This can be said perhaps of no other country. In England even, the freest country in the world, save our own, every denomination is placed under contribution to the established church, and all suffer more or less from government interference. On the continent it is inconceivably worse. While in our own country every form of religion is equally free. Truth and error have a free field. Not only so, but the genius of Baptist faith and government are in striking harmony with our free institutions. Here is doubtless found one cause of the rapid increase of the Baptist denomination in this country.

Another circumstance favoring the spread of our sentiments is the manner in which we are scattered in particulars, it is and in the ease with which a livelihood is procured in our own land. Absolute want, except in large cities and [illegible] is common chiefly to the foreign population, is not known among us. The extremes of society, of poverty on the one hand and of wealth on the other, are alike unfavorable to the propagation of religion. Those oppressed with poverty, and struggling to maintain a precarious existence, have but little time or inclination to attend to the wants of the soul, and the rich intoxicated with wealth and inflated with pride of purse and station, feel not the need of a heavenly inheritance, while those in the medium walks of life, burthened with neither poverty nor riches, are most accessible to gospel influence. In our country this class constitutes the great mass of the people, and affords a field for the spread of evangelical truth and the propagation of our own sentiments such as is found in no other country on the globe. This middle class, is also, really the independent class in the community, and it requires always and everywhere a considerable measure of independence to become a Baptist. Our sentiments are not hereditary, but must be embraced from conviction of their truth. It requires an independent mind, acting from its own personal convictions to become a Baptist.

Intimately connected with the foregoing is the social equality prevailing in our country. In becoming a Christian one's name is not cast out as evil, and in becoming a Baptist he falls under no social disability. The finger of scorn has ceased to be an argument to deter from embracing the truth. Going into the water and a burial with Christ in baptism, even, is no longer regarded as indecent, and the pulpit and the press do not as formerly attempt to bring the ordinance into disgrace by ridicule and sarcasm.

This social equality tends greatly to the promotion of revivals. Opinions float freely from mind to mind and from community to community. The great mass of the people are accessible to religious truth. A deep religious impulse pervading one community is transmitted by the press to another and another, till the same sentiment has in a great degree possessed the mind of the nation. This accounts in a great measure for the wide spread simultaneous revivals of the last winter. It is in part on account of the structure of society, and the absence of caste that renders this a land of revivals. While this condition of things favors the spread of religion, it also favors the spread of Baptist sentiments. The mind must be aroused to a sense of religious obligation and of duty to embrace Baptist sentiments. It must be brought to think, to feel and to act, and when thus aroused it is prepared to decide the question of duty in the fear of God. If it has taken things second hand before it seeks the truth now from the highest source, and knowing the truth is ready to accept it in godly sincerity. It requires a vast deal of prejudice and sophistry to keep the young convert in the fervor of its first love from putting on Christ by baptism in accordance with apostolic instruction. So long as ours shall be a land of revivals and of Bibles, so long will it be a field for the spread of Baptist sentiments.

Again, our institutions of learning pave the way for the spread of Baptist sentiments. Our schools with rare exceptions are unsectarian; such is especially the case with our public schools, which are the glory of our land. In these institutions of learning the pupil gains mental discipline. He is taught to think, to compare, to draw conclusions. The Bible without note or comment is placed into his hands and he is bidden to read and to obey it. This is just as we would have it. It requires some measure of intelligence to be a Baptist. The disciple must give the reason of his hope and of his faith. If a Baptist he must be such from conviction, not because he is born of Baptist parents. Without being sectarian our schools are doing just what we would wish them to do for the young, they are preparing them to form independent opinions of what God has written—to judge for themselves.

TO HIM THAT OVERCOMETH.

Examine the *work*. "To him that *overcometh*." Here, then, is a battle, and if a battle, then labor; and if labor, then self denial. The battle is with sin, the labor is in wielding spiritual weapons with our weak and awkward hands: the self-denial is in rejecting our enemy's flag of truce. Where is the battle-ground? Primarily, in our own hearts; secondarily, in our neighbors' lives. This order is too often reversed, and we busy ourselves, zealously, with the motes in others' vision, before we notice the beams that ruin our own spiritual eyesight. Such zeal, as Jehu's for the Lord, is very agreeable to the natural heart, and it is easy to feel ourselves very prophets in denunciation of other men's sins. We can run the knife in with all the more energy and dash (though with less benefit) when we have never passed it through our own flesh. When we have quivered under the operation ourselves, then we can mingle sympathy with the work upon others, and then we may speak with authority. The loud denunciator is either inspired—and then God, who has a right, speaks *through* him—or he is grossly *self-ignorant*, and knows not the plague of his own heart. There is a great deal of sorrow in this world for other men's sins, but an infinite quantity of such sorrow would not make repentance, and without repentance, such sorrow is a mockery in us sinners. I think the Galatian Christians had some leaning this way after they had been bewitched by the Judaizers, and the apostle administers a corrective: "Brethren"—see how gently Paul addresses them—ah! he recollected it was good Stephen's murderer that was speaking—"Brethren," he says, if a man be overtaken in a fault, ye, which are spiritual, restore such a one in the *spirit of meekness, considering thyself*, lest thou also be tempted." And then comes the paradox; "bear ye one another's burdens,"—there's sympathy, "for every man shall bear his own burden," there's responsibility. So, brethren, when we rebuke our neighbor, let our sympathy and a sense of our own responsibility stand by, and then by these two witnesses shall every word be established.

The individual heart, *your* heart, *my* heart, *there* is the prime battle-ground. Have you surveyed it? It's a rugged spot, full of dells and caverns for the enemy to hide in—full of bogs and fens for our wills to be be-mired in chasing the foe—full of jack-o'lanterns to further our discomfiture. Overcome! *can* we overcome in such a field? How many falls, bruises, wounds, we have already got in this fight. See those wounds to which memory points her finger! Under those we've buried whole armies of resolutions that we had enlisted to fight for us. See those rent ramparts—those rained breastworks—which we so labored at with our own hands. The enemy's shot has made havoc of our earthly defences. And are we yet told to overcome? Human weakness says, "give up." The Divine voice tells the result of a surrender, even everlasting captivity; for there's no surrender on terms. The only surrender to sin is a surrender at discretion; and no mercy is to be expected from such an enemy; witness both his character and his antecedants. Human philosophy stands in the midst of the slaughter, and coolly says, "There's no enemy, or, at worst, but a weak one." Shall we believe this siren voice, while we bleed and groan? Can the arguments of our reason be gain-said? Blessed be God! we are not driven to depend upon human weakness or human philosophy, (which is only human weakness with its eyes shut) but a bright alternative is offered, and it says, "Overcome!" We look up into Heaven with him of Patmos and see the harps and hear the music of those who *have* overcome. Nay, we stand by the bedside of our fellow soldier, and see him begin his triumph this side of the jasper walls. Then we can overcome, *for* they were like *us*. What an absorbing question then for us: "*How* did they overcome?" And how *was* it? God gave them a Divine weapon, and so they slew sin and glorified over Satan. It was the promise, "Believe arms were again and again broken, and hung on the Lord Jesus Christ and thou shalt be saved," this gained the victory where human man efforts overwhelmed with discomfiture. A curious, one of those soulless men, who gather queer scraps from the world's by-ways for their dusty museums, where their treasures, however antagonistic, lie together, highly prised and useless, finds this wonderful weapon God gave the Christian hero. He hears the story and is more incredulous than he would have been if he had found Samson's jaw-bone and *its* story. He weighs it in his rationalistic scales, and it is found sadly wanting. He handles it—it doesn't fit the hand—how *could* one wield it? Were such host of enemies overcome by this trifle light as air? Impossible! The record is a myth. Or, (now he has it) the enemies were phantoms, and no doubt this gossamer battle-axe could annihilate phantoms. And thus the world picks up the Bible and lays it alongside the Koran and the Vedas on its dusty shelves, and lives on without a soul. Oh! that it were without a soul, for its own sake! It *has* a soul—it *has* a soul, and it will wake, if not before—in hell. The somnambulist walks where the watcher would not dare to tread. That is the world's bravery before the promise and the warning. Let us open our eyes to both, this morning, and as the warning drives us to the promise, let us look at this Divine gift and let us grasp it. Jesus, the Amen, the faithful and true witness, the Captain of our salvation, says, "Believe on me." How simple and how hard! hard, to give up our shining arms and our well-engineered defences, and lose so much labor—hard, very hard, to be humble—to be nothing at the feet of Christ. But we must do just that, each one of us for himself, or perish. And then *his* arm will protect us and assail our enemies. In *him* we shall find strength and victory. And is all strife then over for us? To the grave must the fight continue; but with Christ the odds are with us, the contest is full of encouragement, the issue is certain, for the promise waves over us, our banum of success. It is simply, then, by union with Christ, who has overcome, that we too shall overcome. May this co-conquest be the rejoicing of each of us!—Howard Crosby.

A NEW PREACHER FOR THE MASSES IN LONDON.

A new preacher, by the name of Richard Weaver, formerly a prize fighter and a collier in the North, has appeared in London, and is producing very deep and wide-spread impressions by open air addresses, on large masses of the population. He commenced first of all by a handbill on the afternoons to "preach" and "sing" at the Cumberland Market. And "sing," as well as "preach," he can do, to the melting down of hundreds.

One night, addressing a number of poor men and women on the words, "They shall return to Zion with songs," he said: "I was always fond of singing; I believe I was born singing. But the songs I used to sing are not the songs I love now.

'Oh my dear men, you sing 'Britons never never shall be slaves;' but what slaves you are to your own lusts, to the devil, to the landlord!

"I used to sing, 'We won't go home till morning;' the landlord loves to hear that.—I've sung that five nights together, and spent £14 on one spree, and got turned out at the end. But I've learned better songs; I'll tell you some of the songs I love now.—Here's one

"Oh happy day that fixed my choice,
On thee, my Savior and my God."

"And here's another:

"There is a fountain filled with blood,
Drawn from Immanuel's veins."

The *Revival*, which furnishes these particulars, goes on with its narrative thus:

The speaker quoted with wonderful rapidity, but without the semblance of irreverence, at least a dozen of hymns, some of which he sung, the meeting taking up the chorus. Then he related the following anecdote, with a pathos and tenderness of voice and manner which told how affectionate a heart and how delicate a mind may be developed, by the grace of God, in a man employed in the hardest work and once addicted to the grossest vice:

"I knew a collier in Staffordshire who had one dear little girl, the last of four or five.—This child was the light of his eyes; and as he came from the pit at night she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner, he missed his little darling, and going into his house with his heavy coal pit clogs his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him that they were going to lose their little lamb—she had had an apoplectic fit, and that the doctor said she couldn't live. As the tears made furrows down his black face, and as he leaned over his dying darling she said, 'Daddy, sing,

"Here is no rest—is no rest!"

"No, my child, I can't sing, I'm choking; I can't sing."

"O do, daddy, sing, 'Here is no rest.'"

The poor fellow tried to sing (*preacher sings*)

"Here on earth as a stranger I roam—
Here is no rest—is no rest."

But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please his sweet little girl (*preacher sings*)

"Here are afflictions and trials severe,
Here is no rest—is no rest!
Here I must part with the friends I hold dear
Yet I am blest—I am blest!"

Again his voice was choked with weeping, but the little one whispered, "Come, daddy sing sweet is the promise." And the poor father goes on again,

"Sweet is the promise I read in thy word,
Blessed are they who have died in the Lord,
They have been called to received their reward,
There is rest—there is rest!"

"That's it, daddy," cried the child, "that's it;" and with her arms around the collier's neck she died happy in the Lord."

We cannot describe the thrilling effect of Mr. Weaver's singing in the midst of preaching—it is so natural—so free from everything like premeditation or aiming at effect—it is like living water flowing from a man filled with the Holy Ghost.

He is clear; neither an Arminian nor an Antinomian. If you come to Christ, grace will begin and glory will finish it. Spurgeon's sermons is fine preaching, but if you don't begin, you can't finish. May God help you to make a start with Christ to-night. I went to see a poor believing woman who was in trouble; she was in the seventh of the Romans; and what I said to her, I say to your troubled souls, make a good Lancashire spring out of the seventh into the eight; out of 'O wretched man that I am,' into 'no condemnation;' out of 'this body of death;' into 'Christ Jesus.'"

Speaking of the woman whom Christ healed, he said: "Look at that poor thing, drawing her tattered shawl around her, and wriggling her way through the crowd. 'Where are you pushing to?' says one; 'you've no business here.' 'I see a man,' says she, 'the like of whose face I never saw before. Let me but touch his garment, and I shall be as whole as any of you.' And so she touched and was made whole. And if there was virtue in his garment, isn't there efficacy in his blood?"

It is said that from forty to fifty persons were hopefully converted by one appeal, and that nothing that has taken place in London has so much approximated in *manifested power from on high*, to the work in Ireland, Scotland and Wales—sadden and overwhelmning sense of sin, followed by the clearest witness of the Spirit to all their sin being put away and consequent joy and peace. One of these cases was that of a careless young sailor, brought to the meeting by his mother, and on this Weaver founded the appeal, "Oh, mothers go on praying forever; never mind what they are, or where they are; if any prayers reach heaven, a mother's do. Eight years ago, the news sounded from heaven to the poor old woman in Shropshire, 'Richard Weaver is born again!'"—*Presb. Banner.*

FAITHFUL IN A LITTLE.

"How is it, Betty," said a minister to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken, "how is it that I always see you drop something in the plate? Where do you get it?"

"O, sir, I do not know," she replied, "the Lord knows my heart and good-will to His cause, and somehow or other, when a collection is to be made, I am sure to have my penny before me, and when it comes, I put it in the plate."

"Well," said he, "you have been faithful in a little, take this, and do what you will with it."

"Five dollars, sir!", said she; "I never had so much money in my life, what shall I do with it?"

"I dare say you will find means of spending it," said he, "if your heart is devoted to the Lord's cause."

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one person who gave him three dollars, and another gave him one, both of which were regarded as very liberal donations. Happening to come to this poor woman, he asked what she would do?

"Put my name down for five dollars."

"Five dollars!" said he, "why, where did you get it from?"

"O, sir," said she, "I got it honestly, put my name down."

She gave him the money, and in about two weeks from that time she received a letter informing her that a friend had just left her five hundred dollars.

How often do we see fulfilled that Scripture, "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

"Largely thou givest, gracious Lord!
Largely thy gifts should be received;
Freely thou givest; and thy word
Is—'Freely give.
He only who forgets to hoard,
Has learnt to live."

OBEY GOD RATHER THAN MAN.

An ordinance which has been established by a direct command, can never be set aside by one for which a command equally clear and direct cannot be shown.

A wise lawgiver will never enact two laws that necessarily conflict with each other. Every law is the expression of the will of him who enacts it. If he wills his subject to do one particular thing, he surely does not will them, at the same time, to do some other thing which would prevent the doing of the former. If, therefore, the baptism of believers, and the baptism of infants, necessarily conflict with each other, they cannot both be ordinances of the Lord's appointment. It becomes our duty to ascertain which of them has the sanction of the Divine command, and which of them rests its claims on lower or questionable authority. When this has been determined, the one that lacks the same authority should be disregarded. It may be sustained by many and plausible inferences; but no numoer of inferences, however plausible they may be, can avail when weighed against the authority of a positive command of the Lord.

An illustration of this principle, directly to our purpose, is furnished by the sacred Scriptures in the history of the man of God who was sent from Judah to prophesy against Bethel. (1 Kings xiii.) He had been strictly commanded by the word of the Lord to eat no bread and drink no water, in the place to which he was sent. Having performed his mission, and successfully resisted one temptation to disobey the word of the Lord, he departed on his journey homeward. An old prophet of Bethel, however, who had heard of his mission, rode after him and urged him to return. He refused again, as he had done before. But when the Bethelite proclaimed himself a prophet, also, and stated that an angel had bid him follow in his course and bring him back, he consented to return. Here was a case in which something of a doubtful authority came in conflict with the direct command of God. On the one hand was the direct command of the Lord to the prophet himself—on the other the word of the old prophet of Bethel, and the message which he said he bore from the angel. A clear judgment would have discerned on which side duty lay; an obedient spirit would have followed the explicit command. The situation was a trying one to a weak mind and a wavering heart. The prophet disobeyed, and the punishment which he had merited duly came upon him. And by this example, men in all succeeding generations are taught this important lesson: *A direct command of God can only be set aside by another command equally explicit from Him.—Anderson's Plea for Principles.*

No Compliment in Prayer.—We have heard some prayers which were designed to affect the hearer, rather than to reach heaven. The following characteristic anecdote of John Bandolph is a keen rebuke of the practice:

In one of his spells of repentance and sickness, he was visited by a minister, who, at his request, prayed for and with him. The minister began in this wise: "Lord, our friend is sick. Thou knowest how generous he was to the poor, and what eminant services he has rendered to the country, and how as is among the honored and great men of the earth."

"Stop, stop," said the impatient Randolph, "no more of such stuff, else the Lord will damn us both."

DISUNION AND CIVIL WAR.

The *Christian Banner*, of Fredricksburg, (Va.) draws a graphic picture of the horrors of civil war which would inevitably follow the disunion of the States. That civil war would be the inevitable result of disunion, no reflecting mind can question for a moment. The *Banner* adds:

Nor is this all. The work of war and death once commenced, the spirit will diffuse itself *everywhere* and into *all* classes. Kindle the fire, and from ten thousand sources rest will be gathered to increase the raging conflagration, until the smoke and flames in awful volumes shall roll heaven high, desolating every thing in its course. And moreover, it should be borne in mind, that in the event of a dissolution of the Union and civil war, thousands upon thousands will naturally ask themselves the all-important questions, for what are we fighting? For our country? No, we have no country; it is lost in the deep, dark vortex of political corruption. For what are we fighting? For liberty? No, the canvass of our Stripes and Stars is torn into a thousand fragments and wafted to the four winds of heaven. Whom are we fighting? A foreign enemy? No, our brothers, our sons, our fathers, our countrymen. What shall we gain if we achieve the victory? Liberty, peace, prosperity and happiness? No, these have all been wrested from us by despotic politicians, who as soon as we have fought their battles and gained the victory, will place the *iron heel* of petty despotism on our necks and will grind us into dust. Are these considerations calculated to nerve the arm of the warrior to strike down the father, the son, the brother, and the citizen? Answer us, will you? In the revolutionary struggle, our fathers fought for their country and for liberty. In a struggle, such as we have been anticipating, no such motives can fire up the soul and inspire courage in the actors.—Traitors and deserters by thousands will spring up everywhere and those who are permanently located and have property to defend and interest at stake, will find themselves surrounded by enemies on every hand, when it will be too late to avert the awful ruin. Remember this, you who would damn the purest form of government the world has ever known."

These solemn words of warning are worthy the attention of all sections of the country. There is no interest which would not suffer from disunion. There is no locality, however remote from the boundaries of the warring sections, which would not feel the concussion of the tremendous shock of civil war. The burden of taxation to carry on the conflict would press with tremendous weight upon every State in the Union. Neither section of the Union can be conquered by the other in a war as long as the American Revolution, and the attempt at conquest would cause an expenditure of treasure and blood to which all that was lavished by both sides in that tremendous struggle would be a drop in the bucket. This enormous cost, too, would have to be met with crippled resources, for every stream which now supplies revenue would be dried up, every department of commercial and manufacturing enterprise paralyzed, and all those public improvements which develope the resources of the country be brought to an abrupt termination. The demoralisation of the country would be more deplorable than its decline of material prosperity. The corrupting habits contracted in the camp would as the end of the struggle scatter seeds of vice and crime through the whole length and breadth of the land. Every peaceful village and every orderly rural neighborhood from one side of the country to the other would feel the disturbing and demoralizing influences. The grim slaughter of a hundred battle fields would be more endurable than the moral death which war, especially civil war, engenders, and which would spread a darker pall over multitudes of once happy households, than the weeds of mourning and woe which wond be seen everywhere as the mourners went about the streets. And all this for what? Let all patriots unite to save the happiest country under heaven from such a dismal catastrophe, from a fate which would realize in every State, county, town and neighborhood of the land, the fearful curse—"And thou Capernaum, which was exalted unto heaven, shall be cast down into hell."

CHILDREN IN HEAVEN.

Some one—a dear lover of the little folks, no doubt—makes what is to us the beautiful suggestion that little children taken to heaven remain little children, and that these are "the small," which in connection with "the great," an Apostle "beheld standing before God"—Revelation xx: 12. "And I saw the dead, small and great, stand before God." Revelation xix: 5. "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great."

And Christ himself, when He called a little child to Him in order to teach lessons of humility to His disciples, recognizes, to our mind, the beautiful truth that the "little ones" would remain so in heaven forever. He tells of "woes" because of "offences," but he seems to warn us in tones of deepest kindness, that the heaviest woe will fall on him who "despises" "*one* of these little ones;" because the "angels" of these little ones *always* behold the face of His Father which is in heaven. Said he: "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

There is nothing improbable in this idea that those removed from earth up to heaven in childhood continue as children, perfected in holiness and loveliness, in the celestial state. If these little creatures invest with additional charms, dwellings here below, why may they not give likewise increased attractions to the mansions above? Who, too, shall say that the voices of these small cherubs, "out of whose mouths," while they were in the flesh, "God perfected praise," may not be needed to impart a finished melody to the hallelujah chorus of the skies?—*St. Louis Observer.*

PRIMITIVE INDEPENDENCY.

Dean Milman must be added to the distinguished Episcopal writers, who concede that the first Christian churches, (composed almost exclusively of converts speaking the Greek language,) maintain the Independent form of church government. In his "History of Latin Christianity," he says:

"In their polity, the Grecian churches were a federation of republics, as were the settlements of the Jews. But they were founded on a religious, not on a national basis; external to, yet in their boundaries, mostly, in their aggregative system, following the old commonwealths, which still continued to subsist under the supremacy of the Roman Prefect or Proconsul, and in the latter times, the distribution of the Imperial dioceses. They were held together by common sympathies, common creeds, common sacred books, certain as yet simple but common rites, common images of life, and a hierarchy everywhere in theory at least of the same power and influence. They admitted the Christians of other places by some established sign, or by recommendatory letters. They were often bound together by mutual charitable intercourse. Still each was an absolutely independent community."

WAKE, CHRISTIAN.

Wake, Christian! there is work for thee!
What means thy slumber deep,
When calls for effort fill the air—
O'er land and ocean sweep?

Hark! from amid the blended tones
That break upon the ear—
Are those of earnest, toiling ones,
Painting for aid and cheer.

And louder far than all besides,
The Master's voice is heard,
Bidding thee labor for the lost,
By love and pity stirred.

Wake! what hast thou to do with rest?
Is this the scene for ease;
Where Jesus walked in ——ness,
Nor sought himself to please?

Wake, Christian! bring thy choicest toil,
Bring of thy treasured gold;
Offer thy praises and thy prayers,
In view of love untold.

Wake! for, behold the rising light
Of morning gilds the sky!
Its glories call for unusual zeal,
For action prompt and high.

Wake, slumberer! lest in fatal ——s,
Thy spirit shall be lost;
And thou, too late, shalt wake to be
Ever with anguish lost.

GOING TWO MILES FOR ONE.

In the Sermon on the Mount, our Lord says: "Whosoever shall compel thee to go one mile, go with him twain." We can all of us easily understand the other part of this command; that when struck on the one cheek, we should in humility offer the other, because unfortunately, we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go one mile. Nobody now, in this country, is ever injured by such treatment. But we learn from coins and inscriptions, that the couriers in the service of the Roman Government had the privilege of traveling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to the rich man's carriage. It was the most galling injustice which the provinces suffered. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance; and a coin of Nerva's reign records its abolition in Italy. Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers, instead of resenting the demand for one stage's "vehiculation," to go willingly a second stage.

"CORONATION."

An anecdote connected with this hymn cannot be unacceptable. The late William Dawson, a very plain man, but a highly popular local preacher among the Wesleyan Methodists of England, was, some years since, preaching in London on the offices of Christ. After presenting him as the great Teacher and Priest, who made himself an offering for sin, the preacher introduced him as the King of Saints. Having shown that he was King in the usual sight, he proceeded to illustration. Borrowing his idea from scenes familiar to his audience, he marshalled the immense procession moving toward the grand temple to place the insignia of royalty upon the King of the universe.

So vividly did the preacher describe the scene, that his hearers almost thought they were gazing upon that long line of patriarchs and kings, prophets and apostles, martyrs and confessors, of every age and clime, until at length the great temple was filled, and the solemn and imposing ceremony of coronation was about to take place. The audience by this time were wrought up to the highest pitch of excitement; and, while momentarily expecting to hear the anthem peal out from the vast assemblage, the preacher commenced singing—

"All hail the power of Jesus' name;
Let angels prostrate fall," etc.

The effect was electrical. The audience started to their feet, and sang the hymn with such spirit and feeling as, perhaps, it was never sung before or since. Right loyally did that great congregation pay homage to the Savior as their Sovereign that Sabbath morning.

CHANGING ORDINANCES

It is a current argument against exclusive immersion, that scarcity of water in certain latitudes and seasons must often prevent the (prompt) administration of the ordinance. As bearing upon the force of this argument, we cite a paragraph from a notice of recent baptisms sent by our missionary among the Indians, Rev. H. F. Buckner, to the *Banner and Baptist*:

"At this meeting in the Seminole country, we were not hindered from baptizing, though we have suffered from the severest drought that ever affected this nation; and yet we could not get wine for the Lord's Supper on account of this same drought. We cannot commemorate our Savior's death for lack of wine, until there is a rise in the river so that steamboats can bring us wine. Would Pedobaptists justify us in substituting pokeberry juice for wine? That would be just as lawful in the present emergency, as to substitute sprinkling for baptism, on account of climate, or scarcity of water. 'The iegs of the lame are not equal.'"—*Religious Herald.*

The Last Question.—A little boy on his death-bed was urging his father to repentance, and fearing he had made no impression, said, "Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love him?" The father burst into tears, but before he could give the answer, his dear Sunday school boy had fallen asleep in Christ.

I find that some acknowledge the hand of the minister, but not the hand of Christ. This is a sore dishonor to our glorious Immanuel. It was said of the Erskines, that God took away great part of the blessing from their labors, because the people could not see Christ over their heads. The Lord teach us to look above the heads of ministers, to our glorious Redeemer, riding on his white horse; sending out his arrows of conviction.—*M'Cheyne.*

God has written on the flower that sweetens the air—on the breeze that rocks the flowers upon the stem—upon the rain-drop that refreshes the sprig of moss that lifts its head in the desert—upon its deep chambers, upon every pencilled shell that sleeps in the cavern of the deep, no less than upon the mighty sun that warms and cheers millions of creatures which live in its light—upon all his works he has written—"None liveth for himself."

It is not pleasure which corrupts men, it is men who corrupt pleasure. Pleasure is good in itself. It is the seasoning which God, the all-wise and the all-good, gives to useful things and needful acts, in order that we may seek them.

THE BAPTIST.

NASHVILLE, SATURDAY DEC. 1, 1860.

Editorial Telegrams.

Read It.—The appeal of the publishers to the subscribers of this paper, who owe, and the friends who do not owe, but love to lift at the wheel when the hill is steep. Dear friends, help us one and all this one time. The hill is very steep and the load is very heavy, and CANNOT BE THROWN OFF. The wheels will rot through, if we do not get it up. Give us a lift now.

THE MEASURING ROD. *By G. M. Thompson, "Primitive Baptist."*

Eld. Thompson by his Rod measures out of the temple of God all denominations but those Baptists who oppose Missions.

His argument against Missionary Baptists is the sheerest sophism in the world. It is simply absurd to suppose that *they have destroyed* their ecclesiastical organization because, in their great zeal to spread the cause of the Redeemer, they have used in some cases instrumentalities that Christ has not authorised—while his people claim to be the faithful witnesses of Christ, *par excellence*, when they have for nearly half a century lived in manifest rebellion to the plain command of Christ. "Go ye *into all the world* and preach the Gospel to *every creature*."

Have your people gone to China, to Burmah, to Africa, or even to the Indian heathen on our borders? Ought you not? We have heard him represented as kindly disposed toward his missionary brethren, and favorable to a reunion, but if we are not churches of Christ, can he so regard or treat us?

SABBATH MORNING THOUGHTS.

The times are gloomy. The opinion is entertained by many that a financial crisis is about to come on the country which will test the ability of business men to stand erect under the extraordinary pressure. In some parts of the country there is a scarcity of provisions that forebodes suffering, especially to the poor. This is particularly the case in Kansas. The crop of the present year in the United States is amply sufficient to supply the wants of our entire population could there be anything like a general distribution of the harvest treasures? But who can buy without money? and multitudes will have no money. In addition to the financial embarrassments of the country, and partly promotive of them, are the ominous threats of "secession" and "disunion." Alas, we have fallen on evil times. Reflecting on the state of things among us, I find consolation in the words of the prophet Habbakuk: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

The prophet drew a gloomy picture. His thoughts were occupied with the calamities incident to a general famine. He considered the earth as utterly failing to put forth its vegetative power and leaving the fields in barren desolation. The flocks of sheep and goats were to be cut off the fold, and herds of cattle were no longer to be seen in the stalls. Amid such a scene as the prophet depicted how wretched would be a man of the world with all his portion below the sun! He would see the objects of his interest disappearing from his view, and find the affections of his heart, like unsupported tendrils, with nothing to cling to. Not so with the man who can say, "The Lord is my portion." His chief treasure is above. His affections are enshrined in God. He knows Jehovah to be immutably the same amid the changes which disturb the operations of nature. He dwells on the fact that God had within himself infinite resources before there were flocks and herds, and before the earth was made and endowed with productive capabilities. The happiness of such a man is not dependent on circumstances. Like the prophe he rejoices in the Lord and joys in the God of his salvation. He can sing with the gifted Cowper—

"Give what thou canst, without Thee still we are poor,
And with Thee rich take what thou wilt away."

This is true. God might give us any thing and every thing in the universe, except himself, and we would be wretchedly poor. The soul would pine in destitution, and ask for something to fill the aching vacuum of its ungratified desires. The proprietorship of planets, stars, and suns, would not enrich the man of whom it could be said, "He is without God." On the other hand he who has God for his portion is rich, and would be rich if, like his Savior, he had not where to lay his head. Take away earthly possessions from him to whom the Lord has given himself in eternal covenant—take away health—take away friends—take away this mortal life—and he finds in God that which indemnifies him for every loss and enriches him with the treasures of a boundless opulence. The Christian has all things in God. Why then may he not rejoice in him? Why may he not exult in the God of his salvation? Even when earthly calamities are multiplied, when storms rage and tempests howl, when billows on billows roll, when famine threatens to devour, when the turmoils of the people cause alarm among experienced statesmen, when death comes to close the scene, the Christian may say "God is mine and I am his." Cheer up, saints of the Lord. "Trust in Jehovah forever, for in Jehovah is everlasting strength." All things are working together for your good. And can you not say, every one of of you, as we sometimes sing?

"Since all that I meet shall work for my good,
The bitter is sweet, the med'cine is food;
Though painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!"

SOUTHERN BAPTIST SABBATH SCHOOL UNION.

This body held its second anniversary with the East Baptist church, Louisville, Ky. It met Nov 22d, and adjourned the 26th. Being called to order by its former President, Elder J. F. Smith, the names of Messengers were enrolled. The annual sermon was preached by Elder T. G. Teasdale, from the words of Pharaoh's daughter to the mother of Moses: "Take this child and nurse it for me, and I will give thee wages." Not reaching the city till the second day of the meeting, I did not enjoy the pleasure of hearing the sermon. I, however, heard it spoken of as an admirable discourse, eminently adapted to the occasion. Our readers will be pleased to learn that by a vote of the House, it was unanimously requested for publication, and will constitute one of the volumes of our Sabbath School Library.

The election of the officers of the Union resulted in the choice of Elder Teasdale as President, Elder A. C. Dayton, Corresponding Secretary, Elder J. R. Graves, Recording Secretary, and Bro. H. S. Scovil, Treasurer. Bro. J. Otis, editor of the *Western Recorder*, was appointed Assistant Recording Secretary. On the second day of the meeting the Report of the Board of Managers was read, and evidently listened to with much interest. It is just what such a Report should be, a sensible well written document. It contains one fact so gratifying, so delightful, that it seemed to me almost too encouraging to be true. Hence I inquired particularly into it, and was assured that so far as statistics had been received, they justify the conclusion that at least a thousand Sabbath Schools have been organized, as the result of the Union's operations. Truly we may say, "This is the Lord's doing, and it is marvelous in our eyes." Seldom has an institution accomplished as much in so short a time.

The Annual Report having been read, the various matters mentioned in it were referred to appropriate committees who reported on the last day of the meeting. Some of the Reports called forth interesting discussions in which many brethren participated.

The best spirit prevailed among the brethren. Not an unkind word was said, and every brother present now enjoys, no doubt, the satisfaction of knowing that nothing occurred to hurt his feelings or give rise to a single unpleasant recollection.

The venerable John Bryce, of Henderson, Ky., who has been a minister fifty years, was compelled to leave on the last day of the meeting, and took occasion to say that he most heartily endorsed the principles and operations of the Union. He looked like a patriarch, and spoke like the beloved disciple. How solemn were his utterances in condemnation of ministerial jealousy and envy! What a lovely spirit he exhibited! He said he always felt profound gratitude to God when ministers were raised up superior to himself. He remarked that he had lived comparatively free from difficulties with his brethren, and had been a man of peace. He said he had always been able to exercise a spirit of forgiveness except in one case. There was one man he never could forgive. He remarked, that the brethren might think this a hard saying. They looked up as if they did; But when he said, "the man I can't forgive is myself," if I may judge others by myself, it was like an electric shock—so powerful and so sudden was the sensation produced. I felt the tears coming into my eyes, and there is even now a repetition of the feeling. God bless "Father Bryce," and when the sun of his life sets may it go down in a cloudless sky.

The meeting of the Union was not largely attended, but this can be easily accounted for. The weather was extremely unfavorable—the finances of the country suffering special disturbance, and the place of meeting on the very border of the territory of the Union. More delegates were appointed than ever before, but for the reasons indicated hundreds failed to attend. But let no one suppose that the meeting was a failure. Far from it. The influences emanating from it will be healthful and effective. Brethren were in attendance from Kentucky, Tennessee, Mississippi, Georgia, Arkansas, Texas and it may be from other States. I did not inquire, and was not present the first day of the meeting. The Union will meet next year in Helena, Arkansas.

In closing this imperfect sketch I must be allowed to express my gratification at being permitted to worship with the East church, of which my beloved friend and brother, Elder J. M. Bennett is pastor. Bro. B. has a good congregation, and my prayer is, that he may be more and more useful. Chiefly through his influence a great work has already been done. The meeting house has been reconstructed. The basement is equal to any I have seen any where, and the main audience room is finished in the best style. I say *best*, because it is plain, neat, perfectly destitute of every thing like gaudy show. The pulpit is just what every pulpit ought to be, neither too low nor too high. The Lord grant the church abundant prosperity. P.

OUR CALIFORNIA CORRESPONDENT.

Our readers are universally delighted with the letters of Bro. Hendrickson. They are an immense success. We must congratulate him upon his marked improvement as a writer, since his former connection with this paper. A style so ornate and yet so chaste and forcible, is enviable in any man.

We are pleased to see that he is appreciated in that new world. He is destined to make a mark upon that impressible State. God grant it.

The Baptist paper at San Francisco, *The Evangel*, thus speaks of Bro. H.:

"Rev. C. R. Hendrickson, of Sonora, lately visited our city and preached for the First Baptist church the last Sabbath morning in August. His sermon was one of great power and excellence, and commanded the earnest attention of the large congregation he addressed. Mr H. is a very valuable accession to the Baptist ministry of California. He is a man of culture and commanding abilities. He thoroughly understands the distinctive features of our doctrine and church polity, and boldly avows them. He also has enlarged views of the importance of the Pacific coast as a field of gospel labor and is fully awake to the urgency of the demand for an increase of gospel laborers."

EXPLANATION.

A brother writes to me from Alabama that I did "old Brother Haggard" great injustice in our issue of October 6th. I will not dispute the point with him, but I will say that I have not intellect enough to perceive the injustice, and hope, on this ground, to be excused. What are the facts? I copied from the Bible Board Department of the Home and Foreign Journal an article commendatory of colportage. In that article the writer referred to the remarks of "our aged brother Haggard" at the "East Alabama Convention." I took occasion to say that "the Bible Board had no objection to colportage, when by its action it so embarrassed and annoyed Bro. Dayton, the former Secretary, as to force him to resign. The objection was not to the circulation of books, but to the circulation of books issued by the *Southwestern Publishing House*." What injustice I did to "old Bro. Haggard" I cannot see. I never thought of his doing Bro. Dayton any injury, and I never had an unkind feeling toward Bro. H. in my life. Alas for poor editors! How often are they censured for what they never did and never thought of doing. P.

REVIVALS.

It is doubtless true, as our venerable Brother Buck says in his last paper, that never before during an exciting Presidential contest were the churches so blessed with revivals of religion. This should be a matter of devout rejoicing. The Lord has done great things for many of our churches for which they may well be glad. But then are there not thousands of churches still on which no reviving influences from heaven have descended? O let there be much prayer that there may be a universal outpouring of the Holy Spirit—that all the churches may enjoy the gracious visitations of the Prince of Peace, and that sinners in all parts of our country may be brought to the knowledge of salvation. There is an efficacy in prayer which very few understand. May the Lord pour out on his people the spirit of grace and of salvation. P.

CONCORD ASSOCIATION.

I perceive from the minutes of this body that the statistics of the Murfreesboro Church did not reach the Clerk of the Association in time to be inserted in the Minutes. The reason was, Prof. Harris, the clerk of the church was absent from home during the vacation. It is proper to say there were *eight* baptised during the past year, and that the total number of members, white and colored, is about *one hundred and thirty*. I see also that it is published in the Minutes that the Association will in future meet on Saturday before the first Sunday in September. This is a mistake. The time was changed to Saturday before the first Sunday in October. Let the churches bear this in mind. P.

CORRECTION.

In the letter of Elder L. W. Allen, published last week, he is represented as saying of the delegates of Goshen Association, "We all had *one view* upon this subject"—[the election of Dr. Howell.] According to my recollection of his words the sentence should be, "We all had *our views* upon that subject." In apology for the compositor, I may say that Elder Allen, in his writing, does not distinguish so clearly, as some others, one from our. P.

☞ Elder J. W. York will act as Agent for us in the receipt of money for both old and new subscribers in the counties of Henderson, McNairy and Madison, Tenn. His receipt will be a good voucher to us. tf. GRAVES, MARKS & CO.

OUT OF OUR EXCHANGES.

The *Banner & Baptist*, Ga., thus animadverts upon the consistency of certain self-constituted guardians of Southern interests, who had the audacity to denounce Prof. Pendleton, simply for expressing, twenty years ago, the sentiments held by the great mass of Southern Christians; i. e., that emancipation was impracticable, and it was the right of any State to emancipate and expatriate her slaves.

To excite the prejudices and hatred of Southern men to the utmost against Prof. P., he has been represented to them as having been born North of Mason and Dixon's line. Now, while we do not believe that a christian man would stoop to so low and mean a thing, and while we know that a gentleman would not, we can say that Prof. P. was fortunate enough to have been born in the Old Dominion. Hear the *Banner*:

ENOCH J. M. PENDLETON.—There has been so much paid about brother Pendleton of late, that we are glad to have an opportunity to publish the following letter from him, which appeared in the *Tennessee Baptist* a short time since. The charges of abolitionism, of holding views dangerous to the South, &c, &c., had their origin, no doubt, in motives which should not influence Christians. There are some men who have gone from the South to the North to work with anti-slavery men. They preach with and for anti-slavery men, pray, commune, co-operate in missionary organizations with them; and even act as secretaries of such organizations, who are regarded by the very men who have assailed Pendleton as altogether fit for Southern Professorships and high positions in the denomination. But then these brethren happen to be on another side of some questions to that of Prof. P.

Should these men, come North, offer to contribute to the mission which have abused brother P., the public would see (perhaps have seen) how the matter stands. We do not intend, by what we say, to attack the brethren in question, but simply to show the inconsistency of those who have tried to ruin Prof. Pendleton on the slavery question.

TENNESSEE BAPTIST.—This paper comes to us in a fine new dress, and it looks well. We would like it better if it were not so unseasonable—unchurching all of us. It needs but one thing now to make it attractive, and that is a new heart. When the *Baptist* and its readers all get to heaven, won't it be surprised to find others there; and if they do, will they remain?

Banner of Peace.

The above is from the *Banner of Peace*, the organ of Cumberland Presbyterianism, published in this city. We copy it for the eye of our readers, that they may see what this branch of Protestantism, so far as represented by this editor, Mr. Ward, considers *christian charity*; alas, what they deem christian *courtesy*. Mr. Ward, who is sorely grieved because Baptists will not commune with his people, and who advocates Union Meetings, knows full well that the doctrines and principles advocated by this paper, and at which he thus flings, are held by the seven hundred thousand Baptists of the South, and by every orthodox Baptist in the world. We do not, nor did we as a people ever, regard those sects that came out of the bosom of the Church of Rome, or the various divisions and sub-divisions of those sects as churches of Christ. They are confessedly the children and the grandchildren of the Apocalyptic Woman. They have no other baptisms, no other ordinations than those they received at her hands.

Will Mr. Ward please answer this question:

ARE THE BAPTISMS OF THE ROMISH CHURCH VALID?

If valid, can the Presbyterian Church be justly considered a Scripturel Church?

If not valid, can it possibly be so considered?

While we wait for an answer will every reader send for the Trilemma.

The Broad Run Association, Va., at its last session, passed the following resolutions:

RELIGIOUS PERIODICALS.

Resolved, That the *Northwestern Virginia Baptist* edited by Elder D. B. Purinton, and published at Parkersburg, Va., by a Committee of the Northwestern Virginia Association, and the organ of the denomination in this part of the State is, in its typographical execution, and editorial management, deserving of the support of the Baptists, and we recommend it to the members of the several Churches composing this Association, and hereby solicit for it liberal patronage and fervent and unceasing prayer.

Resolved, That the *Home and Foreign Journal*, the *Commission* and *Religious Herald*, published at Richmond, Va., and the *Tennessee Baptist*, and the *Children's Friend*, published at Nashville, Tenn., are all good publications, adapted to our field, and highly useful in the departments of Baptist literature, to which they severally belong.

D. R. Campbell, President of Georgetown College, Ky., in a letter to the *Religious Herald*, offers suggestive comments upon the denominational agitations of the times. While he regrets the ills we observe they are permitted to work out great and lasting good to the denomination at large. Sundry men who have heretofore been regarded "pillars" among us, who have not already left us as Tustin, have almost entirely lost their influence over the people, owing to their "imprudences" and "alliances," and the "abuse of a power conferred upon them," using it to lead, if possible, God's people to embrace the dogmas of the Papacy.

We believe with Elder Campbell, that God is working in these things, and man, and Rabbi-worship, and the blind following of titled ministers, will soon give way, and the mind and will of God, rather than the opinion and will of dignitaries will be inquired for and followed. Let not men regard themselves as persecuted because the people turn away from them and repudiate their erroneous teachings. Believing that good will be brought out of evil, Elder Campbell says

"In this aspect of God and His superintending care I find the true relief for all the ills that at present disturb sections of our denominational territory, and more or less give grief to all our Southern brethren. These ills are permitted for wise ends. They are for disciplinary purposes. They will ultimately result in correct thought and action. In one aspect, they may be necessary to limit the power of some to do evil; in another aspect, they may be necessary to segregate the evil from the good. The Lord often acts in ways which our dull minds are slow to comprehend. He makes such agitations purify His people. It is often instructive to observe how He shears some of their means of doing mischief, strips them of an influence conferred on them for good, but perverted to evil. It is not meet that such should continue in the free exercise of their wonted facilities to influence their fellows; and He therefore environs them with restricting influences, which distress, confound, humble or destroy them. Such afflictions are not *always persecutions*, though the subjects often so regard them, and claim the sympathies due to the really persecuted. Instead of being persecutions, they are often God's method of dealing with men who cannot otherwise be kept from doing mischief. Brethren essentially upright often bring upon themselves such visitations from the hands of Providence by their alliances and imprudences; by their abuse of a power conferred on them only for good, but which they have designedly or mistakenly employed for evil.

"If I am not mistaken, God is working these difficulties to a salutary and proper issue. Mere man power and man-worship will soon give way to that power and that worship which alone has the approbation of God, and our denominational skies will shine brighter than ever. Let all who mourn these evils, but look to God for His control and gracious blessing. Let men be ignored, and principle only followed. Let the honor of God, and the purity and safety of His cause, rather than the honor and safety of mere men, be sought, and results approved by God and all good men, will soon be reached.

"Meanwhile, let all true friends of Jesus become increasingly vigilant in his cause. Let principles, and objects, and measures, which have long been tried, and have been found to work well, not be abandoned or neglected for mere imaginings and speculations, which even their advocates have failed to put in practice. Let our Convention and its Boards be cherished, and their objects prosecuted with daily augmented vigor. By means of these agencies immense good has already been achieved at home and abroad. Immense more will be done in the future, if we act under wisdom and grace from on high. Until a better method of meeting the wants of the perishing, shall have been practically demonstrated by those who dislike the present method, let all who do not like it and can, as yet, see no better method open to them, work under it with greatly increased devotion and energy.

"By such a course of active devotion to Him who gave Himself for us, we shall best contribute to the overthrow of all these causes of disturbance to which allusion has already been made. Active, uniform zeal for God, according to knowledge, necessarily tends to root out of the individual and public mind all personal bitterness and strife. The two are incompatible—and cannot dwell together in the same mind. Amid such zeal, men of strife will be ignored and sink into powerlessness and neglect. The zealous, impelled by such heavenly ardor, cannot long afford to give attention to such strife or fraternal regard to such men. The honor of their Master in too absorbing to allow of such disagreeable and unprofitable diversion."

The *New York Examiner* has this:

A BAPTIST SHOULD TAKE A BAPTIST PAPER.—Nor can the Christian, who from conscientious of duty has connected himself with the Baptist denomination, dispense with a paper which shall give him information concerning the branch of Christ's visible church with which he is connected. He may and should feel emotions of love to all who bear Christ's image, whatever may be their church connections; but believing as he does, that his own denomination come nearest scripture than any other to the Apostolic standard, he cannot but feel a special interest in whatever concerns it; to him the news of a revival of religion will always be pleasant, but it will be still more a still higher joy to know that the churches are walking in all the ordinances and commandments of God, blameless; it will be a source of gratification to him to hear that Christian men and women are visiting the homes of the poor, the destitute, the vicious, the fallen, or that they are going forth, as new recruits to God's spiritual host, to battle with the fearful vice and infidelity; but if he will recognize the hand of his own brethren, he will feel a peculiar interest in learning the labors, their difficulties and their success. He is first a christian, next a Baptist Christian, and he needs, and must have, knowledge of what his brethren are doing for the cause of Christ. He has undoubted right, if he chooses, and can afford it, to take other periodicals; but his *first* duty is to aid in sustaining a Baptist paper.

The *Chronicle* gives us this which we hope will lead every reader to send for the TRILEMMA, price 50c.:

VALIDITY OF POPISH BAPTISMS.—A correspondent of the *Christian* says, the reason why the General Assembly of the Presbyterian church is at the present time undecided as to Romish baptisms is, that the Popish baptisms are valid, is the fact that Calvin, the founder of Presbyterianism, received no other than Popish baptism. Luther began the reformation 1520. But Calvin did not join the Reformation till 1536. In that year he went from France to Piedmont to renounce the Pope, who was selling indulgences to sin. The laws of the land were such that re-baptization, after baptism in infancy, was made a crime, and punishable with death, or otherwise, at the discretion of the magistrate. Calvin, therefore, was not re-baptized, and the constituents of the first Presbyterian Church ever organized were not re-baptized—it was impossible, considering the laws, that they could be. None of them, then, had any other baptism than that performed upon them when babes, by Catholic priests.

By the Digest of Decisions published by the General Assembly in 1820, it appears that the Assembly had, previous to this period, several times decided baptism by Popish priests was not to be recognized as valid baptism. Presbyterianism, therefore, according to its own decisions, as worded in that Digest, had, in its original commencement, no valid baptism, because it had none but such as had been performed by Popish priests. If baptisms performed by Popish priests are not valid, then Lutheranism, and the Church of England, as well as Presbyterianism, in their first start, had no valid baptisms; for all the baptisms existing at the time of such start, in each case, had been performed by Popish priests, and re-baptization was forbidden by laws, under severe penalties.

California Correspondence.

DEAR BROTHER GRAVES: You and many kind friends in Tennessee will be grieved to learn that I have again been called upon to feel the weight of a sore affliction. Death has again entered my family and taken from me my only son. It becomes me to bow submissively to the Divine will, but it is hard to give up a precious little one, in whom my prudest hopes centered. My children had taken the whooping cough, but the youngest caught a severe cold, to which was added fever of the typhoid form. After the fever was broken he was so much reduced that he had not strength to throw off the phlegm, and on last Sabbath evening the little sufferer passed from earth to heaven. Thus tie after tie is broken, and we are admonished to prepare for that "better land" where the calamities of earth are unknown.

Pardon this reference to my private griefs, it is the only way in which I can communicate with the many in the East who still feel an interest in the well being of my family in this distant land.

ASSOCIATIONS.

The three Associations of this State have just closed their Annual Sessions.

The San Francisco Association commenced its session on the 13th inst. This is the oldest Association in the State. Ten years ago it was formed, containing three churches, with an aggregate membership of forty-three. In 1857 it contained twenty-four churches and six hundred and twenty-five members. It was then divided into three bodies—the Sacramento Valley and Pacific Associations being formed out of it. This left the San Francisco Association with only eight churches and three hundred and seventy-two members. In two years it has increased to nineteen churches and upwards of eight hundred members. The session just closed was one of great harmony and interest. Indeed, I have never attended an Association in which there seemed to be so much of the spirit of Christ. The Rev. D. B. Cheney, of San Francisco, was chosen Moderator, and Rev. O. C. Wheeler, of Sacramento, Clerk. All the churches reported peace and harmony, and some had been largely increased in numbers by baptism and letters. The church in San Francisco reported upwards of one hundred additions, principally by letters. This is a noble church, and has a model pastor. Its Sunday School is a power in the city. It has an average attendance of about three hundred, and has upwards of two thousand volumes in the library.

The Sacramento and Pacific Associations are both prosperous, and are doing the work of the Lord heartily. All the Associations are forming plans for co-operation in laying the foundation of an educational system. This is felt to be a pressing want. God is calling numbers of young men into the ministry, and at present we have no school in which to give them the requisite training. Committees have been appointed by the different associations to draw up some plan by which this great and important work can be accomplished. I am not prepared to say what shape this important enterprise will take in our peculiar circumstances, for we are too weak in numbers and too poor in purse to undertake the building of a College and Theological Institution. Both are desirable; but a theological school is imperatively demanded. Such ministers as the churches of Christ need cannot be trained in Pedobaptist theological schools. In the most important departments, Theology and Ecclesiastical History, they are not only defective, but positively erroneous. The theology and history of Protestantism are, at best, but partially reformed Romanism. Such studies are not suitable for candidates who are to occupy the pulpits of Gospel churches. It is to be hoped, therefore, that our churches on this coast will rear up a theological school in entire harmony with a pure and unadulterated Christianity. Such a school will be an infinite blessing to coming generations.

The Colporteur work meets with much favor. One brother is acting in behalf of the American Baptist Publishing Society, but has a general assortment of Baptist books from other houses. Theodosia is in great demand, and your books, generally, sell well. Booksellers have no better market than California. Everybody reads, and religious books of the very highest order are in demand, such, for instance, as the "Infidel's Daughter." There is a vast amount of scepticism, and to meet this requires the utmost skill and power on the part of authors. We greatly need a Baptist bookstore in San Francisco. We can, generally, get books through the houses there, but as they do not keep on hand a regular supply, we have to wait till they order from New York—this requires about three months. A delay, to say the least, that is very unpleasant.

Looking over the whole field, and keeping in view all the peculiar circumstances, we certainly have great reason "to thank God and take courage." No where else can ten years' labor show as much gain and such glorious fruits.

But the work of conquest is scarcely begun. The standard has been planted. The Lord's house is on top of the mountains. The handful of corn has been scattered over the valleys; fields are whitening to harvest; and we are preparing to thrust in our sickles and gather the eves unto eternal life. In the midst of a noisy and turbulent world God is working, "taking out from among the Gentiles a people for himself," his own eternal purposes are marching forward to their accomplishment; opposing powers are being crushed and "scattered like the chaff of the summer threshing floor," and all things are preparing for the coming Kingdom, which shall never be destroyed. Lord, hasten the time of thy coming! C. R. H.

SANORA, Oct. 24th.

TO THE CHURCHES COMPOSING SALEM ASSOCIATION, TENN.

DEAR BRETHREN: Please send to my address as soon as possible, the history of your respective churches. First, when constituted.

1. Tell when constituted, and by whom.
2. Where located—in what county—in what direction, and how far from the county town—on what road, &c.
3. The Post Office.
4. The Pastors—their
5. Prayer meetings, and Sabbath Schools, &c.

J. M. D. CRAIG.

Readyville, Tenn., Nov. 28, 1860.

News from the Churches.

AND KIND WORDS FROM FRIENDS.

South Carolina.

The following letter from South Carolina, takes us by surprise:

DEAR BRO. GRAVES: You are respectfully notified by the brethren of the Hickory Head Baptist church, in Kershaw District, S. C., to call on them and preach them a sermon, at the earliest possible chance. You will please inform us of your conclusion, by addressing the undersigned at Camden.

Very respectfully,
J. S. GARDEN.

Camden, Kershaw District, S. C.

P. S. [illegible] course course. J. S. G.

DEAR BRO. J. S. G.: [illegible] you are soon to be on a tour to the South, or Southwest, in behalf of the Flat Rock Baptist church, we do, hereby cordially invite you to call and preach for us, at Flat Rock church, at your own option, an appointment as you pass through, which time you will please let us know previous, if it lies in your power to call upon us.

Done in church conference and in behalf of the church, Sept. 22, 1860.

JESSE TRUESDEL, Ch. Cl'k.

Pine Rock, Kershaw District, S. C.

Other churches have also spoken out. We will promise, in visit so soon as twenty or thirty appointments can be made within the State, that shall be agreeable to the churches, and conveyance from one to another secured. We wish to spend a few days at Greenville, to satisfy ourselves if the ambitious of tens of thousands of Landmark Baptists, to that institution, are well-founded. We solicit no invitation. We have double the number we can fill. But we have long promised some of our friends to visit their State.

DEAR BRO. GRAVES: It is ever cheering and comforting to the children of God, to hear of the prosperity and onward progress of the Church of Christ, for then they are assured that they are not alone in endeavoring "to work out their salvation with fear and trembling."

We, therefore with hearts full of thanks and gratitude to God, for his mercies in the successful operations of his Holy Spirit in convicting, converting, and adding to our church, at New Prospect, Laurens District, S. C., announce the truly encouraging number of thirty-eight immortal souls.

Our meeting was protracted from the adjournment of the Reedy River Association, which body convened with us, on Friday before the third Sabbath in September, and was conducted by the labors of Elder Silas Knight, our Pastor in charge, and Bro. William Jason Boyd, a young and exceedingly promising licentiate, both strictly Landmark in principle, never shuddering to declare the whole council of God, believing it better to incur the displeasure of men and arrists, than to be found unfaithful in that great day of reckoning, when their stewardship must be readered in.

Among the thirty-eight who were buried with Christ in baptism by Bro. Knight, was one, an old man verging on his three-score years, whose conversion was a matter of more than ordinary rejoicing. I would also state in this connection, that we have had a Sabbath School in operation for three years.

We use the publications of the Southwestern Publishing House, Dayton's Question books, &c., &c.

JAMES HUDGINS.

Tennessee.

A meeting of ten days was held with the Elam church, Durhamville, Tenn., embracing the fourth Lord's day in August, and the result thus far has been twenty-seven additions to the church, twenty-two by baptism, and five by letter and recommendation; among the number three of my dear children, and one of my servants. I am pleased to report the zeal which the converts manifested in the cause of Christ, nearly every male among them has engaged in public prayer, and I believe every one will if called upon. They meet every Friday night for prayer. And I hope the Lord will send out some of these converts, to proclaim the unsearchable riches of Christ.

Elders Wm. Shelton, R. W. Nixon and Jos. H. Borum, labored in this meeting, the writer being sick most of the time; was with them but little. The Lord be praised for his goodness and tender mercies toward the children of men. GEO. W. YOUNG.

TEXAS.

DEAR BROTHER: I see from your paper of the 19th inst, of your safe arrival at home, and I feel thankful to God that he has enabled you to perform so much labor in the last sixty days, and still to enjoy good health and may God bless your efforts for the dissemination of Gospel truth, to the salvation of scores of immortal souls. I was also much gratified at your reception among Baptists, every where you traveled. You visited my neighborhood, Brownsville, Miss., I find my old acquaintances aided you in building house of worship for the Spring Street church, Nashville, Tenn., which I rejoice to see, particularly my old friend and brother, H. W. White, whom I have known since the year 1828, and many others too numerous to mention. May God continue to prosper your efforts for the building of a house of worship for the oppressed Baptists of Nashville.

I must write of a conversation that took place between myself and a good Baptist of Georgia, who sympathized with Dr. Howell and his party. A brother Goldsmith, who said that to take the position occupied by you and your friends, would destroy the independence of the churches: that is, that a minority who took the teachings of the Savior for their guide, were the true church of Jesus Christ, in place of a majority who disregarded the teachings of the Savior, as taught in the 18th of Mathew. I said to Bro. Goldsmith that if the position of Dr. Howell and his friends: that is, that a majority must govern right or wrong, were the true one then there had been no true church at Nashville, since the year 1828, for in that year a large majority of the First church at Nashville, I believe about seventy-five went off to Campbellism, and left only a minority of five who said that they were the true Church of Jesus Christ, and the majority went off and kept the house of worship, and from these five the present First church was built. Now if the position of Dr. Howell and his friends be correct, there has been no Baptist church in Nashville, since the year 1828. This completely stopped Bro. Goldsmith, and he said to me, is this so. I told him it was. He said that he had heard this, but did not know whether it was true or not. He said no more about independence of the churches, but said he had one son who took your paper, and that he was as strong an advocate of the doctrines proclaimed by you, and brethren Pendleton, and Dayton, as I was myself. He remained with me all night, but never mentioned the subject again. I think my earnestly contending for the truth, and Baptist principles, without any mixture or error, had a good impression on the good old brother.

We have had nothing very interesting to occur since you were here. There was a considerable revival at Brenham, in April and May last, about twenty-seven joined the Baptist church by experience and baptism—several from the Methodist ranks. Bro. Hill and Bro. Law were the principle ministers in attendance. May Gospel truth continue to spread, until our whole land shall be filled with the Glory of God, when all those who have so much sympathy for error, may cease to advocate the same, but proclaim God's truth in that manner, that he will own and bless to the salvation of souls. I should like if you could visit our State again and spend more time with each church; your visit last fall was only what I call a running visit, but I hope that many of the truths proclaimed by you in Texas, will live when you and I be laid in the tomb, and may God bless the same to the establishment of correct principles throughout all the churches of this beautiful land.—You have scores of friends in Texas that would rejoice to meet you and shake your hand, and our brethren in the eastern portion of Texas, among whom you have many warm friends, think you rather slighted them in visiting western Texas, last fall, and you had no time to spend with them. They still think that you owe them a visit, and we in the west and middle Texas, would be happy to greet you again, and to have you spend more time with us; but may the Lord send you wherever you can be the most useful in building up Zion's Kingdom, and may you look alone to the Savior, for grace to sustain you, in the trials you have to pass through in this world of sin and sorrow; and if the Savior who was equal with the Father, could come into this world and suffer the ignominious death of the cross, to save a world that was lost, cught not his followers to rejoice even in affliction, for those light afflictions work out for us a far more exceeding and eternal weight of glory. J. L. PARGHER.

Near Washington, Texas.

A WORD TO OUR PATRONS ABOUT MONEY.

Our friends are probably not aware of the condition of the currency in this city, owing to the present political and financial panic. The rate of discount on all Bank notes, except Kentucky, Tennessee and Louisiana, is from five to ten per cent. In many instances our friends might save us this loss, by procuring checks on New York or New Orleans, or by sending all small amounts in gold. In remitting the latter, the best way is, to take a card or bit of pasteboard and cut a round hole, the size of the coin, set the coin in it, and paste paper on each side, or split the edge and slip the coin into it, securing it so that it will not come out. Our necessities are urgent, and we trust our friends will not fail to help us by remitting.

GRAVES, MARKS & CO.

[illegible] A. C. DAYTON, [illegible]

We commend the following from the Tennessee Baptist, to the attention of our readers:

PRAYER MEETINGS AND SABBATH SCHOOLS.

"In our travels over the field, we are delighted [illegible] ings and Sabbath Schools in the absence of pastors. This, some of them have done for a [illegible] with considerable zeal and perseverance, and are not discouraged in the good work. God evidently owned and blessed their labors in many instances, the conversion of those who now active members, as well as their harmony, growth in the knowledge of the truth, seem to have resulted from these "works of faith and labors of love."

Why should not all go and do likewise? It is a grave question. Our hands will soon be [illegible] and our voices hushed in death. What account shall we give of the work we have done, the [illegible] we have spoken, and the examples we have [illegible] an inheritance to our children? Will He who "she hath done what she could," say as much to us? If by the circumstances in which many Baptist churches are placed, preaching can be [illegible] but once in a month, must the doors of the house of God be closed and no voice of prayer, exhortation or praise be heard within their walls, during the intervening Sabbaths? Will those who [illegible] to bow with unquestioning obedience to the authority of Christ, "forsake the assembling of themselves together as the manner of some is," or "once a month?" Does the spirit of the Gospel, the law of Christ allow it?"

Sabbath School work ought to be well done. Baptists We do not baptize our children, because we find no "thus saith the Lord" for the practice. We are not unfrequently charged with a criminal neglect of our children, because we are neither Jews nor Catholics, and know of no institution or ceremony that can secure "covenant blessings" to them, merely on the basis of our faith. But we do acknowledge our obligation to train them up in the nurture and admonition of the Lord." To repel the charge which have been brought against us with scorn, and appeal to our history and the New Testament in defense. Did our Savior bless children? So do we. Did He bless them? We claim to have copied his example according to our ability, by striving to do them good, and praying Him to bless. Does the spirit of inspiration require children to obey their parents in the Lord? We enforce the requirement. As our knowledge of Scriptures as the only standard of faith and practice, we bring our children to that standard. We teach the instructions we can give and all the authority we can rightfully employ.

The Sabbath School efforts of many of our churches, with other means faithfully and zealously employed, have resulted in large accessions to the membership. The value of such accessions should be estimated not merely by numbers, but by the training they have received, giving increased power to do good. This arises from the knowledge of the Scriptures' attachment to the house of God, and delight in Sabbath School and other Christian labor, acquired in childhood. They have not grown up in the street, or found companionship with the vicious, or spent the Sabbath in pleasure excursions and worldly amusements. Follow them through life, and you will generally find them in the front of the hottest of the battle in the war of truth against error, and holiness against sin. "Train up a child in the way he should go and when he is old he will not depart from it." If there are exceptions, still this is the general fact.

If the churches will do their duty in this matter they *must work*."

We cut the following from the Minutes of the Union of one of the most important and influential Associations of our brethren in Texas. We give it not because the thoughts are new, but to show that the right principle is becoming better understood, and the right feeling more widely diffused in regard to the character of Sabbath instruction as well as the necessity of having Sabbath Schools. When will all our churches see and feel and *act on* their conviction of the necessity of teaching the whole truth to the young as well as the old. A. C. D.

REPORT ON SABBATH SCHOOLS.

Your committee beg leave to make the following report, viz:

That they have had the matter under consideration, and believe it to be our duty, as Christians, to train up our children, and the children of others as far as possible in the nurture and admonition of the Lord, and that family instruction of children is an important duty, but cannot take the place of the public Sabbath school, this we regard as one of the most efficient means of disseminating religious knowledge to our own children and the children of our neighbors.

Your committee is of the opinion that it is the obligatory to teach the whole truth in the Sabbath school, as it is in the pulpit, and for this purpose we cordially recommend the Southern Sunday School Union, which does, as far as we have been able to inculcate the truth as it is in Christ with great force and plainness, and well adapted to the minds of children. Especially would we recommend the "Child's Friend" as a paper well calculated to awaken interest and impart instruction on this important subject. Brethren, we regret to see so little interest felt on this important subject, as an evidence of that, we find but few Sabbath schools—a fact to be lamented. We would respectfully urge every church, within our bounds, to establish a Sabbath school for children, and a Bible class, aided by Elder Dayton's question book, for the youth, as we consider them, amongst the best auxiliaries to the preached Gospel, and best public nursery of piety. All of which is respectfully submitted.

WEEKLY MEETINGS.

One of the most interesting of all the good speeches made at our late General Association of Tennessee

RAILROAD DEPARTMENT

A JOURNAL, Home.

RAILWAY MATTERS.

Schedule of Passenger Trains.

Louisville and Nashville	8.00 A. M.	3.00 P. M.
Memphis and Charleston	3.15 A. M.	3.00 P. M.
Louisville and Nashville	3.00 A. M.	3.00 P. M.
" " Gallatin Express		4.00 P. M.
Edgefield and Kentucky	8.00 A. M.	3.00 P. M.

Arrivals of Passenger Trains.

Nashville and Charleston	8.00 A. M.	3.00 P. M.
Memphis and Charleston	10.00 A. M.	3.00 P. M.
Louisville and Nashville	3.30 A. M.	3.00 P. M.
" " Gallatin Express		9.00 A. M.
Edgefield and Kentucky	8.00 A. M.	3.00 P. M.

SUMMARY.

UNITED STATES.

The official returns of the Presidential election are now coming in, and these while they do not change the general result, materially alter some details. It is now reliably ascertained that Bell has carried Virginia; and recent advices make it highly probable that California has gone for Douglas. The secession movement becomes daily more threatening; even the most sceptical are now being convinced that the aspect of affairs in the South forbodes serious danger to the national unity. Eminent Southern statesmen, such as Stephens, Rives, Bell, Guthrie, Johnson and Hunter, are expected to issue soon a union address to the South. Ex-Governor Aiken, of South Carolina, and Governor Cobb and Stephens, of Virginia, strongly oppose secession, while Hon. J. Orr declares it to be the only resort. Hon. M. L. Bonham, M. C., from South Carolina, and W. R. Callihan, First Secretary of the United States Legation to France, have resigned their offices. Senator Hammond's resignation would seem to an decisive, as he has sent to Washington for his personal effects. Senator Toombs had not resigned so was reported last week, though he declares it is his intention to do so on the 3d of March, unless Georgia secedes. Virginia, Maryland, and North Carolina demand that a Southern convention be called immediately; while Governor Letcher has summoned an extra session of the Virginia legislature to meet on the 7th of January. The Governor of Maryland refuses to do this believing a general convention is the most feasible plan for allaying the excitement. Louisiana is for the Union. The Vicksburg *Whig* thinks, that were the question put to the people of Mississippi, they would condemn disunion by 25,000 majority. Union meetings are being held in the South and Southwest. A powerful demonstration is expected to take place in Missouri soon. Ex-Governor Wise has been presented with a silken flag, and Mr. Magrath who resigned his seat in the United States Court, with a sword. Hayes, an Englishman, and a Mr. Wood, a New England school teacher, have been sent North. The result of this excitement is a stringency in the Southern money-market, and a little stringency in the North, which is rather on the increase than otherwise.

On Tuesday of the present week, the Republicans of Illinois held a jubilee at Springfield, the home of the President elect. Mr. Lincoln being called upon for a speech responded as follows:

"FRIENDS AND FELLOW-CITIZENS: Please excuse me, on this occasion, from making a speech. I thank you in common with all those who have thought fit, by their votes, to endorse the Republican cause. [Applause.] I rejoice with you in the success which has so far attended that cause. [Applause.] Yet, in all our rejoicings, let us neither express nor cherish any hard feelings toward any citizen who, by his vote, has differed with us. [Loud cheering.] Let us at all times remember that all American citizens are brothers of a common country, and should dwell together in the bonds of fraternal feeling. [Immense applause.]

"Let me again beg of you to accept my thanks and excuse me from further speaking at this time."

Senator Trumbull, of Illinois, followed with a more lengthy speech, from which we give the following extract:

"Mr. Lincoln, although the candidate of the Republican Party, as Chief Magistrate will neither belong to that nor any other party. When inaugurated he will be the President of the whole country, and will be as ready to defend and protect the State in which he did not receive a solitary vote, against any encroachment upon its constitutional rights, as the one in which he received the largest majority."

Holbrook's *U. S. Mail* gives a summary of what was done in the New York city post office during the year ending the 10th of last September. The entire amount accruing from the sale of postage stamps and stamped envelopes, collection of postage on unpaid foreign letters, postage on printed matter, box rents, etc., was $904,121 49. Amount of stamps and stamped envelopes sold, included in the above, $673,234 09. Foreign mail steamers arrived, 272; departed, 235; total, 487. Number of clerks employed, 238. Letter carriers, including 28 collectors, 117. Total, 354. A comparison with former results shows that the correspondence of the country about doubles in eight years.

FOREIGN INTELLIGENCE.

England.

Admiral Sir Charles Napier of distinguished naval reputation, lately died in Hampshire, England, at the age of 74 years. The Prince of Wales had not reached England at last advices, but great preparations were making for his arrival which was hourly expected.

The English continue to manifest in a very marked degree their distrust of their Gallic ally, and although Louis Napoleon kisses Victoria when they meet, and the parvenu Emperor and hereditary Queen exchange visitings and greetings—in spite of all these, the people of the two countries are unable to forget old enmities and distrusts. It is "perfidious Albion" on the one side of the channel, and "ambitious Napoleon," "revengeful French," on the other. And the English cannot banish the idea that the reticent Emperor will one day with all his armies and great navy pounce upon their little island. They are periodically thrown into convulsions because Cherbourg is fortified, or the French armories are active, or the French army is increased, or the navy strengthened. Lord Palmerston took advantage of this feeling a few months ago to carry through his measure for the fortification of London and various British seaports at an immense expense. The people of course grumble a little at this extra burden of taxation, but it frets them not half so much as if it were imposed for any other purpose. It is hardly possible for us at this remove to understand how sensible and plucky men like the English can suffer such vague apprehension to keep them awake of nights. But in many cases so it is. Rev. Dr. Adams, a Presbyterian minister of New York city who has just returned from Europe, on a recent public occasion in referring to the disturbed state of the European Continent, spoke of this most extraordinary panic in England. He said it existed in every part of the country. The apprehended invasion of England by France had taken such strong hold of the English people, that it was impossible to soothe their fears. In this apprehension the organization of the local militia all over the kingdom originated, which is now every where the subject of deep, exciting interest. Dr. A. said that the alarm was not confined to any one class; but business men, the clergy, and statesmen, all alike shared the apprehension. He said he could not imagine the ground of such a panic, but he heard it from the mouths of all classes. Even some of his distinguished clerical friends told him that they feared they should yet have to defend their homes along the green lanes and from behind the hedges of their beloved England.

France.

By Imperial decree an extraordinary credit of more than thirty-three and a quarter millions of francs is opened to the Minister of Marine for the purchase of commands and supplies of provisions and transports" required by the expeditions to China and Syria.

A London *Post*'s Paris correspondent sends the following telegraphic despatch:

"PARIS, Nov. 2, 1860.

"I am told that the French government gave orders to the French Admiral to prevent an attack on Peking. It is also true that the Admiralness [illegible] the necessity of circumnavigating these orders to the Sardinian Admiral, as the attack had been attempted."

The Prince recently feasted "six hundred" of his young friends," namely de France of the Guard, and others, in the galleries of Versailles, and took a share in their games in the gardens of the Palace.

Late advices inform us that formidable naval and military preparations were going on; and also that the French Emperor had ordered the construction of a number of iron-cased gunboats. It is rumored, moreover to build 150 of these vessels by private contract, [illegible] one of the gun boat designed by the Emperor at Invenness, each to be armed with a powerful rifle gun. A letter from Toulon, received in Paris states that in addition to the six iron-plated ships now building, ten more are ordered to be laid down with all despatch.

The armies of King Victor Emanuel and Garibaldi are now [illegible] carrying victory before them in Southern Italy. The [illegible] red-shirted Republican General and the Sardinian King was an interesting scene. Garibaldi leaning of the approach of Victor Emanuel, at the head of the Piedmontese army, rode out with his staff to meet him, and as they came together, in the presence of the great army, the rough Dictator removed his hat, and with a voice hoarse with emotion, cried "King of Italy," and the King not less moved replied simply, "Thank you," and then the two, hand in hand, rode along the lines. It was a scene scarcely ever paralleled in history, the meeting and the union—symbolical may it not be?—of democracy and royalty.

The two armies signalized their union by a complete victory over the Bourbon army, dispersing them and taking great numbers of prisoners and a huge quantity of ammunition. The cause of liberty was at last accounts, in positions commanding Gaeta, the last stronghold of the Neapolitan King, and probably by this time are its masters. So that soon Italy and freedom will be rid of the Bourbons. The voting in the kingdom of Naples on annexation was almost unanimous in its favor—1,302,064 ayes to 10,312 noes. The people of Peraglia and the Marshes, lately under the dominion of the Pope, are anxious for annexation, and ask for the opportunity of voting on the question. King Victor Emanuel was to enter Naples on the 6th. The London *Times* has a hopeful article, in which it makes the positive assertion that "the union of Italy under one crown is now plainly an inevitable event." It predicts also that it will not be long before the Austrian soldiers will abandon Venice and leave the last remnant of Austrian territory in Italy, to be absorbed in the great Italian constitutional kingdom.

Garibaldi has confiscated the property of the deposed King of Naples, and has ordered that the sum of six millions of ducats from it be distributed among the political victims of the 15th of May, 1848.

Among those who voted at Naples, on annexation to Sardinia, was a woman who, from her heroism has become famous. La Sangiovannara, claimed the right to vote and voted. She is the leader of a large district in the city of Naples, and fought at Capua. Having borne arms she was adjudged to have gained the right of suffrage.

Large quantities of stores and war *materiel* are arriving for the use of the French army. The enrollment of foreigners for the papal army has been stopped.

There were eleven thousand prisoners taken at Capua. Garibaldi has confiscated the property of the King of Naples.

In addition to having been made a Roman Noble General Lamoriciere is to receive a medal by order of his holinese Pius IX.

DEFEAT OF THE BOURBON ARMY.—The Piedmontese and Garibaldian army under the command of King Victor Emmanuel, crossed the Garigliano on the 3d and attacked the Royalists, gaining a most complete victory. The Royalists dispersed, and left baggage, ammunition, and an immense number of prisoners, to the hands of the conquerors. They were pursued to Gaeta, and, at latest accounts, the Piedmontese had occupied positions commanding that town. King Victor Emanuel was to enter Naples on the 6th inst. It is now said that the Austrians have suddenly ceased to send troops towards the Lombard frontier, and it is surmised that since his failure to obtain promises of aid from Russia and Prussia at Warsaw, the Emperor has relinquished his aggressive designs.

China.

The taking of the Taku forts mentioned in our last issue was as dashing a little campaign of eight days as English and French soldiers and sailors can hope to see in the land of Cathay. Three hours and a half after the first shot, the work was done. The most perfect harmony existed among the allied forces.

A despatch from Lord Elgin, British Ambassador to China, states that the Emperor of China desires peace, though he is not yet prepared to concede all the Allies demand.

Commodore Stribling, of the American squadron in the Chinese waters, writes to the department at Washington from Shanghai, that in consequence of the repulse of the Chinese "rebel" attack upon that place, they had taken steps to prevent silk and tea from being sent into the country, and the result was a stoppage of trade. No improvement could be expected until the rebels should be expelled from the great cities which sustain the business of Shanghai. It was impossible to state what effect the termination of the war would have upon commerce.

The London *Times* says the allies have undoubtedly taken Pekin and will hold possession of it all the winter.

Japan.

Despatches from Mr. Harris, our Minister in Japan, have been received at the State Department. He gives an account of the arrival home of the Japanese steamer *Candinamarrak*, which accompanied the Japanese Embassy to San Francisco. The commander of the steamer, accompanied by two Governors of Foreign Affairs, had called on Mr. Harris, by order of the Tycoon, to express the thanks of his Majesty for the friendly and cordial welcome with which the officers and men have been received in San Francisco, and particularly for the repairs of the steamer at Mare Island Navy-yard. The report of the officers of the *Candinamarrak*, together with the letters received from the Embassy, containing full accounts of the reception at San Francisco, had produced a lively sensation, especially among the nobles, and it was believed that the most gratifying results would follow, more especially when the Embassy should reach home and give full accounts of all their experience in the United States. T.

BAPTISTS EDITORS: The object of this communication is to call the attention of Baptists, to our thriving city, Corinth.

We are in the center of the Southwest, at the crossings of two of the longest Railroads in the world.—The Ohio and Mobile, connecting the cities of Mobile and Chicago. The Memphis and Charleston Railroad, connecting with other roads, making a continuous line from New York to Memphis and the great West; likewise a branch of the Ohio and Mobile Railroad, (now surveyed and stock taken,) from this point, connecting the Nashville and New Orleans Railroad, also connecting with the navigation of the Tennessee River a distance of only eighteen miles, making the wharf virtually at this place. By turning to a Railroad map, you will see the commercial advantages, &c., of Corinth.—Our town is only four years old, with a population of some twenty-five hundred.

We can say truly that the morals of Corinth, are not surpassed by ---- Railroad town of its age. We have erected three houses of worship, Baptist, Methodist, Christian or Campbellite, and two other under control Cumberland Presbyterian and Episcopalian.

There is within the corporation the Corinth College, a large commodious building, (a female College,) under the charge of the Rev. Mr. Gheston and lady, old School Presbyterian. The College is enjoying a good reputation, likewise a good patronage. Also four other schools.

As to the health of our county, by referring to the census of 1850, you will see Alcorn county, had less mortality than any other county in the U. S.

It is a very large county, running thirty-five hundred votes. Now shall I say it, not a lawyer belonging to the Baptist church in the county, not a Merchant or Physician, (that is Baptist,) in the city of Corinth.

Brethren these things ought not so to be.—Property can be had now on good terms. Large interests could be purchased on speculation. To my friends in Georgia, I would say, remember how Atlanta grew up, and if you will remember the appetite of our venerable Bro. Rev. J. S. Baker. Now is the time to invest money and principle in building up our future commercial national and temporal interest in Corinth.

A word about our dear beloved Elder: We have a good home Sabbath School, and an orderly congregation. There has been added by baptism and letter, thirteen in the last six months.

Corinth is a pleasant place. It is a beautiful location for a city, high and hilly, and good mineral water.

Can we not have a few more good Baptists with strong back-bones, to settle here, which will make it still more pleasant and desirable.

But I must close; with my best wishes for your spiritual, temporal and eternal welfare.

Corinth, Mississippi. G. N. SALTINES.

GENERAL NEWS.

A French Meteorologist named Renou predicts a series of severe winters, commencing the approaching winter is to be the first and that of 1871 the most severe. Mr. Renou thinks he has discovered that these groups of severe winters return in forty one years, and that the increase of spots on the sun indicates them. He also finds that unusual displays of aurora boreals and frequent earthquakes are simultaneous with the increase of spots on the sun and severe winters.

At a recent meeting of the Wyoming County (N. Y.) Historical Society, Dr Elihu Amsden gave the following testimony in reference to the Silver Lake snake, or "something that resembles a lizard:" "The Indians who used to fish in the lake and make baskets, had seen it (the snake) and gradually quit going there. The snake was first seen about 2316—in the [illegible] coming there about 1820 or 1821. Pond once went out in a boat to shoot some ducks, and he saw the snake, as he called it. He gave him a charge of shot, and he bounced so that Pond fled for the shore. I don't believe it was a snake, but there is some kind of a monster there; an animal called the saurian, that resembles a lizard, and can live under water."

The *Scientific American*, in its weekly notice of recent inventions, refers to a patent hammer, to which magnetism is applied in such a way as to make it capable of picking up tacks or nails, which may then be driven into wood without being handled. The invention is expected to be of great use in nailing carpets, and in upholstery and other work of that description. The same journal publishes a paper, read by a Mr. Babcock before the American Photographical Society, concerning a new method of adapting machinery to photography, by which copies of pictures can be produced with greater rapidity than that of the existing plans. He exhibited several specimens, and among them a sheet containing about 300 photographs, all printed from one negative, at the rate of 12,000 an hour. The machinery is partly automatic, and the operator has simply to turn a crank.

A pen and ink portrait of the Prince, in uniform as a British Colonel, was presented to him by David Davidson, the Artist. The peculiarity of the picture is that the Prince's figure is composed of Washington's farewell address, distinctly readable with a microscope, and that the frame of the picture is formed by the Prince's generalship fully written out. The whole affair is in the Lord's Prayer; written in the circumference of a sixpence, and is very ingenious. The Prince was delighted with it, and sent for the Duke of Newcastle and General Bruce, and all three examined it with the greatest interest and attention. It is to be sent to London by the Prince's request.

The serious inaccuracies will be glad to learn that the sword of Tiberius is for sale at Mayence among the collection of Joseph Gold, recently deceased. It was discovered in that town (the Mogumtium of the Romans) some years since, while excavating for a new fortification. It has occupied the learned classical writers of Germany much, and they have written as many pamphlets about it as did our antiquarians about "Bill Stump's mark."

—*The "Bottom of Louis Napoleon's Heart."*—At a recent meeting of the Liverpool Social Science Association, Baron Gudin, the celebrated French marine painter, who was present, delivered a speech in English, deprecating any idea of war between France and England, and arging that the Emperor was most anxious to keep up the *entente cordiale*. He also mentioned that he (Baron Gudin) had invented an apparatus in connection with gas and water, which would, he hoped, be a great benefit to the public. "The Emperor," said he, "is my friend, and I know the very bottom of his heart." At these words, Lord Brougham who was in the chair, smiled and shook his head, and at the conclusion of the Baron's remarks, he highly eulogized his talents as an artist, and added: "But with reference to this great discovery—I don't mean that of the bottom of the Emperor's heart, but of the gas and water apparatus—I hope we shall soon hear more." These words delivered in the noble Lord's driest manner, excited roars of laughter which seemed to puzzle Baron Gudin immensely.

A most interesting fact has recently been discovered in regard to the architecture of the ancient Grecian temples. Persons in the habit of noticing buildings in imitation of the Grecian style have seen that all failed to have a perfect resemblance—that there was something lacking. The Church of the Madelaine at Paris, built without regard to expense, but with the sole desire of making a perfect imitation of a Grecian temple, had the same apparent defects. The foundation seems to be making in the middle, and the columns seem to be out of place. By accident, while examining the ruins of Athens, an English architect had discovered that the lines of the foundation were not horizontal, and the columns not perpendicular. A close examination by others had revealed the fact that a horizontal line continued to a great length has the appearance of a curve, and that a perpendicular line seems to end outward. To overcome this, they inclined the columns toward each other, and made the horizontal lines of the foundation and the architrave somewhat curved, thus applying the rules of optics, and showing that they must have been acquainted with conic sections.

Special Notices.

SOMETHING FOR THE LADIES.—A new invention has recently appeared, which, although useful to every body, is especially claimed by the Ladies, as being exactly suited to their wants and requirements. They are delighted with Spalding's Prepared Glue. It brings up so disagreeable associations of sticky glue pots and stifling odors, but is merely a clear transparent liquid, in a pretty little bottle, with a small accompanying brush, fit to stand on the daintiest toilet table in all the land, with Cologne ann Perfumes and China trifles. And so useful it proves, too if any accident happens to the ten thousand little knick-knacks that ladies delight in. No sending to the manufacturer for repairs, at an expense scarcely less than would attend the purchase of a new article. A few of the Crystal drops, skillfully applied by fair fingers will set all right. For furniture, for work-boxes, for toys, for everything, it is a perfect little family physician! The amount of money that one of these bottles can save in a month would seem almost incredible, and Ladies rely on their Prepared Glue as a sort of a magician that can effect everything! And they *know*, too. When any article of domestic reform meets the enthusiastic sanction at their hands that Spalding's Prepared Glue has received, you may be pretty sure it is something worth having on your closet shelf!—*New York Dispatch, Oct. 1, 1860.*

Messrs. Clark, Gregory & Co., Nashville, Tenn:—*Gentlemen:* I have just used some of your Ambrosial Oil for a deep and poignant pain in the region of my heart, and found relief in twenty minutes. I have an afflicted family, and this Oil seems to be a remedy adapted to every case. Please send me one dozen bottles by Express to Torence Depot, Miss., Central Railroad, Yalobusha county, Miss.

Nov. 24th, 1859. J. M. KELLEY.

From the same gentleman, April 18th, 1860. Mr. McCormac, a neighbor has been very much benefitted by your Ambrosial Oil in a case of Rheumatism. I gave some to a lady afflicted with Rheumatism who has not walked a step for five or six years. Three bottles she says afforded her more relief than anything else ever used. There was not enough to give her a perfect cure, and she is unable to procure it here. Send me some immediately, as I think I can sell a quantity here. I have tried it and proved its efficiency, and must have some for my own family at least. J. M. KELLEY.

Torrence Depot, Yalobusha county, Miss.

Perry Davis' PAIN KILLER is one of the thousand and one medical preparations put out on sale which has a rare degree of merit. Consequently, while many other medicines soon sink into their primitive insignificance and are forgotten, the Pain Killer is persistently and successfully establishing its own lasting reputation.—*Mobeetie Valley Register.*

MCLEAN'S STRENGTHENING CORDIAL.—This remedy has been before the public only a short time, but it has proved to be an invaluable remedy to purify the blood and strengthen the system; every one who uses it recommends it to others, until it has become the standard remedy with every family in the United States. We say to every reader, try it—it is a delightful aromatic. See advertisement in another column.

Elder W. N. Chandoin of Georgia will receive subscribers and payments for us, and his receipts will be good with us.

GRAVES, MARKS & CO.

Another Work!

Campbellism is here and there starting up, and making headway in various portions of the South.

It has never been thoroughly understood by our people or it would receive no countenance whatever. It is only [illegible] to know it.

A work has just been issued from the press of the South Western Publishing House, entitled

EXPOSITION OF CAMPBELLISM.

By A. P. WILLIAMS, Mo.

Introductory by J. B. Jeter, Richmond, Va.,

That gives an faithful, able, and extensive exposition of the whole system of Antiscriptural Christianity.

Elder Williams review's Mr. Lard's work, which work A. Campbell fully endorses as a faithful statement of the distinctive doctrines and principles of Campbellism, and which Mr. C. himself has written, more to conceal than to reveal. What Campbellism was—what the genuine article really is, and what it now must be until regenerated, Elder Williams brings out into the clear light of day, and shows how to meet it unanswerably by the Word of God.

No Baptist minister should be without it. Every reading, talking Baptist should have it.

It will be of eminent advantage to you as a theological work, if you never expect to meet a Campbellite in controversy or conversation.

The Journal and Messenger thus speaks of it:

"A few years since Dr. Jeter published a work entitled 'Campbellism Examined,' by which he exposed and refuted the peculiar theological sentiments of Mr. Campbell. Afterwards a volume, entitled "Review of Campbell on Baptism," written by Mr. Moses E. Lard, of Missouri, was issued from the press. In this work Mr. Lard did all that could be done for the Campbellite side of the controversy, and exhausted all his resources. The work, the title of which is given above, is an examination of Mr. Lard's book. The author takes up, and carefully examines each one of Mr. Lard's arguments, and refutes them on Scriptural grounds. The style of the work is concise, clear, and nervous. Its spirit is ample of his opponent. It is calm, firm, kind, exhaustive, leaving nothing more to be desired in this discussion."

It contains 302 pages, and is sent by mail for $1 00.

Book Column.

NEW ISSUES.—VALUABLE BOOKS.

A Book for Every Baptist!

Professor Worrell's review of Mell's Corrective Church Discipline, p.p. 300. Price 50c. Introduction by J. H. Crawford, of Mercer University, Ga.

Please Read the Table of Contents.

INTRODUCTION.
PREFACE.
Review of Corrective Church Discipline.
Private Offenses examined and exposed.
The Offense in Matt. xviii properly defined—Personal Offense.
Offenses examined and exposed—Defined as General Offenses.
Mixed Offenses, as used by Professor Mell, Impossibilities.
Treatment of Private Offenses shown to be worse than folly.
Treatment of Public Offenses examined.
Treatment of Mixed Offenses shown.
Questions Suggested by the Previous Discussion.
The Church—Feelings appropriate to an Innocent Man under false Charges—Submission to God's Will not Submission to the wicked.
The Duty of Pastors in Church Discipline—Church Sovereignty and Independence—What implied in Church Independence.
Deductions from previous Principle—"Church Sovereignty and Independence"—Charge Irregularly preferred—A dangerous Fallacy exposed—Intentional and unintentional Errors considered—Other Errors exposed.
Trials of Ministers—Why Councils should be called in.
Deductions—"Church Independence"—The Decision of a Church final, when, and how—Scripture Precepts and Examples misquoted—Doctors sometimes disagree—Rejection and Expulsion; commemorate Ideas—Other Fallacies exposed—Christian Union destroyed.
Third Plea—His Analysis turned against him—Brief Summary.

The following is all new and valuable matter, which did not appear in Prof. Worrell's published articles. Practical questions of the first importance are discussed. They should be carefully and prayerfully studied by every Baptist brother.

Appendix.

OFFENSES DEFINED—Personal and General.
General Offenses alone concern the Church.
Two Classes of Personal Offenses.
How to settle Personal Offenses—The Law Matt. xviii applicable to First Class of Personal Offenses.
How to proceed in Second Class.
How to proceed in General Offenses.
How to proceed in Case the Offense may be atoned for by Penitence and Confession—Other important Questions.
The duty of the Church to exercise Discipline—Individual Responsibility in the Exercise of Discipline.
Women not to vote in Church.
Ought Minors to be allowed a Vote—Why not?
Who ought to vote in Church.
From whom the Church derives the Right to exercise Discipline.
Christ, the only Lawgiver.
The Design with which a Church should discipline her Members—When one Member suffers, the whole Body suffers.
Has a Church the Right to discipline her Members contrary to the Law of Christ.
How should a properly-excluded Person be regarded by other Churches.
How should a Member improperly excluded, as also the Church excluding him thus, be regarded.
The Relation an excluded Member sustains to the Church excluding him.
How should a justly-excluded Member be restored.
Articles from Professor T. F. Curtis—Restoration of the Excluded.
How is an unjustly-excluded Member to be restored.
Can another Church rightfully receive an unjustly-excluded Member.
How is such an excluded Member to be received by another Church.
Which is the Church, the obedient Minority, or the rebellious Majority.
Has a Minority the Right to withdraw from a rebellious Majority.
Elder Dayton's Articles—Had we the right to do it?
Is our Example dangerous?
Has an oppressed Member the Right to decline Trial by his Church, when he knows that they design to crush him.
Elder Dayton's articles from the Southern Baptist Review—Associations and Churches.

Friends of Free Discussion, Read This!

He offered his Review to the *Southern Baptist Publication Society* for publication on the same terms that it published Prof. Mell's work; but that Society refused to publish it, thus proving conclusively that it is a partisan Society, and directed so as to promote partisan ends.

Prof. Worrell was compelled to find a private publishing house to bring out his work. The officers of the Charleston Society gave it as one reason for rejecting the work, that it was not wanted, or would not sell to pay expenses! We confidently appeal from this Society to every Baptist in the land, who repudiates the new and papistical theory of Church Discipline, issued by Prof. Mell, to rebuke the discourtesy and insult implied in the answer of the Charleston Society. Let every one who possesses himself of a copy, and circulating as many as possible in the bounds of his Church. Will not each pastor, or some one of the deacons of each church, ascertain at once how many of the members will take a copy, and send his order at once?

Any responsible brother who will volunteer to sell 10 or 20 copies, and return the money promptly, we will forward them to him by mail, post-paid, and give him a copy for his trouble. We want to see 10,000 copies of this work circulated within the next six months, and they can be, if the friends of the work will take hold of it with a will.

Come, brethren, take hold of this effort this week. Too much time has already been lost. Address

GRAVES, MARKS & CO.

II.

THE GREAT IRON WHEEL.

[NEW EDITION.]

Have you got a copy of this edition? Give away your old one and purchase this, that will track with the last Discipline.

The *Landmark Banner and Baptist* of Georgia says: This great work has been too long known, and the estimate placed upon it has become too firmly planted in the mind of the public, to be affected, for good, or evil, by any cursory glance which can be taken of it. It is one of those works which, when read, rarely fails to make a deep impression—some admire, others despise it. Those who can rise above their prejudices, and view things as they are, have a high appreciation of the book; but those who think all religions equally good, and all denominations equally correct, of course are not pleased with it. How much good the *Wheel* has done and will do, eternity will reveal.

It is my object to speak, not of the book itself so much as of the present, compared with former editions of the same book. An effort was made a few months ago, to prejudice Baptists against the author of the *Wheel*, on the ground that it contained a *new theory*, dangerous to the interests of the Baptist denomination. It was also urged that the revised edition contained principles *antagonistic* to those in former editions. The first charge is, if I am able to judge, wholly groundless. The book contains no *new theory*, unless, indeed it is a *new* thing for Baptists to disapprove of wrong, and treat it accordingly.

The second charge cannot be sustained without a cruel perversion of the thought, taken in its proper connection. The late edition has elaborated some few points which were merely mentioned or suggested in former editions; but there is no antagonism, unless *enlargement* is antagonism. Let everybody read the book, and judge for himself—especially should every candid Methodist examine its contents prayerfully.

From Florida.

I would here call the attention of the real friends of Bro Graves to the fact that "*circuit riders*" are trying to take advantage of the persecution he has suffered from "certain" Baptists, to raise a new and loud howl of denunciation against his book: as if to deter even Baptists from endorsing it. Some of us, however, sway down here, will not have sand thrown in our eyes in any such a way. We believe it a truthful history of Methodism, and so believing, I say for one, "to all the world, and the rest of mankind," I endorse the "*Great Iron Wheel*."—I endorse the whole book, pictures and all. I believe the Baptists will use their influence in circulating that book, for it is as "TERRIBLE" to Methodism "AS AN ARMY WITH BANNERS." W. B. LACY.

Greenwood, October, 1860.

The Southern Baptist Review.

This beautiful quarterly for July, August and September is now upon our table, and we have been highly entertained and profited by its perusal. The article on Church Independence, by Prof. N. M. Crawford, is serious us, is one of the strongest which has yet appeared upon that "vexed question." It was written as the introduction to A. S. Worrell's Review of "Corrective Church Discipline," and ought to be read by all who desire to know the truth upon this subject. And in order that our readers may have the benefit of its perusal we, this week and next, will copy the article entire into the *Banner*, and bespeak for it a careful and impartial examination. And all who wish to read the Quarterly from which it is extracted, can obtain it by sending two dollars to Graves, Marks & Co., and those wishing Bro. Morrell's Review can have it by sending us six dollars and the names of three new subscribers.

Reader, if you have never taken this Quarterly, resolve now to take it next year. It is the only Baptist Quarterly in the South, and should be supported. There are enough Southern men in it, who will not support a Southern Review.

Thompson on Fever—Price $3 00.

A work for every physician and every family. In this work is presented a new, simple and certain treatment of Fevers. Typhoid especially. It is approved by the medical profession generally. The *Journal of Rational Medicine* thus speaks of it: Dr. Reuben Thompson, of Nashville, Tenn., after an experience of over thirty years in the practice of medicine, gave his opinions in regard to the nature and treatment of Fever in the form of Lectures and Essays, which he afterwards embodied in a small volume, the third edition, under the title of "Thompson on Fever," he has sent to the *Journal of Rational Medicine*.

Without endorsing all the views of Dr. Thompson, either as to the cause or treatment of Fever, we feel privileged to express the opinion that the teachings of this book are decidedly in advance of the profession, and that the author has proved himself to be a deep thinker, and an earnest, honest man. His book can be read with great benefit.

III.

THE BAPTISM OF ROGER WILLIAMS, REV.

Price 25 Cents, by Mail.

Did your never hear a Pedobaptist minister, or your neighbor, declare that the Baptist of America originated with Roger Williams, who baptized himself, and much more of the same sort?

Would you like to be able to show by authentic documents that no Baptist church ever originated with R. Williams, and that the baptism of no Baptist minister or member living originated with R. Williams. Send for this little work.

DIED,

Mary Warren Graves died in this city October 6th, 1860, aged 3 months and 20 days, daughter of R. C. and Lizzie Graves.

Advertising Department.

TO ADVERTISERS.

THE TENNESSEE BAPTIST,

Circulation Nearly 15,000.

"THE BEST"

ADVERTISING MEDIUM IN THE SOUTH.

WE WOULD MOST RESPECTFULLY call your attention to the following low rates of advertising in our paper, the TENNESSEE BAPTIST. Our circulation is nearly fifteen thousand, and rapidly increasing in every Southern and South-Western State.

For one square or less—ten lines, or the space occupied by them—for the first insertion, $1 00, for each subsequent insertion, 75 cents.

For three months, per square	$ 8 00
For six months, "	15 00
For twelve months, "	25 00

Special notice will be called to your advertisement as often as changed.

Advertisements to secure attention, and editorial notice, must be paid in advance.

TO TEACHERS AND TEACHERS OF SCHOOLS.—All Baptist schools will be charged one-fourth of these rates, if prepaid—not otherwise.

Articles written to advertise schools will be charged same as advertisements. What facts are furnished they will be noticed editorially, if the school is considered in this paper.

TO PUBLISHERS.—All books advertised in this paper, approved by its editors, are purchased and sold by the South-Western Publishing House. All publishers of good books find it to their interest to advertise in its columns.

These being our established rates for the years 1860-61, it is hoped that no one will ask us to recede from them.

GRAVES, MARKS & CO.

PREMIUMS FOR NEW SUBSCRIBERS.

GOOD UNTIL 1ST OF JANUARY, 1861.

The terms of the TENNESSEE BAPTIST are $2 00 per annum, in advance, or $3 00 if delayed longer than six months.

ALL MINISTERS, new subscribers, can have the paper one year for $1 00, or two new subscribers, and the cash, $1 00.

To any one who will obtain one new subscriber, at $2 00, or any one who will become a subscriber between this and the 1st of January, 1861—not to both—we will send either of the $1 00 books published by us, or three copies of the "Triumvirate," or four of the "History of the Baptist Church," or two of the "Origin of the Baptists," by Ford.

"GET THE BEST."

SOUTHERN REMEDIES ARE THE BEST FOR SOUTHERN DISEASES.

THE ATTENTION OF THE SOUTHERN public is called to the following Medicines, prepared and put up by a responsible firm in the city of Nashville.

They are Warranted

to do what we say they will do, *if directions are followed.*

[SOUTHERN REMEDY, No. 1.]

Dr. T. M. Clark's Sure Cure Ague Pills.

THESE PILLS WILL NOT ONLY break up any case of Chills and Fever, but taken in connection with the Painless Liver Pills, will do what other Ague and Fever remedies do not do, i. e. *eradicate the cause of the disease from the system. You need try them only once.*

That dread scourge of the Mississippi valley, KING AGUE, finds his conqueror in these remedies. Those who dwell in the miasmatic regions of the South and West, will esteem these remedies beyond price when they have once tested their value.

To the Planters.

In the bottom lands of the Mississippi, Arkansas, and Brazos, and Red River, and in all malarious sections, by following the directions for administering these Pills, will effectually prevent nine-tenths of the Ague and Chill Fevers, as well as Bilious, Intermittent and Remittent Fevers that now yearly decimate the time of their servants and the profits of the crop, by sickness and death.

One Million of Dollars

Goes North yearly for quack and patent medicines.

THROW YOUR DUTCH & YANKEE Mineral Medicines to the dogs you wish to kill, and try these

Purely Vegetable and Southern Remedies,

prepared alone by Dr. Clark, a native of Tennessee, who has a familiarity with Southern diseases and their treatment in a southern climate.

Dr. Clark's Sure Cure Ague Pills

Is recommended for Chill Fever, Fever Ague, Dumb Ague, and nothing else. They will effectually break up, and when taken in connection with the Liver Pill, will entirely eradicate every trace of the disease, no matter of how long standing, or how obdurate the case.

Price $1 00. Sent by mail, post paid.

[No. 2.]

Dr. T. M. Clark's Painless Liver Pills.

They contain no Calomel or Mineral Poison.

THEY WILL EFFECTUALLY REMOVE all diseases and complaints arising from

Diseased Liver, Foul Stomach or Impure Blood.

If taken in miasmatic localities before the Ague gets hold on the system, they will act like a charm in eradicating Fever and Ague. The Painless Liver Pills strike at the very root of disease, acting gently in the purification of the blood in that easy manner which inspires confidence in the sufferer—THEY GIVE NO PAIN.

THEY CONTAIN NO MINERAL POISONS.

but are composed of remedies that our Creator, in his infinite goodness has caused to spring up on our prairies, on our river banks, and in the deep recesses of the forest. Truly, "In wisdom hath he made them all for the relief of suffering humanity."

THE VERY BEST PILL FOR THE LIVER

Ever offered to the public, *most unquestionably.*

Have you Jaundice? Try them.
Have you a Sallow Complexion? Try them.
Have you a Tainted Breath? Try them.
Have you a Sick Headache? Try them.
Have you Nervous Headache? Try them.
Have you a Pain in the Side? Try them.
Have you a Pain in the Breast? Try them.
Have you a Pain in the Back? Try them.
Have you Dyspepsia? Try them.
Have you Bilious Fever? Try them.
Are you Costive? Try them.
Are you Languid? Try them.
Have you a Diseased Skin? Try them.
Are you troubled with Ulcers and Sores? Try them.

These Pills are no Yankee Trick to be palmed off on the confiding South, but are prepared by Dr. T. M. Clark, of Nashville, a native Tennessean. Testimony of the highest character relative to their virtue may be had in Nashville. WE ONLY ASK A TRIAL OF THEM. Price, 40 cents per box.

Put up only at the Ambrosial Oil Medical Depot of Clark, Gregory & Co., Nashville, Tennessee, to whom all orders must be addressed.

For sale by Druggists and country dealers generally.

On receipt of the Retail Price, 40 cents, we will send to any address by mail. Full directions with each box.

[No. 3.]

ANOTHER SOUTHERN REMEDY.

Better than any and all the Oils and Liniments in use. You will say so when you have tried it, and it is unlike many of them, *pleasant to take.*

Clark & Fuller's Ambrosial Oil.

—CURES—

Headache, Earache, Toothache, in three minutes; Bronchitis, Dyspepsia, Colic, Cramps, Inflamed Eyes, chronic sore eyes, sore throat, cuts, burns, bruises, sprains, chapped hands, piles, ulcers, diarrhoea, bunions, corns, frosted feet, deafness, old sores, sore breast, sore nipples, scald-head, ringworm, tetter, snake bites, spider bites, dog bites, rat bites. It cures scratches on horses, sore eyes on horses, sprains, swinney, poll evil, fistula, saddle and harness galls, fresh woun

Take them and give me my childhood again!
I have grown weary of dust and decay,
Weary of flinging my soul-wealth away—
Weary of seeking for others to weep,
Rock me to sleep, mother—rock me to sleep!

Tired of the hollow, the base, the untrue,
Mother, oh, mother, my heart calls for you!
Many a summer the grass has grown green,
Blossomed and faded—our hearts between—
Yet with the morning that passion awakes you,
Long I to-night for your guardian again;
Come from the silence so long and so deep—
Rock me to sleep, mother—rock me to sleep!

Over my heart in days that are flown,
No love like mother-love ever has shone—
No other worship abides and endures—
Faithful, unselfish, and patient like yours.
None like a mother can charm away pain
From the sick soul and the world-weary brain:
Slumber's soft calm o'er my heavy lids creep—
Rock me to sleep, mother—rock me to sleep!

Come, let your brown hair, just lighted with gold,
Fall on your shoulders again as of old—
Let it fall over my forehead to-night,
Shading my faint eyes away from the light—
For with its sunny-edged shadows once more,
Haply will throng the sweet visions of yore,
Lovingly, softly, its bright illumed wreep—
Rock me to sleep, mother—rock me to sleep!

Mother, dear mother! the years have been long
Since I last hushed to your lullaby song—
Sing them, and unto my soul it shall seem
Womanhood's years have been but a dream;
Clasp to your arms in a loving embrace,
With your light locks just swaying my face,
Never breather to wake or to weep—
Rock me to-day, mother—rock me to sleep!

"The princes they are small,
Your dues, your dues."—*Hopping.*

A GOOD DIALOGUE.

Mr. Smith—How is it, neighbor Jones, that your potatoes are so large and fine, while just over the fence, on similar soil, mine are as small as pullets' eggs, and precious few at that?

Mr. Jones—I manured this field with brains.

Mr. Smith—Pshaw. All the Cincinnati hog killers couldn't supply brains enough for this two-acre field.

Mr. Jones—I used human brains, of which there are plenty.

Mr. Smith—Nonsense—Now don't make fun of me because I'm unlucky, and Providence has sent you a good crop.

Mr. Jones—Providence helps those who help themselves. I used my own brains on this field.

Mr. Smith—So did I mine, and they are as good as anybody's.

Mr. Jones—Ah! There's the trouble. You know it all yourself. I don't, and so I get all the outside help I can. I've been collecting other men's brains for my land for twenty years, and you see one result in this crop.

Mr. Smith—Yes, I see the *result* but I don't understand it.

Mr. Jones—Well, when we began have 20 years ago, I thought myself a good farmer, but I believed others had good ideas, too, and I made it my business to get at their thoughts; some I found in agricultural books and papers, others I picked up at the County Fairs, by asking *how* the big things were raised, and often I've got a good hint from a neighbor.

Mr. Smith—I've always been down on this "book farming," for your crops stagger me, they're real knock down arguments. I'm sick of the poor show I get for all my work, and am desperate enough to try anything for improvement.

Mr. Jones—I'll give you my experience; it may aid you. About nineteen years ago I heard that some men who had been brought up on farms had clubbed together, and one of them was going to publish a paper, which should consist mainly of accounts of *how* different farmers cultivated various crops, and such like matters. I sent for the paper and have done so every year since, and now I have nineteen large volumes, every page of which I have read, a little at a time, and the whole has not cost the produce of a single acre. Why I am astonished when I think over the ten thousand thoughts and hints, and suggestions I have thus gathered. What a blank would be left in my head if these thoughts were taken away.

Mr. Smith—But does the practice of farmers on other kinds of soil and with a different climate, suit your wants.

Mr. Jones—Why no, not exactly, perhaps. But then, every thought I get from another, *starts a new thought in my own mind*, and thus I am continually improving my own sense and practice. You see, I get all the brains I can from other men's heads, and *compost* them well in my own head with a mixture of common sense, and then make the application to my fields. In that way I have manured this crop of potatoes with plenty of brains. The editor called here last week on his Western tour among farmers, and seeing my good crops, he asked me to write out just how I have treated this field for years past, and I promised to do it as soon as my crops are gathered. He will probably print it, as he constantly prints all such practical matters, and perhaps a hundred thousand persons will read it; and though nobody else may do just as I do, many will get a new hint, and improve upon it. You may read it if you will.

Mr. Smith—I would like to borrow your paper.

Mr. Jones—Better subscribe for yourself, for then you will be more likely to read it. You will find hundreds of plain talks about various kinds of crops during a single year. *One* hint gave five bushels of corn on each acre of a large field on a single year.

Mr. Smith—I can't afford to take it this year.

Mr. Jones—You would think nothing of spending two cents a week for extra tobacco, or a cigar, or candy, and that's all the paper will cost. How *little* a week it costs to supply yourself and family with a large amount of information through any good paper.

Mr. Smith—What are the politics of that paper?

Mr. Jones—It doesn't touch politics. It is devoted to such subjects as Field and Garden crops, Animals, etc., and like, besides, a good deal about Woman's Work, which wife says is worth more than ten times the few pounds of butter it costs to pay for the paper. Then there is also a department for the young folks containing many things which please the children—not mere trashy stuff, such as is too often printed for them, but articles that will have a good influence on them. I would tell a dozen books of what we have received from it, and being now daily enabled to do full as much work in half the time, it is then we could do it, I feel that it is the best investment we make.

Mr. Smith—I will think of it.

Mr. Jones—Do so, and if you find it pays, I'll buy your copies at cost, for my boys to keep.

Mr. Smith—What did you say the paper is called?

Mr. Jones—The *American Agriculturist*. It is published in New York City. The editor, though one of our country farmers, and living in the country, finds he can publish it cheaper there, where printing and paper, and mailing facilities are all convenient.

Mr. Smith—How small I get it?

Mr. Jones—Simply inclose a dollar bill in a letter, giving your name, *Post Office, County* and State plainly, and direct to ORANGE JUDD, *41 Park Row, New York City.*

Mr. Smith—When does a volume begin?

Mr. Jones—The American volume begins January 1st, but all who send in the dollar now, get the remaining numbers of this year, in addition to the whole of next year's. So if you subscribe now, you get nineteen months papers. The proprietors also offer some valuable premiums to those who get up lists of subscribers. Send for the paper, and you may afterwards find it well worth while to make up a club. Some 1700 persons have got good premiums in this way during two years. Some of your German neighbors would join you, perhaps, for the *Agriculturist* is printed separately in German. I did intend to start a club myself, but I have so many potatoes to dig, I can not get the time. My sister-in-law in Iowa got up a club last year, and received a $50 Wheeler & Wilson sewing machine; an old acquaintance in Wisconsin got two or three good farming implements, and a young nephew of mine in Iowa got a beautiful copy of Webster's great Dictionary. These things only cost them a little time, showing the paper evenings and election day. Send, in your subscription and the first paper will tell you all about the premiums. I forgot to tell you that every year the publisher also sends out to all his subscribers who want them a lot of choice garden and field *seeds*.

Mr. Smith—What does he charge for them?

Mr. Jones—Nothing! they are sent *free*, except the postage. They are of the best kind and one single parcel I got last year was worth more to me than the price of the paper.

Mr. Smith—I'll try it a year, any way, if half what you say is true it will be a good investment.

Mr. Jones—You'll find every word I have said true.

Mr. Smith—I'll send this very night, while in the spirit of it.

Mr. Jones—Do it, and you'll always thank me for this talk. Good day. I must hurry up digging my potatoes. I've *such* a lot of them—thanks to a hint in the *Agriculturist*.

Mr. Smith—How did you say I should direct the letter containing the Dollar?

Mr. Jones—*To Orange Judd, 41 Park Row, New York City.*

The Adviser.

TO MINISTERS AND SPEAKERS.

Bro McCloud of Missouri, writes us that he has been suffering greatly from minister's sore throat, that seems of late unwilling to yield to the usual remedies, and orders a "Brace." We commend to him and others this simple remedy: Take a piece of saltpetre, the size of a marrowfat pea, twice each day, and upon retiring at night. The best mode of taking it is to let it lie as far back on the tongue as possible, and let it dissolve of its own accord.

It is recommended very highly for quinsy, and even sore eyes.

We always suffer in the thorax when the *stomach* is disordered or sour, or the bowels *costive*. Try the effects of a mild purgative, say two *vegetable* not *calomel* pills. We use Clark's, because we know they are vegetable and PAINLESS.

CHRONIC LARYNGITIS.—This, almost every minister is affected with, in some of its stages.

We advise them to try the saltpetre, but *pine—fist pine* will do wonders. We have used it when in the pine sections, and found great relief. It can be smoked when chopped fine, with ground (burnt) coffee, one-third pine, two-thirds coffee.

Mr. L. R. Morrison cured himself of this disease, and thus describes the way he used it: "Keep about your person a piece of rich pine, and whenever you feel the need of relief shave off as much pine shavings as it is convenient to hold in the mouth, and breathing through them inhale their emanations.

Paroxysms of coughing that often defied every other method of relief, have uniformly yielded to this in less than five minutes, and I now enjoy entire freedom from a malady, which for more than twenty years threatened to put an end to my labors and my life."

Finally, we recommend to every minister, sound or diseased in voice, if you would save yourself a thousand deaths while you live, if you would save your vigor and elasticity of voice and muscle unimpaired, or if old or diseased, and you would protract to the greatest possible extent, your labor and your life, lose no time in procuring the muscle and lung, the body, shoulder and voice Brace that we have used for the past eight years, and to its use we attribute the recovery of a voice that was once considered as irrecoverably lost.

We fully believe that nine-tenths, if not more, of ministers who now leave the pulpit, from laryngitis, bronchitis, and weakness of the abdominal muscles, and rupture, of which nearly one-half of our ministers at the age of 40 suffer, can be saved by the use of this Brace.

[illegible] at long having experienced such relief from it, and being now daily enabled to do full as much work in half the time, it is then we could do it, I feel that it is the best investment we make.

Mr. Smith—But does the practice of farmers on other kinds of soil and with a different climate, suit your wants.

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