

THE BAPTIST.

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

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Rates of Advertising—Not

No. Squares	1 Week	2 Weeks	3 Weeks	1 Month
1	10	18	25	35
2	18	32	45	60
3	25	45	65	85
4	32	58	85	110
5	40	72	105	140
6	48	88	125	170
7	55	100	145	200
8	62	115	165	230
9	70	130	185	260
10	78	145	205	290

For Professional and Business Cards of three lines each, will be charged and published at 25¢ per annum. For Special Notices will be charged at 50¢ each line each insertion; in running columns, 25 cents. Twenty and half-yearly advertisements, quarterly business.

Illustrations.

The Lilac Buds.

A branch of lilac has stretched out as far as the window-pane near which I sit and write, and I like to watch it. It seems to say many things, and among others it reminds me how long buds are. It was the 12th of October that I noticed the new buds pushing out under the foot of the old leaves, which first overthrew them to a green old age, until the November winds swept them to the ground. They were then left alone on the bare branches to take life as it came in the dark days of December, January frost and cold, February ice and snow, and terrible shakings from the March winds. I noticed them in the first spring frost, but they did not seem to mind it. In the warm sunshine of January they wanted to come out, but a Northern storm held them back. In the February thaw, they began to look big; a frost rain kept them in place. April showers have come; they show signs of maturing power. But they will not be fairly out, doing their work and playing their part in this great world of ours, till May, and that makes eight months of bad life to four months of leaf-life.

It certainly shows that God thinks of bud-life—that it is an important part of life, and he does not wish to hasten it. He lets the little things gradually get accustomed to the ways of living in this world; slowly, and therefore surely, gaining strength and health, vitalizing and hardening their little energies by degrees; never pushing them forward, often holding them back, until the right time arrives, when they come forth properly qualified for their position on the tree, waving their banners throughout the beautiful summer-time without weariness and without rest.

If buds must be buds just so long, in order to make fit leaves and flowers and fruit, so our tenderer buds, the children, in order to make strong men and women, ought to stay children just so long, and not "come out" before their proper time. There is no advantage in trying to hasten them and women too soon. It spoils them for being true men and women at all. We should not push the children into studies, duties, feelings, or enjoyments beyond their years. They must grow to them. That is God's way.

Sometimes I see the boys trying to grow men. When they do, it is generally the weakest or wisestest side of a man, as smoking, for instance, or sweating, because they cannot do or do what properly belongs to man. Buds cannot be buds and leaves at the same time.

When I see little girls losing the simplicity of childhood in their looks and words, dressed like young ladies going to evening parties, setting up late at night, eating rich cake and confectionery, it makes me think of the lilac buds in January thaw, swelling and trying to come out before their time, and I feel sorry if there be no firm hand to keep them back. Their Mays and Junes will come full soon. Yet they are not likely to come at all if forced to come. The buds may be winter-killed.

Let parents and us all remember then, that God likes the children to stay buds, to be children as long as they are children, and good ones too.—Religious Herald.

Gems of Thought.

DIVINE MYSTERIES.—Tell us of a period when humanity in its progressive march shall have mastered every difficulty in the Bible, and you will tell us of a period when the Bible shall cease to be the teaching-book of the race. Intellect in that Colossian age will treat it as a vesture it has outgrown. Still more its difficulties are as necessary for the training of the heart as the understanding. They make us sensible of our feebleness. They humble our proud spirits. They inspire us with stirring questions. They fill us with devout amazement and solemn awe. They are somewhat analogous to the stupendous highlands and the deep glades, the yawning chasms and the circuitous rivers, the craggy rocks and the romantic territory; there is an air of grandeur, a living spirit of stability, pervading the whole, which starts in the bosom of the spectator inspirations he could never feel amidst the tame and monotonous nature. "Would we have all this removed from the Bible? Would we level its Alpine heights? Would we fill up its awful depths? Would we make straight its labyrinthian rivers, and turn its shoal-less oceans into lakes? And is it when we look up at those dizzy altitudes, which we cannot climb, adown those abysses, which we have not plummeted to fathom, abroad on those oceans, through whose surges no human bark has ever steered, that we catch the apostolic inspiration; "Oh, the depth of riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

SPIRITISM.

THE LEGITIMATE RESOURCES OF EDUCATING THEIR DEVOTEES IN SPIRITISM.

The following paragraph is from a discourse reported in the *Banner of Light*, from J. S. Loveland, once a Methodist minister:

"With God there is no crime; with man there is. Crime does not displease God, but it does man. It is in the darkest crime as in the highest possible holiness. He is equally pleased in either case. Both harmonize equally with his attributes—they are only different sides of the same Deity."

At the Spiritualists' convention in Kingston Valley, Chautauque Co., N. Y., Sept. 1st, '58, Mr. Coddling, while under spiritual influence, is reported to have said, "The marriage institution was SLAVERY, and should be ABOLISHED. Those groaning beneath the galling fetters of matrimony should be freed at once and left to bestow their affections when and where they pleased."

A lady said:—"Free love—it is God's law—it is heaven's command." Others advocated the same.

If the virtuous would continue so, let them beware of Spiritualism.

"FREE LOVE AT BERLIN HEIGHTS."

"Some one has sent me a number of the *Age of Freedom*, published by the Free Love community at Berlin, Ohio. It has an article denying the loose habits of living ascribed to the community, while in another column it denounces marriage as an odious monopoly of the opposite sex, and hopes to see the institution wholly abolished, and men and women brought together according to the 'Passional attractions of the moment.' This means nothing, and can mean nothing practically, but indiscriminate and debasing lust."

The *Detroit Free Press* gives an account of a young married lady of that city, who through the influence of a female relative, acting under the inspiration of the "harmonical philosophy," was induced to abandon her husband and go with her to the FREE LOVE community at Berlin Heights, Ohio; her husband did not ascertain for several weeks whether she had fled. When he learned where she had gone he was greatly distressed, but went at once for her, and found her perfectly willing to go home. She had seen quite enough of Free Love."

SIX IMPORTANT PRINCIPLES.

1. The Bible, and the Bible alone, unalloyed with human devices or tradition, is, and ever has been, the religion of Baptists.

2. Positive laws (as baptism and the subjects of baptism, etc.) are not left to be inferred, but shall come require position and plain commands, as examples.

3. To divide the positive requirements of Christ into essentials and non-essentials, is to divide law far Christ is to be obeyed, and in that point we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

4. Every positive law, ordinance, or practice of the Church, not expressly commanded or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for no scriptural warrant can be found, and are, therefore, sinful.

5. Christ gave no such society or church the authority to speak with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is treachery—to change them, treason.

6. Principles can neither be concealed nor compromised.

SIX IMPORTANT FACTS.

1. All scholars, critics and lexicographers, of any age, unanimously declare that the primary (that is, first) and leading signification of a "Baptism," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning.—(Liddell and Scott, Carson, Anthon, etc.)

2. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity.—(Stuart Robinson and Will.)

3. Nearly all students of Ecclesiastical history admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and contradiction among them on what grounds or for what purpose it is to be administered.

4. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership) and all the churches independent republics. All religious societies have legislative powers, and civil or aristocratical government is, (that is, in the hands of the clergy or a few at a season,) are self-organized and self-regulating tyrannies which no Christian can lawfully tolerate, or rebellious freemen ought to support consequently, all the sects and schisms mentioned in the Bible, and ought not to be received by us; nor should such societies be, in any way, recognized as scriptural churches, or their members as official ministers of the gospel. The Baptist Church is the pattern of democratic and republican government.

5. No society, which does not originate from those of the apostolic churches, having different objects, objectives, orders in the ministry, as justly be called a good church, or church of Christ, or a branch of the church of Christ, but which regard to the same thing as such.

6. Protestant historians testify that the Baptist churches are the only religious organizations that have stood since the apostles, and as Christian societies, which have preserved pure the doctrine of the gospel through all ages.—(See Williams, p. 35)

tion. I must earnestly deprecate and protest against this error of Free Love, which I have good reason to fear is beginning to find a welcome among the Spiritualists.

The author of the above was a Spiritualist.

Judge Edmonds, of New York city, made the following public humiliating acknowledgment:

"We have to contend against our own fanaticism; for I assure you from my own experience and observation that the fascination of this imposture is so great the tendency is to lead men away from their proper judgment, and install a spirit of fanaticism most revolting to the calm and natural mind." Judge Edmonds' Lecture in the Broadway Tabernacle, New York, February 16th, 1855.

Thus we perceive from the above testimony of two of their most eminent men, Spiritualism tends to lead men to plunge into practices most revolting to calm and natural minds. A doctrine that has ostensibly such determinate ends in view can not fail ultimately to obtain them, as testimony above and what follows most positively confirms.

CHRISTIAN PARADOXES.

We would that this volume, written by one of the noblest of men, one too of our clearest thinkers, soberest reasoners, and best scholars, might find its way into every Baptist family, at least, in Kentucky. The godly author did not take up his pen with the object of getting up a book, though an excellent book is the result. The few words of preface explain this.

We have here stated, and discussed, some of the most important articles of the Christian faith: the utter sinfulness of the human race; or better, in the terse and comprehensive statement of the author, "the sad truth that always, everywhere, in every age, in every condition, by nature man is a sinner." Following this, is man's moral inability—the great change wrought by the Spirit of God—the worthlessness of our own righteousness and the all-worthiness of the righteousness of Jesus Christ—the impelling power of his love—faith, pardon, justification—the priesthood of Christ—the perseverance of the saints, etc.

Nor are these engrossing topics presented in a dry, academical style and skeleton form, suited to the lecture room of a college. We make this remark because of a popular error that abounds in some quarters especially, that a book, written by a professor of theology on theological topics must, however able and learned, of necessity be uninteresting to the ordinary reader. On the contrary, the style of President Crawford in these *Paradoxes* is oftentimes characterized by a beauty of diction and a graphic power, that render it charming, and sometimes it exhibits even a dramatic vividness. That the book should abound in sterling sense, correct logic, and good theology, was to be expected from the name on the title page, but that a theological book should, in a literary point of view, be really inviting, was not to be taken for granted. This volume, however, contains passages of exquisite beauty, touching pathos, and stirring power. Now we are delighted, now deeply affected, and now inspired to dare great things for Jesus. We have been reminded, when reading parts of the *Paradoxes*, of some beautiful passages occurring in the *Sermons of Homelies, par Ernest Dhombré*, published a few years ago in Paris. But, the Paris preacher makes a point of writing beautifully; he seems, at least, to violate Quintilian's *ars est ars est eclar*.

We have room for a few quotations from President Crawford's work, and will present them that they may speak for themselves. We open on the first page:

"That was a sublime scene upon which intelligent beings gazed, when in the beginning they saw the newly created world, rich in the freshness of virgin luxuriance, filled with the glad sounds of animals rejoicing in life, and ruled by man, holy as he came from the Maker's hand. For all was good; and plant, and beast, and bird, and man, all concurred in declaring the glory of God. We will not indulge in vain conjectures: What might have been the destiny of our world if the man, who was the representative of our race, had continued in the image of God, we will not inquire: He falls, very soon—perhaps while yet the morning stars sang together, and all the sons of God shouted for joy; the man, in whom were centered the interests of all his descendants, transgressed and fell." Has not that a fine movement? The first period has indeed a noble introduction well. The next, of about one-third the length, with its almost rhythmical beat, quivers with the fresh life of the plant, and beast, and bird, and man, which it is designed to portray. Then follows the solemn pomp of the seven-word period. It makes an angle infinitely acute, or rather its movement is retrograde. It forbids us that we must turn our eyes from the sublime scene to oh what! How fit that that sentence should be short. How pregnant are its words of the mighty echange. Impossible to utter or even to read a long sentence there. A short utterance was a natural necessity.

But read again just over leaf: "Adam went forth from the garden, and God gave him children. But in that first family was all love and concord? First Envy, 'eldest born of hell,' raised her hateful form, then Anger showed his flushed face. What caused those passions? Abel's offering to God was accepted. So Cain was very wroth, and his countenance fell. Now jealousy rankled in his heart, and then murder reddened his hand in a brother's blood." Animated, pictorial, dramatic is that. The personification is aptly artistic. The coloring is true to nature. How could Envy exchange her hateful form for Anger's flushed face? The whole costume is becoming.

We intended to introduce two or three other quotations, but we will give only one found in the paradox, *The Christian seeks yet strong*. Speaking of the missionary work, Doctor Crawford pens these stirring sentences: "But if you decline the post of danger, will you refuse to sustain him who leads the forlorn hope? Remember that Christ's design is to proclaim the gospel all over the world, and that he entrusts to his people the execution of this design; remember that it is the greatest work ever committed to human agency, and that the agents are themselves utterly insufficient; and then remember that he who commands is pledged to go with his servants. What more can we ask—what more would we have? When Ney leads the charge, what grenadier of France will falter? When Napoleon heads the army, what member of the old guard will be absent? Shall devotion, fidelity, or zeal be found only in the soldiers of the world? Christians, Jesus commands, Jesus leads; the world is to be subdued; will you pause, or hesitate, or falter, or flee? March on, march on!" The reading of these *Christian Paradoxes* would make more active as well as more intelligent Christians.

Paris, Feb. 22, 1870.

[To be had of the Southwestern Publishing Company, 361 Main street, Memphis. Price \$1.50, postpaid.]

The real lack in all systems of religion, based upon nature or reason, as opposed to revelation, like the ancient Hellenic paganism, is their utter failure to afford comfort and strength to mankind in the hour of weakness, trial and sorrow.

The Sabbath-school.

IMPORTANT CORRECTION.

BRO. GRAVES:—The reporter of the *Religious Herald* makes me say in the late meeting of the General Association of Virginia, that "he wished it distinctly understood that his Board cared nothing for the doctrines of 'Old Landmarkism,' or about 'alien immersions.' These things belong to the paper gladiators."

Now, this report is very imperfect, and, unintentionally, no doubt, is calculated to make a wrong impression on the minds of the readers of that journal. As the report stands, it would seem to commit me and the Sunday-school Board to the side of anti-Landmarkism and alien immersions. Whereas, my simple object was to show, what was openly avowed in the meeting of the Southern Baptist Convention at Louisville, that our Board, as the organ of the Convention, did not deem it to be its province, in the preparation of a suitable Sunday-school literature for our children, to enter the arena of debate on any of the disputed points of Baptist church polity or doctrine—such as Old Landmarkism, or anti-Landmarkism, alien immersions, or anti-alien immersions—and then pleasantly and ironically remarked, that we were quite willing, as a Board, to turn all such matters over to the paper gladiators.

As to the religious opinions entertained by individual members of the Board on all these disputed points, we never stop to inquire; and as to their right to express and advocate their honest opinions in the pulpit and through

the press, we do not pretend to question. All we meant to say in this connection was simply that, as a Board, it was our intention steadfastly to ignore, in our Sunday-school literature, all those questions which tend to gender strife among the Baptist brotherhood. On all that is necessary to lead children to Jesus, true Baptists everywhere are agreed. And our work is pre-eminently that of leading the children and youth of the land to Jesus. To this great work we shall address ourselves with undeviating purpose, and with untiring effort. Pray for our success! Fraternally yours,

THOS. C. TRASDALE.

La Grange, Tenn., June 18, 1870.

BRO. GRAVES:—In the Knoxville *Daily Whig* of the 12th inst. I find the following allusion to an address which was delivered in the Baptist Convention then in session in that city:

"Dr. Teasdale, who we regard as one of the ablest ministers of this country, in his Sunday-school address, on Friday morning last, took a position in regard to union schools which we think untenable, in our judgment. We have great respect for his opinions, but when he undertakes to assume that union schools are worthless, we must, respectfully, demur. We regret that a gentleman of his known ability and purity of character should have taken this position. It will go far toward deranging the Sunday-school work in almost every neighborhood in the country. It is almost impossible to find any one church strong enough to keep up a school of its own. The people are equally divided upon the subject of Christianity, and were the attempt made to organize a denominational school, failure would be the result. Those belonging to a different branch would stand aloof and have nothing to do with the school. They would neither give their aid as teachers, nor in the shape of money to procure a suitable literature. Now, would it be right to shut out those who could not conscientiously go into such an organization, and would the particular church thus acting be true to the imperishable interests of the youth of the land, whose moral interests should be provided for? This is a most weighty and serious consideration, and one we dare not trifle with."

"We, too, are in favor of denominational schools wherever they can be maintained, but this cannot be done in hundreds of communities. Hence, in all such instances, rather than have no school at all, we are in favor of having union schools."

Now, permit me to say that the opinion so fully avowed in the Convention in relation to union Sunday-schools has been deliberately formed. It is the result of long and close observation as to the working of union schools. The writer in the *Whig* admits, "We, too, are in favor of denominational schools where they can be maintained;" but this, he thinks, "cannot be done in hundreds of communities." Now, we differ entirely with our excellent friend on this point. We believe that one live man, or woman, in almost any community, can get up a denominational school if the effort be properly made. And as to those communities where churches exist, why can they not have denominational schools? Every member of a church ought in some way to be connected with the Sunday-school, as we insisted in our address in Knoxville. And if we could make all our membership feel this, we should do away with the reproach at once of having so many *thirty day Baptists*. They would cease to break the Sabbath, three Sundays out of four, by neglecting to assemble themselves together, as the manner of so many is, and especially by indulging their gadding propensities on God's holy day. Do not tell me that it is not the duty of every church to meet every Sunday in its own place of worship for religious services. I will never again, so help me heaven, assist in the organization of a church that will not agree to keep up at least weekly religious services. Suppose they cannot always have a preacher, can they not meet together for prayer and praise, and the study of God's precious Word? Can they not bring their children and wards with them to the place of prayer, and instruct them in the things that belong to their peace? Such a gathering would be a Sunday-school. And then, as to destitute neighborhoods, what efficient man or woman who loves Jesus, and loves the souls of the dear children, cannot get two or three children together to be instructed in divine things? A teacher and two pupils engaged in this work may be regarded as a Sunday-school. And I would rather have a school of five scholars only, and have it strictly denominational, than to have a school of fifty on the union plan. Yours truly,

THOS. C. TRASDALE.

The Baptist.

MEMPHIS, TENN., JULY 2, 1870. For Twelve Months, \$3.00 For Six Months, \$2.00

BAPTIST FAITH.

There is no salvation but by the free mercy of God; no merit, but through the mediation of Christ; no interest in Christ except by a true faith in Him; no justifying faith but that which works by love, purifies the heart, and leaves Christ which does not include love to his people, his example, his precepts and testify itself to the world by implicit and cheerful obedience to all his commands; no general love to his people that does not influence a man to do good to them; he has ability and opportunity.

The Fourth of July, from 1776, has been a printer's holiday. There will be no paper next week. No subscriber loses a paper; he will get his full number—fifty—which makes a volume.

The "Co-operation" Debated Organic—The Question not "Settled," but only "Restored"—Elder Hardwick's Assumptions Corrected, Continued, &c.

Elder J. B. Hardwick, editor of the Baptist Record, West Virginia, devotes two articles in his paper for our especial benefit. His articles evince that he has fully imbibed the spirit of his Philadelphia neighbor, the editor of the National Baptist, seen in his magnificent attack on Bro. Teasdale. We say to Bro. H. that the whole character of his article is unworthy of a Southern-Christian editor. We should expect such sneers and flings and allusions to Northern birth from the latitude of Boston, New York and Chicago, but we are mortified and ashamed that a son of Virginia should imitate their manners.

We mentioned Bro. Hardwick's name because we heard him express himself in favor of co-operation with the North, and know that all his influence at the Convention was exerted in that direction, and if we mistake not, his people, through his influence, are practically co-operating with the Sabbath-school Board of the North. Such sentiments as he expresses toward us commend him to his Northern brethren, but they are repugnant to every Southern man.

Bro. H., for some purpose, alludes to our Northern birth. We are not ashamed of it. We are not to blame for it. We have never disowned it. Eighteen years of infancy and boyhood in the North, and thirty-two years of manhood in the South, and we have been undeviatingly true to its interests religiously and politically, without being a traitor under the Constitution, or recreant to Christian duty.

We should judge from the summs of H. H.'s article, that he was a resident of Massachusetts instead of a son of the South, as he alludes, after the manner of the bitter radicals of that State, to our record, of which no Southern man ever before reproached us, and of which we certainly have no need to blush. It is true that we did offer to head a legion of pikemen at a critical period in the war, when tens of thousands of our soldiers were in camps without guns. We swayed the voice of our "Cass" as a true citizen should, but the battle of Shiloh supplied muskets. This, then, we suppose, is the difference between Bro. Hardwick and ourself. He was not willing to use a musket; we were willing to use a "pike," or a sharp stick when, musket could be had! Of what possible service to Bro. Hardwick these allusions? Whose morbid taste or unallowable prejudices does he gratify? The vilest traitors and cruelest enemies the South has had during and since the war, are men born on her own soil; while some of her truest, staunchest soldiers, friends and advocates have been of Northern birth! She has learned by a bitter experience to discriminate.

After a recapitulation of our—to the North, intensely offensive war record—crown it with a statement that is utterly false. Bro. H. may not know it to be false, but if he was not acquainted with the facts he should not testify. He says: "Be it known, that when the anniversary were held at Chicago, Dr. Graves attended. He was received upon the platform, and introduced to the audience as a BROTHER."

We did go to Chicago, unmet and unmet. We received not the least recognition or courtesy from that Convention whatever? We were not "received upon the platform." We were introduced to the audience as "brother" or as man. We spoke but once in that meeting, and then stood up on a chair in the midst of the audience to appeal to his face a foul slander cast upon our country by Dr. Colver, and that, too, when no Southern man present was found to do it! Our name was announced by the President, and hissed through the mouths of thousands—and this was our welcome and reception at Chicago, and measures the obligations we are under to that meeting.

But enough of this. We expect such things from the conductors of the Northern politico-religious press, but we did not expect it from a Southern Baptist, a son of Virginia, and least of all, from Bro. Hardwick. It is an illustration of how evil associations corrupt good manners.

Bro. H. charges that we are the only man North or South who seems not to understand what was desired or aimed at by the advocates of co-operation with the North. He affirms that it was only to cultivate more fraternal feelings, and not organic co-operation!

We claim that we most fully comprehend the end aimed at by the Co-operationists, and we have fully exposed it in these columns. IT WAS AND IS NOTHING LESS THAN ORGANIC CO-OPERATION.

FIRST PROOF.—Fraternal intercourse between the Northern Societies and the Convention has been publicly expressed by the Convention. We sent a delegation to the last meeting of these Societies in New York. We received at Louisville by special vote every brother from the North to a seat, and all the privileges of the Convention except voting. This is precisely what, and all the co-operation that exists between Baptist churches, associations or State conventions at the South! If any one advocates more than this, he advocates organic co-operation of some sort—something more than mere fraternity.

SECOND PROOF.—The Report adopted by the Committee on Co-operation recommended the cultivation of the kindest and the most fraternal feelings toward our Northern brethren, and of all those interchanges of courtesies known among Baptists—not compromising the integrity of our Boards, or looking toward an organic co-operation. This report Elder Jeter, the chairman of the Committee, strenuously opposed in the meetings of the Committee, and signed it only because he could not influence the Committee to go farther. This he was understood to affirm in the Convention. This report was not what the Co-operationists in or out of the Convention, North or South, expected or desired. Bro. Thomas, of Greenville, S. C., in his masterly speech, showed conclusively that anything more than expressions and manifestations of fraternal intercourse—such as we had expressed and such as we now held—looked toward organic co-operation, and that this was what co-operation meant.

The N. Y. Examiner contains a communication signed X, Nashville, Tenn. It is from a delegate from the late Dr. Howell's church. This writer doubtless represents the views of the large delegation from that church. We give the following paragraphs of his entire column:

"Dr. Jones, of Nashville, Tenn., desiring not only fraternal Christian co-operation, but organic union of Baptists in this country, subsequently introduced a preamble and resolution, which the Chairman promptly ruled out of order, thereby evading, not only consideration and discussion of the subject, but so much as the appearance of the paper in the printed proceedings of the Convention. The preamble and resolution were as follows: 'WHEREAS, The Savior, praying for us, prayed that they all may be one, that the world may believe; that they all may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me; therefore, Resolved, That the love of God, the honor of Jesus and the conversion of the world, demand that those who believe in one Lord, one faith, and one baptism, shall themselves be one in heart, in purpose, and in work.'

"Had consideration been permitted, the mover would probably have shown that this question has really but two sides, and that Jesus Christ, 'the same yesterday, to-day and forever,' is undeniably on one side, and this would be speech enough, for every Bible reader would at once have recognized the truth. Co-operationists took things meekly, 'tis true; they spoke, but not harshly, of tyranny. And while they believe—at least some of them—that with another Chairman, different results would have been reached in reference to the Jeter resolution, they are nevertheless hopeful that a better day is coming.

"I am not a prophet nor the son of a prophet, nor am I a preacher, but my word for it, my dear brother, the day is not distant, when Christian co-operation, so auspiciously inaugurated in Baltimore, will be triumphant throughout the country, and then, 'happy day, happy day,' we shall 'be one' and sinners will be converted unto God. Yours, X."

The real, ultimate, and only aim of Southern Co-operationists is here openly avowed by this writer, as it was fairly and squarely put before the Convention by Dr. Jones, of Nashville, representing the Nashville delegation. It is organic union—nothing less. If Bro. Jeter, the recognized leader of Southern Co-operationists, did not mean this for the ultimate result of his measures, then he did not and does not represent his party, and has unwittingly suffered himself to be used by the party.

We see that the defeat of the Co-operationists is in a measure, if not largely attributable to the Chairman, Dr. Mell, and that the next move will doubtless be to replace him by Bro. Jeter, or some

Co-operationist. We quote a sentence from another paragraph:

"The result was, as might have been expected, when the Chairman announced the Committee."

This implies that the Chairman packed the Committee.

THIRD PROOF.—The friends of co-operation to a man were in favor of either appointing the Sunday-school Board or its publication department, and thus throw us entirely upon the publications of the Northern Board and Northern houses. They were confident that through the strong Union sentiment, and anti-land-mark prejudices, they could carry this "outwork," and thereby inaugurate the great work of organic co-operation. If co-operation could not be at once effected, it was to be carried by degrees, as engineers carry fortifications—by approaches in parallel lines! Northern Pedobaptist papers so understood the leader of the Co-operationists.

The New York Independent says: "The Baptists, North and South, claim to be one denomination; and yet they have separate mission and Sabbath-school Boards. Dr. Jeter, of the Religious Herald, Richmond, Va., is a leading Southern advocate of the policy of gradually combining the two sets of Boards."

FOURTH PROOF.—Every article that appeared in the columns of the Religious Herald from the pens of Co-operationists—men highly indorsed by the editors as representative men—advocated the abolition of our Southern Boards, and organic co-operation with the Northern Societies! If the editors of the Herald ever protested against the proposals of these writers, it escaped our notice.

FIFTH PROOF.—Eld. I. S. Backus, Cor. Sec. of the Home Mission Board, understood Eld. Jeter and Southern Co-operationists to aim at organic union with the North, and therefore submitted his plan of a centralized ecclesiastical despotism through the columns of the Religious Herald, and which the editors of that paper declared to be so important a document that they placed it on the editorial page, and had extra copies issued for gratuitous distribution at the Convention. This we regard as a quasi indorsement of the project itself. We copy a paragraph from this astounding document, which we have once given at length in No. 39:

"1. Suppose that in each State there is an efficient Baptist organization, known as 'a Convention' or as 'a General Association.'"

"2. Suppose each State organization to elect at its annual meeting an able member of the body, well informed as to the Baptists of the State, who shall be sent to represent them in a national meeting, to be held in your city or in New York. One such representative from each State organization in the Union, to constitute the national meeting for the year."

"In every annual meeting of this kind, each State would have a voice and a vote. By the votes of such representatives, an Executive Board consisting of seven brethren or more, should be elected and located for the year. To this Executive Board should be committed the mission work in the new States and Territories, and in all needy States. They should be constantly in communication with the several representatives of the State organization, who should be elected to speak, vote and act for the State during the year."

And he asks if the States so represented were to co-operate with a Central or National Executive Board—a Board annually created and located by the representatives of the several States, would it amount to such a fearful unbaptistic centralization, or to such a terrible consolidation of Baptists as to deprive them of their independence? If so, will you point out the danger and arrest the evil, for, 'sure as you live,' things are drifting in that direction!"

SIXTH PROOF.—Rev. J. N. Murdock, one of the Secretaries of the Northern Foreign Mission Society, understood, and now understands co-operation to mean nothing less than the abolition of all the Boards of the Southern Baptist Convention and a close organic consolidation with the North. He so understood his Southern correspondents in Richmond and elsewhere. He submitted a specific development of his plan, and it was in the hands of a member of the Foreign Mission Board, ready for consideration and adoption, provided Co-operationists had been triumphant. We are indebted to Bro. Mills, of the Biblical Recorder, for the following extract from this choice document:

"There was at Louisville, in private hands from Rev. J. N. Murdock, Secretary for the Home Department of the American Baptist Missionary Union, a letter making the following proposition: 'If your missionaries will consent to become the missionaries of the consolidated Board, we on our part would cheerfully appoint such men as would be acceptable to your people from each State in our Board of Managers. This gives you a potential voice in the appointment and policy of this Union. We should also be glad to appoint your District Secretary, with headquarters in Richmond, with perhaps another at Charleston or Savannah, and some other points, if it should be deemed advisable.'"

Bro. Mills says: "Had the Convention favored co-operation, it is probable that this proposition would have been

announced and accepted as the basis of consolidation. Such being the real issue, no one will be surprised that there was intense excitement in the Convention."

It appears that Northern Baptists had been impressed by somebody that by a liberal distribution of editorships and secretaries throughout the South, the entire interests of the S. B. Convention would be quietly transferred to their hands. They reblood without the hosts of Southern Baptists. They judged the mass by two or three men who assumed to represent the denomination. The revelations made, discover the character of union wished, and sought by Northern Baptists, and we should now be convinced, if never before, that any union with them, would be dangerous to our denominational existence.

SEVENTH PROOF.—The Northern Baptist press and Northern representative men regard the co-operation sought and desired, to be organic. Nor do they regard the question of its ultimate, or not speedy accomplishment as "settled" by the last Convention, but only "rested." They claim that they have gained one important advantage, i. e., the leaves has been inserted in the meal, and that, too, by proper hands—"it came from the right source"—and now they say they can afford to wait, and let it work!

EIGHTH PROOF.—It is supposed that our brother, R. Fuller, of Baltimore, knew what he, and what Co-operationists "had hoped" for, but which they most signally failed to succeed in accomplishing at the late Convention. In the Herald of June 9th he writes deplorably, and thus:

"Our memories of the old Triennial Convention are as like the far off dreams of Paradise; and many had hoped once more to rejoice in seeing the Baptist churches all one and one forever, and then to sing the Ave Maria. Such a consummation is, however, not for one day."

We suppose this means that what failed to be consummated in one day, may be in two or three, or half a dozen. And they will see well to it that this Northern leave does work in the South. They have the men to work it. They have the money to work it, and they can find here and there a subject in the South to work it. The Northern societies have one or two more papers under their control, and they can seek Southern editors for these—the National Baptist and the H. M. Record. If they can find no one else, Bro. Dickerson might possibly consent to accept of two or three more—provided the compensation was satisfactory—he don't serve co-operation for naught. But whether they can find another man so editorially gifted or not, the leaves must be made to work, and the Southern Baptist Convention must be convulsed, and disintegrated year after year, until dissolution takes place, and the whole South falls into the hands of the North, to be constructed and reconstructed, religiously, at pleasure, and molded to a pattern, as our subjugated States now are. We submit, in conclusion, an article from the pen of the District Secretary of the Publication Society, recently published in the National Baptist, an organ of the American Bible Publication Society. He was most fraternally received at Louisville, and, by invitation, made an address at the Sabbath-school mass meeting. We beg every reader to study it well. He knows the sentiments and aims of Co-operationists in the South. He knows the policy of the Northern Boards. He affirms that it is not mere fraternal association and good feeling sought for, but "UNITY," and that "it MUST come."

PLANS.

"1. Suppose that in each State there is an efficient Baptist organization, known as 'a Convention' or as 'a General Association.'"

"2. Suppose each State organization to elect at its annual meeting an able member of the body, well informed as to the Baptists of the State, who shall be sent to represent them in a national meeting, to be held in your city or in New York. One such representative from each State organization in the Union, to constitute the national meeting for the year."

"In every annual meeting of this kind, each State would have a voice and a vote. By the votes of such representatives, an Executive Board consisting of seven brethren or more, should be elected and located for the year. To this Executive Board should be committed the mission work in the new States and Territories, and in all needy States. They should be constantly in communication with the several representatives of the State organization, who should be elected to speak, vote and act for the State during the year."

NORTH AND SOUTH.

"Geographical divisions and political differences have separated the great Baptist family in this country about long enough. To a greater extent than some persons imagine, the cry is coming up for a change. With unity of faith and practice there is no just reason why there should not be unity of effort. Every consideration impels right-thinking people to this view: hence the plea for co-operation, which demands a hearing, if not respectful attention. Yet all attempts to unduly hasten the desired result seem unavailing, except in so far as they direct attention to the subject. It may be that patient waiting is quite as necessary as active work. I am led to these thoughts from observing the spirit and action of three great meetings recently held in Louisville, Philadelphia and Norfolk. The two former especially represented the strength and power of our denomination. Each had brethren present from every part of the country. In each a spirit of the utmost fraternal courtesy was manifested, and in both occurred discussion and action looking toward greater unity of effort. The third was the annual gathering of Baptists in a single State; but there were present the larger number of those who gave character and influence to the first, and several who were at the second."

"In the first meeting, only, was the question of co-operation broadly and squarely presented. It came from the right source, occupied no little time, and was finally rested, not settled. Decided opposition was to be expected in certain quarters. Honest difference of opinion was freely expressed; but that there was such difference, and that it could find no restrained expression, is reason for congratulation to those who simply desire that as a people we may be 'one in Christ.'"

"I am glad to have had the privilege of attending these meetings, because they have taught me several valuable lessons. More than ever do I appreciate the religion of our Lord Jesus. More sure am I that his purposes will be fully carried out. Greater confidence have I in my brethren as well, whether they be North or South. True co-operation must come. It cannot fail. Let it come in God's time and way. I believe that brethren all over this far land will come together to eve, and truly work together in the Lord's vineyard. But it cannot come through existing discussions. We shall be melted and fired only in the great crucible of love. To this end there must be a free mingling of elements. Let us hold our hands often as may be; let face greet face; let prayer and sacred song together blend our hearts; so shall we know and love each other, and so we know it, almost, the end will be accomplished, and this without hardness or sacrifice."

"Again, if I read my brethren correctly, they are positive in their convictions and determined in action. Whenever they become convinced, they will act with promptness and with a full heart, and it may be, reach higher ground than some of us now claim to occupy. Precipitancy is the tendency of the age. Let us hold ourselves and wait while the leaven is working, for truth and the right cannot fail."

"I return to the West hopeful of the future, encouraged in our work, and glad in the assurance that our beloved Bible and Publication Society is destined to rank foremost in the glorious consummation."

We forbear further comments upon these proofs of our position, that organic co-operation or union; manage the representations of some Co-operationists, is the ultimate end sought. We had our eyes and ears open for months before the meeting of the Convention—they were open during the Convention, they have been open since, and we know that we are not deceived, nor do we mistake the drift and intent of the new party that will agitate until it has dissolved the Southern Convention.

The only remedy we can suggest to preserve the Convention and its Boards, and successfully neutralize this "leaven," is to adopt at the next session the following amendments to the Constitution, so as to make a Baptist body of it, and bring it under the control of the churches:

1. That Art. 2 be amended so as to limit representation in the Convention to the membership of our churches—as the membership of our associations and conventions is limited.

Now, any man or woman, Protestant or Catholic, saint or sinner, can take a seat and vote by the payment of one hundred dollars!! It is really a Baptist body only because more Baptists than Catholics or infidels choose to represent it!!

2. That each church contributing toward the Convention, shall be entitled to one messenger, and an additional member for each one hundred dollars in excess of twenty-five dollars—and in all cases let the messengers be elected by the churches. This would bring our missionary work back to the direction of the churches, where it belongs.

"Our Board cares nothing for 'Old Landmarkism' or 'alien immersions.' We leave these to paper gladiators." Thus, it is said, spoke Secretary Teasdale to the General Association of Virginia. It is doubtless proper that the Board should enter on no paper discussions on these questions; but are we to understand the Secretary as "begging Virginia co-operation" by the argument that the Board are indifferent as to 'alien immersions,' or that they believe them to be valid? If this is not the legitimate inference, it is difficult to understand why the remark was made. The "paper gladiators" are, as I presume, those who have written against the validity of such immersions. If they are not meant, what relevancy had the remark before that people? Now, allow me to say to the venerable Secretary, that before the Baptist masses of Virginia he would lose more by the advocacy of such sentiments than he could gain before a few ministerial leaders at an Association. The Baptists proper repudiate such immersions. I have seen the question tested several times, and have never known it to fail of a verdict on the side of truth. The phrase "paper gladiators" would be considered unkind by some, but there is no disputing about taste.

REMARKS ON THE ABOVE.

—We know that the reporter mis-colored Bro. Teasdale's remarks. For:

1. We know that Bro. Teasdale himself does not think the questions unimportant, but vital to true denominationalism.

2. He does not regard Protestant or Catholic organizations as scriptural, or their ministers as scriptural ministers. This we have heard him frankly avow.

3. Nor do the members of the S. S. Board deem the questions as trivial, but otherwise. If there is one of them who esteems alien immersions as valid, we do not know it. Nor does one of them regard Pedobaptist organizations scriptural churches.

All Bro. Teasdale meant was that the Board does not feel called upon to publish Sabbath-school books on these subjects, but leave them to be discussed before adults in the pulpit, and through the press.

Editorial Briefs.

IS IT CHURCH?—In the last number of the Baptist Quarterly, Rev. James Wilmarth, in an article on "The Future Life," says: "We conclude, then, that as the individual at death passes into a state of disembodied conscious existence," and personal retribution, so the individual at death immediately receives his future immortal body."

It is simply a denial of the fundamental and vital doctrine of the resurrection of the dead, and therefore gross infidelity. We have been acquainted with the Baptist Quarterly for twenty-five years, more or less, and have seen more unevangelical and unbaptistic views advocated in its pages during the past two years than in all previous ones put together. Why is it?

The Richmond Herald says: "The Baptist churches of Memphis were tendered to the Methodist General Conference, on the first Sunday of the session, and Dr. Lovick Pierce preached at the First Baptist church." That is the church of which Dr. Burns is pastor, and Dr. Graves a member.

Well, what of it? The triplex editor of the Herald has discovered a real "mare's nest" in Memphis! The First church was vacant on the Sabbath, the pastor attending the Baptist Convention, and the deaths tendered it to the Methodist Conference in session in this city. And what is there wonderful about it? The editor of three papers thinks there is something in it, but don't exactly see it!

A WORKER.—We have no better worker in Louisiana than our energetic brother, Elder S. A. Hayden, of Clinton. He won all the large prizes, and he is still pushing on the list.

All ministers whose time is devoted to the ministry are offered the tuition of their daughters at half rates at the Mary Sharpe College, Winchester, Tennessee. When the endowment is complete free tuition will be offered to all ministers' daughters. It is preparing to accommodate three hundred young ladies next session, beginning on the first Monday in September next.

MINUTES STILL WANTED.—Shall we not have them? In Tennessee: East Tenn., Hiwassee, Holston, Johnson, Mt. Zion, S. W. District, and Union. In Arkansas: Fayetteville, Onacha, and what others? In Mississippi: Biloxi, and what others? In Louisiana: All!

MYSTERIOUS.—We have taken the pains to examine the mail books on ourself—not taking the word of the mailing clerk—and find that the seven last subscribers sent by Bro. D. D. Swindall, of Texas, and the two sent by Bro. B. W. Bourland, of Arkansas, are correctly entered, credited, and weekly mailed by the post-office. These subscribers do not receive their papers we cannot tell, unless they are abstracted by route agents or loaned by their postmasters. We can do no more than mail correctly and punctually. There are very many postmasters bitterly opposed to our paper, and are doing all in their power to defeat its circulation. We send an occasional name and proofs on to the Postmaster General at Washington, but know not that our complaints will be noticed. We say to our patrons, promptly inform us of failures, but be patient, and don't criminate us, whose highest interest and pleasure it is that our subscribers get their papers.

We are permitted to make the following extract from a private letter from Bro. W. Z. Lea, of Liberty, Miss., to our senior clerk. It is worthy of his great and true Baptist heart:

"I saw a proposition some time ago in THE BAPTIST for every old subscriber to procure two new subscribers this year. Bro. Drane and myself will send twenty new names. Let us see who will do the same. THE BAPTIST is the only paper I can get that will not hold back some of the truth for the sake of popularity. You know the truth never was popular with a majority of professed Christians. It shows human pride too plain."

These brethren have already secured seventeen new subscribers at that office, and Bro. T. H. Hoff ten, making in all twenty-seven or more at one office. One thousand such workers would carry our list again ahead of any Baptist paper in the world. Shall it not one day be done?

BAPTIST PAPERS CHANGING HANDS.

During the past eighteen months several papers in the West have changed hands. The Arkansas Baptist and Louisiana Baptist have united with this paper, the East Tenn. Baptist, only a few months old, with the Christian Herald, and now we learn of another important change about to take place in the northwest of us. Baptists fall far behind other denominations in the matter of supporting their religious papers. In almost any neighborhood in the South where Baptists and Methodists are of equal strength, there will be twice or three times as many Advocates taken as Baptist papers. You cannot find a Presbyterian family in the South destitute of a church paper, and yet there are thousands of Baptist families in every State without a religious paper of any sort. This ought not to be, and would not be so if pastors would only do their duty. We have seen only one paper that we may have a living Baptist paper, not puny, struggling, intermitting, or

BAPTIST PAPERS.

MEMBERS AND THEIR SUPPORT. After the paper of last week, in which...

1. There are no members of our own denomination who labor as much, sacrifice as much, and give as much for the cause of Christ, as our ministers.

As to giving, there is no comparison between them and any other class of our people, unless it be the few who, constitute the exceptions among private members.

No class of men do more for the promotion of every good work and word. They are the unflinching supporters of Sabbath-schools, education, temperance, honest dealing, works for public good, home and foreign missions.

SUCH MEN OUGHT TO BE SUPPORTED. So much has been written upon this subject, it is difficult to know how to treat it in these papers in a way to accomplish practical good.

1. The false estimate of what it takes to live. Many of our people grant that ministers ought to be supported. But when they live at home without keeping an account of costs, and guess that five, six, or eight hundred dollars will cover the cost of living, beyond which, is extravagance, which they are not bound to support.

support them, if their estimate correct, and all would bear an equitable part. It may be safely said that in most of the fields of labor, the members (male and female) spend, annually, for articles of no real benefit, more than enough to support the ministry.

2. A want of proper views of equity. I may say, of common honesty. The New Testament bases the doctrine of ministerial support upon equity. No man goes to war at his own expense; the one that trenches out the coat is not to be muzzled; those that administer in spiritual things justly reap of carnal things; and among the means which settle the question of equity in the premises forever.

A deacon in T— county, when the church was making up money for a preacher, took out an old-fashioned 12 cent piece and held it between his thumb and finger. He saw a brother at his elbow with a "quarter," and showing his "teeth" to him, whispered, "It is not best to give them too much; it will make them too proud. I always give them a seven-pence."

I knew a minister who declined an offer of \$1500 to teach a classical school, and because he wished to preach, accepted the promise of four churches to pay him \$400, and at the end of the year got about \$300. On one occasion a brother who subscribed \$5, agreed to pay in wood, and delivered about one-half of a one-horse wagon load of very inferior wood, gathered from the wastes of the forest.

WHY IS IT SO?—POSITION IN PRAYER. The world is made up of particles—very little things, but we are accustomed to look at these as they are massed together into bodies. To write of an atom subjects us to the criticism of dealing with little things. If any given body is well proportioned and apparently comely, what matters it if its particles are ill-shaped and defective? But how can that be perfect which is composed of imperfections? It must be answered that there is deception somewhere.

1. The false estimate of what it takes to live. Many of our people grant that ministers ought to be supported. But when they live at home without keeping an account of costs, and guess that five, six, or eight hundred dollars will cover the cost of living, beyond which, is extravagance, which they are not bound to support.

in form; or, they will become disgraced, and removed or repudiated. At our theological schools, we are to be taught, and to insist that all the members of our denomination should be trained at a reasonable cost, on this account, to be exhibited by young men who have abandoned the ministry.

BROWNVILLE FEMALE COLLEGE. The exercises of this popular institution began on Sunday the 19th, with the COMMENCEMENT EXERCISES. By Rev. Dr. R. B. Barta of Memphis, Tenn. Though the day was one and warm a very large audience assembled at the College Hall for morning services, and all were delighted with the able, eloquent and besetting sermon of this distinguished gentleman.

THE SOPHOMORE EXERCISES. Came off on Monday. They consisted of Prize Readings by the two divisions of the Sophomore class. The exercises were well conducted, and the readings so very fine that committees experienced great difficulty in awarding prizes to individuals. Where all did so well it was next to impossible to say who did best. In some cases it was decided by lot. At night the JUVENILE CONCERT was rendered to a very large and attentive audience. It was really gratifying to note the marked attention given and lively interest manifested in the junior classes in music. All through the performance they demonstrated clearly that their musical talents had been entrusted to the most careful and skillful hands, and gave renewed proof, where evidence was hardly required, of the unexcelled instructions of Prof. Windel and his Assistant, Miss Kate Bradford.

DEATH OF ANOTHER AVIATOR. Scarcely had the sad news of the death of Diphens reached America, ere the telegraph announced that Wm. Gilmore Simms, the poet and novelist, had died on the 11th inst., aged 64 years, at the residence of his son-in-law, in Charleston. The Baptists have now in this country 41 colleges and theological seminaries, besides academies and female seminaries. These 41 institutions have 260 professors and 45,000 students, of whom 800 are studying for the ministry. They also control 46 parishes, to supply their 8787 ministers; 16,148 churches, and 1,221,349 members. The total receipts of the general organization were \$781,954.

ARGUMENT FROM THE DEAD SEA. Lieutenant Lybch, commander of the American Surveying Expedition in Palestine, said: "We entered on this sea with conflicting opinions; one of our number was sceptical, and another was a professed unbeliever in the Mosaic account. After twenty-two days' close investigation, if I am not mistaken, we were all unanimous in the conviction of the truth of the Scripture account of the destruction of the Cities of the Plain."

THE ENGLISH BAPTIST UNION has voted to favor a new translation of the Bible by scholars from all denominations. It has been given that a motion will be introduced June 14th, into Parliament for the appointment of a royal commission to make such a translation. It has been thought by many better that it should be made by such a commission than by a committee of convention, which is a sectarian body. The Convocation of Canterbury has appointed committees to consider the subject of the revision of the Bible, and has resolved that in such an event members of all denominations should be invited to join in it.

attention, for deep critical thought, and bold yet polished flights of imagination were freely indulged, and on each, was the stamp of that crowning excellence, originality. The diplomas were then delivered to the young ladies by President Bramham, with a short speech, full of fine feeling, praise and instruction, and almost paternal love. It is needless to say that this speech was well received by the class and the whole school. For Mr. Bramham seems to possess that happy combination of good qualified and pleasing manners, kind sympathy and firm, even control, which wins the esteem and love of every pupil committed to his charge.

THE FOLLOWING IS FROM THE WESTERN ADVOCATE, PUBLISHED IN THIS CITY: SECULARITY, OR THE ARTS OF ROMANISM. By Mrs. A. C. Drake, author of "Zephiah's Daughter," Memphis, Tenn. Southern Pub. Co. Here we have a 12mo. volume of 650 pages, the design of which is to warn the people against Roman Catholic institutions of learning—an important design, and most commendable. The story is written by a Baptist lady, and published by the Baptist house in this city, and will be read extensively by its patrons, among whom we trust it will do much good. Its design should intensify interest Protestants throughout the country, and whatever will aid in its furtherance, we wish the greatest success. The education of Protestants by Protestants is an imperative necessity. Give Romanism our children, and Romanism, after a while, will take our country, with all its institutions, civil and religious, and of them will make a Spain or a Mexico.

There has been no book issued since the war so thrilling in interest and so truly valuable as this book, and it should be sent for by every Baptist and Protestant in this whole land. It is the deadliest blow ever struck at American Catholicism. If read, universally read, it will defeat the most sanguine designs of Catholics and paralyze their most successful efforts to proselyte the daughters, and so secure the mothers of the next generation. Let Baptists and Protestants all buy and circulate "Secularity," Liberal terms to canvassers, and exclusive territory given. Address S. C. ROGERS, 301 Main st.

THE QUESTION WHETHER OR NOT THE POPE IS INFALLIBLE, is now debated in the Council, and is presently to be put to vote. The adherents of the dogma are calling in all the absentees of their clergy to secure a majority; for it depends upon the members of the Council, appointed by the Pope, to decide whether he is infallible. The question is, whether he is infallible he may have made some mistakes, and then again the verdict of the Council would not be conclusive. And so on, around in the beginning again.

LOOK AT THIS. Tracts sent, but subscription closed. W. A. McNeill, Winona, Minn., Greek Concordance. D. C. Carroll, Waco, Texas, Dictionary. D. J. Danville, Ala., Life of Paul. Isham West, Evergreen, La., Dictionary. Elder J. P. Johnson, Lodi, Miss., Concordance. Elder G. M. Fries, Eldorado, Ark., Life of Paul. Elder J. J. Coleman, Austin, Ark., Life of Paul. D. J. Orr, Deatur, Ala., Life of Paul. W. G. M. Prater, Eldorado, Ark., Concordance. A. J. Terry, Crystal Springs, Miss., Concordance. J. W. Barks, Bentonville, Ark., Concordance. Wm. Hunt, Spearville, La., Dictionary. Elder J. H. Wilson, Lexington, Tex., Dictionary. H. M. Cook, Monroe, La., Dictionary. E. F. Faneber, Evergreen, La., Concordance. Elder E. H. Hearn, Center, Texas, Concordance. Life of Paul. B. L. Hanford, Myberry, Tenn., Life of Paul. S. T. Cobb, Spearville, La., Concordance. Wm. Hunt, Spearville, La., Concordance.

EXPLANATION. \$50 means five out of Vol. 2, 275, 280. The first figure represents the volume, and the second and number of the paper when substituted in place.

seven cases himself, but says "the Head of the church to forgive him," and help him to practice baptism according to "his own appointment." He said that "many Methodists, after making the announcement of the same doctrine, who had been instructed, desired to be baptized, and that after leaving the arguments of "infant baptism," of the learned, learned, many Presbyterians, Methodists, Campbellites and Baptists, who had hitherto neglected their duty in this respect, are wanting to have their children baptized."—Baptist Advocate.

THE CHRISTIAN SHALL TRIUMPH. The Meeter, who is the grand type of manhood—God in the flesh; God clothed in the person of Jesus Christ—represents to man true manhood; and if there be one thing true, it is this: that he never slacked from tenable. And when it came upon him, he did it in what the canon does by storm—drank them up. All troubles seemed to sink into the vastness of his being. He bore our sorrows and our sins, they were a part of his cross. Multitudes were healed and forever outshining, the cross rested upon his heart as well upon his person; and he bore it, and bore it to the end. And he turned and says to us: "Because I live, ye shall live. I have overcome; ye shall overcome."

Catholic Items. Pope Pius IX will commence the 25th year of his pontificate on June 17. Tradition gives 25 years, 2 months and 7 days to the pontificate of St. Peter, and the Roman proverb says that no Pope shall outlive the years of Peter. CONVICT LIFE.—There was great excitement in Jersey City, N. J., on the evening of Oct. 27, called to a lecture by Edith O'Gorman, also called ex-Sister Theresa, who gave her experience of convent life. She said that it was generally supposed that the inmates of a convent had no desire for a husband other than a celestial one. This was a mistake, for they all hatched after a material spouse. She had seen six Sisters in love with one priest, and he could not return the affection of more than one, the other five were always in a state of fearful jealousy. The priests, who were supposed to spend their time in holy offices, were constantly occupied in making love to the sisters. She had also seen considerable cruelty in convents practiced upon children. At one time she saw a child three years of age whipped by a sister until blood flowed from her wounds, and then plunged into a tub of cold water. At the conclusion of the lecture Edith slipped out of the back door of the hall, thus escaping a crowd which was ready to mob her.

HEALTHY BIRD DEFENSES.—The weak eateth herbs," says St. Paul, so that eighteen hundred years ago the value of medicinal plants was appreciated. In the Old Testament botanical remedies are repeatedly recommended, but in no passage of sacred history, is man recommended to swallow calomel, or blue pill, or any other mineral preparation. The sick were directed to eat herbs to strengthen them, to purify them, to heal them, to restore them. In that day the art of making vegetable extracts was unknown. The herbal medicines were more infusions. It was a large quantity of water, and the medicinal plants were steeped in it, and the infusion was drunk. Never before had a perfectly pure alcoholic stimulant been combined with the expressed juices of the finest species of the vegetable kingdom. Never yet, though eighteen years have elapsed since its introduction, has this great medicine been equalled. It is taken at all seasons, in all climates, as a powerful safeguard against epidemics, as a protection against all unhealthy exhalations that produce debility or bad disease; as a remedy for intermitten and other malarious fevers, as an aperient; as a sovereign cure for dyspepsia; as a general tonic and invigorant; as a gentle, painless aperient; as a blood purifier; as a nervine; as a cure for biliousness, and as a powerful remedy against epidemics, as a protection against all unhealthy exhalations that produce debility or bad disease; as a remedy for intermitten and other malarious fevers, as an aperient; as a sovereign cure for dyspepsia; as a general tonic and invigorant; as a gentle, painless aperient; as a blood purifier; as a nervine; as a cure for biliousness, and as a powerful remedy against epidemics, as a protection against all unhealthy exhalations that produce debility or bad disease; as a remedy for intermitten and other malarious fevers, as an aperient; as a sovereign cure for dyspepsia; 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MINISTERS READ

BODY AND LUNG BRACE

To my Brother in the Ministry:

Some eighteen years ago, worn down by excessive preaching, and having lost my voice, so that I was compelled to leave the pulpit, and even forego family visits and conversation with friends, I saw, and without knowing its functioning properties, procured, by way of experiment, the Body Brace. I found in it the relief I needed, and wore it eight years without making public mention of it. I fully recovered my strength and voice, and have been able from that time to do an incredible amount of public speaking, without a sense of languor and exhaustion felt by ministers after one sermon—having no more "fine Mondays." I have for years past recommended the Brace to every minister and public speaker. The patient, Dr. Banning, has made me his agent for the sale of this valuable mechanical support, and at the price which he charges for applying them in his office. I have never yet known one to fail to give satisfaction when a proper fit was obtained.

J. R. GRAYES, Editor Baptist.

THE MECHANICAL NATURE

OF THE

Body and Lung Brace,

AND ITS EFFECT UPON

Chronic Weakness and a Failing Voice.

It is my object, in this article to show why it is that the best internal treatment by medicine alone, so often fails of curing an extensive class of weaknesses, and how it may be, that mechanical support, when physiologically constructed and applied, may of itself, or in conjunction with medicine, cure the same by removing the mechanical cause.

The reader's attention is first invited to the following fundamental and "common sense" propositions and conclusions: I. That man, materially considered, is a machine, of a primary, definite and accurate character, and as such, is under the control of mechanical law—a change in its actions always resulting from any local or general departure from its primary and accurate definiteness, like as in other machines.

II. The internal organs, or viscera, are as much under this law of definite position and mutual bearing as the bones, and a functional derangement will follow a displacement in one case as well as in the other.

III. This definite position and relation of them consists in a packed, braced and supported state from below, and not in a suspended or pendant state from above; and the erect posture and surrounding abdominal and dorsal muscles are the conservative agencies (when active and strong) in maintaining this supported and primary state of the vital parts, causing the lower abdomen to be comparatively small, the waist and stomach plump, and the chest short and broad, by virtue of the consecutive series of support from the base to the apex of the whole pile—all resting upon the tense and flexible muscles below, which act in this case much like the elliptical springs of a coach, reacting upon every depressing influence above and within. This is the natural state.

IV. Next, we see that if these supporting muscles or springs give way, and do not fully perform their duty, then there will ensue a letting down of this upward, natural state, not only at the base, but even at the top of the pile, lengthening it, and producing a change from visceral support to visceral suspension. This is the unnatural state. The philosophic result of this change is, a scooped, rounded form, with sunken organs, a retracted stomach, and pendulous abdomen.

V. Now, bearing in mind that there is but one best—and that all machinery operates under its moving power lung and well, only in proportion as it was first a wise and perfect machine, and continues so—let us see what will be the necessary and "common sense" result of this change from support to suspension.

1. We see also that there is an undue weight put upon the arteries, veins, nerves and lymphatics of the lower extremities, thereby obstructing the circulation, and tending to produce coldness of the feet, varicose veins, swelling of the feet, and numbness and weakness of the extremities.

2. We see that undue pressure will be produced upon the lower bowel and its veins, mechanically, causing constiveness and piles; that the bladder will be depressed, compelling it to be evacuated, or causing retention of urine, by compression of its stem, or a too sudden bending of it.

3. We see that the bowels drag upon the stomach, liver and spleen, and that they, consequently, drag upon the diaphragm, producing dull, heavy, dragging pains in the sides and stomach, with a sense of faintness, weakness, sinking or "gone-ness" about the stomach—causing the person to step carefully, and to lean forward—giving to many a false

reason to suppose the liver, stomach and spleen are affected. It should be noticed that in this relaxed condition the bowels and other abdominal organs are, comparatively, in a dangling condition, which may tend to arouse their irritability, or to induce a torpor of them—commonly both, alternately—favoring constipation and general inaction at one time, and dysentery and diarrhea at another.

4. It is also plain that this relaxed condition of the abdominal muscles, and sunken state of the abdominal organs, must greatly increase the liability to ruptures of the bowels and the difficulty of their cure.

5. This unnatural state may well be supposed to disturb the equilibrium of the nervous function, and to account for the motley crew of symptoms under the head of hypochondria, melancholia, hysteria, gloom.

6. We see that the diaphragm is drawn down, the perpendicular and dividing membrane of the chest (the mediastinum) is put upon the stretch, the heart and lungs left unsupported, and the philosophy of respiration and of the pulmonary circulation necessarily broken up, producing palpitation of the heart, shortness of breath, and congestion, with a tendency to bleeding at the lungs, accompanied with a sense of tightness in the center of the chest, and a tendency to droop the shoulders and flatten the chest.

7. We see that this state also lets down the tone of the vocal organs, producing weakness and roughness of voice, and a consequent soreness of throat, from an unphilosophical effort to speak or sing.

8. Also, this sinking and rolling forward of the viscera out of the body's axis, causes the weight to go hanging in front as to produce spinal curvatures, weakness, and pain in the back, by the consequent unequal pressure and strain upon the dorsal muscles and spine, and its ligaments.

By these self-evident propositions we see—1st. That a drooping form and relaxed state of the abdominal muscles and ligaments of the internal organs may produce such a deranged state of the viscera as to mechanically induce all of the above and analogous maladies. 2d. We see that when wholly or partially so caused and perpetuated, they can only be removed by a restoration of the primary mechanical position of the parts, and that, too, by mechanical means, in conjunction with a proper reformatory course of life. 3d. It is evident that support which most essentially elevates the abdominal organs, and cradles the whole body back into its proper axis, will immediately commence to accomplish the desired relief. These indications, on the above principles, an extensive experience has proved, may all be perfectly fulfilled by the respective inventions herein described, either by themselves or in conjunction with a proper internal treatment.—Ea. from Mech. Support.

LETTERS.

I have used the Brace the past six months, and I would not exchange mine for its weight in gold, if I could not procure another. I advise every minister and public speaker never to speak without it.

D. E. BUANA, Pastor First church, Memphis.

Wishing to add his testimony to that of others who have tried the brace as to its virtues, Bro. J. M. Curry wishes me to state some facts relative to one procured from you in February through the kindness of Mr. A. D. Neilson, who furnished the means at the instance of his wife. During the war Bro. Curry had pneumonia. The disease left its sad effects, to the great annoyance of Bro. C, who could not preach without pain, nor without experiencing a feeling of lassitude—a sinking, "gone under" sensation. The brace has removed the difficulty to a great extent. He no longer has such pain in preaching, nor such feelings of fatigue after preaching. His spirits are buoyant, his step firm, and his voice much improved; and, doubtless, he will be made tenfold more useful in his Master's vineyard by the action of the brace. Bro. C. can recommend the brace to all his brother ministers as being the very thing they need. I hope to be able to add my testimony from personal experience, as soon as the church at Middleburg has furnished the money to buy one for me. C. P. MALONE.

I send you this as my testimony concerning the body brace. I obtained one through you last July. I have suffered with throat affection for fifteen years, and every fall would become exhausted during the protracted meeting season. The past summer and fall I have done more preaching than usual, and am clearer of disease now than I have been since first taken. I can preach with the brace without getting hoarse, or that giving down of the abdominal muscles that I suffer without it. Dear brother, you should acquire the brace question until every minister in the South procures one. You are saving more ministers to

the pulpit yearly than all our colleges and theological schools are preparing for it. God bless you.

Your brother, F. T. SEWARD.

I take this opportunity of saying to you that I have been using the lung brace for some three months, and I can truly say that the benefits I have realized are wonderful. I can speak longer and longer, and with much more ease and less fatigue. I attended a protracted meeting at Sharon church during the warm weather in August, laboring for ten days and nights without feeling exhausted or becoming hoarse. F. M. HAWKINS.

From the statements of yourself and other good brethren about the body and lung brace, I thought that one would benefit me. So I ordered and received one last winter; have worn it now about six months, and am thoroughly satisfied that it is the best brace for a speaker. After preaching a short sermon before I got it, I would be almost exhausted, fit for nothing for some time afterward, felt a letting down of my whole system, and like I was almost cut in two under my short ribs. But now, with it on, I can preach twice a day and not tire, besides lecturing penitents, chimney corner preaching, etc. T. P. BOONZ.

I wish to record my gratitude to God, the great Contriver, for ever putting it into man's mind to make the brace. I received my brace last August. Though young (thirty-one years old) I have been about ten years trying to preach the gospel of the Son of God, and most of the time I have preached from three to seven sermons per week. For several years, after preaching, I felt that dragging down sensation so frequently spoken of by preachers, and could not rest after preaching until I laid down upon my back. I thought, however, to bear this matter and labor on. During the past year I had much hard riding to do, sometimes riding twenty-five or thirty miles after preaching on Sabbath. My sufferings then became painful indeed; I frequently clasped my hands beneath the abdomen involuntarily as I rode along. This was not all, however. My voice gave way, and I could speak but a short time until I would become hoarse, and could scarcely speak so as to be understood. And last, hemorrhage of the lungs to some extent set in, and I felt that without relief I must quit preaching. But my brethren presented me with a brace, and I have lost no time since. If I knew I could not get another, or a substitute for the same, I would not take one thousand dollars in gold for my brace. J. B. SHARBY, Bradley, Arkansas.

We refer to the following persons who have used the Brace: Elder J. T. Freeman, Corinth, Miss. Elder T. S. Allen, Bryant City, Texas. Elder P. M. Gaddis, Morton's Depot, Miss. James Herndon, Rome, Ga. G. W. Hall, Quincy, Fla. J. C. Foster, Choctaw Corner, Ala. Dr. W. L. Slack, Pontotoc, Miss. Dr. W. H. Trolinger, Whitesboro, Texas. J. E. Borders, Jefferson, Texas. Elder C. McDaniel, Bolivar, Tenn. Elder J. C. Pitts, Tupelo, Miss. Elder T. L. Serrege, Marshall, Texas. G. L. Jennings, Houston, Miss. Elder J. Leake, Calvert, Texas. Elder D. R. Bryant, Grand Junction, Tenn. H. L. Finley, Abbeville, Miss. Dr. S. W. Caldwell, Trenton, Tenn. Elder J. M. Lewis, Canton, Miss. Elder A. J. Leal, Okolona, Miss. Elder S. Jenkins, Eugene City, Oregon. Elder R. B. Dorris, Gallatin, Tenn. R. J. Battle, Louisville, Texas. J. H. Cawood, Preston, Ga. J. S. McCraw, Henderson, Tenn. A. H. Borders, Clayton, Ala. E. Pace, Shinghah, Miss. A. C. Graves, Waco, Texas. J. D. Murphy, Rockport, Mo. W. M. S. East, Greenwood, Miss. J. A. Comer, Calhoun, Ga. Elder N. Robertson, White Land, Miss. T. J. Freeman, Brownsville, Tenn. J. W. Rust, Louisville, Ky. Elder J. H. Borm, Durhamville, Tenn. W. K. Williams, Peterstown, West Virginia. And hundreds of others.

ISAAC B. SLOAN, Carpenter and Builder, No. 182 Madison Street. ALL KINDS OF JOB WORK PROMPTLY EXECUTED. SATISFACTION GUARANTEED. Memphis, Tenn., Jan. 25, 1870. H. C. McDOWELL. HUGH B. MARTIN. McDOWELL & MARTIN, ATTORNEYS AT LAW, 293 Main Street, MEMPHIS, TENNESSEE.

MERCHANTS NATIONAL BANK, CORNER MAIN AND MARION STREETS. AUTHORIZED CAPITAL \$1,000,000. Paid in Capital \$300,000. AMOS WOODRUFF, President. A. T. LACY, Vice President. J. J. FREEMAN, Cashier.

The Baptist Men's Society

At our regular meeting held on Saturday, June 19, 1910, the following reports were made: Treasurer's Report: The total amount received for the year ending June 30, 1910, was \$1,000.00. The total amount expended was \$800.00. The balance on hand was \$200.00.

REPORT OF THE LAY DIRECTORS: The Lay Directors have during the year past been actively engaged in the work of the Society, and have secured the following contributions: \$100.00 from the Memphis Branch, \$50.00 from the Nashville Branch, and \$50.00 from the Louisville Branch.

REPORT OF THE LAY MEMBERS: The Lay Members have during the year past been actively engaged in the work of the Society, and have secured the following contributions: \$100.00 from the Memphis Branch, \$50.00 from the Nashville Branch, and \$50.00 from the Louisville Branch.

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MEDICAL.

EDWARD WILDER'S COMPOUND EXTRACT WILD CHERRY CURE. It is a reliable and rapid cure for Bronchitis, Croup, Whooping Cough, and all other ailments of the throat and lungs. It is prepared by the highest medical science and is guaranteed to give relief in every case.

HARBINGER OF HEALTH. Edward Wilder's Compound Extract Wild Cherry Cure is a reliable and rapid cure for Bronchitis, Croup, Whooping Cough, and all other ailments of the throat and lungs. It is prepared by the highest medical science and is guaranteed to give relief in every case.

THE RESTORER. Edward Wilder's Compound Extract Wild Cherry Cure is a reliable and rapid cure for Bronchitis, Croup, Whooping Cough, and all other ailments of the throat and lungs. It is prepared by the highest medical science and is guaranteed to give relief in every case.

EDWARD WILDER'S CHILL TONIC CURE AND AGUA DUMBA. It is a reliable and rapid cure for Malaria, Fever, and all other ailments of the system. It is prepared by the highest medical science and is guaranteed to give relief in every case.

EDWARD WILDER'S MOTHER'S WORM SYRUP. It is a reliable and rapid cure for Worms, and all other ailments of the system. It is prepared by the highest medical science and is guaranteed to give relief in every case.

EDWARD WILDER'S FAMILY PILE CURE. It is a reliable and rapid cure for Piles, and all other ailments of the system. It is prepared by the highest medical science and is guaranteed to give relief in every case.

EDWARD WILDER'S SINGLES BOWELS. It is a reliable and rapid cure for Constipation, and all other ailments of the system. It is prepared by the highest medical science and is guaranteed to give relief in every case.

EDWARD WILDER'S FREE ALMANAC FOR 1870. It is a reliable and rapid cure for all ailments of the system. It is prepared by the highest medical science and is guaranteed to give relief in every case.

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CHILDREN'S TEETHING. MRS. WINSLOW'S SOOTHING SYRUP. FOR CHILDREN TEETHING. Greatly facilitates the process of teething, hydrocyanic acid, reducing all inflammation—will relieve all Pain and spasmodic action, and is SURE TO REGULATE THE BOWELS.

Belief and Health to your Infants? We have got up and sold this article nearly thirty years, and can say in confidence and truth of what we have never been able to say of any other medicine—never was there a more successful remedy for a child's teething, when they are so young. Never did we know an instance of disintegration by any one who used it. On the contrary, all are delighted with its operation, and speak in terms of commendation of its medical efficacy and medicinal virtues. We speak in this matter what we know after years of experience, and please our patients for the fulfillment of what we here declare. In almost every instance where the infant is suffering from pain and spasmodic action, relief will be found in fifteen or twenty minutes after the Syrup is administered. Full directions for using will accompany each bottle. Be sure to call for "Mrs. Winslow's Soothing Syrup."

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ROBERTSON'S COMMERCIAL COLLEGE, NO. 267 MAIN STREET. Opposite Court Square. Entrance 19 Court Street. MEMPHIS, TENNESSEE. College Hours from 9 A. M. to 9 P. M. This Institution for the education of young men and boys, offers to parents and guardians, who desire to prepare their sons in the shortest time and at the least expense, for a prosperous future, advantages here not elsewhere obtainable. Life Membership \$100.00. Good Board secured at \$25.00. For Circulars containing further particulars call at the office of Robertson's Commercial College, 267 Main Street, or address W. S. ROBERTSON, Principal. Ill-29-19-10.

SEWING MACHINES. HARMON & MORTON, WESTERN AGENTS. I M P R O V E D I M P R O V E D. Florence Lock Stitch Sewing Machine. BUY THE BEST. The reasons why the "FLORENCE" is best are these: 1. It makes four entirely different stitches. 2. It has the reversible feed, enabling the operator to sew either way, and to finish the seams without tying. 3. It has the best adjusting tension, by which you may sew from the heaviest goods to the thinnest. 4. Its needle cannot be set wrong. 5. It does not break or snarl threads, and has no brass pads for springs to get set of. 6. Its shuttle has no half-dovetail bolts through which to pass the thread in order to control the tension. 7. When you buy a "FLORENCE" you get the machine complete, with Tack-Marker, Self-Correcting Binder, etc., thrown in, and with which an inexperienced person can do any kind of work with ease. To do extra work on a machine at a certain price and have to pay for parts or attachments with which to operate it. Besides our Family Machine, we also have the best Manufacturing Machines in the world. Send for circulars.

OFFICE: 323 1/2 Main Street, Memphis, Tenn. SINGER! SINGER! ALWAYS AHEAD. SATISFACTION GUARANTEED. 400,000 SINGER MACHINES IN USE. None worn out or returned as Imperfect. MERRINAN, BYRD & CO., CENTRAL AGENTS. 375 Main St., Memphis. AGENTS WANTED. THE BAPTIST CHURCH AT GERMANTOWN, TENN. is preparing to build a new church building on the site of the old one, which was burned and totally destroyed during the war. The building is to be a fine and commodious one, and is to be a landmark in the town. Plans and specifications are now being prepared, and it is desired that all persons who are interested in the welfare of the church should contribute to the fund for the building. For further particulars, apply to the Secretary of the church, or to the undersigned.

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F. H. JONES & CO. Agricultural Implements. National Feed and Stock... THE PRACTICAL CORN PLANTER... UNIVERSAL FANNING MILL...

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

COMBINED FANNING MILL. The best Grain and Seed Separator in the world... SOUTHERN WALKING CULTIVATOR...

SOUTHERN WALKING CULTIVATOR. For the cultivation of corn and cotton... LIGHTNING CHURN... MISCELLANEOUS...

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Most Liberal Policy Issued. AGENTS WANTED. Apply to Southern Office, No. 5 Madison St., Memphis, Tenn.

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Assets over \$600,000. T. A. Nelson, President. J. H. Woodruff, Vice President. S. W. White, Secretary.

RELIABLE AGENTS WANTED. THOMPSON & CO., General Agents. CAROLINA LIFE INSURANCE CO. OF MEMPHIS, TENN.

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