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SELECTIONS.

Dr. Carson and the Lexicographers on the meaning of Baptizo and Baptize.

In the baptismal controversy now prevalent between Baptists and Pedobaptists, the admission of Dr. Carson that all the lexicographers and commentators are against him, is seized by the Pedobaptists with avidity and used against the Baptists with a great show of triumph. But not one have we read after yet who has rightly understood Dr. C.'s position, or who has had the candor to consider it in its true light. Dr. Summers in his late work exhibits over it as a great point gained. For after quoting a number of the Lexicons, he says:

"But we are performing a work of supererogation in citing these lexical authorities for the various meanings of this word. Dr. Carson, whose position is, that it always signifies to dip, never expressing any thing but mode, acknowledged, 'I have all the lexicographers and commentators against me in this opinion.' *Prima facie* evidence on such a question as this, that he was wrong in his opinion and fatuous in trying to maintain it."—p. 223.

We doubt whether Dr. Summers ever read Dr. Carson's remarks in connection with his admission; if he had, he would certainly have perceived that the antagonism that existed between Dr. C. and the Lexicons was quite different from what he and others supposed. In order that Dr. C. may speak for himself, we present to our readers who may not have his work, all his remarks in connection with that admission. In which they will see that Dr. Carson and the Lexicons fully agree as to the primary meaning of Baptizo.—Dr. Summers quotes several Lexicons, in all of which except one, to dip, plunge or immerse is given as the primary meaning.

Upon the secondary meanings, however, Dr. Carson joins issue with the Lexicons, and says they did not get these meanings from the philology of Baptizo, but from the passage in which the word occurs. His language is: "I admit that the meaning which they take out of the word, is always implied in the passage where the word occurs. But I deny that this meaning is expressed by the word. It is always made out by implication, or in some other way." That this remark is obvious, may be seen at once by reflecting that lexicographers, though searching the Greek writings and using the same passages, yet differ in regard to these meanings; for scarcely any two Lexicons are just alike in giving these secondary meanings, though they all harmonize in giving immersion as a true and literal meaning of the term. In consideration of this fact Dr. Carson very justly says that while "Lexicons are an authority they are not an ultimate authority." Lexicographers have been guided by their own judgment in examining the various passages in which a word occurs; and it is still competent for every man to have recourse to the same sources. Dr. C. himself is as much entitled to believe when he examines a passage as any lexicographer can be. And if he chooses to differ with the Lexicons on secondary meanings, it is no more than Lexicons do with each other. We therefore commend his remarks to the special consideration of our readers.—EDITHS.

Having viewed *baptizo* in every light in which it can assist us on this subject, I shall now proceed to exhibit the examples of the occurrence of *baptizo* itself, which, to the utter exclusion of the root, is applied to the Christian rite. *Baptizo*, the root, I have shown to possess two meanings, and two only, to dip and to dye. *Baptizo*, I have asserted, has but one signification. It has been formed on the idea of the primary meaning of the root, and has never admitted the secondary. Now, both these things have been mistaken by writers on both sides of this controversy. It has been generally taken for granted, that the two words are equally applicable to baptism; and that they both equally signify to dye. Both of them are supposed, in a secondary sense, to signify to wash or moisten. I do not admit this with respect to either. I have already proved this with respect to *baptizo*; the proof is equally strong with respect to *BAPTIZO*. My position is, that it ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE. Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of Lexicons. Many may be startled at the idea of refusing to submit to the unanimous authority of Lexicons, as an instance of the boldest scepticism. Are Lexicons, it may be said, of no authority? Now, I admit that Lexicons are an authority, but they are not an ultimate authority. Lexicographers have been guided by their own judgment in examining the various passages in which a word occurs; and it is still competent for every man to have recourse to the same sources. The meaning of a word must ultimately be determined by an actual inspection of the passages in which it occurs,

as often as any one chooses to dispute the judgment of the lexicographer. The use of a word, as it occurs in the writers of authority in the English language, is an appeal that any man is entitled to make against the decision of Dr. Johnson himself. The practice of a language is the House of Lords, which is competent to revise the decisions of all dictionaries.

But though it is always lawful to appeal from Lexicons to the language itself, it is seldom that there can be any necessity for this, with respect to the primary meaning of words. Indeed, with respect to the primary meaning of common words, I can think of no instance in which Lexicons are to be suspected. This is a feature so marked, that any painter can catch, and faithfully represent. Indeed, I should consider it the most unreasonable scepticism, to deny that a word has a meaning, which all Lexicons give as its primary meaning. On this point, I have no quarrel with the Lexicons. There is the most complete harmony among them, in representing *dip* as the primary meaning of *baptizo* and *baptize*. Except they had a turn to serve, it is impossible to mistake the primary meaning of a word commonly used. Accordingly, Baptist writers have always appealed, with the greatest confidence, to the Lexicons even of Pedobaptist writers. On the contrary, their opponents often take refuge in a supposed sacred or scriptural use, that they may be screened from the fire of the Lexicons.

It is in giving secondary meanings, in which the lines are not so easily discovered, that the vision of lexicographers is to be suspected. Nor is it with respect to real secondary meanings that they are likely to be mistaken. Their peculiar error is in giving, as secondary meanings, what are not properly meanings at all. The same objection that I have to Lexicons, with respect to this word, I have not with respect to alone, but with respect to almost all words to which they assign a great variety of meanings. I do not exclude Dr. Johnson himself from this censure.

It may appear strange to some, that the most learned men can be imposed upon in this matter; and with respect to words which they find in use in what they read, think that they have meanings which they have not. But a little consideration of the nature of the mistake will explain this matter. I admit that the meaning which they take out of the word, is always implied in the passage where the word occurs. But I deny that this meaning is expressed by the word. It is always made out by implication, or in some other way. To explain this point more clearly, I shall lay down a canon, and by this I mean a first principle in criticism. That which does not contain its own evidence is not entitled to the name of a critical canon. I do not request my readers to admit my canon. I insist on their submission—let them deny it if they can. My canon is, THAT IN CERTAIN SITUATIONS, TWO WORDS, OR EVEN SEVERAL WORDS, MAY, WITH EQUAL PROPRIETY, FILL THE SAME PLACE, THOUGH THEY ARE ALL ESSENTIALLY DIFFERENT IN THEIR SIGNIFICATIONS. The physician, for instance, may, with equal propriety and perspicuity, say either "dip the bread in the wine," or "moisten the bread in the wine." Yet this does not import that *dip* signifies to moisten, or that *moisten* signifies to dip. Each of these words has its own peculiar meaning, which the other does not possess. *Dip the bread* does not say *moisten the bread*, yet it is known that the object of the dipping is to moisten. Now it is from ignorance of this principle that lexicographers have given meanings to words which they do not possess; and have thereby laid a foundation for evasive criticism on controverted subjects, with respect to almost all questions. In Greek it might be said with equal propriety, *desuati en oino* or *baptisati en oino*, "moisten in wine, or dip in wine;" and from this circumstance it is rashly and unphilosophically concluded that one of the meanings of *baptizo* is to moisten.

Let it be remembered that my censure lies against the critical exactness of lexicographers, and not against their integrity, or even their general learning and ability. I go farther—I acquit them of misleading their readers with respect to the general meaning of the passages, on the authority of which they have falsely assigned such secondary meanings. The ideas which they affix to such words, are implied in the passage, though not the meaning of the words out of which they take them. But this, which is harmless with respect to most cases, is hurtful in all points of controversy, as it gives a foundation for the evasive ingenuity of sophistry in the defence of error. It may be of no importance to correct the lexicographer, who, from finding the expressions *desuati en oino* and *baptisati en oino* employed for the same thing, asserts that here *baptisati* signifies to moisten. But it is of great importance when the error is brought to apply to an ordinance of Christ. Besides, it introduces confusion into language, and makes the acquisition of it much more difficult to learners. The mind must be stored with a number of different meanings in

which there is no real difference. What an insurmountable task would it be to master a language, if, in reality, words had as many different meanings as Lexicons represent them! Parkhurst gives six meanings to *baptizo*. I undertake to prove that it has but one; yet he and I do not differ about the primary meaning of this word. I blame him for giving different meanings, when there is no real difference in the meaning of this word. He assigns to it figurative meanings. I maintain, that in figures there is no different meaning of the word. It is only a figurative application. The meaning of the word is always the same. Nor does any one need to have a figurative application explained in any other way, than by giving the proper meaning of the word. When this is known, it must be a bad figure that does not contain its own light. It is useless to load Lexicons with figurative applications, except as a concordance."

Letter from Rev. T. J. Conant, D. D. ROCHESTER, October 3, 1854. Wm. H. Weykoff, Esq., Cor. Sec. of the Am. Bible Union.

MY DEAR SIR:—My official duties render it inconvenient for me to be present at the approaching Anniversary of the Union. But I cannot let the occasion pass without an expression of my interest in its great object—the thorough and faithful revision of the translations of the Holy Scriptures into the languages of modern Europe, and especially into the English tongue.

It is now a little more than three centuries since the first translation of the Bible was made into English, from the original languages of the Old and New Testaments. It originated in the great struggle between the Romish and Protestant principles, for ascendancy in England; not merely in the assertion and vindication of the divineright of private judgment in matters of religion; but, far more, in zeal for the truth itself for purity of doctrine and practice in the Churches of Christ, and for the glory of God in the salvation of men. This spirit kept pace with the advance of sacred learning, and the progressive study of the Divine Word; for, as the original Scriptures became better understood, the necessity was felt of a more perfect expression of them in the vernacular tongue. Accordingly, five or six translations, or rather revisions, of a prior version, were made during a period of less than a century, in which this gigantic struggle continued. Such was the spirit of the early Reformation in England. Light! was its watchword; the light of the Divine Word, unobscured; as clearly and fully revealed to the unlearned, in the common language of the people, as to scholars in the languages of the original.

It cannot be denied that the most imperfect of all these early versions were sufficiently clear and faithful to guide the humble enquirer in the way of life. They taught the system of revealed truth in its grand and essential features. But the Bible is far from being a mere system of truth. It is a heaven-devised course of instruction and discipline for both mind and heart, and adapted to all the capacities and wants of the human spirit. Its divine influences are diffused through channels and forms as various as the aspects of intellectual and moral life. It seeks to make every faculty an avenue for the entrance of truth into the heart.—In the form of law and of moral precept it gives specific rules for the character and conduct; in the narrative and historical portions, it exemplifies and illustrates these by the lives of individuals and the fate of nations. In the Psalms, we trace their influence on the inmost workings of the pious soul. It was surely not without meaning, that so large a part of the Divine Word is given to us in the form of poetry.—Why did the inspired Psalmist "open his dark saying upon the harp?"—Why was the great problem of Divine Providence exhibited in the book of Job, through the sublimest strains of Poetry the world has ever known?—Why did prophets depict the spiritual glories of Messiah's reign under the form of poetry? He who can suppose that all this was without design, that the Divine Spirit chose these various forms of revelation arbitrarily or by accident, can consistently maintain that, in a perfect representation of them, in the various languages of the human family, is of little consequence. But one who reverently believes that there are no idle words in the Book of God, must take an essentially different view. To him it seems of infinite moment, that every form of communication, selected by Divine wisdom, should reflect as a perfect mirror precisely that aspect of revealed truth of which it is the chosen organ; that not a thought, not an illustrative image, not a felicity of expression, should be lost or marred in translation. These things may seem trifles to our coarse perceptions. But He who has written His eternal power and Godhead on His natural creation, in countless forms of beauty and grandeur, has not grudged the like pains in the revelation of Himself

through the inspired Word. Let us not judge God by our weak and shortsighted wisdom; nor deem that any thing which He has thought it worth while to say, is not worth our while to know.

The power of this divine gift to accomplish the purpose of its author, depends, therefore, so far as it is an instrumentality, on the fidelity and clearness with which it is presented to the reader's mind. Hence it was the highest wisdom, as well as the love of truth, that led the early reformers of England to make repeated revisions of the common version of the Scriptures, in order to bring it as near as possible to the original, and to make it clear to the common mind. The excellent Geneva version (1560), the product of the piety and best learning of that age, and its rival, the Bishops' Bible (1568) embodied the maturest scholarship of the time, and may still be read with profit, in connection with the revision of them now in common use. Yet, at the close of that century, in the crisis of the struggle between the spirit of formalism in the church, and the champions of a purely spiritual worship and discipline, a more perfect translation of the Scriptures was deemed the most pressing want of the age. Again, therefore, a further and more careful revision was demanded and was executed, by the joint labors of a large number of the ablest scholars of the time.

But this revision, much as the world is indebted to it, did not satisfy the just and reasonable demands of its own age. Reasons of state policy induced the royal patron to urge on the completion of the work with unbecoming and injurious haste. Had twenty years been allowed for its accomplishment, instead of seven, it would not have exhausted even the resources of that age.

The epoch of this revision was followed, in England, by a period of profound and varied scholarship, of earnest, far-reaching, and manly research, which has not been surpassed in the history of science, and has justly made the learning of the seventeenth century the pride and glory of English history. It was natural that the thoughts of many should be turned to the improvement of the common version of the Scriptures. About the middle of that century, an earnest effort was made for it in Parliament; but the violent agitations, both in Church and State, and successive political revolutions, were unfavorable to such a work. The golden age of sacred learning in England passed away, without any further improvement of the version for the common people, though the means for such a work had accumulated far beyond what any former age could show. The subsequent decline of that spirit in England effectually forbade the resumption of the work. The intermission of it, for two centuries and a half, has at length resulted in the worst form of religious apathy, and indifference to the purity of the fountain itself, from which the common mind must draw its spiritual vitality.

Still, the demand for renewed revision, has been often repeated, and the necessity of it has been acknowledged by the most competent judges.

During the two and a half centuries since the last revision, the advance of sacred learning has been immeasurably greater than during the century that preceded it. Whatever reasons then existed for revision are increased tenfold. If there is any sincerity in our professed admiration of the spirit of the Reformers, it will not content itself with building their sepulchres. Many unsuccessful attempts have been made to meet this demand. The Union is the first organization which has undertaken the task with pecuniary resources adequate to so great a work. You must not expect to accomplish it without great expenditure of money, time and labor. No work of the age can be compared to it in difficulty or responsibility, or the amount of labor required. Nor should you be disheartened or annoyed by honest and well-intended opposition to your work.—The jealousy that watches anxiously over the cherished medium and depository of revealed truth, distrusting as rash the most careful hand put forth for its amendment, is both natural and just, and is entitled to respect. If it leads to greater deliberation and caution in every step of our progress, let us be thankful for the salutary influence. To the opposition of weaker minds, which vents itself in the sneers and rivalry of platform speeches, you can well turn a deaf ear; certain that such weapons cannot reach men who are doing an earnest work for God and for humanity.

I am, my dear sir, very respectfully and fraternally yours, THOMAS J. CONANT.

THE KNOW NOTHINGS.—It is reported that a National Council of the Know notthings will meet here to-morrow, to nominate candidates for the Presidency. Messrs. FILLMORE, HUSTON and CLAYTON, are mentioned as being prominent candidates.—N. Y. paper.

From the Annual Report of the S. B. P. S. The Publication Society and Geo. Parks & Co.

Some of the brethren having expressed a desire to be informed of the precise nature of the connection between the Publication Society and Geo. Parks & Co., we therefore submit to them, and to the denomination generally, the following statement of the matter, together with the reasons which led to that connection.

The Depository and the publication interests of the Society, are conducted by Geo. Parks & Co., upon the following arrangement:—The Society contributed to the capital of the partnership the sum of \$4,000, and brethren Geo. Parks and A. C. Smith, each contributed \$2,000. With this capital of \$8,000, all the sales and publications of the Society are carried on. Other funds contributed to the Society do not go into the Depository or in publication, but any balance thereof which may remain after payment of salaries of agents, and like expenses, is to be reserved to form a distinct fund, upon which the Society may hereafter base its donations and its colportage operations.

The buying and selling department of the Depository is conducted by Bro. Parks, under the advice and direction of the President of the Society. The publication department is governed entirely by the Board of Directors, the partnership being bound, by its agreement, to publish with reasonable despatch, all books accepted and ordered for publication by the Board. The profits accruing from the sales and publications, are to be divided amongst the partners, in proportion to their capital, viz: one half to the Society, and one fourth to each of the other partners. The expense of authorship for the copyright of works, published by the Society, is borne by the partnership fund, so that each partner bears his proportion thereof. If at any time any other funds of the Society be used in the Depository, or for publication purposes, the firm of Geo. Parks & Co. is to be charged with interest thereon, just as if it were loaned to any other persons. The term of the partnership is five years from its commencement. Before their expiration it may be dissolved by mutual consent, and one of the partners is even now willing to retire if the capital of the Board were sufficient to allow it; the other partner being at the head of the business details, could not retire without bringing heavy loss to the Society.

The reasons which induced the Board to form this connection were 1st. The insufficiency of its capital, and 2dly, the conviction that its business details should be conducted by some one having a pecuniary interest therein. The first reason would have been imperative, even without the second. The whole available capital of the Society, when the partnership was formed, was only \$4,000. No reliable business arrangements could be based upon its additional subscriptions. This had been attempted when its depository was first established, and the attempt resulted in unpaid bills, which ruined the credit of the Society. It was therefore necessary for the Board either to procure a partner with capital or to discontinue its Depository. If the latter course had been adopted, it would have been left without facilities for distributing its publications, by the ordinary methods of sale or exchange. The absolute necessity for such facilities had impelled the Board, with limited means and at heavy loss, to establish and sustain for upwards of two years, its first small depository. Whilst this had proved greatly inefficient, it had nevertheless, proved that without it, the publication department would be much more so—in fact an entire failure. In this dilemma, the Board made repeated efforts to effect some satisfactory arrangement for the distribution of its publications, with some of the booksellers already established here. These efforts failed; and the present partnership was then proposed and accepted. The result thereof has more than fulfilled the expectations of the Board. It is now well satisfied that both the capital and the close attention of a business partner were necessary to the success of the depository and of its own publications. Since these were supplied, the Society's share of the profits on the sales and publications has amounted to a thousand dollars a year, whereas, under the previous arrangement, the annual loss exceeded that amount. Meanwhile, Brother Parks, the managing partner, has devoted himself to every department of the business, and is now thoroughly acquainted with all its details. His business qualifications, even with his capital, would readily command in other book stores a salary fully equal to the amount which he receives in his present connexion. If, therefore, the Board were to dissolve that connexion, and seek to retain his services at a salary, it would save nothing by the change. And if it dispense with his services and procure an agent in his place, it would thereby hazard all the risk of

inefficiency and consequent loss, arising from the inexperience of his substitute, who would also lack the stimulus of a pecuniary interest in the profits of the business committed to him. So far, then, as Brother Parks is concerned, it is certainly the interest of the Society to continue its present connexion with him. The other partner, whose personal attention is not so important to the business, is understood to be ready to retire whenever the Board is able and willing to permit him to withdraw his share of the capital and profits.

Boarding in Private Families.

It is, as a general thing, desirable that young men should board in private families. The evils arising from renting "furnished rooms," and eating at the restaurants, or at some boarding house, is frequently very great. Young men of a social turn of mind want company, and company some of them will have, even at the risk of their moral destruction. Many noble, generous-hearted young men have fallen victims to vice and immorality, simply for the lack of some good place to spend their evenings. They leave their dull apartments, perhaps, for a stroll through the quiet streets of the city, to inhale the fresh air, or to enjoy the loveliness of some beautiful moonlight evening; and, ere they are aware of it, are drawn into temptation—to fall.

The temptations of a city life are often too great even for the strongest minds. Even professors of religion are frequently turned aside, from the path of rectitude and duty, if not to apostasy and ruin. The children of pious parents, though upright and moral in their conduct before leaving their homes are drawn into the whirlpool of misery and woe. But few willingly rush forward to destruction; they are in the circling current of the great Maelstrom, ere their suspicions are aroused. Nearer and nearer they approach the yawning vortex; they heed it not; for, either they perceive not their danger, else think it too late to escape the fate which awaits them,—till down, down, they sink in the deep abyss.

What has this to do with "boarding in private families?" says one. A great deal, we answer. Board in a private family is next to a "home." There, virtue is cultivated, and we mix with those who sympathize with us, in a measure, and encourage us, when in difficulty and trouble. It may be argued that this interest is not always taken. Then it is generally the fault of the young men themselves; they do not seek it. Besides, admitting it is not, it is better to live in private families, if practicable, if for nothing but the company, the instruction and the example afforded. In many ways we take of the matter, it will be found the most profitable, the most desirable and the most pleasant.

Again: all cannot get boarding in private families, says another. We would ask if all have tried? If not, they should not make the assertion. Within our own knowledge, there are families which would cheerfully accommodate young men, and make them comfortable. It is of no use, either, to urge as a reason, that the "salary is too small;" be content not to live so high. Many a respectable, though perhaps comparatively poor family, would be glad to have young men live with them, at a moderate board,—less, perhaps, than it costs otherwise.—N. O. Companion.

From the True Union. The Degree of D. D.

THE OBJECTION TO IT AND HOW IT MAY BE MET. When the views and feelings of intelligent and sincere Christians are at variance on any question of Christian propriety, it is important to fix the mind on the real point where the difference occurs, and holding it distinctly in view, to look for some practical method of meeting, if possible, the prejudices of both parties.

Now there is little prospect that our Colleges will cease the conferring of the degree of D. D. or that men will cease to accept it. For, however much some might desire that their names be overlooked in the list of candidates for this title, when a sincere man is so unfortunate as to be marked as a victim, to publicly decline the Degree is a greater trial for a sensitive spirit probably than silently to allow the public to have their way.

But, after all, is the conferring or the receiving of the Degree the point of difference between Christians?—Manifestly it is not. It is the custom of addressing Christian ministers by this title, and the strange departure from ordinary rules of refinement and modesty involved in that address, which is most offensive to the just sensibilities and conscientious scruples of a large class of Christians. When a man receives any other literary degree it is merely a silent honor. If it is A. B. or P. B. he is not therefore addressed as "Bachelor;" if it is A. M. he is not promoted to the privilege of being entitled "Master;" and it is P. D. or L. L. D. nobody thinks of bowing to him or accosting him as "Doctor." Why this strange perversion of violating not only the law of Christ but

even the universally received law of worldly propriety in filling Christians with the invidious address "Doctor," and Christian letters, papers and books with the invidious appellation D. D.? It is fortunate at least that the practice does not fall under the condemnation of "concord between Christ and Belial;" for this title of "Doctor" is altogether a Christian device. It has no counterpart among the titles of those who in their generation are wiser than the children of men.

How then may this evil, which seems to separate between brethren, be overcome? May it not in this way?—What if our Associations and Conventions should pass resolutions recommending to Christians generally, to Christian Secretaries, Editors, &c., to omit this title; leaving it to stand, as it should be, not as a Christian but as a College distinction? What if we should individually address all our Brethren by the plain and apostolic designation "Brother?" What if in all public announcements both by the press and by the voice the same simplicity should be observed?

Some will probably recall that this was the style of our fathers' times, and that to return from the almost nauseating excess of quite modern days would be to go back to the "old ways." Every worthy bearer of the title moreover would doubtless experience an unpleasantly precious relief if this old custom could be revived.

Religious Newspapers.

Neither those who conduct our religious journals for their readers, individually, can properly estimate the important beings of such agencies for good. In order to this, it would be necessary to traverse the entire fields over which a widely circulated paper finds its way, and enter every household where it is a visitant. Even then it would be impracticable to ascertain the full extent to which the tens of thousands of readers were indebted to this source for their intelligence, enlarged views, piety, and efficiency, inasmuch as they can scarcely form a correct idea themselves, of the extent to which they have been benefited by what is received in weekly portions through a series of years. In many cases, the religious newspaper is the only channel of communication with the world at large. Not a few families rely upon it entirely for their secular as well as their religious information. Its arrival is always eagerly awaited. A derangement of the mails, causing the failure of a single number, is a disappointment to the household. It is not simply taken up, hastily run over, and then thrown aside for waste paper; it is returned to again and again, until every article, even the advertisements have been poured over; it passes into the hands of every member of the family, undergoing in each case, perhaps, a similar progress. It is referred to in the conversations of friends and neighbors; its opinions and statements are quoted; in fact, it comes at last to be regarded as a sort of living companion, and as an old and reliable friend. With some, too, it supplies the place of books, where books would seldom or never reach them. During a recent visit of one of the editors of this journal to the interior of another State, he was told by an intelligent lady, that after reading our Children's Column regularly to her children, who always listened with avidity, she was accustomed to cut out the articles and paste them in a book, so that already she had made quite a volume. She said that but few books, except those intended for schools, were brought to her place of residence, and that she was indebted to *The Presbyterian*, to a great extent, for fresh reading for her children. This is but one of thousands of instances that could be brought forward to illustrate the important work accomplished by every properly conducted journal. While these facts are encouraging to those engaged in editors, they should also stimulate readers who know the value of such papers, to exert themselves to extend their circulation, and introduce them into families where none are taken.

COMPARISON OF TOWN AND COUNTRY LIFE.—Of 100,000 children born in Liverpool, only 44,707 live to the age of twenty; while in Surrey that age is attained by 79,885 out of the same number of children born. The probable lifetime is about six years in our unhealthiest towns, fifty-two years in Surrey and other comparatively healthy parts.—*Census*.

A USEFUL HINT.—The difference between rising every morning at six, and at eight in the course of forty years, amounts to 29,200 hours, which are equal to eight hours a day for exactly ten years; so that rising at six will be the same as if ten years of life were added, wherein we may command eight hours every day for the cultivation of our minds and the despatch of business.—*Ex*.

Nothing can be well done, if it is done out of season.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY, NOV. 30, 1854.

SAMPSON LANIER, of Tuskegee, Ala., is appointed general agent for the South Western Baptist. We commend him to the public, and fully authorize him to transact any business that belongs to our office.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALLOWAY, *Chambers Co., Ala.*
Rev. D. R. W. McIVER, *Wetumpka, Ala.*
Rev. JAMES H. DUNN, *Marion, Ala.*
Rev. G. E. McLEOD, *Pike Co., Ala.*
Rev. N. H. BRAY, *Many, La.*
TOMAS COOK, *Natalska, Ala.*
Rev. F. H. MOSS, *Montgomery Co., Ala.*
Rev. H. DRAKE, *Tulahoma, Ala.*
Rev. K. HAWTHORN, *Canden, Ala.*

Subscribers can also remit money by mail at our risk, directing their communications to the South Western Baptist, Tuskegee, Ala. And when the amounts sent, do not appear in the receipt list in due time, we wish to be informed of it.

AGENTS IN ALABAMA.

For HOWARD COLLEGE, Elder Z. G. HENDERSON, Marion, Ala.

For the EAST ALA. FEMALE COLLEGE, Elder A. VAN HOOKS, Tuskegee, Ala.

For the CENTRAL INSTITUTE, J. A. PYLANT, Haverly, Ala.

For the ALABAMA BIBLE SOCIETY, Elder J. D. WILLIAMS, Wetumpka, Ala.

For the BIBLE REVISION ASSOCIATION, Elder JAMES DAVIS, Newnan, Ga.

For the DOMESTIC MISSION BOARD, at Marion, Elder JESSE A. COLLINS, Cropwell, Ala., and Elder K. HAWTHORN, Canden, Ala.

Each of the above is authorized agent for the South Western Baptist.

CLUB RATES.

We propose by the aid of our brethren and friends in the South Western States to extend our list to

10,000 Subscribers.

And though our terms are already as low as they can properly be afforded considering the high price of materials, yet our object being to do good rather than to gain pecuniary profit, we offer the following extraordinary inducements to our brethren and friends and earnestly appeal to them to lend a helping hand.

Propositions.

I. To any person sending us ten dollars and the names of five subscribers, the South Western Baptist shall be sent one year in advance free of charge. Or if desired, the extra number can be sent to some poor brother or sister, or whoever may be designated.

II. To any minister or other brother forwarding us the names of ten new subscribers and twenty dollars, three extra copies for one year, to be sent to whoever may be designated.

THE THIRTY-FIRST ANNIVERSARY OF THE

Baptist Convention of Alabama

Will be held with the Siloam Baptist Church in Marion, Perry County, Ala., on Friday, before the 2nd Lord's day in December (Dec. 24th) 1854.

The Anniversary Sermon will be preached by T. G. Keene of Mobile—O. Welch, of Talladega, alternate.

The Missionary Sermon by E. B. Teague, of Etowah—P. H. Lundy, alternate.

The Education Sermon by A. Williams, of Montgomery—A. J. Battle, alternate.

STANDING COMMITTEES TO REPORT DURING THE Session:

On Temperance—J. T. Tichenor, A. B. McWhorter, D. R. W. McIVER.

On Education—Wm. H. McIntosh, A. J. Battle, J. F. Hooten.

On Domestic Missions—D. R. W. McIVER, J. D. Williams, B. B. Davis.

On Foreign Missions—C. F. Sturgis, E. E. Kirvin, R. P. Lide.

On Sabbath Schools—Wm. Howard, I. S. Abbott, E. B. Teague.

On Southern Baptist Publication Society—P. H. Lundy, Morgan Cleveland, D. Peebles.

On Indian Missions—A. A. Cunnell, J. H. DeVotie, S. R. Freeman.

On the condition of the Baptist Denomination in Cities and large Towns—T. G. Keene, I. T. Tichenor, Joseph Walker.

H. TALBIRD, Pres't. Con.

Delegates to the Alabama Baptist State Convention, at its approaching session in Marion, are requested to report themselves on their arrival in Town, at the Baptist Church, where the Committee appointed for the purpose will direct them to stopping places during their stay.

W. N. WYATT, W. B. LAWSON, A. B. GOODHUE, L. Y. THORNTON, J. B. RICHETT, E. A. BLUNT, Committee.

Rev. Joseph S. Baker,

OF PALMYRA, GA.

We are pleased to announce to our readers that we have secured the services of the Rev. Joseph S. Baker, formerly editor of the Christian Index, Ga., as a stated contributor to our columns during the next year. He will commence his writings in January; and numbering, as we do, among our readers a large number of his old friends, we feel confident that we shall please them well in this arrangement. We hope, also, that our brethren will give him and ourselves a hearty welcome by sending us up during the winter, a greatly enlarged list of subscribers.

Subscriptions to Missions.

The subscriptions for the Central African and Indian Missions, made up at the Tuskegee Association and to be paid by the meeting of the Convention, are at this office, and as the Convention will assemble next week, it is desirable that the amounts subscribed be paid in by Tuesday next.

Private Thanksgiving.—Governor Reid of North Carolina has appointed the 30th inst. as a day for a public thanksgiving throughout the State.

Methods of Preaching.

Quite an animated discussion has been going on in our columns for the last few weeks between the Junior Editor and "Varro," on the subject of "reading sermons." At the commencement of this discussion, we contented ourselves simply to express our dissent from the views of our esteemed associate, intending not to participate in the controversy. Indeed, it is not our intention now to protract a discussion which we think, to continue further, would result in producing strife and contention, where there ought to be peace and harmony. We simply wish to lay down a few propositions, which, we hope, will serve to quiet any further agitation of a subject about which the best of men will disagree, until every mind shall be cast in the same mould. Our only object is to persuade brethren not to fall out by the way in regard to the mere form in which it is best to present divine truth to the human understanding. At our special request "Varro" has agreed to close the subject so far as he is concerned—and the junior editor has signified a similar desire in his last article. We shall study to be as brief as a sense of justice to the subject will allow.

I. Our first proposition is, That our Savior has prescribed no distinct method in which we are to teach, or preach the gospel. The general direction is, "Go ye into all the world, and preach the Gospel to every creature." Teaching them to observe all things whatsoever I have commanded you." The thing to be done is to preach—to teach. The method of doing that thing is wisely left to the common sense of the individual who is called to this service. For example: A minister visits an institution reared for the education of natives, where there are several hundreds of these unfortunate beings. Could any thing be more absurd than for him to rise in their midst, and either read from a manuscript, or pronounce orally, a discourse upon some religious topic? No: neither the pen nor the tongue can serve him here. They must both be thrown aside, and he must use the only method which the ingenuity of the world has yet discovered by which to convey to their darkened understanding, "the light of the knowledge of the glory of God." He must address their eyes by the use of the signs which they can comprehend. And surely it is not sacrilege to call that a sermon which has been let-fell off upon the fingers, provided those signs represent faithfully the truth as it is in Jesus.

Now, that it is no desecration of the word *Scripture* to apply it to reading, we have express *Scripture* testimony. Acts 15:21—we have this language: "For Moses of old time hath in every city them that *preach* him, being read in the synagogues every Sabbath day." Here the fact that Moses is *preached*, is explained by his being read in the synagogue. Every person acquainted with the Jewish custom of reading the law and the prophets, will readily understand the force of this language. The Old Testament was so arranged into sections, as that in each synagogue the entire Book could be read through once every year. Again, we presume that it would have been hard to have convinced those Churches in which Paul commanded his epistles to be read time and again, that it was not a very edifying and instructive method of *preaching* the word. Was it not a method of carrying out the command of our Lord to *preach* the Gospel to every creature, when the Apostles and evangelists wrote the narratives and epistles of the New Testament? Did John *preach* Christ, when he wrote to the seven Churches of Asia?

We therefore conclude, that any form of communication in which the truth as it is in Jesus shall be faithfully *preached* to the world—whether by precept or example—by tracts, treatises, bodies of Divinity, commentaries, sermons, or religious newspapers, (a method of preaching in which our esteemed associate is doing effective service)—by signs made by the tongue, fingers, type, or pen—by addresses oral or written—whether by any or all of these methods, we say, "Christ is preached, we therein rejoice, yea, and will rejoice." They are all but so many means of carrying out the same grand commission, "Go ye into all the world and *preach* the Gospel to every creature."

II. Our second proposition is, That every man who is called to this service, is at liberty, nay, is morally bound, to adopt that method in which he can most effectually fulfill the great commission. This proposition it strikes us, is so self-evident, that no one will contest it. We shall not, therefore, argue, but present a single illustration of it. We will suppose A. B. and C. called to the ministry. A possesses extraordinary speaking talents. He moreover possesses those rare mental endowments, by which he can easily command all his resources upon all subjects, and upon all occasions. These are rare gifts, and such as enable him to meet the requirements of the commission best—by extemporaneous preaching. B, however, is not so wonderfully endowed. He has, therefore, to resort to the expedient of *writing* out his sermons. But, possessing a very tenacious memory, he commits them with ease, and recites them from the pulpit. C. is not so happily constituted as either A. or B. He cannot commit his sermons, and the only alternative is, that he must *read* them. Now, who are we that we should judge another man's servant? To his own master he stands or falls. Each of these brethren is making the best use of the talent that God has given him. It is not a crime that B. is not as wonderfully gifted as A.—that C. is not as much so as either of the others. That each of these peculiar gifts has been owned of God to the establishment, confirmation and comfort of the Churches, as well as the awakening and conversion of sinners, neither the most stolid stupidity, nor the most inveterate prejudice, on either side of this question, dare deny. Surely it requires no very great stretch of charity to suppose, that each one of these ministers has a *judgment* and a *conscience*, which he occasionally interrogates upon this most important of all subjects, the decisions of which are as sacred to him as they are to any other class of men.

III. Our third and last proposition is, That it is the *cosm*, that is the power of God unto salvation, and not the *men* who preach it, who are the power of God. A single passage will illustrate our meaning here. Phil. 1:15—18, Paul says, "Some indeed preach Christ even of envy and strife: (certainly a much more censurable way of preaching Christ, than "reading sermons") and some also of good will. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached: and I therein do rejoice, yea, and will rejoice." And

is it expecting too much of our brethren that they shall sympathize in the joy of the Apostle in the abstract proposition that Christ is preached, without any reference even to the motive, even though the most despicable and vile, much less to the method by which it is done? Have we yet to learn that there are "divers gifts," all of which are intended to "edify the body of Christ?" "Of his own will begat he us, with the word of truth," says the same Apostle. It is the truth—the *cosm*—that is the great instrument of conversion, and not the "lovely song," the "pleasant voice," nor even the "heavenly bosom," nor the falling tear, of him who preaches it. Doubtless, much depends upon the manner in which the truth is preached—but surely the great controlling element upon which we are to rely for success in evangelizing the world, is Jesus Christ and Him crucified. Every agency which the Churches of Christ, or his ministers wield, is effected only as it carries with it "the sword of the Spirit, which is the word of God." How many men have for many years preached the Gospel with remarkable success, and then disgraced their sacred calling and were deposed from the ministry and excluded from the Church? Nevertheless, the word of God standeth sure.

It might be well for us here to pause and ask the question, who are they who have done so much to enrich the Christian literature of the world—who have bequeathed to posterity the most imperishable monuments of scientific genius—whose sermons, written and read by them to their flocks, yet minister to the spiritual wants of ministers and private members—who, being dead, yet speak to us the words of eternal life? Why, such men as Howe, Jeremy Taylor, Gill, Edwards, Davis, Chalmers, to mention no more. All these men, if we mistake not, read their sermons. And it strikes us, that we ought to be very thankful to their auditors, for the forbearance they exercised toward their *follies* (?) seeing it turns so richly to our account. Who does not regret that the venerable Mercer did not commit some of his incomparable sermons to manuscript? And if he had been read to his charges, they would not have been the less valuable to us.

And here we would close this article, but for a paragraph in that of our associate of last week. We will quote it for the purpose of offering a thought or two in regard to it:—

"As it regards the necessity of other ministers reading their sermons, I demur to it all. I contend that no minister of the Gospel who is called of God is under any such necessity. If he is the subject of physical or mental disability it cannot be his duty to preach, much less to read sermons. God does not require natural impossibilities of his ministers. If then, a man has no gift at all for speaking, and cannot, by proper cultivation, acquire the art, he has most assuredly mistaken his calling, if he assume the responsibilities of the ministry. If God calls a man to preach, he requires him to preach in the most effective manner; but if he turns aside from the example of Christ and the Apostles and makes himself the slave of a habit that impairs his usefulness, and weakens, instead of strengthens his ability, he is evidently guilty of a breach of trust of the most sacred character."

Upon reading this paragraph, we involuntarily paused, and asked the question, Is it possible that all those luminaries of Christendom we have above enumerated besides scores of others, were all their lives laboring under a mental hallucination—that in "assuming the responsibilities of the ministry" they "mistook their calling"—that the sermons they read to their flocks, so rich in evangelical truth, and of which we are now the fortunate legatees, were a mere sham they practiced upon the people? Or those other living denominational lights, whose imperishable productions are on all our shelves, and who have done more than any of their contemporaries to enrich our Christian as well as denominational literature—A. Williams and Howell, a Wayland and Fuller—not to mention others equally distinguished—the very leaders of the hosts of Israel in its aggressive movements upon the powers of darkness throughout the world—whose ministrations have been blessed of God preeminently in every department of their labors—who have done so much to place the denomination in its present commanding relative position before the world. Is it probable that these men, too, have "mistaken their calling"—that every time they have ascended the sacred desk "copy book" in hand they vainly supposed that they were *preaching* Christ, and their congregations, (credulous souls,) really supposed that it was *preaching*, when it turns out that they are all "evidently guilty of a breach of trust of the most sacred character!" Or have we mistaken the meaning of our brother? We do trust we have—and if so, we should greatly rejoice to be corrected. Or if he has written hastily and incautiously, that he will have the magnanimity and candor, (and we believe he is proverbial for these qualities) to retract these expressions. But if we have properly interpreted his meaning—and if these be his deliberate sentiments, why, all we can do, is to beseech and admonish him as a Christian brother to exercise a little more forbearance and charity to his brethren. And this we shall do in the language of a heathen magistrate, as recorded in holy writ, which mutatis mutandis, may suggest to him a lesson worth learning:—

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel—or this it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Acts 5:28—39.

And now we take leave of this subject, sincerely regretting that it was ever introduced into our columns. We do hope that we shall hear nothing more of it—and we do earnestly beseech brethren to cultivate a kind and charitable feeling towards their ministers, and allow them to decide for themselves the method they can best adopt to meet the dread responsibilities of their sacred calling.

NOTE.—When I penned my last reply to Varro I expected to write no more upon the subject of sermon reading. I had gotten into the controversy unexpectedly and felt no disposition to protract it beyond what the circumstances constrained me to do. And I would not now add a word but the suggestion of Bro. Henderson and his editorial together convince me of the propriety of making this explanation. I have throughout endeavored to preserve good feelings and I am not aware that

either Varro's or my own have been disturbed; and I am free to say that if I have written any thing calculated to wound it has not been my intention. I had my own opinions to maintain, and I endeavored to combat the arguments brought against me, without entering into a long and tedious discussion of points involved. It may be that in endeavoring to be brief and to meet my opponent I have penned some sentences too severely; and written others not so plainly. I perceive that Bro. Henderson has misconceived my meaning in the paragraph quoted, and for his satisfaction and for the satisfaction of all others concerned I will here state that I did not design to convey the idea that all sermon readers had assumed the responsibilities of the ministry without a call from God. I believe that many of them are not only called but that they have been greatly blessed in their labors, yet I am of the opinion that had they cultivated the art of extemporaneous speaking more they would have been more useful still, for I am satisfied that many of them are possessed of the most eminent gifts for usefulness. Of course the responsibility of their course is upon themselves.

I regret the course this controversy has taken and the attitude it places the editors in; but our differences of opinion are honestly maintained, and as I determined on my part to write no reply to the editorial above, and whatever course the subject may take hereafter to preserve silence, the whole matter is now at an end so far as I am concerned. J. M. WATT.

Nov. 28, 1854.

COMMUNICATIONS.

For the South Western Baptist.
Shall our Paper be Sustained.

Messrs. Editors:

With your permission I will address the Baptists of Alabama upon the subject of sustaining our beloved paper. I have witnessed in some quarters a manifest indifference to its success, and have been led seriously to fear that our brethren generally do not appreciate its importance to our denominational interests. I believe it to be one of the most important and useful enterprises in the State, and which by proper efforts could be made to diffuse its benefits abroad more extensively than any other. I am a Baptist, and nothing but a Baptist, and I feel a deep and abiding interest in the success of the Baptist cause. And I fully believe that a well conducted Baptist paper is of great importance to our brethren, Churches and denominational enterprises. Allow me then to offer several reasons why the Baptists of Alabama should rally to the support of the South Western Baptist and give it at once a wide circulation.

1. It is the organ of the Baptist denomination in the State, and the only organ there is, or that there is likely to be. If this cannot be sustained no Baptist paper can be sustained in the State at all. We have our State Conventions, our State Bible Society, and our Society for the relief of families of deceased or superannuated ministers of the Baptist denomination. All these are institutions directly sustained by the Baptists throughout the whole State. Then there is Howard College and the Judson Institute both flourishing institutions of learning, and likewise under the control of Alabama Baptists at large. These all need an organ of communication to make known their various necessities, encouragements, prospects, changes, successes, &c. to the whole denomination. And they need the influence of a paper which is directly devoted to their promotion. No secular papers can supply their wants in these respects, and no denominational paper of another State can prove the desideratum to meet our denominational exigencies. We must have a paper of our own, and it must be extensively circulated among all our people, if it accomplishes the good that it intends.

2. We have in the State some 30 Associations and some 700 Churches, besides a number of important and interesting institutions of learning all under the patronage of our denomination, among them are the East Alabama Female College at Tuskegee, the Baptist Male and Female Institutes at Lafayette, the Baptist Male and Female Institutes at Talladega, the Central Institute in Coosa county, and other important denominational schools in various parts of the State. All these Associations, Churches, and educational enterprises greatly need an organ of communication between them, and one that seeks directly to promote their harmony and success. As we said before we say again that neither secular papers, nor Baptist papers from other States can supply this need. It must be done by an organ of our own. One that the Baptists of Alabama will feel free to claim as their own and use as a vehicle of communication between them.

3. We as Missionary Baptists are engaged in promoting all the leading religious objects of the age. Missions are sustained in various parts of the world, through the agencies of the Domestic and Foreign Boards and the Indian Mission Association. Bible Societies, Tract Societies, Sunday School Societies, Publication Societies, Theological Schools, and various other important enterprises meet with a response among the liberal minded. Experience has proven that to induce liberality light must be diffused abroad. The people must know the principles of organization and procedure of the societies calling for their aid. They must hear from the Missionaries, see reports of their agents, and be made acquainted with the history of their progress. These ends cannot be attained without a Baptist organ in the State. Books cannot supply the need, and men cannot travel about to impart the information. Hence every one must see the great importance of extending the South Western Baptist into as many families as possible in the State. And every one must be convinced that in proportion as the circulation is increased these important ends will be gained.

4. The Baptists of Alabama number 60,000 or more. Among this great family it is necessary that unity should be promoted. That there should as near as possible be a oneness of sentiment, feeling and action, not only between Churches and individuals in the same part of the State, but throughout our whole territory, and even to regions beyond our own State's limits. The most effectual method to secure this end is by free communication between brethren, in which they can discuss their differences, compare their ideas, interchange opinions, and make known their views upon the impor-

tant subjects of the age. In no other way than through a paper devoted to their cause, and fully open to their writings can these ends be attained. The South Western Baptist is already at their service. It is weekly sent forth into hundreds of families in various parts of the State, and every number contains a select variety of reading matter both selected and original, to enlighten and edify the readers. And I believe I hazard nothing in saying that every subscriber gets more than the value of his subscription. In fact the same amount of reading could not possibly be procured in any other form for the same amount of money. And if a subscriber will carefully file away his 50 numbers, he will at the end of the year possess one of the most valuable volumes extant. And he may years afterwards find much in it to edify and encourage him amidst his cross bearings and trials of life.

5. This is a progressive age, and wonderful changes are going on in the world. New organizations are forming, new sects are springing up, new heresies are promulgating, old errors are being revived, sectarianism is rife, and discussion is going on through the length and breadth of the land, and everywhere Baptists have to contend against infidelity, popery, deism, and a hundred other influences, and it is needful to have a weekly organ to sound the alarm at the approach of evil, defend the Baptist cause from published attacks, and to oppose and expose error, sophistry and irreligion wherever found. And to resist the flood-tide of innovation and formality that is rolling down upon our Churches and people. In every State some peculiarities are found among the people in their organizations and views, which seem to demand an organ suited to their peculiar circumstances. I am persuaded that no other paper published in the United States could supply the wants of the Alabama Churches and people, even if they were to adopt another from any neighboring State. No, Alabama must have a Baptist paper of its own, it cannot do without it. And if it can be well sustained it will exert a tremendous influence for good, and its benefits will be everywhere diffused abroad. Let us then brethren, rally to the support of the South Western Baptist and raise 10,000 subscribers for it during the year 1855. It ought to be done—it can be done—it will be done if all will help as they ought.

6. We need an organ also that will furnish us with a knowledge of the onward movements of Baptists in other States, and in all parts of the world, of the various benevolent organizations not supported by Southern Baptists but promulgated of the same great objects. Of important books and periodicals that issue from the press. Of ordinations, removals and deaths of ministers. Of revivals in Churches, Church organizations, dictations of houses of worship, meetings of Associations, Conventions, &c., College examinations, marriages, obituaries, funerals, &c. Of all the leading revolutions among the nations of the earth, the various changes and fluctuations in markets where our leading staple products are sold. In fine, every kind of information of whatever character that may lawfully find a place in the columns of a religious paper. The South Western Baptist contains a pleasing variety of news as well as religious reading and is adapted to the temporal and the spiritual advantage of patrons. Let its subscription list be enlarged, its benefits more widely diffused, and its correspondents increased, and its columns can be more and more enriched with spicy matter for the entertainment of its readers. All these things must be done together. The publishers cannot incur the additional expense without a corresponding amount of patronage. This we can give them, and let us be up and doing at once.

7. Yes, brethren the South Western must be sustained. It has at present I am informed, not more than 1,500 subscribers, and some of these live in other States, leaving a proportion of only about 1,000 to every fifty Baptists in the State. Now look at this picture! The paper is published by Southern men, the editors were born and raised in the Sunny South—all their affinities are here. They are true—wholehearted Baptists. They have invested their money and given their time and labor at a small income in order to sustain our paper. They already fear they will have to abandon the enterprise for the want of patronage as it is likely to be a perpetual drain upon their purses. The present publishers are content to hold on and bear the burden or transfer it to other hands it need be, and the present editors though able to enjoy greater advantages in other business are still willing to labor on if the denomination will sustain them. But their hearts are already failing them for fear that their well meant efforts will not be appreciated. They stand ready to labor on or to yield up their position to others whom the denomination may approve. They regard the South Western Baptist as too important an enterprise to answer personal ends, and hence are willing to yield it up to their brethren whenever the interests of the cause demand a change. Yes, Henderson and Watt may cease to be editors, they may each go down to the silent host and their names be forgotten, but a Baptist paper must go on from generation to generation. I plead not then for Chilton, Echols & Co., nor for Henderson and Watt, but I plead for the Baptist cause. Now brethren let us each one attempt to raise at least five subscribers, this will give us an extra copy for ourselves or for some poor brother or sister. And when we have obtained five let us try to get five more, and send 13 names and twenty dollars, and say to our poorer brethren, and bereaved widows, here, read that which will do you good.

In the remarks I have made I have not designed to discourage the taking of papers that are published out of the State, I would be glad to find several different papers in every family; a variety is useful, but above all others, we should see that our own organ is sustained. As valuable as other papers are they never supply the place of an organ for us, and if we shall prove so recreant to our own interest as to let our own paper perish for the want of support we shall repeat of our neglect when it is too late to remedy the matter.

You will pardon me Messrs. Editors for the length of this appeal. Perhaps enough might have been said in a smaller compass, but I did not know how to abridge my remarks.

Yours in love,

ALABAMA.

Nov. 20, 1854.

For the South Western Baptist.

Reading Sermons.

Dear Bro. Watt:

I have been interested in the discussion between you and "Varro" upon the subject which heads this communication. I do not wish to be considered as taking part in that discussion on either side but by your leave would like to say something upon the general merits.

To preach is not merely to proclaim the truth—nor is it merely to instruct the people. He who preaches must proclaim the truth and *ought* to instruct the people. But if that were all that is included in preaching why then a man might read his sermon upon the same principle and for the same reason that a herald would read a proclamation or an instructor his scientific lecture before his class. But that is not all nor the main part of preaching. It is to persuade men to obey that truth and receive that instruction—or as the Apostle expresses it to "persuade men to be reconciled to God." Now every one will admit, because universal experience and observation prove it, that men are more moved and persuaded and influenced by a spoken address than by one which is read to them. This is human nature.

Again—Is it true that the manner of preaching is no where defined in the commission? It is not indeed expressly defined but *implied* I think it is. When the Savior commanded the Apostles to go and preach the gospel *implied* he commanded them to preach it in the most effective manner—in that manner which would best accomplish the object for which they were sent forth, namely—not merely to tell men what was the truth—but merely to hold up the light of truth but to "turn men from darkness to light and from the power of Satan to God." If then the more effective manner to "turn men," to influence, to persuade, be by speaking to them rather than by reading to them the preacher ought not to read but to speak.

All this however may be admitted as a general rule but it is contended there may be some exceptions. Whilst it is granted that as a general rule preachers should not read their sermons yet it is said there are some who can preach better by reading and that they ought therefore to read. If it be so that there are any who can preach better by reading why then certainly they ought to read. But this is the very point in question. Is this so? I cannot believe it. Let us see what is to be understood by this phrase "preach better." It is meant that there are some who can pronounce a better sermon, considered as a piece of composition and judged of by the rule of art, by reading than by speaking. I have no doubt that is so not only of some but of most. But because they can, by reading, pronounce a better sermon, it does not therefore follow that they can thereby preach better. There is a difference between a good sermon and good preaching. There cannot be good preaching without a good sermon but there may be a good sermon without good preaching. That is a good sermon which clothes good thoughts in good language and good style. That is good preaching which produces a good effect upon the hearers. Now let a preacher take his good thoughts and write them on paper in good language and style and read them to his hearers, or let him take those same good thoughts and write them upon the "tablet of his memory" and then trusting to the occasion and the Spirit's influence for language and style speak those thoughts to his hearers warm from the heart and with that naturalness and earnestness and directness of manner which popular speaking imparts and which will have the better effect upon his audience? His spoken sermon might have that elegant finish of language and style which his read sermon possessed—yet a critic's ear might detect here and there a mixed figure, a violation of rhetorical rules and even a grammatical blunder, yet even he would overlook these as more or less incidental to "off-hand" delivery and as more than atoned for by the additional force and effectiveness of that delivery, whilst ninety-nine out of a hundred of his hearers would probably never discover them and would be impressed with tenfold more effect by the sermon. Then whilst it may be true that a man can pronounce a better sermon by reading yet it may not be true that he can preach better. But it is meant that there are some who can better influence and persuade men by reading to them than by speaking?—Not unless their hearers happen to be more or less than men, constituting exceptions to "all the world and the rest of mankind." Well is it meant there are some who can better influence and operate upon men by reading than speaking not because reading is the more effective way of doing this as a general rule but because they, from a natural want of speaking capacities, can make it a more effective way for them? I suppose this is the real meaning; but I cannot believe there are any such. I know there are some men who are deficient in speaking gifts, as they are called. And so there are some men deficient in praying gifts—your humble servant, the writer of this, for example. But shall he and others who are deficient in this respect get a "Book of Common Prayer" or write out and read their prayers? God forbid. I know there are some and a large number who labor under natural deficiencies and infirmities as respects the art of extemporaneous speaking. With such it is certainly EASIER to write and read but still I maintain it is not NECESSARY. If they will try they can acquire the art. I do not say they can become orators. This is not necessary. But I do say that if they will try they can acquire the art of delivering their thoughts by extemporaneous speaking well and effectively. It may cost them much study and no little training and some mortification resulting from occasional failings at the outset. But if they are determined to acquire it and willing to use the necessary industry and set out with that fixed purpose they can do it. Perhaps no one ever labored under greater natural infirmities in this respect than the celebrated Athenian orator. "His feeble and stammering voice, his interrupted respiration, his ungraceful gestures, his ill-arranged periods brought upon him general ridicule." Yet industry and study were aware that Mr. Wesley really believed that the Holy Ghost, and that as such, he actually fell or "sinned it away" at about ten years old, as he believes. It seems to me so skeptical and contemptible, that it ought to be more generally known and that it devolves upon the Baptists to keep these heresies before the people, lest doubtless there are very many Methodists of this day who could scarce believe that Wesley was so simple and superstitious as to expose such igno-

industry and study. And if this mode of address be the more effective—if it be the one that wins its way more readily in the human heart, then every preacher ought to feel constrained, bound to acquire and use it and ought to be willing to submit to the study and discipline necessary for this purpose. After all I repeat sermon reading as only a labor-saving operation for the mind.

I am glad you have noticed this subject in your editorial. I am glad you noticed it in such a way as to elicit discussion. Not that I would isters who read their sermons, but that I would have our young men who are studying the ministry impressed with the conviction that if they would do the most good and make a full proof of their ministry they must not neglect their sermons. And if the eye of any young brother preparing for the ministry should upon these lines I would win whither a word of advice. It may seem young for one who is himself but young in the ministry and not old in years to tender advice. But anybody may give good advice—and even a tyro may sometimes give good advice. My advice to you, young brother, is, eschew sermon reading. Resolve at the outset that you will not preach in that way. If you do not suit people and if you would succeed with the people you must accommodate your mode of address to the taste of human nature. Write as much as you please—the more the better—let you are not obliged to read to others what you have written. You may labor under difficulties in acquiring the art of extemporaneous speaking. But study and discipline and perseverance and common sense will overcome them. You may make some mortifying failures. Most likely you will. But never mind them. They will not kill you. Only your pride will be hurt a little. Try again and keep trying. You will after a while—in the course of years—acquire that mental discipline which will give you command over your thoughts and make them come "tripping along" in their proper places and positions obedient to your will. The want of a command of language which you frequently complained of, is not unfrequently a want of the command of ideas. The hardest work a man ever attempted is to find language to say nothing. Therefore meditate your subject well and thoroughly. Revolve it in your mind. Turn it over and over and over again. Think about it and pray over it—think till your mind glows with interest over it—think till you have filled your mind with thoughts about it, methodically arranged and you need have no fear when you come before the people and announce your subject that you will not fail language and feeling too by which to express yourself. The great secret to find language is first to find clear thoughts. This you can do if you have good common sense and if you are willing to study and pray for them. "Be anxious, be diligent." And so farewell young brother. God bless you: advice is cheap and you may have mine as cheaply as any you ever received.

CLIO.

For the South Western Baptist.
Baptismal Regeneration and Wesley's Fall from Grace.RICHMOND, Dallas Co., Ala.,
Nov. 3rd, 1854.

Messrs. Editors:

I offer to you a few considerations on Methodist infant Church membership and falling from grace as propagated by John Wesley which is partly denied. (Infant Church membership) by modern Methodism—as to Mr.

EAST ALA. FEMALE COLLEGE.

TUSKEGEE, MACON COUNTY.

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STEWARDS DEPARTMENT.

Mr. and Mrs. ALEXIS HOWARD, Principals.

REMARKS.

I. The number of pupils in the College during the past year 1853-4, was two hundred and four. Even for a larger number than this, the Trustees have made ample provision, both in regard to the number and kind of Teachers employed.

II. The Mathematical Department is now reaping the benefits of the constant and exclusive labors of an efficient Professor. The President, on whom the burden formerly rested, being thus relieved, will devote much of his time to the general supervision of the College.

III. Although in the studies of Natural Philosophy and Chemistry textbooks of a superior kind are used, the classes enjoy the additional advantage of attending the Lectures which are regularly delivered on those branches. Both the recitations and lectures are rendered the more interesting by illustrations and experiments with an excellent apparatus.

IV. The Cabinet, supplied as it is with Minerals, Fossils, Reptiles, Birds and Quadrupeds, affords great facilities to the student of Natural History. Many kind friends have manifested their interest in the College by their contributions to it, and also to the Library. We take this opportunity of expressing our gratitude for these favors, and hope that others will emulate their example.

V. At the beginning of the "Spring Term" the Trustees resolved:
1. That a knowledge of LATIN and GREEK be considered indispensable to graduation.
2. That Latin be pursued through the four years in the "College Course," and Greek through the Junior and Senior.

3. That no extra charges be made for these branches.
4. That this regulation begin with the present "First Class," affecting none *ante* in advance of it.

At the option of parents young ladies will be taught both to translate and speak the French or German.

VI. The smaller classes receive an equal share of attention with those more advanced. Occupying a commodious apartment on the first floor of the building, appropriated exclusively to that purpose, the Trustees have secured the control and instruction of a lady highly esteemed for her piety, amiability and thorough scholarship. Her mild, yet strict discipline, manifested in the good order, the rapid advancement and the cheerful demeanor of her pupils, bespeaks a measure of success unsurpassed.

VII. The Musical Department is conducted with great skill. Being furnished with eight Pianos, two Guitars, and a Harp, three teachers employ their whole time in imparting instruction. While they give lessons to each individual of the Music class, at regular and stated intervals, they also overlook the practice of others in adjacent rooms. In this institution music is taught as a science as well as an art. Were the pupils allowed to practice the deception of learning a few pieces by ear, their progress would, for a while, appear more rapid. But they are required to read music, and whenever they practice, to adhere strictly to the notes. One hour is spent at the instrument daily; and although the teachers instruct their own classes and are responsible for their improvement, each pupil is subjected to a scrutinizing examination by the Principal after every four lessons. Instruction in Vocal Music is given to all without charge.

VIII. Equally with those already alluded to, the Ornamental Department is well sustained. To the elegant accomplishment of Penicill and Painting in oil and water colors, is added that of Monochrome Painting, and Crocheting after the most improved style. Pieces already executed by pupils who have but recently commenced these branches, and also those of Embroidery and Fancy Work, reflect great credit on the Instructors in this Department.

IX. In the arrangement of the course of study, much time is allotted to the study of Arithmetic, Geography, Vocal Music, Reading, Spelling, Writing and Composition. Classes in these branches are so distributed to the different members of the Faculty, as to secure to each individual the most thorough instruction.

X. The Trustees feel themselves pledged to make prompt and adequate arrangements for the comfort and health of all who board in the College. To this end they have employed a Steward and Stewards of well known abilities, whose well-served and abundant board, whose constant care for the household, and whose kind and *homely* attention to the sick, give to the College the cheer and comfort of home.

CALENDAR.

Autumn Term, from September 1st to January 31st.
Spring Term, from February 1st to June 30th.
Vacation, from July 1st to Sept. 1st.

EXPENSES.

PRIMARY CLASS	per term \$10 00	DRAWING, PAINTING or EMBROIDERY, term	\$12 00
SECOND	" " 15 00	OLYMPIAN	" " 20 00
COLLEGE COURSE	" " 25 00	EXERCISE WORK	" " 10 00
PIANO or GUITAR (incl. use of list)	" " 25 00	MAX WORK	" " 10 00
HARP	" " 35 00	BOARD	" " 10 00
FRENCH or GERMAN	" " 10 00	LIGHTS and WASHING	" " 2 00

The above charges cover all contingencies, such as Pens, Ink, Paper, Blank Books, Pencils, Use of Library, Servants hire, and Fire-wood.

N. B.—Charges for these articles are sometimes presented for payment. They are made, however only for such things as have been lost or destroyed carelessly, or for such as have been furnished the pupil for purposes not connected with her studies.

For particulars, apply to the President.

Great Southern Remedy.

JACOB'S CORDIAL.

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12th. It is a tranquilizer and admirable tonic.

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"I have used Jacob's Cordial in my family, and have found it a most efficient and in my judgment, a valuable remedy."
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"It gives me pleasure in being able to recommend Jacob's Cordial—my own personal experience, and the experience of my neighbors and friends around me, as a sufficient guarantee for me to believe it to be all that it purports to be."
Wm. H. UNDERWOOD, Formerly Judge of Superior Court, Cherokee Circuit.

"I take great pleasure in recommending this invaluable medicine to all afflicted with bowel diseases, for which I believe it to be a sovereign remedy—decidedly superior to anything else ever tried by me."
A. A. GILBERT, Deputy G. M. of the Grand Lodge of Ga.

"This efficient remedy is travelling into celebrity as fast as Bonaparte pushed his columns into Russia, and gaining commendation wherever used."
Georgia Jeffersonian, May 19th, 1853.

For sale by F. A. Trammell, La Fayette, W. H. Erwin, Cuscuta, O. Brown, Oak Bowery, T. J. Williams, Waverly, J. E. Garlington, Chambers Co., Walker & Zachary, Fredonia, I. A. Bolin, New Port, Macon Co. Carleise, Boger & Co., Milledgeville, E. S. Barber, Louisa, M. Whit, Canby Hill, Davis & Wise, Horse Shoe, P. A. Wise, Dudleyville, Wm. B. Cooper, Wetumpka, Le Grand & Jones, Tuskegee, T. H. Brod-nax & Co., Auburn, Green & Phillips, Lochapoka, Debridge & Johnson, Notasulga, S. Lewis & Co., Cotton Valley, George Miller, Cross Keys, Knox & Lockwood, Lockland, William Johnson, Enoch, Davis & Ellison, Warner Stand and Creek Stand, A. Hommona, Wacochee, Russell, T. T. Collier, Ossanipa, Chambers, and by the principal Merchants and Druggists throughout the State.

SAVANNAH, GA. March 2, 1854. Wm. W. BLISS & CO.

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ATTENTION! I have this day a fresh supply of Gents. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th. 13th. 14th. 15th. 16th. 17th. 18th. 19th. 20th. 21st. 22nd. 23rd. 24th. 25th. 26th. 27th. 28th. 29th. 30th. 31st. 32nd. 33rd. 34th. 35th. 36th. 37th. 38th. 39th. 40th. 41st. 42nd. 43rd. 44th. 45th. 46th. 47th. 48th. 49th. 50th. 51st. 52nd. 53rd. 54th. 55th. 56th. 57th. 58th. 59th. 60th. 61st. 62nd. 63rd. 64th. 65th. 66th. 67th. 68th. 69th. 70th. 71st. 72nd. 73rd. 74th. 75th. 76th. 77th. 78th. 79th. 80th. 81st. 82nd. 83rd. 84th. 85th. 86th. 87th. 88th. 89th. 90th. 91st. 92nd. 93rd. 94th. 95th. 96th. 97th. 98th. 99th. 100th. 101st. 102nd. 103rd. 104th. 105th. 106th. 107th. 108th. 109th. 110th. 111th. 112th. 113th. 114th. 115th. 116th. 117th. 118th. 119th. 120th. 121st. 122nd. 123rd. 124th. 125th. 126th. 127th. 128th. 129th. 130th. 131st. 132nd. 133rd. 134th. 135th. 136th. 137th. 138th. 139th. 140th. 141st. 142nd. 143rd. 144th. 145th. 146th. 147th. 148th. 149th. 150th. 151st. 152nd. 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