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"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv., 19.

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For the South Western Baptist,
Corrective Church Discipline.
DEDUCTIONS (CONTINUED) CHURCH INDEPENDENCE.

NUMBER 12.

DEDUCTION 2. The decision of the Church is final. "If he neglect to hear the church, let him be to thee as an heathen man and a publican."

The admission has been incautiously made by good writers on the subject of discipline that, in extreme cases, where it is evident that gross injustice has been done, one church may receive to membership the excluded member of another. They all plead, though, that it must be an extreme case, and recommend to the use of great caution in the exercise of what they call the right—a recommendation, however, that is never observed; for it is only in cases involving extreme excitement that there is any temptation to take such a step.

Baptists boast that they have a "thus saith the Lord" for all their principles and practices. They claim that, on the subject of doctrinal faith and church order, the New Testament is profitable for doctrine, for reproof, for correction and for instruction in righteousness; and that, with this manual in their hands, they are perfect, thoroughly furnished unto all good works. In the matter of the discipline and expulsion of a disorderly member, the New Testament is plain and explicit. Is it silent on the subject of excommunicated persons? Does it lead us through a path flooded with light to the point of their excommunication, and then leave us profoundly in the dark as to their relations, if any, to the church expelling, and as to the means of their restoration to the ranks of Christ's disciples, should they desire it? It would be strange were this so. The New Testament is not thus silent; and to a candid enquirer, it gives an answer plain and unmistakable. That answer is, that the action of the church is final; that one church cannot receive to membership the excluded members of another; and that such excluded members can be restored to fellowship only by the action of the church expelling them. This I am prepared to show:

1. BY POSITIVE PRECEPT. 2. BY INSPIRED EXAMPLE. 3. BY GENERAL PRINCIPLES LAID DOWN IN THE SCRIPTURES.

I. We have a precept, first, as to what is to be done with the incorrigible under each class of offences; and second, as to our feelings and deportment towards those who have received the penalty prescribed.

First. If, in a personal offence, the offender refuse to give reparation to the one trespassed upon; if he decline to listen to the remonstrances of the one or two disinterested brethren who labor with him; and, finally, if he neglect to hear the church, he is to be withdrawn from. I suppose all will grant that this is in accordance with the Scriptures. If any one that is called a brother be convicted of a gross crime against religion and morality; as, for instance, if he be a fornicator, or covetous, or an idolater, or a drunkard, or an extortioner, the precept is, "Put away from among yourselves that wicked person." Here all is clear; and there is no room to doubt. A private offender that cannot be brought to repentance and reparation, and a gross public offender, are, according to the precept, to be excommunicated. But this is not all the instruction we receive on the subject from the Scriptures. We are told,

Second. What are to be our feelings and deportment towards the excommunicated? Do we ask the Saviour, what relations do we sustain towards one cut off for incorrigible wrong towards his brother? His answer is, "Let him be unto thee as an heathen man and a publican." Do we address the same inquiry to the great Apostle of the Gentiles, in regard to offenders of every type? We have in effect, the same reply:—

Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom: 16: 17. "Now I have written unto you not to keep company" with them. 1 Cor. 5: 11. "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly."—

Thess. 3: 6. In regard to the disposition a church should make of a disorderly member, and the relations all churches and church members bear to him when thus disposed of, the precepts of the Scriptures are plain and explicit. He is to be excommunicated; and all are to withdraw themselves from him, to keep no company with him, to avoid him, and to make him bear towards them the relations of an heathen man and a publican. Now, whatever may be the meaning of these precepts when carried into practice in detail, no

one will maintain that in them can be found encouragement or authority for one church to receive the excluded member of another. Every one must grant that they, by strong implication, forbid such interference. These precepts are enough; but they do not constitute all the support that the Scriptures furnish to our position.

2. Scripture example shows that the excommunicating church alone can restore to membership. But one example is given in the Scriptures of the exclusion and restoration of a member. The incestuous man at Corinth was, at the instance of Paul, excommunicated; and, when he had given satisfactory evidence of repentance and reformation, at the solicitation of Paul, he was restored to membership by the same church. There was a large number of others in existence at that time besides the church at Corinth. Paul was not compelled, therefore, to apply to it because it was the only one extant. Now, Baptists claim that inspired example is as binding as inspired precept. In this way alone, do they discover the form and organization of a gospel church. No where in the New Testament is to be found a precept containing a rule for the organization and government of a gospel church—For our ideas and our practices upon these subjects, we are dependent exclusively upon inspired example. And in no instance do we reason against our Pedobaptist friends more forcibly and conclusively than when we maintain the binding force of New Testament example. Now, can we be honest when we denounce others for disregarding inspired example in the organization and government of the church, if we refuse to receive that same example as binding on any other subject? We ask, how can an expelled man be restored to membership? and are answered by New Testament example, that he is to be restored by the same church that expelled him, after satisfaction rendered. Now, if we decline to receive the answer, while we sin against God, we lay ourselves open to the retort from our Pedobaptist friends, "Physician heal thyself." Inspired precept and example, then, forbid one church to receive the excommunicated members of another; and declare that, when a church expels, her action is final. Nor is this all.

3. The general principles laid down in the Scriptures, forbid one church to receive the excommunicated members of another. Let the following be noted: 1st. All the churches are under Christ's jurisdiction. He is their Sovereign, and upon Him are they dependent. He gives the form of their organization, furnishes the regenerated materials of which they are to be composed, prescribes the laws by which they are to be governed, and fixes the relations they are to sustain to each other. Christ is the great King in Zion, and of Him no church is independent. Now, if this be true, the church cannot say, "I am independent, and I will do what I please;" but, "Christ is my Sovereign, and I will do what He commands or permits." Now, Christ does not command or authorize one church to receive the excommunicated of another, but by precepts and example forbids it to do so. The first general principle I lay down, then, is, that the church, not only in its organization, duties and rights, but also in its relations to other churches, is just what Christ, the Sovereign, makes it. This needs no proof.

2. Christ has constituted every church independent—not of himself; but of other churches. This all grant. Now the question is, what is the meaning of independence? I have already said, it means freedom from control. A State is independent of other States when it is free from their control. So a church is independent of other churches because in like manner, it is free from their control. Now, if it can be shown, that the reception of the excluded member of a church is an attempt to control it in its internal affairs, it will be evident from this general principle of the Scriptures that such an act is forbidden. Nothing is easier than to show that such an interference is a total subversion of church independence. If the church at A can, without her consent, give membership to a man whom the church at B excludes, whatever may be said of the independence of A, that of B has been subverted; for she has been involuntarily controlled in her discipline by the interference of A. Is it said that A does not interfere with B, since she takes one that has no connection with her? I answer, she just as unequivocally takes away B's member as though she had entered into the church and forcibly removed him while his trial was progressing, and before sentence of excommunication had been passed. The design of corrective discipline, even in its highest censures, is not to injure but to reform. The Scriptures command the church to excommunicate a disorderly member, that he might be brought to repentance and reformation.—They require it, "To deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5: 5. "If any man

obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." 2 Thess. 3: 14. Now, the church at B, in obedience to the commands of the King in Zion, is pursuing a course of discipline designed to bring the offender to his senses; but midway in the process, just as soon as the regimen begins to take effect, A interferes and rescues from her jurisdiction her excluded member.—For he is still her member, with the descriptive prefix, *excluded*. From rights and privileges in the church he is "cut off," and as it regards fellowship and fraternity, he is as an heathen man and a publican; but in relation to the discipline of the church, he is still the subject of her reformatory process. Her disciplinary grasp upon him can never be relaxed until he reforms or dies.—Now, this act of A is just as decided an interference as though she had interposed at the instant of the arraignment, or at any time during the progress of the trial, before the final result. The discipline is never complete until it brings the culprit to repentance and reformation. When, therefore, the church at A successfully interferes with the attempt of B to bring the offender to a sense of his wrong, she just as effectually controls the discipline of B as though she had dragged the arraigned from her bar. Had she done the latter, would have protected him from trial; if she does the former, she rescues him from the intended effect of the discipline.—Surely, if brethren will reflect, they need not wait for it to be proved to them by argument, that their proposed action is designed to be an interference.

The reception of an individual into the membership of a church and his expulsion from that same fellowship are not "correlative" or "commensurate" ideas. Before he is received, he bears no relation to the church; but when he is expelled, he sustains the relation of one who is the subject of its reformatory discipline. He has passed through the discipline of *remonstrance and trial*, and is now the subject of the discipline of *correction and reformation*. This proposition seems to be very plain; but it receives additional support from the fact that such an one can never be received again in the same way as he was from the world at first. Then, he was admitted by experience and baptism; now he must be not admitted but restored, according to the Scriptures, by satisfaction rendered, without baptism.—Expulsion does not leave a man in the same condition that reception found him. Therefore, reception and expulsion are not commensurate ideas nor correlative terms. The expelled man is still the subject, in a sense, of the church expelling him; and its discipline, which is designed to reform him, is just beginning on him its salutary influences.—Now, this power and duty Christ conferred upon each church; and that it might effectually feel the obligation and exercise the power, He made it independent of all others—in other words, made it free from their interference or control. When one thus interferes, then, it exercises not a right but a usurpation—it shows not independence, but lawlessness. Do you ask me in reply, "Is every church bound by the action of others?" Without stopping to expose the fallacy contained in the word "bound," I reply, every church is bound to obey the commands of the Master; and they prohibit it to interfere with the internal discipline of its neighbors.

It is the Saviour's design not to envelop the earth in the folds of one vast hierarchy, but to dot its surface with local organizations, each having independent jurisdiction within its restricted territories; and all responsible to Him, the great King in Zion. This has been forcibly illustrated by reference to our county courts. The territory of the county constitutes the limits of its jurisdiction, the people of the county the subjects of its administration. When one tribunal arraigns one of its subjects before its bar, he cannot be removed from its jurisdiction by any process from another; and when it condemns and sentences him, he cannot appeal to another for relief. Why? Because they are independent of each other, but are all subject to a superior power, viz: The organic law of the State, which marks out the limits of their jurisdictions severally, and the extent of their responsibility. If the circuit court of Clarke county interfere successfully with that of Oglethorpe, it not only destroys the independence of the latter, but it rebels against the constitution and law of the State. So when one church arrests another in the enforcement of its discipline, and removes away from the condemned the cause which was designed to work his reformation, she not only subverts the independence of the latter, but shows rebellion against the authority of Christ who marks out the metes and bounds of their jurisdictions and responsibilities severally, and makes them all mutually independent, i. e. free from each other's control. Independence, then, so far from authorizing, forbids one church to receive the excommunicated members of another.

3. But again, in the exercise of his sovereign prerogative, Christ not only established the rights and duties of each church, but He settled the relations they are to sustain to each other, and the bonds by which they are to be united. He not only made them independent in their own jurisdictions, but He united them together by the bond of Christian union. He prays His Father that they all may be one—in faith, in love, in effort. His design is that no root of bitterness should spring up between them, to trouble, to distract, and to divide. Now, can it be believed that He who is infinitely wise, should desire and pray for their Christian union, and yet should so organize them—should invest them with such prerogative, as if exercised, will produce, inevitably, antagonism, alienation and heart-burning? No church can arbitrarily rescue a member from the jurisdiction of another, and welcome him into her fold, without destroying fellowship and Christian union. This Christian union Christ intended to exist between His churches; and, in infinite wisdom, He adapted the means to the end. He could not, therefore, have designed that one should arbitrarily overrule the decisions, or recklessly trample upon the feelings of another. For the same reason. He could not have intended that one should receive to fellowship the excommunicated member of another.

We have given the teachings of the Scriptures on the subject. By direct precept, by plain example, and by unmistakable general principles, they teach us that an excluded man can in no way be restored to fellowship but by the action of the church expelling him. Shall we not accept this as satisfactory? Shall we rather attempt to settle the question by appeals to expediency and convenience? If so, then let our mouths be shut when Pedobaptists make a like appeal to expediency and convenience in regard to church organization and government, or Gospel ordinances.

But, brethren who oppose these views, present plausible pleas by way of objection. These I would classify as: 1. The plea explanatory. 2. The plea from expediency, and 3. The plea from exceptional cases. Let us consider them: 1. THE PLEA EXPLANATORY. They say, "We do not claim that one church has the right to restore an excluded man to membership in the church expelling him; but only, by virtue of its independence, to receive him into its own. This certainly is no interference." To this I answer, 1st. You do restore him to the fellowship of the church expelling, or else you destroy Christian union. Christian union remaining between the two churches, whenever the table of the Lord is spread, he as well as other members of your church, can sit down to it, though formally excluded from it by vote of the body; and whenever he is present at the "conference" of the church, he can accept the usual invitations, dictated by Christian union, to take seats and aid in deliberations.—Through your action, the excluding church will either be compelled to make to him all the expressions of Christian fellowship, though it has professed to withdraw it from him, or else to withdraw fellowship from you; and thus Christian union will be destroyed. But 2. Your act will certainly be an interference with its discipline, as has been already shown; since it is designed to prevent the intended effect of that discipline.

2. THE PLEA FROM EXPEIENCY. It is said, "It is a great hardship for one to be unjustly expelled; and surely there ought to be a remedy for it. If the church perpetrating the injustice cannot be induced to repair the injury, surely other churches ought to be at liberty to remedy the evil." Ah? You would then propose to supply the defects in the enactments of the Lawgiver? But how do you propose to counteract the evil? I answer, by introducing a greater. At present, one individual suffers. This you propose to remedy by the introduction of an expedient that would destroy Christian union between two churches; and thus produce discord, confusion, and division.—This is bad enough when union is destroyed between two churches alone.—How much, though, is the evil enhanced when the rescued is a professed minister. If he permits you to restore him, he is influenced by a spirit of resistance to the church expelling him. The same spirit of resistance will lead him to seek expressions of fellowship and endorsement from as wide an extent of country as possible, and from all such religious bodies as can either directly or indirectly indicate such fellowship.—And thus we shall have presented to us the strange spectacle of a religious demagogue, under your sanction, traveling over the country, soliciting support, and gathering to himself a party. Wherever he goes, he will find some who reverence the authority of the King in Zion, and who are compelled, therefore, to treat him as an excommunicated man. His presence introduces divisions and heart-burnings into every church whose majority receives him as a minister. Wherever he goes, he has his own feelings injured by the words

and actions of the faithful men who dare to abide by the law of Christ.—Thus, you do not alleviate but increase his sufferings; and you make him the wedge which you drive home to the rending apart of the people of God over a vast district. Surely, it is not expedient to attempt to remedy a limited evil by the application of another so great and unlimited. And besides, it will be all in vain. The man you propose to protect, cannot maintain the position your sympathy and his resentment assign him. He will either be permitted by God's providence to go to such lengths as to make you ashamed of the support you have given him, or else he will see his error, and return back from whence he departed. If he is a Christian, this latter will be the inevitable result. There is too much faithfulness to Christ in the great Baptist heart, and too much knowledge of the Scriptures in the Baptist mind, for them to be long misled. He must either come back whence he departed, or else come to naught. This is the history of all such cases. Happy will it be for him and for Christian union in the churches, if his rebellion be of short continuance. When you see that such will be the deplorable results, tell me not that your action is designed, in the fear of God, to counteract evil. Ascribe it rather to amiable weakness, to sympathy, to wilfulness, to partisanship, to personal resentment—to any thing rather than to a regard for the authority of God's law, or the honor of God's cause.

3. THE PLEA FROM EXCEPTIONAL CASES.—It is asked, "Suppose a church should expel a member for joining the Masons or Odd Fellows, or another should expel its member for favoring the Missionary cause, or, if he is a minister, for maintaining that the Gospel is to be preached to sinners—will it not be lawful in these cases, or in either of them, for a neighboring church to receive the excluded? Now, if you answer in the affirmative, you, in effect, give up the principle; for you acknowledge that, for sufficient cause, one church may receive the expelled of another."

The answer to this plea must be reserved to the next number.
P. H. MELL.
University of Georgia.

For the South Western Baptist,
Essay.

NUMBER 12.
A sermon should be brought to a close in such a manner, as to leave a favorable and agreeable impression upon the mind. It should not be abrupt. It should not drag feebly. It should not disappoint the audience.

It is important that the preacher should fulfill his promises. Strange that this advice should be necessary; yet we hear preachers promise to be concise, and then prolong their remarks to weariness. Forty minutes is long enough for an ordinary sermon, too long for a bad one.

Do not repeat what has been said.—You may, however, sum up the arguments. This, if well done, adds force and effect. Inferences are allowable, but they should subserve the leading idea; else they destroy the unity of the sermon. A sprightly speaker, seduced by a happy inference, may make so agreeable a digression, that it becomes impossible to bring back his hearers.—The last sentences are important. They should be full and sonorous. Idea, voice, and gesture, should combine to bring to an impressive close—like the majestic strain of an organ, rising and swelling to its last tone.

I have now considered the six parts which make up a regular discourse—introduction, statement and division, explication, argument, pathos and conclusion. All of these do not necessarily enter every sermon. I will repeat here what I have often said, that all affectation in the arrangement should be carefully shunned. Do not let your hearers know that you have premeditated. Keep them from even thinking upon the subject. And may you profit by these suggestions more than ever did the adviser.

If the plan suggested in these essays be difficult and even dangerous, do not be discouraged; habit will remove every obstacle. If you forget one of the heads of your sermon, you may skip it. No one will see the gap except yourself. If all the heads have escaped, continue to talk, in the best manner you can, upon the main subject of your sermon. If you can think of nothing worth telling, then, like the politicians, talk nonsense until some thoughts come to your relief. If the consequence is, that you make a miserable sermon, remember it is a punishment for not obeying the commandment which says, "meditate upon these things;" and in your future efforts be more carefully prepared.

An objection worthy of notice, to the plan of preaching recommended in these essays, is, that the memory cannot retain the arrangement, the division, the arguments, and the thoughts composing a whole discourse. This objection is seriously entertained by many good men, but the light of experience dispenses it like morning clouds.

The memory is the depository of all our knowledge. When sensible men tell us they have a bad memory, they are always mistaken. All the wisdom which they possess is held by the memory. This ready recorder may occupy a very small space in the mind, but its power to seize and retain commands our wonder and our admiration. I have seen the Lord's prayer, comprising sixty-six words, in letters distinct to the naked eye, written upon a space not larger than a gold dollar. But the memory, on its little tablet, imprints the thousands of words that make up language, the disposition of letters to spell them, the innumerable things learned in childhood, the peculiarities of trees, plants, and animals, the countenances, handwriting, voice, and actions of persons. Also, it maps down the geography of the earth, with its boundaries and rivers, dots it with towns, spreads the evening sky upon the same impressive surface, adorns it with sparkling stars, and upon the same sheet prints, without confusion, the daily accumulation of increasing knowledge.

It is not memory, but attention, that is wanting. When the mind is anxiously and attentively turned towards anything known, said, or seen, it distinctly retains it. Attention is to memory, what pressure is to printing. It is not sufficient that the type touch the paper, it must be impressed upon it, to give a distinct page. So the memory readily retains, what is stamped upon it by attention.

My friend thinks he has lost his memory. He cannot remember the sermon, nor even the text—cannot recall what he reads, nor the names of his neighbor's children. On his return from Mobile, he reports the price of six kinds of sugar, marks the difference between various kerseys and cotton goods, relates the particular price of shoes, nails, iron, bagging, rope—tells that John Careful got a quarter of a cent more for his cotton than himself, takes comfort, however, in reflecting that Dick Careless got an eighth less. These, and many other particulars, are related fluently and with precision. With equal interest in the sermon, there would be equal facility in remembering it.

D. P. BOSTON.
Mobile, Feb. 15th, 1860.

For the South Western Baptist,
Sketches, Ecclesiastical and Biographical.

Before finishing these brief and incomplete sketches, I yield for a moment to the inclination to say a few words, memorial of the venerated dead, of the membership of the Claiborne Baptist Church. I often look at the old accustomed seats, in years gone by occupied by our fathers—mothers in Israel, but now filled by younger and less experienced pilgrims; and the question involuntarily presents itself to my mind—will these be even like unto them? Ah, there have been tried and valiant ones of God in the good old church, particularly in her sisterhood, but they are almost all gone—gone to their eternal rest; and we are now left to feel the need of their examples, and teachings, and rich councils. Alas! who will take their places—who will "teach more perfectly the way of the Lord?" Are there young Priscillas among us—time will only show! My heart is sad; for I am thinking of the olden time—of the time when they sat there with their kind but cheerful faces—with their approving smiles; and we felt so comfortable and blessed with their presence and encouragement. But some are yet left to us—some indeed, but very few; and we venerate them and would honor and cherish them; for they are the last of that good old band; and we feel that they yet linger to help us and guide us. The dead of Claiborne Church! Ah! how the mind pictures them there yet in their seats—silently preaching as of yore, the everlasting doctrines of Jesus! They are gone—but the same God is ours as was theirs; and their prayers are not forgotten!—Blessed be their memories!

"EARNEST."
Claiborne, Jan., 1859.

The Name Baptist.

As now applied, was probably, not used till about two hundred years ago, or a little after the middle of the seventeenth century. The sect everywhere spoken against were called Anabaptists, or re-baptists, because they held the Baptism of Rome to be invalid, and re-baptized, as it was said, all who came to their communion from the ranks of popery, though they never admitted the justness of the title Anabaptists. On this fact, we suppose, is founded the flimsy plea, that there existed no such church as we now call Baptist prior to that date. But it is easy to show, even from their enemies, that the principles for which they now contend have always found unyielding defenders, from the remotest depths of antiquity, as Mosheim expresses it, against the Romish hierarchy—or errorists who have departed from the original simplicity of the Gospel.

Cutting says his earliest trace of the

name Baptist is found in a book or pamphlet published in 1655. They then called themselves the Baptized, or Baptized churches, to distinguish from other denominations whom they looked upon as unbaptized.

Baptist is but a protest against the misnomer Anabaptist, and a euphemism for Baptized, and does not mean Baptizers, as it is sometimes said, and as it really does as applied to John the baptizing, in the Gospels.—*La. Baptist.*

A Zulu Convert.

Mr. Lindley, now in this country, recently related the following case of conversion among the Zulus, showing the methods of Divine Providence in bringing the heathen to salvation:

A young man was fleeing for his life from a threatened death. On his way he came across the encampment of a hunter, the hunter so-called a civilized man. The poor naked savage being hungry, asked for meat, when he heard the hunter swear by the "King of heaven." The thought struck him, Who is the King of heaven? I never heard of him before. His mind was excited by curiosity, and he inquired of the hunter who this King was. He was directed to the missionary for information.—The young man went on his way, and at last found one to whom he related his desires. I instructed him about this King of heaven. A good missionary brother, who was in my house, and just about to leave for a new station about thirty-five miles distant, was induced by me to take this poor heathen young man in his employ. A spelling and reading book were put into his hands, and by day and night would he pore over their pages. He learned to spell and read, and then the truths of the Bible dawned upon his mind and heart. Finally, he was baptized and received into the church of Christ. He is now the head of an interesting family; and his wife has also been brought to Christ. She was baptized by myself, and they are training up their children in the nurture of the Lord.

Information Sought.

We have received the minutes of the last session of the Bethel Baptist Association of South Alabama, containing the following resolution: "Resolved, That we respectfully request the Secretary of that Board (the For. Miss. Board of S. B. C.) to give information through our religious press, whether the labor of all their agents during the last fiscal year is included in the item of salaries in the Treasurer's Report, as published in the minutes of the Southern Baptist Convention in May last." We reply—the statement of the Treasurer referred to, included all that had been paid by him during the year for salaries of Secretaries and Agents. Some accounts of agents remained unsettled at the close of the year, and some amounts due for services of the preceding year were included in the payments made by him. It is impossible to have the settlements with all the agents correspond, exactly with the Conventional year.—Practically, however, this makes no difference, as the amount paid in each Conventional year is not given. It is possible, too, that some cases may have occurred—though we are not aware of one now—in which an agent may have failed to render a receipt, in due time, for moneys appropriated to his salary out of collections. The item in the Treasurer's account for salaries, includes the payment of two Secretaries, six agents, and \$734.80 to returned missionaries. We presume the above statements will be sufficient. We are willing and desirous that our brethren shall have full knowledge of the use that is made of the money placed at the disposal of the Board, and all other matters connected with our missions. Nor shall we complain, even, of the distrust which is sometimes manifested by the manner in which inquiries are made.—*Home & Foreign Journal.*

BRIDGING DEATH.—When engineers would bridge a stream, they often carry over at first but a single thread.—With that they next stretch a wire across. Then strand is added to strand, until a foundation is laid for planks;—and now the bold engineer finds safe footway and walks from side to side.—So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the two spheres.

"Mine inquiries are gone over mine head; as an heavy burden, they are too heavy for me." The figure here is that of a person in deep water with a weight upon his shoulders, and the waves breaking over him. Few Christians have not known spiritually what such a condition is. The ponderous load of their sins has at times seemed ready to crush them; the waves and billows have gone over them. In such distress, their inquiries causing their souls to sink within them,—what do they do? They do as David did, who in his extremity cried, "Make haste to help me, O Lord my salvation." Nor in vain do they call, any more than he did, but find the Lord a very present help.

"God is the refuge of his saints. When storms of sharp distress invade."

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A Zulu Convert.

Mr. Lindley, now in this country, recently related the following case of conversion among the Zulus, showing the methods of Divine Providence in bringing the heathen to salvation:

A young man was fleeing for his life from a threatened death. On his way he came across the encampment of a hunter, the hunter so-called a civilized man. The poor naked savage being hungry, asked for meat, when he heard the hunter swear by the "King of heaven." The thought struck him, Who is the King of heaven? I never heard of him before. His mind was excited by curiosity, and he inquired of the hunter who this King was. He was directed to the missionary for information.—The young man went on his way, and at last found one to whom he related his desires. I instructed him about this King of heaven. A good missionary brother, who was in my house, and just about to leave for a new station about thirty-five miles distant, was induced by me to take this poor heathen young man in his employ. A spelling and reading book were put into his hands, and by day and night would he pore over their pages. He learned to spell and read, and then the truths of the Bible dawned upon his mind and heart. Finally, he was baptized and received into the church of Christ. He is now the head of an interesting family; and his wife has also been brought to Christ. She was baptized by myself, and they are training up their children in the nurture of the Lord.

Information Sought.

We have received the minutes of the last session of the Bethel Baptist Association of South Alabama, containing the following resolution: "Resolved, That we respectfully request the Secretary of that Board (the For. Miss. Board of S. B. C.) to give information through our religious press, whether the labor of all their agents during the last fiscal year is included in the item of salaries in the Treasurer's Report, as published in the minutes of the Southern Baptist Convention in May last." We reply—the statement of the Treasurer referred to, included all that had been paid by him during the year for salaries of Secretaries and Agents. Some accounts of agents remained unsettled at the close of the year, and some amounts due for services of the preceding year were included in the payments made by him. It is impossible to have the settlements with all the agents correspond, exactly with the Conventional year.—Practically, however, this makes no difference, as the amount paid in each Conventional year is not given. It is possible, too, that some cases may have occurred—though we are not aware of one now—in which an agent may have failed to render a receipt, in due time, for moneys appropriated to his salary out of collections. The item in the Treasurer's account for salaries, includes the payment of two Secretaries, six agents, and \$734.80 to returned missionaries. We presume the above statements will be sufficient. We are willing and desirous that our brethren shall have full knowledge of the use that is made of the money placed at the disposal of the Board, and all other matters connected with our missions. Nor shall we complain, even, of the distrust which is sometimes manifested by the manner in which inquiries are made.—*Home & Foreign Journal.*

BRIDGING DEATH.—When engineers would bridge a stream, they often carry over at first but a single thread.—With that they next stretch a wire across. Then strand is added to strand, until a foundation is laid for planks;—and now the bold engineer finds safe footway and walks from side to side.—So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the two spheres.

"Mine inquiries are gone over mine head; as an heavy burden, they are too heavy for me." The figure here is that of a person in deep water with a weight upon his shoulders, and the waves breaking over him. Few Christians have not known spiritually what such a condition is. The ponderous load of their sins has at times seemed ready to crush them; the waves and billows have gone over them. In such distress, their inquiries causing their souls to sink within them,—what do they do? They do as David did, who in his extremity cried, "Make haste to help me, O Lord my salvation." Nor in vain do they call, any more than he did, but find the Lord a very present help.

"God is the refuge of his saints. When storms of sharp distress invade."

As now applied, was probably, not used till about two hundred years ago, or a little after the middle of the seventeenth century. The sect everywhere spoken against were called Anabaptists, or re-baptists, because they held the Baptism of Rome to be invalid, and re-baptized, as it was said, all who came to their communion from the ranks of popery, though they never admitted the justness of the title Anabaptists. On this fact, we suppose, is founded the flimsy plea, that there existed no such church as we now call Baptist prior to that date. But it is easy to show, even from their enemies, that the principles for which they now contend have always found unyielding defenders, from the remotest depths of antiquity, as Mosheim expresses it, against the Romish hierarchy—or errorists who have departed from the original simplicity of the Gospel.

Cutting says his earliest trace of the

name Baptist is found in a book or pamphlet published in 1655. They then called themselves the Baptized, or Baptized churches, to distinguish from other denominations whom they looked upon as unbaptized.

Baptist is but a protest against the misnomer Anabaptist, and a euphemism for Baptized, and does not mean Baptizers, as it is sometimes said, and as it really does as applied to John the baptizing, in the Gospels.—*La. Baptist.*

A Zulu Convert.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, March 1, 1860.

THE NEW LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to renew their subscriptions.
2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them until all arrears are paid.
3. If subscribers neglect or refuse to take their periodicals from the office to which they are directed, they are held responsible till they have settled the bill, and ordered their discontinuance.
4. If subscribers remove to other places without informing the publisher, and the papers are sent to the former direction, they are held responsible.
5. The courts have decided that refusing to take periodicals from the office, or removing and leaving them uncalled for, is prima facie evidence of intentional fraud.

What is the duty of the friends of our Conventions and Boards under existing circumstances?

The question at the head of this article is daily becoming more interesting, and the crisis is rapidly nearing upon us, when conflicting plans must take on some definite form, if those who are urging them, are honest in their professions of friendship to the cause of Missions. We have bestowed much thought on this subject, and examined carefully, and we think, impartially, the arguments "pro and con." We have come to the conclusion that brethren are now to take their positions according to their convictions of duty; and that the friends of our present system must either concentrate upon it with renewed energy, or abandon it for some other. Let us take a candid and calm survey of the circumstances.

That there exists a settled difference of opinion as to the best method of conducting Missions, is beyond doubt, but what the comparative strength of the parties is we have no means of knowing, unless the Convention at Richmond be considered a test. Many good brethren are to be found on both sides, but with our conflicting opinions hearty co-operation on any plan is scarcely to be hoped for. Indeed, such is the ground on which the prominent men in the opposition base their objections, that they cannot unite with us on the old system, without a sacrifice of conscience which no man can make with impunity. Were it simply a question of policy with them, it might be arranged so as to accommodate opposing views, but this is not the case; the whole system has been, and now is denounced as unscriptural and ruinous to the churches—as an "Episcopal Hierarchy"—a "Baptist Aristocracy," &c. With such views, no honest man can give "aid and comfort" to the system. We say, that this position places compromise out of the question, unless the friends of the Convention are prepared to surrender their judgments, and their consciences up to the legislation of others. The opposers cannot recede without an abandonment of their entire theory. Thus we stand related to each other. There are exceptions—a few brethren regard it as a question of expediency only, and but for other issues would feel no hesitancy in co-operating on the present system; but the number is not large, nor influential in the party.

The hope was entertained that after the grand exposé at Richmond, and the proclamation of peace; an end would be made of this whole matter, and that the Baptists of the South would be a unit. Subsequent events have demonstrated, what many brethren then predicted, that the whole demonstration would turn out to be a farce. The attacks upon the Convention have been more virulent than before, and although some of the leaders are gagged by the pledges made at Richmond, a new swarm has poured in, and new agencies have been organized with their evident approval.

Again, this Convention question is embarrassed by an unnecessary complication with other issues. Men may reason as they please and speak as they please, but the stubborn facts in this case can not be evaded. We state it as a fact, without note or comment, that opposition to the Convention and advocacy of the Nashville minority is so identical that they seem but parts of the same question. We mention this not to intimate an opinion as to the merits of the "vexed question," but as a matter of fact, confirmed, to a large extent, by recent developments. We have been casting about us, and we can not call to mind a single individual who has taken position against the Convention, who is not as decidedly in favor of the Spring Street party; and there is good reason to believe that no measure would be acceptable to that party, its leader, or their friends, which did not recognize it as a regular Baptist church. We do not mention this unkindly, much less reproachfully. This very state of things must render an amicable adjustment of the Convention question improbable, if not impossible. Besides, the complete failure of the explanations at Richmond to give satisfaction, is conclusive proof that nothing is to be hoped for in that direction, while it confirms the opinion expressed, that nothing will give satisfaction to the opposers but some formal recognition of the Nashville minority. We say nothing of the injustice of this complication, but it would seem that these questions ought each to be put upon its own merits, and be decided by the well-established principles and usages common in such cases, without any regard to the other.

Again, while this unsettled and feverish state of mind continues, the cause of Missions, at home and abroad, is in danger of suffering. Already the contributions of those opposing the Convention have been cut off. Tennessee, where this feeling prevails most, is doing nothing, and this is true, to a large extent, wherever it is influential. In

Georgia, one Association is laboring with commendable zeal to support its own Missionaries, but we venture to suggest that if the question were now to be decided, some who voted for it, as an expedient, would reverse their position. In another large Association opposing the Convention, was less than thirty dollars, although they boast a majority. This would not have been the case but for this question. The effect upon the opposition is to dry up their resources, so far as the Boards are concerned.

Another class which is ever ready for an excuse, find an ample one in this agitation; while the true friends of Missions and those who give from principle are extremely discouraged. And well are the circumstances calculated to discourage. When ever one, or one dozen men can distract the whole Baptist denomination South, upturning established principles and usages—interrupting the harmonious operations of our whole system of benevolence—carrying off hundreds of unsuspecting men with a shout of triumph, it is time for considerate men to pause and ask, who is to be trusted? What is duty?—Such is the present state of things.—Could the evils fall on the heads of the guilty only, it would be well; but while these often profit by the discord, the cause of Christ is wounded in the house of his friends.

Once more,—what is to be gained by further agitation? Were it possible to dissolve all of our Conventions and Boards in twelve hours, in the present state of public sentiment, the men who now sustain these institutions would re-organize—the same Boards would be appointed—the same locations selected—the same Missionaries retained—and the same purses would still sustain them.

On the other hand, the very same objects will continue to object, and the very same arguments be urged and answered. It seems to us, that to rally at once and with renewed energy to the support of our present system, is our only duty. One of the ablest committees we have ever seen, after affording ample opportunity to all parties to suggest amendments or new plans, reported against any change, and this report was unanimously adopted by the largest and most intelligent Convention of Baptists ever assembled in the Southern States.

If our brethren can not go with us, without a sacrifice of conscience, a thing which we have no right to ask, which, indeed, they could not grant, if they are honest, if asked; let us go quietly on and leave them to the exercise of their own judgment. If they think it best to organize some new system, let them do it—it is their right—when they have demonstrated a better way, wise men will see it and sustain it. They can not stand still—THEIR MISSIONARY PRINCIPLES will compel them to do something. What they will do remains to be seen.

The following extract from the "letter of the Norfolk Street Baptist church, (Rev. Thomas Armitage, Pastor), withdrawing fellowship from the Stanton Street Baptist church, New York, (Rev. E. T. Hiscox, Pastor)," can not fail to interest our readers. To the authorities here cited we could add others if necessary:

The celebrated Stillington, in his work entitled, "A Reconciler as to Church Differences," says, "The power of inflicting censure on offenders in a Christian church, is a fundamental right, resulting from the constitution of the church as a society, by Jesus Christ." The distinguished Robert Hall says: "The right of inflicting censures, and of proceeding in extreme cases to excommunication, is an essential branch of that power with which the church is endowed." "I am far from thinking lightly of the spiritual power with which Christ has armed his church. It is a high and mysterious one, which has no parallel on earth. Nothing in the order of means is equally adapted to awaken compunction in the guilty, with spiritual censures, impartially administered. The sentence of excommunication, in particular, harmonizing with the dictates of conscience, and re-echoed by the voice of God speaking through its legitimate organ, which he who despises or neglects ranks with 'heathen men and publicans.'—Treatise on Terms of Communion.

And Dr. Owen, in his excellent work on Church Government, says: "It becomes not the wisdom and order of any society, entrusted with authority for its own preservation, as the church is by Christ himself, to suffer persons, obnoxious to censure by the fundamental rules of that society, to cast off all respect unto it, to break their order and relation, without animadverting thereupon, according to the authority whereof they are entrusted. To do otherwise is to expose their order unto contempt, and proclaim a diffidence in their own authority for the spiritual punishment of offenders."

Indeed, this power of a Gospel church to admonish and exclude her own members, for good and sufficient cause, is so obviously fundamental and essential that, however it may be disregarded in practice by some, it will scarcely be denied in theory, by any.

It is equally clear that this power of a church to govern herself, under the New Testament charter, extends to whatever is essential to the peaceable and honorable maintenance of "the faith once delivered to the saints," and a "holy conversation" as "becometh the gospel"; ending her with absolute authority to separate from her communion every one who "makes shipwreck concerning the faith," or being "unruly," "walketh disorderly."

Rev. John Angel James, justly celebrated for his piety and sound knowledge of divine things, in his Church Members' Guide, after quoting Titus 3: 10; Gal. 5: 12; Rom. 16: 17, and 2 Thess. 3: 6, says: "We are here taught that if any man disturb the peace, or break the unity of the church, no matter in what way, either by insinuating

that the pastor does not preach the Gospel, or by forming a party against him, or by raising up a division to oppose the proceedings of the society in a factious and contentious manner, he must, without delay, be dealt with as an offender. He may be a moral, and in appearance a holy man, but this is not to screen him from discipline; on the contrary, these very qualities enable him, if suffered to continue, to do the greater mischief. A *factions leader*, when united with reputed sanctity, is the most dangerous character that can exist in a Christian society. He should be instantly called to account for his conduct, and if not reclaimed by mild and affectionate admonition, separated from communion."

Dr. Gill, the distinguished commentator, in his Body of Divinity, describes persons, who he says, "are to be excommunicated," thus: "disturbers of the church's peace, who cause divisions and offences," "troublers of God's Israel," persons "who do not keep their place in the church, do not attend when the church assembles for religious worship," "busy-bodies, going from house to house doing mischief," &c., &c.

Now, it cannot be denied that, in well-regulated Baptist churches, such offences have ever been regarded as just ground for excommunication. Nor has it ever been customary for one church to treat the disciplinary power of a sister church with contempt. Such indeed was the unity of discipline among the primitive churches, and such has it been in modern times among all Baptist churches, that the excommunicated themselves have seldom thought of asking admission to any other church than that from which they were excluded.

The learned Bingham, in his Antiquities of the Christian Church, speaking of the churches immediately subsequent to the apostolic age, says: "To preserve the unity of the Church in its well-being, it was required that every member of a church should submit to the ordinary rules of discipline appointed for the punishment of delinquents; and either despite the lawful censures of his own church, nor seek clandestinely to be restored to communion in any other church without giving satisfaction to his own church, whereof he was a member." "For such was the perfect harmony and agreement of the universal Church, that every church was ready to ratify and confirm all acts of discipline exercised upon delinquents in any other church." "Whoever was thus excommunicated in one church was held excommunicated in all churches." "No church would admit them without communicatory letters. If they were rebels to their own church, they were accounted rebels to the whole."

Coleman, in his excellent work on the Apostolical and Primitive Churches, with an Introduction by Dr. Neander, speaking of the discipline of the primitive churches, says: "At Rome, then in Africa, in Asia, and universally, the penitent was restored to Christian communion by the authority of the church from which he had been expelled." And for this they cited, among other scriptural authorities, the example of Paul, who submitted to the church at Corinth the restoration of the offender whom they had excluded from their communion.

The celebrated Carson, whom Dr. Williams pronounces "no lenient or incompetent critic," in his reply to Brown on Discipline, maintains that the decision of a church, in excluding one of her own members, cannot be lawfully reversed or interfered with by any other body. Speaking of the rule in Matt. 18th chapter, he says: "The church is supposed to exercise the highest authority, without having its proceedings subject to any review upon earth." "The same body that is here said to bind, is also said to loose."

The same doctrine is noticed by Backus, in his Church History, as held by the first Baptists of New England. He says: "As to the government of the church, they held the power to be in each particular Church to receive and exclude members, and choose and ordain officers, though they would act in fellowship with sister churches."

And in the circular letter of Rev. Benjamin Foster, D.D., on the Character and Discipline of a Gospel Church, which was adopted by the New York Baptist Association in 1796, and has this year been re-adopted as their Circular Letter,—we find an unequivocal declaration of the same doctrine, as follows: "If one church receives members without the knowledge and consent of the church to which such members belong, or if it receives those who are the subjects of censure and excommunication, and no evidence be obtained that these persons have been treated with justice, or if evidence be obtained of the impropriety of the censure of the church, and no Christian labor be taken with said church in order to have the censure removed, such conduct towards a sister church, and inattention to Gospel discipline and order, must exceedingly sink the reputation of the church which is guilty of it, and eventually deeply wound its own authority; for what church will respect the decisions of another, whose conduct towards their brethren is so unfriendly and inconsistent?"

The same doctrine has been distinctly set forth, as a rule of faith and practice, by the Philadelphia Baptist Association, the oldest organization of the kind in the United States. In a paper unanimously adopted and subscribed by that body in 1749, after speaking of "withdrawing from a defective or disorderly church," as the special duty of an association of churches, arising out of the terms of their confederation, they also lay it down as a "general duty that is incumbent on all orthodox persons and churches to do, where no such confederation is entered into; as 2 Cor. 16: 17."

And that the admission to full membership by one church of persons having been excommunicated by a sister church of the same Association, was regarded by that venerable body as disorderly, is evident from their official records. In the minutes of that body for 1806, the Association announced the communication of a man from the Baptist church of Hightstown, New-Jersey, closing with this significant order:—"The churches will govern themselves accordingly." And again, in the minutes of that Association for 1807, we find the following similar announcement and order: "The churches in our connection are notified that John Rutledge, late pastor of Blockley church, has been excommunicated; they will therefore not countenance him as a preacher."

From this, the doctrine and practice of the Philadelphia Association, touching the subject under consideration, are unmistakable. Nothing can be plainer

than that the act of one church in excommunicating its members was respected and held inviolable by all sister churches.

But to come home. The Hudson River Association, in 1848, previous to the division of that large body of which you were a component part at the time, and of the southern division of which you are now a member, passed the following distinct recognition and endorsement of the same doctrine:

"Resolved, That this Association disclaim the idea of sanctioning, by their action in this case, the reception by any church of this body into their fellowship of members excluded from a sister church."

Such, indeed, have been the views and practice of Baptist churches, especially from the earliest ages to the present time, founded on the unequivocal declarations of the Divine Word.

Dr. Wayland is quoted as high authority; but it is well known that he is a latitudinarian in church government; and besides, no one has denounced his leading proposition on the subject more bitterly than those who now plead his authority in this particular case.

Dr. Hiscox is also quoted—it is well known that we have from the first denounced his book as unsound. Dr. Hiscox is an interested witness. He was Pastor of the Stanton Street church when it received the persons excluded by the Norfolk Street church, without even the form of a trial; of course his book is a part of his own history.

Dr. Daggs is also much relied upon, this we had a right to expect from the hearty reception and high commendations of his Manual and Church Order, by these parties. His opinions must be very influential with them, especially on "Generic" churchism and "Landmarkism." The Dr. says, "Some have regarded each local church, as acting for the whole body of the faithful, and have inferred that its acts are binding on every other church. But this opinion is inconsistent with the true doctrine of church independence, and with the separate responsibility of individuals and churches."

Again he says, "Some things in the discipline of one church may not be approved by a neighboring church, but it does not follow, that their kind interference with each other must be disturbed. Each must act for itself, and not claim to bind the other. But when a church becomes corrupt in faith or practice, neighboring churches are bound to withdraw their fellowship." Church Order, p. 280.

Now observe! Dr. Daggs asserts nothing in these propositions which can be tortured into the right of one church to "look into and examine the righteousness" of the decision of another—much less the right to receive the excluded of another—and still less the right of one church to arrest the discipline of another. To the contrary he says, "THE RIGHT TO EXCOMMUNICATE BELONGS TO THE CHURCH WITHOUT ANY APPEAL." P. 273.

But suppose, for the sake of argument we concede the right. It still remains to be shown what it has to do with the Nashville faction. Or if it be granted that the principle embraces that case, it is still to be proven that that is such a case of "injustice and oppression" as to entitle it to the clamency of the rule. Let this case be put upon its merits and the ecclesiastical status of the parties will soon be understood.

Dr. Talbird, President of Howard College, paid us a visit last week. On Sabbath, he preached to a large congregation, a very interesting discourse. It was refreshing to enjoy his society, and to confer with him about the things which relate to the Master's business.

We are happy to add that the President met with substantial "aid and comfort" in his agency, and that through the liberality of a few brethren, the conditional subscription to Howard, of 100,000 dollars, may be regarded as secured.

The Baptist Church, Columbus, Ga. We are happy to learn that the new building is progressing rapidly, and that there is a prospect of occupying the basement early in April. This is a noble edifice, and when completed will be creditable to the pastor, the church, and the city. May this church continue to prosper.

SOUND DOCTRINE.—A writer in the Religious Telescope, the organ of the United Brethren, says, in the course of an article on the design of Baptism:

"This rite was not to be in the place nor stead of circumcision; neither was that a type of this; because that pertained exclusively to the Abrahamic covenant, and this only to the gospel dispensation; nor does this rite even occupy the same place in the new dispensation, that that did not in the old one; that being a *sol* of the covenant made with Abraham and his posterity, whereas the seal of the new covenant is the indwelling Spirit of God, bearing witness with our spirits that we are born of God."

An "out and out, in and in" Baptist, could hardly state this point with greater accuracy and force. Our principles progress outside of our communion.

Book Notices.
ANNALS OF SCIENTIFIC DISCOVERY, for 1860. Edited by DAVID A. WELLS, A. M. Boston: GOULD & LINCOLN, Pp. 430.

BAPTIST CHORALS: A Tune and Hymn Book, designed to promote general congregational singing; containing one hundred and sixty four tunes, adapted to about four hundred choice hymns. Hymns selected by Rev. B. MANLY, Jr., D.D. Music adapted by M. A. EVERETT. Published by SELDON & Co., New York. Pp. 192. Price, 60 cents.

This little volume supplies a long felt necessity in our churches. It is a most excellent selection, both of hymns and tunes. Our churches will no doubt generally supply themselves at an early day. Its general circulation, we have no doubt, would infuse great spirit into our congregational singing. It is kept on hand and for sale at the Montgomery Book Emporium, B. B. Davis, agent. We hope to have it at this office soon.

GOTTLIEB'S ENGLISH, or, Invisible Things understood by Things that are Made. By CHRISTIAN SCHRIEBER, minister at Magdeburg in 1671. Translated from the twenty-eighth German Edition, by Rev. R. MENZIE, Hoddam, England. Boston: GOULD & LINCOLN.

This is a book that will live with those of Bunyan, Flavel, Baxter, and Doddridge. No Christian can read it without being profited in head and heart. The author displays a masterly acumen of faith that sees God in every thing, and a happy method of expression which brings out from the great volume of nature "things new and old." For sale, we suppose, at the Montgomery Book Emporium.

We are indebted to the publishers, GOULD & LINCOLN, for a copy of "HISTORICAL EVIDENCES," by RAWLINSON.

This is one of the Bampton series, and so far as we have been able to examine it, is a valuable addition to our religious literature. The object of the lectures is to prove the truth of the Scripture records from historical evidences. These lectures were delivered in the "Oxford University Pulpit," according to "the last Will and Testament of Rev. John Bampton." The volume before us is the American Edition with the notes translated by Rev. A. N. ANSELMO. As a book of reference, we think it very valuable.

We are also in receipt of "CHRIST IN HISTORY," by ROBERT TAPSCOTT, D.D., from the same house. This is a new and revised edition. This work has been for some time before the public, and has received very high commendations from the religious press, both in this country and in Europe.

Editorial Correspondence.

TALLADEGA, ALA., Feb. 9, 1860.
Bro. DAWSON: I arrived here on the 11th, and found things quite changed since the arrival of the cars. The advantages of commerce to town and community are incalculable. I lived in this place for twenty years, and know the disadvantages this section has labored under for want of some outlet for its numerous productions; and since the arrival of the cars every thing bears the marks of commercial prosperity.—Many new and substantial buildings have been erected—nearly all of their business houses—and goods are bought and sold quite in city style. The streets are often crowded with cotton wagons, and purchases are made at a rapid rate. Then the wagons are loaded with groceries and carried into various sections of the country.

The Baptist Male High School is gradually increasing under the supervision of Professor WORRELL. I sincerely hope the time will soon arrive when this institution will be liberally patronized. The building is fine, the location admirable, and every thing happily arranged for the education of young men. I have not yet had an opportunity to meet with the Baptist Church, but am glad to learn that it is in a healthy condition. I have spent a pleasant hour with the Pastor, brother KENFORD. For the Baptist Male High School and the Baptist Church in this place I have labored and spent many an anxious hour. The Lord prosper both!

It has been a pleasure to meet and greet so many of my old friends and brethren. My heart is greatly attached to the people of this county. I shall leave in the morning for Oxford, to commence filling my appointments.

I might mention that the Railroad coming into this region produced quite a sensation among the "natives" who had never seen such a thing. All must come and see it, men, women and children, of all color. And some must needs ride on the "critter." One young man from St. Clair county was very much taken with the "idea" of going to "Selmey" and back again upon it.—He laid up money for some time to take a "jodartin ride on the big waggin."—He went to the Conductor before it started, and said, "See here, Mister, I want to ride on yer waggin to Selmey, what is the price? Here is the rink tum." "Never mind," said the Conductor, "wait till we get on board." "No, sir-ree!" said the persistent man, "take the short stuff right now, it's a burnin' my pocket. You'll know me when I come on." The Conductor took it, and told St. Clair "to look out and watch him when he started." The whistle blow'd, and the Conductor saw the young man standing some distance off, and halloed to him to "come on board."—Our hero commenced making rapid search for a "board," but was not successful, and finding a shingle, gathered it with both hands, came dashing into the cars, holding it up in triumph, exclaiming, "Mister, Mister, I can't find a board, won't this shingle do?" It was received, and on he went in wonderment to "Selmey." H. E. T.

O. J. WOOD & Co.'s HAIR DYE.—This dye has met with rapid sales as an evidence of its usefulness.

Is it an Incendiary Publication?

The following is the title of a book published by E. STEPHENSON & F. A. OWEN, agents for the Methodist Episcopal Church South, Nashville, Tenn., 1856.

CHRISTIAN THEOLOGY, by ADAM CLARKE, L.L.D., F.A.S. Selected from his published and unpublished writings, and systematically arranged, with a life of the author, by SAMUEL DUNN. Revised by THOMAS O. SUMMERS, D.D.

On page 29 is a letter from Dr. Clarke to the Board of Managers of the Methodist Episcopal Church of New York, written about the year 1832, and which may have been a germ of some of the precious fruits of abolitionism we are now reaping. Among other advice is the following: "As I believe your nation destined to be the mightiest and happiest nation on the globe, so I believe that your church is destined to become the most extensive and pure in the universe. As a church, abide in the Apostle's doctrine and fellowship; as a nation, be firmly united; entertain no petty differences; totally abolish the slave trade," &c., &c.

What Dr. Clarke meant by the phraseology "the slave trade," is not at all obscure, for on page 211 (where he comments upon the eighth Commandment,) we have his own exposition in the following words: "But the word (steal) is principally applicable to clandestine stealing, though it may undoubtedly include all political injustice and private wrongs; and consequently kidnapping, crimping and slave dealing are prohibited here, whether practiced by individuals, the State, or its colonies."

As to Dr. Clarke's sentiments then there can be no mistake, but now in reference to the book and its publishers: the Edition is American—Southern Revised. Dr. Summers remarks in "The Advertisement to the Revised American Edition," as follows:

"An occasional note of dissent from some of Dr. Clarke's views will not be considered out of place on the margin. While his clear statement, luminous illustration, and able defence of the doctrine of revealed truth will justify the high commendation which the work has received from competent judges, and which, were it necessary, would be fully endorsed by the Editor of the Revised Edition."

It appears, therefore, that there is about as little room left to misunderstand Dr. Summers as Dr. Clarke. We may, however, misunderstand Dr. S.—Do our Methodist friends generally hold to such sentiments, and do they too endorse the book? Will the "Advocate" give us their light? By the way, although Dr. Summers claims the right to enter an occasional note of dissent where his views do not accord with those of Dr. Clarke, yet he enters no such note of dissent in regard to either of the passages quoted, the inference then is, he did not differ with Dr. Clarke on that subject; but as regards this we may be mistaken. SOUTHERN.

Creek Testament and Hymn-Book.

Our brethren have been apprized that brother Buckner has been for more than two years devoting all the time he could spare from missionary work to the preparation of a Hymn Book and portions of the New Testament in the Creek language. The Hymn Book, containing about 200 hymns, is now ready for the press. Matthew and John are also ready—Mark and Luke will be completed during the Spring. The four Gospels will be published and bound in a small volume for distribution among the Creeks, who have long been calling for such a work, and who are now almost impatiently waiting for it—eager to read in their own tongue "the wonderful works of God." Our missionaries have long felt the need of it. We can conceive of no auxiliary, aside from the Holy Spirit's influence, of more value to the Creek mission than the above named works. The circumstances are such that these works must be distributed mostly gratuitously, consequently we must make a call upon the friends of the object for the requisite means.—Not being acquainted with this branch of business, we are not prepared to state the cost of publication. The first edition of the hymn book should not be less than 2000 copies; and that of the Gospels not less 2500 or 3000. We presume that the cost of both will be from \$1500 to \$2000.

Dear brethren, "take ye from among you an offering unto the Lord: whose ever is of a willing heart, let him bring it, an offering of the Lord."

Remit to WM. HORNBUCKLE, Treas'r, Marion, Ala.

We have not yet received the manuscript of the above works, consequently are not prepared to negotiate with publishers. If, however, any are ready to make benevolent offers in their publication, we are always ready to receive their propositions.

R. HOLMAN, Cor. Sec.

Unscriptural Institutions.

In 1837, or '38, when the separation took place between the missionary and anti-missionary Baptists the latter opened all their batteries against what they termed "unscriptural institutions," such as Conventions, Missionary, Bible and Tract Societies.

At that time the Christian Index was edited by the Rev. Jesse Mercer and Rev. W. H. Stokes. We now have before us a file of the Index for the year 1839, and in the issue of 28th of March, there is an editorial from the pen of the "Sen. editor," with the same caption which we have adopted for this article.

We propose to give a brief synopsis of that editorial mainly to show the opinion of the venerable editor.

He commenced by saying that what is meant by "unscriptural institutions" is "not only not contained in the Scriptures, but wholly and profane"—"that the mere fact of associating to do any thing which may be properly done, is not 'unscriptural,' but to be so it must appear that 'the objects, which the Societies have in view to accomplish, are no where commanded in Scripture to be done by human instrumentality,' but those who undertake the work 'assume to themselves the office of doing God's work.'"

"It would be profane indeed for men to undertake to do what God has promised to do by his own arm alone. But it is the glory of men to be engaged in doing the work which the Lord has commanded, and which is the work of the Lord in truth."

"But let us see," said he, "if the institutions are not strictly scriptural. We think it is a sound position from which none will dissent, that the known will of a sovereign in relation to the doing of any work, is equal to a command to do that work." "And again—that a command to do any work is imperative in regard to the use of all the means and measures necessary to the accomplishment of that work. This is fully sustained by our Lord—Luke 12: 47—Matth. 7: 21—"These Scriptures fully sustain the positions taken, that the will of God made known, is equal to a command in any case, and that, when God commands anything to be done, all preparation and whatever instruments and means are necessary to its performance, are equally enjoined."

"When it is said, Arise and shine—Let your light so shine—Go ye into all the world and preach my Gospel to every creature, the meaning is, that the Lord's people, especially his ministers, should make known his truth, particularly his salvation to the ends of the earth. When these commands are given, there is nothing said about the *means*. These are left to the wise counsel and prudent advice of the people of God, according to the times and seasons in which they shall live."

"From these views it is clearly seen that to devise ways and means; nay, more, it is a duty; the neglect of which dooms to correction, to accomplish any thing, which the word of God makes known to be his will. If then it is the will of God, that the world shall be filled with the saving knowledge of his salvation, and it is the duty of people to take measures for its fulfillment, what means can be better suited to the purpose than those put into operation by the Societies in question? To accomplish the gracious designs of God in the purposes of his grace, in this case, the instrumentality must be attended with great effort and expense. It is perfectly natural that the Lord's people in the fervency of their zeal for the glory of his name, should unite or flow together for this purpose. (See 2 Cor. 6: 5.)"

"Before these, and kindred institutions can be declared in truth unscriptural, it must be proven, that the ends they are endeavoring instrumentally to effect, are not the objects of the divine will—that God has not purposed or commanded them to be done. For if it is the revealed will of God that they shall be done, then it will appear that all the measures and means necessary to their accomplishment are as scriptural as they; and that it is fearful to neglect them, lest such neglect be followed by 'many stripes.'"

Such were the opinions of that venerable man of God—and such was the defence which he made in the Index in 1839, against the charge of sustaining "unscriptural institutions." His views and opinions then had weight and influence with his brethren, and we really thought that this question was settled, and the discussion ended long ago—but it seems that nothing can be considered as settled in this day of change and revolution—every thing is unsettled, and the old battles of church polity and missionary operations by the instrumentality of Conventions must be fought over again, a new set of writers, wiser than their fathers, has sprang up, mere fledglings upon whose chins the down of purity has scarcely begun to appear. We advise them to "tarry at Jericho, and their beards grow." They are not yet fit to be leaders in Israel.

Items and Incidents.

Rev. W. B. Jacobs, editor and proprietor of the Christian Chronicle, Philadelphia, has sold out his interest in that paper to J. S. Dickerson, formerly of the New York Reader, and most recently Depository Agent of the Publication Society. We understand that Mr. Dickerson is next week to assume the editorial management of the Chronicle, assisted by Rev. J. Hyatt Smith and others of the Philadelphia pastors.

Bro. Warren.—Please let me announce that in consideration of his abolition sentiments, and the probability of his sermons, being tainted with such sentiments, that I have determined not to order any more of his works for the Bible and Colporteur Society.

DEACONS.—"We should say that it does," is the answer of the Mississippi Baptist to the question: "When an acting deacon from one church puts his letter into a sister church, stating that he has been an acting deacon, does he require a special act of the church receiving him to constitute him an acting deacon in the latter church?"

Fashionable PARTIES.—A recent writer says "They involve enormous expense; not unfrequently the amount expended would be enough to sustain a Christian missionary a whole year, and at a period when the fields are already white, to the harvest, as they are at the present day, I cannot but think that this consideration weighs heavily upon every enlightened Christian conscience."

"A minister's son," writes to the New York Evangelist, "Last week I took from the Post Office, a circular from your city, addressed to my mother, directed, Rev. Mrs. ———"

never knew before that my mother was a clergy-
woman because she was the wife of a clergyman.
I always supposed that if it was necessary to
express that particular relationship, a minister's
wife should be addressed, Mrs. Rev. —;
but doubtless New Yorkers are the people, and
wisdom will die with them."

Secular Intelligence.

LATER FROM EUROPE.

HALIFAX, Feb. 22.—The political news is un-
important. England the estimate of public expendi-
ture over the income for the past year, is nine
and three quarters millions sterling, to be made
up by an income tax of 10 per cent. The French
report is confirmed that the French troops have
been ordered to be ready to leave for Italy in
a day's notice.

It is supposed that the occupation of Tunisia
by French troops is completed. The French troops
in Tunisia are now being sent to the front. The
Chinese are strongly annoyed by the English
entrance to the Suez Canal. The English are
preparing for the campaign.

The Weekly Steamer.
HALIFAX, Feb. 22.—There is nothing further
from the wreck of the *Hungary*. The agent
of the Associated Press says that to-morrow.

Landed by the Europe.
HALIFAX, Feb. 22.—[Via Queenstown.]—Ad-
miral from Morocco report that Tetuan was
taken and carried on the 21st inst. after a sanguin-
ary engagement. The camp equipment, arms,
filley and camels of the army, fell into the hands
of the Moors. In this and previous engage-
ments the Moors fought with the greatest brave-
ry. Tetuan is a walled town in the kingdom of
Fez, having a population of 16,000, with many
handsome mosques.

From the sea, on a river of the same name,
and protected by a fort at the mouth of the river,
the town itself being defended by a castle, in
addition to the walls.

Italian news is conflicting. The Austrians
are sending many Venetian prisoners to distant
fortresses.

Later from Texas.
NEW ORLEANS, Feb. 22.—[Received in Charle-
ton, Feb. 24, 8:50 A.M.]—Gov. Houston, of Tex-
as, has dispatched a special agent to Washing-
ton, relative to the state of affairs on the Rio
Grande. Should the United States refuse to
send a force to punish the Mexican Marauders,
it is believed that Gov. Houston will order the
Texas militia, and invade Mexico.

The Legislature of Alabama has passed a bill
exempting goods imported at Southern ports
from taxation, when sold in Alabama.

Cotton Markets.
MONTE, Feb. 22.—Sales of cotton on Tuesday
30,000 bales. Market steady. Sales
Wednesday 5000 bales; market steady. Sales
Thursday 3000 bales; market unchanged.

NEW ORLEANS, Feb. 22.—The sales of cotton
on Wednesday were 11,500 bales; middlings at
10 1/2 to 11c. Molasses is quoted at 40 to 41c.
The market for sugar is quiet but steady at
61 to 71c. Corn at 70 to 75c. Molasses de-
clined, at 38 to 39c. Freight to Liverpool 1/2d.

New York, Feb. 22.—Sales to-day of 2000
bales cotton, with a heavy market. Flour was
quiet and 7000 bbls. changed hands; Southern,
\$5.00 to \$5.25. Western, \$4.75 to \$5.00. Corn
bushels; Red, \$1.35. Corn was fair; sales of
19,000 bushels; Yellow, \$0.82 to \$0.83. White \$0.83.
Rice declined 1/4c, and is quoted \$1.44c.

Items of News.

The Philadelphia North American has made
a very careful and elaborate calculation to de-
termine what is probably the number of our popu-
lation at present. That journal is of the opinion
that the census of this year will show that we
are 1,000,000 inhabitants. That is above the
ordinary estimates.

**THE POLITICS OF THE GOVERNORS OF THE DIS-
SENT STATES.**—The Governors of the States of
the Union, including the Governor elect of Kan-
sas, are seventeen Democrats, sixteen Republi-
cans and one in Missouri. In the Southern States
the Democratic Governors are in fourteen, slaveholding
and three free States. The Republicans are, of
course, all in free States.

NEW ORLEANS RAILROAD CONNECTION.—The
completion of the Mississippi Central Railroad,
giving continuous railroads to Bangor, Maine,
and a short line to Hudson, N.Y., will give the
vast chain of railways between the two extreme
points, consisting of the aggregate \$92,784,084,
and consisting of 234 miles of roads, or nearly one
third of the whole length of the United States,
which will give 1276 miles of road on this con-
tinuous line.

USING SUN FARM.—The amount of land the
United States Government has for sale is al-
most incalculable. All the people of the four-
teen States and Territories derive their title to
their lands from the Government. The records
and files evidencing the inception of their
rights, are preserved in the General Land
Office at Washington. The public domain now
on the surface, extending over an area of 1,450,
000,000 acres. The Government has sold
about 120,000,000 of acres of land during the
last quarter of a century, at something less than
\$150,000,000.

**POST OFFICE CONTRIBUTIONS TO THE WASHING-
TON NATIONAL MONUMENT UP TO FEB. 1ST, 1880.**
\$1.00; \$2.00; \$3.00; \$4.00; \$5.00; \$6.00; \$7.00;
\$8.00; \$9.00; \$10.00; \$11.00; \$12.00; \$13.00;
\$14.00; \$15.00; \$16.00; \$17.00; \$18.00; \$19.00;
\$20.00; \$21.00; \$22.00; \$23.00; \$24.00; \$25.00;
\$26.00; \$27.00; \$28.00; \$29.00; \$30.00; \$31.00;
\$32.00; \$33.00; \$34.00; \$35.00; \$36.00; \$37.00;
\$38.00; \$39.00; \$40.00; \$41.00; \$42.00; \$43.00;
\$44.00; \$45.00; \$46.00; \$47.00; \$48.00; \$49.00;
\$50.00; \$51.00; \$52.00; \$53.00; \$54.00; \$55.00;
\$56.00; \$57.00; \$58.00; \$59.00; \$60.00; \$61.00;
\$62.00; \$63.00; \$64.00; \$65.00; \$66.00; \$67.00;
\$68.00; \$69.00; \$70.00; \$71.00; \$72.00; \$73.00;
\$74.00; \$75.00; \$76.00; \$77.00; \$78.00; \$79.00;
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\$86.00; \$87.00; \$88.00; \$89.00; \$90.00; \$91.00;
\$92.00; \$93.00; \$94.00; \$95.00; \$96.00; \$97.00;
\$98.00; \$99.00; \$100.00; \$101.00; \$102.00;
\$103.00; \$104.00; \$105.00; \$106.00; \$107.00;
\$108.00; \$109.00; \$110.00; \$111.00; \$112.00;
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\$753.00; \$754.00; \$755.00; \$756.00; \$757.00;
\$758.00; \$759.00; \$760.00; \$761.00; \$762.00;
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\$773.00; \$774.00; \$775.00; \$776.00; \$777.00;
\$778.00; \$779.00; \$780.00; \$781.00; \$782.00;
\$783.00; \$784.00; \$785.00; \$786.00; \$787.00;
\$788.00; \$789.00; \$790.00; \$791.00; \$792.00;
\$793.00; \$794.00; \$795.00; \$796.00; \$797.00;
\$798.00; \$799.00; \$800.00; \$801.00; \$802.00;
\$803.00; \$804.00; \$805.00; \$806.00; \$807.00;
\$808.00; \$809.00; \$810.00; \$811.00; \$812.00;
\$813.00; \$814.00; \$815.00; \$816.00; \$817.00;
\$818.00; \$819.00; \$820.00; \$821.00; \$822.00;
\$823.00; \$824.00; \$825.00; \$826.00; \$827.00;
\$828.00; \$829.00; \$830.00; \$831.00; \$832.00;
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