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"Truth Unto the Clouds."

In a recent number we considered one of the themes which ministered to the pious experience of the King of Israel. It will be of interest and profit to ponder another motive which awakened the affection of David. He realized in God a truth that could not be changed. He was assured that God deserved all his trust. We remember that special promises had been given to the warrior king. It was foretold that he should reign over the house of Israel; that his dynasty should be imperishable; that the seed of his body should possess an everlasting dominion. And now each new deliverance that he experienced was not only a sign of mercy, but a fulfillment of divine promises. He could see that not only he, but God also, had this end in view, and was determined to fulfill it. Realizing this he rose superior to the loneliness of exile, to danger and to death.

And indeed what can alarm one who feels with David that the everlasting God is his refuge? We on our part have only to realize the same truth in order to feel the winning power of the same sublime encouragement. Were the promises given only to the believers of ancient time? have we not also received them? And are we not the living witnesses of their fulfillment? Where is the believing soul, once tempted and oppressed, to whom God hath not brought deliverance? Or where the soul that has stood amid general worldliness and frequent apostasy, like a martyr girt with fire, and there has lifted up to God its earnest, perpetual cries, that has not in the end come forth out of the furnace unconsumed.

What has not God done, Christians, to maintain his covenant with you? Again and again you have forgotten him, but his Word standeth sure. New sins have called forth new pardons. Returning wants have been

supplied with perpetual blessings; and when you would have been crushed by the burden of affliction, the everlasting arm have been spread beneath you. Yes, God is true. Let us not be afraid to venture our souls upon this assurance. When friends fail; when riches fly; when love stabs the breast that leans upon it, God is true. His truth reacheth unto the clouds.

Observe the expression, for it is a curious one. Our own experiences will suggest its meaning. Who of us has not looked at the clouds, and observed in what a variety of strange shapes they appear. We have recognized certain familiar forms—the cloud that gathers in masses; the smaller fleecy scattered all abroad; the long streaks, like disheveled white hairs, swirling on the wind; or the thin tufts that so often rest on the edge of a calm evening sky. But we see these forms changing and melting into each other forever; and the heavens are thronged with the emblems of inconstancy. "Yes," we may exclaim, "this is man's world. Here he stands a dying creature, with a withering world,—with dust and ashes—under his feet, and a dissolving sky over his head. Is not this life a mockery?" And the Psalmist answers the question: "No!" he says: "amid these transitory scenes, from the graves beneath, unto the clouds, faith contemplates a vast existence, an object to which our immortal hopes may aspire and our unflinching trust may cling—a faithful and unchanging God. O, poor tempted troubled soul, oppressed with a sense of thine utter weakness, thy truth reacheth unto the clouds. Let us consider and apply these themes: God's mercy and his truth to you, and your hearts will swell with adoration. We need no more to excite our grateful affections to the love and praise of our Heavenly Father."

We regret to learn that Rev. J. G. Binney, President of the Rangoon Theological Seminary, while on his return to that land from America, was stricken with paralysis and died at sea. Dr. Binney was known and honored throughout the whole country, for his intellect, his piety, and his practical wisdom and power of organization. He was pastor at Savannah and subsequently at Augusta, and for a time held the Presidency of Columbian College, but his most important and cherished work was at Rangoon, where his services to the cause of Christ will be held in tender and lasting remembrance. Dr. Binney was buried, like Jackson, in the Indian Ocean. He died at the age of seventy.

FIELD NOTES.

—Show this paper to your neighbor and get him to subscribe for it at once. He will do it, if you will only press the matter upon him.

The winter at Louisville, Ky., has been a mild one. There have been but two cold spells, lasting but a few days each.

An exchange states that Rev. T. W. Tobey, of Bethel College, Russellville, Ky., has accepted the charge of the church at Union Springs, Ala.

Alabama has at the Seminary several students who would like to spend their vacation in their native States, if they can find work to do.

—If some good man wants one of the best country churches in Alabama, let him go to the State Board, or correspond with Bro. B. F. Ellis, Orville, Alabama, in regard to the matter.

The Baptist Churches of Louisville, Ky., are engaged in revivals. Dr. Burrows is assisted by Rev. L. B. Fitch, whose singing attracts large numbers. Dr. Warden is assisted by Rev. Green Clay Smith, who was the Temperance candidate in the late Presidential election.

—The Southern Baptist Theological Seminary has 23 more students than at any previous session. Alabama stands fourth on the list. Every Southern State is represented, except Maryland. The recent examinations were unusually severe.

—Rev. E. J. Waldrop, of Wood's Station, says: "I will do all I can for our paper, for we are anxious to have all our people take it. We very much like your new dress. May the Lord bless you in your great work."

—Our esteemed brother, Rev. L. L. Fox, of McKinley, says: "I will help you all I can." You can help us a great deal, Bro. F., by sending us a few new names with the money. The amount you sent was a good beginning.

—We regret to hear that Rev. W. B. Crumpton will leave the State, having accepted a call to the church at Meridian. We shall miss Bro. Crumpton both in the Association and the Convention. He is an excellent preacher and worker and a man of noble spirit.

—Bro. J. G. Apsey, having read Bro. Vaiden's card on our issue of Jan. 24th, writes rather abruptly: "Nor mine. Keep the figures at the right place, March 17, 1878. Let us all help a little. It will do us good and the publisher no harm."

—Bro. Betts, of Choctaw Corner, says: "I trust that the disaster to the paper will cause our members to give it a more general and liberal support in the future. We hope it will. And we hope all our present subscribers will do so. Bro. Betts does—press the claims of the paper, and continue to press them."

—Bro. C. W. Hare writes: "If you have any delinquents at the following offices, drop me a line, and I will try to get them to pay up and renew; for I feel it to be my duty, as well as the duty of every other Baptist preacher, to use all my energy in circulating the ALABAMA BAPTIST, because it is a better preacher than any of us."

—* * * May God bless you in your efforts to reach our paper."

Alabama has already had to defend his translation of the word baptize. The Japanese term he has selected is shidenbun. Mr. Griffin, author of the "Mikado's Empire," who has been lecturing in this country, charges that this word signifies to "soak into," and is therefore an absurd rendering. In reply, a writer for the *National Baptist* quotes the following definition of the term from Hepburn's Dictionary: "To immerse, sink, put under water, submerge (met. to drown, to overwhelm, immerse, or sink in, as in 'to sink a ship,' 'to sink in water.'") One would think that such a word would apply very well to the Ordinance, wherein we are buried with Christ, and whence we rise to newness of life.

At present the Baptists have but four missionaries among the 37,000,000 of Japanese. This little band will have work enough to do—at once in assailing idolatry and in defending themselves from a fire in the rear.

Dr. Binney.

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—Once, when Rowland Hill was preaching for a public charity, a note was handed him in the pulpit, inquiring "if it would be right for a bankrupt to contribute to the collection?" He referred to the inquiry, and answered it firmly in the negative. He then added, "But, my friends, I would advise you who are not insolvent not to pass the plate this evening, as the people will be sure to say, 'There goes the bankrupt.'"

—Allow me to congratulate you in your promptness in bringing out the *BAPTIST* after the fire. I feel like an old friend was able to visit me again after a long illness. I believe I read all the advertisements in the first number, just because I was so hungry for a sight of its welcome face.—W. P. C. Cuba Station.

—Bro. P. E. Kirven, one of our most efficient District Missionaries, writes: "On returning a few days from a two weeks tour, I was glad to meet your welcome face in my humble home. Hope your trial by fire will bring you forth a more potent agent for good to the Denomination, and that it will bring a more prosperous day to your noble editors and publisher."

—Bro. B. M. Fluker, of Sylacauga, writes: "Enclosed you will find \$2.50 my subscription for the ALABAMA BAPTIST. You may consider me a life-time subscriber. Not having received the paper since the burning, I have been denied a great pleasure. I feel that I cannot do without it. I am thankful that the Lord has blessed you with the means and ability to commence your work again."

—Bro. John Laurence writes from Cedar Bluff, under date of Jan. 28th: "Eld. H. A. Williams was with our church yesterday a week ago and Saturday before. He is engaged as evangelist in this portion of the State. He preached acceptable sermons each day. This church proposes to give at least \$25.00 as missionary fund. We paid over five dollars upon this visit. We hope Bro. W. may have abundant success in his field of labor, and that he may be able to induce many to subscribe for our paper."

—In regard to setting the figures forward a month, Bro. VanDerveer, of Montgomery, writes: "I do not know of any reason or law which would justify me in taking advantage of your misfortune. Give me the date due, if you think you can afford to do so. If you cannot, say so, and I will begin anew."

Thanks for your kindness, Bro. V. It will help your paper very materially. As for the publisher, he expects to have the paper printed at a lower price than before, and will be able to give it to you at a lower price than before.

—In dealing with Bro. Carroll's arguments about the Overton convention, the *Texas Baptist Herald* indulges itself in the following rhetorical flight: "Should any one choose to consider them, as meant at all seriously, however, it will afford him a fine opportunity to prick a few air bubbles and show the delicacy with which they have been blown, the beautiful Christian spirit that gives them their rainbow tints, the airy sea of truthfulness in which they float, the expansive power of the facts that comprise their inner structure, and the strength of the logical bands which binds them into globular symmetry."

After reading this sentence we feel anxious about Bro. Link.

—An English correspondent denies that George Mueller's Orphan Asylum is supported by faith. He declares that Mueller is a great organizer, and has great unbelief. He says: "There is not an institution in the world so widely advertised as George Mueller's, and it is supported not on account of his faith, but because of its usefulness. No doubt he has faith in God, and no doubt his trust is honored; but let not the churches and the ministers of your country permit him or any other man to go abroad amongst them and say he has supported a large institution by faith alone. Such a man, making such statements, will certainly do mischief."

—Excitements are not our greatest danger in religion. They may have misled the few; the many are betrayed by indifference to eternal ruin. A popular writer calls attention to the fact that in the great awakening under President Edwards, men cried out in great assemblies under the overpowering sense of the reality of God's being. The same phenomenon occurred during the "Year of Grace," in Ireland. Under the preaching of the late Rev. Dr. Blackburn, of Missouri, men were known to rush out of churches and off from camping-grounds, saying that they could not bear the terror of God's presence, which threatened to crush them.

—A Michigan correspondent of the *Presbyterian* praises Geikie's *Life of Christ* as a noble and grand book, but expresses his surprise "that so fine a scholar as Dr. Geikie and a Pedo-

baptist too, should follow Dean Stanley in admitting the practice of immersion by John the Baptist and the early Christian Church." The surprise ought rather to be awakened by the circumstance that any fine scholar of any denomination should come to a different conclusion.

—Prof. Phelps gives the following impressive illustration of the wonders of Providence: "A few years ago, there appeared in our skies the most brilliant comet of the century. It was six millions of miles distant from our globe. Such was the speed of its movement, that if it had been aimed hither in its march, it would have come crashing upon us, in less than two days, with the momentum of a hundred and fifty thousand miles an hour. Yet God held that little blazing meteor in its appointed groove, for millions of years of travel, so that it glided gently across our world's orbit, with motion imperceptible. It had the stillness of a painting. Our infant children looked out upon it, and bade it good-night, as a beautiful plaything in the sky, without so much as the closing of an eyelid at the eternal rush of its progress. So calm, so facile, so beautifully silent, as God's wonder-workings in answer to prayer. Mysteries so vast and so anomalous that astonished angel's desire to look into them, occur with the ease of a summer twilight."

—It may not be generally known that the Greek Church is, quite as intolerant as the Roman. At Athens Protestant schools are suppressed. The authorities demand that the catechism of the Greek church, which teaches the adoption of the Virgin Mary, baptismal regeneration, and salvation by the sacraments, shall be made one of the school books. Within a year the Synod of the Greek Church undertook to prevent the circulation of the Bible in modern Greek, and the sale of such books as Bunyan's *Pilgrim's Progress* and Baxter's *Saint's Rest*, and it would have succeeded had it not been that there is a clause in the treaty between the United States and Greece, which guarantees the free sale of the manufactures of each country in the other. As the books in question are manufactured in the United States, their circulation in Greece cannot be stopped during the existence of the present treaty.

—The *S. S. Times* well describes the prayer-meeting as the spiritual register of a church. "A good test of the spiritual temperature of a prayer-meeting is the number of prayers offered in comparison with the little speeches made. Where people value prayer, and feel its need, and want to pray—they pray. Where people think that prayer is a good thing, and that there ought to be more of it, and that it is a good thing to talk about—it talks. It is a hopeful sign when everybody in a prayer-meeting is ready to pray. It is not so hopeful when everybody is urging everybody else to pray. The week of prayer, or the week of talk—which was it?—has registered the spiritual temperature in many a prayer-meeting."

—The idea held by some Denominations that the church is made up of believers and their children is based upon the history of the chosen people. And yet it is most distinctly contradicted by facts lying on the very surface of the Jewish history. How many instances there occur, which prove that the grace of God is not transferable, like an estate, from father to son. On this point Thomas Fuller says in his quaint way: "Lord, I find the genealogy of my Saviour strangely checkered with four remarkable changes in four immediate generations. Rehoboam begat Abijah; that is a bad father begat a bad son; Abijah begat Asa; that is a bad father a good son. Asa begat Jehoshaphat; that is a good father a bad son. Jehoshaphat begat Jehoram; that is a bad father a good son. I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see, also, that actual impiety is not always hereditary; that is good news for my son."

Now be it observed that Dr. Jeter admits for this doctrine, that "its confirmation would greatly strengthen Baptist principles of whose truth we are firmly convinced." So it appears that firmly as Bro. Jeter is convinced of the truth of Baptist principles, these principles in his estimation need that "strengthening" which succession would supply—a strengthening, we may add, which these principles do have in the faith of those who believe that the Baptists have existed from the primitive churches to this day. The Doctor is not willing that the succession shall be accepted on fallacious proofs. Certainly not; nor are we willing that it shall be rejected by sophistical reasoning and fallacious negations; and these are the most potent weapons which are used against it.

But what sort of proof does Dr. Jeter demand? He answers, "Clear and decisive proofs, derived either from the Scriptures or from secular history." As to the demand for proofs from secular history we have two things to say: 1st. Baptists have not directed the affairs of the secular world, and those who have directed them have been the enemies of the Baptists, nor have Baptists had much hand in writing secular history. How manifest is all this in our own country—how studiously have American historians tried to ignore the part performed by Baptists in our country's achievements! After all the grand exploits of the Baptists in Virginia, and numerous as they are and have been in that State, secular life in Virginia has not honored them—"The State of Virginia has never risen to the dignity of having a Baptist Governor," and if we mistake not it has never had a Baptist United States Senator. And the "Memorial" searchers and researchers a few years since, manifested the fact that "secular history" in Virginia has as far as possible, concealed "what the Baptists have done for the world." Scores of similar instances of neglect to the Baptists on the part of secular history,

both in the old and the new world, will readily occur to the intelligent reader. And we have fared no better in the hands of Ecclesiastical historians, 2nd. And yet secular history—or rather politico-ecclesiastical history—is not without some very important testimony on the subject. Dr. Jeter is quite familiar with how our people have gathered from the secular history of the American Colonies, from Court Records, laws and orders, and from priestcraft, the facts which constitute a brilliant chapter in the annals of our denominational history. We only allude to American history because it illustrates the treatment which our people have always received in secular history.

But Dr. Jeter demands "clear Scripture proofs," and admits that this would be satisfactory. Now as the Scriptures are the basis of all true Christian faith, and as proof from this source is declared to be sufficient, the Doctor should not be amazed when the advocates of succession use the argument *a priori*, that is, when we assume that the perpetuity of the visible church of Christ is assured in "the wisdom, purpose, power and goodness of God," and promised in the divine Records, and therefore cannot fail. And especially should he treat us with great patience when he remembers that he, too, was once a believer in this doctrine.

We are willing to risk everything relating to this question on *a priori* reasoning. If the succession is not secured in the divine counsel and power and taught in the Word of God it is not worth contending for. Dr. Jeter is aware of the force of this position, and therefore he bends his first energies to set it aside. And we maintain that his reasoning is sophistical—it has the air of correctness with a radical vein of error underlying it.

But first observe an inconsistency. He says, "We have long been inclined to the opinion that among the old and crowded libraries of Europe the proofs of its (the succession's) existence might be found." That is to say, he is of opinion that the succession may exist, but we are not yet in possession of the historical evidence.

Now if it be true that the true church of God has always existed, is it not reasonable to conclude that somewhere this perpetuity is indicated in God's Word and accessible history? And in view of the "opinion" to which Dr. Jeter inclines, is it not unreasonable and inconsistent to attempt to destroy the traces of it in the Word of God and in history? Dr. Jeter would send a commission to "the old and crowded libraries of Europe" and have them spend their lives in search of succession, but when he gave them their instructions he would tell them: "Now mark you, there is nothing in the holy writing nor accessible history which teaches the succession; you are going in search of a 'vain fancy,' but devote your lives to it! Devote your lives in search of a religious question which is not taught in the Word of God; yet hope for the truth and discovery of it!"

In reply to the argument drawn from the purposes and Word of God, Dr. Jeter reads us a moral lecture. He says, "To this vain fancy, the words of the Lord are a conclusive reply. 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord,' &c. How appropriately might this passage be turned against those who deny the continued existence of the visible church of Christ! It seems to us, and we say it respectfully, that in this case Dr. Jeter is the one who has undertaken to exercise 'thoughts' for God. God said that Christ's Kingdom should stand forever, and Jesus said that the gates of hell should not prevail against his church; but Dr. Jeter thinks that this only promised the existence of true believers in all ages. Who is it that has the 'vain fancy?' And after all, can Dr. Jeter prove the certain existence of true believers in all ages in any other way than by *a priori* reasoning? And what right has he to deny that the mode of reasoning also proves the existence of baptized believers? That divine commission which promised the perpetuity of faith with equal clearness ordained the perpetuity of baptism. But more of this hereafter.

Now to the fallacy of his further argumentation. He tells us that God created this universe—that he is infinitely wise, powerful, holy, good. Yet he permitted sin to enter. "The world is filled with sin." And therefore he thinks it reasonable to conclude that the Head of the Church permitted the overthrow of his visible church. The reader may see the sophistry of this argument in that God never promised that sin should not enter into his universe; on the contrary he indicated the entrance of sin in the first law that he gave to man; whereas the prophets, and Christ and the apostles did, promise the perpetuity of the church. Dr. Jeter admits this; he only disputes about the mode of its existence.

Dr. Jeter draws another fallacious argument from what he styles "an analogous case." He says, "God organized the Israelitish hierarchy, and yet this hierarchy fell; and therefore he thinks it is analogous that the

visible church should fall. To this we reply that the fate of Israel was precisely such as God declared it should be. He declared that Israel would fall; he declared that Christ's church would stand. Still in Old Israel God never left himself without witness. It never was contemplated in the teaching of the Old Testament that the Jewish nation as a nation would receive Christ; and although he did come to his own nation and they received him not, yet "as many as received him to them gave he power to become the sons of God." And this is just what the plan contemplated. The Christian system does not propose to convert the world by families, tribes or nations, but by units, and the Jews served the purpose of divine economy in committing to them the oracles of God; they were the medium or vehicle for the introduction of the Gospel to the nations of the old world, and the Bible abundantly shows that this was the purpose to be accomplished by that people at the beginning of the Gospel. Israel's succession still exists.

And we may add that this argument of Dr. Jeter is not far removed from that of the advocates of apostasy—"falling from grace." It is a deduction from the same hypothesis. It is common with the Doctor to try to load down his opponent with consequences. Now what is the logic of his Israelitish argument? The Jewish hierarchy failed; therefore the visible church may fail. So, with equal plausibility Methodists and Campbellites tell us that the unrighteous Jew was to be cut off from God's people, and so the real Christian may fall from salvation and be lost. If the doctrine be sound in Dr. Jeter's use of it, it is equally so in the latter instance.

The deplorable "condition of the Christian world" which Dr. Jeter depicts in such eloquent lamentation is conceded by us, but it has nothing to do with this question. Bad as it is, the Doctor will agree that in Richmond there are some true churches of Christ, and they are enough to preserve the succession for the present. Dr. Jeter inquires, "Can any mortal, then, in view of the mystery of the divine dispensations, and the unquestionable fallacy of *a priori* reasoning in regard to well known matters of experience and history, conclude with confidence that he can predict from the formation of the church, by divine wisdom, power and goodness, what its destiny on earth will be?"

To this we reply: 1st. In this case it is not the *a priori* reasoning which has proven fallacious, but we have shown "unquestionable" fallacy in the reasoning against *a priori*, and "This appeal to 'experience and history' against *a priori* reasoning is precisely the appeal which infidelity makes against the whole Christian system; 3rd. We 'predict' nothing in this matter: we simply insist on the perpetuity of the church of Christ as clearly taught in the Word of God as is believer's immersion, or the general judgment. If a man maintain that there will be a general judgment, is he predicting?

In conclusion, we are reminded of the tilt which Dr. Jeter poked at the Presbyterians about the time of the dispute over Mr. Clarke's immersing some one in the bounds of the Philadelphia Synod. The Synod did not condemn nor justify. Its "deliverance" neither showed that immersion is baptism or that it is not baptism, but came very nearly a declaration of the latter. Dr. Jeter said it reminded him of what he heard a countryman say about a nohorn cow in the streets: "Why that cow ha'n't got almost no horns at all hardly." The Synod, he said, had decided that immersion "ha'n't almost no baptism at all hardly." After reading Dr. Jeter's editorials on Baptist succession, and seeing that he talked a little on both sides, but most stoutly against succession, we exclaimed, "He thinks the Baptists ha'n't got almost no succession at all hardly."

N. B. After our articles in review of Dr. Jeter, will appear on the first page of our paper, that they may not interfere with the usual editorial space. And as we are not aware that the other editors of this paper would agree with us fully on this subject, we beg leave to say that we have had no conference about it, and they are not responsible for what R. writes. R.

BAPTIST SUCCESSION.

Number I.

In the *Religious Herald* of Nov. 29, 1877, Dr. Jeter, the senior editor, opens a discussion of "Baptist Succession," and takes the position of combatant of the doctrine. "To this subject," he says, "we propose to give a calm, candid and careful examination." And he tells us that the more he examines the evidence usually relied on for its support the more he is in doubt.

We entertain profound regard for Dr. Jeter. No other man writes more to our satisfaction when we agree; no other would be more likely to convince us where we differ. Gladly would we sit at his feet, to receive instruction. Yet the Doctor is anxious that the Baptists shall break away from positions which many have considered of great importance; and we think that the logical tendency of his senti-

ments on some subjects is in the direction of a latitudinarian range, which would be quite hurtful to our Zion if generally received.

Recently Dr. Jeter gave us a series of able editorials on "The Distinctive Principles of the Baptists," and if we remember correctly, the form of baptism—immersion, and the subjects of baptism—believers, are the only Baptist peculiarities that he produced in that series. If any other subject were discussed, it appeared as incidental and not necessarily distinctive. At one time or another our distinguished brother has controverted or flouted several of those positions which have, as we had supposed, been considered as holding a place in distinctive Baptist Ecclesiastics; especially is this remark true if he endorsed, as we understood him to do, the articles of "Pike." And now he comes forward in a formal manner to dispute the historic claims of his denomination. Now we cannot assume to be of the number whom Dr. Jeter invites into this discussion—"brethren of learning, research and experience—especially the Professors of Ecclesiastical History in our Theological Seminaries," but we sometimes read after men professing these qualifications; and we are as fully persuaded that we are right as Dr. Jeter is of the correctness of his opinions, for he says, "We are not sure that the succession does not exist;" whereas we firmly believe that it does exist, although "we are not sure" that it can be historically made out to the satisfaction of many of our brethren. At any rate "we propose to give a calm, candid and careful" review of Dr. Jeter's "examination," for the readers of the ALABAMA BAPTIST.

Our readers will remember that in the last issue of our paper before the office was burnt out, we published an editorial on "The Position of Baptists in history," in which

Alabama Baptist.

SELMA, ALA.

THURSDAY, FEBRUARY 7, 1878.

ARTES OF ADVERTISING.

Space.	1 mo.	3 mo.	6 mo.	12 mo.
1 inch.	\$2.50	\$6.00	\$10.00	\$15.00
2 "	4.00	10.00	15.00	25.00
3 "	5.50	13.00	20.00	35.00
4 "	7.00	15.00	25.00	40.00
5 "	8.50	18.00	30.00	50.00
6 "	10.00	20.00	35.00	55.00
7 "	11.50	22.00	40.00	60.00
8 "	13.00	24.00	45.00	65.00
9 "	14.50	26.00	50.00	70.00
10 "	16.00	28.00	55.00	75.00

Editorial Notices, on editorial page, 20 cents per line for first insertion, and 15 cents per line for each subsequent insertion.

Publisher's Notices, on third page, 15 cents per line for first insertion, and 10 cents per line for each subsequent insertion.

Obituaries, 100 words free; one cent for each word over 100 words.

Transient advertisements payable strictly in advance; regular advertisements quarterly in advance.

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We will send any of the following periodicals and the Alabama Baptist to any address on receipt of the amount named in the column headed "price of both." By this means you will secure a great reduction.

	Price.	Both.
Southern Plantation.....	\$2.00	\$4.10
Howard Collier.....	2.50	2.60
Southern Cultivator.....	2.10	4.10
Southern Farmer.....	2.50	4.00
Myrtle's Happy Home.....	3.00	4.50
American Agriculturist.....	1.60	3.60
National S. S. Teacher.....	1.50	3.50
Leslie's Illustrated Newspaper.....	4.00	5.50
Leslie's Christianian.....	4.00	5.50
Leslie's Family Journal.....	4.00	5.50
Leslie's Boys and Girls Weekly.....	2.50	4.25
Leslie's Sunday Magazine.....	3.00	4.75
Leslie's Popular Monthly.....	2.50	4.25
Harper's Mo. Magazine.....	4.00	5.75
Harper's Bazar.....	4.00	5.75
Harper's Weekly.....	4.00	5.75
Dennett's Magazine.....	3.00	4.50
Globe's Living Age.....	8.00	9.25
Globe's Living Age.....	8.00	9.25

Publisher's Department.

ALL JOB WORK entrusted to us will be executed with neatness and dispatch. Give us a trial, and be convinced. Address.

ALABAMA BAPTIST.

BIBLES! BIBLES!—See in another part of this paper an offer of high-priced Bibles at low rates. The offer is genuine, and all orders and letters will have prompt attention. We suggest a Bible is a handsome Christmas present.

NEW ADVERTISEMENT.—We call special attention to Mr. R. W. B. Merrett's conspicuous, double-column advertisement of Sewing Machines, which appears in another part of this paper. Mr. Merrett is personally known to us, and we feel no hesitancy in recommending him to the confidence and patronage of our readers.

THE BEST PAPER for Baptist Sunday Schools is *Kind Words*. Its lessons, its readings, its exercises are all just what our Sunday Schools and our Baptist families need, for the young. No Sunday School can appropriate funds to a better purpose than to provide this paper, for all its scholars; for it answers the purpose of Library, Question Book, for old and young, Commentary, and Bible too. It teaches Baptist polity and inculcates the missionary spirit. Let all the Sunday Schools subscribe for it.

Given Away.—A superb pair of 6x8 Chromes, worthy to frame and adorn any home and a Three-months' subscription to *Kind Words*, a charming 16-page literary paper, full of the choicest Stories, Poetry, etc., sent free to all sending Fifteen Cents (fifteen cents) to pay postage. The Publisher, J. L. Patton & Co., 102 William Street, N. Y., guarantee every one Double Value of money sent. \$1.50 prices, and big pay, given to Agents. Write at once.

The Parent of Insomnia.

The parent of Insomnia or wakefulness is in the case of a dyspeptic stomach. Good digestion gives sound sleep. Indigestion interferes with it. The brain and stomach sympathize. One of the prominent symptoms of a weak state of the gastric organs is a disturbance of the great nerve center, the brain. Insomnia is the result of a weak state of the great nerve center. A most reliable medicine for the purpose is *Dr. Williams' Pink Pills*, which is far preferable to mineral waters and powerful narcotics, which, though they may give a temporary soporific influence upon the brain, soon cease to act, and invariably injure the system of the stomach. The Bitters, on the contrary, restore activity to the operations of the stomach, and the beneficial influence is reflected in sound sleep and a tranquil state of the nervous system. A wholesome influence is likewise given to the action of the liver and bowels by its use.

There never was such a really good, substantial, satisfactory and rapid acting Sewing Machine offered so low as the "New Family Shuttle," reduced to only \$25. It is a perfect work of art, and fulfills all the requirements of every family as a helper. It will do every description of work—fine or coarse—that any machine, at any price, ever did, or can do, equally as rapid, correct, smooth, neat and strong. Has all the late improvements, is easy to learn and manage, and never out of order. Agents make money rapidly, supplying the great demand for this the Cheapest Machine in the World. Territory free. Address.

FAMILY SHUTTLE MACHINE CO.

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WANTED To make a permanent engagement with a clerical man having leisure, or a Bible Reader, to conduct in Dallas County the CELEBRATED NEW CENTENNIAL Edition of the HOLY BIBLE. For description, notice editorial in issue of this paper of Jan. 10th. Address at once.

F. L. HORTON & CO.

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Handsomeness Pictures Free!—Two elegant 6x8 Chromes worthy to adorn the walls of any home, and a Three-months' trial of LEISURE HOURS, a charming literary paper, full of the best new reading material (sent free to all sending Fifteen Cents (fifteen cents) to pay postage. The Publisher, J. L. Patton & Co., 102 William Street, N. Y., guarantee every one Double Value of money sent. \$1.50 prices, and big pay, given to Agents. Write now.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an Eastern missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, and all throat and lung affections, also a positive and reliable cure for nervous debility and all nervous complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Acquainted with this medicine, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail, addressing with stamp, naming this paper, W. W. Shear, 126 Powers Block, Rochester, N. Y.

A Wonderful Invention.

From the N. Y. Daily Graphic.

An advertisement of a new invention will appear in this issue, an article that even rivals the sewing machine in usefulness—is now on exhibition at the Wilson store of the Wilson Sewing Machine Company in this city, yet it is so wonderfully simple that it can scarcely be classed as an invention, and a wonder to everybody that it was not discovered years ago. The invention consists in a very simple little attachment of the Wilson shuttle sewing machine for doing all kinds of rips, tears, worn places, etc., in clothing, table cloth, and bed linen, and is done by hand, and leaves the required rip perfectly discernible. The operator of the sewing machine can darn a large-sized hole in a bed sheet or table cloth as easily as a needle and thread. It is regretted, however, that this wonderful invention is patented and owned by the Wilson Sewing Machine Company, of Chicago, Ill., who will not permit its use except with one of its machines. The machine, which the Company's manager states, is furnished with each of the Wilson shuttle sewing machines without extra charge. Truly, this is a golden need for the sewing machine. Wilson Sewing Machine Company, and it is hoped that they are not working day and night making and selling so many machines.

Appointments.

Rev. M. M. Bailey, Cor. Sec. of the State Mission Board, and Rev. T. M. Barbour, District Missionary of the State Board, expect to meet the following appointments in the Tuscaloosa and Union Associations:

Northport, Saturday and Sunday, Feb. 9th and 10th; Tuscaloosa, Sunday night, 12th; Grant's Creek, Monday, 11th; Seale, Tuesday, 12th; Mt. Zion, Wednesday, 13th; Unity, Thursday, 14th; Egan, Friday, 15th; Carrollton, Saturday and Sunday, 16th and 17th; Ebenezer, Monday, 18th; Mt. Pleasant, Tuesday, 19th; Corinth, Wednesday, 20th; New Hope, Thursday, 21st; Mt. Moriah, Saturday and Sunday, 23rd and 24th.

All these churches are in the Union Association, except Northport, Tuscaloosa and Mt. Moriah, which are in the Tuscaloosa. Brethren will be expected to convey Bro. Bailey from one appointment to another.

We hardly need call attention to the conspicuous advertisement of \$15 American Washes, by C. P. Barnes & Co., of Louisville, Ky. We only need to assure our readers that these gentlemen are entirely responsible, and what they offer will be found to be exactly as represented. There is one of the oldest houses in that city, having been established nearly twenty years, and sustains a reputation for honesty and fair dealing unsurpassed in the country.

Slavery.

T. T. C. Case. "What countries has human slavery the sanction of law? What is the 'Catholic system'?" Slavery still exists in most Mohammedan countries, but in a very mild form, and as a political rather than as a social institution, it being possible for the slave to only to acquire liberty, but even to attain the highest social position. In Brazil, all slaves of the Government were emancipated in 1866, and in 1872 the legislation provided for the gradual abolition of slavery throughout the entire Empire. Spain has not yet abolished slavery in her dependencies. Under the assembly which proclaimed the Republic of Cuba and elected Cespedes President, the total abolition of slavery was signed a law, and on January 1st, 1878, a singularly covered has been made on board the *Line*, a full-rigged vessel, recently in dry dock at Rotherhithe, London. The ship had recently arrived from Peru, at which place the body of a woman was found embedded in the cargo, which consisted of soda. The body was in a good state of preservation and is supposed to be that of a victim of an earthquake which occurred many hundred years ago in Peru. Rings are inserted in the ears.

"Heaven's best gift to man," is said to be wisdom. But be it from us to question the assertion, in fact we like her to well to have the shadow of a doubt on the subject. Furthermore man's best gift to woman is the NEW AMERICAN SEWING MACHINE, and the apology for a man who fails to present his wife with one, is unworthy of the proud title of American Citizen.

It is rumored in Japan that a notification will shortly be issued ordering the adoption of the foreign style of clothing by all officials of Imperial or Government appointment in *daijo kuan* and department of the Imperial Household. It is likely that this order will also be extended to all Government department.

The Mormons are building a magnificent temple on the summit of a high mountain in Mant, Utah. Five hundred men are at work on it, and it will be completed for four years.

Demosthenes said the secret of eloquence was action. Cicero said it was command of language; Emerson says to-day, the secret of eloquence is to know your facts and to hug them.

Alabama News.

Marion Commemorative: The Supreme Court having affirmed the decision of the Circuit Court in the case of the four negroes convicted of the murder of Miss Isaac Moore, in this county, March 1st, has been designated the time for their execution.

Ranger Head As: We learn from our young friend W. M. Livingston, that Capt. G. D. Fitzhugh, Mr. McDonald, and himself have, this week, run off the streets and town lots for one German friend at Garden City. They are going right ahead, and will build a place there. A map of their town will be made immediately, and when it is proposed to build a hotel, a market house and a school building, just as soon as they can be put up. If our German cousins continue to have begun, the success of their town and colony surrounding it is entirely assured. So may be it.

Scottsboro Herald: The new courthouse in the neighboring county of DeKalb, was received some days ago by the County Commissioners, after considerable discussion. The county records will be moved to Fort Payne, the county seat in the coming spring term of the Circuit Court.

The family of Mr. Johnson, from Indiana, arrived here yesterday.

Prattville Signal: Prof. Eugene A. Smith, State Geologist, has forwarded to Prof. J. Lawrence Smith, at Louisville, Ky., a specimen of tantalum found in this State—the first discovery of the metal in the United States. Its specific gravity was 7.5, and its surface indicated partial decomposition.

Shiloh Globe: The Elyton Presbyterian church will meet at Harmony church, near Helena, Friday before the second Sabbath of February, at 11 o'clock a. m.

Within the limits of Montevallo there are residing twenty-six marriageable ladies and nine marriageable gentlemen. This would indicate a slim chance for the marriage of all the ladies were it not for the fact that the charms of several draw suitors from a distance. As far as there is a fine chance for home enterprise.

Cullman Tribune: Mr. John W. Games, from Watertown, Wis., and Mr. W. H. Bacon, from Falls River, Wis., were in town last week on a prospecting tour. They are both men of capital, and are looking through North Alabama for a good place in which to invest.

There has been no time since the commencement of our colony that we have received so many new comers as within the last week. There have been a great many sales of lots and prices are advancing.

The county jail is fast approaching completion. Last week several persons were arrested by the county sheriff, upon various charges, and on failure to give bonds were confined in the town jail. They broke out last Friday night, and we have been informed that some one assisted them in their escape.

Last Thursday ten immigrants arrived here from the North; also, eight or ten families sent to our neighbor colony of Garden City. We learn that some more families will arrive here in the course of two months from Pittsburgh.

We had the pleasure of a call from Mr. H. J. Hannan, of Chicago, this week. He speaks in high terms of the medicinal properties of the water of our spring and of the advantages that Cullman has as a watering place over others.

Wetumpka Central Alabama: Efforts are now being made by some of the leading Democrats of this county, to induce Col. Thomas Williams to accept a nomination for the Legislature.

Old Uncle Ned Atkins, a good old colored man, and a minister of the Gospel, died in this place last week. A very large crowd of white and colored people followed the remains to their last resting place.

The Presbyterian church of this place, have called the Rev. Mr. Kirkpatrick to preach in their place.

Greenboro Herald: We regret to learn that Mr. Hinton had the misfortune of breaking his leg a few days since.

Cotton continues to come to this market in large quantities, and trade is brisk.

Miss Coleman, of Eufaula, Ala., who is to take charge of the Art Department, including Calisthenics, of our Female College, is expected in a few days.

Unfailing Things: Mrs. Nancy Ward, 105 years old, died last Sunday night. Capt. D. E. Riley also breathed his last on Sunday. Both these old people were objects of charity, which was liberally bestowed.

We are informed that the Commissioners Court for this county will meet on the 5th inst., for the purpose of considering the subject of taxing the railroads and banks in the county. It seems that the law under which they have been taxed heretofore is thought to be unconstitutional, and an effort is to be made to have it so declared.

About six weeks ago a man came to this city from Dawson, Ga., en route for Texas. He said that his pocket was picked somewhere on his journey, and he could proceed no further. He found employment but was soon laid sick with a bad fever, and after lingering three weeks, died Saturday night. He had medical attention, and his wants were supplied by citizens living in his neighborhood. We understand that his estate has been furnished with means to return to Dawson.

We are informed that a young lady attempted suicide yesterday. It seems there was some family trouble which she felt that she could not stand, and made her way to the river for the purpose of drowning herself and her

troubles. She was prevented by some friends who were aware of her intention.

Carrollton West Alabama: Mr. J. L. Hinnant furnishes the following information concerning the capture of Bill Buckhalter, supposed to be an accomplice in burning the Pickens county courthouse, who left Carrollton Nov. 16, 1876, and has been a fugitive ever since.—Last Wednesday he was staying several miles below Tuscaloosa, and accordingly made arrangements with J. R. Phillips, J. T. Phillips and J. J. Herling to go with me after him. It was after two o'clock before we captured him. He made no resistance whatever, nor did he attempt to get away. He says that his first start was breaking open a store at Reform; then the house of Geo. Jennings, in Carrollton; the warehouse in Pickensville; the storehouse of Mr. Coleman, at Lineburg; the store of Mr. Brooksher, near Columbus; then two stores in Fulton, Miss., which he burned after robbing. He states that Henry Wells burned the courthouse; that he went there with him, and saw him go into the probate office, light a candle and search the records. He left Henry in the office and went down near Mr. Cohen's stable and waited for him. Henry came up and told him he had set the thing on fire, and that he had got nothing out of the office only some tobacco.

ESTABLISHED 1869.
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We pay Cash for Bounty Land Warrants, and additional Homestead Script. Prompt attention secured to all business entrusted to us.
As we charge no fee, unless successful stamps for return postage should be sent us. Liberal arrangements made with attorneys in all classes of business. Address

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Hon. M. C. Emory, President Second National Bank, Washington, D. C.; C. E. Prentiss, Cashier, German American National Bank, Washington, D. C.
nov29,77-11

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A SPECIALTY.
EVAPORATORS,
PATENT OF 1876,
SUPERIOR TO ALL OTHERS,
AND CHEAPER.

CONNOR'S
New Cane and Sorghum Mill
JUST OUT.
THE EXTENSION FEED GUIDE AND other valuable improvements.
SEND FOR CIRCULAR.
Address S. S. CONNOR,
June 1, 77-13. Amite City, La.

STEAM ENGINES,
J. A. PARSONS, 1st St. Pa.
Thompson and best for all purposes—simple, strong, and reliable. Also Portable Engines for all purposes. Inquiries promptly answered.

Vertical Engines, with or without wheels, very convenient, and can be used in every case. Call, best and cheapest. See list in the paper. In 1876, 1877, and 1878. In 1879, 1880, and 1881. In 1882, 1883, and 1884. In 1885, 1886, and 1887. In 1888, 1889, and 1890. In 1891, 1892, and 1893. In 1894, 1895, and 1896. In 1897, 1898, and 1899. In 1900, 1901, and 1902. In 1903, 1904, and 1905. In 1906, 1907, and 1908. In 1909, 1910, and 1911. In 1912, 1913, and 1914. In 1915, 1916, and 1917. In 1918, 1919, and 1920. In 1921, 1922, and 1923. In 1924, 1925, and 1926. In 1927, 1928, and 1929. In 1930, 1931, and 1932. In 1933, 1934, and 1935. In 1936, 1937, and 1938. In 1939, 1940, and 1941. In 1942, 1943, and 1944. In 1945, 1946, and 1947. In 1948, 1949, and 1950. In 1951, 1952, and 1953. In 1954, 1955, and 1956. In 1957, 1958, and 1959. In 1960, 1961, and 1962. In 1963, 1964, and 1965. In 1966, 1967, and 1968. In 1969, 1970, and 1971. In 1972, 1973, and 1974. In 1975, 1976, and 1977. In 1978, 1979, and 1980. In 1981, 1982, and 1983. In 1984, 1985, and 1986. In 1987, 1988, and 1989. In 1990, 1991, and 1992. In 1993, 1994, and 1995. In 1996, 1997, and 1998. In 1999, 2000, and 2001. In 2002, 2003, and 2004. In 2005, 2006, and 2007. In 2008, 2009, and 2010. In 2011, 2012, and 2013. In 2014, 2015, and 2016. In 2017, 2018, and 2019. In 2020, 2021, and 2022. In 2023, 2024, and 2025. In 2026, 2027, and 2028. In 2029, 2030, and 2031. In 2032, 2033, and 2034. In 2035, 2036, and 2037. In 2038, 2039, and 2040. In 2041, 2042, and 2043. In 2044, 2045, and 2046. In 2047, 2048, and 2049. In 2050, 2051, and 2052. In 2053, 2054, and 2055. In 2056, 2057, and 2058. In 2059, 2060, and 2061. In 2062, 2063, and 2064. In 2065, 2066, and 2067. In 2068, 2069, and 2070. In 2071, 2072, and 2073. In 2074, 2075, and 2076. In 2077, 2078, and 2079. In 2080, 2081, and 2082. In 2083, 2084, and 2085. In 2086, 2087, and 2088. In 2089, 2090, and 2091. In 2092, 2093, and 2094. In 2095, 2096, and 2097. 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