





## Alabama Baptist.

SELMA, ALA., NOVEMBER 7, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. T. WINKLER & JOHN L. WEST.

## THE YOUNG REAPER

Is a religious illustrated paper, suited for Sunday and every day reading for the advanced scholars of the Sunday school. Its title indicates its character. The articles are prepared and selected with great care, and form a treasure for the young. In a word, all that the printers and engravers art can do to make it attractive, and all that editorial talent and skill can effect to make it useful for the young, will continue to be employed in its behalf. Sample copies are sent free. See advertisement in this paper.

—Wherein was the error of W. T. B? In thinking that Providence was wiser than he? or, in being thankful that providential arrangements were guided by that wisdom? —Religious Herald.

The error of Dr. Brantley lies in concluding that those who failed at Gettysburg were proved to be in the wrong by their failure. To correct such ideas about Providence the book of Job was written. As for ourselves we have no such views of Providence as would permit us to erect an altar of thanksgiving upon the graves of our defeated heroes.

## ALABAMA AND THE BAPTIST PRESS.

We see that Rev. Samuel Henderson, D.D., has taken charge of the Alabama Department of the Christian Index. Dr. Henderson has had a large experience as an editor in Alabama, and some 12 years ago was associated with the present editor of the Index in services to the Baptist Organ of our Sister State. The duties to which he is now summoned will no doubt be faithfully discharged. Dr. Tucker, the senior editor of the Index, undertakes the charge of the paper in a salutatory of impressive modesty and dignity. We hope the Index will be largely successful under the new administration.

And while we confidently anticipate the good work of Dr. Henderson on the Index, we take pleasure in informing our brethren in the Press in other States that we have a cohort of masterly writers in our grand State of Alabama. We can furnish a Corresponding Editor to every Baptist paper of the South, and have some to spare. And we are confident that our cherished correspondents, Teague and Renfro, could, if they undertook it, furnish a valuable weekly letter to every Southern Baptist paper. Try us, brethren: or look into our own paper from week to week, and see what Alabama men can do.

## POPE AND PEOPLE.

The "cheek" with which our Roman Catholic friends urge, in one breath, the claims of the Irish people against the Queen of Great Britain; and, in the next moment, the claims of the Pope of Rome against the people of Italy, is very wonderful.

The following is extracted from a resolution passed at the meeting in New York in honor of two released "Irish patriots." We clip it from the columns of the Catholic Mirror:

"That we, as American citizens and as friends of human liberty in all lands, tender our strongest sympathy to all peoples struggling for the blessing of self-government, and for those rights which our Fathers won at the Revolution; that, in the case of Ireland, whose sons have contributed so much to the building up and preservation of this republic, we recognize a special claim to our sympathy, and hope that her efforts will soon be crowned by the attainment of that self-government to which her clearly marked geographical position, her natural resources and the emphatically expressed wishes of her people justly entitle her."

Very likely we don't know as much as we ought to upon the subject, and if this is the case we know of a whole gowned Order who will not hesitate to give us the necessary information—but really, if the Irish people ought to rule Ireland, it seems to us that the Italian people ought to rule Italy. And we think that both these peoples are to be envied in their present possession of a constitutional government.

We entirely agree with our Catholic fellow-citizens in saying that the Pope ought not to be a stipendiary of the King of Italy. He ought to recognize the fact that Christ's Kingdom is not of this world. He ought to slough off all that leprous crust of Paganism and Judaism which a desire to rule the world has made the old Church of Paul to submit to. Let him take note the College of Cardinals, but the Epistle to the Romans as his guide. That Epistle is God's

word to him. The Pope who will say: "I am God's servant, I am bound to obey God's Word," may very likely be a martyr; but he will take his place among those men of whom the world is not worthy.

## SKELETON IN THE HOUSE.

We never expected to feel pity for Gen. W. T. Sherman. We have thought of him heretofore with quite a different sentiment, in view of his ingratitude to the Southern people, and the ferocity of his raid through Georgia and Carolina. His position today disarms us, for his household is more hopelessly disrupted than were those families that fled from their burning homes in Atlanta and Columbia; and the treachery he has been made to experience is confessedly the bitterest of all. The story of this son's leaving the father to become a Roman Catholic priest is told by a correspondent of the Toledo Journal, who has derived his facts from the most reliable sources.

Gen. Sherman's ambition was that his son should enter the legal profession; Mrs. Sherman, from his early childhood, had consecrated him to the priesthood. At 8 years old he began, under his mother's guidance and counsel, to prepare for his vocation. But all this was carefully kept from the General, who, Mrs. Sherman had every reason to believe, would be violently opposed to the project.

Last summer, in accordance with his long-formed intentions, General Sherman entered into negotiations with a St. Louis firm, whereby, upon the payment of \$7,000 or \$8,000, he secured a desirable legal connection for his son. The step was taken with the full knowledge of Mrs. Sherman and his son, neither of them interposing an objection, although knowing all the time the plan would inevitably fail.

Then came the sudden blow to the General's dearest prospects, from which he will never recover while life lasts, and which, during the months past, has created a wide gulf between him and his immediate family.

Gen. Sherman charges his wife with systematic Jesuitism, with a deliberate plan of deception practised upon him and his children, dating back to the infancy of his son. Mrs. Sherman denies that this has been the case; but those familiar with her entire course feel the denial is but a part of her scheme. It is widely known that in all matters pertaining to her religion she is an extremist upon every point and dogma; but the General, until now, has been quite willing to take his own course, leaving his wife to go her way, taking the children with her.

When Tom informed his father that he was about to become a priest, the father tried to induce him to break his determination. It then first dawned upon his mind that he had been deceived and duped in the whole matter. His anger knew no bounds, and resolving to keep aloof from his wife and family, he rented his furnished house in St. Louis, which they had vacated temporarily for a visit at Lancaster, Ohio, for the following year. Upon learning this, Mrs. Sherman sent her daughter, Ellen, to intercede with her father, who promptly returned her to her mother. Rachel then went with no better success. In sending her back the General told her to inform her mother that he wanted to see no more of them. After that he communicated in no way with his family, saving once by telegraph during Mrs. Sherman's recent illness, saying he hoped she was better. Mrs. Sherman and her youngest children have remained at Lancaster, and the breach between her and the General is as wide as ever.

But Gen. Sherman should have given this statement to the press (and it has been communicated by no other person), shows pretty conclusively that the breach is irreparable. The domestic confidence which has been destroyed cannot be re-established. Alas! what resort is left to the war-worn soldier, whose home has been broken up, and who has no treasure and no hope in Heaven?

## CHILDREN OF GOD.

The Presbyterian Publication Board have recently put their imprimatur upon a book by Rev. Wm. Scribner, entitled "These Little Ones." The argument of the work is what has been charged a thousand times. It is to this effect: There is but one church and two Dispensations, founded upon the Abrahamic Covenant; the privileges and the members are the same. Hence, inasmuch as infants were members of the Old Testament church, they are entitled to the same place in the church under the New Dispensation. This tenet, the identity of the church under the two Dispensations, proves altogether too much as Mr. Scribner will find out, if he converses with any intelligent Roman Catholic, for five minutes. The Catholic will cheerfully assent to the position that the church under the Old Economy and that under the New are identical. But he will assert that this identity not only establishes

infant membership, but also a High Priesthood, a temporal sovereignty, an imposing ritual, sacred vestments, oils and incense, a regular succession of priests, a consecrated order of Levites, feasts and festivals and oblations—in short Roman Catholicism with the Pope at its head and a priestly order to make sacrifice and intercession for the sins of the people. Mr. Scribner must either go as far as this, or else he must draw back. If Judaism and Christianity are essentially the same then the Roman Catholics are right. But if they differ as the flesh differs from the Spirit, then the Baptists are right. There is no tenable middle ground between these two extremes.

The special doctrine of Mr. Scribner's book is stated very boldly. Of the children of Christians he asserts, that "they are members by birth; and baptism is a badge of an already existing church membership." A vicious analogy suffices him in the absence of any precept for infant baptism; or any example of infant baptism; and in the presence of texts which assign a membership in the Divine family only to the regenerate "who are all the children of God by faith in Jesus Christ," and who are "born not of blood, but of God."

The practical difficulties embosomed in the tenet of infant church membership are argued by the *Examiner* and *Chronicle* in its notice of Mr. Scribner's book. "From this principle three inferences are irresistible: first, that the church membership of children baptized in infancy can be terminated only by death or by discipline; secondly, that infant church-members have the same rights as adult members, and should be admitted to the Lord's table; thirdly, that some children baptized in infancy are never regenerated, but are church-members in spite of the fact. To the first of these inferences our author gives a ready assent. The church cannot dissolve the membership of the children of believers for any other cause than would justify her in dissolving the church membership of an adult member." The second inference he has not the courage to make. "A personal profession is necessary before they [members baptized in infancy] can be qualified to partake of the Lord's Supper. Why necessary? What command or precedent is there in Scripture for the exclusion of one class of church-members from the Lord's table and the admission of another class? Baptists are often reproached for their so-called 'close communion,' but they never practiced any communion so close as this. No member of a Baptist church, not under discipline, is ever excluded from the Lord's table by his brethren. The third inference is not drawn in so many words, but is tacitly admitted to be true. The author has, in fact, dodged the question in his book, but is compelled to allude to it in the Preface, where he says that 'in regard to the subject of the church-membership of the infants of believers the question is not whether the recognition and treatment of them as members would be attended with evil or not; but the question is, What has God commanded? Very good. Show us a command for infant church-membership and it suffices us. But until that is shown—and the answer elsewhere says: 'We admit that the New Testament contains no precept directly instituting the church-membership of infants'—we must continue to doubt that a system so full of evils as this can be of God."

A distinguished Presbyterian Divine in making us a present of one of his works, in relation to the family constitution, remarks: "You will find a dead fly in the book; but in regard to most of the positions I have taken, no doubt you will agree with me." The remark has made as a pleasant, and yet it did not. The church-membership of unregenerate children has no connection with the Gospel system. It is a dead thing—and ought to be buried out of sight.

## BAPTISM OF INFANTS.

A SERMON, BY E. T. WINKLER.

Mark 1:9. Then came Jesus from Galilee to Jordan to be baptized of John.

III. Consider the propriety of Christ's Baptism.

In the case of our Lord, Baptism was the suitable introduction to his public work. Hereby assuming the ordinance of sinners, he declared that he had assumed their nature, put himself in their place.

And then he went forth to his career—to preach the Gospel to the ignorant and wretched—to startle the careless and vicious by miracles of mercy—to save the lost by his atoning death. There was a fitness in the choice of baptism as the beginning of this career of beneficent sacrifice. Hence his word to John: "Thus it becometh us to fulfill all righteousness."

But these words, when closely scrutinized, will be found to embrace also the precursor himself and all Christ's future disciples. Christ here exhibits himself as the model we should follow. This great life of his mission like a

majestic river rolling on to the sea, receiving its tributaries with amber foam, and current running over sands of gold, and mirror flashing with the lights of great cities rising along its banks. It is a stirring, receptive, communicating stream.

The ordinance of baptism demands personal conviction in both its subject and administrator. It is an act of "righteousness," and therefore voluntary. You can no more make an infant a Christian than you can make him an astronomer—a disciple of Christ than a disciple of Plato. Infant baptism is simply an impossibility. The duty can be discharged only by a believer; none but he can honor Christ in baptism.

And a generous confidence in his people is implied in the Lord's words. He is our surety. He pledges himself that his people, saved by his redemption, will not by the grace of the redemption, dishonor God. Is it not enough that Christ says, "It becometh us to fulfill all righteousness? Whatever duties are laid down, whatever rites are imposed in Scripture, are a requirement of God, and this is enough for us."

Here was a rite that to John seemed improper—yet Christ admitted no argument upon the subject. He performed it as due to God, and in the obligation to honor it associated his people with himself, saying, "Thus it becometh us." What scruple should stand for a moment against a duty so tenderly enforced?

Should it rend some fond connection; Should I suffer shame or loss; Yet the fragrant blast of election, I have been where Jesus was, Will revive me, When I faint beneath the cross.

## IV. Consider the Mode of Administration in Baptism.

Christ's coming up out of the water is expressly mentioned. The statement implies and necessitates the inference that he first went down. In the case of Philip and the Eunuch, which also illustrates the mode of Baptism, express mention is made of their both "going down." The descriptions imply immersion, which alone of all the forms of baptism, requires a descent into the water, and an ascent after the ordinance is performed.

To our Lord the rite in this form had a special and painful meaning. It set forth his own death and resurrection. It was a prophecy and a pledge of the cross and the grave. And yet he observed it.

To the various and tender meanings of baptism, to the simple language describing it, what other application of water, than that given in immersion corresponds? Could it be anything else than immersion that required a descent into the water? And when, afterwards Christ refers to baptism as the sign of his overwhelming sufferings, Luke 12:50, how distinct is the allusion to immersion! "I have a baptism to be baptized with, and how am I straightened until it be accomplished!" He saw the shame and poverty, the hunger and weariness, the hatred and agony and death that were coming upon him, and they seemed to his thought as, "the swellings of Jordan."

What significant and touching associations belong to this act as thus performed by our Savior! How much less do we renounce, than he did, and how much greater our gain! We are each of us one of multitudes—he stood single against a host. Men who in some crisis rise to sacrifice and die for their country are immortalized in monument and song. We honor them forever. How much more should we honor Him who stood up for a lost world! who trod the wine press of the wrath of God alone, when of the people there was none with him!

We sacrifice the world for Christ when we are baptized. Yet we gain more than we surrender. When the ordinance of his appointment is observed, we rise with him formally to a new life. When it is observed with the motive which befits it we rise with Christ actually and spiritually to a life that shall be as the days of heaven.

Then, baptized in love and glory, Lamb of God, thy praise I'll sing; Loudly, with the immortal host, All the harps of Heaven shall ring. Saints and seraphs, Sound it loud from every string!

Look then on this example and learn the importance of this ordinance, which many reject so carelessly and many more so undutifully change. Realize the character of its Subject—a Being of transcendent excellence and dignity, the King of Heaven, the equal of God before that "he became of no reputation" as man, the Captain of Salvation, the Giver of the Holy Ghost, the Judge of the quick and dead;—it is He who honors the ordinance of Immersion.

It would be enough to refute the objections against the baptism of Scripture to refer to the examples of its practice. Do you urge that it is impracticable? We point to multitudes who have observed it, from the Black Sea to the Arctic Zone, from the Danube and Baltic far into the depths of Asia. Do you proclaim it a novelty? We point you to the ancient communities that we may discern glimmering here and there in the backward night of time, and the gen-

eral practice of the Christian world for twelve centuries. Do you insist that it is unbecoming? In reply we might indicate the illustrious immersed: Milton, who sung of Paradise, of Angels and of God—Howard, who filled the world with the fame of Christian philanthropy—Roger Williams, who laid the basis of the doctrine of religious liberty. But in Christ's presence every other argument expires. All these precedents are as nothing, when we look to the Great Exemplar of immersion, when we repair to the first baptismal font of Christianity—the flowing river of hope and grace, when we return to the Jordan and witness the baptism of our Lord Jesus Christ.

Behold your Lord, at a time when he was in a state of deepest poverty, gaining daily bread by daily labor—leaving his home, and undertaking a long journey, in order to receive baptism. Hear him declare that it must be observed by his people; hear him proclaim it as an element of the righteousness which the eternal God demands. Surely we—if we believe in the Gospel—if we honor Christ—surely we ought to be baptized. Surely we cannot honor too highly, surely we cannot maintain too zealously, an ordinance commended to us by the example of our Savior and the authority of our God!

The picture which an American poet has drawn of this scene is wonderfully touching and inspiring:

Silent upon the green and sloping bank The people sat, and while the leaves were shook With birds, dropping early to their nests, And the grey eye came out, within their hearts They mused, if John were Christ: The rippling stream Still turned his silver curves from his breast As he drew their thought, "I but baptize," He said, "with water; but there cometh One, The latchet of whose shoes I may not dare, Even to unloose. He will baptize with fire And with the Holy Ghost." And lo! while yet

The words were on his lips, he raised his eyes; And on the bank stood Jesus. He had laid His raiment off, and with his dishevelled Girt with a mantle, and his perfect limbs, In their angelic slenderness, meek and bare, He waited to go in. But John forbade, And hurried to his feet, and stayed him there; And said: "Nay, Master, I have need of thee. Not thou of mine." And Jesus, with a smile Of heavenly sadness, met his earnest looks, And answered: "Suffer it to be so now: For thus it behooveth us to fulfill All righteousness." And, leaning to the stream, He took around him the Precursor's arm, And drew him gently to the water. The wood Was thick with the dim twilight as they came Up to the bank. With his clasped hands, Laid on his breast, the Herald silently Followed his Master's steps,—when lo! a light.

Bright as the ten-fold glory of the sun, Yet lambent as the softly burning stars, Enveloped them; and from the Heavens away Parted the dim blue ether, like a veil: And as a Voice, fearful exceedingly, Broke from the midst: THIS IS MY MUCH LOVED SON, IN WHOM I AM WELL PLEASED, A SWORD WHITE AS DOVE, Floating upon its wings, descended through, And, shedding a swift music from its plumes, Circled and fluttered to the Savior's feet. —J. P. Willis.

## FIELD NOTES.

—There are 29 churches in the Tuskegee Baptist Association.

—Rev. Cat Smith has accepted the call to the Rockford Baptist church.

—H. B. Elmore, of Collman, has gone to Louisville to take a theological course.

—The Montevallo Baptist church has called Dr. Teague for another year.

—Mrs. J. D. Hornaday is superintendent of the Columbiana Baptist Sunday school.

—The First Baptist church of Troy has called Rev. Mr. Stout, of Georgia, as pastor.

—The citizens of Montevallo subscribed \$700 in one evening to rebuild the Baptist church, which fell down recently.

—Bro. J. B. Kilpatrick, of Pickens county, one of our Howard boys, has agreed to take charge of the Newburgh Academy, Franklin county, Ala., on the 1st Monday in December.

—Rev. A. J. Waldrop, of Wood's Station, recently closed an interesting meeting at Trussville, embracing the 5th Sabbath in Sept., and the 1st Sabbath in Oct., at which there were a number of conversions and 13 additions to the church.

—Bro. W. P. Van Derveer, of Montgomery, President of the Alabama State Fair Association, has our thanks for a complimentary season ticket. We regret that pressing engagements will prevent our attendance. The Fair will begin Nov. 12.

—Hon. E. S. Shorter, of Eufula, made a telling speech in behalf of the ALABAMA BAPTIST at the recent meeting of the Eufula Association. We are greatly obliged to Col. Shorter for his kindness. Forty-seven subscriptions to the paper were secured at that meeting.

—The subscription price of the ALABAMA BAPTIST will be only \$2.00 hereafter, provided there is a general rally to our support. Each one of our subscribers can send us at least one new name. How many shall we receive by January 1st? Let there be a general and determined effort on the part of our friends to double our circulation within the next two months.

The following resolutions were passed at the recent meeting of the Eufula Association: Resolved, 1st. That this Association cordially endorses the action of our State Convention, in assigning and transferring the ownership and editorial management of the ALABAMA BAPTIST to Brethren Winkler and West. Resolved, 2d. That in our opinion it is the duty of the Baptists of the State to sustain our denominational organ, and endeavor to persuade every Baptist family to subscribe for the paper.

—Eld. M. D. Parker, Warrior Station, writes: "We have a prosperous Sunday school, but we are a mixed multitude. Our superintendent and assistant superintendent are Welshmen. Mr. J. T. Perrey, a noble gentleman, has spent \$300 for the benefit of the Sunday-school. We contributed \$115 for the benefit of yellow fever sufferers at Memphis, Tenn. The Knights of Honor sent them \$21. Total amount sent, \$136."

—Bro. Joe P. Lee, Bro. Henry Robertson, Bro. E. Howell and Bro. Jno. S. Wooten are conducting a meeting of days at Spring Hill, Lamar county. Congregations are immensely large—larger than for many years. Many Christians are shouting and praising God. The church is greatly revived, and many persons have passed from death unto life. They baptize to-morrow. The supposition is that there were 200 persons who could not get into the church house on Sunday and Sunday night. The building is a good average size house for this country. —J. B. Kilpatrick, Providence, Oct. 17th.

—Last Sabbath morning regular communion service was held at the Baptist church. Dr. Renfro preached from the text found in the 1st chapter St. John, verse 29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." The subject was divided into three heads, viz: Christ our example; Christ as our intercessor. Each division was handled with singular ability, and the points of the same were presented in a manner and bearing peculiarly fitting to the solemn occasion. Twenty-eight years ago from last Sunday Dr. Renfro preached his first sermon, and used the above text. —Talladega Mountain Home, Oct. 30th.

—I have ceased to be pastor of Mt. Glead church, which is located in Lowndes county, five miles from Benton. That church is now without a pastor. The members of that church are most excellent people. They are good to one another; to their pastor and all preachers, and to all with whom they have anything to do. The neighborhood in which the church is located, cannot be surpassed for all that goes to make up a peaceable, Christian community, and especially for attending to their own business, and for Christian charity. The members of Mt. Glead church, and members of other denominations in that neighborhood, and also those not professing to be Christians, have all been very good to me in every way. May the blessing of God's mercy, peace and love remain with them forever. —R. McPheeters.

## THE ALABAMA BAPTIST—PRICE REDUCED.

When the ALABAMA BAPTIST was placed in our charge by the Convention at Talladega, we resolved to reduce the subscription price to \$2.00 just so soon as the subscription list should be sufficiently increased to enable us to make the reduction without incurring the risk of financial embarrassment. At that time we did not expect to be able to accomplish this purpose before January 1st, if then. But within the last three months we have received more than 500 new subscribers, and the prospect for a still larger increase is so flattering that we have resolved, until further notice, to offer the paper at \$2.00 a year. Whether this reduction shall be permanent, will depend entirely upon our patrons and friends, whose co-operation we earnestly invite in extending our circulation.

We cannot, at present, make a further reduction in favor of ministers. Any minister, however, or any one, can secure the paper for himself, for one year, by sending us ten names and \$20.00.

Will not each one of our subscribers interest himself in behalf of the paper and send us at least one new name and \$2.00?

We earnestly ask that every pastor will read this notice from his pulpit and make a special effort for us at once. JNO. L. WEST.

## Queries and Answer.

Dear Baptist: At the last conference meeting of the Baptist church at Olustee a resolution was passed, asking me to forward to you, with request to answer the following queries: 1st. Should a fornicator be retained in the church, though he may have professed repentance and forgiveness? 2nd. Do the Scriptures teach that God will forgive a transgressor of his law, while living in said transgression? 3rd. Can the offices of Bishop and Deacon be held by a member who, having been divorced from his wife, is living with a second consort?

It is proper to add that we have no case in point in our church.

Hoping you will give this your earliest attention and answer through the Baptist, I remain yours, in love,

J. M. CARTER.

Olustee Creek, Pike Co., Oct. 22nd.

ANSWER. 1. A member, who has committed any scandalous sin, ought to be rejected promptly from the fellowship of a church; otherwise the church itself becomes implicated, and its good name and influence in the community are tarnished. On repentance he may be restored, but not until the church has been well satisfied that he has repented. Time should therefore be given in order that he may "bring forth fruits meet for repentance."

2. The Scriptures do not teach

that God forgives a transgression while it is habitually practised. The rule is: he that covereth his sins shall not prosper; he that confesseth and forsaketh them shall find mercy.

3. A person who has been legally and spiritually divorced may be legally and scripturally remarried. And in such a case nothing forbids him to extend the Lord's Kingdom or to minister to it, according to his talents and opportunities. If one should find, however, that his marital relations prevented him from rendering acceptable service in the ministry or deaconship, he should select a less conspicuous sphere. The subject of marriage and divorce is as difficult in its questions of casuistry as any that can be named, and it is not difficult that there should be difficulties among Christian people upon the subject. —E. T. W.

## John 3:5.

In Dr. Anderson's "The Gospel and its Ministry," page 60, I find a note referring to this much discussed passage which may interest your readers. I am not yet prepared to say that the Doctor's views are correct. They require careful study. Here is what he says: The common interpretation of John 3:5, which connects it with Christian Baptism, not only fritters away the meaning of the passage, but involves a very glaring anachronism. It appears from the 12th verse that the doctrine related to the kingdom as known to Israel—it pertained to earthly things. And from verse 10, we learn that the Lord's word ought to have been understood by a Jewish Rabbi; i. e., that it was a truth contained in the Old Testament Scriptures. The well taught Scribe would, at once have turned to Ezekiel's prophecy, "I will sprinkle clean water upon you, and ye shall be clean." Or, if he missed the reference at first, the words that follow, "The wind bloweth where it listeth" &c., might well afford a clue to the passage on which they are so plainly based. "Come from the four winds, oh breath and breathe upon these slain that they may live. Ezek. 36:25-27. 37:9. The "clean water" alludes of course to the rite enjoined in Num. 19.

The victim was led forth without the camp, where it was slain and burnt to ashes, part of the blood being first brought in and sprinkled before the tabernacle of the congregation. The ashes were then laid up outside the camp and water that had touched these ashes availed to purify. The Israelite who had become unclean was sprinkled with this water of separation, and then having washed his clothes and bathed his person, he was cleansed from defilement.

Nicodemus claimed his place within the kingdom, by virtue of his nationality, as Israel might have done had they been faithful. But in the carnal and apostate condition of the nation, this showed the rough ignorance, not only of the things of God, but of the plain teaching of his own Scriptures. No one could have any part in the kingdom without the cleansing typified by the water of purification and the regeneration promised in Ezekiel's prophecy. The reference in the Nicodemus sermon is to that rite and to that promise, and not, I need scarcely add, to a dogma which the church in its apostasy based upon a false interpretation of this very passage. And if without this new birth from God, the Jew, even on his high platform of privilege and covenant, could not receive his promised blessings, how doubly true must be the word to us, "Ye must be born again?"

## To Whom It May Concern.

This informs you that I have, for the present, and probably forever, stopped the publication of my paper, *The Mission Baptist*, and, (as I have done before), I shall use my influence in behalf of the BAPTIST. I hope all my friends and subscribers will subscribe for our State organ, the ALABAMA BAPTIST, as early as practicable.

I am now a candidate for a good pastorate. Any church in Alabama or adjoining States, wishing my services, can correspond with me or the following references: Rev. W. J. McCrary, Warrior, Ala.; Rev. A. J. Waldrop, Birmingham, Ala.

D. L. JAMES.

Blount Springs, Ala.

## Ministerial Education.

Dear Baptist: The Cahaba Association, at her last meeting, passed a resolution, that each church belonging to the Association be requested to contribute not less than five dollars, for the purpose of erecting a suitable young brother at the Howard for the ministry; and that Brethren W. C. Cleveland, J. S. Ford, E. F. Baber, L. U. Wilkes, and A. G. Hudson be appointed a committee to select such a brother.

Should we fail to find a suitable brother within the bounds of the Association, then we, the committee, are authorized to select from some other Association.

A. G. HUDSON, Chairman, Marion, Oct. 29th.

## THE SUNDAY SCHOOL.

## LESSON EXPOSITIONS.

## International Series.

[Prepared expressly for this paper.]

Lesson for November 17, 1878.

ZACCHAEUS THE PUBLICAN.

Luke, 19:2-26.

GOLDEN TEXT.—The Son of man is come to seek and to save that which is lost.—v. 10.

## EXPOSITION.

1. SEEKING.—Zacchaeus sought to see Jesus. Zacchaeus was a rich tribute-receiver, for the Romans, in the city of Jericho, 17 or 18 miles northeast of Jerusalem, and not far from Jordan. He was what we would call a deputy-revenue collector, and had subordinate to him all the publicans, or tax-collectors in and near Jericho. The Romans having subdued the Jews, compelled them to pay tribute, and the taxes of a Province were ordinarily sold, or farmed out, to some high Roman official, or citizen, who employed natives to collect, allowing them much latitude for extortion. For these two main reasons, then, 1. That the taxes were for a foreign government and a sign of subjugation, and 2. Those who collected them were often guilty of great extortion, being composed generally of the vilest persons, it came to pass that the tribute-collectors were hated and despised, and ranked among the greatest "sinners" in the land. They were ostracized from society and excommunicated from the synagogue. Such was the condition of Zacchaeus, in the rich, splendid and tropical city of Jericho, the last of March, A. D. 34, when Jesus passed through that city on his final journey to Jerusalem. This man must have heard of Jesus. His curiosity to discover what sort of a man Jesus was became aroused. He went forth to obtain a sight of him; but his low stature prevented success in the immense and crowded throngs that passed along the Saviour's pathway to behold the wonderful miracle-worker and mighty prophet. Not to be balked, and knowing the direction the caravan for Jerusalem would take, the determined little man ran on before, heedless of dignity, and perched himself among the wide-spreading and low branches of a mulberry-fir, that stood by the roadside, doubtless the mark, for many a merry gib of the hoodlums, or street- Arabs, for that day.

2. SOUGHT.—While Zacchaeus was thus seeking to behold the Saviour, he was himself sought and found by the Saviour. That divine being knew of Zacchaeus, and, perhaps, beneath the surface of curiosity, discerned a longing for something better than the riches of this life. Certainly, he knew that Zacchaeus was to rank among the saved, redeemed by His own precious blood; and he sought and found the lost sheep. To his joyful amazement Zacchaeus was soon moved to descend and entertain the self-invited Saviour during the night. With joyful alacrity he does so, and pressing welcomes into his mansion the great prophet, who thus passes by all the rich Scribes and Pharisees, with whom we might have expected him to lodge, and for a set purpose—even the salvation of his host—becomes the guest of the despised and ostracized tribute-receiver for the Romans—a man in the lowest rank of society and a social outcast.

3. SAVED.—Christ's defiance of the law regarding ceremonial pollution, and his defiance of public sentiment and disregard of what many called patriotism produced, naturally, complaints and hostile feeling in the multitude. "Ah! how little did they know the purposes of grace entertained by Jesus, and how little cared he for their conventionalities! What they conceived to be a violent contravention of propriety, wrought a glorious change in a soul, lost and degraded by an ignoble and by social proscription. Overcome by the magnanimity that braved public



## Statistics for Southern Baptist Convention.

Under the instruction of the Southern Baptist Convention that the Home Mission Board appoint a committee of not more than three in each State usually represented in the Southern Baptist Convention, to gather statistics on these points, to-wit: The amount of contributions during the year 1878, for State, District and City Missions, including Sunday-school work; the number of conversions resulting from such contributions; the amount of money raised to aid young men in their theological studies, and the number of young men pursuing such studies. That each of these committees be requested to send their reports by April 1st, 1879 to the Corresponding Secretary of the Home Mission Board, who shall then prepare a short report for the next session of the Southern Baptist Convention. And that the funds needed for this work be raised by special contributions by the several State committees in their respective States. The Home Mission Board hereby appoints as the committee for the State of Alabama, the following brethren, with the earnest request that they will render this service to the Denomination, viz: Rev. O. D. Renfro, D.D., of Talladega, and Rev. T. M. Bailey, of Marion, Cor. Sec. of the Baptist State Board of Missions.

W. M. McInros, Cor. Sec. H. M. B. of S. B. C. Marion, Ala.

## Request from Bethlehem Association.

The Clerk of the above Association desires to exchange Minutes with the Clerks of our Sister Associations for the present year. Any Clerk who will forward to us one of his Minutes will promptly receive a minute of our 62nd annual meeting.

Address, Y. M. Rabb, Evergreen, Ala.

## Appointments.

Elders P. E. Kirven and B. F. Hendon, district evangelists of the State Mission Board, travelling together, will fill the following appointments in Washington county: Koen Settlement, Saturday and Sabbath, Nov. 2 and 3; Union church, Monday and Tuesday, 4 and 5; St. Stephens, Wednesday and Thursday, 6 and 7; Opossum Court, Friday and Saturday, 8 and 9; McIntosh's Bluff, Sunday and Monday, 10 and 11; Sim's Chapel, Tuesday and Wednesday, 12 and 13; Reid Settlement, Thursday and Friday, 14 and 15; Deer Park, Saturday and Sunday, 16 and 17; Mifflin Settlement, Monday, 18; Reid Bank church, Tuesday, 19; Spring Bank church, Wednesday, 20; Antioch church, Thursday, 21; Sandy Creek church, Friday, 22; Insey, Saturday, 23.

## ALABAMA NEWS.

Died, at Bolling, Oct. 15, Mr. F. M. Bruce.  
Died, in Henry county, Oct. 29, Capt. Adam Brannon, aged 60 years.  
Died, in Bufala, Oct. 29, old Mr. Baer.  
Died, in East Wetumpka, Oct. 24, George Turton.  
Died, in Union Springs, Oct. 28, Mrs. Annie Ellis.  
Died, in Grove Hill, recently, Mrs. Hannah Woodard.  
Died, in Bullock county, Oct. 25, Mrs. Bridget Mullin.  
Died, in Spring Hill beat, Oct. 17, Mr. James Thaddeus.  
Died, in Greenville, Oct. 27, little son of Mr. Frank Pierce.  
Died, of typhoid fever, Oct. 28, Mrs. Emma Anderson, of Troy.  
Oct. 23rd, Miss Loda Renuau was fatally burned in Montgomery.  
Died, recently, of yellow fever, Eddie Tucker, of Mobile.  
Died, Oct. 23, Clara, little daughter of J. W. Locke, of Greensboro.  
Died, recently, a married daughter of Dr. J. W. Keyes, of Montgomery.  
Died, recently, at Harpersville, Mrs. Isaac Jones, aged about 65 years.  
Died, in Hale Co., Oct. 24, Mrs. Sarah A. Crow, widow of Col. Isaac Crow, aged 84 years.  
Died, at Columbiana, Oct. 25, Eliza, infant son of Jno. T. Cromwell, senior.  
Died, in Canton Bend, Wilcox Co., Oct. 8, Mrs. Maria Vandevort, aged 56 years.  
Died, recently, in New York, Dr. Philip Aylett, once a citizen of Dallas county.  
Died, recently, of yellow fever, Rev. J. W. Whitten, a distinguished Methodist preacher.  
Died, recently, of yellow fever, Mr. Charles R. Vaillant, manager of the Gulf City Foundry.  
The little son of Ben Davis, of Greenville, was run over and killed by a hand car, Oct. 25.  
Died, recently, in Ball Play, Mr. Chas. W. Helms, from taking a dose of medicine intended for his wife.  
Died, at Harpersville, recently, Mrs. Isaac Jones, aged about 65 years.  
Died, recently, just over the line of Cherokee county, Frank White, from a wound received in a difficulty with Maje Treawdry.

Married, in Conecuh county, Oct. 17, by Rev. Mr. Frazer, W. H. Andrews and Miss Sarah Brantley.  
Married, Oct. 19, by Rev. Jno. D. Platt, Miss J. S. Norworthy and Miss Ella T. Josley, all of Butler Co.  
Married, near Brundidge, Oct. 27, by Rev. J. S. Dickinson, Mr. W. M. Knox and Miss Gussie Henderson.  
Married, in Bullock county, Oct. 27, by Rev. H. Chatham, Esq., Mr. J. M. Reese and Miss Leanna C. Chatham.  
Married, in Union Springs, Oct. 23, by Rev. F. B. Webb, Mr. H. Speaker, of Birmingham, and Miss Bertha R. Smith.  
Married, in Conecuh county, recently, F. H. Haskins to Miss Alice Foster, and Jno. M. Amos to Miss Josephine Higdon; and Jesse R. Holland to Miss Mary Martin.  
E. R. Kist's gin house, in Montgomery county, was burned Oct. 25.  
The Alabama Legislature will convene Nov. 10.  
Mr. Sam. Duke, of Burnt Corn, had his hand badly mangled in a gin, recently.  
The Fair in Wilcox opened very encouragingly last Wednesday, and is considered complete success.  
The mill at Marshall county, belonging to T. Baine, was burned recently.  
The net earnings of the penitentiary for year ending Sept. 30, were \$35,649.99.  
A very interesting protracted meeting held at the Presbyterian church in Shelby, closed Oct. 29.  
Up to the first of this month the Treasurer's report showed nearly \$300,000 in State Treasury.  
The Shelby Iron Company has orders for iron from Northern manufacturers.  
The gin house on the late David M. Dickinson's place, in Montgomery county, was burned Oct. 25.  
On the 17th inst., the gin house of M. B. Salter, of Conecuh county, was destroyed by fire. Loss about \$1,000.  
I. P. Tidwell, of Warrior, lost his dwelling and contents by fire recently. Loss about \$2,000, and no insurance.  
Eureka coal mines are being worked extensively, as many as 350 tons have been raised in one day this fall.  
The dwelling house and kitchen, with much household and kitchen property, of Mr. Frank Smith, in Eutaw, was burned Oct. 24.  
Mrs. Agnes Bishop, living near Blackwell, on Lookout Mountain, was 14 years old in 1776, consequently she is now 116 years of age.  
Crops in the lands of Autauga are unusually good, and the farmers, although not as convenient to market as others, are doing well and prospering.  
On the 12th of November three fairs will open in this State, viz: North East Ala., at Talladega, East Ala., at Bufala, and Montgomery State Fair.  
Recently a suit was found in Mobile Bay, not far from Little Point Clear, and near to the bodies of two young men—the Davis brothers, who kept a store at Tatumville, on the Eastern Shore.  
The gin house, in and screw, on Mrs. M. K. Jones' place, five miles from Greensboro, with fourteen bales of cotton, were recently destroyed by fire.  
The Gin Factory in Prattville is now making a supply of feeders and condensers. The improvements to the celebrated Pratt Gin are giving universal satisfaction and save a vast amount of labor.  
Mr. Jno. Tatum, who was sentenced to the penitentiary for two years by the Circuit Court at Prattville, was recently carried to Wetumpka by Mr. G. C. Spigner.  
There is a large amount of molasses being made in Autauga county this year; a large per cent of it being made from the ribbon cane, which is now being successfully raised by a great many of the farmers.

## Died.

In Union, Dallas county, June 22d, of measles, Ada Beulah, youngest daughter of J. A. and Allie Weaver, aged 3 years, less 1 month and 2 days.  
Also, died, November 3rd, of yellow chills, Fannie Ann, the only surviving daughter of J. A. and Allie Weaver, aged 16 years, less 1 month and 22 days.  
Will the Southern Argus and Selma Times please copy?

## In Memoriam.

Died, in Bibb county, October 15, wife of Rev. B. Stevens.  
She was born in Stafford Co., Va., September 4, 1806. She joined the church in 1831 or 1832 and lived a consistent Christian to the hour of her death. We were married January 25, 1833. She was the mother of two children, a son and a daughter. Her son died in infancy. Her daughter is still living with me. I am often led to think of the lines:  
"Afflictions, though they seem severe,  
In mercy oft are sent."  
B. STEVENS.  
Robert A. Carson.  
Died, Oct. 20, 1878, at his residence, near Orrville, Dallas county, Ala., Robert A. Carson, aged about 60 years.  
Bro. Carson had been a consistent member of the Baptist church from

his youth. It was true, that he was a remarkable degree, that he was "blameless and harmless," as God without rebuke.  
He leaves a wife and 4 or 5 children to mourn his departure. We deeply sympathize with them in their bereavement and pray that the Father of mercies may comfort them.

## OBITUARY.

Departed this life on the evening of October 26, in East Selma, Mrs. Mary Abels, aged 87 years.  
It was the good fortune of the writer to converse with this sister several times within a week previous to her departure—and well may it be said, if she was poor, as regards the world's goods, she was rich in faith. On each visit he had been able to express the firmest conviction that the Saviour of men was fully able to perform His promise—to save such a sinner as she felt herself to be, and she frequently wished to flee from and be at rest. Her last intelligible words were, "I shall soon be in the arms of my blessed Jesus."  
She united with, and came to her lot with, the Baptist church in her early life, having been a member of said denomination for about 50 years, thereby demonstrating the value of early piety.  
"They that seek me early shall find me."  
All who visited her in her last illness were constrained to adopt the language of old: "Let me see the death of the righteous, and let my last end be like his."

The American Jewelry Company have been a great triumph with them, they are able to offer a gold ring with the wonderful *Le Zebre* setting for one dollar. The Company are a leading Jewelry firm in Cincinnati, and are perfectly reliable.

Some of the new styles of Mason & Hamlin Cabinet Organs introduced a style of finish with enameled gold brass ornamentation, by a new process; at once the most elegant and chaste finish yet employed on such workmanship.  
Dr. Wm. F. Stewart, Marine Hospital, Baltimore, says: "I take pleasure in recommending Golden's Kidney's Laxative, a tract of Beef as a most excellent Tonic and Invigorator of the system. I have tested it with universal success."  
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POSITIVE RESULTS.—There are numerous remedies that cure, sometimes and occasionally as useful, but none have ever been so effectual—cured so many and such remarkable cases as Dr. Ayer's medicine. The Cherry Pectoral has restored great numbers of patients who were believed to be hopelessly affected with consumption. Ayer's Compound breaks up chills and fever quickly and surely. Ayer's Compound Extract of Sassafras eradicates scrofula and impurities of blood, cleanses the system and restores vigor and health. By its timely use many troublesome disorders that cause a decline of health are expelled or cured. Ayer's Pills and their effects are too well known everywhere to require any commendation from us here.—Scranton (Pa.) Times.  
We hardly need call attention to the conspicuous advertisement of American Watches, by C. P. Bern & Bro., Jewelers, of Louisville, Ky. We only do this to assure our readers that these gentlemen are entirely responsible, and what they offer will be found to be exactly as represented. Theirs 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.

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Grand Introduction Sale, commencing Nov. 1, 1,000 magnificent instruments from best makers to be placed, for introduction and advertisement, in Southern homes at Agent's Wholesale Rates. Elegant 2 Oct. Pianos only \$125. Magnificent 3 Oct. Pianos, catalogue price \$1,000, only \$280. Handsome 5 Oct. Organs, \$475, 13 Stops, \$725. Mirror Top, 13 Stops, \$840. Choice instruments at lowest prices ever known. Six years written guarantee. Fifteen days trial. Write for Introduction Sale circular. Address LUDDEN & BATES, Southern Music House, Savannah, Ga. The Great Wholesale Piano and Organ Depot of the South.

THE LOCAL, State and General New Orleans of the SOUTHERN WHITMAN are always full, fresh and spicy, containing an immense amount of interesting news from all sections of the State and all quarters of the Globe. It is cheap at 25¢ per annum, or \$15 for eleven copies. Address W. C. GARRETT, Greensboro, Ala.

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An old physician, retired from practice, having had placed in his hands by an India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful cures, powers in thousands of cases, he felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and desiring to relieve human suffering, he will give, free of charge, to all who desire it, the recipe, with full directions for preparing and using, in German, French, or English, by mail, by addressing with stamp, name of this paper, W. W. Sherar, 131 Poughkeepsie Block, Rochester, N. Y.

For particulars regarding Electric Belts, address PULVERMAIER GALVANIC COMPANY, Cincinnati, Ohio.

From all parts of the country reports come of the immense sales and increasing demand for that deservingly popular Sewing Machine, The Old and Reliable "STANDARD." The price of which the proprietors wisely reduced to \$20, including all the attachments, and at once secured for them a popularity among the people, far beyond that ever attained by any other machine at any price. The consequence of which is, agents are leaving the old high priced machines, and seeking territory for the "STANDARD." Knowing from experience that with the best goods at the lowest price they can outsell all other Machines, where the superior quality and low price is made known. This splendid Machine combines all the improvements, is far ahead of all others in beauty and durability of its work, ease of management, light running and certainty of operation, is sensibly made upon sound principles, with positive working parts all steel, and can be put down as the very perfection of a serviceable Sewing Machine, in every particular, that will outlast any Machine, and at a price far below any other. It is thoroughly warranted for five years. Kept in order free of charge. And sent to any part of the country for examination by the customer before payment of the bill. We can predict equally as large a demand for them in this country as in others. Families desiring the best Machine manufactured should write direct to the Factory. And entreprising persons wishing to sell this Machine should apply for a desirable agency. See advertisement in another part of this paper. Address, Standard Machine Co., Cor. Broadway and Clinton Place, New York.

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2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 2681, 2682, 2683, 2684, 2685, 2686, 2687, 2688, 2689, 2690, 2691, 2692, 2693, 2694, 2695, 2696, 2697, 2698, 2699, 2700, 2701, 2702, 2703, 2704, 2705, 2706, 2707, 2708, 2709, 2710, 2711, 2712, 2713, 2714, 2715, 2716, 2717, 2718, 2719, 2720, 2721, 2722, 2723, 2724, 2725, 2726, 2727, 2728, 2729, 2730, 2731, 2732, 2733, 2734, 2735, 2736, 2737, 2738, 2739, 2740, 2741, 2742, 2743, 2744, 2745, 2746, 2747, 2748, 2749, 2750, 2751, 2752, 2753, 2754, 2755, 2756, 2757, 2758, 2759, 2760, 2761, 2762, 2763, 2764, 2765, 2766, 2767, 2768, 2769, 2770, 2771, 2772, 2773, 2774, 2775, 2776, 2777, 2778, 2779, 2780, 2781, 2782, 2783, 2784, 2785, 2786, 2787, 2788, 2789, 2790, 2791, 2792, 2793, 2794, 2795, 2796, 2797, 2798, 2799, 2800, 2801, 2802, 2803, 2804, 2805, 2806, 2807, 2808, 2809, 2810, 2811, 2812, 2813, 2814, 2815, 2816, 2817, 2818, 2819, 2820, 2821, 2822, 2823, 2824, 2825, 2826, 2827, 2828, 2829, 2830, 2831, 2832, 2833, 2834, 2835, 2836, 2837, 2838, 2839, 2840, 2841, 2842, 2843, 2844, 2845, 2846, 2847, 2848, 2849, 2850, 2851, 2852, 2853, 2854, 2855, 2856, 2857, 2858, 2859, 2860, 2861, 2862, 2863, 2864, 2865, 2866, 2867, 2868, 2869, 2870, 2871, 2872, 2873, 2874, 2875, 2876, 2877, 2878, 2879, 2880, 2881, 2882, 2883, 2884, 2885, 2886, 2887, 2888, 2889, 2890, 2891, 2892, 2893, 2894, 2895, 2896, 2897, 2898, 2899, 2900, 2901, 2902, 2903, 2904, 2905, 2906, 2907, 2908, 2909, 2910, 2911, 2912, 2913, 2914, 2915, 2916, 2917, 2918, 2919, 2920, 2921, 2922, 2923, 2924, 2925, 2926, 2927, 2928, 2929, 2930, 2931, 2932, 2933, 2934, 2935, 2936, 2937, 2938, 2939, 2940, 2941, 2942, 2943, 2944, 2945, 2946, 2947, 2948, 2949, 2950, 2951, 2952, 2953, 2954, 2955, 2956, 2957, 2958, 2959, 2960, 2961, 2962, 2963, 2964, 2965, 2966, 2967, 2968, 2969, 2970, 2971, 2972, 2973, 2974, 2975, 2976, 2977, 2978, 2979, 2980, 2981, 2982, 2983, 2984, 2985, 2986, 2987, 2988, 2989, 2990, 2991, 2992, 2993, 2994, 2995, 2996, 2997, 2998, 2999, 3000, 3001, 3002, 3003, 3004, 3005, 3006, 3007, 3008, 3009, 301



