

Messenger and Visitor.

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NO. 47.

DR. PARKER.—A few weeks ago, a report was in circulation that Dr. Parker of London had gone insane. No notice of it was taken in the Messenger and Visitor because we had doubts of its correctness. It now turns out to be a mistake, as the doctor is pursuing his multifarious work with all his wonted intellectual freshness and vigor. It is regarded in England as a rather grim joke.

SPIRITUALISM.—It will be remembered that spiritualism had its beginning with the so-called spirit rapping of the Fox sisters. These sisters married and are now elderly ladies. They have just confessed that their rappings are all a fraud, produced by such grotesquely unspiritual means as the cracking of the toe. They recently gave an exposé of the whole performance in Music Hall, New York. Spiritualists, however, still cling to their delusions. Those who are led to adopt an idea without reasonable evidence, will not give it up because conclusive proof has been given of its falsity. The people who "like to be fooled" are numerous, notwithstanding the progress of general education.

INTER-SEMINARY ALLIANCE.—The Inter-Seminary Missionary Alliance held its annual meeting in Park Street Church, Boston. In 27 seminaries reporting, there are 385 men preparing for the Foreign Mission work. The sessions covered four days. There were papers and addresses by some of the ablest men in America, and some animated discussions. The attendance was about five hundred from thirty-five theological institutions. These meetings must have a powerful influence to keep alive and foster the missionary spirit among theological students.

LARGE IDEAS.—Some Baptists in New York have a magnificent idea of a grand Baptist University, to overlook all the institutions on this continent. It is to cost in endowment and buildings, the snug little sum of \$30,000,000. Either of several Baptists of the United States would supply the money. The question is, will they. Perhaps those who have the mighty conception will be willing to begin with fifteen or twenty millions. It would be a magnificent thing if one of those wealthy Baptists, or if several of them together, should take hold of this idea and reduce it to fact. What grander, more enduring, or more beneficent monument could a man erect for himself? Where is the man or woman to give Aoudia thirty thousand, even?

MONTANA MISSION.—We have great pleasure in giving the following summary of the results of the work of the thirteen student missionaries in Manitoba and the Northwest during the summer, as given in the *North West Baptist*:

Seven churches organized, two new church edifices reared, one re-opened, one hall fitted and furnished as a Baptist chapel, and 103 believers baptized on profession of their faith, is a sixth month's record for which we can never be too thankful. The responsibility of continuing this great work is now upon us. Brethren, help!

Let us not forget that our Convention voted that our Home Mission Board raise \$1000 to aid in the work in the great Northwest. It is a work whose success may well encourage and stimulate us to give liberally and cheerfully.

GOOD RECORD.—We spent an interesting evening attending the anniversary of the Sabbath School of the Clearenden St. Baptist Church, Boston, of which Dr. Gordon is the honored pastor. This school has given, during the past year \$1266 to various benevolent objects, chiefly to missions at home and abroad. Nothing of their contributions was spent upon themselves. The members of the school have given and raised more than an average of three dollars each. If our church members should all do so well, what a showing we should make. What aroused deepest interest, however, was the Chinese department of the school. Each Chinaman has a separate teacher, as they have to be taught like little children. As they fled in, each with his teacher, to the number of nearly one hundred, it was a fine sight. There are three sessions of the school per week, two on Sabbath and one on Monday evenings. The average attendance has been over fifty during the year, and there are over one hundred names on the roll. There are about 1000 Chinamen in Boston and the school could be indefinitely enlarged, could teachers be found. Quite a goodly number have been converted. This is a true foreign missionary work as can be done in China, and under such more favorable circumstances. One of the converts has just died. He was spoken of as a most earnest worker, spending his spare time in seeking the salvation of his countrymen.

SPANISH REQUEST.—Within the last month two wealthy men have left large bequests. The first was Mr. Daniel Hand of Guilford, Conn. He bequeathed to the Congregational Home Missionary Society of the United States amounts to over a million dollars. This is to be invested and

the interest alone used. It will add to \$50,000 to \$60,000 to the annual income. The second is Mr. J. G. Vassar, the last of the Vassar brothers. He leaves \$130,000 to Vassar College and \$430,000 to the hospitals which, with the College will perpetuate the family name. What is more grand than the power to leave behind what must prove a very fountain of blessing for all time to come! What is more noble than to use this power for this end! But it is not money alone which unseals the fountains of blessing for the future. A life which leads other lives to Christ and sets a strong, true mark on men's characters starts a stream of influence which will broaden and deepen as it flows down through the ages to come. We can all start a rill on its everlasting progress. Let us all try.

DR. GORDON OF THE OLD SOUTH.—Among the preachers of note to whom we listened while on vacation was Dr. Gordon, of the Old South Congregationalist church, Boston. The church building competes with Trinity for the first place in architectural splendor. Dr. Gordon has had a remarkable history. He began life as a Scotch artisan, but feeling the strivings of power, arose forth to battle his way up to culture and the development of his native powers. Although a young man, he received a call to this most aristocratic Congregationalist church in Boston. For a time he modestly declined; but at length yielded to the earnest importunity of the parish. Next to Phillips Brooks, he is the most popular preacher on the Back Bay, where congregations are so hard to gather and hold. We heard him present the cause of home missions from the claims of patriotism. While his theology is of the new type, he is evidently a large-hearted, whole-souled man. His statement that christianity was natural to some because they were born with a balance of reason upon their side, could scarcely meet with very general assent; but his remark, in referring to holiness being written on the horses and on the bells, that holiness had no special affinity for poor horses or poor bells, would be relished, even by those who do not consecrate the best. As with the other famous preachers to whom we listened, there was no attempt at oratorical display; it was an earnest soul and a clear head delivering a plain, direct message, in a natural way. We are more and more convinced that the power to move men does not lie so much in brilliant, ornate language, as in a true hearted man delivering an honest message in words prompted by his deep sense of its urgency. If the man behind the preaching is in proper touch with God and men, the success of the preaching is largely assured.

As a writer of a paper on Preaching recently said, "If, now, I were asked what three things most assure success to one called of God to preach the gospel, I should, without hesitation, answer: the first is character, the second is character, the third is character."

DASTARDLY.—We have seldom seen a more shameful outrage against all decency and propriety than that perpetrated in the *Progress of Saturday* before last. We did not believe any member of our provincial press could descend so low as to be guilty of an atrocity which would, in many places, subject the perpetrator to a public whipping. A sneak thief who enters our open doors and purloins our property is respectable compared with the man who will pry into the privacies of other people's affairs in order to find something which can be worked up to wound the keenest sensibilities of a lady. For such an one to call himself a man is an insult to all that bear the name. If such attacks continue, the *Progress* will put itself beneath even the indignant contempt of all chivalrous and many mes, and the paper will be left to the pot-house rather than find entrance into the families of decent people. Let the reader imagine his sister or wife or mother the object of such an outrage, and think how he would regard it.

DOWNS GRADE.—The Down's Grade controversy has been re-opened. The question of a declaration of doctrine was discussed in a late session of the London Baptist Association. The decision was against a creed statement. As, however, the Association was formed originally of those holding evangelical sentiments and believer's baptism, it was resolved "That a committee be appointed to prepare a declaration expressive of the evangelical views of the association, and report to the next meeting of the association, and that the following be the committee for this purpose"—Rev. A. G. Brown, J. Argue, D. D. J. Clifford, D. D. D. Gracey, F. B. Meyer, B. A. J. S. Morris, T. V. Tyman, E. B. Underhill, LL. D., J. B. Wood. These brethren brought in their report at the quarterly session of the association recently held. It was as follows:

We maintain that the inspired Scripture of the Old and New Testament is the only complete, authoritative, and infallible exposition of Evangelical doctrine. But, in view of present difficulties, we suggest

the following statements as embodying the chief points understood by the churches of the Association as included in the term Evangelical; but the following statements shall not be regarded as a creed basis of association.

We, therefore, enumerate the following as among the cardinal principles of the Evangelical faith generally held by the churches of the Association:—

- 1st.—The divine and full inspiration and authority of the Holy Scripture in all its parts, as the supreme and sufficient rule of faith and practice, and the right and duty of individual judgment in the interpretation of it.
- 2nd.—The unity of the Godhead, and the personality of the Father and of the Son and of the Holy Spirit.
- 3rd.—The fall and sinful state of man.
- 4th.—The vicarious sacrifice of the Lord Jesus Christ.
- 5th.—The justification of the sinner by faith alone in the Lord Jesus Christ, a faith that works by love and produces holiness.
- 6th.—The work of the Holy Spirit in the regeneration, sanctification, and spiritual enlightenment of all who believe.
- 7th.—The resurrection, both of the just and the unjust, and that all men shall be made manifest at the judgment seat of Christ, and shall receive according to their deeds in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be openly welcomed into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins, according to the Scriptures.

The report was very warily discussed. One party held that the preamble should be elided. It was outside of the work assigned to the committee, having nothing to do with the statement of evangelical views. It released all from the original constitution of the Association, which was to be composed of those holding evangelical sentiments, as, before explaining what evangelical meant, it declared these views were not to form a creed basis. It was also apparent that the so-called liberal ministers looked upon the preamble as something to release them from all adherence to old time views.

It will be noticed that the articles are very general and that the one on the future life studiously avoids committing any one to the doctrine of eternal punishment. Men who are unwilling to accept such a declaration of doctrine as this, without a nullifying preamble, must be in mortal terror of a creed or very loose in their belief.

Several brethren have withdrawn from the Association. The probabilities seem to point in the direction of a split and the formation of a new association.

In the meantime, Dr. Landale is getting a severe handling by correspondents in the Baptist papers for his speech at the close of the meetings of the Union. He is, however, an antagonist hard to overcome.

Notes From the Valley.

It seems that the columns of your paper have been recently furnished from this quarter of your constituency of late, and it would not seem that there has been any great scarcity of intelligence that might be of interest to your readers. It has been a very busy season among the farmers, busier on account of the wet weather, and it may be your general correspondence has been involved in the bustling influence about him and forgotten to give freedom to his facile pen.

The esteemed pastor of the church at Bridgetown, the Rev. Mr. Warren, has been on a visit to the United States, and we understand, went so far as the great ocean of the West, Chicago. He has returned to his work, doubtless with renewed vigor. The venerable and Rev. Mr. Vidio supplied the pulpit in the absence of the pastor with a good degree of his youthful power. He proves that men of years are not always behind the age.

The church at Melverton is still happy in enjoying the preaching of the Rev. Mr. Rowe. He is not a novice in the great work, but continues to preach the gospel with true apostolic fire. He was assisted a few weeks ago, at the funeral services of the beloved wife of the Rev. Obed Parker, by the Rev. Mr. Vidio.

The Rev. Mr. Howe has been given a well earned vacation by his appreciative people. The "Hub" proved to be the point of attraction for him, and together with his wife Bro. Howe undertook to face the stormy deep at a very stormy time. But thanks to a kind Providence, they arrived at their destination safely, after suffering some peril. No doubt, now that he has returned, he has something in store for the readers of the Messenger and Visitor. By the way, it was almost forgotten that his people gave him a very cordial and munificent greeting in the personage, immediately after his return.

Notax, the honored mother of Baptist churches, has now a settled pastor. The Rev. Mr. Bradshaw comes from Antigonish, and has had several years experience in the Valley, with the church at Billtown. He too, received an old-time reception at the residence of A. Gates, Esq. Deacons and members, and the congregation vied with each other in extending to the new pastor a hearty welcome. It is a matter of earnest wish that this historic

church may continue to be a worthy example to her more youthful neighbors. The late pastor of the Victoria church has returned from his trip to England, and is fast recovering from the accident that laid him aside from his loved employ. The Rev. Mr. Clark still lives in the affections of the people of his recent charge, and the new pastor has encouraged them in kindly expressions of that regard by requesting them to pay their former pastor now residing among them, a donation visit. The response was general, hearty and kindly. Tender memories were indulged in on all sides and the blessing was mutual.

The Rev. Mr. Eaton, for years the pastor at Paradise now presides over the church at Lawrenceburg, with encouraging tokens of success. He is the ruling spirit in gathering C. v. n. Funds, this year in this county, and doubtless, has already completed a plan for organized effort, if work has not already begun in some parts. It is to be hoped that all the churches in the Convention will see the necessity for enlarged and more regular contributions to the work of Christ.

Pine Grove enjoys the ministrations of the Rev. Mr. Locke. Although young in the service, he is proving himself to be a workman that needeth not to be ashamed. He has been suffering recently from a severe cold, but he is again able to attend to his ministerial duties. He is pleasantly situated on a promising field. May the Lord of the harvest grant bountiful returns.

At Paradise, the Rev. Mr. Mainwaring holds the gospel plow, and Annapolis is still vacant. Lower Granville is still waiting for the right man. Clementsford and Clementsford have just passed a transition period in becoming two. The Rev. E. N. Archibald the diligent angel of these churches is gradually gathering strength after his recent illness, and will be heard from again on account of his abundant labors.

With such churches as are in this Valley, and with such men to aid them, and above everything else, the promise of God and the power of the spirit, a great work for Christ should be accomplished in the near future. WATCHMAN.

Transubstantiation.

The Halifax Herald, a few days ago, published a synopsis of a sermon delivered at St. Mary's Cathedral, on the above subject, calling it a "masterly exposition of a vital doctrine of the Catholic church, by Father Biggs." I do not think we can properly object to such publication nor to the editorial eulogy pronounced by or for the editor, providing, of course, he believes the eulogy deserved. We should, no doubt, consider such publication and such an eulogy in any newspaper of a first-rate sermon on any fundamental doctrine held by Baptists, all right, just the correct thing. But, I do lift up my heart in gratitude that I was not by birth, or other circumstance, made susceptible of believing such an atrocious absurdity as transubstantiation; and I sincerely pity those who allow themselves to be persuaded of its vicarious character. The text was John 6: 53, 54, and reads as in the authorized version: "Then said Jesus unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

What is the teaching of Father Biggs, put plainly? This, in partaking of the bread and wine used at the Lord's Supper we do actually partake of (eat and drink) Christ's flesh and blood! How so? Why, the bread becomes the body of Christ; the wine the actual blood of Christ! Hold a particle of bread between your fingers, you hold there the Almighty Creator of worlds "in His entirety." You eat and swallow Him. Taking a sip of wine you perform a similar act. If you say "so" to this, Father Biggs proclaims you a blasphemer. I do not write to call names, but mainly to give an account of this sermon.

How does he establish the doctrine? In two ways. First, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." He takes the language literally. How would this mode of interpretation serve us if generally adopted? "I am the door of the sheep," said Jesus; that is a real door, wood and nails, etc. "Behold the Lamb of God," an actual lamb, one of the quadrupeds of our sheep folds.

"In the tabernacle of every Roman Catholic church is a vessel in which are kept consecrated particles, and which, by transubstantiation, have been changed from bread to the flesh and blood of Jesus Christ." This is the statement of Father Biggs. The vessel contains as many Jesus Christs as it has particles of bread. I have said literal application of words is one proof. The other is that two

hundred and seventy millions of people believe in transubstantiation against one hundred and eight millions who beg to be excused! It follows, that if the figures ever come to be reversed the glorious doctrine must be scored out of the New Testament. I rather think we ought to score it out even now, for two hundred and seventy millions are a very small minority of our race."

I venture an abstract remark in this connection. Our glorying in nineteenth century bias of intelligence must be kept very, much in check while transubstantiation is swallowed as gospel by two hundred and seventy millions.

Turning hence, let me note as follows: Pastor E. T. Miller, of the Tabernacle, is off for Boston and New York, and parts surrounding. Dr. Saunders holding his first marriage. The tabernacle mortgage has fallen off and lies prone on the ground. Next you will hear of the new building rising. Mr. Williams is winning good opinions in Dartmouth. His formal installation is set for Thanksgiving evening. In view of the instability of psalms, it seems very appropriate to solemnize the occasion of a new union between pastor and people so as to ensure, if practicable, a desire for permanency.

Thanksgiving services were held in many of the city churches last Thursday. Could anything be more appropriate? Numberless positive blessings to remember, and exemptions from war, and pestilence, and presidential elections, and multitudes of evils which might have been. "Oh, that men would praise the Lord for his goodness, and his wonderful works, to the children of men." OBSERVER.

From England.

Our Annual Union Meetings have come and gone. Nearly a thousand delegates were present. The meetings throughout were full of interest, and marked by unanimity and concord, and judging from reports in the denominational organs, no one would have supposed that many of those present had been not long before engaged in the famous Down-grade controversy, and that pretty warily too. The opening address of Dr. Clifford was grand; the closing address of Dr. Landale was not; and yet up to a certain point it was, but it soon became apparent that the good doctor had grafted into his address, he kept in his pocket. Pity he did not keep it in his pocket at Huddersfield. He assailed creeds, if not those who advocated them, with that vigor and fearlessness which always marks the doctor when on the war-path, a path which by the way he does not appear to have a very strong objection to follow. His indirect references to Mr. Spurgeon, which were even more pointed than if they had been direct, seemed bitter and cutting. But perhaps like Joseph of old with his brethren, he spoke roughly to them, but he did not feel so. Well, Rev. D. Davies of Brighton, who succeeded Dr. Landale at Regents Park Chapel, has a very high regard and strong affection for Mr. Spurgeon, being greatly stirred by the said speech writes a brief letter to the Baptist organs, and takes the doctor to task very severely, charging him with "misrepresentations," as "unheroic," (a charge which few Scotchmen would relish) "bitterness," "cowardice," etc., to which Dr. Landale replies, asking Mr. Davies to substantiate his charges. This he, at once, undertakes to do in a letter of two columns, and finishes by saying, "I am not like yourself 'a man of war' from my youth; but at a time when our elders approve of, or are significantly silent about such proceedings as yours, God helping me, I will not shrink from the conflict which such a protest as I have uttered will involve." I suppose we shall soon have Dr. Landale's defence, when Greek meets Greek, or when Welshman meets Scotchman, etc., etc. I fear the London Baptist Association is in danger of a serious split over the creed or no creed question. A committee was appointed to draw up a sort of declaration of the doctrines generally described as evangelical. In the preamble thereto they say that such statements of doctrine are not to be considered as a creed basis.

This caused a stir among the brethren and a vigorous discussion, one party contending for the retention of those words, the other against. There were present 778, of these 101 voted for, and 77 against. The *Baptist* tersely asks: "What will the 101 do with their victory? What will the 77 do with their defeat? As it is not likely that these 77 will remain to be faced. They seem just now clustering near the door, lingering but to bid a fitting farewell to their victorious brethren who have, at one stroke, gained so great a loss." The same paper significantly points out that in the "points" not a word is said about baptism. This is strange, and yet not strange, for I fear that in many of our churches, and our larger ones especially

it is a matter of very little importance. A correspondent in the *Journal and Messenger*, quoted in Messenger and Visitor of Oct. 19th mentions Drs. Landale and McLaren as "pastors of churches which practically say that baptism is of no account, and receive to the church the avowed unbaptized, as well as Pseudo-baptists." To my certain knowledge there are other large and influential churches of the same order, or rather disorder. How they can call themselves Baptist churches puzzles me. The writer above referred to very properly adds: "It is no wonder these brethren fight so shy of a creed statement."

I don't know how all this contention about a creed looks from your distant standpoint, but to some of us on this side of the sea, it has an appearance that we do not like. Surely there can be no harm in a man or a number of men who may be associated together saying what they believe. But this a good many seem to be dreadfully afraid of.

Dr. Parker has got one third way through his gigantic work, "The People's Bible." The sixth volume is published and extends from 1 Chronicles 10 to 2 Chronicles 20. May the hard working doctor live to complete his great work, and a great deal longer. Such men as he are not raised every day.

Mr. Spurgeon has been again completely overthrown by his old and persistent enemy, the goat. He is going in a week or two to the sunny South where it is hoped he will soon shake off his enemy and regain good health. When his time comes to go home, may the time be far distant, it will be a long time before his like is seen again. Don't forget to pray for him.

Referring to his goat calls to mind a story which I think I will tell. Some years ago a curate was telling him that the goat he was suffering from was a judgment from heaven on him for his opposition to the church of England. Now it happened that a few months previous the Bishop of Winchester fell from his horse and was unfortunately killed. In referring to the letter Mr. Spurgeon said: "We are informed that the goat was suffering from a judgment from heaven on us for our opposition to the church of England. What we should next like to know is this. If a bad leg is a mark of heaven's displeasure on a man, what is a broken neck a mark of?" To this question I have not yet heard whether an answer was given.

Mr. Gladstone is 'live as ever. He is soon to visit Birmingham. He is to speak in the Bingley Hall. A photograph specially prepared for the occasion by Mr. Ellison will be present to listen, and if it hear such as the speech both in words and tone of the speaker, it may be reproduced in different parts of the country and perhaps in different parts of the world. Should the brave old veteran happen to cough, or sneeze, or correct himself, or slip in grammar, or bring down his hand with vigor on the table, all will be faithfully reproduced, and possibly the cheers and hear hears of the audience.

If such a machine were placed near every preacher, and his sermons to be caught and reproduced elsewhere, and perhaps in another country and in another age, would it not tend to make them very careful in what they said and how they said it? Well, the fact that God is always present should be enough to make them more than any other consideration whatever.

I am glad to see that Bro. I. Wallace has been laboring so hard and successfully in various parts. I hope his illness has quite departed and that he has the gospel trumpet again in his lips, in the blowing of which in common with all the brethren similarly engaged, he has the heartiest prayers of J. Brown.

Wincanton, G. B., Oct. 21st, '88.

P. S. I am glad Bro. Clark appears to be well again. May he enjoy a long run of uninterrupted health both of body and soul.

—When your pastor invites a brother minister to fill his pulpit, do not take occasion to vacate your seat in church. Good manners are not incompatible with piety.—*Nashville Christian Advocate*.

—Tobacco is to be shot out at the Camberburg, Pa., Academy. No boy will be admitted who uses it in any way. Boarding and day pupils will be tobacco alike. The ground taken is that tobacco produces baneful effects on the minds and health of the students.

Baptist Book Room.—New song book just published, *Happy Greetings*, by A. S. Hull, 35¢ each, mailed. Also on hand 1000 copies of *Satan's Song*, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 81