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## GRACE.

BY DUDLEY WILLIAMS.

Oh, tell me not, that grace like this,  
Can lose its charming power;  
That hearts attuned to heavenly bliss,  
Be estranged in an hour.

That sweet salvation's but a spell,  
Which may forsooth be broken,  
And leave a fallen soul to hell,  
Of feeble grace, a token.

Ah, not all the airy darts,  
By hell's artillery driven,  
Can blast the love of Christian hearts,  
Or tear their souls from heaven.

The soul that's washed in Jesus' blood,  
Shall be forsaken never—  
And when across the rolling flood,  
Shall rest with God forever.

## Communications.

## Looseness of Discipline.

NUMBER FOUR.

If the evils of a lack of discipline could be entirely confined to the churches which are negligent of the conduct of their members, this indifference would not be so intolerable a nuisance to the denomination at large. But such is not the case. Apart from the unwholesome influence of the examples of such churches, there is another, and a more unavoidable injury which they are, from time to time, inflicting upon their sister churches of the same faith and order.

In our ecclesiastical polity, each church is regarded as an independent organization, subject to no decrees of Synods, Conventions, or Conferences. This is the theory, and while Baptist churches are reasonably safe from tyranny on the part of any of these ecclesiastical authorities, still there is a source from which almost any tolerably disciplined Baptist church may well dread serious trouble; and that source is some other Baptist church which maintains no discipline.

Take an illustration; here is a church which pays reasonable regard to its discipline. It is in a thriving, growing town, to which people are flocking from all parts of the State, and even from other States. Many Baptists from various parts of the country are settling in the town. Many of these come from churches which maintain no discipline; many of them bring no letters, others have taken letters, but are not careful about using them. Now as they have never been accustomed to any discipline at home, and as they find that something will be expected of them if they join the church here, they fail to get their letters, or they fail to use them. The church from which they came knows nothing of their manner of life, and can exercise no watch-care over them. The church here has no authority over them. They live as they list—often inconsistently—sometimes infamously—and nothing can be done with them. Now observe that these people, in their new home, are known as Baptists; so that the Baptist church here will be obliged to bear all the reproach of their bad lives, and yet it can do absolutely nothing to relieve itself of the burden. This is outrageous oppression; and yet, in the present state of our church discipline, this is precisely what takes place in every thriving city and town in the land, where there is a Baptist church of any prominence. When I settled in Wilmington, N. C., as pastor of the First Baptist Church, I made it a point to look after the scattered Baptists in the city—i. e., the Baptists whose membership was not with us. The actually resident membership of the church was about one hundred; and it was not very long before I had found some seventy scattered Baptists in the city. Some of these had letters and would not use them; many had no letters, and seemed to want none; many attended worship but seldom; many not at all; nearly all were leading lives more or less inconsistent with their profession, and not a few seemed utterly regardless of the obligations and responsibilities involved in church-membership.

This is no isolated experience. There is not an observing, wide-awake city pastor in the South who cannot tell some such tale—and a sorry tale it is, certainly. Now it is clear that the Wilmington church had to bear a very heavy burden, because of a lack of discipline on the part of the various churches from which these members came. Outsiders knew that these people were Baptists, and supposed that they were members of my church; and yet if one of these scattered Baptists had killed somebody, or robbed the mail, we could have done nothing in the way of discipline. Now if a Free Mason from another lodge were to go to Wilmington, and disgrace himself by committing some villainous or other, the Masons would not be without means of relieving themselves from the odium involved in the case. And yet, under similar circumstances, a Baptist church could

do nothing but endure the obloquy as best it might.

No such burden ought to be laid on any church. There is a remedy, simple and obvious, and it should be applied. When a member moves his residence, he should under ordinary circumstances, be obliged to take a letter of dismission, and, failing in this, he should be expected to report to his church to the whomever, etc., and if he remains away for an unreasonable time, without reporting, the church should institute diligent inquiry after him. If it be known that he is settled near another Baptist church, then his church should correspond with that church, and do whatever can be done to learn something of his life and conversation, and the church where he is settled should do the same. In short, our Baptist churches should institute some regular system of comity of discipline.

A few years ago, I had a conversation with Dr. S. T. Winkler on this point. I told him of the evils which we had to encounter, all arising from the source above referred to; and then I suggested this idea of "comity of discipline." He asked his views about it, and I remember distinctly that he said that it was a very important point, and he urged me to discuss the subject in some one of our religious papers. These articles on Church Discipline have, to some extent, the result of that conversation.

The loose manner in which letters of dismission are granted by most churches, is a serious drawback to discipline, and the sad results of the thing are frequently felt in churches in which considerable attention is given to the subject of church order. Some years ago a man left one of our Southern churches to settle in another. His church gave him a letter stating that he was in good standing and full fellowship. But the Superintendent of the Sunday school in R. (the city which he left) was a relative of the Superintendent of the school in W. (the city to which he came); and he wrote a private letter to his relative in W., warning him that the holder of this church letter was entirely unworthy of residence—a statement which was abundantly confirmed by the notoriously infamous life which the man lived in W., after he had been received into the Baptist church on the faith of his letter of dismission.

This man utterly disgraced himself in his new home. He was proven to be destitute of common honesty, and when he left the place, he was entirely bankrupt in character. The facts in this case are perfectly well known to me, and to a number of other brethren; and I am fully convinced that he had no character to lose when he left R. Now why did his church give him a letter of dismission? The answer probably is, that they were glad to get rid of him; and well they might be, for he was one of our rate-or-rent Baptists, utterly unfit to rule, and with just sufficient capacity to ruin, and his capacity he exercised with telling effect in W., where he (with a few others like him) pretty much ruined a very promising Baptist church; ennobled the funds of the Sunday school, of which he was Superintendent, and then decamped.

Now for a case of a very different kind. I was present at a regular church conference, some time ago, when a member applied for a letter. For some time past, this member had seemed remarkably dissatisfied. When the application was made, one of the brethren arose and said: "Bro. H. is not in good standing in this church, and I submit that we have no right to grant him a letter." The case was at once referred to a committee, became the subject of investigation, and finally the member acknowledged his fault, amended his life, and then did not want a letter.

Another member wanted a letter. He had paid nothing to the support of the church for two years. He did not want to pay anything, and probably wanted to join a church where they had "a free Gospel." He was asked if he wanted to be excused from paying his dues on the ground of poverty or inability. He said, "No." (He was a young man doing a good business.) He was informed that he could not get a letter, and, as he persisted in refusal to pay any church dues, he was regularly excommunicated, and excluded for covetousness.

The violent effect which these two cases produced upon the church life of those who manfully did their duty and met the issue was exceedingly gratifying to the pastor. I would rather see my church acting thus, than to have them give me all the "surprise parties" and "sunny sides" that I have read of in religious papers during the last twelve months.

But these papers, perhaps already too protracted, must close. The subject is one of great and growing im-

portance to the churches and pastors, especially in these days of "liberal" (i. e., loose) religion; and if any of the views advanced, or any of the cases cited here should awaken one thoughtful pastor to serious reflection, and to honest effort in the matter of Church Discipline, the writer will have his reward.

J. C. HINES.

Greenville, S. C.

## "Recreation."

Does Bro. Winkler mean, by his remarks on the above heading in the ALABAMA BAPTIST of the 15th inst., to say that "chess or checkers" and other like things were referred to, and can be engaged in, *harmlessly*? If he does, I must, though in a feeble manner, heartily dissent. Their nature is evil; that is, they are, in my opinion, the results of idleness, and originated with the wicked and not with the devout servants of Christ. There are so many things they would seek and find and practice and take delight in which is not the appearance or form of evil is to be found but good; that these things would never find an advocate among faithful followers of Christ. Think of Jesus and his chosen Apostles suggesting such things to a family of children!

The dancing of children in the home parlor is manifestly innocent. Think again, my dear brother, over the tendencies of such action *suggested by religious parents*. The simple fact that dancing and such things are "much debated," shows that they are of doubtful propriety to say the least of them. Better pursue the course which requires no defense.—Can it not be done? Give no countenance to any such things, and we will be safer than to be found endeavoring to advocate them or excuse them. Let us have the life of distinction between the regenerate and unregenerate so broad and unmistakable that no apology need be offered for any course of action.

J. S. B. MYNATT.

Easta Boga, Ala.

Perhaps we know too little of the matters to which our good brother refers to form a trust worthy opinion about them. We are satisfied that some sort of recreation is beneficial to all persons, and is essential to children. As far as practicable, the sports of the young should be regulated by the discretion of their elders. It is of more importance than we are apt to think that the rules of propriety should be observed,—that boisterousness, undue familiarity, especially between the sexes, anything like what is called "horse-play," should be avoided. It must be admitted that most of the popular games and plays of children are gravely objectionable in these respects. As to the recreations of older persons, they will be likely to judge for themselves.—But either case undoubtedly calls for watchfulness and moderation. Even an innocent pleasure ceases to be so when it is pursued too eagerly. The late Dr. Caswell, of Brown University, was an accomplished game-player, but resigned that recreation when he found that it had become too engrossing. We do not see any harm in the recreations referred to in our correspondent's letter, unless in their perversion. Very likely we should agree to "the course" which our brother suggests in their place, if he had indicated what ought to be done by children and older persons in the way of recreation.—Ed. ALA. BAPT.]

## The Lord's Supper.

I see church members sometimes who stay away from the communion table for some cause or other.

Mr. Moody puts duty plainly before them. He says: "If you had a dear relative who left a dying request you would be certain to remember it, and try to carry out the wishes of the loved one. Now, the Savior is much nearer and dearer to you than any earthly friend. He has left a dying request that you partake of these elements in remembrance of him. Will you treat that request with less respect than you would the request of an earthly friend? You want to be remembered in heaven, and he wants to be remembered on earth." This is a picture of our Lord. When one leaves home and takes with him the pictures of father and mother and other dear ones, when away among strangers, a sense of loneliness steals over him—with what pleasure does he gaze into the faces of those far-away friends. Those pictures are doubly dear to him. Here is the picture of the best friend we ever had. Shall we not gaze upon it and enjoy it? But they call to mind, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." But they fail to remember the remainder of the passage, which is the key to the passage—"Not discerning the Lord's body." By reference to the context it will be seen, that the Corinthians had corrupted the sacred supper. Some were hungry and took

the bread greedily to satisfy their appetite—some drank the wine till they were drunk—they were influenced by a wrong and wicked motive—they were not doing this in remembrance of him, for they did not, by faith, discern the Lord's body.—"Wherefore," says the Apostle, "my brethren, when ye come together to eat, tarry one for another, and if any man hunger, let him eat at home."

Let us examine ourselves and see whether we have the right motive.—Be sure that you do this in remembrance. Christians who partake of these elements to show their love one for another, are not influenced by the proper motive, and therefore come under the censures of the apostle.

The Christian who does habitually neglect so important command and need not be surprised if poverty of soul follows, and the church which neglects the observance of this institution need not expect a blessing. The prompt preparation, and proper preparation, depends upon the deacons, who should not, as is too often the case, neglect it. Our churches and deacons need some teaching about this matter—as to its frequency &c.

Our Editor is giving us some glorious leaders on the doctrine—there is an open field for him.

W. B. CROMBIE,

Cambridge, Ala.

## Calls to Pastorates.

NUMBER TWO.

A man is not in the habit of changing his physician every year. The parent is not fond of changing his children's teacher every year. The physician that has attended a family for years, understands, as a stranger would not, the physical systems of the members of that family, and the nature of the diseases to which they are most subject. The teacher who has had charge of pupils for years, understands better than others the minds of those pupils. So too, the minister who has remained with a people a long time, understands better than others their spiritual difficulties, and can, better than others, give the spiritual aid which they need.

Notwithstanding the disposition on the part of our churches in the South to change their pastors every year, there have been some exceptions. There are instances known in the South, of ministers supplying the same pulpit for twelve, sixteen, and twenty years. Rev. Dr. Richard T. Hargrett, in Charleston, S. C., thirty-eight years.

In other sections, we have the following: Rev. Dr. Cone preached to the same congregation twenty-five years; Rev. Dr. McClay, thirty; Rev. Dr. Baldwin, thirty-five; Rev. Dr. Sharpe, forty-one; Rev. Dr. Stillman, forty-two; Rev. Dr. Gill, fifty-one; Rev. Dr. Backus, sixty.

The one to whom we are indebted for some of these figures just given, speaking of the ministers whose names he has mentioned, says: "With them the pastoral relation was not lightly formed, or easily sundered. How do their long pastorates contrast with the fickleness and change of the present day, which rob the pulpit of the weight of personal sympathy and character, and impair and degrade it by associating it in the public mind as a secular and mercenary business, which now and then a man is hired to transact!"

B. W. WILKINS.

Benton, Ala.

## That Thou doest, do Quickly.

But a few weeks remain before the meeting of the Convention at New Orleans. The pressure for the means to meet our obligations is very great. What is to be done must be done soon. Relying upon pledges of voluntary service in collecting funds for the Home Mission Board, we have but few paid agents at work for us.

Let all who intend to give, hasten their contributions.

Persons having funds for the Board are requested to forward them promptly.

Wm. H. HOLSTROM,

Cor. Sec. H. M. Board.

## Appointments.

The following are the appointments of Rev. T. M. Bailey for the month of March, 1877, within the bounds of the Salem Association.

Bethel, Thursday, March 29  
Providence, Friday, March 30  
Troy, Sat. & Sun., 31, April 1.  
It is expected that the brethren will convey Bro. Bailey from one appointment to another.

E. Y. VAN HOOSE.

## Baptist Union of East Alabama.

The meeting of this body will be with the Baptist Church in Salem, Lee County, Alabama, Thursday before the 2d Sabbath in April, 1877.

PROGRAMME:

1. Regeneration.—Discussion opened by J. F. Hedgoc, J. L. Revel and J. J. Cloud.  
2. What Constitutes a Missionary Baptist Church?—J. P. Shaffer, G. D. Benton and W. E. Lloyd.  
3. Divinity of Christ.—W. C. Hedgoc, J. P. Shaffer, K. Taylor.

4. Necessity for an Educated Ministry.—W. H. Carroll, W. S. Rogers, and W. C. Hedgoc.  
Sermons will be preached on such subjects as will best meet the wants of the congregation. This will be arranged by a Committee, including the Pastor of Salem Church.

Brothers and friends at Salem are preparing to entertain a multitude, and cordially invite brethren generally, and Ministers especially, to attend this meeting. "Homes will be provided for all who come," says the Chairman of their Committee on Entertainment.

The few brethren named in connection with the subject to be discussed, are expected to be well prepared for their respective duties, and it is hoped that the many others who attend—Preachers and those who are not Preachers—will prepare themselves, as far as possible, to participate in all the discussions.

We have some excellent Essayists amongst our East Alabama Baptist "family" from whom we hope to hear at the approaching meeting.

Z. D. RONEY,  
W. E. LLOYD,  
G. E. BREWER,  
W. H. CARROLL,  
D. W. FLOYD.

## Unsatisfactory Sundays.

Almost every preacher has some times an unsatisfactory Sunday. The previous week had been spent in careful preparation, and the holy day anticipated with pleasure. But something happened to mar its peace. The pastor was greeted with a smaller congregation than he thought ought to have been present, or the seats of some wanderers were vacant or he "slipped up" in some part of his sermon, or he did not have the unadvised that he wanted, or the congregation was dull and unresponsive, or something else has occurred to make him feel "down-hearted." And so on Sunday night, when wearied and saddened, he has laid his head upon his pillow he has said, "Oh, me! Oh, me!" And that "Oh, me!" concludes a volume of meaning.

But there is a bright side to these "unsatisfactory Sundays." They do us good. They make us more prayerful and more diligent. They teach us our dependence on God. They increase our humility. They make us watchful. If they never came we might become "exalted above measure."

Again these "unsatisfactory Sundays" are often due to circumstances which we cannot control. Hence we should fight against their depressing influences. And yet further, the Sundays which are unsatisfactory to us are often most satisfactory in their results. We sow the seed, but we cannot tell where they lodge. God's word shall not return unto him void. If we but faithfully dispense that word we can afford to cheerfully leave the results to him.

It is with such thoughts as these that a weary pastor comforts himself at the close of an unsatisfactory Sunday.

W. H. W.

Tuscaloosa, Ala.

## "Swear Words."

The Scotch say that "Those that will swear will lie," and some who do not wish to be considered profane, yet use "swear words," which might well be omitted.

A little five-year-old boy overheard a workman, who was repairing the sitting-room, drop an exclamation over some slight mishap. "That's my father's house," he said, and the mother of the boy, who was in the room, while engaged on the job, never again lapsed into vulgarity or profanity.

The boy, now a tall lad, yields the same influence over his mate. They understand that his part in the game is ended as soon as bad words are introduced. The knowledge that his father's tongue was never polluted by profanity, together with his mother's precepts, and a child's natural desire to be like his father, have given this salutary bias to his early life. Boys, keep from "swear words" of all kinds. They do no good whatever, but always defile and dishonor those who use them; and the habit once established is a bad one to get rid of.—The Church World.

## Something About Foreign Missions.

BY CHURCH MISSION.

## HOLLOWAY GROUND.

The history of the mission at Chelso has been brief and yet, although relieved by a few bright pages, scarcely made his first visit there in 1860, fairly begun his work, early in 1861, when he was met, Oct. 1861, by a murderous death. In 1862, Mrs. Holmes moved to Tung Chow. In the North Street church, of that city, which was organized that year, there were several members who resided in and about Chelso. This, together with the fact that Chelso is the post office of Tung Chow, kept constantly in the mind of the mission and of the Board this side of our earliest mission work in the Siam province, which site had been indicated, also by the blood of our own sainted Holmes.

CHAPEL PRESENTED AND OCCUPIED. In 1869, Mr. Hartwell wrote to the Board: "Our members living at Chelso are still agitating the question of having an assistant and a regular appointment; they are, and now more than ever, have yet just, disposed to yield to their wishes."

CHURCH PROPOSED. In 1872, the year that Mr. Hartwell returned to China, the Board reported to the Southern Baptist Convention: "Each year, Hartwell proposes to establish a mission at Chelso-Poo, the capital of the Shantung province. The Board authorizes it if on consultation with Bro. Crawford, it is deemed wise. In that event, his chapel will be erected in that city. This move will be an approach toward the great capital Peking."

CHURCH SELECTED. In 1873, the Board informed the Convention: "Since his return to China, Bro. Hartwell has become so convinced of the advantages, as a center of missionary influence, of this station, which is the point of entry on the Pe Chai Li gulf, that, instead of going to Chelso-Poo, as he designated, when in that country, he proposes to make his residence at Chelso."

HOME. From the report of 1874, Mr. Hartwell is quoted: "I have rented a house in Chelso, which is large, commodious and airy, but quite separate from the native population. Sometimes, however, we have at our evening family prayers a company of twenty Chinese."

CONGREGATIONS. "Bro. Hartwell's congregations," says the report of 1875, "are good, and he thinks the people are receiving the ideas of the gospel. The population is a floating one, which may account in part for only a few professing Christians. Many Mohammedans from the New England of his species. They deny that they are Chinese, and claim that their ancestors were from Mecca. They worship one living God; practice circumcision; observe Friday as their worship day, and know of Jesus, as a prophet, under the name of Yee Zou."

MISS. HARTWELL'S HEALTH. In 1873, the Board reported to the Convention: "Our sister Hartwell has been an invalid since July last, enduring through protracted periods intense suffering. Several times she has been at death's door. That she may be near her physician at Chelso, is an additional reason for Bro. Hartwell's removal to that city."

Under date of January 21st she writes: "I have assuredly had to undergo a severe ordeal in this long and trying illness, and I know not as yet what lessons our dear Lord has designed to teach me in visiting me thus with this trial of affliction. Trials are often, I know, 'levers in God's hands to raise us up to heaven.' Oh, that I may be enabled to wait the issue, and feel entirely submissive to the Divine will. Will you not, then, give me an interest in your prayers, that I may be taught to feel in every truth that 'However dark my way, or prospect, All, all is right, since overruled my God by thee.'"

VISIT TO CANTON IN VAIS. In 1874, "Mrs. Hartwell has been ill for many months. By the doctor's advice we took a trip to Canton. The change apparently did good, but the good was only apparent. She suffers as much as she did a year ago, and she desires the prayers of God's people for her speedy and entire restoration."

AUTHORIZED RETURNS. 1875: "So intense and protracted has been the suffering of his wife, that Bro. Hartwell was forced reluctantly to apply for permission to return with her to America, in hope of more successful medical treatment. In January last, the Board authorized the return, and Bro. Hartwell may possibly be at the Convention."

MISSION CLOSED. 1876: "The station at Chelso, where Rev. J. B. Hartwell made his residence, has been closed since Bro. Hartwell's return to this country."

PRESENT STATUS. The two churches at Tung Chow are pursuing separate and independent lines of work. The North Street church is composed entirely of natives, with Rev. W. W. as their pastor. Mr. Crawford is the pastor of the Monument Street church. The respective policies of these churches are distinctly marked; but each may accomplish, in its own way, much good. Business matters between the mission and the Board are conducted through our only male foreign missionary now in Shantung, Mr. T. P. Crawford.

CONCLUSION. This article concludes our collection of rough material to aid some body in a future sketch of our China missions. Our attention must turn now to our churches at home, which

we implore, by every consideration of honor and love, to reflect upon their obligations to our missionaries among the nations, and to do in this comprehensive, elevating and Christ glorifying work committed by the Master to the hands and the hearts of his people, with the promise: "And lo, I am with you always, even unto the end of the world." T.

## More About Club-Axe-Davis.

BY D. M. REEVES, D. D.

Your brief notice of that great eccentricity has set me recollecting such reminiscences of him as time has not utterly blotted from my memory. My mother frequently heard him preach, and from the store house of an exceedingly tenacious memory used to reproduce his sermons or sayings to amuse me when I was a child. Much I have forgotten and what I have remembered has got the fun faded out of it largely I fear.

First as to his queer name Club-axes it was one of his own assuming and the hardly pioneers of the South-west understood it off hand, but as it must come with an explanation. The Club-axe was so called to distinguish it from the broad-axe. With the ruler club-axe, the woodman felled the trees, lopped off their branches, cut them into lengths and scored their sides. Then came the more delicate work of the broad-axe to hew the still rough timber into shapely beams fit for building purposes. With Davis there generally was associated in his tours some highly cultivated clergyman. Now listen to how Club-axe Davis handled his own cognomen.

Low, muscular, of enormous chest and large head about which the hair, defiant of combs, stood like a lion's mane, his eyes bright and voice like a trumpet, Club-axe Davis was evidently an ordinary man. To extraordinary natural gifts he joined all the attractions of a genuine eccentricity, guided by the shrewdest common sense. However thin the settlement he could always count on a large audience, and as he preached gratuitously his movements were governed only by his own will caprice. Add to this at times a most absurdly amusing style of dress, a long flowing study-gown-like garment reaching to his heels and constructed of the most tragically gorgeous curtain cloth.

"Club-axe Davis, that's me, old club-axe that you've all heard of. Now, Brother Mercer, here, I call Broad-axe Mercer. You know brethren, turning to the side where all the males of his flock were carefully herded apart, "when you go out in the woods to get building timber, you take your club-axe and knock down the big strong trees and lop off the rough limbs, and cut them up into logs. But then you've only begun. Then the broad-axe singer must come and hew them legs into shapely beams. He has to go to make up a house no man need be ashamed of. Well now, I'm the club-axe in the woods of the Spirit. I go ahead and chop down the tall strong sinners, then I knock off a few of the worst knots and limbs of sin, and then I'm at the end of my row. I can't do nothing more for em, and yet they ain't hewn to be built into a church, to make part of the fair walls of Zion. Then I just hand you over, you great rough misshapen sinners, to Broad-axe Mercer and he chips away at yer kinder gentle like, striking just to a plumb line, till he gets you all smooth and beautiful as Christ. He's the saw-chopper, lovely one! Then he fits and joins you together into one body, God's churches that is to outlast the hills!"

"Yes, that's the way it is; God knew what He was about when he was making us two and he done the job up about right and put the finishing touch to it when he brought us together. What a Broad-axe didst laugh at it, but I tell you they tremble when they see a club-axe do making a building alone, nothin' better'n a log cabin could it fix up. But let the broad-axe come to help and you've got beams fit for Solomon's palace."

So in the spiritual work in the building of the palace of God, the club-axe and the broad-axe are the two great powers belonging together. I mightly doubt if Bro. Mercer could have felled all this crowd together, ah, he flings his broad-axe so neat and fine your clumsy brains can't keep up with the strokes. But old Davis flinging his club-axe, you can all take that in, and once I've knocked you over, you are humble enough to stay and let Brother Mercer work on yer, if you don't just know what he's about. I think sometimes I'm a kinder church bell to call the folks together for my Brother."

"Sure enough Mercer and Davis, that's grand work, Georgia is a Baptist Kingdom, there we number about as many communicants as all other denominations combined, thanks to the labors, largely, of Mercer and Davis, let us not forget, by such men as Old Club-axe Davis—Baptist."

An Earnest Worker. A clergyman invited his parishioners one Sabbath to go out with him for the next day, and procure axes for the purpose of felling trees around the church, which stood, as many churches do, on an open, unprotected spot. There is more to be said about that matter. The minister having given his information in all earnestness and good will, naturally expected that some at least of his people would present themselves at the place on the next day, shovel in hand, ready for so do-able work as that.

But not one appeared. The nearest they came to it was to

stand by their gate or lean over their doorway fence and ask wonderingly who was going out into the woods with the minister. Meantime the minister began to feel uneasy lest his plan should prove a failure. So, after waiting as long as he could, he went out into the village street, inviting the people from house to house to go with him. About uniformly, as he gave any one the invitation, it was met by the question, "Who's going?" and as uniformly it replied, "I am, for one." In this way he at length got together a considerable company who, once started in the work, enjoyed it, and as the sun was going down nearly a hundred trees were unloaded from the wagons and laid under the shadow of the church. When the next morning dawned there laid the trees, and it might have been expected that some of the villagers would understand that their services must be had in planting the trees or they had better have been left in the forest. But no one appeared to lend a hand for the needful work, and again the minister had to go his round from house to house, soliciting help. In this way the useful help was at length obtained, the trees were planted, a heap of fence rails was procured, each of which made a couple of stakes to protect the trees until they could be properly enclosed, and thus the work was done, and every one who bore a part in it has been amply repaid already for his toil and trouble, and the village green has been made an object of beauty in which all rejoice.

This little anecdote of a clergyman illustrates the slowness with which our people move to do even a good thing, the simple inertia which characterizes and old and long established condition of society, and which prevents the best people in the world, sometimes, from doing what at heart they all wish to approve, and would like to see accomplished. It shows, also, what a single person can do when he sets at work in earnest, and what must be done by a single person, oftentimes, of some desirable thing may not be done at all.—Hartford Courant.

Parents' Paradise. We were much impressed lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to our host; and he pointed to a paper pinned on the wall, on which were written some excellent rules. He said he gave each child who obeyed the rules, a reward at the end of every month. We begged a copy for the benefit of our readers. They were called, "Rules and Regulations for Parents' Paradise."

1. Shut every door after you with out coming in it.  
2. Never stamp, jump, or run in the house.  
3. Never call to persons upstairs, or in the next room; if you wish to speak to them go quietly where they are.  
4. Always speak kindly and politely to the servants, if you would have them do the same to you.  
5. When told to do, or not to do anything, by either parent, never ask why you should or should not do it.  
6. Tell of your own faults, not of those of others, but especially of your sister.  
7. Carefully comb the hair, and snow off your boots and shoes before entering the house.  
8. Be prompt at every meal hour.  
9. Never sit down at the table or in the parlor with dirty hands or rumpled hair.  
10. Never interrupt any conversation, but wait patiently your turn to speak.  
11. Never receive your good manners for company, but be equally polite at home and abroad.  
12. Let your first, last and best compliments be your mother.—Olive Optic's Magazine.

## Education and Christianity.

We see it stated that Rev. J. S. C. Abbott, of Massachusetts, has had several of the Japanese students who are now receiving their education in this country, residing in his own family. One of them, a young lady of the highest rank, has been with them for four years, and wins by her polished manners, her intelligence, and her amiability, the love of all who meet her. Her father and brothers are prominent members of the imperial court. She wrote to the Government, whose people she is, and also to her family, for permission to unite with the Christian church. The Government, not without some hesitancy, gave her the permission, and she was educated in the English language, wrote, saying that the family gave their cordial consent that they had read Mr. Abbott's "History of Christianity," and were glad that she was to become a Christian. Mr. Abbott baptized her and received her into the church. Her name is Shiga Nogami.

Light Enters a Room.—The generality of mankind can not be persuaded of their own power. Although they are not backward in asserting the dignity of self when their rights are invaded, or their interests prejudiced, yet they entertain the humblest estimate of their importance when duties are to be performed or sacrifices made. . . . Men are hiding behind each other until there are scarce any left out of every hundred who are ready to fight in the front rank, and the whole army is filled with doubt and despair. Every now and then a hero cries out from one of its divisions that it has failed, through the incapacity of this or that leader

## Alabama Baptist.

E. T. WINKLER, EDITOR.  
J. K. D. HENFROE, ASSOCIATE.

MARION, ALA.:

Thursday, March 29th, 1877.

## To Our First Subscribers.

With the last issue of the ALABAMA BAPTIST, the time of subscription of quite a number of our readers expired. These are in the main our original or first subscribers—the subscriptions that brought this great enterprise for good into existence. We feel that no special appeal will be needed to induce this gallant corps to keep their files of the ALABAMA BAPTIST unbroke. Examine the date with your name on the margin of the paper.

## The Christian Life Practicable.

The scheme of piety is thought by many to be ideal and ascetic—not adapted to human nature or the circumstances of the present state.

First, we are told that the piety which religion requires, is not adapted to the infirmities of our nature and to the frequency and strength of our temptations. Here, in I, says one, a weak creature set in a world of trials and surrounded by occasions and inducements to sin. I do not believe that God expects me to be perfect in this world. And so the thought is encouraged that God will not punish for sin at all.

What then does God expect of you. Weigh the matter well; for it is of infinite importance. What does he say? Does he give a general direction to his people? He tells them to be perfect, even as their Heavenly Father is perfect. Does he sanction their glorious expectations? They are admonished, that the fact that this hope in him purifies himself, even as Christ was pure.

Now grant that, in these words, God describes not our present state, but the lofty aims we must set before us. We are not angels. Well, he does not regard us as such. We have not yet stood before that throne which gladdens and transforms everything brought near, to its radiant glory. And God doth not expect that our rising aspirations should be as the white plumes of angels; or that our affections should already burn as the seraphim—those living altars that glow forever in the holiest place.

But this is what he expects of you—nothing higher—nothing lower.—Your attainments are less, but your aims must be as lofty as those of the sanctified and redeemed in Heaven. You are to take no man as your example, reaching whose excellence you may be satisfied; but realizing the old maxim, you are to aim at the unattainable sun.

Truly you will not be saved as one who has attained and is perfect, or yet as one who is a failure either,—but as one who, with all his sins and imperfections, struggles toward a divine excellence—as a mighty athlete who through life presses toward the prize of his high calling in Jesus Christ.

You plead that you are imperfect. Yes! But why should imperfection prevent you from reverencing God's will? His law is just and binding. Even to those who are no longer condemned by it, it has not lost its authority or its value. It is its rule of duty now. The Sinai lightning has been changed into a far streaming and peaceful splendor—a lamp to their feet and a light to their path. You are imperfect—but does that circumstance withdraw you from the sovereignty of the Eternal? Must he cast away his star-gemmed crown, because holiness is not to you liking?

You plead that you are imperfect. But the grace of God is mighty. All true Christians can testify that it is sufficient for all our wants. Yes, every converted soul can tell how weakness, temptation, and trial yield strength, when in the dark we feel the clashing of the everlasting arms. Omnipotence comes to the rescue, when, consenting to the duty and realizing the privilege of your dependent state, you cast your souls upon the power and mercy of your God.

In such a case the weakness you plead as an excuse is the very reason why you should not be negligent—why you should not say unto God, your Savior, Depart from me I desire not a knowledge of thy ways.

And lastly we are told that the piety which religion requires of us, is not adapted to the circumstances of this present state.

It is often said, with a quiet sneer, that religion will do for preachers, or women, or the sick or the aged; but that it is incompatible with the many avocations of business, and should not control the active energies of men. Has this thought gained a lodgement in any mind that we address?

Who, then, made this mishap, which appears to you so magnificent an endowment to be squandered upon the altars of the sanctuary. Who arranged the circumstances under which

it is pretended that religion is impracticable?

Is it not that same God who declares that he is no respecter of persons? That same God who requires men, immersed in temporal affairs and seeking earthly good, to seek first his kingdom and his righteousness—that same God who has related all human beings—the eloquent lawyer, the sagacious merchant, the skillful artisan, the practical physician, not less than others—to death and judgment, and eternal life?

Do not think for a moment that the service of God is not practicable for you. You must not lightly esteem yourself as an outcast, to whom divine laws and obligations do not extend.

If business and religion did come into collision, and one must be neglected for the other then it would not be hard to conclude which of them ought to be neglected. If you must be poor in one of these departments, in order to be rich in the other, how much better to be poor in this world's goods, and rich towards God! But we are not reduced to such an alternative. Life's affairs and divine duties may be carried on together.

Everything necessary for present maintenance and comfort may be won by the man of fervent spirit—the man who goes forth with the sense of divine commandments fresh upon him, and the peace of God in his heart. So may you address yourself to the tasks of life, being ever diligent in business, fervent in spirit, serving the Lord.

See how God, in the Scripture history, exhibits men of all classes among his people. Job in his riches and his poverty; Daniel, the politician; Cornelius, the soldier; David, the king; Luke, the physician; Zacchaeus, the broker. And do not think that any avocation prevents your discharging the greatest business of human existence.

Dear reader, there is salvation for you as well as others. Believe this. Act upon the assurance with the earnest purpose of a man. O, do not, do not, we beseech you, count yourself unworthy of eternal life!

## Notes on Baptism.

The following notes are translated from the great Catholic Dictionary of Dogmatic Theology, by Berghier. We propose, from time to time, to give quotations from other sources upon this subject.

The Oriental Christians, Greeks, Jacobites, Syrians, Egyptians, and Ethiopians, Nestorians and the Armenians, of whom many have separated from the Church of Rome, for 1200 years—administer three immersions, Col. 434.

Once it was administered by a triple immersion, as the gentiles still do, and this custom was maintained in the West until the twelfth century. In the sixteenth century immersion was substituted in Spain, because the Visigoths founded a heresy upon the triple rite. The custom of baptizing by affusion (pouring the water on the head) was introduced into England in the ninth century, but was arrested by the council of Chalcut or Calcutha, held in 816, which ordered that the priest should not content himself with pouring water on the head of the infant, but that he should plunge the candidate into the baptismal font. Col. 435.

It is certain that in the first ages of the Church the usage was to administer Baptism by immersion, i. e. by plunging the baptized into the water, which covered him from head to foot. Col. 431.

## The President's Policy.

The limitations of human responsibility are mercifully imposed, and if they were regarded, would save people a world of trouble. At the present time, the principle is the only solution of the Southern problem. There are no riots in any of our States which call for the employment of United States troops for the restoration of peace; none indeed, did such a condition of things exist, could the general government interpose unless at the call of the governors and legislatures of the disturbed commonwealths. The Richmond Dispatch tells the President, in plain terms, "that all he has to do, is to let all be lawful, and all that is necessary for him to do in order to get rid of all trouble in and about South Carolina and Louisiana is to mind his own business and let other people attend to theirs." The language might be more politely, but the advice is good.

Articles intended for publication should be accompanied with the real name of the writer. Anonymous communications find a place in the waste basket. Of course the name is withheld when it is desired, but we would know who writes anything before it can appear. We remind our readers of this fact because we have recently received several without the writer's name, and this accounts for their non-appearance.

## Tithes of Mint and Anise and Cummin.

Our Lord in Mat. 23:23, Luke 11:42 rebukes the Scribes and Pharisees because while they were so particular in rendering the "tithe of land, and seed and fruit," Lev. 27:30, that even the small herbs and condiments were consecrated to the Lord, they neglected the nobler precept of Micah. 6:8, and failed to render the nobler fruits of the Spirit, judgment, mercy and the love of God.

The N. Y. Observer applies the rebuke with just severity to the Lenten circular issued by the Papal Cardinal for the instruction of American Roman Catholics. There are several rules promulgated by that dignitary for the observance of Lent, and in them all there is not one word that hints at the duty of humiliation or penitence or looking unto Christ for pardon of sin; not one word; while all the rest have respect to the use of fish, flesh, lard, vegetables, etc., as if it made some difference to the Lord God of heaven and earth whether the poor people of New York and Ireland eat vegetables with or without lard! Whereupon our contemporary sharply observes:—"If the Cardinal had observed that abstinence from whiskey for forty days, and had required his church members to obey his precept, and the Protestant people would join in the fast, there would have been such a change in the state of things in this city as would fill the world with wonder and joy. It is a small matter to abstain from hard with onions, but to live forty days without rum, his labor, his opus est, which means 'is something mighty hard to do.'"

## Literary Notices.

Ford's CHRISTIAN REPOSITORY, for March, St. Louis, Mo. Price \$2.05 a year.

Contributions appear in the present number not only from the hands of the accomplished editor, but from those of Drs. Pendleton and Sherwood. There is also a characteristic sermon on "Girding on the Harness," from Spurgeon. Dr. Pendleton vigorously defends the "five points of Calvinism." Dr. Ford holds that this Dispensation will close in a general apostasy, which we regard as a grave error, fatal, just to the extent in which it is cherished, to all missionary enthusiasm and revival work.

A short but interesting article gives the definition of Baptism which will appear in the new edition of Fiddell & Scott's Greek Lexicon. It gives over the word to the Baptists. The editor gives another of his pleasant sketches of a tour in England.

THE GALAXY for April. Sheldon & Co., New York.

Two articles are devoted to the subject—the one by Henry James on that of France; the other, Frederick Whitaker, on the Dramatic canons. The rules laid down by the latter show a shrewd insight and delicate analysis. Richard Grant White has an article on English traits, in which he finds a closer relationship between England and America than is generally supposed, and rather prefers the English variation. Elice Hopkins contributes a sweet poem on the Two Worlds. Yet her verse wants in rhythmic flow, and does not equal her exquisite prose in Rose Targuand.

Dr. Coan makes a good thing upon "Being born away from Home," which he might less strikingly have named the "Migrations of Genius." Dr. J. L. M. Curry's views of "the South, her conditions and needs," will attract very general attention. The article is statesmanlike and very bold. Dr. Curry calls for civil service reform, responsibility in office and at the ballot box, laws against mongrelism, etc. Among the miscellany the most striking statement indicates that the Phylloxera, or Grapevine Pest has been conquered; sulphur-carbonates will destroy them.

POPULAR SCIENCE MONTHLY for April. Prof. Tyndall describes a combat with an Infective Atmosphere. Dr. Von Pettenkofer indicates the relation of the air to our clothing. Mr. Murrin details the processes of the World creations after the Nebular Theory. An article of considerable practical value from Prof. Geikie, relates to the accretment of a Field Geologist. A little notice of the origin of the Arabic numerals is instructive; it shows how from the primal counting on the fingers came the marks of notation we now use. There are sixteen articles in all, with an editorial appendix.

LITERARY LIVING AOK, for March 17. There are two biographical notices, relating to Charles Kingley and Edmund Keen, and two stories—Green Pastures by Black, and Marquis of Lossie by Macdonald. The Geographic and Scientific Results of the Arctic Explorations, although taken from the Quarterly Review, do not avail to satisfy us that there is any wisdom in prosecuting these perilous enterprises any further. There are beds and seals and Esquimaux—and there is ice, and ice, and ice. And men die of exposure and scurvy, and the survivors, if any, come back, and that is nearly all. There are several other

articles and some poetry.

BEGINNING LIFE. A book for young men by John Tulloch, D. D., Principal of St. Mary's College, St. Andrews. New York: Lovell, Adams, Wesson & Co., 704 Broadway.

It is encouraging to see the attention now paid by distinguished men to the moral and religious instruction of the young. The principal of one of the colleges in the University of St. Andrews, who is already favorably known as the author of "Leaders of the Reformation," and of "English Puritanism and its Leaders," as well as by his contributions to the *British Quarterly* and the *Contemporary Review*, here encounters scepticism upon his chosen arena, and vigorously combats its errors and sophisms. "The work is divided into four parts, of which the first constitutes half the book;—they relate to Religion, Business, Study and Recreation. The discussion of these subjects is admirable in style and spirit. The author displays a lively interest in the new generation to whose welfare he consecrates the stores of learning and of genius. We take pleasure in commending to our readers this, his latest production, as a charming and instructive volume."

HARPER'S MAGAZINE for April. The leading article, abundantly illustrated, will interest housekeepers. It relates to Furniture and its Decorations in the Renaissance. Lighter tints in the wood cuts, however, would have added considerably to their value. There are also pictures of our Familiar Birds; of Tenerife and the Canary Islands, and of Thomas Edward, the peasant naturalist. The author of an article on the Liberal Education of Women, claims for the sex the same kind of education as that required by men, but waives the all important question as to what the young women graduates shall do. To say "they will go to their own place," seems to us less a reply than an evasion. The poems, tales and miscellany are various as usual. There is a valuable scientific article with illustrations on Flame and Combustion.

## Field Notes.

The Texas Baptist calls attention to the fact that it is not quite two months till the meeting of the Southern Baptist Convention at New Orleans. Will not every church take a collection for Home and Foreign Missions and send up before that time? There is great need of help.—Prof. Everts of Chicago has become an assistant to the venerable Dr. Rollin H. Neale, of Boston.

Bro. Hiden in a letter to the *Religious Herald* says: The energies of the great masses of the Baptist hosts of the South have never yet been stirred up. Our talents are perishing for lack of knowledge. The little work done by the denomination is done by a few here and there. The great body of our membership has never been reached by any scheme of denominational work whatever. There is a lesson for us in these facts. If our churches are really composed of converted members, then we have only to show them their duty, and we can utilize their resources. Therefore, we say, circulate your denominational paper. Let the people be informed.—We hope our churches will make arrangements for sending their ministers to the Southern Baptist Convention in New Orleans. The missionary zeal of our people needs to be kindled, and first of all our pastors need a new consecration to the work.—"We like our paper very much and have been a constant reader of it from its first issue."

Mrs. M. A. Anderson, Uniontown.—Bro. Travis Thames, of Mobile, was ordained last Wednesday, the 21st inst. He has accepted a six months' call to the First church of New Orleans, without committing himself to a permanent settlement.—We have been much encouraged within the last few weeks by the reception of a goodly number of new subscribers. We are thankful to those friends who have so kindly sent them.

Brethren, do not relax your energies, but keep the ball moving.—"I think your articles last fall and recently, on the politics of the country, challenge the admiration of all good citizens."—W. G. Robertson.—Rev. T. C. M. Golland has been called to the care of Rocky West and Camden churches, in Wilcox county.

The Standard tells how old "Father Cornelius," an old pastor of Michigan, was taken aback at a union meeting of various denominations. He undertook to felicitate the brethren present on their unity, and said: "Dear friends, this is a most happy occasion and one on which we can quote that text, 'One Lord, one faith, one I have surely got the wrong passage.' Another incident, which our contemporary has picked up in the same region, relates to an ordination in which a pulpit original, Elder John Travis, took part. He was offering the prayer at the ordination of a young brother, now one of the leading pastors in that State, and, as he placed his hands on his head, and began to move them over his hair in the manner of a phrenologist, he said, "Thou knowest, Oh Lord, that our hands are empty," and, after a pause, "of all merit unless we receive thy

blessing." It seemed to be a *grave* mistake for a moment.—The church at Fairview, we are glad to learn, is doing well. It has a Sunday school, prayer-meeting, and meets every Sabbath for worship.—There was quite an interesting meeting of the Y. M. C. A., at the Baptist church at this place, on last Friday night, when Dr. L. R. Gwaltney delivered an impressive and highly entertaining lecture, the substance of which we hope to give our readers next week.

## Wants of Alabama Baptists.

## NUMBER ELEVEN.

MORE EFFICIENT ORGANIZATIONS. All that we have said in former articles looks to the necessity for more efficient church organization and pastoral work. We purpose in this letter submitting some thoughts on the want of more thorough and more efficient organization among our Associations and in our State Convention. It strikes us that many of our associations have from year to year with no practical ends in view. If the question, were urged on the first day of the session, for what purpose is this body assembled? it is doubtful, in a few cases, whether any practical or really useful reason could be assigned for the gathering. If it should be answered that they are convened to hear preaching, it might be replied that this they could have heard by staying at home with their own congregations and pastors respectively. If it be said that they meet to gather up "the statistics of the churches," and adopt "reports," and pass "resolutions," and answer "queries," it may be replied to all this, that the results are not worth the work and money expended in printing the minutes. The statistics could be obtained in a less troublesome way; the reports have grown into an unprofitable formality, the resolutions are but little noticed by the churches, and the attempts to answer queries have bred vastly more mischief than good. We have witnessed the waste of the most important hours of a session, in the discussion of a trifling question sent up by some church, and when answered no doctrine was established, no practice settled, and no service rendered to the cause of Christ. The query—O the query must be attended to, whatever else fails. Why, certainly, the association is an "advisory council," and therefore the query must be answered? But where is the case that accomplished good by the said counsel or advice? These queries are generally sent to the association to gratify the wishes of a party, or because some one wants an opportunity to entertain the body, and instruct mankind on the subject involved. We declare it as our opinion that in nine cases out of ten these queries are good for nothing, and the answer is worse than nothing. Some months ago we met an excellent brother who said to us with earnestness, "Well, they did one good thing at the Association. They settled that washing!" The good brother spoke as if he supposed that body had some power in the premises, and that feet washing was forever "settled" as "a church ordinance."

Too many of our people—and the pastors among them—feel that the association has done its work successfully, when it has simply passed through the old minutes or some "form of business" about equal to the former minutes, adopting, in spirit and letter, almost the identical reports and resolutions that have passed for years, and nothing is done that will procure progress in any direction. And if some brother have the liberality of sentiment and the courage to urge wiser plans and more efficient agencies, it is not unlikely that some, who are wiser in their own conceits than seven men who can render a reason, will shake their heads, talk gravely about innovations, and insist that we must continue to run in the ruts made by the fathers.

Baptist associations, composed of messengers from the churches, should be regarded and used as purely missionary or benevolent organizations, where the churches may combine their efforts to preach the gospel to every creature. This will embrace missionary, Sabbath school and educational work, and the circulation of religious literature. These things the associations can accomplish only as the churches give them the ability. Therefore, constant efforts should be made to bring all our churches into co-operation with the enterprises which look to the work of evangelization at home and abroad.

The reports adopted at our associations should be formed during the meeting, by efficient committees then and there appointed. We have had quite enough of essays written by committees raised a year before. The Sabbath school report should state the present condition of that cause in every church in the body, and suggest improvements. And this should be the character of every other report. Such reports would soon educate our churches to send up the proper data. A financial secretary or committee in every association, should state every cent raised by the churches for all objects during the past year.

The associations should be brought into harmony and co-operation with the State Convention, and thus with our colleges, State missions, foreign missions, ministerial education, and the circulation of the State paper; and they should train themselves to realize that the body assembles for these purposes.

We have just alluded to two items which should engage a large part of the sessions of every association in Alabama—the thorough evangelization, through our State Mission Board, of the territory of our entire State. When our associations shall all give proper and united consideration to this work, we may have a man like brother Bailey in every section of the State. With this let us have the general circulation of THE ALABAMA BAPTIST; such a circulation as will supply the paper with an editor, who can devote his whole time and talent to it. Under these two agencies thus fully embraced by our people, we would see every other good cause warmly supported throughout the State.

To say that our State Convention needs to be made more efficient, is to state an impractical thing until we can have a better attendance from all parts of the State; such an attendance as will secure that body the co-operation of our associations and churches generally. For those who keep it alive in the best that they can with the means at their command. Our convention is not an inefficient body, yet it is by no means what it ought to be.

Dr. Cleveland has suggested the importance of knowing before we go to the convention, what we are going for. We warmly agree to this. And yet we feel that the difficulty lodges in the want of that co-operation, which will enable us to do what we all know ought to be done. This must begin with the pastors, churches and associations. The thing that must needs to be done is to obtain this co-operation. How shall we secure this? Echo answers, how? We will venture to mention a few things that we shall attempt. 1st. We should attempt to secure the salary of the State evangelist, so that his personal needs should have no reference to his own salary, and then as financial secretary of the Board, he could be more efficient in raising funds to put others in the field. 2d. At the earliest day possible we should continue the effort to endow Edward College. We should never give this up until it is accomplished fact. 3d. We should originate some plan for the circulation of denominational literature. A good deal of attention was given to this important work in Alabama twenty years ago, and our people have gotten almost no new books and tracts since. This is greatly needed. 4th. THE ALABAMA BAPTIST should be put on a different basis. The convention should arrange to employ an editor at a competent salary, and let the denomination know that the paper must support him. This is right. It is just to all. And it will give the paper a more solid prospect. 5th. The convention should attempt to devise more liberal things for ministerial education.

These things, with proper attention to the interests of the Southern Baptist Convention, will furnish us enough to do at our convention.

## Items.

[These should have appeared last week, but were received too late.]  
VISIT OF DR. CURRY.

The Rev. J. L. M. Curry, L. L. D., of Richmond, Virginia, spent three days of last week among his friends in Talladega; and it was our happiness to have him a part of the time at our own home. His visit to this place was of a strictly business character, but we managed to get from him a good deal of social satisfaction. For years we have been quite intimate, and therefore our associations with him as we have opportunity, are of a highly pleasurable nature, and to us very instructive. While among us he delivered a lecture on Egypt, giving some striking accounts of his observations in that truly interesting country. He spoke, however, under several serious difficulties: one, a violent cold and consequent hoarseness. Our people were anxious to hear brother Curry preach, and if we were to say that there was a still greater anxiety to hear him on the "situation," we would only state the truth. We people of Talladega will never be able to dissociate him from politics and statesmanship, in their thoughts, and when he comes to this region at a time of political interest they feel that they want to hear him and that he ought to gratify them. This desire was the more intense because of the fact that Dr. Curry and President Hayes graduated in law together, and Dr. Curry had an interview with Mr. Hayes on Saturday before his inauguration. Many persons have not been able to see that the interests of patriotism, religion or humanity, were more largely subserved by his entire withdrawal from the arena of politics, and we are one of that number. The lamented Dr. May's regret-

ed it a misfortune to the country and to our denomination. But likely neither Dr. Curry nor any one else will thank us for these remarks.

REV. W. WILKES.

We also had a visit last week from our sadly beloved Bro. Wilkes. Bro. Wilkes bears his deeply afflictive bereavement like a Christian hero; and of the trials and experiences through which he has past he relates some stories of remarkable interest.

The loss of a child is no more than has fallen to the lot of most families, but to have one knocked on the head by an angry blow, and hurried into eternity at the early age of little Charles Spurgeon, certainly increases the pain of the affliction. The Lord has been good and has allowed him to see the light amid this darkness. "Behold the goodness and severity of the Lord, on them which fell severely."

REV. M. HENDRICKS.

We also had a visit last week from Bro. Hendricks, of St. Clair county. Nearly twenty-five years ago Bro. Hendricks came to us from the anti-missionary Baptists. He united with a church in Cherokee county of which we were pastor. That all night's conversation which we had at his house a few days before he came into our church, is still quite fresh in our memory. He had preached some fifteen or twenty years among the anti-missionaries before he joined our church.

REV. N. B. WILLIAMS.

We were sorry that we were absent a few days since, when the Rev. N. B. Williams, of the China Mission, was at our house.

REV. S. HENDERSON, D. D.

Dr. Henderson was with us part of the time that Dr. Curry was here, and this added to the enjoyable occasion, for they, too, have long been intimate and confiding friends. During the past week we have also had visits from several deacons.

WANTS OF ALABAMA BAPTISTS.

We will say to the patient reader, that is, provided we have a reader, that we only have three or four more articles to finish our series. R.

## Communications.

## Enfauila.

Dear Bro. Winkler: It is with no ordinary feelings of joy and thankfulness to Almighty God, that I am enabled to write. We have secured a pastor in the person of Rev. Oliver F. Gregory, of Charleston, S. C., and if the hand of Providence was ever clearly indicated in the affairs of men, it has most unquestionably been in this occurrence.

For some time we had expected a visit from one who was winning golden opinions for himself as a "Pulpit orator," and we had often been on our benched knees in prayer for divine guidance and blessing; and the answer came, by withholding from us the coveted prize, just as we thought we were about to grasp it. The Sabbath had dawned upon us in all the loveliness of a balmy spring day; but no tidings of the looked for brother came. But providentially our good Bro. F. M. Haygood, of Georgia, happened to be present, and very acceptably filled our pulpit, preaching a good old fashioned sermon. After the morning services, expectation was again on the alert, by the arrival of the noon train from Montgomery; but we were again disappointed; but lo! the following postal card was received:

NEW ORLEANS, Feb. 2, 1877.

"From information which I have just received, I deem it best in the interest of your church, that I should not preach for you. I see trouble ahead, and it is absolutely necessary I should go East, if not home, to straighten it out."

Yours faithfully,  
D. D. HOWLAND.

Also a message was received by Bro. Reeves, which satisfied us, that it was an escape from more or less reproach, which we might have suffered—why, I will only leave time to develop.

Having before this communicated, with Bro. Gregory, our committee in behalf of the church, invited him to come to us at once which he did, and after a week of sojourn with us, making the acquaintance of nearly all our people, and preaching for us repeatedly, we have on Monday night last, at a special conference of our church, made him a unanimous call, by ballot, to the pastorate; and now our dear brother who has already won our hearts, will begin his labors with us. (D. V.) the first Sunday in April proximo. And we hope and pray, and would ask all our dear brethren everywhere in Alabama to pray, that the work of the Lord may prosper in his hands. We feel that now we have the right man—sound in faith and practice—good mental culture—and above all practical piety and consecration. We hope he will prove a valuable and eminently useful acquisition to the Alabama ministry.

Having said this much to let the brethren know the Lord has provided for us a leader in Israel, I shall leave future correspondence from us to an abler and more skilled hand than my own.

Our Sunday school is progressing

systematically, and we are trying to make it as effective for good, as human instrumentality can make it; and we humbly hope, with God's blessing, to win all the dear children to Jesus.

Now as the dark, cold, gloomy days of winter are giving way to the genial and invigorating sun of spring time, and nature is now putting on her beautiful garments, and the "voice of the turtle is again heard in the land," may we not also lift our heads, to receive the joy inspiring beams of the Sun of Righteousness, as he rises upon us, with healing in his beams, and pours into our souls the warming rays of his love and goodness; and shall not we, with the old prophet of the Lord exclaim, "Awake! Awake! put on thy strength, O Zion! put on thy beautiful garments. O Jerusalem the Holy City: for henceforth there shall no more come into thee the uncircumcised and the unclean; shake thyself from the dust; 'Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.'"

J. A. B. BISSON.

Eufaula, March 22nd.

## Boys—Keys—Theology.

"What do boys know?" This question was asked of the writer by an aged, educated and well-read Baptist minister, after the decision of a large and influential church upon a certain case, which involved church order and Baptist usage, and which church has a pastor who is quite a young man. However, I was with the boys in this decision, because I believed they were right. But is there not an apparent want of knowledge or firmness in the management of our churches throughout the land in regard to church discipline? Not only those which have boys for pastors, but also those which have middle-aged and old men for pastors. "But," (says some one) "the churches now will not bear a wholesome and scriptural application of disciplinary rules." Too true, but whose fault is it? Who is responsible for this lamentable state of affairs in our churches in regard to this matter? We answer, the pastors of the churches. The pastor is the spiritual instructor of the church, and he should teach plainly and boldly "all the counsel of God," and if the flock "will not endure sound doctrine," let him resign and leave them to themselves, and not remain and be a partaker of their sins.

KEYS.

I was once present and heard a talk by a young minister who was a student in the Theological Seminary at Greenville, S. C., and who was authorized by the faculty to advocate the claims of the college during vacation and collect funds for its benefit. In speaking of the importance and benefits of a theological course, he said "that the professors could give you the 'key' to the scriptures; that perhaps it had taken them ten years to study out something in the Bible, and they could give the student the 'key' with which he could at once unlock it." Now I know this young brother, and not only know him but love him, and would simply suggest to him and to all others interested, that my notion about this "key" business is that it ought to be toned very lightly and cautiously.

THEOLOGY.

We shall pass natural theology, and speak a few words only about revealed theology, which can be learned only from revelation. Now revealed theology does not antagonize natural theology, but harmonizes with it, and the latter perfects that which the former fails to teach, i. e., the true knowledge of God and his Son Jesus Christ. The personality and works of the Holy Spirit; his doctrines of salvation by grace; of justification by grace; the establishment of the Christian church; the qualification of its members; the ordinances of God's house and the duties and privileges which grow out of a profession of religion, and which make up "a life of Godliness." Now these solemn, mighty and all-important matters of theology, the pastor must understand, and teach, not as a struggling beginner, but with boldness and the authority of an ambassador of Christ. Not with an eye to the pleasing of men, and position and the salary, but to the pleasing of him who has called him to this great and responsible work. Now it seems that one part of this system of theology has been locked up and the key lost, but I think that Dr. Hiden is on the track of it, and if others will come up in his help it may be found. O for more Hiden's and a Luther. We need reformation.

A. B. COUCH.

Mobile, March 20th, 1877.

MARY AND JESSIE—"Mary," said Jessie to her cousin, one lovely summer's morning. "I cannot think how it is; but you seem as happy and contented lying on your back, and suffering from that dreadful cough, as you did when you were down stairs, and doing so many things that made you so bright, and that must be left undone now you are not there. I wonder you are not always worrying about it."

Mary smiled a peaceful smile, and said, "No, Jessie, I cannot worry. My Father once said, 'Mary, be up and doing; and now he says, 'Mary, lie still and cough.' If I can but see his will, and do it, I cannot be unhappy anywhere."

## Alabama Baptist.

MARION, ALA.

Thursday, March 29th, 1877.

## S. S. Department.

Second Quarter, Lesson XIV.

THE APRIL 8, 1877.

2 Kings 4:25-37.

Golden Rule.—O WOMAN, GREAT IS THE FAVOR IT INTO THEE EVEN AS THOU WILT.—Matt. xv. 28.

Central Truth.—GOD CARES FOR THOSE WHO CARE FOR HIS SERVANTS.

CONNECTED HISTORY.—Elisha was entertained at the house of the Shunammite, promised to her a son, the child when grown fell sick and died; his mother went to Carmel for Elisha; he restored the child. (7.) The child in the margin (565 4). The child does not appear for the child to become a man. (78.) He was probably from four to six years old.

ORDER OF EVENTS.—(76.) Elisha at the house of the Shunammite. (77.) Her child's death. (78.) The child's restoration to life.

TO THE SCHOLARS.—Read very carefully the verses 8 to 31, telling how the little boy, while playing in the harvest field, was taken suddenly sick, brought home to his mother, and in a little while died.

NOTES.—(76-77) Nothing is known of his birth, or when he became Elisha's attendant. Later he was smitten with leprosy and dismissed from the prophet's service. (78) Elisha obtained for the Shunammite the restoration of her property. 2 Kings viii. 1-6.—Shunammite, a woman of Issachar (Josh. xix. 18), at the south-western foot of Little Hermon. It was about 17 miles across the plain of Jericho from Shunamm to the nearest point of Carmel. Porter saw in the harvest fields at that place children playing among the sheaves, and all with bare heads in the blazing sunshine. (79) Applied to the word or sentence of a ruler; might be used by any ruler as a symbol of authority; was the badge of the prophetic gift and office of Elisha; probably of wood, but cannot be described from any Bible notices.

EXPLANATIONS AND QUESTIONS.

LESSON TOPICS.—(I) The Mother's Appeal. (II) Gehazi's Envious Mission. (III) Elisha Restores the Dead Child.

1. THE MOTHER'S APPEAL. (25.) Gehazi. (26.) Shunammite. See notes. (26) ran. (27) to meet her, showing respect to the woman; it is well. (28) she could not stop to explain to the servant. (29.) by the feet, an eastern form of supplication, still practiced, compare Mark v. 22; John vi. 32; had laid it, hath not revealed.

QUESTIONS.—To whom did the afflicted mother go? Where? How far from her home? In what direction? Tell the story of her son's sickness. Of his death. Where had she laid him? Who saw her coming? What did he bid Gehazi say to her? State her reply. The meaning of it? What did she do when she came to the prophet? The significance of this act? Mention some similar instances in Christ's time. What did Gehazi do? How did Elisha restrain him? Why? State her words to the prophet. To whom should we go in sorrow? How? 2. GEHAZI'S ENVOYED MISSION. (28.) Give up thy loins, the loose robes must be tightly belted for rapid traveling; take my staff, sign of a prophetic act; salute him not, the ceremonial Oriental salutations take much time, and hinder the traveler. (30.) As the Lord liveth, etc., a double oath, the same as was three times used by Elisha. 2 Kings ii. 22. (31) so, I said, etc. (32) nor, 26. (33) nor, 26. (34) nor, 26. (35) nor, 26. (36) nor, 26. (37) nor, 26. (38) nor, 26. (39) nor, 26. 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## Alabama Baptist.

MARION, ALA.:

Thursday, March 29th, 1877.

## Farm and Farm.

## Preparations for Cotton Planting.

First and foremost, secure that the land selected for the cotton crop is adapted to its growth. It is a great mistake to suppose that because our soil is a cotton country, therefore all our lands are suited to this crop. On the contrary, one of the causes of the poverty of our farmers is the annual waste of labor on our lands that will not repay the cost of cultivating them in cotton. Upon the supposition that it will cost fifteen dollars to cultivate an acre of cotton, it is manifestly bad management to plant an acre which will probably not produce fifteen dollars worth of lint, which, on the basis of ten cents per pound, will require 150 pounds of lint or 600 pounds of seed cotton. In ploughing the crop, therefore, select each land as you can, with reasonable certainty, on yielding an amount of cotton that will more than repay the cost of cultivating it. If you have not a sufficient number of acres to fill out your crop with land of that quality, then reduce the acreage, and expend what it would have cost to cultivate the rejected acres in fertilizing those you plant. To illustrate: Suppose you intend to plant fifty acres in cotton, and you find that not more than thirty acres of the land you had appropriated to that crop, will probably yield enough to make a profit; then reject the twenty poor acres, and expend on the remaining thirty the money which the cultivation of the rejected twenty would have cost, so as to bring their production up to the point of remuneration. It is wiser to grow 25,000 pounds on thirty acres than on fifty, even though it costs as much in one case as in the other, because in the former your land is improved, while in the latter it is getting poorer.

In the next place, do not pitch a larger crop than you can cultivate well. The crop ought to be sown early and evenly, and the land well prepared. The best time to sow is when the soil is warm and the weather is clear. The best time to sow is when the soil is warm and the weather is clear. The best time to sow is when the soil is warm and the weather is clear.

The preparation of the land for cotton planting will depend entirely upon the character and condition of the soil. Where rough, unrotted manure is to be applied, it is an object to get them in the ground as soon as possible, and for that purpose the opening furrows should be made with a wide round shovel, in which the manure is as evenly distributed as possible, and immediately covered with one turn of furrow on each side. If the land is light and was in cotton the year before, no plowing previous to bedding is necessary. If there is a heavy coating of vegetable matter on the land, it should have been broken broad with the turn-plow as often as possible, and bedded out just before planting. Where this work has not been done early, we doubt the policy of bedding and re-bedding, as the last operation brings to the surface the unrotted vegetable matter which had been already incorporated in the beds, and leaves them in a worse condition for planting than if the first beds had been allowed to stand.

Instead of finishing out the beds, it is better first to list all the land, and then go back and complete the preparation with two finishing furrows just before planting, so as to secure a fresh clear surface to plant on. The distance of the rows and the height of the bed must be determined by the character of the soil and surface of the field. Light, rolling lands require narrow rows, and a low bed; heavy, rolling lands require wide rows, and a high bed. The distance of the rows and the height of the bed must be determined by the character of the soil and surface of the field.

On the subject of the cotton seed, it is well known that the quality of the seed is of great importance. The seed should be selected with care, and the best quality should be used. The seed should be selected with care, and the best quality should be used. The seed should be selected with care, and the best quality should be used.

Most families give little thought to the matter of saving the house flies. By house flies is meant something more than the water in which the dishes have been washed; this constitutes but a comparatively small portion of the more valuable portions. The seeds made on washing day and very largely to these accumulations, and last, but by no means least in point of fertility, comes the urine and slops of the chamber. Could the whole of this that would usually accumulate in one year be seen in one vast stream, the quantity would appear to be surprisingly large, and if the actual fertilizing value of all of it could be accurately stated it would occasion still greater surprise. The direct measure of these accumulations would be represented by barrels and hogheads. The thought of saving all this is apt to send a thrill of terror through the mind of the average farmer, which is all unneeded. Many farmers have heard of the expensive distilleries constructed to secure both animal and human

urine, still of the laborious and troublesome means of utilizing after it is saved; but they ought not to deter the most industrious farmer from doing his duty to himself and to the farm that he has inherited. In order to make a reasonable saving of these waste products, no elaborate machinery, no distilleries or any great trouble need be incurred. While we fully believe in the "fertilizing" and all legitimate improvements that can be made, we reserve the right to exercise our own free judgment as to determining whether any course involving great expense is warranted the outlay when compared with any other course that is equally efficient and requires comparatively little outlay. So in the case of the house slops, they can be saved in a very little trouble. Now, for the manner. In the first place, let them be in the place, and under cover and entirely protected from storms. In the next place, dry earth or loam should be placed in and either placed in barrels or in a floor to be used as a wash. Then take a barrel of this earth and pour upon it all the urine of the house and other slops until the same becomes thoroughly saturated. Then take another barrel and so complete the operation through the year. Another course to be pursued is to use a barrel of dry earth or loam, and place a large quantity of the same upon the ground under cover of what is better, upon a good floor and then continue to throw the slops upon it. The convenience of using barrels is that in the summer season when there is a greater tendency for the ammonia to escape as soon as a barrel is filled it can be applied to some growing crop, or spread upon mowing lands. In the use of this fertilizer caution is necessary that the life of the crops be not endangered. If it is applied directly to the soil for corn it is liable to destroy the germinating power of the grain, if it is in considerable quantities; so it is better to spread over a large surface than to take the risk of destroying the crop. Every farmer should take this subject home, and not only look upon it, but act upon it, and he will be surprised at the addition that will be made to his ordinary fertilizer resources. *Wm. H. Yeoman in Southern Farmer.*

**Squash Bugs.**  
A correspondent of the Country Gentleman, writing from the injury the squash has done him, says he has been successful in getting rid of them. The best time to sow is when the soil is warm and the weather is clear. The best time to sow is when the soil is warm and the weather is clear. The best time to sow is when the soil is warm and the weather is clear.

**Children's Department.**  
Do Thy Best Always.  
The bud will soon become a flower. The flower becomes a seed. The seed becomes a plant. The plant becomes a tree. The tree becomes a forest. The forest becomes a world. The world becomes a universe. The universe becomes a God.

**Puzzler's Corner.**  
A cross word puzzle.  
My first is five, but not in head; My second is four, but not in head; My third is one, but never in three; My fourth is a grip, but not in leg; My fifth is four, but never in more; My sixth is the name of a man in the floor; My seventh is a look, but not in eye; My eighth is the name of a man in the tree.

**Save the Slops of the House.**  
Most families give little thought to the matter of saving the house slops. By house slops is meant something more than the water in which the dishes have been washed; this constitutes but a comparatively small portion of the more valuable portions. The seeds made on washing day and very largely to these accumulations, and last, but by no means least in point of fertility, comes the urine and slops of the chamber. Could the whole of this that would usually accumulate in one year be seen in one vast stream, the quantity would appear to be surprisingly large, and if the actual fertilizing value of all of it could be accurately stated it would occasion still greater surprise. The direct measure of these accumulations would be represented by barrels and hogheads. The thought of saving all this is apt to send a thrill of terror through the mind of the average farmer, which is all unneeded. Many farmers have heard of the expensive distilleries constructed to secure both animal and human

**Wm. H. Yeoman.**  
In olden days, in England, there were also curious customs, which are now passing away. One of these was the preparation of a simnel cake. This cake is yet made in Shropshire, where it is said to have originated in the following manner. An aged couple, living in their homestead, were visited by their son Simon and his daughter Nelly, at Easter. On arriving at the house, they found that the old folks had nothing where-with to entertain them, save the unadorned dough left from the Lenten cake. Nelly proposed to bake this into cakes for the younger children, and while preparing it, she came across the remains of the Christmas pudding. This she proposed to cover over with the dough, and bake it hard, so that when the hard crust was broken through, the rich interior would be a surprise. The cake was accordingly made, when Master Simon came alone, and it was the proper way to build it. Nelly said it should be baked. Thereupon they quarreled, and even came to blows. Nelly threw the stool whereon she was sitting at Simon. Simon took the broom-handle to defend himself, but his sister soon got it away and bent him with it. Thus the quarrel went on, when Nelly said she would bake the cake first and then bake it. The compromise was accepted, and both set to work to build the fire. The stool and the broomstick were used for fuel, and some eggs, which had been broken in the scuffle, were used to smear over the cake and give it a glossy appearance. The cooking was a great success, and every year the cake became more popular, and was known as Simon-Nelly's cake. After a while, however, only the first parts of their names were used, and for short it was called simnel cake. *W. Newton Perkins, in April Week Herald.*

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**Instructive Anecdote.**  
A respectable merchant in one of our principal cities was travelling, some few years ago, in a certain country in New York State. He arrived on Saturday evening at a public house where he had been accustomed to stay in travelling that way. After taking some refreshment he immediately commenced to distribute religious tracts to those among whom he found himself surrounded, presenting these tracts in a respectful manner, recommending the same from the pleasure and advantage which he himself had derived from their perusal. Among those who received these tracts were some families who were removing to the new settlements. He gave several tracts to these to be carried by them to the place of their future destination. Before this gentleman had completed the circuit of his distribution he offered a tract to a poor man, who declined to receive it, saying, "It is of no use to give me one, sir, for I can't read."

"Well," said the merchant, "it is probable you are a married man, and if so, perhaps your wife can read it to you."

"Yes," said he, "my wife can read, but I have no time to let her read it."

"To-morrow," said the merchant, "is the Sabbath; you certainly can hear it read then."

"Sir," said he, "I have no more time on the Sabbath than on any other day. I am so poor that I am obliged to work on the Sabbath. It takes six days to provide for my family, and on the Sabbath I am obliged to get my wood."

"If you are as poor as that," said the merchant, "you must be very poor."

"Am," said he, and then proceeded to state his sad condition, and that his family were very destitute.

"It is no wonder that you are poor," replied the merchant, "if you work on the Sabbath. God won't prosper those who thus profane his day. And now," said he, "my friend, I have a proposition to make to you. You, I understand, will be very busy that part of the contract will be fulfilled. From this time leave off working on the Sabbath. If you have no wood with which to be comfortable to-morrow, get a little for your necessity, the easiest way you can, and then on Monday morning provide a supply for the week, and hereafter leave off your other labor every week early enough to provide a full week's store of wood on Saturday. Quit all your work on the Sabbath--revere that day; at the end of six months, whatever you will say, I will pay you for keeping the Sabbath. I will pay you to the amount of one hundred dollars."

The poor man solemnly confirmed the contract, and the landlord engaged to be responsible for the day payment of the money. With this the interview was closed.

About five months afterward this same merchant stopped again at this same public house, and before he retired to rest, he began, as before, to distribute to each person present a tract. He observed a plain but well-dressed man, who seemed to be watching him with special interest, and who, when he approached him, said, "Did you never distribute tracts here before, sir?"

"Probably I have; I am not infrequently distributing them."

"Did you not four or five months ago give a tract to a man here, who said he worked on the Sabbath day?"

The merchant replied that he recollected the circumstance very well.

"Well," said he, "I carried the tract to him, and he said he would give you a word of our conversation. He said you were right, and we sat down together, and he read the tract aloud. So much affected were we with the tract, and with what you said, that we scarcely slept any all night. In the morning we rose; I went and procured a handful of wood with which to get our breakfast, and after breakfast was over we sat down and read the tract again. By and by one of our neighbors came in, as was usual, to let her away the day in vain conversation. We told him what had happened, he said to us, 'that you were right, and my wife read the tract again to him and myself. Other neighbors came in and we did the same by them. They came the next Sabbath, and we again read the tract to them, and now, sir, as the result of your distributing this one little tract we have at my house every Sabbath day a religious meeting; this same tract has been read every Sabbath since I saw you; and the reading

of it is now accompanied with religious conversation."

"Well," said the merchant, "if you have kept your promise, you perhaps would be glad to have your money; how much have I to pay you?"

"Oh! nothing, sir," replied the man; "I have never proposed so, and have since I observed the Sabbath to keep it."

Thus we see how much good even a man of business can do if he is disposed. You reader can do the same if you will make the effort. Often in our town travels we see a man, Mr. Graves, who is a travelling agent for some house in New York. This man goes all through the train on which he travels, and quietly distributes tracts. The judgment day alone will reveal the good he does in this quiet way. Go to him, and do likewise.

The associations here and in London for providing the sick poor with flowers seem to be productive of great pleasure. "I shall never forget," says Mrs. M. "the night of the flowers. The ladies of the church, and a number of other ladies, brought a basket of flowers to the sick poor. I remember it is my own case a basket of wild flowers being sent to me, and from that moment my recovery became rapid."

Religion does not consist in the adoption of a creed, however orthodox, in the performance of ceremonies, however devout, or in the submission to ordinances, however scriptural. Religion is the supreme, habitual, practical regard to God's word as the only foundation of our hope, the only rule of our conduct, the only rule in divine things. Religion is to have the heart fixed on God; the soul, the life, the whole being consecrated to Him. It is a true religion. It is the work of God, not man. It is wrought by the sanctifying power of His Spirit through the truth, it humbles and elevates, chastens and elevates, and sanctifies the spirit, and its fruit is a dwelling place in heaven.

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**W. M. PARK, M. D.**  
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Visiting Cards, Cheap. Your name printed in best style, on 4, 6, 8, 10, 12, 16, 20, 24, 32, 48, 64, 96, 128, 192, 256, 384, 512, 768, 1024, 1536, 2048, 2560, 3072, 3584, 4096, 4608, 5120, 5632, 6144, 6656, 7168, 7680, 8192, 8704, 9216, 9728, 10240, 10752, 11264, 11776, 12288, 12800, 13312, 13824, 14336, 14848, 15360, 15872, 16384, 16896, 17408, 17920, 18432, 18944, 19456, 19968, 20480, 20992, 21504, 22016, 22528, 23040, 23552, 24064, 24576, 25088, 25600, 26112, 26624, 27136, 27648, 28160, 28672, 29184, 29696, 30208, 30720, 31232, 31744, 32256, 32768, 33280, 33792, 34304, 34816, 35328, 35840, 36352, 36864, 37376, 37888, 38400, 38912, 39424, 39936, 40448, 40960, 41472, 41984, 42496, 43008, 43520, 44032, 44544, 45056, 45568, 46080, 46592, 47104, 47616, 48128, 48640, 49152, 49664, 50176, 50688, 51200, 51712, 52224, 52736, 53248, 53760, 54272, 54784, 55296, 55808, 56320, 56832, 57344, 57856, 58368, 58880, 59392, 59904, 60416, 60928, 61440, 61952, 62464, 62976, 63488, 64000, 64512, 65024, 65536, 66048, 66560, 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