

No More Sea.

When days were long and nights were white
And all things seemed to wait
And shadows were in the street
And the head ached with too much light
Then with a sigh you sometimes said
"Ah, for the bosom sea instead!"
Through snatches of glad holidays
When skies were blue and seas were calm
And softly sang the waves a hymn
And every sound was sweet with peace
You thought, while resting on the shore
"Would this might last forever!"
But when the storm-wind swept in wrath
Across the waters till they rose
Like mighty armies of grim foes
You found opponents from their path
You learned how vain the truth can be
"In heaven there is no more sea."
God's "No more sea" means no more care
No more suspense and no more tears
No growing older with the years
No winter with the need of fires
No sorrow no decay
None former things have passed away.
No more the waters that divide
Hearts that would fain be always near
No pain for those we hold most dear
No shrinking from the rising tide
No fear nor grief nor pain shall be
When you are where there is no more sea.
There is a river whose cool streams
Make glad the city of our God
And weary feet that earth have trod
Are resting where that water flows;
God's guide is safety and we
To that dear land of no more sea!

SERMON.

BY REV. J. R. CHAMBERS.

"Picking the Tent Toward Sodom."

When the young man Lot looked away from Bethel toward the south-east, his eye rested on a scene of surpassing loveliness. On the west massive mountains stood like towers and pinnacles, reflecting the morning sun in golden fringe, or weaving fantastic shadows far across a charming plateau along whose eastern border the Jordan wound in and out. That plateau was the "plain of the Jordan" nestled there between the mountains and the river like a "garden of the giant," the "land of the olive and the vine," a soil whose matchless fertility patronized sloth; an atmosphere perfumed with the breath of flowers all the year round, wooing to voluptuous ease; walled cities attracting the merchants of the East with their treasures and nursing the confidence of their occupants; a population fully surrendered to the seductions of it all, and in their pride and fullness of bread and idleness, committing every abomination before the God of heaven; a paradise densely peopled, full of plenty, pride and pleasure. The charm prevailed. Lot made the choice, and bent his steps toward the loveliest city in all the plain. He was weary of wandering and dwelling in tents. There was an opportunity to shorten the pilgrim life and make haste to ease. It was only human to seize such an opportunity. It seemed good judgment to do so. How readily he parts with his aged kinsman and life-long friend; how unconcerned he forsakes the spot hallowed by angelic ministry; how eagerly he enters the realm of selfishness and sensuality! With what ambitions and expectations he traverses that gay and gorgeous valley! What dreams of hasty wealth, of strong alliance, of power and dignity; what self-gratulations. If doubts arose in his mind, I suppose they were promptly pursued by thoughts like these: This lovely plane was surely spread out by the hand of the Lord; these beautiful flowers—God fashioned them and gave them hue and breath; and this balmy air—it is no less his than those rough winds that beat along the mountain paths; and this wondrous fruitage, a very wilderness of "pendant fountains"—surely "it is the garden of the Lord." And all the splendor of human prowess and achievements of art, complements of nature from the laboratory of human thought and energy, are no mean offerings of man to his Creator. Why should I not dwell here? Is plenty proscribed? Is comfort a crime? Is society of mankind accursed? Has he not "given all things richly to enjoy?" So subtly do our hearts beguile us, diverting thought from the springs of action, ignoring motives and defending all our courses with platitudes of prerogative. So shrewdly do avarice and ambition assume disguise, and talk of aspirations worthy of man, of pious esteem for things which God has made. For men must call the gnawings of desire poor things yet unpossessed by some better name than covetousness, or shame will paralyze their energies. There was, indeed, no prohibition laid on that fair plain. And certainly the name of God spelled out on the petals of the tiniest flower, is no less sacred than that name carved by the lightning on the glistening face of Mount Zion; the revelation of God in the whirled by the gentlest zephyrs floating in the vale, is as true and

holy as that thundered along the cedared crest of Mammoth. And God may be sought and found and served as readily and as acceptably in the marble palaces of Sodom as in the drooping tents of Abraham. The evil day, not alone in the place which Lot selected, but in this very core of his conduct, the heart of his choice, was earthly greed. Here is the sin and the germ of his calamity. There is in the narrative the parting with Abraham, the journey, the dwelling in the cities, the final pitching of the tent toward Sodom; but there is solemnly significant silence on one point—there is no mention of an altar reared unto God. Earth seems to have engrossed Lot for the time. It is passing strange, so long a companion of Abraham, himself a God-fearing man, schooled in faith and religious devotion, now an overmastered by the world, turned from human fealty and from divine allegiance—stalking all on the chances of hasty wealth. Happy for the world had Lot's choice remained until now, as singular as it was sinful and sad. But it is a story often told. The bloom of unsecured spirit, the charm of things seductive, have many a time lured God's children from the humbler, harder paths of frugal safety. Homes are too often selected solely from the standpoint of financial interest. The hazard of tarnished character and corrupted children, is too readily run at the bidding of worldly avarice. So mightily advantage weighs in the scales of human judgment, so completely are men dazzled, and so certainly are they won by luxury and ease! So fiercely the passion for possession burns in the human breast at the voice of opportunity! There is promise of prosperity, and the witchery of that word prosperity, wins a sovereignty in the mind, fears are forgotten, scruples are silenced, caution gives way to covetousness, reason resigns to rashness, and the tent is pitched toward Sodom. How unfamiliar and bewildering the scenes and associations of that new home to the man, fresh from the seclusion of God's children. A royal city whence art, remodeling nature, had seemed to banish God that man might be crowned creator. From gate to gate within those circling walls—no form of stone or clay but bore the image of human art. The burnished palaces and humbler homes, glittering in God's sunlight, served only to mirror the pride of human builders. The towering temples, echoing God's thunder, translated them into applause of human power. The very stones in the street answered to every footfall with the name of man, and carved columns on either side platted the shadows of human skill across the passer-by. All was man-made. And man, monopolizing all, was himself monopolized of that which he possessed; holding earth to be his own, was held of earth all earthly. From forge to palace, from scissored wig to gowned servant, all aspirations were temporal, all industries earthlyward. Man wrought and wrought in love of things material until his very soul, hardened, insensitive to all sublimer, rang like metal to material touch. In street, in shop, in gorgeous bazaar, in court, in palace, in theatre, in temple, in school, there was alternate clatter of combat for gain and sensual revelry. Night challenged day, day engrossed night; through all the veins of time the pent up mass of life, feverish, intense, beat its surging way to occupy in full. Into this fortress of Atheism, into this bottle of avarice, into this carnival of carelessness, into this babel of passions, into this crucible of character, a godly man moved, bringing wife, children, all, lured by the hope of temporal emolument. I will not think that Lot proposed to identify himself so thoroughly with the citizens of Sodom, I prefer to believe that he fancied he would preserve a safe seclusiveness, that he would hold himself and his family aloof from the excesses, above the corruptions. He would only take advantage of the opportunities and enjoy the comforts. He did not realize that the avaricious, lascivious, atheistic sentiments of a corrupt community are as penetrating as the air and noxious as the effluvia of death. Maybe he counted too strongly on the potency of patriarchal authority. Possibly he had not analyzed his own thoughts, and did not know the intensity of his passion for wealth and luxury. Self-surrendered to a longing for greatness among men, he may not have paused to think: "How like a mounting devil in the heart, Rules an unbridled ambition."

The chronicler is silent—how it came about we may not understand. We only know that it was not long

before Lot was very closely joined to the men of Sodom by marriage ties, a fact that seems to justify the opinion that he had hardly rendered himself strikingly peculiar by his deportment, or that he had sadly failed to guard his house against the fatal encroachments of vicious associations. There is only a hint as to the moving passion under whose promptings he entered Sodom. The very silence of the historian is significant; he will not paint the picture: A man, the companion of Abraham, fresh from Bethel, accustomed to walk with God, suddenly blinded by the brilliancy of a godless realm, his conscience cauterized by cupidity, adapting himself to the society of Sodom; such a man, plunging recklessly into the currents of trade, floating with the frivolities of society, knitting himself into the unholy web. It was to be expected. If covetousness is permitted to plant the home, conscience may hardly be depended on to preside within it. When we see Lot enter Sodom flushed with medley ambitions, forgetting to erect an altar to God, we do not need the historian any further. The sequel may be referred to our imaginations. We have seen it so often. Persons whose lives were exemplary, who enjoyed communion with God in homes far away, sheltered by the seclusion of country life, and restrained by the sober influences of life-long association, often cross the thresholds of cities and fling themselves thoughtlessly into the whirl of business and pleasure, never dreaming that in great centers human society becomes a vortex where safety recalls for utmost caution. How often have the intensity and the temptations prevailing in the towns and cities of our land, paralyzed long settled principles in the hearts of men and wrought pitiful metamorphoses in trusted character! Once within the purview of that society, whose patronage crowns carnality, the step is easy for a man, even sometimes for a well-meaning man, perhaps for a Christian man, if pinched by poverty or tempted by ambition, to take license of necessity, or counsel of desire, and for a time sacrifice spiritual good to carnal, immolating piety on the altar of profit. But it was impossible for such a man as Lot to remain under the charm of Sodom. Virtuous principles, once divinely implanted in the human breast, must ultimately assert themselves. What was that aroused him and opened his eyes to the shame and sorrow and sin, we do not know. It may have been the Holy Spirit of God doing ministry in his soul, thrusting on his thought some personal excess—his own sin—with keen-edged accusation piercing to the quick of conscience. It may have been the first agonizing discovery of the plague-spot on some cherished child. We only know that the time came when he vexed his soul continually over the sinfulness of the city, when all the glitter and the gayety failed to bring "surcease of sorrow." The time came when we may no longer think of him contesting the ascendancy along the avenues of gain, or mingling in scenes of pleasure; when we must rather think of him, full of grief, harassing his own heart with bitter self-reproaches, and inviting popular scorn by fruitless reproofs and exhortations. It was pitiful. It is always pitiful when the follies and sins of life come back with their harvest of disappointment and misery. And they must come back; the harvest is sure; "whosoever a man soweth, that shall he also reap." "He that soweth iniquity shall reap vanity." Ah! miserable man! See him wandering through the streets of the city! He is not old, but grief has sharpened the tooth of time, and his once smooth and manly brow and cheek are gashed with many an unseemly scar. The eye that erstwhile beamed with hope and flushed with pride, is lusterless and dim with weeping, and about his drooping shoulders fall clusters of snowy locks, the emblems of sure decay. The volatile crowds pass heedless and unheeded. He moves along a hermit soul, hermit by his sorrow, bitterly rehearsing a past full of peace to a present full of woe. If for a moment he rests his poor eyes on the busy throng about him, striving for gold, the sight on which they rest burns them almost with scorching memories that it brings of his fatal choice. If for a moment he opens his ears to the merry waves of laughter, those waves sweep across the broken strings of his anguished heart, and fill it full of discord. Now he knows that he who with unhalloved aim treads unhallowed ground but vainly hopes for happiness. Now he knows that curses crowd the home which covetousness creates. Now he knows that Eldo-

rado is not Elysium. Wife, children, all, was invested in this chance, and all is lost. The trail of the hissing serpent, whose slime defiles the very stones of Sodom, is on all he loves. How bitterly he rues the day when he pitched his tent toward Sodom! How bitterly he laments the hour when dreams of hasty wealth eclipsed the charms of Bethel! He thought that he could live in Sodom and hold his home inviolate from its touch. He thought that he could sow unto the flesh and of the flesh not reap corruption, but, alas! alas! Has it never been so since? How many broken hearts beat mockingly of man's judgment in gilded halls! How many a father in anguished curses the day when he led his children into an atmosphere of sin in search for gold! How many a bold success in human enterprise stands a grinning monster, taunting its master with its cost! How many an earthly fortune turns out to have been coined of children's souls! If a father's repentance could have unwrought the evil; if sacrifices of flocks, and horses, and servants and gold could have redeemed his family from Sodom's shame and sin, how gladly would Lot have journeyed thence, empty-handed, to toil for bread amid holier scenes! But his own hand had wrought the direful fellowship; in a time of fatal blindness he had sought the love of earth, and he is powerless to unknit the union or reverse the bent of nature. He can only wait in anguish of spirit and remorseful fear the issue of his own folly. The seething corruptions on every hand dishearten hope. The crying sins of a multitude paralyze the prayer of one lone man, and break unatoned on the ear of God. We know the end: how angel messengers came and plucked the poor man, with only a fragment of his family, "a brand from the burning;" how heaven-descending fires devoured the city, and scorched, soil deep, the whole surrounding plain; how Sodom's shameless, lawless lust pursued Lot into his desolation to entail a prophecy, that under the names of Amn and Moab, should go on heaping up crimes that cried through centuries unto God for continued curses. Could we find the grave of that unhappy man, I think the very rocks which strew it would cry unto us: Beware of covetousness, move cautiously amid scenes that lure the senses, close the ear against the siren singing of earthly ease, seek purity before plenty, and spiritual security before carnal comfort. May the phantoms of blasted hopes that haunt that seared plain where once such blooming glories seduced the young man Lot, sentinel our homes and frighten to the death those vain presumptions which would encourage dalliance with sin for present gain! No man can establish his home in selfishness and shut out thence by his parental word the atmosphere of sensuality. If once absorbed in business, we heedless suffer the tempter's toils entwined about our children; we can not at will unwind them. And let no man think that gold can so gild the blighted characters of sons and daughters that the sight will not some day break his heart. Eldorado is Mammoth's empire, prolific of all vices as of all treasures. Be most anxious when substance increases. Be patient of lowliness, lightnings strike the summit. Make haste slowly to be rich, for worse than poverty is sudden plenty; waves of prosperity seldom wait to permanent repose. The crown of covetousness is calamity. Euasula, Ala. It is falsely assumed that a happy childhood is gained by allowing the child its own sweet will; whereas its happiness only can be secured by rational control of its impulses and caprices. The essential lesson of childhood is obedience. This is the only basis upon which a worthy character can be built. Our earnest exhortation to every teacher is, Govern the school. Secure obedience to its laws. We have suggested some thoughts that should determine the method. But tyranny is better than anarchy. A hard and unsympathetic control is better than no control. Those whose childhood was subjected to hard and unreasonable exactions may depreciate the needless severity, but they are grateful for the habits which that rigid discipline compelled them to form.—Ind. School Journal. If we could read the secret history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.—Longfellow. Hard words are like hail stones in summer, beating down and destroying what they would nourish were they melted into drops.

What's the Matter with the Preacher?—I Want to Speak My Mind.

Editor: My mind is troubled this mornin'. I've just come back from an appointment. I heard some things when I was gone that set me to thinkin'. I want to tell you about a "grocery" I heard of, and what I think about it. The land which the house stands on belongs to a prominent Baptist. He rented the land knowin' what was to be put on it. The house was built and stocked by a Presbyterian who teaches a Bible class. The clerk in the grocery is a prominent Baptist who also teaches a Sunday school and is a leader among the brethren. Members of different denominations are among the customers. I'm glad to hear that the grocer is going to be troubled about this business. Some Christian preachers say they won't stand it. But there's been a standin' it for weeks and months. They say somethin' must be done, but the case must be handled tenderly. When they talked about "tenderly" I said, well I'm thinkin' about what I think. I have not to say about that Presbyterian man, but I just know them Baptist men ain't helpin' the cause of religion much. Then I thought this—suppose a preacher wanted to talk on the subject of good morals and temperance in that neighborhood. Suppose he was to exhort sinners and tell 'em they ought to drink whiskey and carouse and cuss. What would the sinners say? Why they'd say, Every man in that grocery is a Christian, and they buy whiskey and sell whiskey, and encourage us to drink whiskey, and when a man drinks mean whiskey he's most shore to carouse and cuss. Then suppose the preacher was to exhort 'em to get religion, what would they say? They'd say, that do we want with religion? They men got it years ago, and they're doin' worse than we are, they're ruinin' us and our neighborhood, and they know it, and the church keeps 'em in full fellowship, and gets 'em to go to the house of God on Sunday, and is a doin' a mighty tender with 'em. And what are they doin' it for? why to make money—nothin' else. Now, what's the preacher to say? If I was the preacher I'd git on my old grey horse and go straight home and stay there, till I heard these men had been dealt with, and turned out. I wouldn't have the heart to preach in such a neighborhood. But, Mr. Editor, these grocery keepers ain't the only men that's backin' the pints of sinners, no, sir, there's a good many others that's doin' the same thing, and doin' it most effectually. And they make out they don't think so. For instance, a pastor wants to preach on dancin', he does it, and most before he gets out of the house he hears 'em say, that preacher's behind the times, so and so is members and they dance, and so and so is deacons and their children dance. And you know if there was any harm in it they wouldn't do it, nor let their children do it. Then suppose he talks about goin' to the theatre and playin' cards, and goin' to the grocery, and dealin' in futures, and goin' to circusses and all that, what would he hear? Why this—Christians, that is members, do all these things, and some of them keeps the grocery or hires somebody to do it for 'em, and what's the harm? Suppose he talks about prayin', and readin' the Bible, why they all tell him my parents is Christians, that is members, and we never hear 'em pray and read the Bible. Suppose he talks about the pleasures and joys of religion to sinners. They'll tell him Christians, that is members, go to the same places and do the same things they do, and seek pleasure and joy in the same worldly things that they do. And then they never hear Christians, that is members, talk about the heart joys that the preacher talks about, and farther part, they don't believe there's any such things. And a most every time a preacher makes a good pint on any of these things, some member's head pops up and brakes it. Now, the pint I want to make now is this—when you're tryin' to find out why preachin' don't have no more effect, you'd better think about what I'm writin' about. If Christians, that is members, sell whiskey, and drink whiskey, and go to balls and theatres and such like, and play cards and deal in futures, and don't pray and don't read the Bible, and don't talk about religion, what's the "self-denial," and the "mortifyin' the flesh," and the "growin' in grace," and the "lettin' light shine," that's talked about so much in the Bible and in the pul-

How can a preacher do any good when he has to prove what he says by such members? How can he build up a church that "deals tenderly," that is, don't deal at all, with such? How can he lead young people to the Lord when such is leadin' 'em to Satan and to hell?

Now, I'm tired of all this talk about the "fallin' in the pulpit," and "preachin' havin' no effect." The preachin' that I hear, barrin' what I do myself, is good and done well, but when it has to go through such or over 'em, it usually sticks right there. The pint is broke, the force is weakened, and the effect is 'at before it reaches the mark. Each member is a standin' right in the way between the pulpit and the people, and the churches is a dealin' mighty "tender" with 'em. Ah! Mr. Editor, these "pint breakers," I'm afraid of 'em. These "tender" churches, I can't preach to 'em with much hope. "Bitch," in my judgment, is a hinderin' the cause almost more'n anything else. J. BEVERLY CARTER. P. S. I wouldn't vote such a long letter, but I was stirred up by some remarks I heard a "pint breaker" make the other day about the "fallin' in the pulpit." Why, he said a man oughtn't to be turned out of the church for anything, for if he was he'd be lost. I just said some men is already lost, and that's no reason why the church ought to be disgraced by "dealin' too tender" with 'em. He let me alone after that. I think he thought I was a thinkin' about him when I made that last remark. J. B. C. From the Christian Secretary. Jesus Christ Slighted. Will those who are professors of religion ever show greater love for their Savior than they do now? To me nothing is so deplorable as to see professed Christians so indifferent to the vows they have taken upon themselves to live and work for Christ, as to follow the perishable pleasures of this world. Why they cannot enjoy going to the house of God on Sunday, or taking part in the prayer-meeting with their pastors, brethren or sisters, is past my comprehension. Such persons do not realize how much they discourage their hard-working pastors by their absence from the sanctuary or prayer meeting. When some of them receive a letter inviting them to a party or pleasure trip, do they ever stop to find excuses for not accepting the invitation? Never; they will anticipate the pleasure of such a party or trip, and they go in high spirits, only to be tired or perhaps cross at the end of it. This is human nature. The Bible is nothing more nor less than a letter from God, inviting us, through his son, to eternal life and untold glories with him in the better world, where we shall meet our dear friends, gone home before us; yet it is a most neglected letter! This shows that the Saviour's loving invitations are slighted. When a family expects some one to come and make them a visit, especially if he or she be a person of some consequence, they will do all they can to make it pleasant. They will also trim up the best guest chamber, and procure something inviting to eat, and make no little effort to entertain their guests. None of them will think of being absent from home, because it would be impolite and rude to their company. Do church members always remember that they are rude to their Savior when they absent themselves from church or the prayer meeting, when they know he will be there? I think they do wrong to stay away from such places, unless they are sick or live far from the meeting house, because by doing so they slight their Savior. I would like to see them take more interest and pleasure in making preparations to meet Jesus at church or the prayer meeting than they do earthly friends. Mere going to church to listen to a sermon or singing is not all that is involved in worshipping God. True worship, to me, consists in active work for Jesus, doing all a person can do for the prosperity and growth of the church, taking friendly interest in the conversion of those who are out of Christ, loving the privileges of the church and prayer meeting, and co-operating with the pastor in his work. All these things show true love for Jesus. A person would be considered rude if he abused the kindness of a friend. Jesus' kindness to us is far greater, yet it is most sadly abused. Will those professors of religion, who are now doing nothing for Jesus, please ask themselves whether or not they will be sorry on their death-beds for neglecting the opportunities to work for Jesus while in health? The night cometh when no man can work. M. D.

More About Scarcity of Preachers.

I desire to call Bro. Baber's attention to a few facts of which he seems to be ignorant—facts that he ought to have examined before he undertook to reply to my article on the "Scarcity of Preachers." There are in this State about 1,284 churches. Of this number not more than twenty-five or thirty employ a preacher for all of his time. The great majority of them have preaching only once a month. It would not be missing the mark very far to say that the average pastorate is composed of three churches. In that case there would be about four hundred pastors in the State, and it would take only four hundred preachers to supply them all. We have about 250 ordained preachers. But it may be justly said that a great many of these are not efficient pastors, and the churches will not have them. Well, put one of them on the dead-head list, and a sufficient number will be left to occupy every pastorate in the State. Still it may be urged that we have not 400 efficient preachers. Very well, strike off 100 more, and still the supply will be equal to the demand, for there are really not 400 pastorate in the State. A great many of the churches that have been assigned a place in the table of statistics, do not properly belong there. They have no pastors, have not had for years, and never will have again. They are thoroughly dead, and there is no more reason in counting them than there is in counting preachers who have been buried for a score of years. The plain truth of the matter is that at present the Baptists of this State have no use for more than about 350 preachers. Bro. Baber expresses the fear that my article will "mislead the Baptists of the State." If it does I shall be very sorry; but I have too much respect for the intelligence of the Baptist brotherhood to think that many of them will be misled by a simple statement of very plain facts. I know that Bro. Baber's article will not mislead any one who will take the trouble to consult the statistical table published in the minutes of the last State Convention. If he had looked at that table, he would not have been misled. If the churches are not able to find suitable pastors in this State, there is no reason why they should not seek them in other States. But instead of importing preachers, Alabama has been and still is exporting them. Many of our best young men go to the Seminary, and when they finish their studies there, they try to come back, but no place can be found for them. Four or five of them made an effort to get work in this State a few weeks ago, and only one of them succeeded. He, I am informed, is now preaching on a salary of forty dollars a month. One of our young men has recently accepted an appointment from the Northern Home Mission Board to work in one of the Western States. Strange that some of our pastorless churches that are so eager (?) for pastors did not call these young men. They did not know that they could be secured? The Corresponding Secretary of the State Mission Board certainly must have known it. Why did he not recommend them to these unfortunate churches? I believe that he would have done it if he had thought that the churches wanted pastors bad enough to give them any sort of support. When there is a proper demand on the part of the churches for pastors, we shall hear less about the scarcity of preachers. ODIN. P. S. Suppose, Mr. Editor, that you publish a list of the vacant pastorates in the State, that will pay a salary of, say, \$500. The list would be very short, and it might do good. Those churches would soon find out that the supply of Baptist preachers is not exhausted. G. Our Cause at Anniston. Dear Baptist: I feel that an injustice is being done Anniston when all her works and progress, religiously speaking, are kept back and as it were her light hid under a bushel, while everything else has been on a "boom." Our denomination has not by any means been asleep. One year ago a small group of people could have been seen on a hill overlooking the city, engaged in the worship of their God. There were then but few Baptists here, but they met and worshipped, surely in spirit and in truth. With so devoted and enthusiastic a leader and pastor as Rev. E. T. Smyth, how could the church help but grow in numbers? We now have a membership numbering about one hundred. We have a house of worship second to but few in the State. We have preaching every Sabbath and Sabbath night. Bro. Smyth is perfectly devoted to his work and is very zealous in the performance of his duties as a pastor. He is always at his post both at preaching, prayer-meeting and Sunday-school. We had a lawn supper on the grounds at the Baptist church on the evening of the 27th of May, for the purpose of raising funds to liquidate the debt that was contracted in building the church house. The supper was a grand success in every particular. The net proceeds was \$188. This amount, together with some subscriptions that were made the following day, enabled Bro. Smyth to announce the fact that the debt was canceled and that they then worshipped under their own vine and fig tree. Thanks be to God that this is the case. The success of the undertaking was and is entirely due to the exertion of Brethren E. T. Smyth, W. H. Jeffers, and Dr. T. W. Ayers, together with the efficient aid of the committee which was composed of the fair daughters of Anniston. Certainly the lawn supper at Anniston is unprecedented and unparalleled in the history of towns that have enjoyed existence much longer than has Anniston. Our Sabbath-school, with Bro. W. H. Jeffers as superintendent, and about one hundred scholars, is one of the most interesting schools now in existence. Every one seems to take an interest in the school. Our prayer meetings are held regularly every Wednesday evening with fair attendance. We would be glad to have Bro. B. F. Riley give us a call while he is on the wing. There is a great deal of material here for him to work on, and doubtless he could do grand work in the interest of the dear Baptist. PHILANDER. For the Alabama Baptist. Church at Tallapoosa. Dear Bro. Editors: I began my labor as pastor with this church October last, after the resignation of our much esteemed brother, J. L. Thompson, who left to work in other parts of the Master's vineyard. I am fortunate to be the successor of such a worthy man of God, who left his church in excellent working order. My time thus far has been pleasantly spent in the service of this people. We have had to use the pruning knife of God's word in the correction of disaffected members, and I am glad to say I have never met with a band of God's servants who were more willing to execute discipline than these. I believe that there are blessings in store not far in the distance for them, although there has not yet been any great display of the Spirit's work in their midst. They seem to be moving steadily forward, and I hope soon to realize the fruit of their labors. We have large and attentive audiences to hear the simple Gospel story. We are still trying to improve our house of worship at this place in addition to the repairs done last year. We are now having it newly painted, which adds new lustre to the place. Also I hope soon to have removed that great pulpit wall which so completely separates the preacher from the people as if he were some wild beast. The present affliction of this place is to be deplored. Severe sickness has visited many households, taking for its victims parents and children. May God give them the spirit of resignation to his will, remembering that he doeth all things well. Now, Bro. Editor, before I conclude this uninteresting sketch, suffer me to say that not long since another preacher was made glad. Just about the time my wardrobe had to be replenished, I was informed by the good brethren of Tallapoosa that they had secured a suit of nice clothes for their pastor; also that the good sisters had made a beautiful quilt for my wife. I take this method of expressing our appreciation to these generous Christians, who are ever attentive to the wants of their pastor. May heaven's richest blessings be theirs. W. J. D. UPshaw, Eclectic, June 2d. Effect of Depravity. Says an exchange, a lady says her husband will sit on a barbed wire fence all the afternoon to see a baseball match and never move a muscle, but when he goes to church he can't sit in a cushioned pew fifteen minutes without wriggling all over the seat and changing his position forty times. And a disheartened deacon declares that there is no hope for the salvation of a man who will sit on a picket fence for three hours and a half to see a baseball match, and then refuse to go to church with his wife "because their pews is too uncomfortable."

A HELPING word to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.—Beecher.

Alabama Baptist.
SELMA, ALA., JUNE 26, 1884.
JNO. L. WEST & CO., PUBLISHERS.
JNO. L. WEST, Editor and Proprietor.
Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter.
TERMS, CASH, IN ADVANCE.
One Copy, 3 months, \$1.00
One Copy, 6 months, 1.50
One Copy, 12 months, 2.50
This price for all. No club rates.
Extra copy one year to the person sending 10 copies, new or old, and 95c.
Write for specimen copies.

\$1.00.
We will send the ALABAMA BAPTIST to any one who is not now taking it, from the date the money is received until the 1st day of January next, for \$1.00. We cannot afford to enter any name on this offer without the money. We hope every one who reads this will see to it that every member of his church has an opportunity to subscribe for the ALABAMA BAPTIST under this proposition.

A WORD TO GRADUATES.
Of all classes of people we suppose that recent graduates least feel the need of advice, and will be less likely than any other class to follow advice when given. However, as this is the season when "the valedictorian is heard in the land," some of our contemporaries are venturing modestly to offer some advice and some words of warning to those who are blushing under their newly acquired college honors.

There is prevalent in this country, says the *Catholic Examiner*, the fallacy—disastrous and too often fatal—that the diploma must necessarily, and as a matter of honor and self-respect, demand at the hands of its possessor that he immolate himself to one or other of the learned professions. This preposterous notion obtains nowhere else. Had it a grain of truth, a diploma were for thousands but a weapon for their own destruction. The professions are crowded and glutted. Each succeeding year adds to the over-gorging shoals that press in to what becomes to untold numbers but a net, where they struggle and writhe, and eat their hearts, and despair. The diploma is the certificate of success in college labors. It is no guarantee whatever for success in life, nor a talisman to insure the possessor wealth and fame in whatever calling he may blindly and presumptuously rush into, without gauging his powers or consulting aught but his vanity and overweening ambition.

No reflecting reader will misunderstand our purpose, or attribute to us the slightest intent to belittle academical honors or deride the promises of academical success. But to speak the truth, the college graduate too often cherishes certain ridiculous notions and school traditions wholly false and opposed to the stern realities of actual life. He is tempted to presume upon his honors, and recklessly sallies out into the world with a blind and foolhardy confidence that may prove his ruin. A college degree alone will never qualify him whom nature destined for a master mechanic, to succeed as a doctor of medicine, nor him whom nature molded for a farmer to lead the bar of his State.

The next few months will be for the graduate probably the most critical period of his life. They will make a man of him, for 'tis then he will shape his career. Well will it be for him if the choice of his calling be a matter of sober, earnest and prayerful consideration, unbiased by the whisperings of a foolish vanity, but finally determined by a careful testing and measuring of his powers and a willing submission to and acceptance of the lot and vocation for which God and nature have destined him.

HIGH SCHOOL AND COLLEGE

Our attention has been repeatedly called to the fact that boys who should enter college have been persuaded by some interested principal of an academy or high school, that he could afford them, at far less expense, advantages fully equal to those offered by a college. Now, with all due respect to all concerned, we affirm most emphatically that this is not true. We do not question the motives of a teacher who makes this claim for his school, but, however honest he may be in his belief on the subject, he does an injury to every young man whom he persuades to forego the advantages of a session in college for a session at his school, provided, of course, that the young man is prepared to enter college. He should not go to college until he is prepared to enter a college class, but so soon as he is prepared, one session at a good college will be worth as much to him, under ordinary circumstances, as two sessions at a high school. He may possibly learn as much from text books at a high school as he could learn at college, and his preceptor may be competent to occupy a chair in the best college or university in the land; still there is an influence about college life—elevating, broadening, enlarging to be found in no private school. All this

on the supposition that the college is what it should be—a Christian school with a competent faculty.
The high school has its province, as important as that of the college—on some accounts more so; but it is not a college, and it is simply impossible for it to afford advantages equal to those of a college. Let it confine itself to its legitimate work and it will have enough to do. As a preparatory school it is all important. Besides, it has in charge a great many boys and young men who will never be able to attend college. Let it give to these every possible advantage. But if a young man is able to go to college and has made up his mind to do so, by all means let him go as soon as he is prepared.

VICIOUS LITERATURE.

A bill has been passed by the New York legislature and signed by the Governor, for the better suppression of "vicious and flash literature." A similar law should be enacted by every State in the Union. We question whether the temptations of the ball room and the bar-room, of the theatre and the gaming table, all combined, exercise a more demoralizing influence upon the youth of our land than does this "flash literature." "Criminal deeds of bloodshed, rape and lust are the stock in trade of these sheets," says the *Christian Secretary*, which has repeatedly raised its voice on this subject. Its tendency is always demoralizing and degrading. On this subject the testimony is abundant, and has been published over and over. Still the evil goes on with only here and there a check. It is time that all who have at heart the welfare of the generation now coming on should be heard on the subject in no uncertain way. We hope that Alabama at least will put a stop to the sale of such literature within its territory.

We had calls for a much larger number of the last week's issue of the ALABAMA BAPTIST than we could supply. We sent out all the papers we had—mailing them to those whose applications were first received. This will explain why quite a number of new subscribers who expected last week's paper did not get it.

FIELD NOTES.

During my stay in Birmingham I met Mrs. Mary A. Harris, a Baptist lady, who is said to have effected some wonderful cures with persons in the first stages of consumption.—*J. R. R.*

Dr. L. R. Gwatney, of Shorter College, Rome, Ga., was in Selma last week and paid our office a visit. He had a fine school at the Shorter last session, as he so eloquently deserved to have.

The *Congregationalist* tears that the "good old practice of talk on personal religion between the pastor and his people" is going out of fashion. Is it not going out of fashion to an alarming extent in many quarters?

Dr. A. G. Haygood said at the late session of the International Sunday-school Convention: "No man is great enough to help the church by the patronage of his name. No man is so small, but that he is a dead weight if in the church he is only on the church register."

"Rev. B. F. Riley, of the ALABAMA BAPTIST, spent a couple of days in Mobile a short time ago, and while here did handsomely for the paper. Bro. R. is a worker, and we predict that while he canvasses for the BAPTIST its list of subscribers and its business will increase. We enjoyed his visit and will be ready to welcome him again."—*Baptist Union.*

"The ALABAMA BAPTIST is admirable. Oh, that all would read it, and that all would pay punctually as you so well deserve to be, and so much need to be. May you be well sustained by loving hearts and liberal hands, and may you be blessed of the Lord to fullness in usefulness. How beautiful to my mind were your expressions in reference to me!" Bro. P. T. Henderson, of Georgia, will pardon us for making the foregoing extract from a private letter, which we greatly appreciate.

"I left Marion on the 14th inst., with the two coaches that were filled with pupils, among them thirty or forty Howard boys. Feeling that it is a matter of interest to the Baptists throughout Alabama to know the conduct of the students of their college on every occasion, I felt it my duty to report. I can only say I never saw a company of young men and boys bear themselves more gentlemanly. If that be false, it is the truth."—*Lorenzo D. Talbot, Selma, Ga., June 16, '84.*

"Having succeeded Bro. Hare as Missionary in the third district of the Muscle Shoals Association, I thought a word or two from this district would be acceptable. I have been greatly encouraged in the work. There are several churches in the district without pastors and without preaching, except by the missionary. I have good attendance and good meetings at nearly all my appointments. A goodly number of penitents presented themselves for prayer."—*T. J. Weaver, Sonola, June 16th.*

"I commenced a series of meetings Tuesday night, 3d of June, at Concord Baptist church, Grant county, Ky. At the request of the pastor, R. W. Jones, I did all the preaching, except on my absence a day and two nights to fill another appointment. The meeting continued twelve days. The result was forty-five additions to the church—three from the Methodists, two from the Reformers, three by letter, eight by restoration, and the remainder by baptism. The church called me Sunday night as their pastor next year. Every member except three was present, and they all voted for me—those sending their votes. It remains yet to be decided whether I will accept. Bro. Jones and myself expect to hold meetings together this summer and return to the Seminary next fall. Pray for us."—*W. J. Johnson, Owen county, Ky., June 17th.*

We take off our hat to the Mobile Baptist Union. It says in its last issue: "Bro. West has taken entire charge of the ALABAMA BAPTIST again. Those who have been constant readers of the paper in the past know what the character of my work will be; he writes manfully. 'I shall make it the best paper possible with the means in hand.' If ever a man deserved success, West deserves it. If ever an editor and publisher deserved patronage by virtue of years of self-denying labor in the interest of his patrons, West deserves it. Brethren, let's pay him what we owe him, renew our subscriptions to the paper, and do all we can to get new cash subscribers for him. God bless him for his pluck and perseverance and personal sacrifices in our behalf, in behalf of the cause of truth and righteousness."

Meaning of John 10:12.

"Will Bro. Teague give us through the ALABAMA BAPTIST his views upon the following Scripture? 'But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.'—*J. T. Cumble.*

A wolf, when he catches a sheep, kills it, if not rescued. I suppose the difficulty is, that the passage has been taken by some to imply that a false teacher, a wolf in sheep's clothing, may lead a real Christian into error so far as to lose his soul, to perish with the ungodly. This is impossible, according to many explicit, literal passages of God's word. How shall we reconcile the purport of such Scripture as the one in question with the supposed teaching of literal passages?

We must not push a figure, containing an illustration merely, too far. We know that the hireling, as a rule, does not feel the same interest in property as the owner; that "an hireling" will not risk so much to protect the sheep as the shepherd "whose own the sheep are." This is the proper purport of the passage. We must take the illustration to go no farther than literal passages bearing on the subject authorize.

The good pastor will not be frightened from charge of the sheep when personal danger comes; the false one will.

Let us take some parallel cases of interpretation: "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—*Mat. 5:13; Mark 9:50; Luke 14:34-35.*

The piety of the church, their spirituality, may sink so low as almost to destroy their usefulness; but that there is ever absolutely no wholesome preservative influence about a real Christian, does not accord with the uniform teaching of Scripture. If we suppose his influence to become absolutely null, we push the analogy in the passage too far.

The parable of the wise and foolish virgins clearly admonishes us to be ready for our end, for we know neither the day nor the hour when the Son of Man cometh; but it does not clearly teach, as some have supposed, that grace once in the heart may be entirely lost; or, as others, that they who 'took no oil in their lamp,' represent pretentious who never had grace in their hearts. This making the parable in any of its parts bear on a doctrinal question not within the object of the teacher, is fanciful.

It is a capital rule of interpretation—of common sense—always to base every doctrine and precept upon literal, unmistakable passages, giving room for no cavil. Then figurative passages, metaphors, similes, parables, may furnish illustration, confirmation, cumulative proof of the correctness of a doctrine. Figurative language only puts the idea in bulk, does not often sharply define. The thing to be illustrated and the illustration, rarely go absolutely all fours; they are hardly ever absolutely alike. E. B. T.

A man is no better than the picture he loves to look at. If your eyes are not pure your heart cannot be. One can guess at the character of a man by the kind of pictorial he purchases. When the devil fails to get a man to read a bad book he sometimes succeeds in getting him to look at a bad picture.—*Dr. Talmage.*

Visit to Tuskalooza.

At the risk of making myself disagreeable to excellent brethren who are not fond of reading accounts of college commencements, and because I feel it my duty to do so, I beg permission to make some references to a recent visit which I made to Tuskalooza, Ala., to attend the commencements of the two female colleges of that classic city.

Recent railroad enterprise has made a great change in the agencies for reaching that city from all parts of our State. The Anniston & Atlantic Railroad from Talladega makes easy connection with the Georgia Pacific at Anniston; and the latter makes close connection with the Alabama Great Southern at Birmingham. So that from Talladega to Tuskalooza we have a run of only about eight hours; leaving here in the forenoon of the same day; and the return trip is the same. This brings this part of our State into the neighborhood of the Druid City, a circumstance which that city is destined to feel in a favorable sense. There is no other seat of learning in Alabama more easy of access than Tuskalooza from this part of the State, and the same is true with slightly varying degrees from any other part of the State.

CROPS AND IMPROVEMENTS.

The crops on the route look well. A good farmer on the train told me that wheat will yield about ninety per cent of a full crop, and oats nearly as good. Corn and cotton seem to be rather backward, but are looking healthy, and the recent dry season gave farmers a fine opportunity to put their lands in good condition, and on the whole route I did not see a single field of corn or cotton that did not seem to be well worked. Other signs of improvement and thrift are noticeable on the entire line. New towns, cities and villages; new iron and coal interests; new mills and new industries; new residences and new stores of good style, are constantly appearing. And this holds good from Tuskalooza to Atlanta, where I went on my return to meet my daughter on her return from La Grange, Ga. For many years we heard of the undeveloped resources of this part of our State and the State of Georgia. The season of development is at hand, and the work is now in rapid progress. And if the country escapes a great money panic, in a very few years this whole region will rejoice and blossom as a garden of wealth in secular life. Will Christians—will Baptists keep pace with this onward movement?

Having an hour in Anniston, Bro. Smyth, the pastor, gave us a seat in his buggy and allowed us a hasty view of that remarkable young city. It is pleasing to know that the Baptist strength gathering there is very encouraging, and the pastor is handling his work successfully. The forces of our denomination now in that city, when thoroughly organized, will make one of the strongest churches in our part of the State; and the brethren are already thinking of a new house of worship to meet present and coming demands, though they now have a very neat and well arranged house.

THE COMMENCEMENTS.

Two colleges united in the commencement services on Sabbath, the 8th inst.—the Tuskalooza Female College, under the Presidency of Prof. A. Hill; and the Alabama Central Female College, under the Presidency of Prof. A. K. Yancey. Such was my relation to the occasion, being invited by them jointly to preach their sermon, that I cannot make other than pleasant comparisons, even if I were otherwise disposed, and in this case I am not. One will not in a lifetime meet with such a scene more than once. The service was in the handsome and commodious new Baptist church house, the first service in the house. The long procession of pupils and teachers, headed by their respective Presidents, coming from their respective college buildings, met at the church door and entered at the same time through doors adorned with reserved pews. There were present also a large number of young men, students from the State University, who demeaned themselves with perfect decorum. The aisles and all available space were filled with chairs, and on these and remaining pews were seated the citizens who succeeded in getting entrance. The gallery in front, the infant class room, and the pastor's study behind the pulpit, were also filled, and yet many left without obtaining seats. The united talent of the two colleges furnished the music for the occasion, and it was appropriate in selection and was rendered with perfect success.

After mingling for half a week with faculties and students of these colleges, and noting as far as I was capable the evidences of thorough work, I am satisfied that the girls of Alabama, and of any other Southern State, can do no better than to take a diploma from either one of them. Prof. Yancey's school, in the grand old Capitol building, is an institution of the Baptist denomination, and I suppose that the buildings in themselves considered, are the finest female college property in the State; and they are occupied by a laborious, painstaking and efficient faculty. I have not seen anything anywhere that surpassed the art display of the college for a single year's work, and their music was also a complete success. Prof. Hill's school is independent; belonging to no denomination, it succeeds in combining very weighty influences from all denominations. His buildings are very good indeed, and as well located as could be in that city. And his faculty and the work they are doing impressed me with a high order of merit. His art and music indicate skillful teaching. I did not witness the examination of either of these colleges in the literary course.

I met in Tuskalooza the pastor of Birmingham, Bro. Purser, at his home—for his family are still at their Tuskalooza home. I say "their"—in the plural—it is a daughter—and a very charming one. Bro. P. spoke most encouragingly of his pastorate in Birmingham. He is now urging his people to "arise and build." He thinks that within this year, or early in the next, they will have a fifteen thousand-dollar church house in that city. Excuse the length of this letter.

From Etowah County.

Dear Baptist: I have been thinking for some time of sending a few gleanings from my field of labor, but pressure of business and other duties have prevented it until now. I am serving four churches as pastor (or evangelist), Hopewell, White Springs, Union and Mt. Zion. All are in Etowah county except Hopewell, which is in St. Clair county. We note with pleasure some indication of progress in these churches. The brethren seem to be alive to some of the weighty responsibilities resting upon them, such as the study of the Bible in the Sunday-school, and the attendance upon public worship. Our congregations are for the most part large, even on Saturdays, and on Sabbaths we have crowded houses. We note also with encouragement, a more systematic spirit of contributing to the cause of Christ, for which no one feels more thankful than the faithful pastor. And last, but not least encouraging, we rejoice to say that quite a number of precious souls are seeking the consolation of the religion of Jesus.

THE UNIVERSITY.

I only had time to spend an hour at the University with President Lewis and calling on some young friends there. The President is in fine spirits, and entertaining most cheerful hopes for the growing popularity and increasing prosperity of this institution for young men. The new University buildings, now in course of construction, have already gone far enough to represent the first story of a grand structure. The library, though not large, is a very superb selection of books; and on the whole, the outlook of the University is regarded as every way encouraging. I found them looking with delighted expectancy for their commencement sermon, to be preached by the Rev. W. C. Cleveland, D. D., the next Sabbath, who is an Alumnus of that institution.

THE INSANE HOSPITAL.

I have never visited the Insane Hospital at Tuskalooza without leaving there with a glowing admiration and an exalted pride for beloved Alabama! Our State has been liberal, and is now liberal in her appropriations for preparing a hospital home for the unfortunate class who resort thither. As I went through the many wards of this institution in company with Pastor Dill, and guided by Mr. J. M. Pumphrey, an officer of the hospital, intelligent, obliging and every way capable of explaining everything; and then through the grounds and vast backyard apartments, and remembered that the low and the high in life often find it necessary to dwell here for a time, and saw how lovingly, tenderly and wisely everything is done, my heart swelled with gratitude for the civilization of our age, and for the liberality of our State authorities. Two long new wings to the building, with very many rooms, have just been finished, and Dr. Bryce, in charge, is receiving all who when application is made. As we passed among the patients many of them spoke delightedly of the sermon which Bro. Dill had preached to them in their chapel the evening before. I was surprised to meet there two patients of long acquaintance—men that I have known intimately for many years, and had not heard of their present state of mind, and was delighted to learn that both of them are supposed to be improving.

THE BAPTIST CHURCH.

The universal testimony is most complimentary to the preaching and work of Bro. Dill as pastor at Tuskalooza. He has been there but a short while, but long enough to win all hearts, and I shall be disappointed if he does not have a career of decided success in that city. The church impresses me as having an excellent membership, and I heard their Sabbath-school mentioned most favorably. The new house of worship is an elegant building, well arranged in all its apartments, and it could not be better located. I heard something said of the house not being equal to what the contract called for, but once this dissatisfaction passes away, I think they will have universal pleasure in having such a house as it is. The pews, presented to the church by Mrs. Purser, are equal to the best that I ever saw. The brethren are thinking of having a dedication service on the Sunday night of the approaching Convention. They are looking forward with great interest to the Convention, and are making plans for a large attendance, not objecting to the coming of the ladies; but I heard some suggestions that it is desirable that the "visiting sisters" will come prepared to take some part in looking after their own comfort; and a little "level-headed" sister there insists that the greatest difficulty the visiting sisters have to contend with, is that their husbands, brothers, or other gentlemen who accompany them from home to such meetings, are accustomed to turn them over to some family and bear no part in entertain-

ing or escorting them, and that this is very burdensome to a housewife at such a time.

THE PRESIDENT.

We have the best President in the United States, but last year he suffered the patience of some of us to be sorely tried by allowing us to be bored almost to the point of crucifixion by long, dry speeches. Now, if he does that again, I move that he be impeached and made to do penance by being forced to listen for four hours to some of the long-winded brotherhood appointed for the purpose, who shall discuss the all-important question of "Who was Melchizedek?"

SENTIMENTAL BROTHER.

So now, Mr. President, you hear what is coming upon you if you do so any more. The truth is, the Convention has never sustained your ruling in this particular manner. Nevertheless, rap every man down in one second after his time is out, and if the Convention does not sustain you in it, I hope he will bore them for six hours. Now I have a word for the

THE CITIZENS.

Rhetoric is a good thing; graceful jesticulation is pleasing; pure native eloquence, that which springs from a heart all aglow with thoughts of some great subject, is charming; but that other stuff—that home-made, self-ornate stuff, which some pompous, swelling coxcombs deal out to the Lord's people, is disgusting to all sensible people. Now, brother, none of your bombast, if you please. It is not worth one copper to the Lord's cause. So leave your old faded and tattered sophomoric trappings at home. Do, please. If I thought it worth the time, I would speak a few words with the

LONG-WINDED BROTHER.

But whether he will heed or not, I will just say this to him: People do not estimate a speech by its length, but they usually estimate the man by that standard. They generally put a low estimate upon the long-winded brother. The man for the hour is he who can tell what he knows about a matter in a few short, crisp and terse sentences, every one of which means something. He is master of the situation who makes his point and there stops. But the long-winded brother is just simply a torture to his brother. So, my dear, never-ending brother, if you do not mean to quit, please do not begin. If you have anything to say that is worth saying, say it and quit. Now I have a few things to say to the

REPEATING BROTHER.

I mean the brother who must make a speech on every subject that comes up. What a worry this brother is! Eight speeches in four days would make Spurgeon a bore. And yet some much smaller men than Spurgeon make that many, and even more. I have learned that some brethren, on the day of the pastor's meeting, last year, agreed among themselves that if a certain brother made less than eight speeches in the Convention and two in the pastor's meeting, they would present him with a handsome chromo. They counted every time he was on the floor. He lost his chromo, and much more of the kindly feelings of his brethren. This brother is an unpleasant speaker and exceedingly ugly, but unfortunately he doesn't know either of these facts; but thinks that he is a fine impromptu speaker and quite handsome. What a pity! The oft-repeating brother is a most consummate bore. He may be endured, but he is a torture to the Lord's people, and the critical brethren will smite him on every occasion. If he could only have a sore throat, what a relief it would be to the Convention! The truth is, the kingdom does not need many speeches from any one man. It needs actions more than words. So, my dear repeating brother, just step in and take a back seat, and quietly look on and see how well the Con-

Some Advice for Somebody.

Our Convention will soon be in session at Tuskalooza, and before it meets I wish to have a few words with some of the brethren. Advice is a very cheap thing, especially that which is unsolicited, but it is often very valuable. That which I now offer will be of incalculable benefit to those to whom it is offered if they will only accept it. And first of all, I wish an honest, frank word with his excellency.

THE PRESIDENT.

We have the best President in the United States, but last year he suffered the patience of some of us to be sorely tried by allowing us to be bored almost to the point of crucifixion by long, dry speeches. Now, if he does that again, I move that he be impeached and made to do penance by being forced to listen for four hours to some of the long-winded brotherhood appointed for the purpose, who shall discuss the all-important question of "Who was Melchizedek?"

SENTIMENTAL BROTHER.

So now, Mr. President, you hear what is coming upon you if you do so any more. The truth is, the Convention has never sustained your ruling in this particular manner. Nevertheless, rap every man down in one second after his time is out, and if the Convention does not sustain you in it, I hope he will bore them for six hours. Now I have a word for the

THE CITIZENS.

Rhetoric is a good thing; graceful jesticulation is pleasing; pure native eloquence, that which springs from a heart all aglow with thoughts of some great subject, is charming; but that other stuff—that home-made, self-ornate stuff, which some pompous, swelling coxcombs deal out to the Lord's people, is disgusting to all sensible people. Now, brother, none of your bombast, if you please. It is not worth one copper to the Lord's cause. So leave your old faded and tattered sophomoric trappings at home. Do, please. If I thought it worth the time, I would speak a few words with the

LONG-WINDED BROTHER.

But whether he will heed or not, I will just say this to him: People do not estimate a speech by its length, but they usually estimate the man by that standard. They generally put a low estimate upon the long-winded brother. The man for the hour is he who can tell what he knows about a matter in a few short, crisp and terse sentences, every one of which means something. He is master of the situation who makes his point and there stops. But the long-winded brother is just simply a torture to his brother. So, my dear, never-ending brother, if you do not mean to quit, please do not begin. If you have anything to say that is worth saying, say it and quit. Now I have a few things to say to the

REPEATING BROTHER.

I mean the brother who must make a speech on every subject that comes up. What a worry this brother is! Eight speeches in four days would make Spurgeon a bore. And yet some much smaller men than Spurgeon make that many, and even more. I have learned that some brethren, on the day of the pastor's meeting, last year, agreed among themselves that if a certain brother made less than eight speeches in the Convention and two in the pastor's meeting, they would present him with a handsome chromo. They counted every time he was on the floor. He lost his chromo, and much more of the kindly feelings of his brethren. This brother is an unpleasant speaker and exceedingly ugly, but unfortunately he doesn't know either of these facts; but thinks that he is a fine impromptu speaker and quite handsome. What a pity! The oft-repeating brother is a most consummate bore. He may be endured, but he is a torture to the Lord's people, and the critical brethren will smite him on every occasion. If he could only have a sore throat, what a relief it would be to the Convention! The truth is, the kingdom does not need many speeches from any one man. It needs actions more than words. So, my dear repeating brother, just step in and take a back seat, and quietly look on and see how well the Con-

vention can get along without your speeches. Try it one time, please.

Now, I have had my say with the brethren. Let us all go to Tuskalooza with the spirit of humility and prayer. Let nothing pretentious characterize our words or actions. But let us pray and work to give a grand impetus to the work of the Master in our State.

Trip to Gallion.

Dear Baptist: According to previous engagement, I went up on the 14th inst., to Gallion, formerly known as Macon, in Hale county, to assist Bro. Anderson in a meeting. I think there are some things connected with the trip which might be both interesting and profitable to your readers.

THE COUNTRY, CROPS, ETC.

To those familiar with the canebreak, any description of the soil, its nature or physical aspects, seems unnecessary; but there are many who are utterly ignorant of these things, and even those familiar might be pleased to know of the crop prospects. For some ten miles from Selma, the country is sandy, level and generally thin, but crossed by some streams, on both sides of which there are fertile bottoms. This soil generally seems to possess but little foundation, yet body enough to justify the use of more fertilizer and better cultivation than the present crop indicates. These lands, in view of their proximity to Selma, ought to be brought up to the very highest state of cultivation; and Selma will never be what it ought to be, and can be, until this is done. The country thence on to Gallion, eight miles this side of Demopolis, is the finest prairie soil known, slightly undulating, with occasional levels of hundreds of acres in one body. So nearly entirely cleared is this section that it presents a similar view to the most and best sections of Texas. Only occasionally is to be seen a body of timber as an island in the sea. They are, however, beginning to plant out and cultivate trees. Along this line, once called a death-hole, there is now perfect health, except among laborers in the fall from the early dew in cotton picking. The crops generally are a little backward on account of the cold spring, and will require at least one more good season of rain to mature an overwhelming corn crop; season splendid for two weeks past. Cotton small, stand a little irregular, but good and growing very rapidly. Some grass in spots. Oats very inferior on the whole, but good in some localities. Around Gallion especially the lands are fine, crops splendid and the people all fleshy and prosperous.

FINE STOCK.

At the above-mentioned place is already plentiful and increasing. I saw in one man's pasture—Mr. Chas. W. Collins—about two hundred head each of sheep and cattle, among which were many fine ones. There is a large number of fine Berkshire hogs among the people.

THE CITIZENS.

are of just the best material that Alabama or Virginia, or any other State, could afford. They are mostly Virginians, and have brought with them that magnanimous Virginia hospitality for which the "Old Dominion" was always noted. Refinement, culture and much piety are to be found in this community. The Collinses—quite a numerous family—four brothers, two cousins, fourteen sons and two daughters—are from Virginia, and constitute the larger part of the Baptist element of the neighborhood. They are constantly increasing in wealth, devoted to their church, keep up a live Sabbath-school, and in connection with sisters Steele and Dunlap, and Breth. Harris and Allen, all numbering about fourteen members (all the Collinses are not members), constitute one of the strongest and most liberal churches in the land. There are several other excellent citizens, members of no church, Episcopalians, Reformers and Presbyterians, all of whom are worthy of mention. I was received and treated in a princely style by all. The Davies brothers, sons-in-law of C. W. Collins, will be felt in that community 'ere long in more ways than one. The only fault I would find, if any at all, is that every Baptist family, or one partially so, does not receive the weekly visits of the ALABAMA BAPTIST, and I really believe, Bro. Editor, if you will send them a copy of your paper this week, that each one will send you the money and his name, for there is not a stingy bone in any of those people. They gave me \$6.25 for seven days work. What do you think of that? Bro. C. W. Collins pays his pastor \$300.00. They are a grand people. But I must hasten through.

THE MEETING.

was one of the sweetest meetings I ever attended. They were ripe when I arrived, and so mellow they needed but a little shake to fall. Bro. Anderson has been sowing good seed; the church has been taking them in. Bro. Joseph Collins has been a faithful Sunday-school superintendent, is very popular and useful, and with three such brothers as he has to back him, no one need wonder at a wonderful revival. We never called upon the church to do a thing to which they did not respond. Bro. Anderson will write about the meeting.

B. H. CRUMPTON.

ORDER OF BUSINESS
FOR THE
BAPTIST STATE CONVENTION
OF ALABAMA,
SIXTY-FIRST SESSION,
Meeting at Tuscaloosa, Friday, July 13th.
As suggested by Committee on Programme.

Ministers' Meeting.
THURSDAY.
MORNING SESSION—10 O'CLOCK.
Exercises of 1 Cor. 3:11-15—By E. B. Teague, D.D.

THURSDAY AFTERNOON—4 O'CLOCK.
What kind of preaching is demanded by our times?—W. C. Bailey, D.D., Moderator.

THURSDAY NIGHT—8 O'CLOCK.
To what extent is the pastor responsible for indifference to Missions on the part of his people?—Rev. Geo. B. Eager, D.D.

Convention.
FRIDAY.
MORNING SESSION—10 O'CLOCK.
I. Opening Exercises.
II. Enrollment of Members' Names.
III. Election of Officers.
IV. Opening Address, by Rev. J. S. Dill, 10 minutes. Kennebec by the former President, or by some one whom he may appoint for that purpose.
V. Receive Correspondents and Visitors. Appoint Correspondents to other Bodies.
VI. Report on the Yearly Session of the Convention.
2. On Religious Exercises.
3. On Finance.
4. On Nominating Remaining Officers of the Convention.
5. On Nominating the State Mission Board.
6. On Nominating the State Mission Board.
7. Read the Reports of—
1. The State Mission Board.
2. The Trustees of Howard College.
3. The Trustees of Judson Female Institute.
4. The Board of Directors of the Convention.
5. Any other College Report.

FRIDAY AFTERNOON SESSION—3 O'CLOCK.
I. Devotional Exercises.
II. Report of the Committee on Temperance. L. W. Lawler, Chairman. One hour.
III. Report on the Evangelization of the Colored Race. J. H. Curry, Chairman. 50 minutes.
IV. Miscellaneous Business.
FRIDAY NIGHT SESSION—8 O'CLOCK.
Convention Sermon. Rev. W. G. Carr, alternate, Rev. J. A. Howard.
SATURDAY.
MORNING SESSION—9 O'CLOCK.
I. Devotional Exercises.
II. Miscellaneous Business until 10 o'clock.
III. Report on the Yearly Session of the Convention. Opening address 30 minutes. J. S. Dill, Moderator.
SATURDAY AFTERNOON SESSION—3 O'CLOCK.
I. Opening Exercises.
II. Report on Sabbath Schools. Two hours. E. W. North, Chairman.
1. Should we ignore catechetical instruction in them? Opening address by J. M. Frost—30 minutes.
2. How shall we increase the spirit of benevolence in them? Opening address by W. G. Robertson—30 minutes.
SATURDAY NIGHT SESSION—8 O'CLOCK.
I. Opening Exercises.
II. Report on Education.
III. Report on Foreign Missions. Address by W. O. Bailey, D.D.—30 minutes.
2. Ministerial Education. Address by Z. D. Roby, D.D.—30 minutes.
SATURDAY MORNING—11 O'CLOCK.
Missionary Sermon. Rev. W. C. Cleveland, D.D., alternate. Rev. J. M. Phillips, D.D., alternate.

MONDAY.
MORNING SESSION—9 O'CLOCK.
I. Devotional Exercises.
II. Miscellaneous Business until 10 o'clock.
III. Report on Foreign Missions. Two hours. W. O. Bailey, Chairman.
1. How can the heathen be saved without the Gospel? Opening by J. B. Hamblin—30 minutes.
2. How can our pastors interest their people on the subject? Opening by Jos. A. Howard—30 minutes.
MONDAY AFTERNOON SESSION—3 O'CLOCK.
I. Devotional Exercises.
II. Report on Home Missions. Two hours. T. H. Stout, Chairman.
1. Mission Department. Opening by J. O. Hiss—30 minutes.
2. Church Building Department. Opening by H. H. Brown—30 minutes.
MONDAY NIGHT SESSION—8 O'CLOCK.
I. Opening Exercises.
II. Systematic Benevolence. Opening by W. S. Rogers—30 minutes.

TUESDAY.
MORNING SESSION—9 O'CLOCK.
I. Devotional Exercises.
II. Miscellaneous Business until 10 o'clock.
III. Colportage and Bible Work. One hour. Opened by J. F. Edens.
IV. On Aged and Infirm Ministers. One hour. Opened by B. H. Crompton.
TUESDAY AFTERNOON SESSION.
I. Devotional Exercises.
II. Miscellaneous Business.
III. Closing Exercises, as arranged by the President.

NOTES.
Devotional Exercises at appropriate intervals.
Miscellaneous Business always in order, before and after the Regular Order.
As the object in arranging speakers is only to secure more thorough preparation, by giving time for matured thought to the subjects assigned them, it is earnestly desired that after the opening address, the brethren will discuss the subjects.
Opening addresses limited to 30 minutes, and subsequent addresses to 10 minutes.
Chairmen of the several committees are expected to prepare their reports before the Convention meets. In case they are unable to do so, they will procure reports to be presented by some other member of their committee respectively, and have them at the Convention on the first day.
On behalf of the Committee,
BENJ. B. DAVIS, Sec'y.

NOTICE.
Alabama Baptist State Convention.
All delegates and visitors proposing to attend the meeting of the Baptist State Convention, to be held with the Tuscaloosa Baptist church, beginning the 13th day of July, will confer a favor upon the committee by promptly forwarding their names to Prof. A. K. Yancey, Chairman of Committee.
Address,
Prof. A. K. YANCEY,
Tuscaloosa, Ala.

Notice.
Under all the circumstances of the case I deem it prudent not to call the proposed Sunday-school Convention for the fifth Sabbath in this month—June. The church in Talladega welcomes the meeting, but other considerations influence my judgment.
W. WILKES.

Association Minutes 1883—Wanted.
I want for the use of the Convention the following Minutes. Will some brother whose eye may fall on this, mail me a copy at once, and greatly oblige.
BENJ. B. DAVIS, Secretary,
Box 2, Eufaula, Ala.
Clear Creek, West Harmony.

Appointments.
Rev. J. M. Johnson, missionary, will fill the following appointments in the Central Association:
June 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
" 19
" 20
" 21
" 22
" 23
" 24
" 25
" 26
" 27
" 28
" 29
" 30
" 31
" 1
" 2
" 3
" 4
" 5
" 6
" 7
" 8
" 9
" 10
" 11
" 12
" 13
" 14
" 15
" 16
" 17
" 18
"

