

ALABAMA BAPTIST.

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ALABAMA BAPTIST.

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white and colored Baptists.

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ry, Ala., as second class mail matter.

Perform a good deed, speak a
kind word, bestow a pleasant smile,
and you will receive the same in
return. The happiness you bestow
upon others is reflected back to
your own bosom.

The Catholic Telegraph is much
delighted because Mr. Patrick
W. H. the newly appointed
senator from Georgia, is a Roman Cath-
olic. It ought to somewhat mollify
the antipathy of the Catholics
against the Baptists to reflect that
the appointment was made by a
Baptist governor.—*Journal and
Messenger.*

WHITE BAPTISTS IN ALABAMA.
—The following are the latest sta-
tistics of white Baptists in Ala-

Churches, 4,620; ordained minis-
ters, 976; baptisms last year, 6,402;
total membership, 904,514; net in-
crease, 4,664. Sunday-schools, 626;
officers and teachers, 3,033; pupils,
28,231. Contributions for missions,
\$29,067; for education, \$7,118.

Colored Baptists, 135,975; net
increase, 7,185. Total white and
colored Baptists, 240,489.

Some of the Romanist clergy are
beginning to cry out against the
tolerance of saloon keepers, and
brewers in "the church." They re-
alize that it is hard to gain or hold
a place of respectability in a coun-
try where morality is an expected
fruit of Christianity. If the Ro-
manist clergy set before themselves
the task of leading their people out
of their present low state over to
sobriety and purity, they have as
long a journey before them as Ab-
raham had when he left Ur of the
Chaldees. We welcome the bud-
ding of this worthy undertaking.—
Central Baptist.

Prof. Barthelemy St. Hilaire, of
Paris, traces many of the present
evils of France to the way in which
children are brought up. Said he:
"All this comes from the way
young people are brought up now-
adays. From the time of the
nursery children are coaxed and
petted, asked if they will have tea,
coffee or chocolate, what they
would like for dinner, etc. When
they leave school, they are told by
their teachers they are the hope of
the nation, the future is for them;
they have all the virtues. Natural-
ly a good many of them think, if
we have all the virtues, we can af-
ford to spare some of them."—*Ex-*

Mr. Thomas Spurgeon's letter of
acceptance was presented to the
church on March 31. As now given
in full by mail it is a model let-
ter, humble, yet with great reliance
on the divine power. His allusion
to the comparatively small minority
which "did not join in the invita-
tion" is a model in its way. He
treats their judgment with respect,
and hopes that they will continue
to work with their former com-
rades and their late pastor's son.
Something of a surprise was created
at the conclusion of the reading of
the letter of acceptance, when Mr.
Spurgeon said he held in his hand
a letter from his late father written
in 1885, which his settlement as
permanent pastor now made it
proper for him to read. The closing
words of the letter were, "Make
haste and get strong, and when I
am old and more feeble be ready to
take my place." This quotation,"
says the London Baptist, "was re-
ceived with almost breathless in-
terest, and the sympathetic feeling
of the members concerning it found
expression in what may almost be
described as tumultuous cheering."
—*Journal and Messenger.*

For the Alabama Baptist.

Forty Odd Years in China.

VII.

Visit to the Tai Ping Rebels.

Soon after our return from the
United States in May 1860 the great
city of Suichow, ninety miles west
of Shanghai, was captured by the
Tai Ping rebels. As already stated
they had held Nankin about seven
years. The army they had sent
against Peking, besides suffering
much from the cold, had been re-
pulsed with great loss. But now,
after recuperating, they turned their
arms against the districts of the
plain, capturing Yang Chow, Su-
chow, Woonsh, Hang Chow and
innumerable other populous cities.

At their capital they busied them-
selves in making laws, print-
ing the Bible and other Chris-
tian works. The Bible was adopted
as the principal text book in
their schools, and from it themes
were selected for their government
examinations, superseding the old
classics still used by the Tartar
dynasty. Missionaries were natu-
rally anxious that these would be
Christianized should not be left to
their own wild vagaries in the
interpretation of the Scriptures,
and longed for an opportunity to
become their religious guides. Mr.
Crawford now decided to visit Su-
chow in order to examine the pros-
pects for opening a mission there.

Messrs. Holmes, Hartwell and a
native Christian teacher accepted
his invitation to accompany him on
this perilous journey. Passing up
the Suichow creek for about fifteen
miles they came to a desolated re-
gion lying between the lines of the
two belligerent parties. The boat-
men, seeing the danger before them,
refused to advance. Either to
remain stationary or turn back
and give up the enterprise would
be equally dangerous. Kind and
considerate reasoning finally in-
duced them to proceed and to push
boldly on to Kwen San, the nearest
rebel city. As they approached
the gates Mr. C. stood out on the
prow of the boat in full view with
a New Testament in his hand and
cried to the pickets on the wall:

"We are brethren! brethren!" and
at once met with a most cordial
welcome. The commander re-
ceived them at his residence in
great state, surrounded by his body
guard. An inconsiderate breach
of etiquette on the part of one of
the missionaries highly incensed
the general, and for a while threat-
ened the object of the mission with
disaster.

Good humor, how-
ever, was soon restored by tact and
suavity, and a written permission
was secured to go on to Suichow,
now in command of the "Tsoung
Wong," or middle King.

The next day the boat proceeded
on its way through numerous dead
bodies in the canal, and wrecked
villages on the banks, with now
and then a few despairing natives
standing among the ruins. On
they went all that day and mostly
the next, the number of swollen,
putrefying bodies increasing as they
advanced—a sight sickening be-
yond all expression. No wounds
were visible on these nude, floating
corpses, and inquiry brought out
the fact that on the approach of
the rebels these people had drowned
themselves. It has been estimated
that at the capture of Suichow
eighty thousand of its inhabitants
committed suicide. As the boat
nearly its destination the dead
bodies became so numerous as to
impede its progress. The sight
and odor were so offensive that
Mr. C. became very sick. About
two miles from the city the people
of a large town had extemporized
a rude battery on the bank of the
stream. The approach of the boat
threw them into a state of great ex-
citement. Beating their gongs
they called together the inhabitants,
men and women, with spears, hoes,
pitchforks and other implements to
prevent the advance of the boat,
supposing its occupants to be
rebels. Being detained for some
time in explaining themselves to
the excited people, the missionaries
discovered a rebel army approaching
from the doomed place. Fearing
they might share the fate of the re-
sisting town, the boat was ordered
to make its escape by a small canal
into the middle of a lake, where
the party remained without being
discovered for a couple of hours,
listening to the cries of the people
and seeing the flames rise from
their burning dwellings. When
all was quiet they pursued their
journey by a more circuitous route
towards the city.

The entrance to Suichow proved
a more hazardous undertaking than
that to Kwen San. The boat pulled
up some distance from the city.
Mr. C. being prostrated by his late
sickness remained on board, while
the other two missionaries and the
teacher went ashore and walked to-
ward the gate, carrying in their
hands bottles of drinking water.

The guards on the wall seeing the
strangers and mistaking the water
bottles for weapons of war, raised
an alarm and created a great com-
motion. Dropping the bottles and
throwing up their hands the mis-
sionaries cried out: "Brethren!
brethren!" and were finally re-
ceived within the gates. The
guards becoming satisfied, sent a
young officer to remain with Mr.
C. on the boat. In an hour or two

messengers came to escort him into
the city, where the whole visiting
party became the guests of Gen.
Leo, the commander-in-chief. Gen.
Leo told Mr. C. that Suichow was
then in too unsettled a state for
missionary residence, but he hoped
in the near future a better day
would come when Christian teach-
ers would be welcome among them.

At a second interview a number of
officers were present, who request-
ed Mr. C. to take letters to the
American, English, and French
ministers then at Shanghai, asking
recognition as a government. But
these letters, written upon imperial
yellow satin, being declined by the
ministers, remained for many years
in our possession.

In the latter part of the summer
the Tai Pings, having taken all the
intervening country, made demon-
strations against Shanghai, doubt-
less expecting the foreigners to be
neutral and permit its capture.
But by this time the English were
beginning to feel in a less than
pleasant mood, and somewhat im-
pudent in the interruption to their trade
caused by this long continued war.

When, therefore, the rebel army
entered the southern suburbs—the
imperial troops flying before them—
to their surprise and chagrin,
great shells from the British men-
of-war came shrieking into their
midst, and they retired without
firing an answering shot.

During the panic caused by this
raid a characteristic Chinese inci-
dent occurred which may be worth
relating. The teacher of a certain
missionary, with his family, con-
sisting of his wife and a grown up
son, fled together in search of a
place of safety beyond the Whong-
poo river. On reaching the bank
they found but one small boat and
that on the point of pushing off.

Only two more persons could take
passage, and it became necessary for
them to decide at once which two
should be saved, and which one
should be left to perish. All read-
ily agreed that the son's life was
of first importance. Should he be
slain there would be no one to take
care of the old people, or to sacri-
fice to their names after death. It
was next decided that the old man
could get along better without the
old woman than she could without
him. So the two men got into the
boat as it pushed for the opposite
shore, leaving the old woman, with
her little bound feet, to the mercy
of the rebels, who spared neither
age nor sex. Fortunately, how-
ever, all survived, and the old
teacher told the story, after his re-
turn, with evident self-complac-
ency.

Late in the autumn, the dead
bodies having now disappeared
from the canal, Mr. C. decided to
make a second tour of observation,
accompanied this time by myself,
Bro. Wong Ping San, and Mr. and
Mrs. Carpenter of the Seventh Day
Baptist mission. Our Sabbatharian
friends having heard that the rebels
were anxious to confirm them in it.
With our little American flag fly-
ing we passed the large fleet of im-
perial junks stationed a few miles
above Shanghai without provoking
an investigation. Further on was
another large fleet, beyond which
lay a region of anarchy and desola-
tion, subject to raids from both
belligerents. Here we were in the
greatest danger. Most of the in-
habitants had fled, or committed
suicide, but some remained by
their old homes, constantly robbed,
they said, alike by rebels and im-
perialists. So they themselves
turned robbers with impunity when
opportunity offered.

One evening as our two little
boats pulled up to the bank of the
canal for the night the whole at-
mosphere seemed filled with desola-
tion. The usually merry villages
were hushed in despair, and noth-
ing could be heard all night but the
mournful howlings of the dogs in
every direction. We had long be-
fore learned that when society is
disturbed the dogs are also dis-
turbed, their wild howlings chim-
ing in with the sense of danger and
grief. It was a most an-
noying, sleepless night, no one know-
ing what might happen before
morning.

The rebels made no objection to
our entering their lines. Some for-
eigners had been supplying them
with munitions of war, and they
looked upon us as friends. It was
with a tinge of bitterness that some
of them asked us why they had
not been permitted to take posses-
sion of Shanghai.

Our boats drew up a few hun-
dred yards from one of the gates
of Suichow (Soochow), and the gen-
tlemen were escorted to the resi-
dence of Gen. Leo, where they ex-
plained the object of our visit. Gen.
Leo requested to see the ladies of the
party, and accordingly Mrs. Car-
penter and I accompanied our hus-
bands at the next interview, still
not realizing that even the officials
had not brought their wives with
them. Gen. Leo, a handsome,
brave looking man, said that he
highly appreciated our wish to in-
struct his people. "But," he con-
tinued, "Nankin, our capital, is the
place for you. Our families are all
there in a more settled condition,
and they will be glad to have you
with them. Here, as you see, we
are only a garrison of soldiers con-
stantly going out to battle, and lia-

ble at any time to be attacked by
the enemy."

The formality of explaining our
presence was necessary, but the re-
ply of Gen. Leo was not required
to convince us that a residence
here would be impossible and use-
less. The state of things around
us had already filled us with un-
bearable grief and loathing. We
ought to have known this before
going; but we had in mind condi-
tions similar to those which had
existed at Shanghai during her
eighteen months' siege, when our
labors were so warmly welcomed
by the people of the city. At Su-
chow there were none of the origi-
nal inhabitants. All had fled,
died or become involuntary rebel
soldiers. No women or children
were to be seen. The wood work
of many of the houses had been torn
out for fuel, and palatial residences
turned into stables. Fragments of
handsome furniture lay scattered
about; ornaments that once deco-
rated the walls were now piled
under foot. Here a child's
shoe, there a maiden's bonnet or
tuft of hair lay mouldering on the
damp ground. Rude young rebel
soldiers were practicing their new-
ly purchased fire arms upon the
mutilated stumps of their fathers'
guns as targets. Most of them
were dressed in dirty silks, green,
red and blue, which they had looted
in this lately opulentemporium of
fashion and style. Their repulsive,
hopeless countenances made our
hearts sick. Oh, it was, altogether,
a scene never to be forgotten.

It was not long before we were
to come when we might turn our
faces away from such depressing
surroundings. We could not leave
that day, but got permission from
the general to start early next
morning. He sent, with his per-
mission, a fat young sheep and a
basket of oranges. We dared not
refuse the gift; but we could not
more have tasted that mutton or
fruit than we could have drunk hu-
man blood. Their possession was
associated with the destruction of
too many lives. We presented
them to the boatmen, who accept-
ed them with gratitude.

Just before our boats pushed off
some rebel soldiers came aboard to
look at our foreign articles. This
delaying us a good while, Bro.
Wong Ping San said to the boat-
men, "It is time to start." In-
stantly a young rebel drew his
sword from its scabbard, rushed at
Wong, crying out: "Who says
start? Go to the rear!" Wong
turned pale and expecting instant
death, replied: "It is not I but the
General who has commanded to in-
spect." This brought the soldiers
to their senses, and they left the
boat without delay.

The return journey to Shanghai
was similar to the one going up,
only we were more conscious of
the dangers of the way. On near-
ing the imperial lines, heavy can-
nonading led us to suppose a battle
was taking place. Yet there seemed
nothing for us to do but go for-
ward, hoping to find a way among
the many canals to avoid the fleets.

Finding none, we got out of the
boats to walk along the banks in
the hope that by being recognized
as foreigners we might go on un-
molested. On we went, meeting
the advancing fleet, but soon found
to our great relief, that they were
only practicing their guns, and so
our boats passed without a chal-
lenge. No doubt these imperialists
thought: "What will not the fool-
hardy foreigners undertake!" On
the whole I have appreciated more
fully than I did what an elderly
friend said to me on our return
to Shanghai: "This going to Su-
chow is the only rash act I ever
knew you guilty of." On all the
journey, both ways, we saw no
boats except war junks, with here
and there a little skiff rowing from
one village to another. No gen-
eral traveling was to be seen any-
where,—death and destruction
reigned all around.

During the winter of 1860—the
rebels threatened Shanghai, and
keeping for weeks in constant
alarm, until in January a fall of
snow thirty-two inches in depth
put an end to their menaces. By
this time Western nations were
getting impatient of the unsettled
state of affairs. A few foreign ad-
venturers joined the imperialists
and aided them in drilling their
soldiers. The best modern weap-
ons were furnished them by foreign
merchants. Gen. Ward, a promi-
nent leader in this line, had been a
companion of the noted "filibuster,"
Gen. William Walker, in
Nicaragua. After several years
of efficient service in the imperial
cause, he was slain in battle. Then
Col. Gordon, of the English Royal
artillery, took command, and with
his trained troops enabled Li Hung
Chang to recapture Suichow, which
led ere long to the fall of Nankin
and the collapse of the rebellion.

It is estimated that not less than
one hundred and thirty millions of
people lost their lives by this
wretched and apparently fruitless
attempt at revolution—perhaps un-
paralleled in the history of the
world. After its termination Gen.
Ward was deified by the emperor,
and a temple erected to his mem-
ory at Sung Kingfu. Col. Gordon's
fate, several years ago, at
Khartoum, will be remembered by
the reader.

In December, 1860, Messrs.
Holmes and Hartwell removed,
with their families, to open new
stations at Chefoo and Tung Chow;
in Shantung province. Mr. Hart-
well's departure left us alone at the
Te Hwo Dong, and Mr. Holmes'
removal left vacant his dwelling
near the North gate. Dr. Burton,
who was now supporting himself,
bought the Te Hwo Dong property
from the mission, and we there-
upon moved into the Holmes house.

The treaty of Tientsin in 1860
had opened several new cities to
foreign residence, and the mis-
sionaries were scattering in various
directions. Yet a goodly number
remained at Shanghai. Mr. C., giv-
ing up all hope of work among the
rebels, still longed to advance into
the interior. In the spring of 1861
a British squadron proceeded up
the Yang Tze river to inspect the
ports thrown open to the banks.

Mr. C. took passage with them,
and got permission of the admi-
ral to accompany the expedition,
hoping to make arrangements to
settle either in that great com-
mercial centre, Hankow, or in Wu
Chang, the provincial capital on
the opposite side of the river. The
fleet stopping for a while at Nan-
kin, Mr. Crawford, accompanied
by two other missionaries, em-
barked the opportunity to visit Mr.
Roberts, who had, some months
previously, succeeded in reaching
that city and his former religious
acquaintance, now styled the "Celestial
Emperor." While passing along
the streets they were urged by some
well dressed men to enter a certain
palace. Yielding to the pressing
invitation they were ushered in and
received in royal state by one of the
"wongs," (or kings), who sat
upon a throne and wore a large
glittering crown. The rebel lead-
ers supposed the English had come
to communicate with them, and
that these gentlemen had landed
for the purpose. But the missionaries
explained that they were ministers
of the gospel, not officials, and de-
clined to call on their friend, Mr.
Roberts. The king looked at them
with a humorous smile, but
ordered two of them to conduct the
others to Mr. R.'s room in the
celestial palace." Here they
found Mr. R. living alone in a
very empty room, or garret. He
was rather discouragingly of his
prospects for guiding the rebels in
the way of the Lord. About
after this Mr. R. fled for his
life from Nankin, going first to
Shanghai, and then to the United
States, where he died.

Being pleased with Wuchang
Mr. C. began negotiations for a lot
to build a residence, when an alarm
of the approach of a rebel army
threw the whole city into confu-
sion—the people fled in all direc-
tions, and business of every kind
was entirely suspended. Indeed
the whole city was deserted. The
British fleet on its return trip
touched again at Nankin, where
Mr. C. heard of the secession of
South Carolina—saw the American
war in the near future, and relin-
quished, for the time, all hope of
opening a new station.

In these articles I have not men-
tioned the Indian mutiny, that most
horrible tragedy of modern times;
nor the allied English-French war
with China, the two extending
over about four years, 1856-1860,
by both of which we were greatly
affected at Shanghai. At the same
time the Tai Ping rebellion was
raging all around us, filling the
city and vicinity with myriads of
refugees, while famine and pesti-
lence followed as a natural conse-
quence. The trials and heart-aches
brought by this state of things upon
us and other missionaries could not
be told by the writer, nor appreci-
ated by the reader.

M. F. CRAWFORD.
Tung Chow, China, July 20, '93.

For the Alabama Baptist.

Another Dissenter.

I note with surprise the remarks
of Brother A. J. Dickinson upon
the appointment of Romanists to
the Baptist Sunday-school at the ap-
pointment of Patrick Walsh to the
United States Senate, by Gov.
Northen, of Georgia.

True, no one but the most nar-
row-minded of bigots would dis-
criminate for or against a man
on account of his religious profession
in 1860. But can it be that Brother
Dickinson is ignorant of the fact
that the keystone of the Romish
policy is temporal supremacy; that
their priests in their oath of in-
stallation disclaim and denounce
every power or government, tem-
poral as well as spiritual, not coun-
tenanced by the Pope of Rome, and
that their communicants are also so
bound? Is he not also aware of his
parallel to our own public school
system? Of their wholesale open
denials of the right of free speech
and even of free thought? And in
short of their hostility to every
cherished republican institution?

Can he reconcile adherence to such
doctrine (required of every com-
municant of the Roman Catholic
church) with a loyal American
citizenship? Can a true patriot
(Governor Northen not excepted)
place such a person in any position
of political power? Can a true
Baptist be other than a true patriot?
If so, the writer is in the wrong
pew.
W. D. DUNLAP.

For the Alabama Baptist.

Much Every Way.

Dear Baptist: "Much every way"

is what the apostle said in regard
to the Jews. We may say, with at
least some degree of certainty, that
there is much good to God's peo-
ple, every way. And is there not
much sin (almost) every way? We
boast of the great nineteenth cen-
tury. It certainly is great in civiliza-
tion, in refinement, in opportu-
nities, in wealth, in uncertainties,
(for human grace is fickle, "these
days,") in intelligence, in con-
veniences, in dishonesties, in debts,
in goodness. I verily believe that
some among the noblest and most
sacrificing of God's people are liv-
ing to-day. There were, no doubt,
many grumblers a few weeks ago,
because of the cold weather which
killed corn, vegetables, fruits, etc.,
but I am glad to say that many a
heart said, "The Lord gave, and the
Lord hath taken away; blessed be
his name forever." We have seen
thousands of insects may have been
killed, and a good crop year may
ensue. Innumerable germs of dis-
ease existing in the atmosphere may
have been destroyed, and good
health may result. I continually
think of the passage which says,
"all things work together for good
to them that love God, to them
who are the called according to his
purpose." And why not, since
He controls all? How can good
come out of evil, you say? God
frequently over-rides evil with
good, but our conceptions of an
evil thing may have been wrong.
That which is good is not the of-
spring of evil. Finite minds can-
not even comprehend what they see,
much less what they hear and
how they think. A thought is the
result of mental action; and the
brain, to produce it, was built out
of and is still sustained by (lower)
animal and vegetable substances.
Transformations of inactive sub-
stances into living organisms, chemi-
cal processes in and outside of
man, are going on, "much every
way." A great financial time is
upon us; but read 1 Tim. 6:9, 10.
No doubt that many a soul will be
tried this year, but let us also re-
joice. See 1 Peter 4:12, 13. There
will be much every way with
which to contend, much good every
way may result therefrom, if we
will look for mercies and "bless
the Lord, O my soul."

Honesty is not a policy, but a
principle of right—it is right, and
this is a sufficient reason why peo-
ple are connected with virtue, and virtue
is moral excellence. Baptists can't
afford to practice dishonesty in any
way. We long for the "good old
times" when nearly every one was
considered honest. A person who
will not pay his just debts, when
he can, is not honest, and without
honesty there can be no stability of
character. Cain grew angry be-
cause he had done the Lord a
wrong in making an offering with-
out faith. Notice, if you please,
that he did not get angry because
the Lord had done him an injustice.
All Cains, in this respect, are not
dead yet. One man owes another.
The creditor may be lenient, and
the debt runs out of date, by the
civil law, but religiously or moral-
ly, never, never! The one who is
in debt gets angry with his creditor
because, because he does not pay
what he owes. A Baptist's word
ought to be his bond. But alas!
alas! some hypocrites are among
us, and all hypocrites are not dead
yet. When will honesty and jus-
tice sit enthroned on every human
heart? How does that good (?)
old hypocrite do good? Answer:
He is a sign-board that warns oth-
ers to take the other road. Ro-
manism, infidelity, hurtful, ruinous
doctrines save lives just like the
little boy's pins, mentioned in his
composition. How? "By not steal-
ing them."

I believe that children, in the
homes, in schools, and elsewhere
should be taught to do right, be-
cause it is right—from principle,
and not from fear. Be honest and
do right, if the heavens fall!

Reputation is what people think
we are; character is what we really
are, before God, in word, thought,
and deed. Apparent honesty is one
thing; real honesty is another. We
are or shall be measured by our own
yardstick, and I believe in real
honesty in everything, and under
all circumstances. Honesty, vir-
tue, piety, "much every way,"
should be our motto, and "thou,
God, seeest me," our watchword.

A. E. PINCKARD.

For the Alabama Baptist.

Latent Infidelity.

The man who rejects the Scrip-
tures is called an infidel, and is of-
ten looked upon with a shudder.
And yet how many claiming to re-
ceive the Book as the infallible
word of God, reject some of its
plainest statements!

"He that believeth not shall not
see life, but the wrath of God abideth
on him." This may be true of
some, but not of us any more, we
think. What man would rest sat-
isfied a minute, if he knew his best
friend to be exposed to the consum-
ing wrath of almighty God? And
though it is written, "The wicked
shall be turned into hell," when
our wicked friends die, we fancy
that they are excepted. Hell for
the stranger and the foreigner; hell

for the Chinaman, the African, the
Indian; but no hell for our friends.
"All things work together for
good to them that love God." That
sounds well. When we are pros-
perous we believe it, and we think
other people ought to believe. Of
course the children of prosperity
are the favorites of heaven. But
when we sit amid disaster and are
surrounded by the ruins of our
hopes; when we contemplate the
failure of our plans, and stand by
the graves of buried loves, we fail
to see the good of it all, and the
remainder of the promise seems al-
most a mockery of our pain.

"It is more blessed to give than
to receive." But the loving voice
of the Lord hardly impresses the
truth. Stingy men who have been
blessed with plenty talk piously
about the struggles of the poor,
they even admire generosity and
are glad to hear of the gifts of oth-
ers. But they do not believe in the
blessedness of giving as a rule for
their own lives. To the cry of the
orphan they turn a deaf ear. To
the missionary appeal they close
their pocket-books. Even for the
support of the church in their own
communities they shut out piety,
and are glad for others to provide
religious instruction and church
privileges for their own families.

"Ye cannot serve God and mam-
mon." But in spite of this decla-
ration many are undertaking the
impossible. They hold to religion
with one hand and to the world
with the other, and are happy in
neither. Their own experience
confirms the words of the Master,
yet they go on thinking that they
will somehow accomplish what
others have failed to do.

How shall we meet the infidelity
without, when there is so much
latent unbelief within? How shall
we impress biblical truth upon the
world, when as yet the truth is so
discovered in the church? Has not
the time come when judgment must
begin at the house of the Lord?

"If our love were but more simple,
We should take him at his word;
And our lives would be all sunshine
In the sweetness of our Lord."
V. W. H.

For the Alabama Baptist.

Better than their Creed.

"We laugh when the Baptists
tell us we are not baptized, and re-
fuse to commune at the Lord's ta-
ble with us on account of it, for
they give us to understand, when
they invite us to exchange pulpits
with them, or invite us to preach
anything by what they say. We
think the Baptists are right at
heart; the trouble with them is in
their creed. We think we under-

ERATION.

The old generation of Abolitionists, who were moved with profound pity for the slave, has largely passed away. A new generation has come upon the stage in the North, who know nothing of slavery, and who are not incited in their benevolence by considerations which prompted the old generation to devote their lives to the establishment and equipment of missionary schools among "freed people." There is a prevailing opinion in the North among those who are not well informed of the negroes, after thirty years of freedom, ought to take

ulate business productive of such results. It is contended that as the rate of liquor increases the violation of the city ordinances, the revenues of the city are proportionately increased, and this, it is said, must be considered in estimating the evils of the traffic, and the extra expenses of policing the city. The peace of a community, the quietude and happiness of the family, the reverence of the young, the obedience of old, the public morals, are no money value. The argument leads to the conclusion that wherever such a business may increase violations of the law, if the evils therefrom are proportionately increased, this is not a

astor Gay in talking with the
thodist brethren who are fol-
ing his great revival with a
tracted meeting, learned that a
ber of their converts would not
sprinkled, but insisted on being
baptized. This comes from his

The report in the Advertiser of the splendid lecture at the Central Wesleyan church on Wednesday night was criticised by some of its friends, and the wish expressed that it might give a little more attention to religious matters like that. There was a short notice, scarcely three inches in length, and one of that was wrong, while more than a column was given to the organization of a political club, where the reporter said there were one hundred and seven by actual count.

time, a covert campaign, a matching of her favorite weapons and methods, or adoption of that most foolish policy of "fighting the evil with fire." Let the fight with me be open and above-board, and there can be no question as to result. Baptists, at least, are judged by their whole history and by immemorial principles to that effect and no other. Political dissemination, according to their history, spirit, tenets and interpretation of God's Word, against any people, on religious grounds, be-

is he not right? And can we be Americans, or Baptists, and not be true to so much of the avowed purpose and notorious methods of our order as do violence to our national creed of liberty and justice for all men, and our Christian principle of absolute freedom of conscience and choice in things religious? **GEO. B. EAGER,**
Montgomery.

Alabama Baptist.

MONTGOMERY, MAY 10, 1894.

Montgomery Churches.

The West Montgomery.—The pastor preached at 11 a. m. and 8 p. m. to two good audiences from texts, Luke 15:10, and Amos 1:12. The church elected pastor Townsend to represent it at the Southern Baptist Convention at Dallas. Bro. Townsend reports his work in the Seelye Garden as very prosperous. He preached to a large congregation there at 4 p. m. Sunday afternoon.

PECULIAR TO ITSELF.

So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is an accident, but the ripe fruit of industry and study. It possesses merit "peculiar to itself."

Tybee Railroad.

To Agents and Connections: We beg to advise that the Savannah & Atlantic R. R., (better known as the Tybee R. R.), running from Savannah to Tybee, Ga., which was damaged by storm last August, is being repaired, and will be in operation in time to handle the usual summer business as heretofore. Contact calls for the running of trains over that road on the 1st of May. The summer schedules will be put in operation as soon as possible, due notice of which will be given. Connections are requested to prepare round trip tickets to be placed on sale as in previous years. J. C. HAILE, General Passenger Agent, Savannah.

W. F. SHELLMAN,

Traffic Manager.

FOR OVER FIFTY YEARS.

Mrs. Winslow's Soothing Syrup has been used for children's ailments, the gums, allays pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

QUEEN AND CRESCENT ROUTE.

"Glimpses of the World's Fair."

A SELECTION OF 192 GEMS OF THE WHITE CITY SEEN THROUGH THE CAMERA.

This handsome volume, containing 192 photographic half tone views of the entire Exposition, showing all the buildings, all State and Territorial Buildings, all Foreign Buildings, Grounds, Statuary, Lagoons, and about 40 views of the Great Midway Plaisance will be sent to any address on receipt of 25 cents for postage.

This book has been issued by the greatest of Southern Railroads—the Queen and Crescent Route—and its excellence is without a flaw. A most delightful collection of exquisite views, in a small and convenient sized book. Many such collections are large and cumbersome. Send your address and 25 cents to W. C. RINEARSON, General Passenger Agent, Cincinnati, Ohio.

"AMONG THE OZARKS."

THE LAND OF THE BIG RED APPLE is an attractive and interesting book, handsomely illustrated with views of South Missouri scenery, including the famous Olden fruit farm of 3,000 acres in Howell county. It pertains to fruit raising in that great fruit belt of America, the southern slopes of the Ozarks, and will prove of great value, not only to fruit growers, but to every farmer and home seeker looking for a farm and home. Mailed free. Address: J. E. LOCKWOOD, Kansas City, Mo.

If you feel weak and all worn out take BROWN'S IRON BITTERS

A Tempting Offer.

A BUGGY, ROAD CART OR SADDLE

FOR A LITTLE MONEY

OR—

A LITTLE WORK.

We offer to any one a LADY'S PHLETON, Canopy Top, Leather Back, Rubber Curtains. Price \$100, or 150 new subscribers to the ALABAMA BAPTIST and \$70 in money. TOP BUGGY, Leather Quarter Top and Leather Trimmings. Price \$80, or 120 new subscribers and \$50. THE SAME BUGGY, Without Top and Leather Trimmings. Price \$50, or 90 new subscribers and \$35. ROAD CART, Collapsible make, Double seat. Price \$40, or 80 new subscribers and \$60. SADDLE, 7 1/2 Kilgore, Quilted Seat, or 3 Iron Cattle. Price \$14, or 24 new subscribers and \$35. Delivered on cars or boat at Montgomery at above prices.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

SCHOOL BOARDS. College Trustees, or competent teachers for any department of School of College will receive the names of teachers free by addressing

Pastor J. M. DEWBERRY, Manager of The School Agency, MONTGOMERY, ALA.

This agency is thoroughly reliable. They deal with white teachers and white schools only. No teacher is employed who does not show satisfactory teaching ability and good character. They recommend teachers to schools, colleges and families.

In Every Southern and South-western State. Competent, first-grade White Teachers are invited to write for circulars.

Many a man who is anxious to reform the world has a gate that is hanging by one hinge.

No mineral water will produce the beneficial results that follow taking one or more of

Beecham's Pills

with a glass of water immediately upon arising in the morning.

For Constipation, Biliousness, Headache, Indigestion, Nervousness, etc. Beecham's Pills are sold by all druggists. Price 25 cents. Sent by mail on receipt of 25 cents. Write to Beecham's Pills, New York.

Birmingham Conference.

Elton—Pastor Harris preached large congregations morning and night. Sunday school—large and growing. About equal in number to membership of the church.

Second Church—Morning service well attended. Pastor Savell preached on Communion, after which the Lord's supper was celebrated. At night the congregation was larger than usual. Subject, "God's promises sure and steadfast." The Sabbath school is growing.

First Church—Large congregations at all services. One addition and one baptism. Sunday school increasing in attendance.

East Lake—Pastor Foster preached in the morning. Bro. McCord preached at night an excellent sermon on "The Unity of Christ with His people."

Southside Church—Pastor Hale preached at both services to large congregations. Four accessions; three under watch-care and one for baptism; one baptized at night.

Pastor Hale returned Friday morning from his trip to Richmond, Va., in a meeting. There were over fifty additions by baptism, and a gracious revival. The Southside church sends its pastor to the Convention.

Commencement Exercises of the North Alabama Baptist Collegiate Institute and Normal School, Danville, Ala.

SUNDAY, JUNE 3D.

10 a. m. Commencement sermon, by Rev. A. J. Preston.

8 p. m. Missionary sermon, by Rev. Jackson Gunn.

MONDAY, JUNE 4TH.

10 a. m. Declaration and recitations. Premium contest by Primary and Preparatory classes.

8 p. m. Address before Robert E. Lee Literary Society, by W. T. Lowe, Esq.

TUESDAY, JUNE 5TH.

10 a. m. Prize declamation and recitation.

8 p. m. Entertainment by school. "One hundred years ago."

WEDNESDAY, JUNE 6TH.

10 a. m. Annual address, by Rev. Oscar Haywood.

3 p. m. Athletic entertainment.

8 p. m. Entertainment by Literary Society.

THURSDAY, JUNE 7TH.

10 a. m. Graduating exercises. Baccalaureate address by Rev. A. E. Burns.

The trustees will meet on Tuesday at 10 a. m.

JOS. SHACKLEFORD, President.

The Alabama Baptist and Other Good Papers.

We will club the ALABAMA BAPTIST with the following excellent papers at the prices given:

With the Scientific American, which is useful in the shop and to every one of mechanical turn, for \$4.00.

With the Southern Cultivator, which every farmer ought to read, for \$2.00.

With Home and Farm, which every farmer and his wife ought to have, for \$1.75.

With The Fancier (printed at Atlanta) which is specially devoted to Fowls, for \$1.80.

Here is your opportunity for profitable reading at small cost. Open alike to old subscribers and new ones.

Baptist Rally at Luverne.

To Begin May 22.

PROGRAM.

8 p. m. Sermon by Rev. Geo. B. Eager, of Montgomery, subject, "Office of the Holy Spirit."

MAY 23D.

From 9 to 9:30 a. m. Devotional exercises.

9:30 to 11 a. m. "The Sunday School." Address by Rev. S. J. Catts, of Port Deposit. 1. Its Officers. 2. Its Management. 3. Its Aims. 4. Its Rewards. Short talks from volunteers on these points.

11 a. m. "Christian Education." Address by W. M. Harris, of Greenville. 1. Teachers of our children. 2. The school for our children. 3. Ministerial education. Short talks from volunteers on these points.

8 p. m. Sermon by Rev. R. H. Harris, of Troy, subject, "The Parent's Responsibility."

MAY 24TH.

From 9 to 9:30 a. m. Devotional exercises.

From 9:30 to 11 a. m. "Temperance." Address by Rev. G. W. Townsend, of Montgomery. 1. The church and temperance. 2. The children and temperance. 3. The parents and temperance. 4. The politician and temperance. 5. The doctor and temperance. Short talks from volunteers on these points.

11 a. m. Sermon by Rev. N. C. Underwood, of Clayton, subject, "Church Discipline."

2 p. m. "Church Work." Address by Rev. W. K. Red, of Andalusia. 1. The meeting house. 2. The pastor's support. 3. The deacon's work. 4. Training the young men. 5. Care for the poor. 6. The spread of the gospel. Short talks from volunteers on these points.

8 p. m. "Around the World, or

Views in Japan, China, &c."

by Rev. W. D. Gay, of Montgomery. Speeches on union questions limited to thirty minutes; volunteers limited to fifteen minutes.

For the timid, or those who do not get an opportunity to speak, the "question box" will be passed around under each subject.

Bro. Underwood will have charge of the "question box." This feature will be of interest and instruction.

It will be observed that the preachers who are on the program are from a distance. I left the ministers in that section off purpose, so that the people might be sure to have a chance to hear these strangers. It is expected that the home preachers will be present and take part in the meeting.

Ample opportunity is afforded for short talks, and the topics named are of vital importance. All the preachers of New Providence association are invited to be present.

Everybody will be welcomed.

W. B. CRUMPTON.

Montgomery, Ala.

The History Completed.

Dear Bro. Crumpton: I have just completed the history of the Alabama Baptists. It is now ready for the printer. The indications are that it will not appear until fall. The cost of publication will be so great that the publishers wish to ascertain of books that can be sold. The territory of its sales will be so restricted that the publishers feel that they cannot afford to issue the work at a venture. I have no means of estimating the size of the book, when printed. I have about 1200 pages of manuscript. The present purpose is to bind it handsomely and to illustrate it with the likeness of a number of the Baptist fathers, the pictures of the colleges, &c. I furnish here only the suggestions of the publishers.

Fraternally, B. F. RILEY.

Athens, Ga., April 27.

Dickinson's Review of "Why Not, and Why?"

What the Brethren are Saying About It.

As a rule I do not enjoy such things, but in this case I heartily endorse the spirit and sayings of Selma's gifted young pastor. These articles will put many people to thinking. Scatter them.

A. W. McGAHA.

East Lake.

The articles sound like the rattling of a Gatling gun. It was quite enough to overwhelm Mr. Powers with candid statements of Scriptural teaching from a host of well known Episcopal scholars; and it looks almost merciless to quote against the propagandist "the bishop" of the state from which he has just come.

Anniston, S. C. CLOFTON.

After such a sound drubbing at the hands of pastor Dickinson, I am inclined to the opinion that Mr. Powers will hereafter sit down and count the cost before he goeth to a warfare.

B. F. RILEY.

Athens, Ga.

The ALABAMA BAPTIST has done a praiseworthy deed in bringing out these articles in a neat little booklet with the title, Why Not? Brother pastors and deacons, the money will be well spent, if a dozen or two of these little books were ordered for free distribution in every town, church and community.

Orrville, I. A. WHITE.

I am so delighted with "Logans" article on church entertainments, and also with Bro. Whittle's "defense" of Rev. Wm. Dudley Powers, that I want to say that I think those two articles are worth all that we pay for the paper for twelve months. I have read A. J. Dickinson's little book, and think it just splendid.

Gurley, Ala. Mrs. J. B.

In Tuskegee Association.

The 5th Sunday meeting of the Tuskegee association, just closed, was large and potent. We met with Union Grove church, 5 miles from Salem. Your reporter cannot tell you the half in the space you allow for such reports. For enjoyment and good effect, it could hardly be surpassed.

Dr. Stodghill, the pastor, had mustered all his church forces to their full capacity, and the ministers in the association met with their best strength. Every preacher in reach came up with his workers to help out the meeting. Dr. Roby, of Opelika, brought with him his right hand men, Hudson, Condon and Brewer. Lloyd and Willis, from Auburn. There were also Anderson and Hudson, from Loachapoka. Hornady from Tuskegee. Stodghill, with brethren Adams, from County Line, and Buck, from Salem, with brethren Love, Whitman, Solomon, Floyd and others.

The only "Cloud" we have in the association was prominently absent, and everything was fair above, and serene around. A little Cloudy appearance from Cubahtatchee, with some rain would not have been amiss.

Dr. Roby preached the introductory sermon—a strong and forcible discourse, potent for great good. This church, several years ago, was almost broken up by the anti-mission spirit in the community, and other local influences, but there were left a few faithful ones who longed to carry out their Master's commission to "send the gospel."

These have been rallied by their present pastor, and they have gone to work in earnest. They have remodeled and ceiled the house, built

a convenient baptistry, organized a working Sunday-school, and determined to take up mission collections at every meeting.

Dr. Stodghill was chosen moderator of the meeting, and your reporter was made secretary. The reports of church work, made by the pastors and delegates, were very encouraging. Nearly all the churches have adopted the monthly system of raising their mission funds and paying their pastors.

Most of the churches have working Sunday-schools under their direction. The first day was given to reports of church work and comments thereon.

The second day was taken up in discussions of "Church organizations," "Missions, the life of the church," "The duty of the church in the temperance work," etc. There were some very fine talks made on these subjects, and we believe much good will result from them. There was preaching every morning and evening. Some one asked, "Who preached the best sermon?" when a brother exclaimed, "Every one was the best."

The Sunday service was enjoyed very much. The Sunday-school talks were to the point and good. At 11 a. m. pastor Hornady, of Tuskegee, gave us one of his "regular sort," straight out from the heart.

The brethren from Salem took their church choir and organist up with them to preside over the song service of the meeting. The choir at Salem is noted in this section as being the best in the state, and right well did they do their part.

Dr. Stodghill had promised such a full attendance at the meeting that the Union Grove people, aided by the Salem sisters and friends, surpassed themselves in providing for the bodily comforts, as the many "baskets of fragments" fully testified. Indeed, some of us wondered what had become of hard times, and tried "to do justice to the subject before us."

It is delightful to witness the spirit of unity and love that seems to dwell with these Tuskegee association preachers. They seem to be like a family of big brothers who, having been separated, are holding a re-union.

The pastor and members of Union Grove express themselves as much encouraged and stronger because of the sympathy and interest manifested, as well as by the counsel and strong discourses delivered.

The next and fifth Sunday meeting will be held with the Loachapoka church, the fifth Sunday in July. Your reporter and the pastor remembered the ALABAMA BAPTIST, and you may expect to hear from us.

C. W. BUCK, Sec'y.

Salem, April 30th.

For the Alabama Baptist.

In Bibb County.

I must tell you of a good fifth Sunday meeting at Friendship church, in this county. On reaching the church I was glad to shake by the hand brethren and sisters with whom I labored for two years as pastor. I found brethren S. O. Y. Ray and J. W. Dunaway there. We had from Bro. Dunaway one of his common sense sermons, then went and got dinner—the people having forgotten to bring it to the church. When we returned the first subject discussed was, Ought one Baptist church receive into its fellowship an excluded member of another without acknowledgment? The decision was that under some circumstances this might be done.

Then the great subject that puzzles every one who does not want to exactly take God at his word was taken up: Can the heathen be saved without the gospel? It was ably discussed by brethren Dunaway and Ray, followed by the writer. At the close of the discussion there were tears in many eyes. I verily believe that then and there many of those people changed their opinion in regard to the heathen element. No wonder it is so hard for some of them to understand the mission question.

At 7 o'clock the writer preached for them. At its close several came forward for prayer.

Sunday morning we held a mass meeting and talked about Sunday-school work. They agreed to organize.

Bro. Ray gave us his map lecture at 11 a. m. A large congregation listened to him attentively for one hour. The good sisters had brought dinner in abundance, and served it nicely to the enjoyment of all.

Bro. Ray preached at 2 o'clock. The people are very much pleased with Bro. Ray's work. He is the right man for the place.

We did not forget the State Mission Board, but a collection was taken of about \$5.00. There are some good people at Friendship as anywhere. Bro. Jesse Heard is pastor at Friendship. Oh, what a work he has. May God bless these people in his work.

Six Mile, J. W. MITCHELL.

For Indigestion and Debility. Use Horsford's Acid Phosphate.

Dr. LEONARD ZEPF, Westminster, Md., says "I have used in cases of deranged digestion attended with nervous debility, with satisfactory results."

There appears to be a general strike of coal miners throughout England and the United States. Those who are willing to work are prevented by the strikers as far as possible. At Horse Creek, in Walker county, North Alabama, a good deal of property connected with the mine was destroyed by a mob on Sunday night, and Gov. Jones has notified the state troops at several points that they may be needed at any moment.

OBITUARY.

Mrs. MARTHA PAULEY died on the 13th of April. She was a daughter of Simeon and Jane Bradford, who reside in Chambers county. Sister Pauley was a good Christian woman, and a member of Mt. Pleasant church. She died trusting her Lord and Master, and leaves one child and a number of relatives to mourn their loss.

Affectionately.

JNO. P. SHAFER.

On Saturday evening, May 5, the remains of sister Vincent were laid to rest in the cemetery at Bozeman. She had been a member of the Baptist church 21 years, having professed faith in Christ and united with the church at 15. She died in triumph, in full assurance of a blessed immortality. The funeral was preached by the writer to a good audience in the Baptist church at Bozeman. She leaves a husband and five little children, with a host of friends to mourn their loss. The Lord comfort their hearts.

J. G. LOWREY.

DIED.—At the residence of his mother, near Chesson, Macon Co., Ala., April 12th, 1894, Mr. Jefferson Blount, in his 34th year. He was a consistent member of the M. E. church, and died in the full triumph of the Christian religion. His last breath was the breath of prayer for whom we tender our most sincere sympathies. May the good Lord be in the place of him so dearly loved. A large circle of relatives and friends will cherish for him the most pleasant recollections.

A FRIEND.

W. J. ALLEN

Was born in Prince Edward county, Va., Oct. 18, 1845. He was married to Miss Cadie Weaver, Dec. 24, 1864, at Weaver's Station, Ala. He joined the Methodist church in 1876, in the communion of which he lived an active member until the day of his death. He departed this life at Bessemer, Feb. 14, 1894.

Bro. Allen was first of all a true man. He was upright and honest in all his transactions with his fellow men. His word was his bond. He was a successful business man, and was thus a fulfillment of the promise, "Him that honoreth me I will honor."

His good wife who mourns his departure is a member of the Baptist church. They lived together in the completest harmony, so far as I have been able to ascertain, concerning matters of church and doctrine. As a husband and father Bro. Allen was without doubt one of the truest and best. He was always kind, considerate, loving, yet firm. He governed well his household.

He was a great sufferer in his last lingering illness. It was my privilege to be with him often. He never murmured nor complained. He leaves a fond wife and five beautiful little girls to weep for him. It was a dark providence. But God doeth all things well. The Christian dies at the right time, in the right way, in the right place.

E. H. HAWKINS, Pastor.

A student from Cuba, at the A. & M. College at Auburn, was drowned a few days since while bathing in a mill pond near the town.

Near Dothan, on the Midland road, last Monday, an old man found that a trestle had been burned by fire from a passing engine; he knew that the passenger train for Montgomery would come before long, so he hastened to his house, procured an old red shawl and flagged the train in time to prevent a terrible disaster. As soon as the train was stopped he left, and if any one learned his name, the newspaper men did not hear it.

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Near Dothan, on the Midland road, last Monday, an old man found that a trestle had been burned by fire from a passing engine; he knew that the passenger train for Montgomery would come before long, so he hastened to his house, procured an old red shawl and flagged the train in time to prevent a terrible disaster. As soon as the train was stopped he left, and if any one learned his name, the newspaper men did not hear it.

He was a great sufferer in his last lingering illness. It was my privilege to be with him often. He never murmured nor complained. He leaves a fond wife and five beautiful little girls to weep for him. It was a dark providence. But God doeth all things well. The Christian dies at the right time, in the right way, in the right place.

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