

NUMBER 45.

MONTGOMERY, ALA., THURSDAY, NOVEMBER 10, 1887.

reverent curiosity would fain probe to the utmost.—[Dr. Punshon.

Alabama Baptist.

MONTGOMERY, ALA., NOV. 10, 1887.

JOS. SHACKLEFORD, D.D., Editor.
Rev. C. W. HARRIS, Managing Editor.

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Montgomery, Ala.

Office: Over Cotton Exchange, Corner Bibb and Commerce Streets.

WANTED.—A consecrated single man as organist and singer to aid an evangelist in revival work. Address this paper.

REV. PRESTON BROWN, is our authorized agent for the ALABAMA BAPTIST in Tennessee, River Association. He will receive subscriptions for the paper and receipt for the same.

SOME brethren seem to make a mistake about the price of subscription to the ALABAMA BAPTIST. The price is strictly two dollars. All reliable Baptist preachers and active laymen and sisters are invited to act as agents. For their services we give them twenty-five per cent of all new subscriptions, and twelve and a half per cent of all renewals, that is 50 cents out of every yearly new subscription and 25 cents out of every yearly renewal. Now if these agents desire to give their subscribers a special price, they may do so, but they must state that they give them this benefit, and the paper has no price.

EVERYBODY READ THIS.

In a few weeks we will begin to publish a series of letters from Rev. W. A. Whittle, concerning his travels in Egypt and the Holy Land. Our desire is that a much larger number of people read these letters than are now taking the paper, hence we are induced to make this proposition, to hold good through November and December. This is, that any one of our readers may take new subscribers at \$1.50 a year. This proposition should bring in 1,000 new names in a few weeks, who will be the first to lead off. Every subscriber can be a special agent, and give his neighbor the benefit of his or her commission.

THE Nashville Baptists speak out on the theatre question in a way that aligns that great Church, so far as they represent it, where it properly belongs. In the case of "The theatre versus the Church," they are for the church of God. The Methodists and Baptists propose to keep step together in the old paths. The Lord bless them all.—Christian Advocate.

The Baptists of Alabama propose to do the same thing.

"THERE is a Baptist church in Mississippi, without a rich member, which has given during the past year an average of \$13.30 per member to various religious objects."—Exchange.

Those brethren may not be rich with this world's goods, but they understand how to lay up wealth that will not corrupt.—Baptist Reflector.

It is an easy thing to get a church whose membership is poor, so far as this world's goods are concerned, to give liberally if it will only have a good system. We suspect that this Mississippi church has a good system.

"I AM DEALING WITH A BUSINESS GOD."

A certain preacher was talking with a very wealthy layman of central Alabama concerning business affairs, and said, "what if you were to break?" When the brother said very positively, "I'll never be any poorer than I now am," "you don't know what may happen," said the preacher. Promptly came the reply, "I am dealing with a business God." The secret of the man's confidence lay in the fact that he gave one-tenth of his income to the Lord. Readers, our Lord is a "business God," paying heavy interest on all the investments we make in his cause, let us trust him more and our temporal affairs will be more prosperous.

REV. D. L. JOINER, of Blount Springs, Ala., is open for engagement with a church or churches, or mission work, either in Alabama, Tennessee, Georgia, Arkansas, or Mississippi. Address him as above.

BRETHREN, in writing, must try to be as brief as practicable. There are so many contributors to the paper that when articles are long, unless of absolute moment, they are held over. Most all writers think their letters should have precedence of everybody else, but we are here to use our best judgment to please the greatest number. Time is too short for ordinary mortals to read long editorials or essays, or to be interested in long sermons, and it is a big work for the editor to cut down some productions. Again, we beg brethren not to get mad if we suggest that unpleasant controversies be not indulged in.

THE Georgia State Fair was held at Macon the last week in October. Ex-President Jeff. Davis was present. Thirty thousand veterans from all parts of the South were reviewed by Mr. Davis. Mr. Davis was too feeble to make a speech, but at sight of the battered confederate flag, he said, that he was like that flag, in that he was torn and riven by storms and trials. He leaved it as a memento of what had been done by fathers and sons. Gov. Gordon and Senator Colquitt made short speeches. Gen. Henry R. Jackson made the formal speech to the veterans. Mrs. Hayes and Miss Minnie were with Mr. Davis, and were received with great honors. It was a grand reception and ovation, showing that Mr. Davis is respected and honored by the Southern people, who will never forget that he was their chosen chief in the days of the confederacy.

NEW DEPARTURE AMONG THE CONGREGATIONALISTS.

The Congregationalists of the United States have gotten themselves into quite a muddle on the question as to whether the heathen will be saved. A very respectable number of their prominent ministers, some of them teachers in their theological school at Andover, have expressed the opinion that the heathen would be saved without a knowledge of the gospel. Some of their missionaries, and some who have applied for appointment as missionaries, held to the same opinion. This brought up the question before the American Board of Commissioners, who has the appointing power among the Congregationalists of their missionaries. They are agreed that the heathen will be saved without a knowledge of the gospel. This is a new departure among the Congregationalists. We know that this plea is frequently put in by many church members as an excuse for a failure in duty. It is only an excuse, not a reality. There are comparatively but few church members who would not give five times as much as they do give if they were to act according to the gospel rule, give as the Lord has prospered them. The poverty of the smallest church is not so great but that it can support one family besides its own. And when this support is divided between two or four churches there ought to be no trouble about it. Take a church of ten families. One-tenth of what it takes to support each of these families, when thrown together, will support their pastor and his family.

The old Jewish rule of giving one-tenth of all we make, if practiced by our people, would be amply sufficient to support our ministers comfortably, and our families would suffer no inconvenience from it. What farmer could not give ten bushels of corn or wheat for every one hundred he makes without stinting his own family? The plea of poverty is a selfish plea in many instances. It is used when there is an indisposition to give. The love of Jesus does not fill the soul and make it generous; it has been pushed out by the love of money. We know of church members who are worth from five to ten thousand dollars, whose yearly contributions to the cause of Christ do not amount to fifty dollars. They feel too poor to give more than ten or twenty dollars to their pastor, yet they will spend five times that amount to gratify their love of show or pleasure, and indulge the extravagance of their families. The truth of it is, that with all such persons, there is a want of true Christian grace in the heart. It is poverty of soul that is the matter, and not poverty of purse. If all professed Christians had the spirit of their Master, and less of the spirit of the world, they would never plead poverty as an excuse for not aiding in the support of the gospel. They would esteem it a privilege to be able to give of their substance to the Lord.

DR. JOHN A. BROADUS ON RELIGIOUS NEWSPAPERS.

We clip the following sentences from an article in the Western Recorder, by Dr. John A. Broadus on religious newspapers. We think it is good reading, and we hope some of the readers of the ALABAMA BAPTIST will act upon the suggestions made, and get some of their friends who do not take this paper to read what John A. Broadus says:

"The family that does not take and carefully read at least one newspaper, is not living in the nineteenth century. A man who does not read a newspaper is placed at painful disadvantage in all conversation with intelligent friends. A woman who does not read a newspaper may be condemned to the disagreeable necessity of always talking about her neighbors. A growing boy or girl who does not read a newspaper will have no just view of that great and wonderful world in which they are to take a place. Many devout people often say to themselves, 'I wish I knew some way in which I could do good, right now, and in this community.' Well, we show unto you a most excellent way, get some of your neighbors to subscribe for a religious paper. There are those with whom you can do more in this respect than the editor could."

"A religious paper coming into the family is sure to be read sometimes and by some persons, and thus some benefit must follow. But in order to the best results it ought, of course, to be read attentively and regularly. Would you like to have a special object for prayer in addition to those with which you are familiar? Then pray for a special blessing on all those who may write for this religious journal, and upon all the thousands who read it."

The Calera church is happy over having Bro. McCord to live with them. If the brethren will just agree to give him their fullest support the Master's cause will grow.

Breth. Skipper and Judge Boothe, of Prattville, called to pay money for subscribers, and from them we learned that the Lord had met with them, and pleased their meeting by adding several unto them.

MINISTERIAL SUPPORT.

The subject of ministerial support is one that deserves more attention on the part of our churches than they give to it. The number of secularized ministers in the State of Alabama is alarming. There are, comparatively, few churches, outside of the city and town churches, that give their pastors enough to support them and their families. According to the statistical table compiled by Bro. Wm. A. Davis, and found in the minutes of the last State Convention, there were 750 Baptist ministers in the State and 1,377 churches. Of these churches not more than twenty-five have preaching every Sabbath, and we suppose give a support to their pastors. We think it would be a safe calculation to say that not more than 100 of the remaining 1,352 have preaching two Sabbaths in the month regularly. This would leave 1,252 that have services once a month. To serve these churches it would take 313 ministers. If we give four churches to a minister. That would leave 562 ministers with no pastoral charge at all. These, as a matter of course, are secularized, and so are most of the others, because the churches do not pay them enough to support them. There are but very few of our ministers who preach to country churches who do not have to teach school, farm, or engage in some other secular work to sustain themselves, and in most of the smaller towns this is the case.

This state of affairs should cause an earnest inquiry among ministers and churches as to the cause of this state of things, and what shall be done to change it. It is certainly not best that this way of getting along should continue. There should be greater progress than we are making. The 85,000 Baptists of Alabama ought to increase in a greater ratio than they have been doing. We ought to have, next year, over 100,000 members. We will have them if the churches will unite the hands of their pastors, and enable them to give their whole time to the work of the ministry. That it is the duty of churches to support their pastors is plainly taught in the New Testament. "The laborer is worthy of his hire." "They that preach the gospel shall live of the gospel," are scripture declarations. The questions of practical importance with us now, however, is, what is the cause of the great neglect of churches in this matter, and what can be done to remedy the evil.

We do not believe that the failure of so many of our churches to support their pastors is due to any one cause, but to a number of causes.

We know that this plea is frequently put in by many church members as an excuse for a failure in duty. It is only an excuse, not a reality. There are comparatively but few church members who would not give five times as much as they do give if they were to act according to the gospel rule, give as the Lord has prospered them. The poverty of the smallest church is not so great but that it can support one family besides its own. And when this support is divided between two or four churches there ought to be no trouble about it. Take a church of ten families. One-tenth of what it takes to support each of these families, when thrown together, will support their pastor and his family.

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The plea of poverty has been urged so often and so long that our people, we fear, will never get to believe that they are able to do anything. They are getting poorer and poorer in feeling every year. It is time that they were aroused from this hallucination. Baptists are not so poor as many of them believe themselves to be. None of our churches are so poor but that they can do better than they do. None of them are giving according to the measure of their ability. Many of our members dress extravagantly, and spend money lavishly upon their

pleasures, but when it comes to helping to support the gospel, they plead poverty or inability to give but a small portion. The money expended uselessly, by members of our churches would sustain their pastors comfortably. We say then that the cause of the failure of many of our churches to sustain their pastors lies not in their poverty. This may be the cause in some few cases, but in the majority of instances it is not. We shall have more to say on this subject hereafter.

HARRIS ASSOCIATION.

This is a small association, but it was named after a first class man, and it intends to improve.

At the time of its last session the weather was extremely disagreeable, rainy and cold, so we really did not enjoy our visit to it as we usually enjoy associational trips.

The moderator of the past year being absent, Bro. W. J. Boykin called the meeting to order. Rev. I. Cheney was elected moderator, W. J. Boykin clerk, and J. T. Nuckley treasurer.

The churches made very good reports. Mt. Olive church had nineteen Sabbath-school pupils to be baptized into their membership last year. She has 35 Sunday-school pupils over fifteen years of age. Cheney's Brownville Sunday-school numbers 165, and his baptisms have been 45. Rev. Geo. E. Brewster's churches made a pretty good showing. Mt. Lebanon church is making very rapid development. Everybody is proud that Bro. Brewer has moved into the Harris association. He is a good preacher, a sympathetic pastor and true man, who lives and acts as one who feels that he must give an account to the great God.

Two of Bro. Benton's churches were admitted into membership, but alas, the preacher is soon to leave us for Texas.

Bro. Howard, pastor of the Second church of Columbus, was one of the visiting brethren. He now reads the paper, and we soon hope to call him over the river.

Beth. W. H. Patterson and T. H. Stout were present from the Eufaula; they rendered good service. The former preached the introductory sermon, and they both spoke for the Baptist. Breth. Hixon and Chambliss, from the Centennial, and W. B. Crumpton, from Mission Board also took active part in all the proceedings.

G. E. Brewer reported on missions in general, and Dr. Chambliss preached the missionary sermon.

The Foreign Mission Journal gave among his members, and thinks pastors should do all in their power to get members to read the Journal. A good idea. Bro. Hixon thinks we must try to attend to the bodily wants of people, and thereby be better enabled to reach their spiritual needs.

Bro. Brewer said that was Christ's way of reaching souls, and we should give more than missionaries' salaries, so that they could use extra funds as in their wisdom seemed best. Capt. Brinson waked up everybody by his prelude to the report on education. He was educated at "Nigger Yale College." His report was good. His report said "to raise children and not educate them was to raise slaves. Our colleges are alright, ministerial education has gotten to be not only a necessity, but a pride and a pleasure." He was sorry to know that some of our Baptists are patronizing other than Baptist institutions.

Dr. Chambliss' speech on this subject was equal to almost any that we have ever heard him make. He raised some cash for immediate needs and urged churches to send up more.

The visiting ones of us left before adjournment, so can't speak of other speeches, &c.

Bro. Vann is a licentiate, who bids fair to be a useful minister. He expects to spend a few years more at the Howard.

The paper was a gainer by our visit, and we think the people also gained something by having a chance to cure the paper.

Bro. C. E. Ingram and family gave us a warm welcome at their home.

Bro. Crumpton's Appointments.

Evergreen, Tuesday, Dec. 6th.
Brewton, Wednesday, Dec. 7th.
Andalusia, Thursday, Dec. 8th.
Geneva, Friday, Dec. 9th.
Elba, Saturday and Sunday, Dec. 10th and 11th.
Ozark, Monday, Dec. 12th.
Newton, Tuesday, Dec. 13th.
Columbia, Wednesday, Dec. 14th.
Abbeville, Thursday, Dec. 15th.
Clayton, Friday, Dec. 16th.
Eufaula, Sunday, Dec. 18th.

I greatly desire to meet the preachers of southeast Alabama at the points. Great good will come to our denomination if the preachers could have an occasional conference. I hope the brethren will make the appointments as widely known as possible. My stay will be short, but it is the best I can do. I will depend on the brethren to carry me from point to point till I reach Elba, where Bro. Underwood will take charge me for the remainder of the trip.

FIELD NOTES.

Bro. G. A. Lofton is assisting Bro. Purser in a meeting at Birmingham. Bro. Adams tells of a good meeting he and Bro. Gunn have held. Praise the Lord.

Don't fail to circulate Bro. Crumpton's appointments throughout south Alabama.

Parents who have children off at school should send the ALABAMA BAPTIST to them, and let them keep up with Baptist news.

Bro. Lane has held a fine meeting at Jacksonville. Several additions to the church. He was aided by Bro. Lofton, and others, whose names we have not learned.

The junior has strayed off, among the lower counties of southeast Alabama; has now been gone nearly a week. We hope he will be treated well, for he deserves it for his indefatigable efforts to build up the great Baptist interests of Alabama.

We met, while in Calera, Bro. O. W. Ward, of Six Mile. This is a most worthy young man, who has spent a couple of years at the Howard, but is now hard at work helping his father with his farming business. He expects to go to college again.

Information reaches us of the resignation of Dr. H. H. Tucker from the editorial corps of the Christian Index, of Atlanta, Ga., much to the regret of a multitude of Baptists, for none wrote wiser or better than he, and which will be a serious loss to that excellent paper.

The Lord has been gracious to us at Jacksonville. We have just closed a meeting of twelve days with 27 additions. During the meetings we had some fine sermons from Dr. Lofton and Dr. Headen, of Rome, Ga. So writes our dear brother, Rev. M. H. Lane.

From Van Alstyne, Tex., Bro. W. D. Upshaw says: "I am engaged in a very interesting meeting at this place with pastor Mays; large congregations; much interest; many mourners; one accession by experience; hope many others will come in. This is a fine place and rich country."

Christian Repository is still a proper name for that popular monthly, issued by brother and sister Ford, of St. Louis, Mo. The November number has the portrait and a brief biography of T. T. Eaton, D. D., the symbolic prophecy of Christ's great temptation, the Pope's worldly ambition, and some forty other well written treatises.

Carey Association.

Editor Baptist: The Carey Association met in the thirty-third annual session on the 16th of October. The first day of the session the rain poured down in torrents, but the messengers to a clock nearly every one of them had arrived. Some correspondents and visiting brethren had come in the previous evening, and although we all felt like there would be but little accomplished, still we may say that it was the best session of the Carey.

Our State Secretary, W. B. Crumpton, Rev. R. A. J. Cumble, from the Central, and Revs. Jno. P. Shaffer and T. B. Fargason, of the East Liberty, were with us and did good work. Our Secretary said, in response to the Moderator's call for correspondents: "Well, I am here, Bro. Moderator, to represent the State Board in the interest of State, Home and Foreign missions, the Howard College, Judson Institute, ALABAMA BAPTIST, and any thing else you want represented," and consequently all considered Bro. Crumpton a "free horse," and "rode" him accordingly. Well, he cheered us all, preached the introductory sermon, made a telling speech on missions, struck the Methodists some pretty hard licks, but turned the joke to the just ridicule of the Baptists. And right here I want to add that it is my judgment that two months work circulating among the Baptists of the State is worth more than the other ten of Bro. Crumpton's time in the office. Perhaps nobody is in a condition to represent our interests so well as he. Bro. Shaffer is at home among us, as is Bro. Fargason. Rev. Jno. P. Shaffer never lets an opportunity pass when there can be good accomplished. He made a speech on education, which would have moved an adamant heart, and preached a sermon that would have melted the stoutest sinner. Bro. Cumble always strikes the key note, when you mention the ALABAMA BAPTIST, and when the report on periodicals was read, he just made the folks subscribe for the paper. Good work indeed!

This association, like all others, has had some chronic grumblers. The smallest objection, too, has been sufficient to the hard and fast strings of the purse, close the mouths of the preachers on the subject of missions, and from these and other obstructions this association has never fallen into line. We now hope some of these barriers are removed, and preachers and laity will go to work in dead earnest.

A newly constituted church petitioned for membership, with footwashing as an ordinance of Jesus Christ in its abstract of principles. The church was ruled out of order by the moderator, but the anti brethren thought that, but the matter discussed, and best to have the matter discussed, and appointed a special hour, Thursday night, for the discussion. However honest our brethren may be in their convictions, they failed to impress the

Rev. L. D. Bass, says, "That the South Alabama Female Institute, at Greenville, continues to improve. They now have over 160 pupils, with nine professional teachers. They expect more than 200 pupils before the term closes. This is by far the largest school ever taught in Greenville." Prof. J. B. Little is making a fine impression, and Greenville is feeling his

influence. Prof. Meeks, of the State University, at Tuscaloosa, delivered a lecture before the school last week. Prof. Little speaks of having Dr. Wharton deliver the next. These lectures are free, and given every month by the best talent of the State that can be secured. The male department, also under Prof. Little is doing well, and is promising.

Bro. L. O. Dawson, at the Theological Seminary, Louisville, Ky., says: "Bradley came in some time since, also Schramm, from Alabama. Alabama now ranks third in point of numbers, Kentucky first and Virginia second. Total number of students 134; average age 28 years. During the vacation the boys preached 5,053 sermons, which resulted in 2,317 conversions. (These figures are from statistics gathered by C. M. Reid, of Kentucky.) Our new building is rapidly approaching completion. Two Alabama boys will complete their course next June, are anxious to return to the old home State. Whose fault is it if they don't? Most assuredly not theirs. A tabernacle is being built on the Seminary lot on Broadway for the Moody meeting which is to begin some time in January. It is said it is his last meeting in America before going to India. We are expecting great things of the Lord."

A visit from Rev. B. F. Riley, D. D., added to our pleasures last week. There is no nobler man in our State than he, a true friend, a polished gentleman, earnest preacher and tender pastor. He is alive to all the interests of our denomination. His pen will occasionally grace our pages. By the way, when we were a boy, attending our first association, a friend of his requested for him the loan of \$100 to aid in defraying the expenses of his last year in college. Several good brethren doubted the wisdom of the investment, but the majority favored it. If he had never returned a dollar and his increased usefulness in Alabama would have far more than compensated for the loan. It is the opinion of some that his speech on mission at the last meeting of that association was and will be worth more than a hundred dollars to the cause of Christ. Brethren, don't be afraid to put your money into the brains of consecrated young men.

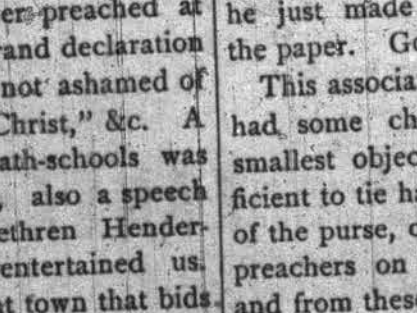
Should we employ pedit-Baptist teachers in our Baptist Sabbath-schools? Answer.—Yes, when we are willing to employ pedit-Baptist preachers as pastors of our churches and teachers of our people. Yes, when we are ready to disown our own peculiar doctrines, or confess that they are unworthy to be taught. Yes, when we can persuade ourselves that the blind can lead the blind, contrary to the judgment of Jesus. Yes, when we decide that there is no difference between a gospel church and a society formed by man without divine authority. Yes, whenever we are prepared to say that the scriptural law against heretics is suspended. Yes, when we can transfer our denominational and ecclesiastical responsibility to the shoulders of the unbaptized.

If a pedit-Baptist is honest in his convictions he cannot teach our principles, so utterly unlike those of other faiths; and so he is not qualified to teach in our schools. But if, being a pedit-Baptist, he does teach them, he is dishonest, and for this reason is not wanted. So in either case, no body but a Baptist should teach in a Baptist Sunday-school.

The school is the church at work studying and teaching God's word. If a Methodist, or a brother of any other denomination, conscientiously believes Baptist doctrines and practices to be correct according to the Scriptures, and hence is taught to teach among us, consistency by both sides, his aid ours, demands that he shall cross the line, obey Jesus in baptism, enter the church and thus work in gospel harness. If he is determined to work without harness, or prefers to work in other harness, why let him enjoy the undisputed liberty of working in some other than Baptist team.

And now, if any dear brother of any other denomination thinks the above severe to relieve his mind, we will add:

We give the same counsel to Methodists,—employ only Methodist teachers in your schools. We believe in Baptists to run Baptist machinery, and just as much in Methodists to run Methodist machinery.—Gospel Expositor.



BEST FAMILY MEDICINE.

No household should be without it, and, by being kept ready for immediate use, will save many an hour of suffering and many a dollar in time and doctors' bills.

My only Family Medicine.

"I have been a user of Simmons' Liver Regulator for many years, having made it my own Family Medicine. It is a pure, good and reliable medicine. My mother before me was very partial to it. I find the Regulator very safe, harmless and reliable, as a Family Medicine, and have used it for any disorder of the system and found it to act like a charm. I believe if it was used in time it would prove a great preventive of sickness. I have often recommended it to my friends and shall continue to do so."

Rev. J. M. ROLLINS, Pastor M. E. Church, South, Fairfield, Va. To J. H. Zella & Co., Philadelphia, proprietors Simmons' Liver Regulator.

congregation that it was a church duty, much less an ordinance of Christ's church. I think the discussion will do good; for the foot-washing brethren claimed that their views had been ignored, in as much as they were not allowed free discussion. Some ministers, too, have said they would not preach and support missions because the anti would not preach and practice foot-washing. But with a chance at free discussion it seems that the brethren must have learned a thing or two, and perhaps we will have better reports on missions from them.

A few grand old men organized this association in 1855. It has had ups and downs, (mostly downs,) since its organization. But I believe the prayers of the Woods and Sissons, and others, and their dedicatory tears are treasured up in heaven, and just now the Father of light, liberty, missions, glory and honor, is beginning to respond by laying the oppressions on younger men who fill the responsibility, and I yet believe the Carey Association will honor his name, and glorify the Master. We raised all the money the Board asked us to this year, and pledged more another year.

W. L. L. HOOD.

Ashland, Ala.

Letter from Texas.

Bro. Editor: The weekly visits of the ALABAMA BAPTIST bring me no little pleasure, since in that dear old State sleep my parents, many of my kindred and hosts of former friends, while most of my near kindred, and many of my most prized friends still live there. It is with no little delight that I read accounts of different associations, and there see the name of brethren whom I knew personally, or by reputation; or note accounts of revivals in various localities. But, again, I am often made sad, temporarily, at least, as I read the obituaries of those whom I have known and loved. And this leads me to say that the death of Eld. J. F. Bledsoe and Sister Renfro, I felt a personal loss. I don't think that Alabama ever had a purer or nobler man than John F. Bledsoe. I remember him from the time of my early manhood, and I always loved him. As to Sister Renfro I scarcely know what to say, out of the much I could say. Noble, gentle, kind, and unsuspecting, she had nothing too good for the friends of herself and family; and I knew that it was one of her friends. She looked on the bright side of the picture for others more than for herself—especially during the latter years of her life, and I record it with gratitude, she was always an inspiration to me. I have often thought of her gone on ahead, but soon we shall see them again—yes, very soon. God comfort and abundantly bless all the bereaved ones, and prepare them for a happy re-union with the departed, in the climes of unfading bliss.

"God's people are gathering home," and, sad to contemplate, sinners are rushing to their homes, too.

Permit me to congratulate the Baptists of Alabama upon their new departure in educational matters. I refer only to the outward facts. You have now two schools instead of one. The one at Marion, under that noble veteran, Col. Murfee, is sure to prosper on its own merits. That will be a good place to send a boy just so long as Col. Murfee stays with it. With \$200,000 endowment, the college at Birmingham, under good ordinary management, must soon take rank among the best colleges in the South.

TEXAS BAPTIST INTERESTS.

Baylor University, located at Waco, is a compound of Baylor University, at Independence, and Waco University at Waco. The former took the name, and the latter, the place. This Institution has a fine new building just now about completed, and considerable endowment. It matriculates both sexes. It has about twenty teachers and annually enrolls about three hundred students.

Baylor Female College is located at Belton. This institution has a fine building, is well patronized, and is progressing to the great work.

But Texas is too large for two schools; however well appointed to supply the demand. There ought to be ten Female Colleges, and an indefinite number of Male Academies and High Schools, scattered wisely over this great State. It is a little remarkable that there is no strictly Baptist school in the Northern and much the best portion of the State. The brethren have done nobly, but there remains much more to be done, before the educational facilities of our denomination in this State will be adequate to the demand.

STATE MISSIONS.

The past year our Board employed 120 missionaries. Expended on the field \$31,960.28; there were 3,002 professed conversions. These figures were reported at the State Convention in Dallas. Our secretary, A. J. Holt, says that he must have \$50,000 for the present year. He will probably get that amount.

The Texas Baptist and Herald seems to be doing well, and may be expected to improve rapidly as its circulation increases. We are to have two monthlies, designed for general circulation; one published by W. F. Wells, of Cleburne; and the other to be published by M. S. Martin, of Waco. I have heard some talk about a Weekly, but no one has, to date, made the venture.

THE CROSS.

Corn was excellent in this part of the State; but cotton is hardly as average. Beyond the "cross timbers," the crops have failed for two years, and, in consequence, many farmers have left for homes in more favored localities. Peace and plenty characterize our portion of the State.

OUR CITIES.

It would, perhaps, astonish you to know how many cities are springing up in north Texas. To begin with, here is Paris, of above 10,000 inhabitants; three miles west is Honey Grove of about 3,000; sixteen miles further on is Bonham, of about 5,000; thirty miles still west is Sherman, of about 12,000; and a few miles north of Sherman is Denison, of perhaps 15,000; then further up Red River is McKinney, of about 4,000; then comes Dallas, with her 10,000 or more—the inland metropolis of the State; and west of Dallas some thirty miles is Fort Worth, a rival of the former city, claiming 30,000. If Fort Worth had an even chance with Dallas in an agricultural point of view I verily believe she would outstrip her. Railroad capitalists seem resolved to make a large city out of Fort Worth; and if the country west of her were a good agricultural district this might, in a little time, become the most populous city in Texas. Dallas, however, is in the midst of an excellent farming country; and, for this reason, she easily outstrips her less favored neighbor.

Then from Dallas to Paris, 100 miles distant, there are several towns aspiring to be cities: as Greenville, Farmersville, Waco City and Sardonias, besides there are divers towns and villages, many of them being fine trading points. But my letter is too long. Great success to the ALABAMA BAPTIST and to its editors.

A.

Gen. Manager, Gen. Pass. Agent.

NNISPA & ATLANTIC E. R.
 Taking effect Sunday Sep. 11, 1887.

Going South.
 Daily Daily Sun.
 Fixed Pass. Pass.

Going North.
 Daily Daily
 Pass. Frgt.

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