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The Board of Ministerial Education

-OF THE-

ALA. BAPTIST STATE CONVENTION.

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Brethren desiring aid from this Board will address Rev. E. J. Forrester, Secretary of the Board, at Selma.

All applicants must appear before the Board for examination.

The Board will be in session in Selma, Sept., 25th, 26th and 27th, to examine applicants.

CHRISTIAN INFLUENCE.

Christians are said to be "the light of the world." They are compared to lamps. In order that lamps may be useful they must be set upon a lamp-stand. But if the lamp is not burning, it is vain to place it where it can shine. The lamp is no more useful in lighting the room than the stand, unless it is burning, unless there is a flame. Indeed a lighted lamp is needed to find it. The light must burn, if it would shine. Those who are the light of the world are expected, commanded to shine. But if they shine, shed around them influences for good, they must burn. It is the flame which corresponds to the divine life in men, not the lamp or the oil or the wick. Clear shining follows clear burning; a good flame only produces a good light. Notwithstanding the manifest truth of the statements given above, when Christians are urged to give better light, frequently the only thought is that they must shine better, when the only need is that they burn better. The first duty of a Christian as a light-giver is to burn, then to shine.

When we say that the Christian must burn, we mean that he must maintain the inward life of the soul which comes and abides only through fellowship with Christ and communion with the Spirit; that he must keep fresh and vigorous the inward life of faith in and love to God; that he must maintain in its completeness the life of holy discontent with wickedness, and aspiration toward good. To burn is to live by faith and prayer, and to strive after holiness, and to glow with the divine life in the soul. Remove this and you take away what is Christian, you remove the material of light from the man and again he is darkness. The keeping of this inward life bright and burning, is the essential duty of the men and women who are to be the light of the world. Burn, then, shine.

A light shining is going beyond itself, giving itself to those around and within its range. As a light has no existence except as it shines, so it is of no use except as it shines. The shining is the exact counterpart of the burning. Keeping the inward life aglow is burning. Letting the outward life correspond with the inward is shining.

In order to this shining of a Christian there must be an open, cheerful profession of faith in Christ as the Savior. A man who loves Christ and refuses to let any one know it, and who fails to take his stand among the disciples, fails utterly to send forth any light. After this open profession, come those earnest utterances coming up out, the abundance of the heart burning with love to God and to man. Christians often shine most beautifully and effectively in their conversation.

The true light shines in persistent faithfulness in Christian service and Christian duty, in studious devotion to the Scriptures and prayerfulness, in a cheerful readiness to work for the progress of the Master's kingdom, and in loyalty to the church of Christ, and in practical love of his disciples.

But more than this and in order to make the light steady, clear and bright, there must be a consistent Christian conduct manifesting a well-rounded, stable, Christian character. A character and conduct convincing men of the glory of God and the grace of Jesus Christ.

If Christians would shed good influences around them, and make themselves felt for good among their fellows, they must be manifestly better than other men. They must make it clear that they are devoted to higher ends and governed by nobler purposes than other men, that their conduct is purer and holier than other

men. Dishonest principles and practices must be unknown in their intercourse with men. Evil, lustful passion must control them less than other men. Self-sacrificing devotion to the work of saving souls must make clear their relationship to Jesus the Savior of men. Symmetrical characters and unselfish lives must manifest their relationship to the Divine Father.

The heart of Jesus, the Redeemer of men, must be seen shining through the hearts and lives of his people whose hearts have been filled with divine love, and righteousness, and wisdom.

Every Christian should present to the world a likeness of Jesus his Master. The better the likeness, the better the shining, and the more useful the servant.

The Mulberry Baptist Association met with the Shady Grove church Saturday before the fourth Sabbath in September; F. M. Hobson, moderator, R. M. Honeycutt, clerk.

It was our privilege to meet with the brethren on Saturday and Monday. The subjects usually brought before this body received the attention usually given them. On Sunday in the morning, Bro. F. M. Hobson preached a missionary sermon, after which a collection was taken for missions amounting to ten or twelve dollars. In the afternoon Bro. Blizard preached by appointment. On Monday the subjects of Temperance and Missions engaged the attention of the brethren. Delegates from the churches received the circular issued by the Secretary of the State Mission Board and consented to make an effort to raise the amount suggested by the Board. We were glad to meet brethren Hobson, Hicks, Honeycutt, and Hubbard, ministers of the Mulberry, and Mills, Watson, Huckabee and Blizard of the Unity.

Last fall a number of associations appointed committees to arrange programmes as an order of business for the next meeting. It would be well if all of them would follow this example. Where this is not done much valuable time is lost and many subjects of importance do not receive the consideration they deserve. Some are overlooked entirely. Frequently the order of business of the preceding meeting as it appears in the Minutes, is adopted and the Moderator is puzzled in his attempts to follow it; confusion often ensues, and the session ends unsatisfactorily to all who are really interested. A carefully prepared programme in the hands of a sensible Moderator, expedites business, secures the thorough consideration of all subjects coming before the assembly, and informs delegates just how long they must remain, if they represent the churches in all the sessions of the association.

We write the above after having attended meetings of associations which have had programmes and which have had none.

These programmes should be made pliable so as to enable the presiding officer to meet any emergency that may arise.

AMONG THE ASSOCIATIONS.

THE PINE BARREN.

In order to visit several points in the interior between Evergreen and Rock West, the place at which the Pine Barren Association was held, the trip through the country was made in a buggy. Notwithstanding the rain was pouring when we left Evergreen, before we had gone fifteen miles to the west we found a fearful drought prevailing which had been in existence for many weeks. The route lay through some of the best portions of Conecuh, Monroe and Wilcox, and a drier and dustier could scarcely have been taken. It was sad to see what depredations had been committed by the worm upon the cotton fields. Drought, worm and rust had combined in their work of havoc upon this staple, and after their force had been spent, but a small share was left for the planter.

The desolateness of the scene was relieved by a moderately good corn crop. Fortunately for the people a good yield of corn was had last year, a goodly residue of which still lies in the barns untouched. Another fortunate circumstance is, there has not been the rage for "advances" that has previously existed. Reckless purchasers have been held in check by merchants who have hitherto been indulgent, but who proposed this year to make draft upon the stock of experience which they have been accumulating for years.

At one or two points along the line of travel the effects of the drought have been most disastrous. Most notably was this true with respect to Pineville and Buena Vista. At several points the blades of the sugar cane were so parched that it seemed as if the entire patches would readily burn if the torch were applied.

The dry rocky beds of the numerous streams afforded another striking feature of the drought.

On the morning of the 15th Rock West church was reached in time to enable a dusty pilgrim to brush and bathe before the association met.

At 11 o'clock Moderator Ramsey called the association to order and requested Rev. W. G. Curry to conduct the devotional exercises. By common consent the sermon of the occasion was deferred until night. This opened at once the way to business.

THE LETTERS.

Of the churches were first read and some were dispondent enough in their tone, while others throbbed with vigorous life from the beginning to the close. What a difference does a live pastor make in the tone of the letter of his church or churches to the association! There is nothing of the snivelling lamentation about it, but it speaks out as from a region of life. Several of the churches indicated that nothing had been done for missions; others, that but little had been done, while others still reported that they had fully met their apportionments. Altogether, however, the association has done reasonably well during the past year.

A DOZEN PASTORLESS CHURCHES. Were reported; several churches were not represented at all; but few Sunday-schools were reported, in an association which for many years has preserved such a noble record. It was ascertained with respect to the Sunday-schools, however, that all within the limits of the association had not been reported.

UPON THE ORGANIZATION.

Moderator Ramsey, Clerk Burson and Treasurer Purifoy were all re-elected. Dr. Ramsey's speech of acceptance was a *sui generis*. He told the association roundly and emphatically that he "expected to stay right there in that position until he was invited out!" The Doctor is an industrious and judicious presiding officer. Determined not to be gagged with the emoluments of his position, he ever and anon invites another brother to the chair and takes the floor as a vigorous and heroic speaker. He would be a strong force in any association. The association evinced its wisdom in the re-election of its old officers. The business of Saturday prepared the body for a laborious day's work on Monday.

Saturday night the associational sermon was preached by

REV. W. B. CRUMPTON.

The sermon was an exposition of the first part of the 12th chapter of Romans. A more interesting and intensely practical sermon the writer never heard. Missions, Sunday-schools and Education engaged the attention of the body throughout its sessions. Marked interest was manifested in the movement toward Ministerial Education. Upon this subject, however, the old Pine Barren has a record second to no other association in the State. It was a subject of much regret that protests were raised by the delegations from some of the churches against the apportionments of the State Board.

Notwithstanding the most minute explanations were made respecting this plan of apportionment, brethren insisted that when assumed these amounts became positive obligations. Of course the sums named are only suggestions based upon the supposed ability of the churches, and they are most respectfully asked to raise these amounts—if possible; and if not possible, then to make the nearest approximation possible. "Only this and nothing more."

THE BETHLEHEM.

The Bethlehem Association, whose sixty-seventh annual session has just been held with the Zion church, Monroe county, is the oldest, but one, in the State. It was formerly known as the Beckbe Association, and was organized in 1816. It was not until 1827 that the name was changed to that of Bethlehem. The Flint River Association is the oldest in the State, having been constituted two years earlier than the Beckbe. This body met on Saturday the 22nd, and by request of Rev. I. Spence, to whose lot fell the preaching of the sermon, it was preached by Rev. W. G. Curry, of the Pine Barren Association. Selecting for his text Heb. 13:16, Bro. Curry gave us an admirable discourse upon Doing Good. After the sermon we had another "feast of fat things" spread upon a number of long tables in the yard.

We cannot become so poetical as to say that "the tables literally groaned beneath their burdens," for we heard no groaning, but certainly there was a most bounteous dinner which every delegate (and visitor too) seemed to relish with a gusto. Upon re-assembling, the annual custom was observed of

READING THE LETTERS.

Which, it must be confessed, did not make a very honorable exhibit as to the contributions of the past year.

THE ELECTION OF OFFICERS.

And as Dr. Robinson, the former moderator, positively declined re-election, Rev. B. J. Skinner was chosen, with T. S. Wiggins, Esq., as clerk, and the treasurer of former years was elected again. This was Bro. T. J. Emmons. Thus equipped with officers, the association proceeded to work.

Notwithstanding there had been

appointed, at the previous session, standing committees whose reports were expected to be fully ready at the opening of the session of this year, there seemed to be but one Chairman ready to report.

SUNDAY SCHOOLS.

Reported many of the churches without schools and boldly proceeded to lay the blame largely upon apathetic pastors. This may be partly true, and we have no doubt it is; still this does not exonerate private members from undertaking to establish schools in their churches. If a pastor is not progressive enough to organize a Sunday-school, let some good brother or sister proceed to the establishment of it. This was the only matter considered Saturday afternoon. Sunday was the signal for the gathering of the clans from every direction. Notwithstanding the morning was quite unpromising, the heavens being full of angry clouds which poured out their contents in occasional showers, the crowds came surging in at quite an early hour. We never saw multitudes so anxious to listen to preaching. The great arbor which was fitted up for the occasion, was crowded with the most attentive listeners, as was the church house two or three hundred yards away. Four sermons were demanded by these hungry multitudes on Sunday, and in every instance there was the absence of the disorder so frequently coupled with occasions like this.

MONDAY WAS

THE LAST DAY.

Which was devoted to the consideration of Missions, Education, and Temperance. The Association renewed its allegiance to the State Board and pronounced itself very emphatically upon education and temperance. A slight gale was stirred in the consideration of State Missions, as well as of Temperance, but it only served to clear the dust out of the eyes of some brethren and reveal to them the dominating spirit which pervaded the old Bethlehem.

THE OLD CHURCH.

With which the association was held, is worthy of mention. It is among the oldest built by Baptist hands in south Alabama. The present pastor, REV. JOHN MCWILLIAMS, is a most remarkable man. The venerable brother is full in sight of eighty years of age, and for fifty-one years has been pastor of this historic church. Near the church are some of the old landmarks of the earliest civilization of Monroe county. We slept beneath the roof of the first frame building ever erected upon the soil of Monroe County. The timbers with which it was built were sawn by the whip saw in the early part of the present century. If its occupants have always been as grandly hospitable as Bro. Nelson Fountain and his estimable wife, then it is a blessed spot indeed.

Having completed its work, at a late hour on Monday afternoon the association adjourned to meet next year with the Baptist church at Burnt Corn. The representative of the ALABAMA BAPTIST bore away a long list of subscribers from this meeting.

A SUGGESTION.

We are satisfied that the average minister of the gospel feels the want of no other one thing in human power more the want of some new books.

Of course many ministers are so favorably situated that they can keep themselves very well supplied with good books. But the majority are not in that happy condition. A few days since a young country pastor mentioned to us his want of books. He is not without liberal English education, and is capable of extensive reading and correct thinking, and is a man of fine spirit and useful gifts; has a family, is poor, and not likely to ever be in school any more. Yet he told us that his library consisted of his Bible, some school books and two or three small religious works of a flimsy character. We gave him from our own library a half dozen volumes. There are many others much better situated who have but a few well selected books. And still others whose books are all old works, and but few of them of much use, and they are not able to replenish, and not able to purchase a good Review or two. This is true of many pastors who occupy positions of great responsibility.

NOW THE SUGGESTION.

Let the churches make it a point to see that their pastor has every year from ten to twenty-five dollars' worth of good new books. How easy it would be to get that amount of money for such a purpose! Two or three sisters in any church could get the money with a little effort; and do the same thing again the next year, and so on continually. Every thoughtful preacher ought to have at least one good Quarterly Review. Such a course would be a real good investment for the church. It would bring great improvement to the work of their pulpit. We made this suggestion to a brother not long since—a lawyer, and he replied, "Why the preacher would use the money for some other purpose." We

cannot see how any minister could do that honestly; but in case of any fear of that sort, get some one else to select the books, or find out from your pastor what books he would be pleased to have and send and get them for him. What we mean is, that you will see to it that your pastor is enabled to have some good new books and Reviews every year; for it is a fact that our preachers need books, and in very many cases they are not able to buy them.

The average preacher does not need many books, but he does need a few good ones; and his people, for their own sake, should see that he has them.

A BATCH OF PARAGRAPHS.

We notice that the *Religious Herald* has a lengthy leader which seems to have been intended for Alabama Baptists, against the introduction of a theological department in Howard College, and alike against such a department in any other Southern Baptist college. All we have just now to say, is, that the Baptists of Alabama as they have done before, will illustrate the fact that they are capable of attending to their own business. Alabama Baptists had to meet every one of Dr. H's arguments when we started our State Mission work, and we can meet them again. They are the same old ghosts just changed enough to fit the present case. We also had to confront these same pleas when we started the ALABAMA BAPTIST; but it was started nevertheless, and to day is as complete a success as any one of the sheets that advised against its existence.

Bro. Mills, of N. C., in the

Biblical Recorder, makes an eloquent appeal against "hair on the face of the preachers," and urges us all to be shaved—shaved clean. The idea is that the beard conceals the facial expression and thus hinders eloquent speaking; and so he refers to quite a number of great orators who did not carry hair on their faces. It may be said in reply that several of those mentioned lived in an age when beard on the face was not worn at all, and for aught that he knows Clay, Webster and Calhoun would have been just as oratorical with beard as without it; and some others that he mentioned never had any beard! We know that some of them tried to produce a crop of whiskers and failed. And it may be further replied that as many first class speakers can be named who have carried beard. When the apostle says it is a shame for man to have long hair, it is supremely absurd to attempt to make it apply to the beard on the face. From his stand point it would be amusing to have Bro. Mills attempt to give a sensible reason for the existence of beard on the face of man. Why did the Creator put it there? This simple question replies to every argument that can be made against wearing beard.

Dr. Graves continues his little flings at us. Almost every issue of his paper has its little slug for our personal benefit. We are preserving all of these genteel and precious morsels, and as we suppose that is his gallant way of replying to our review of his book on inter-communion, we propose to cluster them for him after awhile in another little pamphlet for circulation free of charge. By-the-way, we have just received an order from a minister in Tennessee for one hundred copies of our Review; and we have before sent about as many to Tennessee as to any other State.

An article from Bro. Charles H. McCall, in the *Christian Index* of the 20th, puts the doctrine of baptismal salvation as plainly as possible in which he plainly recognized the planting of that church as embracing great promise of support to law and order. And Gen. Bane followed with a strong speech in which he put the doctrine of religious liberty as forcibly as did the Baptist fathers in former times, and called up the very distinguished parts that Baptists have borne in the establishment of that doctrine in the United States. The Baptists will have gained a merited and long delayed honor, when distinguished civilians get to know enough of their history and of the history of the country to do them simple justice on public occasions.

Bro. Bailey of the *Biblical Recorder* thinks that there is great danger of the minister neglecting his own soul in his absorbed concern for the soul of others,—that he gets into the habit of studying and doing his work as preacher and pastor in a kind of professional way. There is great force in the suggestion; still if he does the work of which the *Recorder* speaks, we cannot see how he can fail "to cultivate his own soul." When a minister is studying how to divide the Word of God so as to give each his portion in due season, when he is visiting the sick and distressed, carrying

consolation to the sorrowing, and leading the repenting to Christ, we think he will be almost certain in this work to be superintending himself by the Shepherd and Bishop of souls.

The Texas State University, at Austin, was formally opened on the 18th of September, with striking ceremonies. They have a large provision made by the State for its support, handsome salaries are paid, and therefore they have been able to command distinguished talent and learning in their professorships. If the opportunity is wisely used that University will rank high in a short while.

The *Examiner* has recently found it necessary to once more meet the old slanders against the Baptists in relation to the Munster outbreak in Germany in the Reformation period, made at present by such papers as the *N. Y. Independent* and the *Evangelist*. One of the pleasant things for a Baptist to reflect upon is, that there is not a single charge brought against the history or the principles of the Baptists in any age, which is not fully overturned by some of the most distinguished authors in other denominations. And so the *Examiner* fully vindicates the true German Anabaptists by such a celebrated author as Dr. Schaaf.

Bro. Cole, pastor of the First church at New Orleans, represents the work of grace in his church as moving on in a gentle but successful way. He is often called to the pleasant duty of baptizing new converts. It was a day of promise when the Baptists decided to give special and earnest attention to the cause of Christ in that city. The Holy Spirit helps us to redeem the promise and reap the harvest.

We have learned that Dr. Henderson's church at Ruhamah has just closed a revival meeting with more than 20 baptisms.

It is believed that the prohibition movement in this county grows more encouraging every day.

FIELD NOTES.

"We had a pleasant and harmonious session of the North Liberty Association. The prospect for future advance is increasing. A reaction is coming and a better spirit of missionary enterprise is prevailing. Our dear and venerated brother Carleton, after six long months of patient suffering, calmly fell asleep in Jesus at 4 p. m. Sept. 8th."—*W. T. J. McCandless.*

"Rev. G. W. Wilcox: You have received a wrong impression. We advise all our Sunday-schools to use Baptist Sunday-school helps. We think it their imperative duty to do so. Our columns have given no uncertain sound on that question. The books we referred to in the note to which you object were not less helpful, but moral and religious books for the young. We have read a number of them, and all that we have read are unobjectionable as reading for the children of Baptist parents. We should exercise a wise discrimination in these matters. Some of the best books we have ever read were not written by Baptists, and yet there was nothing in them to which a Baptist could object."—*At the Circuit Court of this county, just adjourned, seventy-four true bills were found, against thirteen for the same length of time when prohibition was in force.*"—*D. Rogers, of Henry county.*

"Fellowship church met on Friday, Sept. 14th, to begin a meeting. Bro. A. L. B. 21rd, our beloved pastor, was prevented from coming on Friday on account of sickness in his family. He came on Saturday and preached a feeling sermon on the subject of fellowship, after which the church went into the election of a majority of the votes cast. The meeting continued till Monday night. The congregations were very large and the best sermons we have ever heard. The power and demonstration of the Spirit were manifest in the congregation throughout the meeting. There were eleven accessions to the church. Tuesday morning the congregation met to witness the baptism of those who joined during the meeting and at our meeting a month ago. Some were prevented by sickness. Twelve were buried with Christ by baptism, most of them the most promising young people in our community."—*J. R. Hooks, Morrowville, Sept. 22nd.*

"Bro. J. M. Green, of Pike county, formerly a student at Howard College, left on the 27th ult. for Louisville, to attend the Seminary. The people in South-east Alabama are calling for educated men, and Bro. Green goes to the Seminary in order to prepare himself the better for the demands of the times."—*Prof. Sumner B. Foster, of Tuscaloosa, has been engaged by Prof. Fonville to teach in the Park High School at Tuskegee. Prof. Foster is a man of fine parts, superior attainments, and is an experienced and successful educator.*

"Bro. Fonville and the patrons of the Park High School are to be congratulated on their good fortune in securing him. Mr. N. B. Scott, late of Selma, a distinguished student of Howard College, will teach in the Park School."—*The Claiborne Baptist church was favored with a visit from Eld. B. H. Crumpton on the third Sabbath in September, truly editing and greatly comforting sinners were deeply impressed, but there were no additions to the church. May the truth preached here be as bread cast upon the waters, to be gathered many days hence.*"—*Pastor, Claiborne.*

"Rev. D. Rogers: We should be glad to attend the meeting of your association if it were possible, but it is not possible this year."—*Rev. A. M. Hanks has moved from Columbus, Miss., to Dallas, Texas.*

"Our association, the Sulphur

Springs, has been in session since Friday. Attendance full. Usual routine of business conducted in harmony and with increased interest. Bro. D. I. Purser was with us until yesterday. He preached for us Friday night and Sabbath at 11 a. m. to the hundreds in attendance. His theme, an answer to the great question: "To what purpose is this waste?" He showed that the great waste that is going on, and has been going on, and on, from the breaking of the "alabaster box" on to the days of Carey the cobbler, thence on to and through the so-called wasting business of the thousands and tens and hundreds of thousands of to-day, is in carrying out the "marching orders" of the King in Zion. Surely our Baptists of these mountains will never more quarrel, with missions. Saturday, on the presentation of our mission report, Bro. Purser proposed a subscription of \$100 for a colporteur fund. We raised \$125. We have appointed ten or more delegates to the Baptist State Convention.

Yesterday we got some money for home work for ministerial education."—*C. A. Burns, Hancockville, Sept. 24th.*

"We are gratified to learn that Rev. S. W. Jones is doing such a fine work upon the extreme Southern limit of the State. He is a modest brother or we would hear from him oftener through our columns. Let Bro. Jones speak out occasionally."—*Quite a number of visitors from a distance were in attendance upon the late meeting of the Bethlehem Association.*

The great crowds reminded one of *antebellum* times. It is sad to reflect upon the indifference of our churches, particularly in the country, to Sunday-schools. If some brother or sister would begin the good work and persistently urge it the interest would grow. Suppose you try it, if you haven't a Sunday-school in your community."—*Bro. Y. M. Rabb commenced his speech on the Report on Sunday-schools before the Bethlehem Association thus: "Brother Moderator, I believe that this association is opposed to Sunday-schools! If the record is to determine this it is certainly a fact."*

"Any association is greatly blessed which has such efficient, intelligent and wide-awake private members as Judge J. W. Leslie, Hon. A. J. Robinson, T. J. Emmons and Y. M. Rabb. These brethren largely made the late meeting of the Bethlehem Association the success that it was."—*Bro. B. H. Crumpton has just closed an interesting series of meetings at Claiborne.*

"What a pity, in this age of brass and self-assertion, that we find so many good, modest brethren who never open their lips in our general meetings. This is the way we thought of Rev. A. J. Lambert as he sat so quietly during the surging debates in the Bethlehem Association."

"We were glad to learn that, in a quiet way, Rev. Jehu Holley is doing a fine work in his churches in Monroe county. He impresses one quite favorably."—*Considerable mortality is said to be prevailing in the neighborhood of Brewton. Persons are dying from a disease the symptoms of which seem akin to those of yellow fever.*

"The Bethlehem Association gave 'no uncertain sound' upon the liquor question."—*Men love darkness rather than light.*

"Therefore an ounce of argument against the Bible outweighs a ton of truth in favor of it with many persons."—*Your paper is too high, said a brother to the other day. "Well we think it is very cheap," was our reply. "Why," said he, "the New York Sun comes for one dollar. "Yes," we said, "and if the Baptists could give us anything like the number of subscribers which the Sun has we would be glad to send the paper for one dollar."*

"How unfortunate it is for any body to be a crank, and especially for a Baptist preacher to be one!"

"There are some preachers who are constantly making allusions to themselves and to sermons which they preach. With a prodigious show of sham modesty they refer to something with a 'not that there is any particular merit in our preaching, but—'"

"Dr. S. D. Davison, formerly of Pineville in this State, but now of Reagan, Texas, was so unfortunate as to lose a finger from each hand, some time ago, by the accidental discharge of a pistol."

"The fathers in the Bethlehem Association were fully up on temperance, as the following transcription from the minutes of 1836 will show: Resolved, That in accordance with the holy principles of the Bible, it is plainly the duty of all men, and especially members of churches, to abstain entirely from trafficking in ardent spirits, as we believe the use of intoxicating liquors to be immoral in the highest degree, injurious to the souls and bodies of men—destroying health, prosperity, mental faculties, moral feelings and character, disqualifying men for the enjoyment of heaven and preparing them for eternal misery. We most affectionately advise all members of churches to abstain from the use of intoxicating liquors as a common drink, and to use their influence to induce others to do likewise."—"I always read the Field Notes of the Baptist first." Yes, and, brother, we intend to make that department as rich as news items of interest are capable of making it.

"A better indication of a live pastor is not found than that afforded by the amounts annually reported in the associational letter. A series of meetings with a great increase of members cannot be regarded as affording such an indication."—*In accepting the position as Moderator of the Pine Barren Association for the sixth time, Dr. Ramsey said: "Now, brethren, I expect to stay right here until you invite me out. I shall never again ask you to excuse me!"*

"Rev. W. B. Crumpton was in attendance on the Pine Barren Association as a messenger from the Cahaba Association. His friends were glad to greet him again in private life."

"Merely as a newspaper, I regard the ALABAMA BAPTIST as ahead of anything in the State. If you want it for news, it is good; if you want it as a religious journal, it can't be beat, and as a denominational paper for the

Baptists of Alabama, I don't see how any man gets along without it."—*W. B. Crumpton, at P. B. Association.*

"I have taken the ALABAMA BAPTIST from the beginning and would not for any amount have it absent from my family."—*Dabney Palmer said that in an address on P. B. Association.*

"The paper is an able exponent of our principles."—*Geo. W. Albritton, at P. B. Association.*

"There are two things which Baptists should plant themselves firmly always. These are education and missions."—*W. B. Crumpton, at P. B. Association.*

"Quite a spirited discussion was indulged in on the report of the committee on Education at the late meeting of the Pine Barren Association."

"Mrs. Martha Welch was reported to us as being the tower of strength of the Sunday-school in the Baptist church at Camden."—*There are twelve pastorless churches in the Pine Barren Association. The designation is simply alarming.*

"Brethren W. P. Murphy, of Rock West, and Dabney Palmer, of Snow Hill, send us \$2 each to be used in sending the paper to some poor and aged man or woman. If you send it to us, and we will use it in supplying some poor home with a good family religious newspaper. The good work goes on in this direction. Speak out, brethren!"

"I tell you those good folks know how to feed at Rock West," is what we heard a gentleman say in Camden some evenings since."—*Bro. Wash. B. Crumpton thinks there is good Scripture against the use of tobacco, and quotes it thus: "He that is filthy, let him be filthy still;" this good brother "left off" only a short while ago.*

"Rev. L. G. Skinner, contemplating going to Louisville within the next few days to attend the Synodary."

"We have a superb preacher at Greenville," is what a member of that church remarked in our hearing some days since."—*The Pine Barren Association meets next year at Snow Hill.*

"If I had a boy old enough for college he should go to Murfreesboro, withstanding I live right beneath the shadow of the University."—*J. M. Phillips.*

