

Alabama Baptist.

SELMA ALABAMA, JAN. 27, 1881.

JOHN L. WEST, PUBLISHER.

EDITORS:
 E. T. WINKLER, Editor, Marion, Ala.
 J. D. KENFROE, Editor, Talladega, Ala.

Entered at the post-office at Selma, Ala., for transmission through the mails, as second class matter.

SPLINTERS.

Explorations in Baptist history are going on. Dr. W. W. Everts, Jr., has prepared a paper designed to show that the English Baptists received their baptism, which was by immersion, from the Collegians of Holland.

Gen. Garfield advises the colored men of Alabama to vote with the white people where they live. This is good advice; no class in the South has more reason to deprecate the colored line in parties than the colored people themselves.

We are always interested by what our good friend Dr. Teague writes, yet his arguments about "falling away" in Hebrews do not convince us. It is clear to our mind that the persons to whom the warning was addressed were not savingly converted. This is evident from the fact that they are threatened with utter apostasy and final perdition. Christ says of his sheep: "They shall not perish."

A missionary of the S. S. Union seems to have had some curious experiences in Dallas county, Texas. At one house to which he had been invited by the husband he was driven away by the angry wife, who threatened to shoot all the mules on the farm if the missionary remained; so he withdrew for a night ride over the prairie to a more hospitable house. One of the schools he founded soon grew into a church, another was broken up by a controversy about Josephus, whom one party quoted as authority, while the other refused to hear his testimony, saying, "Josephus was no apostle, but only an old man like others."

The missionary intelligence continues to be most encouraging. Among the Telioogooos the number baptisms last year 1880 was 1,875. At the last quarterly session, 26 new churches were set off, and 25 new teachers appointed. In China the Christians are now 17,000 in number, of whom 3,000 are Baptists. Some of our Chinese brethren give half their income to the cause of Christ, where they earn only \$5 a week. They have a native Missionary Society and support their own missionary. Dr. Legge of Oxford computes that if the present rate of conversion in China continues, by the year 1913 there will be 26,000,000 Christians in China.

Dr. Tyng of New York, has endorsed the miracles at the Roman Catholic shrines of Lourdes and Knock, as "supernatural and divine." He attaches to them however no ecclesiastical value, but supposes that, in the cures which have taken place, "individual faith has found God, and received tokens of his merciful power." A sufficient reply to Dr. Tyng would seem to be that these wonders, real or feigned, are used to bolster up the anti-Christian superstition of Popery. A simpler explanation of "the miracles" than that given by the New York divine is found in Matthew 24:24. "For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

Is it possible for a man under duress, or the terror of death, to make an intelligent and real choice of religion? The history of the dying thief justifies an affirmative reply; and yet this case, which presents the only instance of the sort in the inspired records of four thousand years, warrants the assertion that a conversion under such circumstances is barely possible. A minister who for a term of years held the office of chaplain in a Southern jail declares that none of the prisoners, either white or black, ever showed any penitence for their misdeeds, or acknowledged that they had done wrong. In murder cases a few who were sentenced to be hanged expressed sorrow for sin in a general way, but not for the particular sin for which they were to hang. Men are warned by the experience of all ages: "Be wise in time; 'tis madness to delay."

The discussion of the question, Is theology progressive? brings out very clearly the fact that the word "theology" is taken in a different sense by the contending parties. What is needed for a mutual good understanding between most of those who have discussed the question is a definition of the main term. If the question be, Can the truth given in the Book of God be enlarged or diminished in the progress of the ages? the answer must be, No! If the question be, Can we come to a more accurate and systematic knowledge of the Revelation which God has made to us? the answer must be, Yes! The cause of trouble not only lies in the confounding of these two questions, but in the use made of the progressive theory by so-called "advanced thinkers," who are not seeking to discover what the Bible means, but claim the liberty of adding to it or taking away from it at their pleasure. To admit this pretension would be to sacrifice everything that is authoritative in revelation or vital in religion.

PREACHING—PRACTICING.

The Pine Flat church, in the Caba-ba Association, have recently received an announcement, that a stranger who bears two titles is about to make them a visit, for the purpose of serving them as a preacher, and making a little something as a healer and horse tamer. "Eld." L. A. Jennings proposes to preach on the night of the 5th of "February," on the subject of the church and its ordinances, showing the near approach of the Millennium. "Professor" Jennings send recipes for curing cancers, asthma, "dispepsia," diabetes, &c., and teach how to tame and cure horses. But the Pine Flat brethren took little of the "Professor's" gifts of healing, to justify them in entrusting their own lives or that of their stock to his charge. And they are so well satisfied with Bro. Drew's preaching, that they have no need of instructions from the "Elder." They have accordingly resolved that "on the 5th of February" their church edifice shall not be opened. And so they will be deprived of the privilege of hearing the cancer doctor preach about the Millennium and of seeing the elder tame a horse. Professor Jennings claims to be an evangelist from Enon Baptist church, Suwannee Co., Fla.

E. T. W.

ITALY IMPROVING.

The temporal possessions formerly belonging to the Popes of Rome have been sold in great quantities by the Italian Government. We are told that, from the end of October, 1867, to the same date last year, 133,371 lots of Church land have been sold. Their extent was 560,988 hectares, and they realized a sum equivalent to about \$11,758,145. Menotti Garibaldi has secured large tracts of land in the vicinity of Rome. This policy will be of advantage to Italy, as it will open a large body of land to the improvement which the interests of the secular owners will necessitate. The great tracts will be divided into fertile and salubrious farms under the care of a thrifty peasantry. The lazy beggar and the picturesque bandit must get out of the way or be overtaken and crushed by the car of modern progress. And the priests, relieved of secular affairs, for whose wise administration they have always shown a remarkable inaptitude, can now address themselves as never before to their proper spiritual duties. At present they do not seem very grateful for their release from secular engagements.

E. T. W.

OUR SAINTED DEAD.

"In the ALA. BAPTIST of Dec. 2nd, is a Dirge by Dr. E. T. Winkler. In the fourth stanza of the poem we read:

"Daughter,
 For us who mourn thy absence now,
 Thou prayest at the Throne."

Will the Doctor be so good as to inform an admirer of his *what* passage or passages of Scripture he found said statement upon? I do not remember any Scripture that teaches that the souls of the dead *intercede* for the living. Is not Christ our only Intercessor? or have we as many as we have dead friends whose souls are returned to God? And if they interceded for us, might we not make our wants known to them? I know the idea may be *inferred* from the *omniscience* of Christ and his redeemed.

W. P. CHAMBERS.

As it is always more convenient to ask than to answer questions, we are tempted to ask our ingenious brother, whether it is *practicable* to make our wants known to the dead? Could the departed saints hear our prayers, unless they were present at every time and place—in other words, unless they had *divine attributes*? Would not prayer to or for them be an act of *will-worship*, without Scriptural warrant, command, promise or example? Do we need to pray to them,—we who enjoy the mediation, advocacy and intercession of Christ? Can any employ, therefore, in which saints or angels may be engaged, make them the legitimate objects of human worship? Or, to come nearer to the case in hand, suppose that our sainted children carry into Paradise the memory of earth's associations and the sentiment of domestic love; suppose that they retain their interest in those who loved them here and brought them to the Savior; suppose that the echoes of their familiar and fond intercessions, which still linger on our ears, are heard in their prayers before the throne;—would this circumstance de-

tract in any way from the prevalence of Christ's intercession? Do the intercessions of believers for each other here, 1 Tim. 2:1, depreciate the merits of Christ,—our only ground of pardon and salvation? We cannot indeed pray for those whose state is fixed; is it impossible that they may pray for us who are burdened with infirmity and struggling amid life's trials and temptations? Is it impossible that "the prayers of all saints" offered by the Angel on the golden altar before the Throne, Rev. 8:3-4, contain the prayers of the saints below; and that the memories of affections of "auld lang syne" mingle in the worship of just men made perfect? Upon this subject we are inquirers simply,—we have no pet theory to sustain.

As to the words to which our brother takes exception we have but this to say: They were written when the body of a young and gentle girl, who loved the Lord, and who was dear to the writer, was waiting for interment. They have no theological significance, but were intended to express the natural and tender thought that the prayer for "father and mother" which she could no longer utter on earth, was now repeated in the immediate and glorious presence of the Father in Heaven. The language was the cry of the heart,—bereaved indeed, but finding sweet solace in the thought that it could not be forgotten, and encouraged by the Apostle's assurance that the ties and yearnings of nature, so far as living saints and those who sleep in Jesus are concerned, are as indestructible as they are sacred. 1 Thess. 4:13, 14.

E. T. W.

BRIEF NOTES.

Now, pastor, think of Bro. West's statement about the paper, and help right away. Don't wait another day.

The Rev. G. H. Coltharp, of Madisonville, Tenn., would be pleased to find a home in Alabama. He is a useful Baptist minister.

We are very sorry to read the news of the destruction by fire of the *Baptist Banner* office, of Georgia. Rev. J. M. Wood, editor, and his library also. We trust that all of his friends will go to his help at once. Bro. Wood is one of the best men we have known, and an able minister who has had many misfortunes.

The Rev. E. T. Smyth, of Oxford, having sold his beautiful residence in town, has purchased the famous old home and farm of the late John Borders, six miles from Oxford. It is a delightful spot with many precious memories. This does not affect Bro. Smyth's connection with the pastorate of the Oxford church.

The statement which Secretary Bailey has sent out about the present condition of State Mission Work is very encouraging. Let us send more money for ministerial education. We are very much afraid that we shall have to send out a list of appointments in the Coosa River Association, before we get money enough to sustain Bro. Giles. Come, brethren, save us this labor.

The account which the last *Reflector* gives of the life work of Dr. Sears, and particularly his present work in Clarksville, Tenn., is one of the most interesting sketches we have met. When he took charge of the church 15 years ago there were only 25 members, now they have 262; have in that time built a church house at a cost of \$25,000, and there are now 40 Baptist homes in the town, that is, that number that belong to the Baptists who occupy them. Dr. Sears is 77 years old. It does our heart good to read such a statement.

It was our purpose to have mentioned sometime ago, that our friend, T. J. Martin, of Harpersville, presented the church at that place with a set of beautiful chandeliers and pulpit lights, which resulted in the establishment of Sabbath night preaching and a weekly prayer-meeting of Wednesday nights. That church has also recently secured an organ. Nearly every year they expend some money on their house of worship and its outfit. They have recently prepared for getting a fine pulpit Bible—presented by Bro. W. W. Wallace, and also for some new hymn books.

R.

DR. CLEVELAND.

"And the third day there was a marriage in Cana of Galilee;" and so, not at Cana this time, but at "Selwood," the residence of Mrs. Jas. Mallory, of Talladega county, the "third day" of the third week of 1881, it was our fortune to witness the matrimonial union of the Rev. W. C. Cleveland, D.D., of Selma, and Miss C. S. Mallory, the Rev. S. Henderson, D.D., being the officiating minister,—the bride being a most efficient member of his Alpine church. The Rev. T. M. Bailey, for many years a very intimate friend of Dr. Cleveland, was also present.

These, our friends, have abundant reason to be happy in their union. Dr. Cleveland is so well and so favorably known to our readers as one of our most distinguished, gifted and useful ministers, occupying a posi-

tion of central importance, that they will be gratified to know that he has gained a wife eminently suited by the graces of social position, and of head and heart, for the place which she has accepted. Our affectionate regards and best wishes are for their happiness and usefulness.

R.

J. H. JOINER, TALLADEGA.

This worthy and efficient brother retired, Sabbath, 16 inst., from the superintendency of the Baptist Sabbath-school in Talladega, a position which he has held for twenty years. In an age of so many changes in Sunday-school work, it is remarkable that a man should hold such position for so long a time, and give such complete satisfaction. Dr. Curry used to pronounce Bro. Joiner the best Superintendent known to him; and that he is eminently gifted in that class of Christian effort is well known to all in this community. In fact, he readily goes to the front rank of whatever enterprise he is connected with, as is seen in his high position as the present "Grand High Priest" of the Grand Chapter of Alabama Masonry; and as leader in other worthy institutions in his own town.

Personally, it is quite a trial to us to see him withdraw. We have worked together in this relation so many years, and been so intimate, that it will seem unnatural to see him out of this work. It is still more painful to know that he retires on account of a serious infirmity—the threatened loss of his hearing. Many have grown up under his work and they love him most tenderly, and they weep as they witness his retiring act.

Col. J. W. Bishop, an excellent and gifted man, is elected his successor, and we doubt not will be happily adapted to this work. It is most pleasing that all this has been attended with the best feeling.

R.

CAMPBELLITE BY ALL MEANS.

The election of Mr. Garfield to the Presidency of the United States, he being a member of the Campbellite church, has created quite a sensation among that people, and has been the occasion of several new suggestions. And the circumstance is not without significance. It would cause some-what of a sensation in any denomination in the Union. It is stated—we are not certain whether it is true or not—that he is the first man ever elected to this high position who was at the time of election a member of any church; and even the Christian sentiment of nearly all the others was very pronounced; but Gen. Garfield is an avowed and active member of his church, and has sometimes preached with great ability. Almost any denomination would try to make something out of that fact, if it belonged to them to furnish the President to this great country. Some of the Northern Baptists have tried to claim him anyhow, and have made an ado over the fact that the Vice President elect is the son of a Baptist minister. It is amusing to see a distinguished Methodist writer of Washington City saying that "after preaching to Grant 8 years and Hays 4, they are glad to be relieved of the task." This, it has been suggested, looks like sour grapes. They would be glad to have to preach to the President always.

By the way, would it not be a very readable paper, if some competent writer would furnish a full Review Article, on the religious sentiments of the Presidents of the United States? Mr. Garfield will be the twentieth President. Let us have such a paper from somebody.

But now the new suggestions among the Campbellites.

1. It is suggested that they shall build a fine house of worship in Washington,—of course for the President to worship in. This suggestion will be carried into effect.

2. It is suggested that the President shall, by way of example, teach a Sabbath-school class. That will be a splendid example, that is, if it shall ever be at all.

3. It is suggested that the distinguished son of Alexander Campbell, from West Va., shall be in Mr. Garfield's Cabinet,—we suppose as a reward to the memory of the celebrated father, whose genius produced the religious system which has produced the first "Christian" President:—for it has been claimed that he is the first.

R.

4. Finally, it has been suggested by some of their own writers that the time has come to name their denomination, admitting that it has no name; some localities calling them Disciples; some, Reformers; some, "Christians;" and many, Campbellites. Now we unite with the *American Baptist Flag*, in insisting that Campbellite is the right name,—for many reasons.

R.

The furniture factory of F. Meyer was burned in Chicago last week. Loss \$50,000. Four firemen were fatally injured by a falling wall.

Mrs. Scott, a widow lady, near Plain City, Ohio, her daughter and adopted son, were found butchered at their farm. A negro who had a difficulty about renting, is charged with the crime.

WHY FORTY YEARS IN THE WILDERNESS?

Dear Bro. Renfro: Will you be patient just once while I ask a topical answer to the question, "Why were the Israelites, under Moses, so long in journeying from Egypt to the Promised Land, whereas Jacob's sons in journeying to and fro to procure corn could not have required any considerable time in making the journey?" The question came up in our Sabbath-school, and much reading and study has been devoted to the subject. I trust that I am not asking too much, and that we may have your answer in the ALA. BAPTIST, or by mail; but if you don't see proper to do either, I won't say that you've got the "hippopotamus."

B. F. WATSON.

Cuba Sta., Sumter Co.

ANSWER.

As this subject has elicited "much reading and study" among our Cuba Station friends we conclude that it will be a theme of interest to other readers.

The comparative part of the question, as relating to the short time that was required for the sons of Jacob to make the journey, may be disposed of by the remark, that, in their case, the object was to secure bread for their aged father and wives and little ones, and the necessities of the case required haste; and it was not God's plan to educate them "by the way" with miracles and other wonderful interpositions that would cause delay. The grand point in their case was to be found in immediate connection with their brother Joseph and the wants that followed in rapid succession. It took about one month for them to go and return by the most direct route that was possible,—that is, about fifteen days in going and the same in returning. Very well, now the question is, if they could travel the country in fifteen days, why was it that their posterity, under the leadership of Moses, were forty years in the journey?

If the reader will turn to Deut. 8:2-4, he will find the reason stated as plainly as language can make it.

Let us remark, first, that they did virtually make the journey in less than two years, and came to or near the borders of the promised land, and were turned back because of their disobedience. They refused to believe the report of Caleb and Joshua who were sent from Kadesh to spy out the land, and refused to enter, and consequently were turned back into the wilderness where they wandered for about thirty-eight years as a punishment for their faithlessness, and to humble them, and as a further judgment, they all died who were parties to unbelief and rebellion. But their descendants, under Joshua, were allowed to enter the land of promise at the end of the forty years.

Their forty years' journey was necessary to educate them and their posterity for the service of God, and for all that trying and glorious history which they subsequently had in the promised land.

It was necessary to develop the ways of God with man as a matter of sacred learning, not for themselves alone; but as well for all following ages; for it has been truthfully said that "these forty years are the most wonderful and the most instructive period of the whole Old Testament story; for the vindication of divine justice, for the manifestation of divine goodness, and as infallible testimonies of the purity and glory of God's Revelation, no other forty years antedating the coming of Christ, can be so valuable to the church of the Most High." The events in their history as recorded in the books of Moses, and especially as recounted in Deuteronomy, follow each other with all the beauty of the most animated romance, with all the force of that sort of history which vindicates itself, and with all the grandeur of the word of God. Not for their sakes only, but for ours also, were these things suffered and these things written. The events recorded in sacred history must be taken as necessary for the completeness of that Holy Writ, which must stand through all man's career on earth as the Book of God. And so it is that every circumstance in the forty years' journey of the Israelites in the wilderness, educational to them, was full of the evidence of the overruling providence of God and the infinite richness of the grace of our Lord Jesus, for "they all drank of that spiritual Rock which followed them, and that Rock was Christ;" and as we read the story thereof we eat the same spiritual meat and drink the same spiritual drink, and joyously realize that the Savior of souls was in the song of Miriam after crossing the Red Sea; was in the tree which sweetened the bitter waters of Marah, and was in the rock which sent forth water for all Israel at the command of Moses. And he who is the Bread of Life may be seen in the quails and the manna which were their food for that long forty years. So in the pillar that overhung the camps of Israel, and in the mount of the giving of the law, and in every battle and victory and defeat, in every new institution, and everywhere and

in everything, however "tangled in the wilderness," "the angel of God's presence" went before them. And as Moses is the only character in the Old Testament to whom Christ likens himself, so the history of the forty years in the wilderness is the best anticipation of the history of the church of Christ.

R.

FIELD NOTES.

I read uncle Fed's article with great interest. I hope the endowment of the theological department of Howard College will become a certainty.—J. W. Stewart.—Our "buddie's" name was dropped Jan. 1st, and this is what he has to say in his letter of complaint: "Your paper is good, better, best; and I have not made up my mind to miss a single issue of it. I send you \$2.50 and a heart full of love. Your buddie, D."—While at Perote I mentioned the ALA. BAPTIST as I always do, all that was necessary to secure two subscribers. The people of Perote seem well pleased with young Mr. Winkler as teacher. This speaks well for the old Howard and Dr. Murfee, but nothing more than they deserve. Brethren, send your boys to a Baptist college that will make useful, practical men of them. "Our college" is equal to the best.—J. H. Dickson.

Rev. B. J. Skinner has moved from Newtown Academy to Burnt Corn, Monroe county.—The good people of Belleville, Conecuh county, loaded a Christmas tree with presents for the Methodist and Baptist pastors, and had the privilege of seeing, about that time, two of the happiest preachers in the State. It is whispered around that one of them is now through smiling yet.—Rev. H. F. Oliver has accepted the call of Tuskegee church. He will find there some excellent brethren and sisters who will faithfully co-operate with him in the Master's work.—Z. D. Roberts, Jan. 17.—We have just learned that the office of the Baptist Banner, at Cumming, Ga., was entirely destroyed by fire Jan. 2nd. Everything was lost, together with the private library of the editor, Rev. J. M. Wood. This is a heavy loss to Bro. Wood. All who are indebted to the paper should heed the request to pay up at once. We have been tried by the same fiery ordeal, and we deeply sympathize with our brother in the present distress. It has not yet been determined whether the publication of the paper will be resumed.—The Western Christian Advocate speaks of successful efforts its friends are making to add thousands of new names to its list of readers. One brother sends thirteen names and promises more, and others are doing quite as well. That paper calls for "the most general and thorough canvass within the next thirty days." Will not our friends make just such an effort for the *Religious Herald* within the next thirty days? Renew, and at the same time send us as many new names as you can induce to take the *Herald-Religious Herald*. And we beg that all our friends in Alabama will do just that thing for the ALABAMA BAPTIST. Brethren, every one of you, and sisters too, try to send us a new name and the money at once. You can do it, if you will only try.—Dr. J. B. Hawthorne, pastor of the First Baptist church, of this city, was last week the recipient of an elegant silver service from unknown friends who signed themselves, "Members of your congregation, not members of your church."—*Religious Herald*.—We have received from "A Baptist" \$5.00, which we have turned over to Rev. T. M. Bailey for Foreign Missions.—I have never known a pastor who had more gift at putting his people to work and keeping them at it than Rev. Edward Judson, of this place.—M. Criss, Orange, N. J., in *Religious Herald*. You don't know the pastor of the First Baptist church of Selma, do you?—Now is the best time of the year for pastors to aid us in securing subscribers for the ALA. BAPTIST. Your people need the paper, brethren, and the paper needs subscribers.—The Christian religion brought forward the great principle that man must care for man.—Standard. Have you acted on this principle, brother? How much have you done and given during the last twelve months for the elevation and salvation of your fellowmen?—If we as a denomination would be equal to the emergencies now confronting us in this great State, our churches must be made to feel that "faith without works is dead," and that nothing but decline awaits the church, and the individual, who fails to engage in the God appointed work of missions.—S. C. G. Leslie, in *Texas Baptist Herald*. Do you know of one really prosperous church in Alabama that does nothing for missions?—Baptist affairs in Mississippi are in better condition than they ever were before.—A. H. Booth, in *Baptist Record*. We congratulate you. The same may be said for Alabama.—We need at least 500 new subscribers within 30 days. Shall we have them? What say you, brethren?—We learn that the Oxford Baptists are to commence the building of a \$5,000 meeting house soon. This was a mission post not very many years since. The State Board supplemented the pastor's salary with \$500. All and much more has been paid back and still the church goes on growing and giving.—Baptist Record. Another telling fact in favor of State Missions.—The Mississippi Baptist College, at Clinton, has matriculated about 220 students this session. That is as it should be and speaks well for the Baptists of our sister State. Howard College ought to have at least 200 students, and it would have them if the Baptists of Alabama would provide as they should for their own.

—The Baptist church at Clinton, Miss., recently gave Secretary Waine of the State Mission Board \$343.30. Thereupon the pastor wrote also the editor of the *Baptist Record*, saying: "The church is still growing in the grace of giving. The pastor is happy. Indeed he was strongly inclined to commence a protracted meeting, so much of the Spirit of Christ did he see in the congrega-

tion." The pastor of such a church ought to be happy.—Some of the Baptists of Mississippi are departing from the "old land-marks." The little church at Duck Hill gave last year an average of \$33.60 per member. That is not according to "Baptist usage." Bro. Gambrell should look after that church.—"You can take your choice either to quit saying so much about money or stop sending me your paper." The Bible says so much about giving that we were about to conclude that we didn't say enough about it.—Rev. W. H. Strickland, who occupies the "Observatory" of the *Baptist Courier*, intimates that a good way to kill a pastor with pneumonia, consumption, or some similar disease, is to force him to wait in a cold parlor while you spruce up a little. He says that when he was a pastor there were "some houses" in which he did all his pastoral visiting between April and October.—A religious newspaper is worth two months' schooling each year to the children of any family, and adds fifty per cent. to the intelligence of an church.—S. J. Norton, in *Bapt. Reflector*.—There are three kinds of people in the world—the wills, the wots, and the cants. The first accomplish every thing; the second oppose every thing; the third fail in every thing.—Nashville Advocate.—We recently threw a brother's article in the waste box, and he retaliated by sending us several lists of subscribers. He is a man of sense and knows that one hundred men can't edit a paper.—*Baptist Record*.—In another column of this paper, Bro. Yancey has a large number of pupils now than he has had before since he took charge of the institution, but he is not satisfied. He wants more. He deserves to have them, and we hope he will receive them. We feel a deep interest in the prosperity of that college, and we cordially recommend it to the patronage of the Baptists of Alabama.

Miscellaneous Notes.

I have been greatly pleased with the spirit and temper of your paper, as well as impressed with the ability with which it is edited and conducted. I trust that it is now a permanent institution in the State, and that its prosperity in the future will be proportionate to its usefulness in the past. I am succeeding here in this difficult field much better than I had any reason to expect when I settled here. With discreet management, earnest work and careful, faithful effort, the cause can be established here again. Much has already been accomplished, and the prospects for results in the future are altogether encouraging.

CORRECTION.—I respectfully ask the use of your columns to request my correspondents to address me hereafter as Tresvant F. Thomason, Jr. I make this request for the reason that in my boyhood I was called "Nandy," a nick name derived from my middle name, "Fernandez." Since arriving at manhood, I have been advised by counsel that it is necessary that I should sign my full and proper name on all occasions; and as I have been familiarly known as Nandy Thomason, I make this request and explanation of it, that all future misunderstanding of my name may be avoided.—T. F. Thomason, Jr. (N. Thomason), Greenville, Jan. 6.

The brethren of the first district of the Bethel Association will please bear in mind that the next meeting of this district will be held with the Hills church, embracing the fifth Sabbath and Saturday before in January. Programme.—First subject: The best method of supplying the destitution within our bounds. W. A. Parker, Jno. W. Jones, W. L. Watson. Second subject: Systematic Christian giving. F. H. McGill, W. K. Thomas, D. P. Powers. Third subject: The advantages of quarterly collections for pastoral support and other religious objects. J. B. Perkins, F. M. Dunaway, E. Small. We would gladly welcome brethren from all parts of the district, and would be glad to have brethren and ministers from other districts and associations to aid us.—F. H. McGill, Pastor Hills Church.

I have no news of general interest that would gladden the hearts of Christians, but much that is distressing to all lovers of humanity. The religious interest in this section is barely nominal, while vice of every grade is on the increase. For the present year I shall preach on the first and third Sabbaths in each month at Collinsville; on the second, at Liberty Hill; on the fourth, at Black Creek; all within easy reach. I crave an interest in your prayers and in the prayers of all my brethren, that I may be more successful during the present year than in the past.—J. B. Appleton, Collinsville, Ala.

While stopping at Corinth, Miss., I accidentally, or providentially, met a dear old brother who justly merits the aid of all Christians who can throw him a mite. He has proven that he asks not charity by preaching 44 years without asking any remuneration. His name is J. G. W. Mallett. He was licensed at Antioch church, Montgomery county, Ala., and ordained at Kingston church, Autauga county, a great many years ago. He did much efficient labor in our State, in those days. His field seemed to be principally about Eufaula, Montgomery, Selma, and Marion. He was familiar with the Howard and the Judson in their early history. He spoke, with great feeling, of our fathers in Israel in Alabama, now gone to their eternal reward. He assisted in constituting 16 churches in Mississippi, and baptized more converts in that State than any other preacher now living. He has worn himself completely out preaching, and his good wife is making a meagre support by keeping a small boarding house for railroad passengers. All good brethren who know him always make it convenient to stop with him. He is a great counselor, for he is well informed, and in the Spirit. He is very anxious to read the ALA. BAPTIST, but does not feel able to pay for it. Will not some good brother who is able make him a present of our great paper, to cheer him in his helpless age?—J. Bunyan Kilpatrick, Newburgh, Jan. 17, 1881.

glory and our growth in grace and in the knowledge of our Lord Jesus Christ.—Our church has at last taken a decided stand against dancing, card playing and visiting barrooms. Those who do these things hereafter will do so at the risk of being cut off.—A. J. Slaughter, Union Springs.—Last week, for the second time within a month, our issue fell short, and a few of our subscribers failed to receive their papers. Our paper was shipped to us on the 6th of December, but we did not receive it until after our last issue had gone to press. For the first three issues in this month we made the best arrangements that we could. The paper we were compelled to use was very inferior, and the quires were not full. Of the issue for the first week in January we expected to have 250 extra papers, but had none. The second week we expected to have about 50 extra, and we had over 400. Last week we expected to have 200 extra, and we lacked full 200 of having enough. Those who failed to receive their papers on this account will not lose anything. The full number paid for will be sent them.—Our esteemed brother, Rev. Jos. Shackelford, D. D., is principal of one of the best high schools in Alabama, the Mountain View High School—an excellent place to send your boys. See advertisement in this paper.—We take pleasure in directing the attention of our readers to the new advertisement of the Alabama Central Female College, in another column of this paper. But Yancey has a large number of pupils now than he has had before since he took charge of the institution, but he is not satisfied. He wants more. He deserves to have them, and we hope he will receive them. We feel a deep interest in the prosperity of that college, and we cordially recommend it to the patronage of the Baptists of Alabama.

Miscellaneous Notes.

I have been greatly pleased with the spirit and temper of your paper, as well as impressed with the ability with which it is edited and conducted. I trust that it is now a permanent institution in the State, and that its prosperity in the future will be proportionate to its usefulness in the past. I am succeeding here in this difficult field much better than I had any reason to expect when I settled here. With discreet management, earnest work and careful, faithful effort, the cause can be established here again. Much has already been accomplished, and the prospects for results in the future are altogether encouraging.

CORRECTION.—I respectfully ask the use of your columns to request my correspondents to address me hereafter as Tresvant F. Thomason, Jr. I make this request for the reason that in my boyhood I was called "Nandy," a nick name derived from my middle name, "Fernandez." Since arriving at manhood, I have been advised by counsel that it is necessary that I should sign my full and proper name on all occasions; and as I have been familiarly known as Nandy Thomason, I make this request and explanation of it, that all future misunderstanding of my name may be avoided.—T. F. Thomason, Jr. (N. Thomason), Greenville, Jan. 6.

The brethren of the first district of the Bethel Association will please bear in mind that the next meeting of this district will be held with the Hills church, embracing the fifth Sabbath and Saturday before in January. Programme.—First subject: The best method of supplying the destitution within our bounds. W. A. Parker, Jno. W. Jones, W. L. Watson. Second subject: Systematic Christian giving. F. H. McGill, W. K. Thomas, D. P. Powers. Third subject: The advantages of quarterly collections for pastoral support and other religious objects. J. B. Perkins, F. M. Dunaway, E. Small. We would gladly welcome brethren from all parts of the district, and would be glad to have brethren and ministers from other districts and associations to aid us.—F. H. McGill, Pastor Hills Church.

I have no news of general interest that would gladden the hearts of Christians, but much that is distressing to all lovers of humanity. The religious interest in this section is barely nominal, while vice of every grade is on the increase. For the present year I shall preach on the first and third Sabbaths in each month at Collinsville; on the second, at Liberty Hill; on the fourth, at Black Creek; all within easy reach. I crave an interest in your prayers and in the prayers of all my brethren, that I may be more successful during the present year than in the past.—J. B. Appleton, Collinsville, Ala.

While stopping at Corinth, Miss., I accidentally, or providentially, met a dear old brother who justly merits the aid of all Christians who can throw him a mite. He has proven that he asks not charity by preaching 44 years without asking any remuneration. His name is J. G. W. Mallett. He was licensed at Antioch church, Montgomery county, Ala., and ordained at Kingston church, Autauga county, a great many years ago. He did much efficient labor in our State, in those days. His field seemed to be principally about Eufaula, Montgomery, Selma, and Marion. He was familiar with the Howard and the Judson in their early history. He spoke, with great feeling, of our fathers in Israel in Alabama, now gone to their eternal reward. He assisted in constituting 16 churches in Mississippi, and baptized more converts in that State than any other preacher now living. He has worn himself completely out preaching, and his good wife is making a meagre support by keeping a small boarding house for railroad passengers. All good brethren who know him always make it convenient to stop with him. He is a great counselor, for he is well informed, and in the Spirit. He is very anxious to read the ALA. BAPT

(continued)

A. I have

A. I have

Q. I will ask you in regard to the use of alum with soda, in a baking powder, whether or not it is neutralized—is there any injurious constituent of alum left?

A. There is an injurious constituent left after the mixture of alum and bicarbonate of soda.

Q. Without using any nicety of chemical terms, what is your opinion about the use of alum in a baking powder, in combination with bicarbonate and other ingredients, for making bread, whether injurious or not?

A. I think it is *dangerous* to the digestive organs, and liable to produce serious disturbance of the liver of the individual making use of such powders.

Q. Henry Morton, President of "Steven's Institute," called in behalf of the plaintiff, being duly sworn, testified as follows:

Q. You are President of Steven's Institute?

A. I am.

Q. And have for many years been a chemist?

Q. Have you had occasion to ex-

Q. Have you had occasion to examine the substances which are used in the composition of baking-powder?

A. I have.

Q. Did you, some time ago, examine a sample of Dooley's Baking Powder?

A. I did.

Q. Is that it, sir? [handing can].

A. Yes, sir; that is it.

Q. Well, what kind of alum did it contain?

A. It contained potash alum.

Q. Did you make any extract of that alum, to show the kind?

A. I did; I extracted a large quantity of its potash alum, and it is in that bottle which is now here [showing bottle]; that is potash alum which I got out of the alum baking powder which was in that can.

Plaintiff's counsel offers said extract of Dooley's Baking Powder to evidence.

Q. Now, sir, have you made any experiment in the bread made from baking powder, to see whether there is any soluble alumina in the bread itself?

A. I have; I took a portion of this powder and mixed it with flower in the directed proportions, and baked a small loaf with it; then I soaked this loaf—the interior part of it—in cold water, and made an extract in which readily detected, by the usual test, alum—that is alumina in a soluble

Q Does any baking powder in which my alumina salts enter, contain alumina, in your opinion, which is absorbed in the process of digestion, and not such objectionable? A Very decidedly objectionable in opinion.

Q Why do you say—from what train of reasoning do you make it—that because alum is injurious, alumina is injurious? A Because the injurious effects of alumina, when it gets into the stomach and reacts on the organs, are the same; this hydrate of alumina meets the stomach, the gastric juices, and reacts on them in the same as alum did; it forms, in the same kind of mud in the stomach with the acids, whatever acids, would do, it will.

Dr. Samuel W. Johnson, Professor Chemistry in the Scientific School

College, being duly sworn, testified as follows:

Q You have had much to do in the examination of substances that enter into food, and the adulteration of food?

A More or less; yes, sir.

Q After the use of alum with soda, baking powder, in your opinion, is any injurious substance left?

A In my opinion, there is an injurious substance left.

Q What, sir, two years ago, was the prevailing opinion, among scientists, as to the effect of using alum in baking powders?

A As far as my acquaintance with scientific men is concerned, my perception is derived from my investigation and from reading; I should say the opinion was that alum, or compound of alumina, would be decidedly injurious.

Q Do I understand you to say that baking powder in which there are injurious salts, or any resultant from which could be absorbed in digestion, is objectional and injurious?

A Extremely so.

Q Professor Joseph H. Raymond called you, and testified as follows:

Q Would you be good enough to state your profession?

A I am a physician, sir, and a Professor of Physiology.

Q You also were, and have been some time, Sanitary Superintendent of Brooklyn—is not that so?

A I have, sir.

Q Now, sir, I will ask you your

From this experience, whether the alum with soda, in a baking powder, is injurious or not, in its logical effects?

"I consider it to be dangerous. You examined this question for the sake of health in Brooklyn, some time, did you not?"

"Two years ago, sir, in December, 1890."

the Court:

"What was the result of your inquiry as to the use of alum in powder?"

"The result of my investigation at that time was this: that the alum which took place between the soda and the baking powder was not in the bread, and the time the bread was eaten, the chemical changes were little under the control by chemistry."

"As a physician and physiologist, did you consider it a dangerous exposure?"

"Oh, yes, Mr. Justice."

the Court:

"Mott, the Government chemist,

view of the subject in the *St. American*, makes special mention of having analyzed the Royal Powder, and found it composed of pure and wholesome material. He also advises the public to purchase baking powders as a whole or in bulk, as he found by the analysis of many samples that the adulterations are practiced in the retail trade. The label and trade mark are well-known and responsible manner, he adds, is the best protection.

there any injurious substance left?

What, sir, two years ago, was prevailing opinion, among scientists as to the effect of using alum baking powders?

As far as my acquaintance with scientific men is concerned, my personal opinion is derived from my investigation and from reading; I should say the opinion was that alum, or a compound of alumina, would be

idedly injurious."

ing powder in which there are
inuous salts, or any resultant from
which could be absorbed in di-
is, objectional and injurious?
Extremely so.
Professor Joseph H. Raymond call-
vorn, and testified as follows:
Would you be good enough to
your profession?
I am a physician, sir, and a Pro-
of Physiology.

2. You also were, and have been

Brooklyn—is not that so?

I have, sir.

Now, sir, I will ask you your opinion, from this experience, whether the use of alum with soda, in a bakewar, is injurious or not, in its logical effects?

I consider it to be *dangerous*.

You examined this question for the board of health in Brooklyn, some time, did you not?

Two years ago, sir, in December.

What was the result of your investigation as to the use of alum in powder?

The result of my investigation at that time, was this: that the cases which took place between the use of alum baking powder was not in the bread, and the time the bread was eaten, the chemical changes were a little under stood by chemists as a physician and a health officer.

I considered it a dangerous ex-

Mott, the Government chemist, review of the subject in the *Si-American*, makes special mention of having analyzed the Royal Powder, and found it composed of pure and wholesome materials. He also advises the public to purchase baking powders as a whole or in bulk, as he found by the analysis of many samples that the adulteration was not confined to

adulterations are practiced in
rm. The label and trade mark

known and responsible manner, he adds, is the best protection.

[illegible]

W. H. RAYMOND,
GARY & RAYMOND,
Wholesale Grocers
Water Street, Selma, Alabama,
PROPRIETORS OF THE
"BOILED SNOW"

BOLTED SNOW
BRAND OF FLOUR.

Superior Inducements offered our Customers.
We Solicit Patronage.

GARY & RAYMOND.

For Genuine Red Rust Proof Oats apply to

YOUNG & BRATT

YOUNG & PRATT
Water Street, Selma, Alabama.

**Why It Is Best
to Sell for or
to Buy**



SEWING MACHINES
from
R. W. B. Merritt
Alabama's
SEWING MACHIN
MAN.

He will turn his Sewing Machines of any and every kind known to the market, and will make you a suit to suit yourself or customers more readily.


He was the first to sell Sewing Machines at Reduced Prices.

And you deal with him you are face to face with the man you trade with, and no middle man to be troubled with. He is a Christian, whose head is a thousand miles distant, and yet who is right at hand around you as the hand of a clock.

low seeds are innocent gentlemen, but the coil holds its iron grip nevertheless.

SAMPLE MACHINES SENT AT WHOLESALE RATES.

WILMINGTON No. 3 is the *Grand Lander*.

For Extra-Long needles for all kinds of Machines sent by mail.  *Extra*

Hog Cattle, Horses, Chickens, Turkeys, Ducks, Geese and Feathers *delivered*

received at a fair market value; and for cotton we will allow a half cent
per pound over market value. Look to your interest! We will make it pay you to pat-

A Few Good Agents Wanted,

There is no agent in every county in the State in which we have no agent.

R. W. B. MERRITT,

Broad Street, Selma, Alabama.

Don't neglect the Place. See Sign of **A Red Sewing Machine.**

For full and low price lists,

[illegible]

R. & D. RAILROAD.

Time Card, No. 54.

Taking Effect November 7th, 1880.

MAIL TRAINS.

No. 1, West.	Stations.	No. 2, East.
11.20 a.m.,	Ly Selma S.R. & D. Ar	9.00 p.m.
11.35.....	Broad St. Depot.....	2.45.....
11.52.....	Logan.....	1.27.....
12.19 p.m.,	Junction.....	2.02.....
12.37.....	Vernon.....	1.30.....
12.50.....	Brown's.....	1.18.....
1.05.....	Taylor's.....	1.04.....
1.24.....	Uniontown.....	12.48.....
1.51.....	Faunsdale.....	12.18.....
2.21.....

COMMODATION TRAINS.

11.48 a.m.	Van Dorn	11.48 a.m.
2.36	Demopolis	12.36
3.18	McDowell	10.47
4.51	Costopa	10.08
4.53	Curl's	9.40
5.13	York	9.72
5.45	York	9.09
6.05	Bell's	8.30

M. & O. R. R.

6.54	Lauderdale	8.00
7.14	Lockhart	7.10
7.34	Marion	6.50
7.50	Ar. Meridian	6.35

ACCOMMODATION TRAINS:

No. 3, West.	Stations:	No. 4, East.
3.15 p. m.	Lv Broad St. Depot Ar 10.00 a.m.	
3.33 p. m.	Lv 9.33	
4.05	Ar Junction	9.48
4.25	Vernon	

4.43	Brown's	6.00
7.00	Taylor's	8.44
5.25	Uniontown	8.27
5.55	Fannestale	8.10
6.20	Macon	7.35
6.44	Vandorn	7.03
7.00	Ar. Demopolis	6.45
		LV 3.60