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The date of the coming of Hon. James Wilson, Secretary of Agriculture, to Tuskegee, to open the new Agricultural building at the Tuskegee Normal and Industrial Institute, colored, has been postponed from Wednesday, November 17th to Tuesday, November 30th; owing to quarantine regulations. The postponement is made at the urgent request of many prominent people who could not attend till after 30th. Besides Secretary Wilson, Gov. Joseph F. Johnston, Ex-Gov. W. J. Northen, Dr. J. L. M. Curry, and many other prominent people have promised to be present on the 30th.

It has always seemed to us the prompting of a mean and selfish spirit for a professing Christian to make the inquiry about any injunction of Scripture "Is it essential?" Evidently meaning by this: Is it absolutely necessary that I should do this to be saved? If it is not, then I propose to neglect this requirement. I only want to do just enough of God's will to secure salvation. I take no delight in doing his will. Yet I want to be saved, but I want to secure it as cheaply as possible. "We often think of what an old woman said about these people: 'Such religion isn't worth tuppence!'"—The Evangelist.

A correspondent of the Baptist Witness, Okla., Fla., writes as follows of a former well known citizen and Baptist of Barbour county, this state: Capt. A. B. Starke, of Lake Weir, died Tuesday morning, Oct. 26, at the home of his daughter, Mrs. J. C. Porter, having lived fourscore and five years. He was born in South Carolina in 1813, and had lived at Lake Weir since 1887. He was married to Miss Mary Stratford in 1852, and was the father of Mrs. J. C. Porter, Lake Weir, Fla., Oscar Starke, Louisville, Ky., and Mrs. John Starke, Palmetto, Fla., all of whom survive him.

The incidents of his life were full of interest, while the sum total made an example for coming generations to follow. He had the purity and sturdiness of the old South Carolina families from which he came, and left this memory a priceless heritage to those who survive him.

Editorially Rev. J. C. Porter, a son-in-law of Bro. Starke, speaks thus in the Witness: He removed from South Carolina to Alabama in his young manhood, and lived for more than forty years in Barbour county. He was a man of unusual strength of mind, a great generous heart, the soul of honor, candor and sincerity, and possessed a kind, genial manner that made him universally popular. We never knew a man who so abhorred anything that savored of deceit or falsehood, and to his friends he was as true as steel.

In 1875 he professed conversion and united with the Baptist church under the ministry of Rev. E. Y. Van Hoose. He was the same zealous, earnest, whole-souled man in religion that he had been in secular affairs, and was prominent in every good word and work done by the Baptists in Alabama. He removed to Florida in 1887, and for ten years was a benediction to our home. The last three years of his life were spent on a bed of affliction and pain, but never one time was he heard to murmur.

Bro. Starke married a sister of Deacon J. C. Stratford, of Montgomery.

Notes and Comments.

For the Alabama Baptist.

In one of our largest American cities the mayor aroused a scandal by appointing "the illiterate keeper of a gin-mill" an officer to execute the law. There was a formidable outcry from the more decent citizens; and so the mayor, in self-defense, published the recommendation upon which he had made the appointment, when it appeared that a bank president, and divers other prominent citizens of high standing in the great metropolis, had signed a recommendation to the effect that the gin-mill keeper was "honest, intelligent and high-minded." The good people of the city thus had an opportunity to learn something of the science, or the art, of recommendations.

As to this, I recall the following tradition which used to be current in the University of Virginia, about the year 1853: The famous Philologist, Professor Gessner Harrison, was called upon for a "recommendation" of a raw youth who had attended a few lectures in the Latin class, and who regarded himself as ready to go forth as a teacher. Mr. Harrison, who understood his man very well, is said to have written something like the following: "I hereby certify that Mr. — has been attending lectures for three months in the School of Latin in this University; and I have no hesitation in saying that, if he applies himself with sufficient vigor, and for a sufficient length of time, he will become sufficiently acquainted with Latin to give instruction in that language."

The "candidate" is reported to have been highly pleased with his recommendation.

That story is perhaps apocryphal; but I can vouch for the following anecdote in the same line, as I was well acquainted with the several parties to the transaction: An awkward, stupid, illiterate and vulgar fellow, who had made up his mind to seek his fortune by emigrating to a new country, applied to a not over-brilliant acquaintance for a letter of introduction.

His friend did not like to refuse; so he went to a highly cultivated gentleman in the neighborhood, and said, "W. C. wants me to give him a letter of introduction. I don't know how to write one. Will you give me some instruction?" The gentleman thus applied to was a great admirer of Mr. Calhoun. He had recently traveled through vari-

ous southern states with a highly promising son of one of our most brilliant orators and statesmen of Virginia; and Mr. Calhoun, who was in Congress with the father, had given the son a splendid letter of introduction. Our friend, who was seeking instructions on "the art of recommendations," was furnished with a copy of this fine composition, of which he made a verbatim duplicate, and handed it over to the ignorant, stupid, vulgar fellow, who was bent on emigrating.

The letter said that the bearer was "highly intelligent, very promising, and well educated." The "bearer" aforesaid was highly pleased, of course; and the friend who furnished the letter was glad to get the troublesome business off his hands on these easy terms.

A serious objection to sweeping assertions is that they seldom sweep clean. They are easy to make but usually hard to prove, if anybody chooses to call them in question. Here is an instance: In "Letters to a Young Preacher," the author holds that the question for the preacher to decide, when he speaks to a promiscuous audience, is, "How shall I speak so as to instruct the waiting, listening people?" You cannot instruct them in the things of eternal life by delivering an exegesis on Romans 8:20, 21, or upon Ephesians 1:5-14. Exegeses are good things in the place and time. The pulpit is not their place—the Lord's day is not the time. The lecture-room will do for the place; Thursday or Friday evening will do for the time, and a big Bible class of a hundred, more or less, will answer for the audience.

Just so! But wasn't a "big Bible class," gathered in his "lecture room," on a "Thursday or Friday evening," to whom Peter delivered his exposition of Joel's prophecy? Preter, of course, to the exposition delivered on the day of Pentecost, and recorded in Acts 2:14-24. And then it seems that before dismissing his "Bible class" he gave them an exposition of David's prophecy. (See Acts 2:35-36.) Any reader who will take the trouble to study Peter's sermon on the day of Pentecost, will be obliged to see that it was an exegetical discourse—decidedly and distinctly expository. The record, however, fails to give the slightest trace of a hint that the discourse was delivered to a Bible class, in a lecture room, on Thursday or Friday evening. Luke's account informs us that it was delivered in the morning, and that the audience was an extremely "promiscuous" one, made up of Parthians, Medes, Elamites, dwellers in Mesopotamia—in short, of people "out of every nation under heaven." The truth is that the apostolic preaching was largely expository; and many modern preach-

ers lose immensely by failing to follow the apostolic example.

For the Alabama Baptist.

John A. Broadus used to say that preaching was largely "stump speaking" on the subject of religion; and I have known few stump speakers who did not tell anecdotes. Recall Shelton F. Leake, John Randolph Tucker, Henry A. Wise, Wm. L. Goggin, Z. B. Vance and Lewis T. Wigfall—all first rate story-tellers; and Rowland Hill, Spurgeon and William E. Hatcher occur to me as exceedingly skillful in the same line. J. C. Hiden, Richmond, Va.

An Evil Spirit. It is a great pity that a downright evil spirit should get control of a Christian, and by such control lead him to do things which utterly belie his Christian profession. It is surely bad enough for the Christian to himself suffer from the influence of an evil spirit, but it is still worse when that spirit is allowed to lead the Christian to injure other people, even without just cause or provocation. I am now thinking of a way in which an evil spirit shows itself, greatly to the detriment of the person who is controlled by it, which is this: A decided wish, and sometimes practical efforts accompany it, that the person's successor in office would make a flat failure in his administration. Did you ever know such people? If so, I hope that they have seen but very few. I know one woman, claiming to be a Christian, who is possessed with just such a spirit. When she holds an office she wants it greatly magnified. She does all she can to have her administration a conspicuous success; but when her successor takes control of the affairs, then this woman makes efforts to belittle the administration and have it far from being successful. Is not that truly an evil spirit which controls this woman? It is difficult to believe that such an one is a real Christian. And there are ministers who are at times possessed with this evil spirit. If they have succeeded in the pastorate of a certain church they do not want their successor to succeed there. They actually prefer that he would make a decided failure, and, in some instances, they have actually made efforts to cause their successor to fail. It hardly seems possible, yet facts prove it.

And what are some of the elements of this evil spirit? A low order of rank selfishness and also a rampant, malignant jealousy. Is it possible that such ones are real Christians? I do not care to say that it is not possible, but I will say that if they are Christians they have no moral right to be ministers of Christ's gospel, for the spirit which they manifest is directly opposed to the gospel. The true Christian spirit is glad to have a successor in office, or anyone who has taken up the work which one has laid down, succeed even beyond his own attainments. The true-spirited Christian rejoices that others succeed where he has failed; and such a spirit is blessed richly by God, and he blesses others wherever he goes. Do trample under foot the spirit of envy, jealousy and dominating selfishness. C. H. WETTERBERG.

Anabaptists—Immersion. Among the most learned and reliable of church historians is Dr. Ludwig Keller of the University of Berlin, Germany. In reply to a letter addressed him by the editor of the Western Recorder, as to whether a majority of the Anabaptists of Germany and Switzerland practiced immersion, he says: "Your question, whether the majority of the Anabaptists of Middle Europe practiced baptism by immersion, can not be answered by any one. You must remember that divine worship, baptism, etc., were undertaken in private. That a portion of Täufer (those who baptized) practiced immersion is certain."

That there were "Anabaptists" who did not practice immersion is beyond question, and that there were others, and at other times, who did practice immersion is as fully beyond question. The period of the Reformation, and the century before it, were times of great religious inquiry. Men thought on the teachings of the Word of God, so far as they knew it. They did not all think alike, even though they disputed the teachings of Rome. They had some correct and profitable ideas, but they held others by no means profitable, closely associated with these. To reject infant baptism, or to hold that intelligent believers were fit candidates for church membership, did not imply correct views on any considerable number of questions. One community held to one system of doctrine (if, indeed, it could be called a system) and another community, in another section, held to a quite different system. To say of a community that it was anabaptist is not to give any clear idea of what was the faith or practice of that community. And these distinctions from the Church of Rome were only little bands, larger or smaller, commingled with those who still held tenaciously to the doctrines and practices of Rome.—Journal and Messenger.

For the Alabama Baptist.

Bro. Bentley Tells Some Experiences.

Dear Bro. Editor: I have just been reading the Bible and Baptist history. They sound mighty alike in many respects. I enjoyed both. One tells me of a Lord and Savior, the other tells me of some of the labors of his people as they endeavored to "occupy" till he comes again.

As I read history I ruminate much, and compare the small beginnings with past results and present performance of duty.

It seems good to me for every preacher to put himself and his work alongside of others and then work in different ages, and look at this and then at that, then go off alone with God and inquire seriously whether he is faithful. Surely how it is my habit at times to do this, and more especially if I am alone.

Pardon me for desiring to mention myself thus for public notice, but I hope my object is not unworthy, and that, in talk to some of my preacher brethren among the little fellows like myself.

For years ago, on the first Sunday in November, I was set apart for the work of the ministry. I began pastoral work then with two churches, one 24 the other 22 miles from my home. That year I taught a full school and supplied as best I could the churches mentioned.

My earnest conviction from the start was that our church members needed development along the lines of gospel work. Of course, first, we rejoice to hear of large numbers being baptized into the fellowship of our churches; but this is only a part of compliance with the command. The "teaching them to observe all things," is just as important as the other.

So my second earnest conviction was that if I was to be a servant of Christ in developing and leading and training his baptized followers, I had little time for developing other lines of business. Hence the necessity for a non-secularized ministry.

"Well," says some one, "have you succeeded?" Maybe not, as the flesh would enjoy, but, looking at it from God's standpoint, I should say a standpoint of faith, I am sure that success comes to every preacher who throws himself unreservedly on God and does his work.

True, oftentimes the barn becomes empty and the ladder scant, and little cold feet of precious children are in wanted by good ones, but I think that in all this God's purpose is many times to throw the preacher back on his all-sufficient supply which comes not alone from our brethren.

Now, I realize that in our country places are the masses of Christians, and that only a few of them are yet doing much work for God in support of the gospel at home or abroad. Again, it is plain that the pastors of these country churches, most of us, are poor men, and we get accustomed to hard times, or at least to the complaint of hard times, and we grow weary of the people grumbling about frequent calls on them for support of the work. We say, "Yes, times are hard, and I feel it, too," and the results are seen when we convene in our associations and conventions each year.

Pardon a personal reference. The third time that I, a young strapping of a pastor four years ago, visited one of the churches above referred to, the senior deacon, in a private counsel for advice which I had with him before preaching my Sunday sermon, said, "Well, our folks here are not much—'a' missions, so you will have to go slow on that for awhile." Well, I thought I was a missionary, but, bless my soul, there I was. What must I do? I conferred not with flesh and blood. On Sunday, in the little school house by the fire (the church had no stove) we met, and the young, awkward preacher talked about "The love of Christ constraineth us," (2 Cor. 5:14,) and in conclusion asked the brethren to put their contributions in the hat for foreign missions, and as I sang a good old hymn the sum of the offerings deposited in the hat. Glorious result. Why, but that was not much! No, but it was enough to praise God with, and since that time it seemed good to me to complete the worship each time in nearly every Sunday service in each of the six churches to which God has permitted me to preach by asking all to manifest the love which constrains by a contribution for gospel work. That church that year gave about \$13 to benevolent work.

Well, have I succeeded? Not always as I hoped, to be sure. The first year both little churches gave about \$40 to the work, besides the pastor's salary.

All along through hard times, in summer's sun and winter's cold, we have been trying to get started, and this year from four churches, two in the country and the other two in small towns, we have been able to report an addition of 27 members, (one church failed to have the protracted meeting and in the four about 400 members enrolled, and for benevolence \$171.80.

Besides pastor's salary. Each has a Sunday school, sometimes prayer-meetings.

Now, while thinking, let's see, in this much accomplished? Not so much by great odds as it was our privilege to do; but I give this only as a little bit of personal reference in comparison with the great and awful responsibilities on God's people, and more especially on his pie chers.

My constant feeling is largely one of anxiety for fear I shall not come up to my measure of obligation; and how little it does appear for the present age. The little company of twelve preachers in England in 1793 started the ball rolling on present methods; it seems that we after two hundred years should give it a push with our own hands, and our own service. It is God's work.

Appealing to Fear. The problem of the dearth of conversions has to be faced in the Old World as well as in the New. There, as well as here, they have to lament that of late years comparatively few men publicly confess Christ and join the fellowship of His Church. It seems to be difficult to find out the reason why. Experienced ministers are studying the problem earnestly and prayerfully, but they have not yet come to a conclusion on which all will agree. Recent English papers tell of a noteworthy convention in the chapel in Birmingham which was for so many years the ministry of John Angell James, and his not less distinguished successor, R. W. Dale. This question came up for discussion, and the man who now occupies the pulpit with so many hallowed memories made a striking deliverance upon the subject. He referred to the unsettled state of mind of many ministers respecting the great doctrines of Christianity. That came from the fact that they lived too much in the suburbs instead of in heart of the city of truth. They were afraid to preach the gospel in its simplicity and fullness. Dr. Watson's "Mind of the Master" was quoted as embodying the ideas of such ministers. The concluding part of the address was an emphatic declaration that preachers in our day appeal too little to man's sense of fear,—the terror of the gospel must be preached if we are to look for conversions.

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appeal to fear produced a profound impression on the hearts of men. The Master himself used the same appeal with terrible force, and the servant cannot be wiser than the Master. Uncertainty must and does impair the power of the gospel message. The terrors of revelation should be preached in tones that are tears, and with the yearning pity of the Christ who wept over doomed Jerusalem. Then the modern dearth of conversions, for men will flee from the wrath to come as doves to the windows in the time of a storm.—Nashville Advocates.

Preachers as Hot Bricks. BY JOHN G. WILLIAMS, D. D. "What does that mean?" will be the question of many a hearer. Mind you, it was the guidance of

Hotbrick to Laodicea. Well, the anxiously looked for "call day" has come. There is the usual talk about "the cold state" of the church, and of course Bro. Hotbrick, now Bro. Coldbrick, is made responsible for it, and the well-wishers say he has got to go. "Bring another hot brick; this one is cold." One of the well-wishers of the Laodicean flock nominates for the "call," "for the ensuing year," one Bro. Scorch, of whom he has heard wonderful accounts and thinks he is the very preacher for Laodicea.

Bro. Scorch is called, but he's too hot a brick—he's a scorcher, sure enough. He scorches the brethren for drinking whiskey and for their covetousness, and the women for dancing and paying more attention to the outward than to the inward adornments. They don't want that sort of warming up. And now they are going to scorch Bro. Scorch. It's a time of high political excitement and party spirit, when every man is watched very closely to find out where he stands.

And from certain things that Bro. Scorch said in his preaching, he gave great offense to the free silver men, who at once published him as preaching in the interest of the gold-bugs. For instance, on one occasion, describing the glories of the New Jerusalem, he said that its "streets were paved with gold," which the silver men in his church took as a hit on free silver.

But they couldn't say anything and just gritted their teeth, saying to themselves: "Never mind, old fellow, we'll take you out of your seat, and we'll show you what we can do."—The Standard, Chicago.

Preacher's Home Duties. Is a man justified in turning over the management of his home and the responsibility of training his children to his wife, as is so often done, in order that he may be away from home the greater part of his time—most of his time—going to his appointments, holding protracted meetings at a distance, doing a large amount of pastoral work, etc? Does the fact that he is doing the Lord's work release him from the duties and responsibilities that are laid upon other husbands and fathers? Does it justify him in laying his half of these responsibilities and duties upon his wife, thus giving her his share of worldly trouble in addition to her own, that he may be care free?

In short, shouldn't a man, even a preacher, make his home more than a mere lodging-place, where he can rest during the brief intervals of work?—[Rev. Samuel F. Wright, San Antonio, Texas, in Religious Herald.

The little child does not simply ask his father for gifts—he communicates his ideas to him; he speaks of his childhood hopes and sorrows, and joys. And the father does not say only, "I will grant this, or withhold that." He talks with his child of various things; he lifts up the child's ideas by the power of his own. Child and father hold communion—become intimate.

So it may be, so it ought to be with the child of God. In proportion to one's ripeness of Christian experience is his desire for this intimate communion, moreover, increases one's ripeness of Christian experience. There is no better growth in grace than the habit of constant communion with the Father of spirits. It is the secret of progress heavenward. It explains the difference in the rate of advance of Christians.

Inasmuch as neither of my sons has developed such a sense of responsibility as in my judgment is requisite for the wise use of large properties and considerable sums of money, I am painfully compelled, as I have explicitly stated to them, to limit my testamentary provisions for their benefit to trusts producing only such income as I deem reasonable for their support.—George M. Pullman, the Great Car Builder.

General Longstreet has been appointed commissioner of railroads by the president, in place of Wade Hampton, resigned.

preachers was made necessary. And besides making the women mad because he couldn't marry lawfully more than "one wife," he had got the ill will of some of the brethren, for one reason and another, and there was opposition to him, which was growing. This coming to the knowledge of the two old well-wishers of the Laodicea flock, who unfortunately were still living, they said: "Well, the time to call a preacher for next year will soon be here, and the sooner we get rid of Bro. Hotbrick the better. Religion never was as cold in Laodicea church as it is under his ministry. He has been anything but a hot brick to Laodicea. And then we can't afford to have our church divided on a pastor. Divisions among preachers will kill a church quicker than anything else."

Mind you, it was the guidance of Hotbrick to Laodicea. Well, the anxiously looked for "call day" has come. There is the usual talk about "the cold state" of the church, and of course Bro. Hotbrick, now Bro. Coldbrick, is made responsible for it, and the well-wishers say he has got to go. "Bring another hot brick; this one is cold." One of the well-wishers of the Laodicean flock nominates for the "call," "for the ensuing year," one Bro. Scorch, of whom he has heard wonderful accounts and thinks he is the very preacher for Laodicea.

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In short, shouldn't a man, even

LITERARY NOTICES.

The Ladies' Home Journal has on its list of prominent writers the great magazine feature of 1895. It is entitled "The Inner Experiences of a Cabinet Member's Wife." In a series of letters written by the wife of a cabinet member to her sister at home, are detailed her actual experiences in Washington, frankly and freely given. The letters were written without any intention of publication. They give intimate peeps behind the curtain of high official and social life. They are absolutely fearless, they study Washington life under the searchlight as it has never been before presented. The president and the highest officials of the land, with the most brilliant men and women of the capital, are seen in the most familiar way. As these are all actual experiences the name of the writer is withheld. The letters will doubtless excite much shrewd guessing by readers and study of internal evidence to discover the secret. The "Experiences," which will be beautifully illustrated, begin in the December number and will continue for several months.

ROYAL BAKING POWDER
Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

worst of all, when the custards were brought in, sweet and brown, in their little white cups, Teddy was pained by.

LITTLE FEET.
Two little feet so small that both may nestle
In one cradling hand;
Two tender feet upon the untrodden border
Of life's mysterious land;
Those rose-white feet along the doubtful future
Most bear a woman's load;
Alas! Since a woman has the heaviest burden
And walks the hardest road.
Love, for awhile, will make the path before them
All dimly, smooth and fair;
Will cut away the thistles, letting only
The roses bloom there;
But when the mother's watchful eyes are
Throbbing
Away from the sight of men,
And these dear little feet are left without
her guiding,
Who shall direct them then?
Will they stumble blindly in the darkness
Of sorrow's fearful shades?
Or find the upland slopes of peace and beauty
Whose sunlight never fades?
Oh, who may read the future? For this
sweetest small
We want all blessings sweet,
And pray that he who feeds the crying
ravens
Will guide the baby's feet.
—Philadelphia Times.
Every Boy is a Prince.
It is our firm conviction that if
properly implanted in the

CHOCOLATE CAKE.—One cup of sugar, one-half cup of butter, one-half cup of milk, one square of chocolate, one and one-half cups of flour; one teaspoonful of cream of tartar; one-half teaspoonful of soda and two eggs. Cream the butter and add the sugar gradually, melt the chocolate and add it to the sugar and butter. Then add the milk and mix the baking powder with the flour and add a little at a time. When thoroughly beaten add the eggs and place in the oven as soon as possible. Bake thirty minutes. —New England Farmer.

COCOA BUTTER CAKE.—Three-fourths cup of butter, two cups of sugar, one-half cup of milk, two and a half cups of flour, one-half teaspoonful of soda, one and one-half teaspoonful of cream of tartar, whites of eight eggs, one teaspoonful of almond extract. Beat with a stiff froth and add ten tablespoonfuls of powdered sugar and at the last one-half teaspoonful of lemon extract. Put it on the hot cake and set it in the oven to dry. —New England Farmer.

The boys are chasing the birds these days. The woods are full of them. —Dobson Siftings. Boys or girls, several parties have promised to dig up wood on their subscription. We hope they will do so at wagons; perhaps they can do so.

A sink basket is quite a kitchen necessity, especially in the season of vegetable odds and ends which we do not find their way into the waste-pipe with the water in which they have been cleaned. The basket is three-cornered, made of wire in three iron or copper, and will receive all the refuse matter thrown to it, thus keeping the pipes from clogging.

The Alabama Baptist,
Montgomery, - Alabama,
—IS THE—
Recognized Organ
—OF THE—
113,000 White Baptists in Alabama,
—AND A—
Willing Helper of All Who Are Trying to do Good.
It has a good list of subscribers among the
Colored Baptists,
WHO READ IT WITH
Pleasure and Profit.
Encouraged by the many expressions of Confidence and Good Will, Constant Effort will be made to meet all the requirements of the position which the Paper occupies.

MOBILE AND BIRMINGHAM R. R. COMPANY
TIME TABLE
In Effect May 1st, 1897.

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