

# THE ALABAMA BAPTIST

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"SPEAKING THE TRUTH IN LOVE."

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### Regeneration and Its Necessity.

**BY REV. J. L. THOMPSON, MONTGOMERY, ALA.**

Marvel not that I said unto thee, Ye must be born again.—John 3:7.

I suppose every Christian can endorse the sentiment, "I am not what I hope to be." If he is really a changed man, he can also say, "I am not what I once was." The one who feels thus can find an appropriate expression of his feelings in that comforting thought of the apostle where he says, "By the grace of God I am what I am." But the question arises as to what has brought about this change—to what is it due? This brings us to the consideration of the very important question—

1. What is regeneration, or the new birth?

It is not simply a change of conduct. For if it be true, then every time there is a reformation there is regeneration, which at once is seen to be absurd.

2. There must be a change of heart, or a change of condition; because the change of conduct cannot be permanent without the change of condition. If the same is simply washed by the water of the Holy Spirit, it is sure to return to the mire again.

3. The new birth carries with it the two ideas of created life, and the bringing of that created life to a certain stage of maturity.

A new living principle is put into the man, resulting in repentance. This develops into faith which quickens into activity and the laying hold of a new life. Thus the living principle, or germ of life, develops what the apostle is pleased to call a new creature—a new character. Old things have passed away, and in one sense all things are new.

4. In the new birth there is an active and passive work. In regeneration, proper so far as man is concerned, the work is passive, it being strictly the work of the Holy Spirit. In the resulting activity, the taking hold by faith, man is active. Hence it is seen that conversion is the result of regeneration. It is also obvious that the change of conduct resulting from the new birth is quite different from that produced by an outward reformation.

5. Before this wonderful change can take place, there must be some knowledge of its importance, and this knowledge must be imparted to us. In other words, one must be impressed with its necessity. The Holy Spirit prepares the heart and causes one to feel this necessity, while the word of God either directly or indirectly imparts the required knowledge, then again the Spirit impresses, stamps and seals this knowledge upon the conscience. Sometimes we wonder why it is that a passage of Scripture fastens itself upon our minds and we cannot get rid of it. Such passages as "Ye must be born again," and "Prepare to meet thy God," have gotten such hold upon the consciences of men that they were not able to throw them off. It was God putting his seal upon it, which cannot be erased. Hence it is that the word is the instrumental cause, while the Holy Spirit is the efficient cause.

6. Having seen what the new birth is, together with some of its results, I would call your attention to another important thought prominent in the text.

7. The necessity of regeneration. The text declares "Ye must be born again." This thought cannot be emphasized too much. At present there is a prevalent feeling that if a man is what the world calls kind hearted, he shows his money freely upon the poor, and for other benevolent and charitable objects, he will be saved. An intelligent lady, not long since, in speaking the praises of a prominent Israelite, said she believed he would be saved, because he was so kind and charitable. If the doing of deeds of kindness and charity could save men, the agony of Gethsemane and the tragedy of the cross would never have thrilled your heart and mine, for no such things would ever have taken place.

8. Again, this is the day of the professional revivalist, with his modern, and, in many cases, questionable methods. Frequently the idea of a change of heart is ignored, and you are taught to "quit your meanness and join the church." How unlike the Baptist, when great crowds flocked to hear him, many of whom he called wipers, so wicked and base were they. When they demanded baptism at his hands he required them to bring forth fruits meet for repentance. These facts are sufficient to show that the necessity for regeneration cannot be emphasized too much.

9. It is essential to man's best interest in this life. If it confers such character upon a man as produces a profound love for virtue and holiness, he is obliged to be a better man. This being true, he is more strongly fortified against evil. Hence the supplanting of the old nature with the new, and the reduction of the influence of a godly life passes on down to succeeding generations.

10. Regenerated membership is essential to the harmony and well being of our churches. None but such persons ought to be admitted within the pale of the church. What is the great impediment in the way of Christian progress to-day? We are loaded down with an unregenerated membership. Two great difficulties result: First, many are totally indifferent to the claims of the cause of Christ, being still dead in trespasses and in sins. Their inactivity naturally follows, because there is no spiritual life in them, and it is impossible for activity to exist in the absence of life. Then the admission of the unregenerated into the churches introduces an element of

### Discord. Dissention and discord often follow.

It is perfectly natural, for what fellowship has light and darkness? How can two persons as widely different in their desires and aspirations as the regenerated and unregenerated live together in perfect harmony? No congeniality can exist between them.

3. Without this change of heart there can be no vital union with Christ. It unites us to him as the branch is united to the trunk, or the fruit to the branch. Without this connection the branch could not live, and the fruit would perish. The relation is vital. Regeneration unites us to God as a child to a parent. The relation of the child and parent is such that the former could not have existed without the latter, neither can any act of the child change that relation. No act of mine can obliterate the kindred tie existing between my mother and myself, because it was she that gave me the birth; so the new birth gives this vital and inseparable union with Christ.

4. Regeneration is a necessity, because it alone can prepare us for the associations of heaven. Everything must be suited to the place of its existence. Take a tropical plant and transfer it to the arctic region and it would perish before the chilling blasts of that far off, bleak country. The conditions of life in the one place do not agree with the conditions of life in the other. A fish cannot live in the open air, neither can a man exist in the water. Both would be out of their native element. Man, in his present sinful state, is unfitted for the society and the atmosphere of heaven. In this life men seek the association of congenial spirits. Gamblers and cut-throats no more love the society of the good and pious than the latter class love the company of the former. There is no congeniality between the two. To the unregenerated sinner heaven would be a place of intolerable torment. How could he with unregenerated nature stand and gaze at the face of the exalted Savior? The brightest look of that Savior would pierce his heart like daggers of steel, and every expression would be as a flash of a thunder bolt. Then how evident to the sober thinking mind is the necessity of regeneration.

5. Let us press this subject with great emphasis. Let the pulpit and the press ring out with no uncertain sound, and give this doctrine of the new birth the prominence its importance demands.

### "The Cooking Stove Apostasy."

**Bro. Editors:** Some things are transpiring in the Association which deserve mention. Some five years ago Bro. —, a Howard boy, was called to the care of a struggling little church. He has labored during these years to build up the Master's cause in other ways than by the adding of numbers to the list of names. One particular feature of his work has been to teach his people to sacrifice to the glory of God, by the voluntary offering of their substance, with no other motive than love to Christ.

This led him to oppose some of the modern methods of getting up money. But I learn recently that there has been a pressure brought to bear in the church in favor of church suppers, which has resulted in the brother's resignation. I only set out to state this fact and call attention to it by asking you to insert the enclosed clipping. "The Cooking Stove Apostasy," from the *Western Advocate* in our own ALABAMA BAPTIST. \*

A practice has grown up among churches, unknown to apostolic Christianity, and without a single warrant, expressed or implied, in the Word of God. An eminent Boston divine characterizes it as "the cooking stove apostasy, which is turning many of our church basements into places of feasting, and the entertainment of a vast number of people, and the showing and exhibiting for amusing the unchurched masses into an interest in the gospel."

Raising money for churches and charities by fairs, festivals, bazaars, drills, pleasure parties and the like, is unchristian and unwise and harmful, because:

1. It dries up the springs of benevolence. Giving is grace. Where this abounds, there will be no resort to human expedients to get money for sacred objects. (See 2 Cor. 8:1-5.) No fair or no suppers were needed in a case like that. The Macedonians were not enticed to give things that appealed to appetite and fancy. The love of Christ constrained them.

2. It defeats the aim of the gospel, and checks the habit of giving, by teaching men to expect equivalents for their contributions. This is simply exchange. It may take the place of the grace of giving, but can not make good the loss thus sustained. Resolving giving into a matter of convenience, it fosters covetousness, and supplants the high motives of generosity by the low inducements of sense. Self-interest, in order to giving, is obviated, because the money can be raised by offering attractions to the world. It becomes, therefore, more and more difficult to secure money except through indirect, compensatory measures. The thirst for novelty increases, human ingenuity usurps the place of divine wisdom, exhausting mechanical processes are trusted rather than the regenerative forces of the gospel, to the confusion of the church and the perversion of religious principle. When the motives of Christian duty are discarded, we may look in vain for its fruits; and these motives cannot survive a separation from its methods. Since the whole system of indirectly obtaining money for Christian work creates the habit of giving from wrong motives, blinds people to the revealed standard, and stops the exercise of cardinal Christian virtues, it must be condemned as misleading and injurious.

3. It promotes the misconception and violation of vows assumed by those who enter the visible household of faith. Multitudes appropriate to little these vows that they claim for entertainments, and must be coerced into contributing to the support of the gospel by some artificial inducement. The church has darkened the meaning of privilege, and trained them to false notions of duty, by its schemes of fun and finance. The excuse that some device is necessary to get money from outsiders, reveals the most serious phase of the evil, which is that it takes the eye of the church of the Divine Provider, and turns it upon the world. Alas! Master, that thy followers should have to hire or inveigle the world to rescue thy failing cause! Surely something is amiss here. "From the beginning it was not so." Christ never intended his church should resolve itself into a catering, trading, or businessness of amusement. Her mission is to convert men, not entertain or pamper them for pay. Fidelity to that mission is sure to be accompanied by the version of souls means the loosening of purse strings. When God's work is done in God's way, there is no lack. The Lord Jesus taught his church the secret of success by his inspired statement, uttered in his first great conflict with the prince of this world, that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Israel's failure lay in the fact that "they tempted God in their heart by asking meat for their lust; yea, they said against God; they said, 'Can God furnish a table in the wilderness?' When a church tempts God by doubting the sufficiency of his revealed methods, and begins to rely upon unscriptural expedients to support his cause, it discards the example of its Divine Majesty and head, and illustrates the history of Israel, receiving for its recompense the same spiritual blight. "And he gave them their request, but sent leanness into their soul."

5. It secularizes the church, and wastes energies that ought to be employed in strictly Christian work. A false estimate of piety and of acceptable membership is the result, and those who labor zealously to promote

### the success of entertainments complacently suppose they have "done what they could," while they leave to the spiritually minded the duties of prayer and testimony.

Churches where such sentiments prevail, are shorn of their strength, and rely upon meretricious arts to win souls that can be overcome only "by the testimony." Young or old are not worth an ounce to the cause of Christ, with such unworthy ideas of his service. There follows "a mixed multitude," which is no more helpful now than when it set the children of Israel "a lusting." (Num. 11:4.) The "loaves and fishes" spirit is developed, the whole conception of Christianity becomes false and pernicious, and the teaching of Jesus is lost under the influence of motives and measures whose like he more than once exposed and condemned.

The adoption of these articles to draw people, or afford certain persons something to do, strengthens the evil whose removal is sought. It fosters neglect of prayer and other vital duties, puts a premium on self-indulgence, and creates an erroneous standard of Christ and profession, the idea obtaining that some may meet the claims of religion by ministering to the gratification of the world, which they have no cross in doing.

Nor is the practice here condemned necessary for the cultivation of a sociable spirit, as is sometimes mistakenly urged. The Jews had festivals, as did also New Testament believers; but these were occasions of worship, praise and thanksgiving. Grateful voluntary offerings poured in upon such occasions; but the people knew nothing of this modern idea of merchandise and fun in the name of religion to entice money from the laity into the land. Let any one read the Acts of the Apostles to find what real sociability and fellowship are. To rely upon various devices now in vogue to keep alive the spirit of fellowship is to put the "arm of flesh" in the place of God, and means only failure. We seek to draw men by our cheap methods; but, blessed be God, Jesus is still the winning attraction. "If, if I be lifted up, will draw all men unto me." But the claim of sociability is a mere pretext. The reason is, "Money, money, money." Thus the church lays down its commission to become a trade, or an exhibitor of wares and carnal delights.

The only principle or mode of giving recognized in the Bible is the voluntary, direct one, with no inducements for its exercise but the command of God; his claim in view of abounding mercies and the giver's joy of sense of gratitude. Want of space forbids the expansion of this thought. —*Newton Wray.*

### How it would refresh one's soul to find a lot of fresh, taking "ads" of our first-class Baptist schools in this great daily, or that dignified review!

How gratifying, too, it would be to find the halls of our Baptist colleges trod by hundreds of our American youth as yet strangers to Baptist principles, practices and strength.

News from the posts indicate advance all along the line in the work in Mexico. Bro. Wilson and wife are back from their trip to Fort Worth, rested and strengthened for their great work in Guadalajara. He baptized some believers, and assisted in organizing a Baptist church, and ordaining a preacher among the Texas Mexicans before returning to his field. The Coahuila mission has suffered somewhat from sickness of late. Bro. P. is happily, is about himself again. He is saying a good deal of the chastians have had to weep the loss of their little boy. Doubtless it must be to lay a loved one away in a foreign land. May the Shepherd deal gently with these parents in Mexico, and with poor Bostick off in China.

Miss Annie Mabury's school in Patos has some fifty students. She is one of the quietest, most unassuming, and most self-sacrificing women workers in the world, and it is delightful to note her success.

The Zacatecas mission has just enjoyed a visit from Mrs. S. Hart, known and loved by many of your readers. She was born, and passed the larger part of her life in Tuscaloosa, where she was greatly esteemed for her work's sake. After leaving Alabama she settled in Texas, where her son, Mr. Volant Hart, is widely known among Baptists as an effective singer of the gospel. For two years she has been working in this republic, sent and sustained by a number of "regular" Baptist churches in the states of Tennessee, Kentucky, and Missouri. We have been accustomed to regard them as Hard Shells, but she is a proof that many of them, at least, have soft hearts. They are sustaining a mission in Asia also, and soon intend having two or three new workers in Mexico. Their first mission will be centered in Durango, and will receive the heartiest welcome from the nearly one thousand regular Baptists on this field. The faith and zeal of this Christian woman, for over thirty years a widow, who, constrained by love, has exchanged the comforts of home for life among devoted children, for the lot of a wanderer among strangers to teach a lesson which should not be lost by us younger Christians.

Zacatecas has been terribly scourged during the last three months. From the 1st of April to the 20th of June over two thousand were buried in our city cemeteries. The mortality was chiefly among children and infants. Only one of our members died. She was a bright and Christian girl of sixteen. Her death was happy in the extreme, and she would not listen to the Romanist friends who wanted her padre to come and confess her. She said she had already confessed to the only Father Confessor who can absolve and save. Blessed are the dead that die in the Lord.

An interesting circumstance occurred to me last week. After having "buried with Christ" three fine young men, I pronounced the benediction, and started to come out of the water, when I found my way blocked by a Presbyterian brother, who had heretofore ridiculed, as is their habit, Christ's baptism as a "plunge bath," etc. I asked what he wanted. He replied that he wished to be baptized. "But have you not been baptized?" "No; what our preachers give is the baptism of Rome; I want to follow Christ. None of them ever read us the Bible save about baptism, but now I have heard and seen. I want to follow and obey Christ." After due consultation, and a full examination by the church, he was baptized and went on his way rejoicing.

The cause in this city is most hopeful. At a baptism last Thursday night not one-third of the people could witness the act. How we do need our church house! The Lord has graciously permitted me to baptize twenty seven since the convention in Fort Worth. Still what are these among so many?

Will not our brethren remember the Zacatecas church house at the summer associations? I hope to commence building in the fall, but the board has not sufficient funds.

HUGH P. McCORMICK,  
Zacatecas, Mex.

### V. MANAGEMENT.—This institute shall be managed by a board of trustees who shall be elected from its membership, and to whom shall be entrusted all the arrangements for an annual session at Howard College, to continue one month during June and July, and shall have full discretion in the selection of subjects and in arranging for the delivery of lectures.

VI. BOARD OF TRUSTEES.—The board of trustees of this institute shall be composed of twelve members, who shall be elected at the present session. One half for a term of one year and one half for a term of two years, and six shall be elected each succeeding year following, five of whom shall constitute a quorum. This board of trustees shall hold a session at the beginning and close of each session of the institute.

VII. ALTERATIONS OR AMENDMENTS.—This constitution may be altered or amended at any regular meeting by a two-thirds majority of the members present, provided that notice of such amendment or alteration be given ten days before its adoption.

RULES OF DECORUM.

1. The board of trustees shall be empowered with the management of the institute while in session, as well as other duties prescribed in the constitution.

2. It shall be regarded as contrary to the judgment and interest of this institute for any person, in any way to persuade either professors or pupils of the institute to perform any ministerial work except on Sunday, during the session of the institute.

3. In cases where either professors or pupils are wanted to assist in any religious service, those desiring such service shall first consult with the trustees of the institute.

LIST OF OFFICERS.

President: Rev. D. I. Parser, D. D., Birmingham, Ala.  
1st Vice-Pres't: Rev. G. D. Staton, Woodlawn, Ala.  
2nd Vice-Pres't: Rev. W. T. Cobbs, Danville, Ala.  
3rd Vice-Pres't: Rev. W. A. Bishop, Carthage, Ala.  
Sec'y and Treas.: Rev. M. M. Wood, Bessemer, Ala.

BOARD OF TRUSTEES

First class, term of office one year:  
J. J. Stockton, Hartsell, Ala.  
F. C. Cleveland, Montealvo, " "  
W. M. Wood, Woodlawn, " "  
J. M. L. Din, Post Oak, " "  
C. A. Martin, Mountain Hill, Ga.  
J. B. Wilbanks, South Hill, Ala.

Second class, term of office two years:  
D. I. Parser, Birmingham, Ala.  
L. A. Glenn, Ashville, " "  
G. S. Anderson, Ft. Deposit, " "  
T. E. Tucker, Healing Sp'gs, " "  
C. W. O'Hara, Columbiana, " "  
R. H. Purser, Wesson, Miss.  
M. M. Wood, Sec'y.

### many, and the parting words of advice to family, brethren, sisters, relatives and friends, I thank my Heavenly Father for giving me such a noble Christian woman to live with so long, and to train the dear children left with me.

She is not dead, but only asleep in Jesus. Her words and influence will never die, but will last till time is no more. I feel now that my stay here is short, and with the help of my Master, when he sees fit to call me, I hope to be able to leave this world as she did. May the Lord help us all to live so that when we are called to die there will be rejoicing in heaven and on earth.

J. J. FINKLEA,  
Buena Vista, Ala., July 13.

### Central Committee

**On Woman's Work for Missions and in it Church.**

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. I. Y. SAGE, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

JULY—PRAYER CARD.

Foreign Board.—"So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Missionaries, 78; native assistants, 86; stations, 161; churches, 624; membership, 2,213; baptisms, 402; schools, 29; scholars 675; receipts of Foreign Board, \$109,174.20; 22 missionaries sent during the year.

Study Topics.—Relation of the Board to the churches. Personal responsibility to foreign missions. Past success of Southern Baptist Convention missions. The outlook. The fields and missionaries. Sketch of William Carey.

Many hearts were touched, no doubt, by the sad story of the death of our missionary, Mrs. Bostick, as told by Mrs. Crawford in this paper. The readers of the "Basket" know of some particulars besides, which add to the pathos of Mrs. Crawford's tale. As we sit, perhaps in an unbroken family circle and in an unbroken home, may we not still the pain we feel in hearing of another's sorrow, but rather let the tears spring to the eye and the sympathizing, faith-encompassing prayer, arise from loving, tender hearts. O may the feeble cry which passed our sister's anguished lips, as the eye grew weary of watching for the coming of the loved one, and the comfort of his presence which was denied her in that sad hour, come to us fraught with additional meaning. May that "come, come quickly," "Here am I, send me." Does it not appeal to every Alabama woman who loves her Lord and his cause, that the first to come in answer to that call is our sister, Miss Thornton, who goes to Tung Choo to fill the gap in the ranks caused by this one being "called up higher?" Remember her in your prayers—your substitute she is—and also in affording her a liberal support. An earnest, tender letter lies before me as I write. Can you forbear to receive her as a sacred trust from your Lord? Would you share the promise of his presence, "Lo, I am with you always?" then share the work of going, or of supporting those who do go to "disciple all nations." The responsibility of caring for those noble women who have gone from the several states to foreign lands. It is not more than we can do, if we have the "willing mind."

The central committee announce with pleasure that Miss Nannie Weathers accepts the appointment of vice-president of Cahaba Valley association; also four new societies—Andalusia, Shiloh, Newberne and Mulberry. The amount reported in last month is \$321.10.

A Pleasant Trip to the Country.

There is nothing more encouraging to a preacher's heart than to meet with a body of true and earnest disciples of our Lord.

This was indeed our privilege on last Sabbath, for we worshipped with the New Prospect brethren. Bro. Brannon is their pastor, and the church seem to love him.

It has never been our pleasure to preach to a more attentive and appreciative audience. We found but few subscribers to the ALABAMA BAPTIST here, but through the valuable assistance of brethren J. D. Falks and W. L. C. Vann we soon secured a club of eleven subscribers, with the assurance on the part of the brethren that they would continue to work for the paper and send in another club.

Bro. J. D. Falks is a young preacher who has been reared in the community of Huffman, and whom we found to be very popular among his brethren. He is very desirous of entering the Howard next session, and we hope that the brethren of New Prospect church will see to it that he comes to the Howard. Brethren, here is an opportunity for you to do a great deal of good by providing Bro. Falks with the necessary means for attending the Howard next year.

Bro. W. L. C. Vann is an old subscriber and friend to the BAPTIST, and is a model man as well as deacon. He has been an active man in his church for a number of years, and is now accomplishing a work, the fruits of which he will reap abundantly in the great harvest day. He is an active Sunday school worker and is wielding a powerful influence over the hearts of the young people of his community. Brethren L. W. Heaton, W. O. M. and D. W. Franklin are also members of the board of deacons. The venerable old brother, O. L. Vann, is now seventy-three years of age, but is as active as a sixteen year old boy when it comes to the work of his church and the BAPTIST. He never, under any circumstances, misses reading a single copy of his paper and it is, consequently, well posted on the works of his denomination. He said, "Church members can afford to take and read from one to three secular papers, but when you begin to talk with them about their church paper they are always too poor." He is a devout Christian.

It is refreshing to meet with brethren and sisters as we did at New Prospect. Mrs. Lindsey expresses herself as being charmed with the good people of Huffman and vicinity.

S. P. L.

July 17, 1890.

J. M. GREEN.

For the ALABAMA BAPTIST.

McKinley, July 15th.

It is our great work here to follow the steps of our great Master.—Earl Cairns.



# Alabama Baptist

Montgomery, Ala., July 21, 1890.

**An Alabama Institution**

In the Tuscaloosa Female College, in which the entire South should take pride. It advances every year, adding all modern improvements; gains in scholarship and reputation. Delightful situation and surroundings. See advertisement in another column and write for catalogue, to Alonzo Hill, Tuscaloosa, Ala.

There is something better than a revival, and that is a Christian life that doesn't need to be revived—Moody.

**Cheap Excursion to Chicago via Queen and Crescent Route.**

For the Meeting Patriarch Militant I. O. O. F. at Chicago, Ill., August 3rd to 10th, the Queen and Crescent Route will sell excursion tickets to Chicago and return, on August 1st to 5th, at Special Low Rates, good for return until August 12th, giving a grand opportunity to visit the Great City on the Lake, from which side trips may be made to adjacent resorts at a small expense. Compartment sleeping cars to Cincinnati making direct connection without transfer through Car Lines for Chicago. Full particulars on application to Augusta.

The finest bits of opinion down in the minds of children in private life afterward issues forth to the world and become its opinion; for nations are gathered out of the nurseries, and those who hold the leading strings of children may even exercise a greater power than those who wield the reins of government.

**When the Energies Flag**

Use **Horsford's Acid Phosphate.**

Dr. T. C. Smith, Charlotte, N. C., says: "It is an invaluable nerve tonic, a delightful beverage, and one of the best restorers when the energies flag and the spirits droop."

There is always a presumption that a pure hearted man will be a right minded man; and it is delightful to see such a one stand up before the ambitious sophist, and do so on his ingenuities, a clear ray of conscience that scatters them like mist. The divine light of a good mind is too much for misifications of guilt.—Martineau.

**No Time to Soothe Her Own Baby.**

Nurse (to fashionable mother): The baby is very restless ma'am. I can't do anything with her.

M. L.: She's teething I suppose.

N.: Yes'm. I think if you was to take her in your arms a little while it might soothe her.

M. L.: Impossible. I haven't time to spare. I am just making ready to attend a meeting of the Society for the Prevention of Cruelty to Animals. Give baby some of Dr. Biggers' Huckleberry Cordial.

**The Ladies Delighted.**

The pleasant effect and the perfect safety with which ladies may use the liquid fruit laxative Syrup of Figs, under all conditions, make it their favorite remedy. It is pleasing to the eye and to the taste, gentle, yet effective in acting on the kidneys, liver and bowels.

There is more power to sanctify, elevate, strengthen and cheer in the word Jesus—Jehovah Saviour—than in all the utterances of man since the world began.—Charles Hodge.

The advertisement in another column of the State Normal College, Florence, Ala., (Jas. K. Powers, President), invites your attention to an attractive institution. Write for catalogue, which will show the following: Number of Instructors, 1; number of Post Graduates, 8; number of students enrolled, 339; number of Normal Students, 173; number of teachers in Student Body, 80; number of Alabama counties represented, 27; number of other States, 9.

Cling fast to the hand which is leading you. Though it be in darkness, though it be in deep waters, you know whom you have believed. Infinite love, joined to infinite skill, shall pilot the way through every strait and trial.—J. Alexander.

A man who has practiced medicine for 40 years, ought to know salt from sugar; read what he says.

**TOLEDO, O., Jan. 10, 1887.**

Messrs. F. J. Cheney & Co.—Gentlemen: I have been in the general practice of medicine for nearly 40 years, and would say that in all my practice and experience have never seen a preparation that I could prescribe with as much confidence of success as I can Hall's Catarrh Cure, manufactured by you. Have prescribed it a great many times and its effect is wonderful, and would say in conclusion that I have yet to find a case of Catarrh that it would not cure, if they would take it according to directions.

Yours truly, L. L. GORSUCH, M. D.

Office, 215 Summit St.

We will give \$100 for any case of Catarrh that cannot be cured with Hall's Catarrh Cure. Taken internally.

F. J. CHENEY & CO., Proprietors,  
Solely by druggists, 75c. Toledo, O.

**FOR DYSPEPSIA.**

Use **Brown's Iron Bitters.**

Physicians recommend it.

All druggists keep it. \$1.00 per bottle. Genuine has trade-mark and crown red lines on wrapper.

Many people think of the peccator, "They will be done," as coming into their prayers and lives only when they have troubles or losses.

**ADVICE TO MOTHERS.**

MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

**IF YOUR BACK ACHES**

Or you are all worn out, rest only for nothing in general delusion. Try **BROWN'S KIDNEY PILLS.** It will cure you, and give a good appetite. Sold by all dealers in medicine.

When you have given yourself to Christ, leave yourself there and go about your work as a child in his household.—C. S. Robinson.

**Receipts of the State Mission Board for April, 1890.**

|                                     |          |
|-------------------------------------|----------|
| State Missions                      |          |
| Southboro church, W. H. Ivey        | \$ 13.20 |
| Livingston church, W. G. Curry      | 6.50     |
| Denopolis church, same              | 11.50    |
| New Prospect church, same           | 4.75     |
| Shiloh church, W. A. Wood           | 8.29     |
| St. Stanley church, J. B. Hucklebee | 1.75     |
| Mission Grove church, same          | 2.46     |
| Liberty church, same                | 1.40     |
| Bethel church, same                 | 5.65     |
| North River Ass'n, J. H. Poole      | 21.75    |
| Tanner church, J. D. H. Bann        | 10.20    |
| Union church, T. S. Johnson         | 1.10     |
| Union church, W. H. Harris          | 3.45     |
| Ozark church, G. L. Marry           | 1.10     |
| Rehoboth church, same               | 12.82    |
| Phoenix City church, W. B. Carter   | 18.75    |

|                                    |       |
|------------------------------------|-------|
| Grand church, same                 | 9.85  |
| Palmetto street church, 13.50      |       |
| Tuskegee church, M. G. Campbell    | 1.00  |
| Southside church, W. C. Ward       | 1.10  |
| Pine Level church, A. H. Kubank    | 3.30  |
| Bethel church, J. A. Robbins       | 2.70  |
| Shiloh church, J. B. Doyle         | 2.50  |
| Summons, Shiloh, Miss L. Tucker    | 3.54  |
| Outlook church, J. M. Joiner       | 3.30  |
| Little Sandy church, T. M. Isibour | 1.85  |
| P. H. Wilkerson                    | 5.00  |
| Colony church, W. M. Barr          | 2.00  |
| Bethesda church, J. W. Parfitt     | 5.40  |
| Hoboken church, J. H. Creighton    | 6.50  |
| Good Hope church, same             | 1.00  |
| Outlook church, J. M. Joiner       | 3.30  |
| Summersville church, same          | 5.50  |
| Troy church, J. Jernigan           | 4.80  |
| Palmetto Memorial ch, W. L. Hill   | 21.80 |
| Evergreen church, J. W. Stewart    | 9.00  |
| Adams Street church, G. W. Ellis   | 2.80  |
| S. Adams Street ch, J. C. Pope     | 1.00  |
| First church, Birmingham           | 30.00 |
| Summer Hill church, 1.00           |       |
| Brooklyn church, 1.75              |       |
| Newton church, 3.50                |       |
| Shore church, 3.55                 |       |
| Lad. Ben. Union, First ch, B'ham   | 37.50 |
| Sunbeam, First ch, Birmingham      | 30.00 |
| Beliah church, 1.00                |       |
| Elmwood church, 1.75               |       |
| Grove Hill church, 10.00           |       |
| Margaret Alexander, 31             |       |
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The Call of Duty.

BY MRS. NORA MARBLE.

"Hurrah for the Fourth of July!" and up went Dannie's hat as a further expression of enthusiasm. "Why don't you hurrah, too, Cousin Edwin?"

"I never express myself in such a boisterous manner," languidly replied the city lad; "it's not good form, you know."

"Aw, you dave!" mimicked Stephen Wood, slyly inserting a lighted fire cracker into the coat pocket of the dude. "Mebbe, it aint good form, neither, to yell and jump," as Edwin did both from the explosion of the cracker.

"Here, there!" remonstrated Uncle Lije Pettit, who stood in no little awe of this city bred son of his rich brother, "that's no way to treat a visitor, it aint! I'm ashamed on ye!"

Edwin colored. "Never mind me, uncle," he replied, loftily. "They behave according to their lights. You know the old saying about a silk purse and a pig's ear. I came down here prepared for country rudeness."

"Humph!" said Uncle Lije, nettled in his turn, "you come prepared, did you? What sort of weppins did you bring?"

"A coat of mail, mebbe," drawled Steve, who had resented the visitor's superciliousness from the first. "Or a coat of superiority," supplemented Dannie, a nephew of Uncle Lije's on his wife's side.

Edwin flushed angrily, as he muttered something about refinement and good breeding. "It aint meant for rudeness, Edwin," said Uncle Lije, in a conciliatory way. "They be country lads full of good, healthy blood and high spirits, and they na'tally don't take to skin-milk or any artificial sort of breedin'."

"You jest fall into their ways while you're down here, and I'll warrant you'll go back to town with more real grit inter yer than half a dozen lads of yer size and build."

"Thank you," retorted Edwin, dryly, dusting his patent-leather pumps with a fine cambric handkerchief. "I find it altogether too easy to acquire grit in the country. My silk stockings bear testimony to that fact already."

"Humph!" was the only reply which good natured Uncle Lije could find to this speech, as he turned away, resolved not to interfere again between such a Miss Nancy and the railway which he so richly deserved.

down. Don't you think so, Edwin?" "I believe in the survival of the fittest," was the learned reply, to which the old man only stared, wondering what "fits" had to do with the question. And so the subject was dismissed, with the understanding that Edwin would proceed to town upon the back of cute old Bess.

"Hurrah for the Fourth of July!" shouted a score or more of the village lads some hours after, as they fell into line under the leadership of Dannie. "Hurrah for the great day of independence!"

Edwin, a short while before, in spotless linen and fashionable attire, had set out upon horseback, as agreed. "I have no intention of joining the rabble," said he, when mounted, to his uncle. "I am out of place among the common herd, you know."

"I'm glad of it," snapped Edwin, the next morning, forgetting his usual drawl, as he packed his valise for departure. "The wretched old beast! I shall hate the Fourth of July as long as I live, after yesterday's proceedings. Death has saved her a good lashing, you may well believe."

"Then you'd a hed good cause fer hatin' the fifth of July, too, my boy," said Uncle Lije, dryly, who felt sore over the loss of his favorite. "Hed you struck Bess one lick this day, I'd—I'd a—"

"You'd a what?" sneered Edwin, as the old man paused for a moment. "I'd felt called on to do my duty, sir, jes' as Bess felt called to do her'n yesterday," was the emphatic reply, and by the way Uncle Lije flourished the cane in his hand and gazed into the boy's eyes, until one suspicion of a squint, Edwin fully understood what that duty would have been, without the further addition of "nevy, or no nevy."

"Hungry Mamie." "Mamma, I'm so hungry!" And little Mamie's pale pinched face was lifted pitifully to her mother's. And the mother knew by her own gnawing hunger how the little one was suffering, for she herself had not tasted food for forty-eight hours.

"Keep up your mettle, old horse," he said, "and we'll astonish the nation, after all," surmising that Dannie's company had ere this joined the other bumpkins, he entered the main street of the town.

At that instant upon the summer air rang the clear notes of a bugle. Bess started like one electrified. Again it came, sweet, clear, silvery. Years had flown since the old horse had heard that sound, but she knew it well. Once more the call to duty! Like an arrow from a bow Bess sprang forward. Off went Edwin's hat, and white with rage and surprise, he clung frantically to the bridle.

The mare of music drowned the laughter of Dannie and his saw recruits. "Go home, Bess!" they one and all shouted, and "go!" Bess did. With head erect, mane and tail flying, she bore her rider to the very front of the parading columns. In years gone by and at a far distant fort, she had proudly borne her colonel to that position, and had not the call of duty summoned her there to day?

"Forward, march!" To the strains of inspiring music she curvetted and prouetted, heedless of Edwin's frantic tugs and shouts. To add to the rider's chagrin, one of his prized patent-leather pumps had been wrenched from his foot by the stirrup, and his crimson silk hose bade fair to follow. But how should Bess know that? Had not the haughty colonel been wont to goad her into bucking and prancing, and "showing off" upon all public occasions? and, feeling her youth revived, why should she not execute all the old-time steps to-day? But alas for the rider, who lacked the horsemanship of the accomplished colonel! Such gyrations and "tomfoolery" were beyond Edwin, and he was constrained to drop the bridle and cling like John Gilpin of famous memory—to the stout neck of old Bess, or else suffer entire defeat.

Like all performers, Bess reserved her greatest effort for the last. She had backed, away from right to left, almost sat upon her haunches; and now, as the inspiring strains of "Marching through Georgia" awoke all to enthusiasm, the old horse reared straight in the air, wheeled in that position, and down went Master Edwin in the dust. The "rabble" hastened to pick him up out of harm's way; but alas for his immaculate coat, faultless linen and supercilious airs! Like one of the common herd, only hatless and partly shoeless, he was forced to stand and witness the country militia, anathematizing the horse upon which Dannie now rode, and at a loss to know how he himself should manage to reach home without her.

"I'll not trust myself upon her back again," he soliloquized, after receiving from the hands of two grinning urchins his lost shoe and hat. And so being desirous of immediately quitting the scene of his discomfiture, there was nothing left for him but to foot it back to the farm.

droops of preparation trickled down her forehead. Like a bolt remaining over the past, she stood staring, drooping head and listless eye. All the pride and gaiety of those days when the call of duty was so inspiring, the burden so light, came before her, when she pranced and danced to martial music every day in the week, when her greatest hardship was the prick of the golden spur in her glossy sides.

Could she, bearing such recollections, ever again permit herself to be yoked to the clumsy plough, ever again to plod to market with a load of hay, or worse still, cabbages? Ruminating thus, the sultry night through, old Bess fell asleep upon her bed of straw,—fell asleep, never to awake again. Never more would the call to duty arouse her,—that call to which, when pleasant, she so cheerfully responded; that call which, when not to her taste, she had learned so cunningly to shirk.

"I'm glad of it," snapped Edwin, the next morning, forgetting his usual drawl, as he packed his valise for departure. "The wretched old beast! I shall hate the Fourth of July as long as I live, after yesterday's proceedings. Death has saved her a good lashing, you may well believe."

"Then you'd a hed good cause fer hatin' the fifth of July, too, my boy," said Uncle Lije, dryly, who felt sore over the loss of his favorite. "Hed you struck Bess one lick this day, I'd—I'd a—"

"You'd a what?" sneered Edwin, as the old man paused for a moment. "I'd felt called on to do my duty, sir, jes' as Bess felt called to do her'n yesterday," was the emphatic reply, and by the way Uncle Lije flourished the cane in his hand and gazed into the boy's eyes, until one suspicion of a squint, Edwin fully understood what that duty would have been, without the further addition of "nevy, or no nevy."

"Hungry Mamie." "Mamma, I'm so hungry!" And little Mamie's pale pinched face was lifted pitifully to her mother's. And the mother knew by her own gnawing hunger how the little one was suffering, for she herself had not tasted food for forty-eight hours.

"Keep up your mettle, old horse," he said, "and we'll astonish the nation, after all," surmising that Dannie's company had ere this joined the other bumpkins, he entered the main street of the town.

At that instant upon the summer air rang the clear notes of a bugle. Bess started like one electrified. Again it came, sweet, clear, silvery. Years had flown since the old horse had heard that sound, but she knew it well. Once more the call to duty! Like an arrow from a bow Bess sprang forward. Off went Edwin's hat, and white with rage and surprise, he clung frantically to the bridle.

The mare of music drowned the laughter of Dannie and his saw recruits. "Go home, Bess!" they one and all shouted, and "go!" Bess did. With head erect, mane and tail flying, she bore her rider to the very front of the parading columns. In years gone by and at a far distant fort, she had proudly borne her colonel to that position, and had not the call of duty summoned her there to day?

"Forward, march!" To the strains of inspiring music she curvetted and prouetted, heedless of Edwin's frantic tugs and shouts. To add to the rider's chagrin, one of his prized patent-leather pumps had been wrenched from his foot by the stirrup, and his crimson silk hose bade fair to follow. But how should Bess know that? Had not the haughty colonel been wont to goad her into bucking and prancing, and "showing off" upon all public occasions? and, feeling her youth revived, why should she not execute all the old-time steps to-day? But alas for the rider, who lacked the horsemanship of the accomplished colonel! Such gyrations and "tomfoolery" were beyond Edwin, and he was constrained to drop the bridle and cling like John Gilpin of famous memory—to the stout neck of old Bess, or else suffer entire defeat.

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And the husband of her youth, the man to whom she had clung through all other friends had been lost to her, knelt beside her, and whispered: "True, Mary, so help me, God!" And the almighty help was given, and friends gathered about him, and business prospered with him; and one day he led his wife and daughter back to their old home, and installed them there.

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