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### **Gospel-Messenger-8-25-June-25-1897**

Marion F. Harmon

Oscar P. Spiegel

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# Gospel Messenger.

Devoted to the Cause of Christ in all the South and throughout the World.

Volume VIII.

Nashville, Tennessee, June 25, 1897.

Number 25.

## Movements of the World.

J. W. LIGON, TRENTON, KY.

Felix Faure, President of France, very narrowly escaped death by foul assassination June 13. He was driving in his carriage on the way to attend the great race. As he was passing a thicket by the roadside a bomb exploded near his carriage, but happily no one was injured by the explosion. The bomb was a piece of tubing six inches in length and more than two inches in diameter. It was heavily charged with powder and shot. Two men have been arrested on suspicion, but it is thought that they have not found the guilty man yet. Should the would-be assassin be identified, the guillotine will be furnished with another victim. When the large crowd heard that the attempt had been made upon the life of the President and failed, they went wild with enthusiasm and cheered him heartily. He received many warm congratulations on his appearance after the attempt to take his life. It seems hard for the French people to find out just what kind of government they want. Since 1790 France has had seventeen constitutions, of almost every kind. The present Republic is the third attempt at a Democratic form of government during that time. It has stood ever since 1871. The French President is elected every seven years, and during that time seven men have filled that high office. Only one man served a full term. On June 24, 1894, Sardi Carnot, President at the time, was assassinated. This attempt on the life of the present Executive is an outcropping of the same restless spirit. True, the better element of French people cannot be held responsible for the crimes of the vicious, but history shows the public mind of the nation to be very unsettled and changeable. The fact that the present government has existed longer than any other since 1890, gives a reason to hope for its permanence.

Rosseau, one of the most widely read of the French philosophers of

the last century, was in some respect very superstitious. One day he was sitting alone in a grove, meditating upon his soul's salvation. He was troubled to know whether his soul would eventually be saved or lost, and had a great desire to be relieved of the uncertainty. He said: "I will throw this stone at that tree. If I hit the tree, it shall be a sign that my soul is to be saved; if I miss the tree, it shall indicate that I am to be lost." He selected the largest tree that he could find in the entire grove and walked close up to it. He threw the stone, and of course hit the tree, for he was so near he could not well miss it. "After that," said he, "I never had a doubt respecting my soul's salvation." We do not wonder that Napoleon said his younger brother Joseph had been spoiled by reading the works of Rosseau. No doubt many of our readers have heard men and women base their knowledge of salvation upon occurrences as absurdly ridiculous as the one that satisfied the philosopher.

On June 20 Queen Victoria will have reigned over the British Empire for twenty years. Gen. Miles and Hon. Whitelaw Reid will represent the United States in the jubilee. During Victoria's long reign, unparalleled in English history, there have been ten prime ministers. When she was crowned sixty years ago, William Ewart Gladstone, a young man of twenty-seven, was just beginning to attract attention as a statesman; and, if we mistake not, he made his first appearance in parliament in 1837. The good Queen has outlived all of her early associates in State affairs except Gladstone. He is still living at the age of eighty-seven, honored alike by both hemispheres.

Lieutenant Peary is to engage in another attempt to reach the North Pole. The Navy Department, through the intercession of the American Geographical Society, has granted him a leave of absence for five years. His plan will be to establish colonies of Eskimos. The supplies obtained at one station are expected to last the exploring party till the next station is

reached. Lieutenant Peary will make a preliminary voyage, starting early in July, in order to arrange for establishing the colonies. The expedition proper will start next year.

T. S. Freeman, minister of the Christian Church at Logansport, Ind., has been appointed Chaplain in the Navy of the United States. This makes two of our preachers in the Naval service as Chaplains. C. Q. Wright has been in that position for a number of years. It may be that a preacher can accomplish more good in the Naval service than on the land, engaged in the active ministry of the Word, but we doubt it.

The German Emperor is startling his subjects by his intensely autocratic ideas. It seems that this war-crazy ruler is trying to gain the same power in Germany, that his cousin by marriage has in Russia. He has recently endeavored to have a law enacted denying the right of free speech and putting the police in charge of all public meetings. Even scientific and religious meetings are subject to the same rule. It is not believed that the Legislature will pass the bill in its present form. The German people are too well educated to allow themselves and their empire to be Russianized by the windy William.

Twenty-one young men graduated from the Bible College, Lexington, Ky., June 8. Of that number, five completed the classical course, and three took the Master of Arts degree. The rest took the English course. Three of these graduates were from Australia, one from New Zealand, one from Nova Scotia, and one from Prince Edward's Island. The states represented in the class were Pennsylvania, Missouri, Ohio, Tennessee, Kentucky, and Indiana.

Before these notes are in print, the writer expects to engage in a protracted meeting at Guthrie, Ky. Bro. David Lipscomb, editor of the Gospel Advocate, will do the preaching. We are glad of an opportunity to become acquainted with this well-known brother.

## Correspondence = =

### Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

The suggestion made by Brother J. W. Gant in last week's MESSENGER about having a "special day" for our offerings to state missions in these several southern states was a good one. I think it will be best for South Kentucky, Tennessee, Mississippi, Louisiana, Florida and Alabama at least to have the same day, even if we have to have one early in the year, and one later, Spring and Fall, for instance.

Almost any Lord's day from October 15th to December 1st will suit Alabama. We are cotton growers here.

By all uniting on a day when one writes something good regarding an offering in one state, and it makes some one in another state feel that he wants to give something to the Lord's work, he can give on the same day. There will be unity of action among us.

While we are on the day, why cannot we also have a convention for this Southern District? The South must pull together. It seems that we might have a disciples' day at the Nashville Exposition this Summer or Fall, and spend some time talking over the Lord's work and planning for the successful prosecution of His work as a united band of His children.

I believe in "States Rights" so far, but a concert of action is also badly needed if the disciples would accomplish the greatest good. We publish the GOSPEL MESSENGER as a medium of communication. Speak out brethren, whether you are preachers or not. Sisters, we want you to express your thoughts, all church workers, what say you?

### South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

I postponed writing my usual batch of notes last week until too late for publication—an example of the evil of procrastination. Will try to do better in the future.

Notwithstanding that Bro. Hawkins did excellent preaching at Elkton during his recent meeting there, the meeting closed with with only one addition to the congregation, and that one by letter. I believe, however, that great good will result from the meeting.

Have been in this county (Warren) for the last ten days. During this time, I have visited Bowling Green, Oakland, Smith's Grove and Rich Pond.

Bro. S. F. Fowler is the pastor of the Christian church at Bowling Green which is equivalent to saying that the congregation there has excellent preaching. Bro. Fowler is on a visit to Franklin, Indiana, when he served as minister several years ago. I have agreed to preach for him next Lord's day morning and evening.

During my stay in Bowling Green my home has been principally with Bro. D. J. Cochran, and his estimable Christian wife. About twelve years ago I introduced Bro. Cochran into this county, and married him to one of the best young women in it, for which I shall always think he owes me a debt of gratitude. Bro. C. is the only preacher devoting his whole time to the ministry, who has remained in Warren county for more than two or three years at a time, for many years. He has certainly done a good work in this county. The South Ky. Association not only introduced him into this county, but has aided him from time to time in doing work at mission points. In the light of these facts, and similar work which has been done in other parts of our territory, I can't see how any body can object to organized mission work.

Bro. G. G. Bersot of Louisville preaches for Oakland one Lord's-day in each month. Bro. Bersot is a very strong preacher of the gospel, and is held in high esteem by the Oakland people. I preached last Saturday night, and Lord's day morning for Bro. Bersot, and had the pleasure of hearing him preach an excellent sermon Lord's day evening on "What Do We More Than Others?"

Preached Tuesday night at Smith's Grove. The brethren in that thriving little town have built an excellent house of worship, and organized themselves into a congregation. Bro. G. W. Nutter who lives beyond Louisville preaches for this congregation. Brethren Bersot and Nutter in filling their appointments at Smith's Grove, and Oakland pay the L. N. R. R. Co. about \$120.00 per year.

This teaches clearly the necessity of congregations co-operating, and locating preachers in their midst.

An effort is being made in this county to have a county convention or mass meeting. Brethren J. M. Simmens, Dr. J. W. Foard, and D. J. Cochran were appointed a committee on arrangement. The time decided upon was Tuesday and Wednesday, Sept. 14, 15. The meeting will be held in Bowling Green. I believe these rallies may be made very useful. I am sure that great good was accomplished by the Fulton rally, and I see no reason why the same result may not attend a similar meeting in Bowling Green. Including a couple of mission points there are twelve congregations in Warren with a membership of from 1200 to 1500. The disciples in this county are not doing one-fourth of the work they are capable of doing.

I enjoyed my visit very much to Rich Pond. This is the home of Prof. B. F. Rogers with whom I had the pleasure of spending one night. Brother Rogers has taught quite a number of schools at Rich Pond, and has done a great deal of preaching for which he has received but very little pay. He and his wife are two of the best people I have ever known. A visit to such a home makes one better. We can certainly help each other bear the burdens of life, and we ought to do it.

I also had the pleasure of visiting Bro. George Sweatt who lives near Rich Pond, and who is in his 78th year. He has held some very successful meetings in his day. He says that he is a "shot gun" preacher, but the shot he has used has often proved effective.

Push the MESSENGER. It is improving all the time.

## Mississippi Delta News.

KILBY FERGUSON.

Until three days ago the entire Delta was suffering intensely for rain. Thousands of acres of rich lands were unplanted, the ground being too hard to plow. As the waters receded the lands were planted and that which was deluged became too hard to break up or plow. Other thousands of acres which were planted, dried so compactly, that the cotton and corn could not get through the hard soil.

Ample rains have fallen in last three days. The people are encouraged, and cultivating crops, and planting is the order of the day. All faces look hopeful. The overflow is now a matter of the historic past: yet it can not be denied that all classes of our people have suffered financially, more than will ever be known in statistical history. All classes are encouraged, knowing the fruitfulness of our lands when blessed with reasonable rains and sunshine, supplemented with human labor skillfully applied in the planting and culturing crops.

Railway embankments had much to do with the overflow, in that they in many places changed the course of the rushing waters, thereby shielding some places so as to prevent overflows, and at other points the volume was vastly increased to an unusual depth of waters more in volume than in any previous overflow. All forms of legitimate business suffered greatly by the high waters. Church life shows in the general demoralization.

Passed second Lord's day with the brethren at Mattson Station, Coahoma Co., and was entertained at the hospitable home of Bro. L. W. Lantoip, a man sixty years of age whom I baptized last Dec. Last August I baptized his wife and all his children (except two) in the lovely waters of the Sunflower river. On that occasion twenty-two believers re-

pentant, hand in hand, followed the footsteps of their Saviour down into the water, and were one after the other buried by baptism with their Saviour in the water, Rom. 6: 18: "Being then made free from sin." Time consumed eleven minutes. The "form of doctrine" spoken of in Rom. 6: 17, which when obeyed, to honor God, in the name of Christ, under the great commission as recorded in Matt. 28: 19, 20, and Mark 16: 15, 16, brings the believer repentant to God's appointed place of pardon, as in the case of Saul of Tarsus, (read Acts 9: 4-18, Acts 22: 16.) "Now why tarriest thou, arise, and be baptized and wash away thy sins, calling upon the name of the Lord?" In the act of baptism is found the form of doctrine referred to Rom 6: 17, and which, as seen Acts 8: 36-38 requires a going down into the water," and as described by Paul in Rom 6: 4, "Therefore we are buried with him by baptism into death," in the water, down into which the candidate for citizenship in Christ's kingdom must go to be "born again," or as Christ said to Nicodemus, John 3: 5, "Verily, verily I say unto them, except a man be born of water, and of the Spirit, he can not enter the kingdom of God." As the candidate can not baptize himself, he has not power of himself to translate himself into the kingdom of Christ, Col. 1: 12.

The alien sinner, under the gospel plan of salvation, obtains remission of past sins through faith, repentance and baptism, "Being then made free from sin," as seen Rom. 6: 17, 18, being then born again, thereby justifying the counsel of God, as in Luke 7: 29, "and all the people that heard him, and the publicans, justified God, being baptized with the baptism of John," 30 "But the Pharisees and lawyers rejected the counsel of God against themselves, not being of him."

Here arises a serious question for every one who feels his need of Christ, to wit: Did not those who were baptized, by and in that act accept Christ, and thereby put on Christ? Gal. 3: 27, As many of you as have been baptized into Christ, have put on Christ? Was not baptism the act by which a believer repentant then accepted Christ, and now does? And was not the refusal of a believer repentant to be baptized the proof of his not accepting Christ? as who, and is taught by the language of Luke 7: 30.

Reader, if you are a believer and have not from the heart obeyed the form of doctrine delivered unto you, being then made from sin, Rom. 6: 17, 18, you had better see to it at once, and not delay.

Some one in reading these lines will say, as baptism is for the remission of sins (Acts 2: 38), is that the way a Christian is pardoned? To such I say there is now only one baptism, read Eph. 4: 5, for remission of past sins, in that act believers repentant are born of water and the spirit into the kingdom of Christ, the water becomes our mother, we are then sons of God.

As sons and daughters of God, our names enrolled in the book of life, Phil. 4: 3, with Christ as our advocate (I John 2: 1, 2) when we find we have sinned and repent and pray to God for forgiveness, God for Christ's sake forgives us, as read Eph. 4: 32. Practical difference is this, and alien sinner obtains pardon because of faith, repentance and baptism; and a backsliding Christian through repentance and prayer.

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## The Church. Number 1.

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J. A. MINTON.

The word "church" comes from the Greek word *Ekkllesia* which means congregation, assembly, or the *called out*. It is used one hundred and twenty times in the Bible. It is applied to Christians meeting at Rome, Corinth, Ephesus, and in a plural form it is applied to churches in Galatia, Judea, etc. See Gal. 1: 2, 22; 2 Cor. 8: 1; 18, 23; 1 Thess. 1: 4. It is also frequently applied to the whole body or aggregate of the children of God. See 1 Cor. 15: 9; Eph. 1: 22; Col. 1: 24. The church of the Old Testament and the church of the New Testament are different institutions. It is true they were both called out, but they were called out for different purposes, and they possessed different characteristics. Moses under God was leading the one from the land of Egypt to the land of Canaan, while Jesus Christ is leading the other from sin and bondage, to liberty, and rest at the right hand of God. It is true, in many respects there is quite a similarity but in other respects there is a striking dissimilarity. Speaking of these two institutions, Saul said: "You have certainly heard of my behavior formerly in Judaism; that I exceedingly persecuted the congregation of God, and laid it waste; and made progress in Judaism above many of the same age with myself, in my own nation, being more exceedingly jealous of the traditions of my father's." (Gal. 1: 13, 14.)

The fact that Paul could "persecute" and "waste" the one, and make "progress" in the other shows conclusively that they are different churches. Now this article, together with others I may write under the heading "The Church" shall have direct reference to the church of Jesus Christ. To the one Paul "persecuted" and "wasted." This is a very important theme. Nearly all the conflicting doctrines of the different denominations arise from a misconception, of what the church is, when it was set up, or what are its bounds and work. In fact all the divisions and trouble we have in our own church spring from the same prolific source.

### I. WHEN WAS THE CHURCH SET UP?

Daniel said: "I saw in the night visions, and behold, one like the Son of Man came with clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was

given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

Whom did Daniel see? One like the Son of Man. Who is the Son of Man? He is Jesus Christ. Where did the Son of Man go? He went to the Ancient of days. Who is the Ancient of days? He is God. When did the Son of Man or Jesus go to God? He went to God when he left this world at his ascension. What was given Jesus when he came in to the presence of God? "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed."

This certainly shows that Jesus did not receive this kingdom until after his ascension. The parable of the nobleman recorded in Luke 19: 11-21 shows the same thing.

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore, a certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, trade ye herewith till I come."

This people thought the kingdom should immediately appear. Jesus spake this parable to show them their mistake. This shows the kingdom was not yet set up. But who was this nobleman? Jesus Christ. Into what far country did he go? He went into heaven. He went into heaven to "receive a kingdom." Now I ask in all candor, had he received this kingdom before he went into this "far country" into heaven?

These passages prove beyond question that the kingdom was not set up while Jesus was on this earth. You will notice I have used the words "kingdom" and church as synonymous. The passages that I have used or shall use containing the word kingdom have reference to the church. In my next I shall endeavor to show the very day upon which the church was established.

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## The Ne Plus Ultra Dogma.

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To the Spaniards, in the days of Columbus, this Latin inscription, *ne plus ultra* on their coin, meant to them, there is no land beyond our land. This heathen idea is in the minds of the benighted even until now. To the self-centered, self-satisfied man there is no land beyond his land, no stars beyond his stars, nothing except what he dreams of in his philosophy. In his short sightedness he infers the best days are gone, the golden opportuni-

ties are in the past, and the future has little hope to inspire one for splendid endeavors. Such an one is altogether over-contented to "let well enough alone." This *ne plus ultra* "dogma," for nothing less it is, finds its abundant and over-confident expression in the sundry kinds of present day infidelity. It would seek to have man be duped in believing there is less of the mind of the Master in the church today than in the years of its infancy, or at any time designated to the "good old days." It would teach us falsely of a diminution of love and happiness in the home, of a sad decadence in valor, virtue, and that high-toned patriotism that lead men to lofty deeds in the century that gave our nation birth, freedom and glory. It sees no good in the irrepressible conflict between "science falsely so called" and the religion of orthodoxy after the strictest order of sectism. It deplures "innovations," and would throw its conservative strictures about all our fathers did. This *ne plus ultra* criterion is set for the defense of the churchman who speaks more of the religion of his mother than he does of the "Christianity of the Christ." In politics it would read out of the party him who would intimate his purpose to "scratch the ticket," and who would dare to think of voting for the man rather than for the nominee. In education the principles of fifty years ago are presumed to be more philosophic and the methods superior to those of the present day pedagogics. Some have gone to such an extreme that they declare the inventor in machinery to be a calamity to the human race. The facilities likewise for travel and transportation are regarded as the mischievous handiwork of Satanic ingenuity and skill, and a scheme wrought out in evil to blight the hopes of men. He who would thus reason (?) shows himself to be a pupil in the school of pessimistic doubt, and dread, and gloom. He has already put himself in a class whose business is to bemoan "baffled hopes," to pine away for want of any stout endeavor, well-defined plans, and unity of purpose. Such as he exerts a withering influence on the ardent longings, the hopeful aspirations, and the commendable ambition of the youth and manhood of his age. Such sings no sweet songs in the morning, inspires no confidence at noontide, leads to no dizzy heights, and sustains no endeavors of him who would attain the eminence of great men, and make for himself a character and a name noble, useful, happy, sublime. This intense longing backward leads to a suspicion that man is inclined to make too much of his ancient ancestry who "drank their beer out of human skulls." This filial affection that would keep us "camping eternally around the bones of our forefathers," is a self-imposed criticism that pays no high compliment to our order of intelligence. This abnormal conservatism, this moss-back do-nothingism, this phariseeism, this false pietism, this selfish "patriotism," call it by whatever name you choose, hayseed, fogyism "loyal Christian," or anti-ism, it

stands in the way of progress, to a large extent neutralizes any positive efforts for advancement, and delays the coming of a day wherein large things are to be begun, carried on, and consummated. The fundamental thought in this *ne plus ultra* "theory" is untruth. Untruth is here used to include error, ignorance, prejudice, falsehood, and that "wisdom falsehood, and that "wisdom [which] is not a wisdom that cometh down from above, but [which] is earthly, sensual, devilish." Every form of unfaith is fathered, mothered, and then nurtured in this wisdom that declares there is "nothing beyond." "Unfaith in ought is want of faith in all" (Tennyson.) This no more beyond doctrine is out of sympathy with the age. It fails to realize,—  
 "New times demand new measures and new men;  
 The world advances, and in time out grows,  
 The laws that in our father's day were best;  
 And, doubtless, after us some purer scheme  
 Will be shaped out by wiser men than we,  
 Made wiser by the steady growth of truth."

It is woeful in its lack of appreciation for its limitless resources. "We stand to day the heirs of all the ages in the foremost files of time." The past is ours; the present belongs to us. We may not be wise master-builders unless we slow by judicious management of our possessions that we are looking beyond. "No high tide of enthusiasm" ever bursts over the advocates of the *ne plus ultra* philosophy, because they leave faith and the future out of the problem. "The gray dawn of the twentieth century is upon us." This sublime fact stirs them not. "There is the song of morning birds in the air." These dullards have ears that hear not the sweetness. "Presently the rosy day will burst upon us." Their eyes are holden, and they'll not be "ready for the coming day." The vocation of such is void of "the spirit of a mighty and unconquerable faith." Neither do they push their work in "the spirit of loyalty—animated by a deep sense of obligation." Christian love is a small factor in the prosecution of their work. "Christian love is that strong, intelligent and active principle which ever seeks the highest good of those with whom it has to do. It is not "sentimental gush." This is the age of judicious trusts, efficient organization, and brotherly co-operation. In all associational work there are general duties and obligations devolving upon all concerned, and special work for each of the members of the firm, the society, the company, the trade. This idea kept within the bounds of justice, in the world of secular affairs finds its counterpart in the organization and work of the New Testament church as the body of Christ. "Now ye are the body of Christ, and several members thereof," or "members each in his part." "Now they are many member, but one body." "But now that God set the members each of them in the body even as it pleased him." "And the eye can not say to the hand I have no need of thee: or again the head to the feet, I have no need of

you." There should be no schism in the body. "But to each one is given the manifestation of the spirit to profit withal." Of all to whom there were given "diversities of gifts," it is recorded, all these worketh the one and the same Spirit, dividing to each one severally even as he will. A special work for each. Again, we are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building [or every building, congregation or member or what?] fitly framed together, groweth into a holy temple in the Lord; in which ye also are builded together for [into] a habitation of God in the Spirit." The Christ is to be supreme. (Eph. 1: 15-23.) He is to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Read in this connection Eph. 4: 11-16. He would have us deal truly in love that we may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint [local congregation, individual member, the several departments of the church such as the C. E. Society, the missionary organizations, the C. W. B. M., or what is a joint?] supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building of itself in love." In concluding this article, let me suggest that "neither party" commit itself to the *ne plus ultra* theory.

JAMES H. BROOKS.

Hickman, Ky.

### East Tennessee Notes.

On May the 11th we boarded the north bound train at Hampton, Fla., for our native home in old East Tennessee. Made direct connections until we reached Chattanooga. Spent Wednesday night there with my sister and her husband. And a pleasant night it was after near two years absence. On Thursday morning we boarded the north-bound train on the Southern, and safely and happily reached Athens at 10:19 A. M. Praise the Lord for His goodness. Our visit thus far, has been a season of refreshing to the "outward man," and a constant source of joy and strength to the "inward man."

While we have not done much preaching as yet, we have been attending protracted meetings, quarterly conferences, etc. The brethren in Athens, secured the services of Bro. Jas. H. Morton, of Middle Tennessee, for two weeks. And while Bro. M. has not all of the elements of a rousing evangelist, still, he is calculated to do much good with the religiously disposed. But when it comes to arousing men from lethargy and indifference, and awakening them from their rest and slumber in sin, we do not regard him as possessing the characteristics requisite to success. He has held some successful

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meetings at Spring Creek and Calhoun, and we bid him God-speed in his work, in this much neglected missionary field.

Well, on June the 5th I attended a "quarterly conference" of the M. E. church south. I learned several things that I never learned before. I learned that the Methodist "stressed" (as they call it) the Epworth League, about as much as the Sunday-school, prayer-meeting, and class meeting all put together. And why?

The presiding elder told us "why" in about these words: "The Epworth League is a training school for Methodists. The Sunday-school is a good institution, but it don't make Methodists; the Young People's Baptist Union, is a good thing but it don't make Methodists; the Y. P. S. C. E. is a good institution but it don't make Methodists. The pre-eminent design of the Epworth League is to make Methodists. And brethren, if we grow careless along this line other churches will cultivate the field, and gather our young people into their fellowship." The above remarks put me to musing. I thought of what Sam Jones said a few months ago in Atlanta, Ga. It was about this in substance: "The devils in hell rejoiced when the Epworth League was born." This elder said, the E. L. was designed, or born to make Methodists. Then throwing the two statements together, from two men who are considered authority in the Methodist church, we are forced to believe that the the manufacturing of Methodists makes the devils in hell rejoice. See. We mused further, that there was one very prominent difference between the E. L. and the C. E. The object of the one, is to make denominationalists, while, the object of the other is to keep them denominationalists. The object of the one is to give its members denominational birth, the object of the other, is to inculcate "denominational loyalty." The one is clear from what the elder said: that the other is true, is proven by the Endeavor pledge, where every Endeavorer is required to "support my church." Question: Which is more sinful, to make denominationalists or to keep them so after they are made? Brethren please tell us. Every Endeavorer who accepts our "plea" for Christian unity must break his pledge. See.

Yours for the truth,

W. E. DAUGHERTY.

Athens, Tennessee.

The want which we vainly proposed to relieve soon looks up at us with reproachful face from the still graves. The tears we failed to wipe away dry upon the cheek, and leave us in the presence of the averted features of distrust instead of the eye of sweet reliance. The just expectations which we have disappointed cannot be recovered. There must be a long undoing before you can weave again, in even lines and pattern fair the tangled web of life.—James Martinau.

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## THE GOSPEL MESSENGER.

M. F. HARMON, } EDITORS.  
O. P. SPIEGEL, }

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NASHVILLE, TENN., JUNE 25, 1897.

### The Lost Cause.

In the cemetery near Lexington, Ky., are the graves of many soldiers. In the midst of the graves where rest the remains of the boys who wore the gray is a large flag, partially supported by a broken staff. Under this representation are the words: "The Lost Cause." A large marble monument supports the broken staff. On each of its four sides is an appropriate stanza:

"Nor shall your glory be forgot,  
While fame her record keeps,  
Or honor points the hallowed spot  
Where valor proudly sleeps."

"The muffled drum's sad roll has beat  
The soldier's last tattoo;  
No more on life's parade shall meet  
That brave and fallen few."

"On fame's eternal camping ground  
Their silent tents are spread,  
And glory guards, with solemn sound,  
The bivouac of the dead."

"Rest on, embalmed and sainted dead,  
Dear as the blood ye gave;  
No impious footstep here shall tread  
The herbage of your grave."

Whether or not the cause for which these soldier boys bled and died was lost, one thing I know, I have seen their green graves and the broken staff representing the lost cause. My Christian comrades, brave and true, we are engaged in a great struggle. This struggle does not involve temporal life and physical death, but it is a contest between the Prince of Peace and the Angels of Light, and the Prince of Darkness and his emissaries. This is a hard struggle and important. Hard, because the Captain of our salvation has to wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Important because the destinies of immortal souls are involved. And though often the cause we represent seems almost lost in the midst of a crooked and perverse nation, yet if we stand as a united people, and rally around the flag of our Captain, we need not fear defeat. Sometimes I become a little impatient and wonder if I should just drop out of the fight what the result would be. And

then I take on new life when I remember that my Savior did not always accomplish his purposes, for hear him: "O Jerusalem, Jerusalem, thou that killest the prophets and stones them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" So I am determined to try, and if I fail, I shall try again. In this way He conquered the great kingdom; so shall I conquer my little kingdom. I like the spirit and try to live up to the determination of General Massey, who said:

"'Tis weary watching wave by wave,  
And yet the tide heaves onward;  
We climb like carols, grave by grave,  
But pave a path that's sunward."

"We're beaten back by many a fray,  
But newer strength we borrow;  
And where the vanguard camps today,  
The rear shall rest tomorrow."

O. P. S.

### Always a Good Boy.

In the beautiful city of the dead, near Lexington, Ky., stands a touching monument. Upon a tombstone, which stands clad in white beneath a sighing pine, are these words: "Emanuel Fisk, son of Chas. H. and Maggie Fisk, born in Covington, Ky., Sept. 3, 1867, entered into life Jan. 14, 1881. His body is laid in this spot at his own request."

Upon the top of this tombstone rests a most beautiful marble statue of this little boy. He is standing. In his folded arms is his little hat. In the hat are two perfectly-carved white doves, emblems of purity and innocence. Just under this statue are these impressive words: "Emanuel, leaving us, said: I have always tried to be a good boy. I believe in both God and Christ. I learned to love them in the Sunday school. Mama, Papa, Athis, kiss me good-bye. Do not grieve for me. You will soon come and be with me, and we will all be together again and happy in heaven. 'Lord Jesus, receive my spirit.'"

Those who visit that cemetery as the ages pass will read of this tender heart who always tried to be a good boy. And he, though dead, will influence many a heart to imitate his example in the Sunday school. The parents of so many little boys and girls are very indifferent as to their early training. Then when a son or daughter is scandalized, these indifferent parents wonder why it is that their children seem to be worse by nature than other children. Ah, my friend, they are not worse by nature. They are worse because of bad train-

ing, or for lack of any training at all. Beyond the home, there is no place where your children will learn more useful Bible lessons than in the Sunday school; and there is no place where your children will be more spiritually edified than in the Young People's Society of Christian Endeavor. Let us give more attention to the young than we have heretofore done, that they may catch the desire always to be good boys and girls. O. P. S.

### The Large Paper.

This is a day of large papers—large in size and in scope of work to be accomplished. It is remarkable how large proportions some of our largest dailies assume. Take for instance the Chicago Record or the New York world, and one of their largest editions contains as much matter as a large quarto book. One unacquainted with paper making know but little of the worry, labor, and expense attached to the publication of a paper. Comparatively few care. The majority of our daily papers are too large, for only a small part of it can be read by the average man. But papers, vying with each other for patronage and prestige, lengthen the columns, add pages, get out supplements, till the land is flooded with literature, the people get educated to the large paper, demand its presence, but don't want to pay one cent more for the large paper than they did when it was smaller—many of them don't want to pay for it at all. So the latest and largest paper is taken as the standard of size, and the smallest selling price as the standard of paper value. The same spirit is true in regard to our church papers. It makes no difference with the average reader whether he does or can read all of his paper or not, he wants it to have a bulky size. In other words, you want this paper to be the size of the Christian Standard, with the MESSENGER'S subscription price. This paper contains about twice as much matter as is read by more than one-half of its readers, and is already larger than our subscription price will justify. Our papers are largely to blame for this state of things. They have set the example. Our papers are all larger and worth a great deal more to publish than we get for them. Other editors are looking at it in the same light, and we trust all our paper men will make an effort to discourage the large paper, and advocate putting in condensed, meaty matter, and get people to prize a paper more for what it contains than the size it attains. We give below a little editorial on this subject from the

Christian Advocate of this city: "There are signs that the day of the extravagantly big newspaper is passing away. That these signs may not prove delusive, is sincerely to be desired. We never see one of the big dailies, of from twenty-four to fifty pages without a feeling of disgust. The most of the matter that the pages contain is the purest drivel, unworthy of a moment's notice, and much of it is a sort of moral sewage, defiling everything with which it comes in contact. That it should have readers enough to warrant its publication, is a serious reflection upon the intelligence of the age. In the good time coming the papers will be edited with the most thorough and conscientious care; and every paragraph in them will represent sifted news or rational discussion. The religious journals ought to lead the way in this movement. They should seek to see, not which can be the biggest, but which can be the best." To all this we append our hearty amen.

### Great Meetings.

Among us no evangelist has been more successful than S. M. Martin, of California. The Pacific Christian, of San Francisco, gives the place and number of additions of twenty-five of Martin's meetings, which had more than one hundred additions. We give them below:

"Poplar Bluff, Mo., no pastor, 113; Malden, Mo., no pastor, 125; Kennett, Mo., no pastor, 187; Louisiana, Mo., Robert L. Wilson, pastor, 111; Hannibal, Mo., Frank W. Allen, pastor, 161; Moberly, Mo., W. T. Henson pastor, 201; Warrensburg, Mo., J. A. Lord, pastor, 205; Columbia, Mo., no pastor, 112; Oakland, Cal., George W. Sweeney, pastor, 153; Plattsburg, Mo., George W. Terrell, pastor, 374; Lexington, Mo., Galen M. Good, pastor, 252; Richmond, Mo., J. C. Howell, pastor, 112; Dallas, Texas, M. M. Davis, pastor, 153; Paris, Ky., John Sweeney, pastor, 143; Bedford, Iowa, A. W. Davis, pastor, 113; Cynthiana, Ky., George W. Yancy, pastor, 143; Jacksonville, Ill., S. B. Moore, pastor, 124; Seattle, Washington, Robert E. Dunlap, pastor, 239; Atlanta, Ga., C. P. Williamson, pastor, 105; San Bernardino, Cal., H. H. Abrams pastor, 107; San Francisco, Cal., Wm. A. Gardner pastor, 168; San Jose, Cal., Jos. B. Johnson, pastor, 172; Sacramento, Cal. J. E. Denton, pastor, 109; Fresno, Cal., W. H. Martin, pastor, 209; Hanford, Cal., Jos. Lee Black, pastor, 150."

Life is not so short, but that there is time left for courtesy.—Emerson.

### The Restrictive Clause Again.

The disciples have always waged an unceasing warfare against human creeds of every description. This has been one of their guiding principles and impelling motives. The disciples at first stood alone in this fight. They have been so true to their convictions on the subject that they have gained not only the admiration but the aid of thousands of professed followers of Christ. The army of human-creed fighters is growing at a marvelous rate!

In view of this fact, it seems strange to me that any one "who was once enlightened," should now, when grand victory is in sight, "fall away" to creed making himself. But creed makers, apostatizers, and sect-izers are as old as Christianity. The most flagrant specimen of creed making among some disciples now is the "Restrictive Clause" fad. What is it? It is this: A brother believes that

"We are traveling on to God,  
In the way our fathers trod."

So he wants to bind future generations to the "way of our fathers" in the church deed which he is about to make.

Hence when he deeds the property for church purposes he inscribes the human creed of "our fathers." For instance: our fathers used a bass fiddle in their worship. So the donor inserts in his deed: "This property is to be held by the disciples of Christ so long as they use a bass fiddle in the worship, but when they cease to use the said bass fiddle in their worship it, reverts to the original heirs." Now he does not seem to realize that the time may come when it will be regarded by all sensible people as wholly inexpedient to use a bass fiddle in the worship. Again: The city in which this \$500 property is located grows and prospers. The disciples toil and sacrifice. A livery stable is put up on one side of the church and a saloon on the other. The property is now worth \$10,000. For \$10,000 a magnificent property can be had in a lovely portion of the city. The trade is made. The deed is examined. Oh! here is a hitch. The livery stable man, or the saloon keeper, for one of them ought to own it, says: I do not intend to worship God with a bass fiddle. The trade falls through. The property is not worth ten cents. But the church is not able to buy and build elsewhere. The members become discouraged. They die out. Who killed them? The donor, by binding a human creed upon them and thus tying up their property.

Let no one pay one cent into a church if it has in its deed any ifs and

ands. Let the disciples own and control their property absolute.

Is there any difference in principle in writing a human creed of one or two articles, and Thirty Nine? Surely not. Brethren, if a man have not confidence in your integrity and firmness in the Gospel to deed you the property to own and control absolute just let him take his little, out-of-town, badly located lot on to heaven with him. Trust in God. Do right. He will lead you on to victory. Unless you can control your property as a little kingdom, for such is every congregation, have nothing to do with it.

O. P. S.

"Misrepresented his church," says Rev. O. P. Spiegel, Birmingham, Ala., state evangelist and editor of the GOSPEL MESSENGER: "In my opinion Governor Drake could not have departed further from one of our main principles than when he signed the bill. I do not believe one of our 7,000 preachers sanctions his act. I want you to know we are a temperance people, and must maintain the standard, if God be for us. Governor Drake, at least in this respect, gave his own church an awful black eye, and we fear not to tell him so. I certainly indorse every word of the editorial in the *Christian Standard* of May 29 criticizing Governor Drake for signing that bill, for I hardly think he or any other man from the President down can hatch up a plausible excuse for signing a liquor bill to degrade our homes and ruin our country. But I verily believe good will come of this, for if it is wrong for Governor Drake to sign a bill it is wrong for all the rest of us to elect the men who make liquor bills. I predict that four years hence we will roll up the greatest vote for the grand Prohibition Party ever known in this country."—*The New York Voice*.

### Editorial Notes.

The editor of this paper began a meeting for E. M. Waits, at Fulton, Ky., on Tuesday night of this week.

Brother O. P. Spiegel has about made up enough to buy his Alabama tent. This is a needed article in this state and we trust that it may soon be a reality.

The brethren at New Decatur, Ala., are pushing to a speedy completion a beautiful little frame church, which it is said when done will be one of the neatest little churches in Alabama. S. P. Spiegel is engineering the work, and is doing it well and faithfully.

## Reports from the Churches.

TENNESSEE.

## ALABAMA.

SELMA: A beautiful wedding took place at the home of Brother Thomas Walker, June 16, at 2 P. M. Mr. W. C. Wesley and Miss Idell T. Walker were united in the holy bonds of wedlock. The ceremony was performed by Brother Graham Walker, pastor Christian Church, Matthews, Va., a brother of the bride. Mr. and Mrs. Wesley left immediately for the Nashville Exposition, and thence east to Washington D. C. for Reading, Pa., to visit his relatives. They have a host of friends here who wish them abundant success and happiness in life.

Our meeting still continues, one confession last night (June 20), 18 additions in all. Yours for the triumph of truth,  
E. V. SPICER.

## MISSISSIPPI.

SARDIS: N. B. Patterson of West Point, assisted by J. E. Wells of Prescott, Ark. Has just closed a very interesting meeting at this place. Several were added to the Lord, and much good was done, Bro. Patterson is a man of brains, is an earnest consecrated Christian, full of zeal, and points out the way to life so clearly, "that the way faring man though a fool need not err therein." Brother Wells, who was the leader of song, added greatly to the interest, of the meeting, good music is one of the most attractive features of worship. The souls of many can be stirred by song, that perhaps could not be reached otherwise. Many will remember with gratitude those beautiful solos, rendered by him, as perhaps few can do. "The Model Church, and the Railroad of Life." The sweet spirit of peace that seemed to pervade the entire community, was refreshing to all. It seemed that the entire band of believers, regardless of denominational opinions, came together, as one band of soldiers, to battle for our God and right. As an evangelist Bro. Patterson excels. As a leader of song Bro. Wells has no superior. We earnestly commend them to the brotherhood at large. Surely our State Board will make a greater effort to send evangelist to destitute places. Now where we have strong churches, it does seem they ought to employ a pastor, and let the evangelists go out among the scattered disciples and put forth their efforts to enlarge our borders, and spread the glorious gospel of peace.

Yours for Christ,

MRS. E. V. ENGLISH.

## SOUTH KENTUCKY.

NEW LIBERTY: Our work at New Liberty has a bright outlook. Great interest is manifested among the people. The officers and members are especially anxious to make every branch of the church work a success, and are working faithfully to that end. It was prophesied that our prayer meetings would be a failure, but they have been growing constantly, and at our last meeting (Thursday night) the attendance was so large that a number said it looked more like a regular church service than prayer meeting. At my last regular appointment (June 6) the building, which is a large one, was well filled both morning and night. We hope, by the help of God, to make this year's work at New Liberty, one long to be remembered.

W. H. ALFORD.

CENTRAL CITY: I have just closed a short meeting with the old Chestnut Grove church, Mullenberg Co. A busy time with the farmers prevented me from having large audiences for the first half of the meeting, but finally they began to come, hear, believe and obey. The visible results are eight added to the one, body, a desire for Bible knowledge aroused, and a movement inaugurated for the organization of a Sunday school in the near future.

This congregation was organized several years ago by Brother W. H. Moore, and prospered for a while, when the membership undertook to get along without regular preaching. The consequent results need hardly be stated. They are in a disorganized condition, without even a Sunday school. In the absence of proper material for elders, I declined to reorganize them, unless they would raise funds to pay for preaching. They declared they were too poor to support their families and contribute any part of their income for what they all agreed was a most necessary work. It seems that the really poor are everywhere battling with all their might to keep the wolf from the door, yet, despite their best efforts he makes his advent, and his fangs pinch their vitals with hunger. Truly, this is not in accord with the divine arrangement. "Man's injustice to man makes countless millions mourn." May all work and pray for that perfect state when God's will will be "done on earth as it is in heaven." Christianly yours,  
I. H. Teel.

MEMPHIS: On last Sunday two were baptized at Antioch. The annual protracted meeting begins there on the fourth Sunday in July. I will also, the Lord willing, hold a two week's meeting at Hickory Flat, beginning the first Sunday in July, and at Sherman, Miss., beginning the third Sunday in July. Fraternally,  
G. A. REYNOLDS.

SPRINGFIELD: I preached yesterday at Cross Plains, which is twelve miles from Springfield. A young lady made the good confession and was baptized. We have about a dozen members there, but no congregation. I will visit them again on the third Lord's day in next month, Hope to gather our forces together, and will probably organize a congregation there soon.  
LOUIS D. RIDDELL.

## High-Loyd.

At the residence of the bride's father, Prof. T. J. Loyd, Mr. J. M. High and Miss Clatie Loyd were united in marriage by the writer. Sister Clatie is a devoted member of the Christian church. She has been an assistant teacher in the High School of Judson, and has many friends who wish her well in her new relation. Mr. High is a prosperous young farmer and is an upright gentleman. The Lord bless this happy couple.

J. A. BRANCH.

Sandy Creek, Ala.

Our scribes sending matter to this office will please prepay full postage. If this is not done, and should we be out of the office such letters will remain in the office here till we call and pay postage. This is an inconvenience to us, and delays the publication of the matter.—ED.

If a willing mind is wanting, there wants that flower which should perfume our obedience and makes it a sweet-smelling savor unto God.—Thomas Watson.

The moral discipline of bearing with evil patiently is a great deal better and more ennobling than the most vigorous assertion of one's personal rights.—H. B. Stowe.

You must choose; Your refusal to choose is itself a choice, and it is the liberty to choose your own aim in life, and at last your own destiny, that makes life so serious.—Heber Evans.

Not Understood.

Not understood, we move along asunder.

Our paths grow wider as the seasons creep along the years.  
We marvel and we wonder why life is life,  
And then we fall asleep—not understood.

Not understood. We gather false impressions,  
And hug them closer as the years go by,  
Till virtues often seem to us transgressions,  
And thus men rise and fall and live and die—  
Not understood.

Not understood. Poor souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mold the age—  
Not understood.

Not understood. The secret springs of action,  
Which lie beneath the surface of the show,  
Are disregarded. With self-satisfaction  
We judge our neighbors, and they often go—  
Not understood.

Not understood. How trifles often change us;  
The thoughtless sentence and the fancied slight  
Destroy long years of friendship, and estrange us,  
And on our souls there falls a freezing blight—  
Not understood.

Not understood. How many hearts are aching  
For lack of sympathy. Ah, day by day,  
How many cheerless hearts are breaking!  
How many noble spirits pass away—  
Not understood.

O God, that men would see a little clearer,  
Or judge less harshly where they cannot see;  
O God, that men would draw a little nearer  
To one another; they'd be nearer thee—  
And understood!  
—Selected.

The Fidgets.

The habit of fidgeting and worrying over little annoyances is wasteful of much nerve force. As we sat in a street-car the other day, delayed for two or three minutes at a crossing, we noted two nervous young women who continued through the slight detention to ejaculate: "I wonder what is the matter! Why don't we go on? I am so tired of waiting. I wish the

car would start! O dear, how tedious this is!"—and other like expressions of impatience, while their frowning foreheads and fidgeting hands, as well as their querulous tones, revealed the waste of nerve tissue and emotional force that was going on in their frames. Meanwhile, other passengers, whose work was probably just as urgent as that which awaited these fretful girls, sat still, possessing their souls in patience, considering possibly that no amount of complaining or wriggling would remove the obstruction or hasten the starting signal. In due time the car started, and the nervous strain was relieved for the hour, to be resumed on slight provocations, probably on various occasions during the day. The fact that this habit gives annoyance to all who are brought in contact with it is the smallest feature in the harm which it works. Apart from the fretful temper and the ill-regulated moral character which it discovers, it exerts physical and mental effects which are deplorable.

The life of the nerves is eaten out by this habit; brain power and heart power, which ought to be used to good purpose, are devoured—gradually gnawed away—by the fretting corosions of these spells of fidgeting. The victim of this habit ought, for the sake of himself, as well as for the sake of others, to resist and overcome it, especially where the impatient habit of speech betokens a nervous breakdown, in its incipient stages. It should be remembered that no surer way can be found to hasten the prostration and make it chronic than through an intemperate and fretful tongue. Time, strength, patience, nerve force and moral character are all wasted by the fidgets.—Exchange.

The Duke of Wellington once met a young clergyman, who, being aware of his grace's former residence in the East, and his familiarity with the ignorance and obstinacy of the Hindoos in support of their false religion, proposed the following question: "Does not your grace think it almost useless and extravagant to preach the gospel to the Hindoos?" The Duke immediately rejoined: "Look, sir, to your marching orders—'Preach the gospel to every creature.'"—Sel.

That man is most truly of God who works all his works out of love, and gives up his will to the will of his heavenly Father.—John Tauler.

The beauty of the Christian character lies in a growing conformity to Christ.—Selected.

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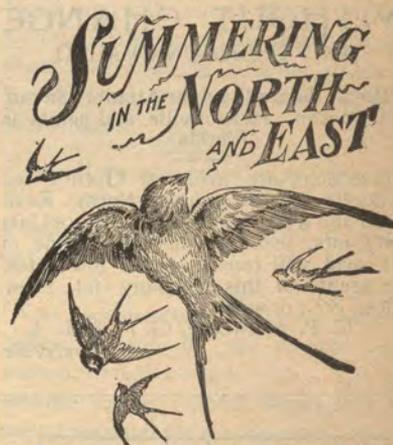
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MISSIONARY DAY: For all christian churches in Tennessee, first Lord's day in October.

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## W. P. S. C. E. Department.

Miss Ethel Sireator, Editor, Clarksville, Tenn.

### PATRIOTISM.

June 28. Christ's Patriotism. Matt. 23: 29-39.

June 29. David's Patriotism. Psa. 33: 12-22.

June 30. Nehemiah's Patriotism. Neh. 2: 1-20.

July 1. Solomon's Patriotism. 1 Kings 3: 5-14.

July 2. Elisha's Patriotism 2 Kings 13: 14-19.

July 3. Samuel's Patriotism. 1 Sam. 8: 10-22.

July 4. TOPIC. "CONSECRATED PATRIOTS: WHAT WILL THEY DO?" Deut. 32: 1-18.

This is the only country that dares to be without a large standing army. It is not necessary, because when danger threatens, there are thousands of men ready to leave business, home, everything, to fight and perhaps to die for the nation. That is pure patriotism, or a part of it: the other part is just as pure, as lofty, and as much needed—the patriotism of peace. The dangers from without are not so frequent as those from within; the latter are always present, to be guarded against and sometimes fought. And yet the man who would not hesitate to enlist should there be a call for soldiers, will cast his vote for his party's candidate, even if he knows the man to be unfit for office: he puts party before country. The masses of ignorant emigrants are a menace to a government like ours, and will be so long as they are permitted to vote in their ignorance. Equally dangerous is that class of politicians who will do anything or say anything to secure votes. The strange part is that they possess such power. They could not if every Christian man did his duty, for it is certainly a part of the Christian's duty to use all his influence to keep the nation's machinery clean. Party claims may be strong, and loyalty to them is all right in its place, but a man ought to be able to ignore them when they are not, in his judgment, the best for the country. It makes the pulse quicken to look back over our history and remember what our men have done, what they have suffered. But to be proud of their record is not enough: all that they did laid a burden on us, not only to maintain what they established, but to make it better. Great and powerful and good as our government is, how can we expect it to remain so if

the best men leave its affairs in the hands of those whose highest ambition is to obtain some office? Theodore Roosevelt resigned a comparatively easy and pleasant position to become president of the N. Y. Police Board, for which he received small thanks and much ridicule. But he says: "There is always a satisfaction in doing any work that ought to be done. This police business is necessary and useful, and I am glad I am in it. As to political honors, as soon as a man begins to consider the possible effect of his actions upon his own political future, he loses his public usefulness." The men who can put the public welfare before self deserve high honor—it is just such men on whom the future depends. May there be more of them in years to come than ever before. An echo from the Michigan C. E. convention shows that Christian people everywhere are awakening to the fact their duty lies in the affairs of the State, as well as in the church.

"Christian citizenship is not an effort to drag the Christian Endeavor Society into politics, but Christian citizenship means Christian Endeavorers, Christian men and women, in politics, and they are going to stay there, too. There are two evils to fight—the accursed saloon and impure politics." A. M. Harwell.

"Good men will not be elected unless they are nominated, and they will not be nominated as long as church people stay away from the primaries."—H. C. Tanis.

#### REASONS WHY YOU SHOULD JOIN THE TENTH LEGION.

Because you receive ten-tenths of your income from God, and should certainly return one-tenth to his work.

Because tithe-giving does not prevent your giving more, if you have it to give.

Because membership in the Legion does not prevent your giving less if you think God would approve; you can withdraw at any time.

Because every name on our list will be made an encouragement to others.

Because the need of money is the great weakness of modern missions.

Because God richly blesses in all ways those who give liberally and gladly.—The Golden Rule.

The special train for Tennessee delegates to San Francisco will leave Nashville Tuesday morning, June 29, at 7 o'clock. An official bulletin has just been issued, from which we take these items:

CLARKSVILLE, KNOXVILLE, & CHATTANOOGA.

Persons going from these points will arrive in Nashville in time to join the party there on the morning of the 29th.

#### MEMPHIS AND JACKSON.

From these points parties will come on regular train over Illinois Central Road and join us at Martin. From all other places in the state parties should arrange to join us either at Nashville or Martin, as may be most convenient.

By all means carry what you need in a valise. If you must carry a trunk, arrange to look after it yourself.

Our headquarters will be the Grand Hotel. Rooms, \$1 per day for each person, two in a room. This does not include meals. Good meals can be had at restaurants for 25 cents. Have your mail addressed, Care "Tennessee Headquarters," Grand Hotel. If you wish a room at our hotel, write us at once.

No "round trip" tickets will be sold. A meeting will be held soon after we reach San Francisco to decide on route for return trip.

The railroad fare from Nashville will be \$25.85. We shall ask each person going on the "Tennessee Special" to contribute the small sum of \$1 toward defraying the incidental expenses of the trip—postage, telegrams, decorations, badges, etc. The Ala. and Miss. delegates will join us in St. Louis. For fuller information, or to arrange for the trip, write to the transportation committee, W. L. Noll and Ira Landreth, Huntingdon, Tenn.

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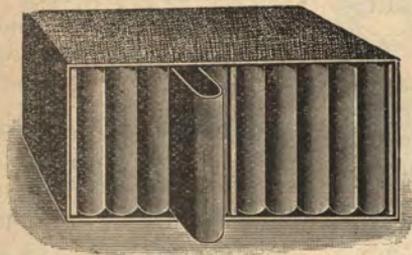
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## Georgia Notes.

D. A. BRINDLE.

The new house at Tallapoosa is now finished and all the seats are in. We are expecting a meeting this summer by the general evangelist. Union services were held in the new building yesterday afternoon in which all the ministers of the town took part. A special invitation had been given to the old veterans of "the Blue and the Gray" and a very appropriate sermon was preached by Dr. Snow of the Baptist fraternity. I preached my first sermon in the main auditorium of the new building last night. Two were added to the church.

My work at Hampton and at other points continues to go on pleasantly. I preached for the brethren at Griffin on Sunday night a week ago. One was added to the number. I am to preach there again next Sunday night, and may continue of nights during the week. Griffin was one of the very first churches established in Georgia and at one time was alive and in working order; but now there seems to be no organization, and preaching only occasionally. I hope to have a better report from Griffin later on. A co-operation meeting of the churches in the Griffin district is called for next Saturday and Sunday (the fifth Sunday) to meet with the Bethany church near Williamson. The object of this meeting is to report the needs of the field and to select some points where efforts will be made to establish new congregations.

A tent meeting is now in progress at Carrollton. It is conducted by Bro. Byrd of Dalton, Ga., who has recently started out with a tent to evangelize. He has our best wishes, for that kind of work is much needed in this section.

## Troubles that do not Come.

Most people have troubles. Some of these may be great; others may be slight. It is almost universally true, however, that the heaviest burdens that are borne are those of anxiety, solicitude, and apprehension. There is the fear of possible evil that is about to befall, but that oftentimes does not; of loss that is about to be suffered, but that often does not occur. If we were willing to leave the future in God's hands, as we are to leave the past, and if we are ready to live simply in the present, accepting his grace and help for each passing moment, our lives would be more happy, as they would certainly be more efficient. It has been said that most people suffer their troubles three times—in apprehension, in actuality, and in memory. The worst of it is that a very great part of this is positively unnecessary, owing to the fact that many of the troubles that are dreaded never come. Very few possibilities are probabilities, and exceedingly few of the probabilities become certainties. The

one who builds air castles, who dreams instead of working, and who counts chickens before they are hatched, is at the best engaged in profitless occupations, and is sure to have disappointment in the end; but even this disappointment, after the fair and pleasing dreams, is not so severe on one's vitality as is the habit of worrying over possible ills that threaten. The Lord Jesus Christ warns and commands us against this worse than idle habit of worrying about the future. We are not to be anxious as to the morrow. To-morrow will take care of itself. Sufficient to each day is the evil thereof. God will see his children through each day as it comes, but he does not promise grace to help before the trouble comes. Let it alone. Leave the future in God's hands.—*Methodist Recorder.*

LIFE'S LITTLE DAYS.

One secret of sweet and happy Christian life is learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for us. We cannot carry this load until we are three score and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us all at one time; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till night fall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptation and do not weaken and distract yourself by looking forward to things you cannot see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and gives us one of the blessed secrets of brave, true, holy living.—*Golden Censer.*

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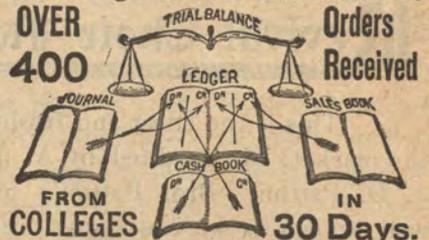
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