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### **Gospel-Messenger-8-26-July-2-1897**

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# Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, July 2, 1897.

Number 26

## Movements of the World.

J. W. LIGON, TRENTON, KY.

No doubt the many readers of the GOSPEL MESSENGER enjoyed a hearty laugh at the stupidity of the writer of the first page when they read the issue of June 18 and saw in the first line a reference to an individual of whom the world had never before heard a word, viz., the "Governor of Spain." We confess we were not a little surprised to see His Excellency lifting his unknown head to the very top of our first paragraph. He is certainly an interloper in our department of the MESSENGER. We salute him royally on his first appearance, hoping that he may retire at once, and never show his face again. What we intended to say was that the government—not the Governor—of Spain was growing dissatisfied with the progress of the Spanish cause in Cuba.

In view of the probable annexation of Hawaii to the United States, the ex-queen, now in this country, has made an earnest protest against such action on the part of this government. Her arguments in her own favor are strong and reasonable. She declares that her own people, the natives of the islands, are loyal and devoted to her, and always have been, and that her dethronement was the work of foreign people who had found homes in her domain. The natives are by far the larger portion of the population at present, and the Queen claims that the voice of her subjects would call her back if the foreigners would allow them to exercise their choice. What effect, if any, this protest will have on the action of our government is not yet known. The protest is well written and full of sound sense. The Queen declares her love for our nation, and gratefully mentions the fact that her ancestors learned the Christian religion from American missionaries. When the white man entered Hawaii, those islands had a population of half a million. Now the same territory contains only 40,000 inhabitants. From these figures

it would seem that the people ought to be very thankful to the Caucasian race "for having made them acquainted with the comforts of life; for having introduced among them the light of religion, and, finally, for having hurried them out of the world to enjoy its reward."

Mark Twain is still in hard luck. Two years ago a publishing enterprise in which he had invested largely failed, leaving him greatly involved. His health failed about the same time, and he started on a tour of the world to try to regain his health and fortune. He met with great success in Australia and is reported to have done well in England. But he missed it somewhere. He is still heavily in debt, and the New York Herald wants to get up a fund for his relief. There are thousands of people in New York in a worse condition than Mark Twain, and if the Herald feels benevolently inclined, it might turn its attention to them.

The arbitration treaty between Great Britain and the United States will be called up again. President McKinley has always been an earnest advocate of international arbitration, and it is through his influence that the subject will be reconsidered. The treaty has already been drafted, and will probably be brought before the Senate next December. The objectionable features of the former treaty have been withdrawn. The chief objections urged against the defeated measure were the choosing of Oscar, King of Sweden and Norway, as fifth arbiter, and the inclusion of questions of national policy—the Monroe Doctrine, Nicaraguan Canal, etc.

Spain is in her war paint. She appears to be getting ready for war with the United States. \$8,100,000 has been paid into the treasury of Spain by parents to liberate their sons from service in Cuba and the Philippines. This amount has been turned over to the Navy Department to be spent in increasing the Navy. Twenty of the best vessels of the trans-Atlantic line

are to be converted into armed cruisers for use in the West Indian waters. Torpedoes are being laid at all important ports in Cuba. Meantime our government is doing nothing for Cuba, but a general indifference seems to prevail.

## The Blurred Side.

Some body once sent the poet Whittier a blue-fringed gentian, carefully pressed between two disks of glass; but whether or not the gift was a beautiful one depended upon the side one looked at. From one side it had no definite form, and appeared like a blurred and indistinct mass of something without beauty or color; but when seen from the other side, all the exquisite color and delicacy of the lovely flower was revealed, with every tiny fringe defined, and every faintest veining perfectly shown. The poet hung it against his window, putting the blurred side out and the beautiful flower side toward his room. Passersby on the street, who chanced to look up at the window, saw only the gray shadow against the glass, but the one on the inside looking out saw the perfect flower outlined against the blue of the sky. People have their blurred side, too. We misinterpret each other, because we do not fully know each other. A better acquaintance—a heart-to-heart knowledge of friend and friend—will give the fairer view. Let us train ourselves to look for this in the people we meet. Our own hearts will be the richer for the charity given in this way. Our own lives will be the sweeter if we hold no thought of bitterness.—Young People's Weekly.

"There shall never be a saint who indulges self-conceit and pride and self-confidence but the Lord will spoil his glories and trample his honors in the mire and make him cry out yet again: 'Lord, have mercy upon me,' less than the least of all saints, and the 'very chief of sinners.'"—*Christian Courier.*

## Correspondence = =

### Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

#### THREE HARD YEARS WORK.

To-day (June 30, 1897) finishes three full years since I took up the work as State Evangelist for Alabama. I began the first day of July, 1894 at Athens. I am now preaching the same Gospel at Bridgeport.

It will perhaps do the disciples in Alabama some good by way of encouragement to let them see what they have done through their missionary co-operation during these three years. The report here made, however, measures only a small part of the work accomplished. It sets forth the labors of one man only, when there have been many of us engaged in this noble work. Three years ago I was receiving a large, complimentary salary from one of the largest and best churches in Kentucky. I gave that up and came to forsaken and almost forgotten Alabama, and went to work without the assurance of a dollar's compensation. I have worked hard and the result of these three years is recorded in heaven. I am willing to stand before God in judgement for these labors. Are you willing to stand there, my brother, upon what you have done?

From July 1, 1894 to June 30, 1897 the following is, in brief, what I have accomplished, under God, as Alabama's State Evangelist:

Days employed	-	-	-	-	1,095
Sermons	-	-	-	-	1,325
Additions	-	-	-	-	376
Miles traveled	-	-	-	-	24,850

My expenses have been very economical, and above my expenses I have received a living by economizing. Now these are no great results, and yet when you know the circumstances, which I cannot here enumerate, you will wonder how even so much was done.

It is only two months now till our great state convocation which meets with the Birmingham church Aug. 31-Sept 2. I firmly believe that we are going to have the largest and most beneficial and enjoyable convention we have ever had. I hope every disciple in this state who can will arrange to come. Come and see what your brethren are doing, and then if you decide it is a good work let us have your fellowship that even greater things may be accomplished for Christ.

### South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Am home from a trip to Warren and Logan counties. Visited Bowling Green, Oakland, Rich

Pond and Smith's Grove in Warren county; and Auburn, Russellville and Lewisburg in Logan county. As I referred to my visit to Warren county in last week's notes, I will only mention a few things of interest in Logan county.

Preached last Monday night at Auburn to a fairly good audience. Auburn is an old congregation, and at one time, years ago, it had a pretty good membership. Brethren C. M. Day, and W. E. Mobley in years long since gone by preached for Auburn. Removals, and death have cut the congregation down until at present it only numbers about 15 or 20 members. The members that we have at Auburn are excellent people. Among its members may be mentioned the worthy names of David McCarley, Mr. and Mrs. Edmondson, Mrs. Price, Mrs. Herndon, Mrs. Smith, Mrs. Lockhart, etc. The brethren at Auburn are anxious to have a meeting held by some first-class evangelist. They say Bro. D. J. Cochran owes them a meeting on last year's work. What sayest thou, Bro. Cochran?

Preached at Lewisburg Tuesday night. This little congregation like Auburn has suffered greatly by removals and death. I was told that within the last seven years this congregation had lost 38 members. Bro. Barbee from Penrod preaches for Lewisburg one Lord's day in each month. During my stay at Lewisburg my home was made with Bro. W. L. Yarbrough whose house, has been a preachers' home for years. Mrs. Yarbrough is a pioneer in building up the cause at Lewisburg, and no truer disciple can be found anywhere. Dr. W. W. Lasley and his wife with whom I dined last Tuesday have been untiring workers, and much is due them.

Lewisburg and Auburn notwithstanding they are mission points, and have been aided by our work, make liberal pledges to our work. This is as it should be, I believe all ought to have fellowship in this co-operative work. It educates and develops us along the right line.

Attended prayer-meeting at Russellville Wednesday night, spending the night with my old friend J. E. Shelton who is an elder in the congregation. The brethren have about completed a nice parsonage of six rooms on the back part of the church lot. This will be a great help in keeping a preacher at Russellville. Was sorry to find Bro. Wright, the pastor, from home. I learned that he had been in poor health for some time, and had gone to Dawson for his health. Every body speaks in high terms of Bro. Wright, and his excellent young wife whom he recently married.

At Russellville I greatly missed my old friend and Bro. in Christ, T. R. Simmons, who recently died. Bro. Simmons was an elder of the congregation, and an untiring worker, and will be greatly missed by the entire church. It is sad to have to

give up such men as Judge Geo. T. Edwards, and T. R. Simmons, but we must all go before a great while.

Our young Bro. Kenney Berry of Carydon writes me of a good meeting which he recently held at a school-house in Henderson county resulting in five additions, all first-class material.

The following from the Henderson *Journal* explains itself. I should be truly sorry to see this talented servant of God [James Vernon] leave South Kentucky:

Greatly to the regret of the members of his congregation and his many friends, Rev. James Vernon on Sunday tendered his resignation as pastor of the Christian church. The resignation does not take effect until December 1, at which time Mr. Vernon will close the eighth year of his Henderson pastorate.

#### HEARD WITH SORROW.

News of Mr. Vernon's determination to leave Henderson was heard with sorrow by all who knew him. The list includes nearly every resident of Henderson. During his residence here he has made many warm friends, who will be loth to give him up. The *Journal* saw Rev. Vernon yesterday afternoon and talked with him in regard to his action. After he had confirmed the story, Mr. Vernon was asked:

"Have you any other place in view?"

"No," was the reply, "I have no place in view. I wouldn't think of such a thing as preaching for this church and then dickering with some other church at the same time for a place. I think such a course would be totally dishonorable.

#### CHURCH HAS SAME RIGHT.

"The church in Henderson has the same right to be on the lookout for a new laborer as I have to look for a new field. I would not think of opening a correspondence with another church until I had first put my resignation in the hands of the Henderson church."

In regard to the reason for his resignation Mr. Vernon said:

"My only reason in the world is that I feel, and have felt for some time, two or three years, that some one else could do a better work here in Henderson than I and that perhaps I could do more good somewhere else.

"No, there has been no unpleasantness of any sort whatever. The sole reason for my action has already been stated. I have in contemplation a volume of sermons, and a new field would give me time for its preparation such as I would not find here in active duty every day."

#### REGRETS FOR HENDERSON.

Mr. Vernon spoke very affectionately about the people of Henderson and expressed regret that his sense of duty called him away.

"There is just one thing sadder than homesickness," he said in this connection, "and that is the absence of it. The church here has been so kind to me and has done so many generous things for me that my sense of gratitude has kept me here two or three years longer than I would otherwise have stayed. I didn't like for anybody to think me ungrateful or unappreciative."

Speaking of the difficulty of making up his mind to go away, Mr. Vernon said:

"I felt that any suggestion for a change ought to come from the church, but the more I thought about it the more I thought how delicate the matter was, and finally concluded to take the first step myself."

#### MRS. VERNON WILL BE MISSED.

The popular pastor's wife will be missed sadly, also. She has won for herself a high place in the esteem not only of those of her husband's flock, but of the people generally. Mrs. Vernon has been prominent in church and Sunday-school work as well as in the women's department of the Y. M. C. A.

She has been president of that branch and only recently declined a re-election. Whenever a helping hand was needed to push a church enterprise to a successful completion, Mrs. Vernon was called on. With ready cheerfulness she set herself to the task before her, overcoming apparently insurmountable obstacles and often wringing success from the jaws of defeat.

## Mississippi Delta News.

#### KILBY FERGUSON.

The desire of our people for rain has been answered, in that copious rains have fallen on the just, and the unjust (Matt. 5: 45) and all are now hopeful and fairly contented.

These lines are written at Shelby, Bolivar Co., Miss. Preached here last night to a fair sized audience, and am to speak to-night.

Three seats (that have theretofore been occupied) were vacant, to wit: Bro. John Munal's, his wife's and their seven year old daughter's. Some ten days since the daughter was attacked with congestion of the stomach. Every possible attention was given her. The best physicians ministered, all efforts failed, and on Thursday, June 24th, 1897 she ceased earthly life, and her pure spirit returned to the God from whence it came. On Friday June 25th, 1897 the earthly body of little Miss Kathleen Munal accompanied by her parents and friends was placed aboard the passenger train and taken to Memphis, Tenn., and now rests in Elmwood Cemetery. She was an unusually bright child. Her Sunday-school mates will miss her. We all miss her. May God strengthen and comfort her Christian parents in this hour of bereavement.

This afternoon, no preventing providence, I am to baptize the wife of Bro. Wm. Munal of this place. To-morrow at 4 A. M. I take the cars for Friar's Point, via Coahoma, and will pass two days there, this being my last visit there till Oct.

Reached this point yesterday from Lost Lake, Quitman Co. via Lyons, Miss. Owing to bad roads and the recent great overflow of the Mississippi river, I had been absent from them since last January, being over 4 1-2 months. Had church services Saturday night, Lord's day 11 A. M. and at night. Both nights were dark. Good attendance at the three services. Saturday night attendance was not limited to the young. Bro. Peter George and his wife were both there, both of whom I baptized last year. He is about sixty years old.

Our 11 A. M. Lord's day services were attended by people from far and near. Bro. J. W. Hanes of Yazoo Pass, Dr. Harris of Jonestown, Coahoma Co. also distant over ten miles were present. Bro. J. Hurst of Belen, brethren also from Davis Chapel, among whom I will name Capt. T. W. Elliott and wife, J. H. Lloyd, R. S. Davis and others. I regard my newly organized churches, Davis Chapel, Lost Lake, Shotwell, Matson Station and Sumner as having a brighter future than any of the older of our churches in the Delta.

Bro. J. W. Harris of Yazoo Pass, Rich, Miss. now has charge of Davis Chapel, and Coahoma. Great credit is due to Sister M. E. Elliott, wife of Capt. T. W. Elliott for her labor in beginning the work at Davis Chapel in April, 1895. Since which time she has not relaxed her efforts; and I am truly thankful to know that her husband aforesaid, and R. S. Davis, wife and daughter and J. H. Lloyd and wife and others are equally zealous. Here read Titus 2: 14. The things therein taught and put into practice has inside of two years resulted in the organizing of four healthy Christian church organizations (all white) and one colored church, two miles east of Lyons, with over 50 members and a good frame house (new.)

Readers look at the labels on your papers. If the dates are not right, then at once write to the Publisher, tell him of the mistake and he will gladly correct it, and thus avoid trouble.

Send in your renewals promptly to the publisher and gladden his heart. Don't forget to be promptly in your seat at church on the days set apart for hearing the word of God taught, also at public prayer-meeting nights, &c.

Likewise remember to give financial aid to Home State Mission Works, Miss Cozine, Treasurer, Meridian, Miss.; also U. S. Home Missions, B. L. Smith, Ciucinnati, O.; also Foreign Missions, F. M. Rains, of same city and state.

My health is fairly good, and needs to be, for every night from now ending Aug. 26th I have appointments to preach.

Will hope to meet many of you at our August

State meeting which is to be held at Amory, Miss. beginning Aug. 26, 1897.

Don't forget, God expects each one of you to labor in the vineyard of our Lord and Saviour. Read John 8: 31, 32; Luke 20: 25; Matt. 4: 4; I Cor. 10: 12-24.

## Louisiana Notes.

FRANK LANEHART.

June the fifth and sixth was spent in New Orleans. The East Louisiana District Y. P. S. C. E. convention was held in the Christian Church. A good program was arranged, and much interest was manifested. This was an experimental meeting merely to see what could be done. All are hopeful of a grand meeting at Jennings in August. The State C. E. convention meets there. From the seventh to the eleventh was spent at Long Point church near Crawley, La. The brethren have increased in number in the last three years from about seven to fifty. They have built a splendid house. Their house when complete would do credit to almost any place. It is roomy and well ventilated. All the material is on the ground with which to finish the building and it is all payed for. Those brethren deserve great credit. It shows us again what can be done when men work.

The second Sunday was spent in Lake Charles. I shared the hospitality of Bro. Claud L. Jones and his Christian wife. The church in Lake Charles is the best in town. It was a great pleasure to me to meet with those brethren, knowing their labor of love and sacrifice as I do. I was present and assisted in the first meeting and baptized the first man after the temporary organization. Bro. Jones is pre-eminently the man for the place. He is loved by all and loves all. Monday 4th he was called on to go down the river about 20 miles and baptize two sanctified Methodists.

Lake Charles is the home of our esteemed Bro. Carroll. Bro. Carroll did much towards the growth and development of the church. He came in just at the right time. He is a man of great experience, having labored in the pioneer days. Thank God for the pioneer preachers.

Our state meeting will be held with the church at Lake Charles. The time is September the first, second and third. We hope to have quite a gathering of the faithful. All who will go, write to C. L. Jones in time. The brethren throw open their doors and invite every one to come. Brethren, it is our meeting, not one man's meeting. Much depends on you to make this meeting a success. A trip to Lake Charles is worth your time, besides the encouragement you will gather by associating with one another. Let us have a real good meeting.

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## MISSISSIPPI.

JOHN A. STEVENS.

H-a-l-l-e-l-u-j-a-h! What do you think? Benj L. Smith, Corresponding Secretary of the American Christian Missionary Society will be on hand at the Amory convention, August 25th. He will be on the program no less than twice, which means such a treat as our Mississippi brotherhood has never had.

In my knowledge of the work, our state has never been honored with a man holding the position that Benj. L. Smith holds.

Think of what a treat it will be to sit before a man who is in direct touch with a million of our brethren. This man's mail comes and goes by the cart load, as it were.

If there was no other attraction at the convention, the presence of Benj. L. Smith, possibly the greatest home missionary champion, living or dead, should draw together the largest body of disciples ever assembled at one place in the history of our Mississippi work.

It may be twenty years before we will again have the opportunity of seeing and hearing a man of his position, and of his dimensions.

It was by the greatest possible effort, augmented by close personal friendship that he was made to see that it was his duty to attend this convention, because it is always a question, as to whether it is best for the cause for these national secretaries to leave their offices in any event.

But, he has promised to come, and come he will, unless providence intervenes. As a compliment to him and to the great Christ, whom he so fully represents, there should be such a throng at that convention as our people never dreamt of before.

Reduced rates will be secured on all railroads, and the program, will be a "joy forever."

If I know a thing about Mississippi no such a crowd of people has ever been seen at one of our conventions, as will be seen at Amory on August 25th. Let the host of God assemble for the battle against sin.

## The Church. Number 2.

J. A. MINTON.

Having in my last shown that the "kingdom" or "church" was not set up until after the ascension of Jesus, I will now undertake to show the very day upon which it was set up.

Jesus, speaking to his disciples said: "Verily I say unto you that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

(Mark 9: 1.) This passage teaches:

1. The kingdom was yet in the future.

2. It should come in the life time of some of the apostles.

3. It is implied that not all of the apostles would be living at the time the kingdom was to come.

4. The kingdom and power were to come together.

Now, since the kingdom and power were to come together, if we can learn when the power came we can learn just when the kingdom came. Speaking of restoring the kingdom to Israel, Jesus said: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses," etc. (Acts 1: 7, 8.)

This passage shows two things of importance on this subject:

1. The times and seasons of setting up the kingdom God hath put in his own power.

2. This power was to come when the Holy Spirit came.

This shows conclusively that the kingdom came when the power came which was at the descent of the Holy Spirit, for the kingdom and spirit were to come together. The Holy Spirit came on the first Pentecostal day after the resurrection of Jesus. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)

This passage shows the spirit came on "the day of Pentecost." The power was to come at the same time, hence, the power came on "the day of Pentecost." The kingdom was to come with the power, hence the kingdom came on the day of Pentecost. If no other scripture could be given relating to the time of the setting up of the kingdom, these I have just introduced ought to settle it. They name the very day. Isaiah said: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isa. 2: 2.) The Lord's house shall be established in the last days. What is the "Lord's house?" I Tim. 3: 15. "But if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth. The Lord's house there is the church of "the living God" What are the last days?

"But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying,

Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel;

And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh; And your sons and your daughters shall prophesy, And your young men shall see visions, And your old men shall dream dreams.

Peter applies the phrase "the last days" to the day of Pentecost. Once more. The day of Pentecost is called the beginning. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning" (Acts 11: 15.) We have already seen that the Holy Spirit "fell on them" on the day of Pentecost.

The day of Pentecost stands as the dividing line between the dispensations. The last day of the Jewish dispensation and the first or beginning of the church of Christ.

### Revival Services Continue.

The revival services which are being conducted by Rev. D. A. Brindle in the Christian church continue with increased interest.

This is the fourth week of the meeting and the congregations are larger now than at the first.

Quite a number of new members have been added to the church and others, still, are expected. Since reorganizing the church, two weeks ago, with forty members, the number has increased to sixty-one.

Mr. Brindle has abundantly proven himself to be the man for this work, and will make Griffin his home and continue as minister of the church here. His sermons during this meeting have been plain and Scriptural, and have been thoroughly mixed with doctrine, but have all been delivered in the very best spirit. His social disposition and genial manner have added much to the success of his work.

Prof. Ewing, who has been leading the music returned home the first of this week, thinking the meeting would close the following night, but the interest was such that it seemed best to continue this week.—Griffin, (Ga.) *Morning Call*.

### Christian Patriotism.

There is much said on the subject of patriotism that is worse than idle breath. There is the expression, oftentimes, of seemingly patriotic sentiments, by men who in their lives are going contrary to the essential principles upon the maintenance of which our nation is dependent for its very existence.

The Christian patriot will not be satisfied with glowing passages of eloquence as to the greatness

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of the country and the necessity for defending it against the real or fancied dangers of foreign encroachment. He will not be satisfied by measures for the expansion of our commerce, or the increase of our land defenses and our naval forces. He will not take pleasure simply in the increase of our population, our national wealth and resources, and our material prospects and prosperity. He will remember that the safety of this nation depends upon the character of the people; that is, upon the relation which they maintain to God and to his righteous laws, and he will be more concerned to see the nation becoming thoughtful and obedient to God than to know of the enlargement of its navy or the extension of its commerce.

The Christian patriot will obey the laws of his country. He will be honest and temperate and truthful. He will observe the Lord's day, and live a life free from vice and crime. The idea of a criminal or a vicious man being a patriot is all a misconception. It is an act of rebellion for one to break the laws of the land. All the rebels do not take guns and fire on the flag. The man who kills or steals or lies or becomes intoxicated is a rebel. The man who is not industrious and honest is not, in any sense of the word, a patriot. He who wishes his country well will practice the virtues and will abstain from the vices. He will be a good man if he wishes to do good to his fellow-countrymen and to his native land.

The terrible evil of intemperance is a menace to the welfare of our nation. If the money wasted in this way, and the resources of life and health and manhood destroyed by it, were preserved instead of being destroyed, there would come a prosperity to our people immeasurably greater than can be produced by the most skillful legislation that concerns itself simply with matters of tariff and currency. The patriot will not consent to see lives destroyed and millions of money worse than wasted without using his influence to change the customs and spirit of great multitudes of people.

The true patriot will be a Christian. He sees that all through the ages nations have sunk, one after another, because they defied God and departed from his laws. The nation that knows not God to-day shall perish. This is no old-fashioned idea, that can be outgrown. It is still a fact. George Washington insisted upon this truth in his "Farewell Address." He told us to remember that he who ignores morality and religion may boast of his patriotism, but that it is all a pretence and a sham. The consecrated patriot will be good and law-abiding and religious, and he will exert his influence to bring all others to live the same kind of life.—*Christian Leader.*

Whoever would fully and feelingly understand the words of Christ, must endeavor to conform his life wholly to the life of Christ.—T. A' Kempis.

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## THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., JULY 2, 1897.

### Our Fulton Meeting.

We began a meeting for E. M. Waits, the very popular young preacher for the Fulton (Ky.) church, on Tuesday night, June 22. The meeting would have begun on Monday night, but for a failure to make connection with the proper train for Fulton in Nashville.

Brother Waits had the church in fairly good shape for a meeting when I came. We have been preaching now for a week to growing audiences. Yesterday (Sunday) the house was crowded with the best people of Fulton. This is the place where our South Kentucky and West Tennessee rally was held in the middle of April. The good effects of this rally are felt here yet. The Fulton church is made up of the best people of the town, and they are doing a very good work. My home during the meeting is with Brother Waits, who boards with Sister George Kirkland. Our home is first-class. We have, I think, the best singing I ever heard in a meeting. The preaching is such as it is—the people *endure* it. We have had one confession, but from indications, there seem to be many to follow. Notwithstanding there was a special meeting at another church last night, we had the people, and many had to stand. This shows, at least, that we have up an interest; and while nothing great might come of it, still nothing great is accomplished *without* interest. We are trying to be faithful to the old Jerusalem gospel, and if anything will get them, that will.

### The Increase of Murder.

That homicides, suicides and murders are on the increase rapidly in this country, no one will deny. That something should be done to counteract this tendency is apparent. A correspondent to the *Atlanta Constitution* recently asked the editor of that paper if murders were on the increase in this country, and got the following facts and figures:

"Fifteen years ago less than 1,000 murders and justifiable homicides

were committed within the limits of the United States each year. In the year 1886 the number exceeded the thousand mark for the first time, the figures that year being 1,449. Within the next twelve months the number almost doubled, the murderers in that year cutting off the lives of not less than 2,335 of their fellow creatures. Since that time, and down to the opening of the present year, the ratio of increase has been so startling as to attract the attention of the entire civilized world. The figures for each year since 1887 are as follows: 1888, 2,884; 1889, 3,567; 1890, 4,290; 1891, 5,906; 1892, 6,791; 1893, 6,615; 1894, 9,800; 1895, 10,212. There is no European nation that has one-half, one-third or even one-fourth as many murderers to each million of its population as have the United States. England proper has, in round numbers, a population of 30,000,000, but only 377 murders on an average each year. Italy, "the most murderous of the European nations," has a population almost half as great as ours, yet she annually has less than one-fourth as many murders committed within her borders."

Think of it! more than ten thousand murders in this country every year. At this rate of increase what can we expect in fifty years from now? The destruction of life annually would equal or surpass the Turkish massacres of the Greeks. What is the cause of all this high-handed murder and lawlessness? It is attributable to several causes in our opinion, which we mention briefly.

1. The first great source of crime is now and has been the whisky traffic of our country. It is estimated that from 60 to 75 per cent. of the murders of the United States are attributable to this iniquitous curse. To curtail the murders of our land, we would have first of all to curtail our whisky making, selling, and hence whisky drinking. To get people to do this is the burden of the hour. It is the work in which good men have been engaged for half a century, in educating men up on this point. We Christian people will have to learn too, that to get rid of this traffic, we must come together as one man against it, forsake all parties that fail to make the destruction of whisky a leading issue, and support men in office who will not yield to the whisky element.

2. Another fruitful source of murder is a failure to understand and appreciate the sacredness of the marital relation. There are too many mistakes made in marriages these days. This is due largely to loose ideas of morality and bad discipline in the home. There is not that sacred and

chaste relation existing between the sexes before marriage that once existed; premature marriages are made, unhappiness follows, then suicide or murder. This constitutes a more fruitful source of horror than one would imagine on first thought. Look into it and see. It is time for the press and the pulpit to take up this matter and call a halt. This thing has practically been untouched heretofore. Parents should look well to the training and marriage of their children.

3. Still another matter that comes in for its share of the spoils, is the abnormal, American desire for riches. Many are the murders caused by one man's getting in between another man and the mortal dollar. Others have what they consider a natural born right to own a monopoly of God's storehouses of wealth, and their operations are in keeping with their ideas. Oppression follows; revolt follows oppression, and murders follow revolt. The American people are a great people, and a fast traveling people. In our greedy desire to beat an opponent to the desired spot, we rush over one another and destroy human life. Neuristhenia is what the physicians call the disease, a restlessness, a high-strung excitement, that can but work disaster.

The principles of the gospel of Jesus Christ are the panacea for our troubles. Let us get these thoroughly inculcated into the minds of our people, these sources of murder will flee, and the desired end is reached.

### Then and Now.

Last week I visited my old home in Morgan county, Alabama. While there, I hunted up the deed to our old country church, Piney Grove. The deed was written in 1839—fifty-eight years ago. It was made to the "Church of God worshiping at New Hope Camp Ground," which was the name of the place then. Since then the name has been changed to Piney Grove—I do not know when or by whom. A little further on in the deed the Church of Christ was spoken of, and then the Christian Church. "Church of God," "Church of Christ," "Christian Church" is the way they talked fifty-eight years ago. Of course, though, they had no Daniel Sommer to tell them the "Twelve Differences" between the Church of Christ and the Christian Church! What a pity they died in their sinful ignorance!

I noticed also the word "disciples" was used twice. Once it was spelled with a little d and once with a big D. But those old fellows back there in

their honesty and sincerity thought it was only a matter of grammar. They had no idea that it was sinful to spell it with a little d, but sectarian to use a big D. I had the honor to know some of these pioneers, and I am certain they were honest. Poor things! What a pity some of these modern hair splitters had not been scattered back through those generations!

Another thing I noticed. The deed did not contain a "restrictive clause" creed. The donors had confidence in the members of that congregation. As it is, a disciple of Christ, whatever his opinions may be, can preach in that house without fear of a boycott. Brethren, whither are we tending? This is a serious question. Some churches are putting creeds into their church deeds. We know of at least one Bible School that has as iron clad a creed written in its deed as is the Methodist Discipline.

Some have sect-ized the little church of Christ, and they use it in a differentiating sense. To those who have thus gone off into sectarianism, we say, Come back and let us finish the victory. Let us stand where the early reformers stood: "In faith unity; in opinion, liberty; in all things charity." Or, in the language of the saintly F. G. Allen: "We have, then, but to remain true to our principles—a 'thus saith the Lord,' in matters of faith; the largest liberty in matters of opinion. Uncompromising in essentials, relenting in incidentals. As unchangeable as the divine decrees where God has bound us; as yielding as a mother's love where he has left us free—and ere long they will prevail from pole to pole, and 'from the rivers to the ends of the earth.'"

O. P. S.

### Authority of Evangelists.

It seems very hard to get some people to understand the attitude of evangelists to other preachers and churches. The evangelist, whether district, state, or general, who enters upon his work thinking about his authority over preachers and churches thereby shows that he has missed his calling. His work in the New Testament period required no authority whatever, and should require none now.

I write this somewhat in self-defence. Preaching brethren often write me to get them work. As a brother, a disciple, I try to put them in correspondence with churches which have need of preaching. If they fail to get the work they seem to blame me, and act as if they want to hold me responsible. So, also, do

churches ask me to get them a preacher. Often they want a \$2,000 man for \$200 a year. I put them in correspondence with those whose characters I have carefully investigated, for I recommend only worthy brethren. I had rather have none than to have bad ones. These churches often blame me when they fail to perfect arrangements with preachers. Let me say, once for all, that I have no more authority in such matters than any other disciple. And I have as much authority as any other State Evangelist ought to have. I simply have a large acquaintance, and give my brethren the advantage of it. But no State Evangelist has the authority of a Methodist Bishop to say to one, "Go there," and he goeth; and to another; "Stay there," and he stayeth. Nor do we want such authority and power.

If one or more churches will cooperate to get a preacher, and raise from \$400 to \$600 a year for his living, I can recommend a good man, with a noble character, who will do a grand work anywhere in Alabama or the South. We need several preachers who will work and sacrifice and tough it out with us on from \$400 to \$800 salaries. Some have written me that they would make an awful sacrifice to preach the Gospel in Alabama. Since they must change climate anyway, and that they would, until they could do better, preach for \$1,500 a year! I have written them that although the Lord may require them to make such sacrifices, yet the Alabama disciples would never think of letting them do such a thing! You can imagine their astonishment when I tell them that not one preacher in Alabama receives as much as \$900 a year,—not even the high-priced, working-for-money-only, Progressive State Evangelist! Pshaw. I could wear my pencil out talking about what we could do if we had the men, the women, the consecration and the money. And we are really moving grandly onward for we have some of all these.

But how I am encouraged when I remember that such men as J. W. McGarvey, Robt. Graham, J. B. Grubbs, C. L. Loos, Isaac Errett, T. B. Larimore and a host of other great men toiled and sacrificed to preach the Gospel on \$200 to \$300 a year. How much they accomplished! Some of our young men now, I am sorry to say, run from the hard places. But in the Judgement Day we shall hear the "well done" to the work of many noble souls who are toiling and sacrificing in Alabama, Mississippi and other southern states when much more lucrative positions are offered them. We are engaged in a grand work. God is on our side, and "if God be for us,

who shall be against us?" Then  
 "Onward, Christian soldiers!  
 Marching as to war,  
 With the cross of Jesus  
 Going on before;  
 Christ, the royal Master,  
 Leads against the foe;  
 Forward into battle,  
 See, His banners go!"

O. P. S.

### Editorial Notes.

Brother J. A. Minton began a very interesting series of articles in the MESSENGER last week on "The Church."

Attention is called to three new advertisements in this paper this week, viz., The Standard Pub. Co., the Southern Christian College, of Nashville, and West Kentucky College, of Mayfield, Ky.

We are getting orders now right along for "Tabernacle Talks," George F. Hall's book of sermons. We sent four copies to Adamsville, Tenn., the other day. If you want this valuable book of sermons, look on page 6 and read the conditions.

Last week was the biggest week ever known in Nashville, and possibly the largest crowd that will convene there for many a day. It was estimated that there were 75,000 visitors to the city. The great attraction was the reunion of the old Confederate soldiers. They had a high time.

The editor of this paper will hold a meeting for the church in Hartselle, Ala., sometime next month.

Volume I. No. 1, of "The Everlasting Gospel" is the title of a neat 4 page paper, edited and published by J. W. Lively, this city. The printing of the paper is done in the MESSENGER office. Brother Lively has a great deal of good matter in his paper, only select matter of a high literary character. It is published quarterly.

Brother Frank Lanehart, of Louisiana, has been silent for a long time, but he breaks his silence by a good, newsy letter about the work in Louisiana in this week's issue. Brother Lanehart has a destitute field, but if any one can do the work there, Frank can. We pray the Father's blessings upon him. We hope to get these newsy letters often—at least once a month.

Knowledge by suffering entereth,  
 And life is perfected in death.

—MRS. BROWNING.

## Reports from the Churches.

### ALABAMA.

**SELMA:** Had two additions at yesterday's services. Audiences are continuing good during this hot weather. Everything prosperous. Yours truly.

E. V. SPICER.

**RIVER VIEW:** The meeting was begun at River View on June 13. On June 15 we assisted Brother Branch in organizing a congregation at River View, which has every prospect, both numerically and spiritually of becoming a power for good in the world. Brother Branch then left us to continue the meeting, which we did, closing on June 20 with a total of twelve souls for Christ. Yours for Christ,

E. R. CLARKSON,  
JOHN L. KUIRE.

**ANNISTON:** The Alabama State Sunday School Association has arranged to have a four days summer school—July 6-10—for the benefit of the primary Sunday school teachers of Alabama. This is an opportunity which our primary teachers never had in Alabama, and have had in but few other Southern states. The best teachers have been secured, and the good citizens of Anniston have generously thrown open their homes to these teachers. Let all teachers understand that this course is to be paid for by the State Sunday School Association, and hence will not cost them a single cent. Their railroad fare to and from Anniston will be the only cost.

I write this note to urge every Church of Christ in Alabama to send their primary teachers, even if the church should have to pay the railroad expenses. Now please do not throw this matter aside, for your infant class teacher needs this instruction, and when she returns to her class you will then see it.

This course is open to primary teachers from other states, but they will have to pay a small tuition fee and their board while in attendance.

If you expect to come, send your name to Miss Mamie Osborne, who will provide a home for you during your stay here. E. C. ANDERSON.

### MISSISSIPPI.

**JACKSON:** Six additions by letter from Henderson, Ky. to the church at Madison, Miss. on the 21 inst. Henderson's loss is Madison's gain. Henderson can spare them, and Madison needs them. They were

John B. McKay and family. May the Lord bless them to us, and us to them.

B. F. MANIRE.

**KENDRICK:** Bro. D. S. Wardlow of California preached his last sermon here Sunday June 21st, and will start at once for his home. He has been here with his family during the past year and a half, visiting in the neighborhood of his old home.

During his visit here he has been instrumental in adding about two hundred members to the congregations. We wish him success wherever he may go.

C. KENDRICK.

### SOUTH KENTUCKY.

**POWER'S STATION:** Bro. H. Ligon filled his appointment at Haywood Chapel, Daviers Co., Ky. last third Lord's day. We have decided that we must have him preach for us regularly every third Lord's day in this year. Bro. Ligon preached two very strong sermons, and we were delighted with him. The subjects discussed were: "Rightly Dividing the Word," and "The secret things belong unto the Lord our God, but those things, which are revealed, belong unto us, and to our children forever." We have an organized church with about eighteen members. Our membership is not as large as it ought to be, but the church will grow now under the leadership of Bro. Ligon.

F. M. BEAUCHAMP.

**CENTRAL CITY:** At my regular appointment here on last Lord's day the hearts of all were made glad by Mr. Thos. Morgan one of our most respected citizens taking his stand for the Great Cause. We as true disciples of Jesus rejoice when even the poorest, lowest, weakest, and meanest of society comes to the great Physician's, but are especially happy in this case as he was (1) a close student of the Bible, (2) he was a good moral man but lost without obedience to the King of kings, (3) his wife is a zealous, faithful, praying woman whose heart was so sad as she beheld her manly husband in disobedience to the Lord, she is happy; rejoice with us.

Evangelist W. D. Cox of the Missionary Baptists has been preaching twice per day in a mammoth tent to the largest audiences ever assembled in Central City for religious purposes. He is to some extent eccentric looks and speaks very much like the well-known Sam. P. Jones. Many of his utterances are identical with Mr.

Jones. Children are referred to as "Jim toms," Ladies as "Sis" and "Ole Gal." He seems to be very earnest and is trying to have all denominational fences thrown down while his meeting lasts. Yet no one has been or can be baptized except by a Missionary Baptist preacher, much less assemble with him and his brethren about the Lord's table and lovingly observe the ordinance as 'heirs of God and joint heirs with Jesus Christ.' He uses here the mourner's bench, but yet does not put much emphasis on the electric or magnetic thrill so often referred to in experience meetings as the new birth.

Many things appear to me to be as inconsistent as could well be imagined; yet he has caused a large number to at least "quit their meanness." About forty conversions are claimed no question about it a great moral influence is every where apparent. One saloonist has closed his place of business. While this is true, emphatically there is another side to be viewed. Nothing whatever is said with reference to who is right or wrong in point of doctrine except as "justification by faith only" is held to by all participating. This course is calculated to close the ears of the people against any one who is willing to declare the whole counsel of God. It leads persons to regard the church as a useless institution and rely upon living simply a moral life to obtain the incorruptible inheritance. While much good has been done; I think any man that believes that God's word teaches anything at all can clearly see that harm has been done also.

When all things are considered, it is a question as to whether the good accomplished outweighs the harm done. May God help all who know the truth to proclaim it steadily and without compromise with a screaming, shouting mourner's bench union meeting such as we have here today. Oh! the work for missionaries.

Christianly,  
I. H. TEEL.

### TENNESSEE.

**CLARKSVILLE:** One confession and a fine meeting last Lord's day (June 27.)

A. M. GROWDEN.

**SHERMAN HEIGHTS:** We are preaching the old Jerusalem gospel to full houses in this city. Our audiences have steadily increased from the first. The church is very cold and badly divided over untaught questions. Still, we hope to accomplish some good—the preaching of the gospel never fails. We know no com-

promise with sin nor sectarianism. The brethren say there has not been such audiences seen here in several years. W. E. DAUGHERTY.

Alexander Campbell's Widow Dead.

From the Chattanooga Times we learn that at 8 o'clock on the morning of June 28 Mrs. Alexander Campbell died at Bethany, West Virginia, at the ripe old age of ninety-five years. Thus another good woman, from the ranks of the pioneers, passed to her reward after more than 34,675 suns had passed over her head. What a wonderful age this is. Her distinguished husband died in 1866. The Restoration, which he was largely instrumental in inaugurating, has grown until it numbers more than a million members, and has several million admirers, and yet his wife has just crossed over. How sweet will be the union of this husband and wife on the other shore. O. P. S.

"Some Glad Morrow."

In the dawn of some glad morrow,  
When the nations know the Lord—  
When the isles their peace shall borrow

From the Spirit and the Word—  
All shall know him! Oh, the glory!  
'Round the world sweet songs shall swell;

O'er and o'er the blessed story  
Man to brother man shall tell.

Praise the Lord! This sacred knowledge  
Now the heathen lands doth bless;  
Christian church and school and college

Glorify the wilderness.  
Still his ranks are pressing forward,  
Day by day are trophies won.  
Hallelujah for the kingdom  
Of our God and his dear Son.

Ships are sailing to the Orient—  
On "His business" how they haste!  
Where the wide world's harvest whitens,

Over-ripe on field and waste.  
Now by India's jungles, mountains,  
Beauteous feet the tidings bring;  
Northward far 'mong boiling fountains  
New-born souls His praises sing.

In the light of some glad morrow  
We shall hail His kingdom come!  
All forgotten pain and sorrow,  
In the dwelling place at home.  
Then shall toil-worn workers gather  
Near the glory of the throne;  
Every reaper, every sower,  
Waiting for His glad "Well-done!"

Rally, then, Oh workers, rally!  
Help us bring that "morrow" near!  
See, the distant dawn is breaking,  
To all waiting hearts how dear!  
Blessed "morrow!" Praises, blending,  
Break in cadence at His throne;  
All the world shall join the anthem—  
All the Christ as Savior own.  
—Selected.

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Cheerfulness.

But cheerfulness is always in place, except at a funeral or a dying bed. The house of God should be a cheerful place and people should come with grave but cheerful mien before the Lord. Right in the home, in the presence of father, mother, all the children and servants, is where good cheer should be manifest in looks and speech. So in God's house the same thing is becoming. Under the beams of divine love coming into the heart there should be light, comfort, and peace. The situation justifies good cheer in the soul and there is nothing out of harmony with the occasion.—The Inland.

Gathered Gems.

Seldom can the heart be lonely,  
If it seek a lonelier still;  
Self-forgetting, seeking only  
Emptier cups of love to fill.  
—Frances Ridley Havergal.

Cultivate the habit of always seeing the best in people, and, more than that, of drawing forth whatever is best in them.—Cuyler.

When you are tempted to say with reference to your fellowman, "Forbearance has ceased to be a virtue," it would be well to suppose a case. Suppose God should say this concerning you.—Ex.

The man who excuses himself from all Christian service on the ground that he has only one talent, is doing exactly what the devil wants him to do. God expects the one-talent man to double his talent.—Sel.

In Christ. Those two words contain the very secret, the sole secret of the Christian life. To have died with Christ unto sin, to have risen with Christ to righteousness, to grow in Christ by holiness—that is to be a Christian.—F. W. Farrar.

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

Miss Ethel Strator, Editor, Clarksville, Tenn.

### THE WORLD FOR CHRIST.

July 5. Through Prayer. Matt. 6: 9-15.

July 6. Through Gifts. 1 Chron. 20: 1-17.

July 7. Through Preaching. Rom. 1 8-17.

July 8. Through Invitations. Rev. 22: 16-20.

July 9. Through Example. Matt. 5: 13-20.

July 10. Through Faith. 2 Chron. 20: 1-30.

July 11. TOPIC. "INDIVIDUAL RESPONSIBILITY FOR THE CONVERSION OF THE WORLD." Rom. 9: 1-3; 10: 1, 13-15.

(A missionary topic. Prayer for the International Christian Endeavor Convention.)

"The world for Christ" is our motto: the same in substance as the great commission, which the Duke of Wellington called the Christian's marching orders. Never before was so much being done to carry it out: Think how many have devoted their lives to make the world better, and bring it to Jesus; how many others give of their time and money; how every year shows more work than was done the year before. Think of the convention now in session, to attend which people have come from the other side of the world; which means that a mighty force has been awakened, and that young people the world over are finding happiness in serving God. And not only do they serve him, but their conversations show how they are seeking to serve more effectually.

On the other hand, as there are more people in the world now than formerly, there are more to be saved and served; there is more wickedness to be combated. But the success of the Christian army depends on the faithfulness of each soldier. It is no wonder that the Christian Endeavor movement has grown so, for it requires earnest, sincere effort from each Endeavorer; and when people try to please God in all they do, others are bound to be influenced.

The world cannot be won for Christ as a mass of humanity, but as individuals. Neither can the preachers and missionaries do it alone—their success depends largely on the support given them in work and money and prayers. The best sermon may be made of no effect by the example

of an indifferent Christian. The missionaries ask that we at home pray for them—what we give is not enough without the spirit of faith and love. Even then, our work is only half done: what about the sinners at home who might be reached by a friendly word? the sick? the needy? have you done all you can to help them, or will the Master finally say, "I was sick and in prison, and ye visited me not?" What any one Christian can do may be little in view of all that is to be done; but God has some work for each of us, and be it great or small, we must answer to him for the way we do it or neglect it.

Banners and medals are not much in themselves, but they may stand for a great deal. The awarding of banners by the United Society, has come to be an important feature of the International conventions. The banner for the largest increase in number of societies was given in 1891 to Pennsylvania; Ontario won it in '93, Pennsylvania again in '94; England won it in '95, and has kept it ever since.

The banner for the largest number of Junior Societies was first given in '92, to Illinois, which kept it also in '93; in '94 it was won by the Pennsylvania Juniors, who still hold it.

The Christian citizenship banner is given to the local union most active in Christian citizenship. In '94 it was awarded to Chicago; in '95 to Syracuse, N. Y.; in '96 to Cleveland, O.

The crying need of our Christian Endeavor Society, as of the church, is not for more workers, not for more brains, not for more ability, but simply for more faithfulness. We do not especially need young men and women who can climb heights, but we do need, above all things else, consecrated disciples, who will steadily pursue the dead level of commonplace work without growing weary or discouraged.

Perhaps it is a peculiar fault of Christians that they get tired too soon. The secret of the defeat of righteousness in its warfare for good citizenship is discovered right at this point. Christians cannot be counted on to maintain the warfare. When inspired to a special effort, they do royally, and always carry the day. But, as a leading New York brewer expressed it the other day: "We

know that when the church people wake up they can beat us, and we have to give in; but we also know that they cannot be counted on to keep up the fight, so we just 'lay low' until the excitement dies out, then we go ahead as usual and carry our point."

Perhaps your society has failed of achieving full success for the same reason. You have not learned the glory of the monotonous, the beauty of the humdrum and the every day. This year's work, the work of all the years before you will be filled with enduring success only as you put into them the spirit that does not soon tire of doing faithfully commonplace service for our glorious Master.—Golden Rule.

Julian Hawthorne, says Our Young Folks, writes a pathetic account of the famine in India. He estimates the mortality at 8,500,000. The best way to help the suffering, stricken land, he declares, is to send money to the missionaries. "They are all doing good work, all the Christian missionaries, including all sects. Food is hoarded in the country, and the starving ones only need money to save their lives." He thinks that the distribution of money by the missionaries is the most honest and efficient that has been attempted.

In New Jersey there is a Christian Citizenship Union, of about two thousand societies, which work together, and have already done a great deal toward improving Newark politically.

One of the postal laws is that the post office shall be closed on Sunday, provided a sufficient number of the citizens will sign a petition to that effect. Endeavorers have already accomplished this in several places.

One of the banners to be presented at San Francisco is made of badges, and will be given to the state that has been most active in securing a better observance of the Lord's day.

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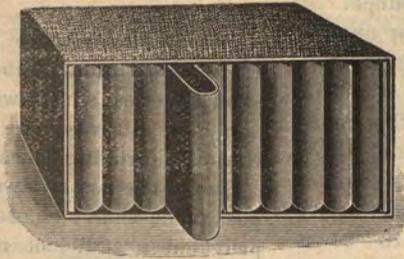
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## PROGRAMME.



—OF THE—

Co-operation meeting at Beech Grove, McLean county, Ky., August 14 and 15, '97.

### SATURDAY AFTERNOON.

Devotional Exercises, Bro. J. L. Brewer.	10:00
Welcome Address, Bro. J. T. Dillehay.	10:10
Response, Bro. R. D. Westerfield.	10:20
The Co-operation Cause, Bro. R. H. Crossfield.	10:30
Church and Christian Duty, Bro. M. O. Towns.	11:00
How can we be our brother's keeper? Bro. T. H. Dillehay.	11:15
Noon	11:30

### SATURDAY AFTERNOON.

Devotional Exercises, Bro. C. C. Fulkerson.	2:00
Christian Union, Bro. Wm. B. Noe.	2:10
General Work of an Elder, Bro. Hugh Lynn.	2:25
General Work of a Deacon, Bro. B. Mackey.	2:50
Church Business and How to Transact it, Bro. J. H. Wilhite.	3:00
Christian Energy, Bro. Austin Berry.	3:10
Christian Responsibility, Bro. W. T. Dillehay.	3:25
Other Matter.	3:40
Adjournment.	4:00

### SUNDAY MORNING.

Devotional Exercise, Bro. S. W. Pruitt.	10:00
Brotherly Love, Bro. G. W. Jeffres.	10:10
Personal Consecration, Bro. Dock Smith.	10:30
Answers to excuses for non-attendance at church and Sunday-school, Bro. A. J. Bridges.	10:40
Sermon Bro. J. L. Brewer,	10:50
Communion Service	11:40

### SUNDAY AFTERNOON.

Devotional Exercises, Bro. Geo. Welch.	2:00
Report of the general work done during the past year and the present condition of each congregation. An elder or some one appointed by each congregation, five minutes each.	2:10
Report of the Sunday-school work done during the past year and its present condition, Sunday-school superintendent or some one appointed by each school, five minutes each.	2:50
Give a general outline of your Christian life. Each Christian 5 minutes.	3:15
Report of Committee on Resolutions.	3:40
Appointment of Committee on time, Place and Programme for next meeting.	3:50
Adjournment	4:00

A man's liberality is estimated not by the amount he gives, but by what remains after all his giving has been done.—Selected.

ANOTHER GOOD WORK.

Comparing the receipts for Foreign Missions for the week ending June 23rd with the corresponding time last year, shows the following:

Contributing.	1896.	1897.	Gain.
Sunday-schools	543	601	58
Churches	20	38	18
Individuals	7	15	8
Endeavor Societies	5	12	7
Amount,	\$6,082.76	\$7,040.61	\$957.85

There is a gain on every point this week. Of the 601 Sunday-schools, 87 are new, and 167 sent their full apportionment. The gain for the first twenty-three days of June is \$4,505.45. We still hope to make a gain of at least \$5,000 during the month of June.

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Difficulties are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence.—Henry Ward Beecher.

Investigation will reveal the fact that those who have the most friends are those who have displayed the greatest amount of kindness, sympathy, considerateness for the interests and happiness of others.—N. O. Christian Advocate.

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