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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 9, 1897.

Number 27.

Movements of the World.

J. W. LIGON, TRENTON, KY.

In the Christian Standard of July 3, Brother B. F. Clay, of Salt Lake City, offers what we think is a good suggestion in regard to mission work in the great West. He is of the opinion that the planting of Christian colonies in undeveloped sections of the country would be an excellent method of building up the cause of Christ. We have thought so for several years, and have often wondered why the plan suggested by Brother Clay had never been employed. Large districts that could easily be made very productive are lying idle, waiting for inhabitants, and if disciples who go West would form neighborhoods of their own, they could easily establish churches and schools. In this way the forces would not be scattered, and the influence of the weakened, is often the case.

The Sultan of Turkey has heretofore been stubborn in his contention with the powers in regard to terms of settlement with Greece. He is the victor, but will not have his own way in adjusting matters. It was the Czar of Russia who ordered the Sultan to stop the march of his army toward Athens, and make an offer of peace to the Greeks. The same power has again been brought to bear upon Abdul Hamid to hasten the end of peace negotiations. Nicholas has written him a letter urging him to renounce the demands with which it is impossible for Greece to comply. This letter has had the desired effect. The Sultan has virtually accepted the terms of the powers, and settling the details is all that remains to be done. Of course he is greatly disappointed in not annexing Thessaly to his empire. Matters will end about like they began. Neither nation is likely to receive any benefit from the war.

General Weyler is not making much progress in suppressing the insurgents in Cuba. He is not even holding his own. He has called upon the Spanish government for 60,000 additional

troops. This looks a little like the Cubans know whereof they speak when they say that Weyler cannot conquer Cuba in years. Some of the Spanish papers say that inasmuch as Weyler has been defeated by the insurgents, Spain ought to declare war on the United States. This logic is in keeping with the other powers of Spain. If she cannot overcome a few half-clothed, half-fed, half-armed Cubans, how can she manage the United States?

Governor Taylor, of Tennessee, has appointed Miss Nelly Ely a colonel on his staff. Tennessee is not a whit behind Virginia now. That state had a female colonel three or four years ago. The sentiment of the people of the country regarding this official can be known by reading such expressions as these from the daily papers: "Every patriot will now be anxious to fly to the arms of the state. As a concession to militarism, Col. Ely will no doubt don bloomers on dress parade."

"In case of social wars, sewing societies rows, and progressive euchre riots, the services of Col. Ely will be invaluable."

The following item of missionary history is clipped from the Missionary Intelligencer for July: "Did you ever read the story of Moffat and Africaner? Robert Moffat was a heroic missionary to Africa. Africaner was the chief of one of the African tribes. He was a savage so noted for cruelty and bloodthirstiness that he was terror of the country for hundreds of miles around. When Moffat started to Africa's country many tried to dissuade him from going. One said, 'He will set you up as a mark for his boys to shoot at.' Another said 'He will strip you of your skin and make a drum of it to dance to.' Another said, 'Don't venture, he will surely make a drinking cup of your skull.' But Moffat went, and his first convert was none other than Africaner himself, and so gentle and tractable did the fierce freebooter become, that some one who saw it said, 'This is the eighth wonder of the world. Great God what a miracle of thy power and

grace!' The annual average of conversions in Africa is said to be 17,000 souls."

We recently had the pleasure of being associated with Bro. David Lipscomb in a meeting at Guthrie, Ky. We were there about ten days. Brother Lipscomb is an excellent teacher of the Bible truth, and we enjoyed his sermons and his conversation very much. The people were very busy cutting wheat, and for that reason, our audiences were not so large as they otherwise would have been. There were no visible results from the meeting, but such preaching as our brother did is sure to have good effect, and the effect will be lasting. A young Brother Murphy, from near Columbia, Tenn., led the music. So far as we know, the entire congregation was fully satisfied with the work done by these brethren.

Shall We Shrink?

When his men had enrolled, and before setting out upon the campaign of fighting, General Garibaldi said: "Men, I have not called you to pleasure. No, I call you to war—to long marches, to hunger and weariness, to discomforts a thousandfold, to fighting, and even to death. Will you come with me, under these terms, for our country's sake?"

With a shout and a cheer the soldiers declared that they would follow their brave leader anywhere—to death, if need be. And they did.

Another great Leader—greater than Garibaldi—wanted followers. But He told all who would come after Him that they must give away their riches. They would have to forsake father and mother, if need be, to follow One who could not offer them even a place in which to lay their heads.

And do you know the grandest and bravest men in the world have leaped to obey that call? They have sung while the fires were consuming them; they have gone into the presence of ravenous lions with a triumphant shout; they have faced all forms of evil, and have rejoiced to do so, for the love of Christ constrained them. —Christian Commonwealth.

Correspondence = =

South Kentucky Field Notes.

Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

The following from our dear Sister Hundley of Huntsville is fine reading:

"DEAR BRO. SPIEGEL: I enclose five dollars toward your tent, and should be glad to do more, but many calls are made upon me, and our own church here is in debt. I wish you all success, and that God may abundantly bless you in your noble defense of his cause. I am affectionately, &c."

Thank you, my dear sister. I hope to take you by the hand under our new gospel tent at our great state convocation in Birmingham, Aug. 31-Sept. 2. Bring dear Brother Hundley along that we may all get acquainted with you both.

Here is another interesting letter:

"DEAR BRO. SPIEGEL: I think I spelled your name wrong. So I will make amends by adding another five dollars to the five already promised on the tent, hence I enclose check for ten dollars, which I hope will help you get the tent. I came here (Monteagle, Tenn.) from Jeffersonville last Saturday, where I spent six weeks very happily and pleasantly with Annie (Mrs. W. T. Wells.) The last week was spent in attending the Kentucky State Convention. I should like so much to give you an idea of the grand feast I enjoyed, but that is impossible unless I had dear Sister Kerr's power of speech. I heard Bros. McGarvey, Kendrick, met Bros. Graham, Rogers, Vernon, Sister Kendrick and others. Oh, how I enjoyed that convention of brothers and sisters."

The above is from our dear Sister Love, known so well to all Alabama disciples. First, I wish to say, Sister Love has my permission to spell my name wrong again! If every one who spells it wrong would send me five dollars as an apology I never would preach for another church—I would just go out and preach to the Lord's destitute poor altogether. Thanks, for this generous donation to our tent fund. Now, secondly, I want to say, we expect you at our state convention in Birmingham. Come and let us catch some of that good old Kentucky zeal where our folks are marching gloriously onward to victory by co-operating in the Lord's work. We may have no McGarveys and Grahams present, but we shall have many present, some of whom may become Grahams and McGarveys some day.

Benj. L. Smith writes me also that he will be there. Many others will be there. Let us all come up to the help of the Lord, to the help of the Lord against the mighty.

I am at Bridgeport in a ~~great~~ meeting Have been here ten days.

J. W. GANT, ELKTON, KY.

Spent last Lord's day at Daysville. The pastor of the Christian church, G. W. Dunford, conducted the funeral services of Mrs. Morrow at her residence at 1 P. M. She had been a member of the Daysville congregation for many years. Bro. Dunford has probably ere this sent you her obituary notice.

I made a talk Lord's day night at Daysville on the South Ky. work. There is no opposition to organized mission work at Daysville so far as I know. Some of my first efforts to preach were made at Daysville, and I always enjoy my visits to that community where live so many of my old time friends.

Last Monday evening I conducted the funeral services of Mrs. Sarah Edwards of Gordonsville. Sister Edwards was a most excellent Christian woman. An obituary notice of her will be sent the MESSENGER next week.

Last Thursday night was spent with our president M. E. Webb at his hospitable home. I don't know of any one better fitted for the position he holds than himself. In addition to being one of the best men I have ever known, he was educated at Kentucky University, and attended the Bible College, and is a good Bible scholar, and a good presiding officer, and he is certainly one of the clearest headed business men in South Ky.

Took dinner Friday in Hopkinsville with my old friend T. D. Moore. He preaches for Roaring Springs, Trigg county; Pembroke, and Sinking Fork, Christian county; and Liberty, Todd county.

I came to this place (Cadiz) yesterday evening. Bro. W. H. Finch preaches here two Lord's days in each month, and the remainder of his time is devoted to two mission points, viz: Tuggleville and Canton. Will have more to say of my visit here next week.

There are a few congregations that some of our preaching brethren have agreed to canvass. It is an easy thing to put off from time to time what we consider an unpleasant job. This ought not to be done. The convention will soon be here, and we will need every cent of money that can possibly be raised, and more too.

I heartily endorse the suggestion of Bro. Spiegel in reference to missionary day for South Kentucky, Tennessee and Alabama. It would be a good idea for us all to have the same day. Again: I endorse the idea of a convention to be held at Nashville in the interest of home missions. I believe such a meeting would do good.

Tennessee Notes.

A. I. MYHR.

Last week I visited Bell Buckle and Tullahoma at the former place Bro. Robert Lord Cave is minister and is doing a fine work for the church. He is deservedly popular both in the congregation and among the people generally. Since entering college I have had a deep interest in Robert Cave. He was then a lad. He has grown to be a manly man and a good consecrated minister of the Gospel. If I am not mistaken, he will become the best preacher of the name. The work at Bell Buckle has greatly improved since last visited the place. That will become a strong church, by practical earnest effort. The church at Tullahoma has for its minister F. L. Adams. He is deservedly popular and is now preparing for the next State Convention in October. He entertained me royally while there and I am sure all who come to the convention will be both welcome and delightfully entertained. The convention will be the best in our history so far. Many who have never attended our conventions before will be there to see for themselves what the work actually means. All that is needed by any one unprejudiced, is to come and see the work and purpose and spirit of the convention. The program is now being prepared and it will be the best. We will have some brethren from without the state on program, but many from our own number will attend and participate in the services.

Those who desire to do so may take advantage of the rates to the Centennial at Nashville and attend the convention. Last Lord's day I spoke at Houston and Waynesboro. Through the kindness of Bro. Geo. Gallamore I was conveyed to those places. He is one of the real helpers in the work of the Lord. This was a very delightful and profitable trip to me. Both of those churches have been planted by our missionary work.

On July 1st at 2 P. M. E. C. Wilson and Miss Allie Owings were married. He is quite well-known to our brotherhood in Tennessee. He was a lawyer for several years and a member of our State Board of Missions. Now he is the minister of the church of Christ at Collierville, Tenn. Miss Allie Owings is a model young woman and a most earnest worker in the church. It was the pleasure of the writer to assist the young people in entering this new relationship. He has known them both for many years, and is assured that the cause of the Lord has no better friends in Tennessee. That their lives may be blessed and beautiful in the service of their Lord is the confident hope and earnest wish of one who has known their worth and appreciated their service for many years. Heaven's blessings be upon them.

On the evening of July 1st I was permitted to hear Bro. Haddock in his tent at Knoxville. He gave the people a strong gospel sermon. They listened very attentively and I am greatly mistaken, if some results do not come from such sowing. He is as happy as it is possible for a man to be. He is doing a fine work. Bros. Holmes and Giddens are doing the best possible to help in the meeting and to develop their churches. Our cause in Knoxville has advanced one hundred per cent. in the last nine months.

The Church. Number 3.

J. A. MINTON.

We have learned that the church was set up on the first Pentecost after the resurrection of Jesus Christ. Is this church still in existence? If it is in existence now, how has it maintained its existence? Has it passed through all the dark ages and come out unharmed on this side, or did it exist up to the "Great Apostasy" and then cease to exist until the period of reformation, then spring into existence again? These are important questions. I shall try to answer them as fully as space will permit.

I. THE CONTINUITY OF THE CHURCH.

Daniel said: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2: 44.)

The kingdom "shall never be destroyed," the kingdoms which had preceded "the kingdom of heaven" had been established upon the principle that "might makes right," but the principle upon which this kingdom is to be established is to "never be destroyed." This does not mean that other principles, shall never have the ascendancy, but that the principle upon which the kingdom of heaven is to be builded shall never cease to exist. This has bitterly proven true. The kingdom of God or the church was built upon the principle of love. Love today is better understood, and more highly appreciated than ever before. Now as said before the church in the New Testament is used in two senses. Some times it means just a local-congregation, at other times it means all the aggregate of the saved.

There may not be at all times a local congregation worshiping God and keeping all ordinances yet the church in its larger sense may be in existence. In fact I think this is the case. There perhaps never was a time since the church was set up that there was not saved people on the earth. Some times during the dark hours of persecution it was not possible for them to meet in a local congregation and take the Lord's Supper, etc.

"It shall stand for ever;" this implies that even the forms and ordinances of this kingdom shall never be entirely abolished, or demolished. This does not necessarily mean that all these forms and ordinances shall be in existence at all times, among the people. We are now led to ask how church life is perpetuated.

All church life as well as Christian life is in the seed of the kingdom. "Now the parable is this: The seed is the word of God." (Luke 8: 11.) The seed of the kingdom which is the word of God contains, in its embryonic state, the church, just as the seed of corn contains the stalk of corn. In order for corn to be perpetuated it is not necessary for a crop to be growing all the time. All that is necessary is that the seed be kept pure and unmixed. Should it be possible to keep the seed for a thousand years, without it losing its power, and then plant, in the right soil and properly cultivated, a crop of corn would be the result. It would also be the same corn in kind. Just so when the seed of the kingdom was planted in the soil of the human heart in the apostolic age, the result was a Christian in the church of Jesus Christ. The same is true to-day, and so far as the identity of the church is concerned, it makes no difference whether there are intervening churches so long as the word of God or the seed of the kingdom shall contain all the principles and forms of the church. So long as the word of God shall contain these things, when it is planted and properly cultivated the church of Jesus Christ will be the result.

Should we desire a crop of clover we would plant clover seed unmixed with any other seed, but if we wanted clover and grass we would mix the two seeds. So if we desire simply Christians in the church of Jesus Christ we plant nothing but the word of God, but if we desired to make Baptist Christians we would mix the word of God with Baptistism. I think all can see that the church is still in existence and how it has maintained its existence. I think you can also see it is not necessary to trace the church back step by step in order to its identification.

The Pallas Athena.

Miss Yandell's Colossal Statue--Largest ever Executed by a Woman.

The organizers and promoters of the Tennessee Centennial have shown from first to last a desire for the advancement and encouragement of art that should be generally noted with laudatory comment.

One of the most praiseworthy evidences of this spirit is the central figure of the Exposition, the Pallas Athena, or "Pallas de Velletri," copied from the antique by Miss Enid Yandell, of Louisville, Kentucky.

America is seldom slow to recognize the talents of her sons and daughters, and Miss Yandell has

already taken her place in the foremost ranks of those who aspire to placing their gems in the crown of American art. Born in Louisville, Ky., in 1872, she early evinced a decided love for art and the beautiful, and this tendency was wisely nurtured under the best masters at home and abroad, until to-day Kentucky is proud to herald Miss Yandell as her daughter, and Tennessee deems it a privilege to include the child of a sister State in the great programme now to be carried out. Among Miss Yandell's many triumphs and achievements may be mentioned the beautiful modelling of Caryatides for the Woman's Building at the World's Columbian Exposition. Also her masterly execution of the life-sized figure of the pioneer, Daniel Boone, which stood in front of the Kentucky Building at the World's Fair. In strength and distinction of modelling, Miss Yandell shows the influence of the great sculptor, Philip Martiny, of New York, under whom she worked for nearly a year. During her sojourn in the East, she executed various subjects that stand in many of the larger Eastern cities as evidence of her ability.

In her selection of the Pallas de Velletri Miss Yandell introduces to many art lovers a masterpiece that as yet it not well known in America and is perhaps the largest figure ever executed by a woman. This admirably preserved colossal statue, discovered in a Roman villa at Velletri and now in the Museum of the Louvre, is said to be the one complete copy in existence of a magnificent work which is generally considered the most perfect expression of the character of Athena—a character that will in all ages remain a grand composite of the highest ideals of the Greek mind. As if to emphasize the loftiness of her virgin queenliness, the Velletri goddess stands in a majestic attitude; she rests upon the left foot while she moves the right slightly to the side. This pose was evidently designed to give greater breadth to the lower portion of the body and to produce a certain repose in movement; in this it resembles the Farnese Athena.

The garment in the Velletri is the Doric peplos, composed of a tunique without sleeves and is girt with a snake. Instead of being open at the side, as are others more familiar to art, it is closed. The gorgoneion on the argis is very similar to that in the best copies of the Pathenos, although the actual argis is not so wide in front and is not unlike that of the Athena in the west pediment of the Parthenon.

A mantle of the same heavy material as the peplos, hangs over the left shoulder and is wound round the body below the waist, falling in exquisite softness in a great three-cornered drapery. The mode of wearing a cloak is borrowed from the male figures and to it is due much of the majestic impression produced. In the general pose there is an entire absence of that hauteur so frequent in the portrayal of majesty.

In her left hand the Pallas de Velletri holds the "Victory," while with the right she grasps the lance. The perfect grace and suppleness of outline in the entire figure removes all impression of the necessity of support in this attitude. Here she displays serene dignity without a touch of yielding or tenderness. She is the patroness of war, not for the love of carnage, but because through her infinite wisdom she sees that it will lead to eventual prosperity and peace. The head, in a perfect state of preservation, is of surpassing beauty. It is bent gently forward, with a perceptible inclination to the side of the victory. The face wears an expression that seems to proclaim to all mankind the virgin love of the great Minerva for humanity. An atmosphere of majestic peace pervades the whole, and the modern mind in contemplating the Pallas de Velletri comprehends more clearly than ever before the ideal of the Greek in making the olive sacred to this goddess.

Recalling a few of her various attributes in classical lore, how she is Polias the "protectress of cities;" Ergane, "mistress of industry;" Nike, the "Victorious," and Mechanitis, "ingenious," there lurks a pleasing significance in the selection of the pure, the just, the high-minded goddess of wisdom as central figure and presiding genius of the great Centennial now being held in Nashville—the "Athens of the South."

MARY FELIX DE MOVILLE.

Missionary Instruction in Theological Seminaries.

The *Outlook* states that one of the marked features of this era of church history is the attention now being given to the training of students for their part is world-wide evangelization. The Student Volunteer Movement has done much to raise up a large body of young men and women qualified to go as missionaries, and to create a broad and intelligent missionary spirit in the hearts of many hundreds who will stay at home. A conference of theological professors was recently held in Brooklyn to consider how they might best co-operate in this work, and to see whether steps might be taken to emphasize the missionary idea in the seminaries, and to exalt in the minds of the students the apostolic conception and spirit of missions. The discussion centered about four points: (1) The place of missionary instruction in the seminary, especially its time-relation to other studies; (2) The scope of this instruction; (3) The method of this instruction; and (4) Special instruction of missionary candidates. One seminary proposes next year to devote five times as many hours to missions as ever before. Another has appointed a committee of the Faculty to revise the curriculum with a view to granting more time to this subject, and making

it required. A deepening of its spiritual life and a broadening of missionary knowledge was held to be two essential elements of a strong, aggressive missionary spirit.

The professors who took part in this conference believe that those who are preparing for the ministry of the gospel should be thoroughly penetrated with the missionary spirit, and inflamed with a passion for the saving of human souls. In order to awaken and maintain the true spirit of missions, the professors recognize the pre-eminent importance of promoting in the seminaries such influences as shall develop and enrich the spiritual life of the students, and shall nurture in them habits of devotion and of personal consecration. They are of the opinion that earnest efforts should be made to secure more time in the seminary curricula for instruction in the whole subject of missions; that the Biblical, historical, philosophical, practical, and personal aspects should be carefully and extensively set before seminary students, to the end that their affections may be aroused, and that their minds may be educated to broad and thorough knowledge of the missionary spirit of Christianity and of the development of missions in the past and the present claims of missions upon the ministry and upon all the churches of our Lord. They expressed the hope that, while all branches of instruction shall be contributory to the missionary idea, and should converge upon it as the distinctive note of practical Christianity, some individual member of the faculty should be specially entrusted with the care and development of this subject, to which shall be given an increased proportion of time.

This conference is one of the most significant events of the year.—*The Missionary Intelligencer*.

It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked if he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down to-morrow morning, knowing and realizing that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that your portion is in the everlasting dwellings. "Lay hold on eternal life." Get hold of it now. It is a thing of the present; and even your part of it, which is future, can be by faith so realized and grasped as to be actually enjoyed while you are yet here.—*Christian Leader*.

"I am told," said an English gentleman visiting us in Shanghai, "that the Chinese only join your mission churches for what they can get."

"Well, the best contradiction of such a charge is that they get nothing, as to temporal gain. Of course our native workers are chosen from among our well tested converts. Far from any temptation to the *role* of 'rice-Christians,' to quote a favorite anti-missionary taunt, our native church members are called on to contribute to the support of the church and relief of the needy. Our native preacher's salary is more than met by our people's gifts, and their monthly offertory maintains some old helpless Christians."

After this my eye fell on the following in a Peking paper: "A new feature among the Christmas festivities has been the donation party. Each church member was asked to bring some gift of food or clothing to be apportioned to the poor of the church or neighborhood. It would have touched even a hard heart to see some of the poor peasants, who are often near the starving point, bringing in a handkerchief a pound or two of millet or a few sweet potatoes as a present for those even poorer than themselves."

Mr. Sparham, in his interesting pamphlet, "Christianity and the Religions of China," relates an instance of Chinese Christian disinterestedness which it might be hard to parallel in more favored lands:—

"One of our preachers, Mr. Hiung, receives the modest salary of £1 a month, and only by constant care can meet the wants of his family. A brother-in-law, holding high office in Peking, procured him the offer of an appointment, the emolument of which amounted to thirteen times the above-named sum. His wife pleaded with him that he would thus have means to build churches and support native preachers; his mother urged that such a position would enable him to show how a Christian official could act; some of the church members congratulated him on this signal evidence of Divine favor, so manifest a reward for years of faithful service. But the Chinese preacher saw the fallacy that underlay these pleas, and replied: 'We read in the gospel that Matthew left the receipt of custom to follow Christ; shall I for the sake of worldly gain leave following Christ for the receipt of custom?' and though many pressing letters were sent him, and the lucrative post was kept open to him for several weeks, his resolve was never shaken. Here is truly a convincing proof of the Christian sincerity which the gospel of Christ can develop among a people whose strongest national characteristic is unquestionably the love of money."—*Alice Jane Muirhead in the Chronicle.*

When did your reformation begin?" a gentleman asked a Christian man who had formerly been a great criminal "With my talk with the Earl"

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(Shaftesbury, noted for his devotion to discharged criminals). "What did the Earl say?" "It was not so much anything he said, but he took my hand in his and said, "Jack, you'll be a man yet." It was the touch of his hand electrified by his soul of love."

There are living in your town, on your street, perhaps, men and women who are in despair. Yes, long ago they went away from God. Down into the depths they plunged. Now all is lost. Purity is gone. Courage is gone. Faith is gone. Hope flickers but feebly. They could be saved if some one would only show them compassion. Stretch out your hand and rescue them by a touch of love!

A gentleman visiting a glass manufactory saw a man molding clay into the great pots which, later, were to be used in shaping the glass. Noticing that all the molding was done by hand, he said to the workman: "Why do you not use a tool to aid you in shaping the clay?" "There is no tool that can do this kind of work," replied the artisan. "We have tried a number of tools, but somehow it needs the human touch." It is not organization and machinery that we need in our Christian work to-day, but the particular, personal human touch to fashion "vessels unto honor, meet for the Master's use."—*Christian Leader*.

A FALSE STANDARD.

To tell a young man that if there is anything in him worthy of recognition the world is sure to find it out, is to set before him a false standard. In the first place, it directs him to the public eye rather than to the all-seeing Eye. In the second place, it makes popularity the measure of greatness. The world is slow to appreciate its best things—a large part of its best things. A light book wins its way in a day; a book born not to die lies forgotten a hundred years in its swaddling-clothes. The greater a man is, the longer it takes the world to get his measure. We are figuring on Paul yet, while a thousand lesser men since his day have had their measure, received their honors, and worn them out and gone into oblivion. God has not promised to reward greatness with popularity; we can hardly afford to make the promise on our own responsibility.—*Exchange*.

A pastor speaking in a penitentiary, saw among the prisoners a friend of his boyhood. The recognition was mutual. After the sermon the prisoner said to the pastor: My prospects were just as bright as yours, but at fourteen I chose the world and sin. I am an outcast from society, lost to hope. I have been a prisoner ten years and am sentenced for life. You are a preacher of the Gospel, honored and blessed." When we come to the place where the ways part all depends on which we take.—*Our Young Folks*,

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THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., JULY 9, 1897.

An Open Letter to T. B. Larimore.

My Beloved Brother, Friend, and Teacher:—

I often think, with pleasure, of the many happy days spent with you and my beloved class-mates at dear old Mars' Hill Bible College. The young ministerial students were happy and united. They loved their teacher devotedly and he loved them. The Bible in its sweet simplicity was taught us, and most, if not all of our church papers were furnished us regularly by our teacher.

After the last session of Mars' Hill Bible College closed, I entered, at your suggestion, the College of the Bible, Kentucky University, Lexington, Ky., where I remained for several years. I am certain I shall never regret the time or the money spent either at Mars' Hill or Lexington.

Since leaving school we have had to battle with the world—each for himself. It seems that the political world has been greatly disturbed, denominationalism has been shaken from center to circumference, and, along with these disruptions, our Zion has seemingly been somewhat convulsed.

Our little differences have arisen over what seem to be matters purely of opinion and method.

The Campbells, Stone, Smith, Scott, Johnson, Rogers, and other noted pioneers of this Restoration, had two well chosen mottoes: The one, "In faith unity; in opinions, liberty; in all things, charity." The other, as to essentials, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

While these mottoes were not inspired, yet they show that their authors endeavored to distinguish between matters of faith and matters of opinion; between essentials and expedients; between commandments and privileges.

These little differences that have arisen among the disciples through a misunderstanding of the aim, purpose and work of these nineteenth century restorers, are calculated to do much harm in retarding the progress

of the cause of Christ. It should, therefore, be the object of every disciple of Christ, and especially of every preacher of the Gospel, to do all in his power to keep harmony in the Family of God, the Body of Christ. Some of us have more influence than others, and we should do all we can for the good of humanity. It is not, therefore, best, in my humble judgment, to be silent when we see our fellow-men, and especially our own family, drifting apart. We should do what we can to bring about the sympathy and union for which our Savior prayed.

To this end, let me say, while your friends all admire your never speaking in self-defense, and never denying anything of which you are accused, and never accusing any one of anything, thousands of them believe you owe it to yourself, your friends, your Savior and your God, to speak out on some matters now retarding the cause of Christ—especially in our beloved Sunny South-land.

Your superior knowledge of the sacred scriptures; your life-long devotion to the cause of Christ; your heart overflowing with love to God and the human race; your work as an evangelist, mixing and mingling with our fellow-men, for more than a quarter of a century, all add force and influence to what you may say on these matters. Please, therefore, answer the following questions according to your best judgment:

1. Is the use of an organ, or other instrument of music, in connection with congregational singing permissible in the Lord's house, and does its use do violence to the teaching of God's Holy Word? If so, please refer us to that portion of God's word thus violated.

2. Is organized mission work permissible? By which I mean an organization, or organizations, other than the local congregations. For instance: Would it violate the Sacred Writings for five, ten, or fifty disciples to form themselves into a mission band to collect money, circulate religious literature, advance the cause of Christ in every plausible way, even as our publishing houses are organizations other than the local congregations? "The Standard Publishing Company," "The Christian Publishing Company," "The Gospel Advocate Publishing Company," "The Messenger Publishing Company," are all organizations, owned, controlled, and operated by disciples of Christ for the dissemination of religious literature and the advancement of the cause of our Redeemer. None of them is a divine congregational organization, with bishops, deacons, and evan-

gelists; but they are outside organizations, with President, Vice President, Secretary, Treasurer, and Board of Directors; while all of their members, or stock-holders, belong to the Church of God, none of them having to quit or give up the church when they thus do the Lord's work through one of these human institutions or organizations. In this sense may not any number of disciples co-operate in spreading the Gospel of Jesus Christ? Our publishing houses constitute a channel through which the church of God, in His name, fulfills her mission in the world; and God, through the church, gets all the glory. Hence, the Christian Standard of May 16, 1896, declared, editorially, with the endorsement of the brotherhood, that, "Societies can be justified on no different ground than as committees of the church at work."

3. Are conventions, consultation meetings, mass meetings, co-operative meetings—or whatever one chooses to call them—to which disciples come, at their own expense, from congregations in a given county, district, state, or nation, antagonistic to, or in harmony with, the Scriptures?

And are the zeal and enthusiasm and love for the cause of Christ, thus generated by the brethren and sisters of a common cause, meeting together, shaking hands with each other, acquainting themselves with true brethren and sisters in the Lord, and with the needs of the field, singing and praying together, preaching and talking about their "Father's Business," as our blessed and adorable Savior did, to be encouraged, or discouraged?

4. Is regular monthly, semi-monthly, or weekly preaching, by one who is giving himself "continually to prayer and the ministry of the word," conducive to the best interests of the cause of Christ, or derogatory thereto? Would such a work be in harmony with the Holy Scriptures?

6. Is a *quid-pro-quo* contract, either verbal or written, between a preacher and a church, or churches, for and with which he labors, in harmony with the Scriptures, or derogatory thereto? In other words, is it proper and right for a preacher and a church, or churches, for which he labors, to have at the beginning an understanding as to what he may expect, financially, from them as compensation for his work with and for them? To make it so that none can misunderstand me: Is a stipulated salary permissible?

Now, my dear brother, I assure you that nothing but the purest and best of motives has prompted me, in good faith, to ask these questions. Rather, a confiding brotherhood has asked

them through me; for *thousands* of your brethren and sisters believe it is your *duty* to speak out on these questions, and strive to unite, if possible, the people of God. And surely where *duty* calls you will respond.

Praying that God may direct you in what you say, and that your answers to these important questions may prove a blessing to us all, in as much as eternal issues and the destinies of immortal souls are here involved, I remain, Faithfully and fraternally,

O. P. SPIEGEL,
State Evangelist.

Birmingham, Ala., July 1, 1897.

Query Column.

1. Should we take the Lord's Supper standing, kneeling or sitting?

2. If the scriptures do not speak on this, then we are in a bad fix. Hurry up with the scriptures on this, or some one will be turned out of the church. Help us please. G. L. S.

The scriptures on the establishment of the Lord's supper, with instructions on the same are found as follows: Matt. 26: 26; Mk. 14: 22; Luke 22: 19; Cor. 11: 23; Acts 2: 42; 20: 7; I Cor. 10: 21; 11: 28. From the history of the establishment of the supper as recorded in three gospels, we find that Jesus directed his disciples to an upper room to make ready for the sacred ordinance. These scriptures, or that just preceding, represents Jesus and his disciples as sitting, and very probably that was on mats spread down on the bear floor. Now if our querist thinks it essential to follow the precedent set by the Savior, they must spread mats down on a smooth floor, and that in an upper room, for it was an upper room where the example was set. To be still closer in harmony with the scripture method of the supper, we get two other specifications from the 20th chapter of Acts. Here we find the disciples in the "third loft," with "candles burning," because it was "nigh unto day." Putting all the scripture precedents as to method together on the Lord's supper we have: 1. As to posture, sitting on the floor. 2. As to place, third loft. 3. As to time, just before day. 4. Attending circumstances, candles burning, some one to fall out of the window dead, etc. There is only one disparaging feature about any of these specifications, and that is to time, just before day. The Episcopalians have their communion then, and we should not be like the nations round about us. We trust that there may be no covering of the body of Christ over these methods, for here they are laid down. See scriptural references above.

Yes, brother, the scriptures speak on this point. Who ever heard of their standing to take the communion in the New Testament? This practice must be borrowed from Rome!

Sample Copies.

This week we send out many sample copies of the GOSPEL MESSENGER. In some instances we have sent several to one person. Those who receive more than one copy, will please hand one each to other disciples who will be most likely to subscribe. All we ask is a fair examination of our paper. Please read it carefully. Then carefully fold a one dollar bill in a letter and address it to Messenger Pub. Co., Nashville, Tenn., 208 North College Street, and tell us you want the paper a year. It contains 16 pages, visits you weekly, and contains more news than any other paper from Alabama, Mississippi, Florida, Louisiana, Tennessee, South Kentucky, Georgia, and other Southern States.

Will not every friend of the MESSENGER who is already a subscriber make an honest effort to send in at least one new subscriber, and thus help us to make even a better paper still.

Editorial Notes.

Among the friends to this paper, none stand higher in our estimation than J. L. Haddock, that typical evangelist and general good fellow. He proves his faith by his works.

The attention of our friends and patrons is called to the fact that we can furnish you with fine printing of any description, book binding or engraving of any kind, at as reasonable rates as can be found anywhere. Write to us before placing your orders.

We want to call attention again to the advertisement of "Tabernacle Talks" by Geo. F. Hall, which we are offering as a premium to new subscribers, and as a premium to an old subscriber who will renew and send us a new name with the money.

The meeting at Fulton, Ky., while not large in point of additions, was well attended and we believe much good was done. We never experienced such an intense hot spell and so continuous without any moderation to cooler weather, in our life. Still our attendance and attention was fine.

John S. Sweeney, the great debater, and to our way of thinking, the strong-

est preacher in the church of Christ, had an appointment once to preach, but did not go. He sent word that it was "too hot." Wonder what Bro. John would do in weather like this? Guess he would not even send the excuse.

We call special attention to the "Open Letter to T. B. Larimore" in this issue. Bro. Larimore has been for quarter of a century one of our leading, if not our leading, southern evangelists. The letter deals with vital matters just at this time, and his answer will be looked for with great anxiety by a responsive brotherhood. Read it, and then watch closely for his important answer.

Prof. J. B. Eskeridge of Springfield, Tenn., who was president of the Springfield Institute, has been chosen to take charge of the Wharton Academy of this city. Prof. Eskeridge is a first-class Christian gentleman, and possibly one of the best scholars of his age in Tennessee, in all schools of philosophy. We welcome him to Nashville and count him among our staunch friends for the GOSPEL MESSENGER.

The church in Fulton, Ky., has some of as nice clever people as we ever met. Their congregation is next to the largest in town, and is fairly active in good works, and with Bro. Waits' energetic preaching and pushing, the church can be made one of the best in So. Ky. They have plenty of good material to make a fine church out of. Our stay with them was very pleasant, and we will always think of them with fond remembrances.

We have received from Bro. R. A. Cooke, Fulton, Ky., a complimentary copy of his book of Four Lectures, containing 66 pages of closely printed matter, well bound and printed, which sells for 50 cents. This booklet deserves more than a passing notice, for it is one of depth, representing the accumulation of many years study, condensed into small space. The subjects are: 1. Creation. 2. Man as he was, is and as he Will Be. 3. Sin, its Origin. 4. Is the fore knowledge of God Equal to Foreordination? The book may be had postpaid for 50 cents from the author, Fulton, Ky.

The spirit of true religion breathes gentleness and affability; it gives a native, unaffected ease to the behavior; it is social, kind, cheerful—far removed from the cloudy and illiberal disposition which clouds the brow, sharpens the temper, and dejects the spirit.—Blair.

Reports from the Churches.

ALABAMA.

NEW DECATUR: Brother J. M. Watson, of Birmingham, has just closed, in many respects, a very successful two weeks' meeting for us. Notwithstanding the excessive heat, and the fact that we had to meet in an inconvenient hall, large crowds greeted us most every night. While we had no additions, we have been greatly helped by Brother Watson's splendid preaching. I don't know of a preacher among us who would have held us a better meeting than did Brother Watson.

S. P. SPIEGEL.

SOUTH KENTUCKY.

MAYFIELD: I have been in this city since June 18. Seven have been added to the church—three by confession and baptism. The MESSENGER improves with every issue, and is located well for its work. Yours in Christ,

J. W. HARDY.

LOUISIANA NOTES.

Our State meeting will be held at Lake Charles, Sept. 3-5. All are invited to attend. We are in hopes of having a great meeting. We will have Brother B. L. Smith, from Cincinnati, O. All are jubilant over the prospects. Come, and let us have a really good time.

Have just closed a most excellent meeting on Bayou Rouge (Near Evergreen). This church has been on a very low ebb for years, but the prospects are very flattering now. There were ten additions—five by confession and baptism.

Brother J. B. Cole, of Texas, is to hold a two weeks' meeting at Cheneyville.

Thank God Brother C. L. Jones, of Lake Charles, will hold a meeting at Opelansas.

We expect to hear good reports. God bless all. FRANK LANEHART.
Evergreen, La.

OBITUARY.

Friday, June 25, I conducted the funeral service of our dear young sister Burton, who was young in the cause of her Savior. She was not more than 19 years of age and was a lovely character.

Sometimes the loving Father calls for the tenderest and most fragrant flowers of mortality. This, of course, will always to some appear strange; but if we keep in mind that heaven would be incomplete without characters that are pure and lovely, we can easily acquiesce with Providence in his tender calls, and soothe our aching hearts by saying: "Blessed are they who die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them." To the young husband and brother in the Lord we can say, "A lover and friend has been put far from you." And while our hearts are saddened under a sense of our loss, yet we rejoice that she lived for Christ, and to die was her gain: recognizing the voice of the Lord calling her to rest from this life "where there are no tears nor sorrow, nor death nor crying, neither shall there be any more pain; for the former things are passed away."

We extend our sincere and heartfelt sympathy to all who sorrow for her, especially to the bereaved companion, and may the heavenly consolation be his in abundant measure.

D. R. PIPER.

To Think About.

Did you ever come across a person who was very kind and polite among strangers, but who was careless and rude at home? There are people who seem to keep all of the nice things for those that do not know them very well, or care very much about them. Do you think it makes home pleasanter for you to come to the table, or into the sitting-room, with unkept hair and soiled clothes? You are very anxious to look neat and pretty when you go to the house of your friend, and yet your friend does not care half so much that you look well, as do those of your own home. Clean, bright faces and neat attire will help make home pleasant. Then manners have a good deal to do with it. I wonder if any of our Juniors think that it was not worth while to be polite to home folks. Real politeness comes from a kind heart, and we surely ought not to neglect to say "please" and "thank you" and "excuse me," at home, just as we would when we are away from it. If you are careful about your behaviour at home, you will not need to watch yourself when you are among strangers.

You can make home pleasanter by being helpful. In every home there

are ways of making the burdens lighter for those that carry them. If you forget the errands, or do not go cheerfully to do them; if you leave your books and clothes where some one will have to pick them up, I am sure you are not making home as pleasant as you might make it.

You can make home pleasanter by being a Christian in your own home. I do not care how promptly you take part in the prayer-meeting, or how well you do your work on the Lookout Committee, if you are not Christ-like at home you are not living a Christian life. The Junior who remembers the golden rule when there is no one looking but those that know him well, will do to trust. Some of you may have homes in which father, or mother, brothers, or sisters are not Christians. The boys and girls who have brought greatest happiness into their own homes are the ones who have been the means of leading those there to accept Christ.—The Lookout.

MORE SUFFERING FOR STRICKEN INDIA.

India has been sorely afflicted with famine and pestilence, and now comes an earthquake to add to the horrors of the smitten land. Great damage was done in the city of Calcutta, where the courts, treasuries, jail, and hospitals were ruined or greatly damaged. The disturbance extended as far as Assam, which province was nearly devastated. The crops are mostly ruined, and great scarcity of food is anticipated. Many tea plantations, numerous factories and machine houses have been destroyed. At Shillong there were serious disasters. Nearly all the buildings were levelled to the ground. People in public offices, in the bazaars and in military cantonments perished. At Ghauti the public records were buried out of sight, the roads are crossed by deep chasms, and it is said that the railway in the vicinity had vanished. A tidal wave at Goalpara destroyed the bazaar and all the other buildings, and the neighboring country is covered with fissures which are spurting mud and sand.

As further information about the extent and severity of the earthquake comes in, the worse it appears. Not merely in Calcutta and Bengal, but in Assam, the destruction of property was very great, and in Assam there was terrible loss of life. At a number of places, including Shillong, Silket, and Krishnagar, the public buildings were demolished, and at Shillong the British resident deputy commissioner was killed. At Calcutta so great was the injury to the walls of buildings which did not actually fall, that it was thought best not to fire the salutes in

honor of the queen's jubilee lest the shock cause more disaster. In many places it was proposed to forego the jubilee celebrations, and apply the money to the relief of sufferers.—Exchange.

The Rainfall Follows the Plow.

I heard a farmer talk one day,
Telling his listeners how
In the wide, new country far away,
The rainfall follows the plow.

"As fast as they break it up, you see,
And turn the heart to the sun,
As they open the furrows deep and free,
And the tillage is begun,

"The earth grows mellow, and more and more
It holds and sends to the sky
A moisture it never had before
When its face was hard and dry.

"And so, wherever the plowshares run,
The clouds run overhead;
And the soil that works and lets in the sun
With the water is always fed."

I wonder if ever that farmer knew
The half of his simple word,
Or guessed the message that, heav'nly true,
Within it was hidden and heard.

It fell on my ear by chance that day,
But the gladness lingers now,
To think it is always God's dear way
That the rainfall follows the plow.
—Exchange.

The Millionaire and his Clerk.

Girard, the infidel millionaire of Philadelphia, one Saturday ordered all his clerks to come on the morrow to his wharf and help unload a newly-arrived ship. One young man replied quietly: "Mr. Girard, I can't work on Sundays."

"You know our rules?"

"Yes, I know. I have a mother to support, but I can't work on Sundays."

"Well, step up to the desk, and the cashier will settle with you."

For three weeks the young man could find no work, but one day a banker came to Girard to ask if he could recommend a man for cashier in a new bank. This discharged young man was at once named as a suitable person.

"But," said the banker, "you dismissed him."

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"Yes, because he would not work on Sundays. A man who would lose his place for conscience' sake would make a trustworthy cashier." And he was appointed.—Selected.

Great Thoughts.

[Selected.]

Never shirk a duty to dodge a criticism.

An easy conscience is not always an evidence of a pure heart. Sometimes a thing is easy because it is dead.

The man who is not thankful for what he already has would not be thankful for anything he might receive.

They who would honor Christ should speak respectfully of his ambassadors, and not make them the subject of frivolous remarks.

This was Emerson's advice to a daughter: "Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely, and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays."

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A Christian Only.

Reasons for a Change of Position,
By George W. Lee.

A sermon preached in the Central Christian Church, Dallas, Texas, Jan. 24, 1897. A tract of fifteen pages, embodying his reasons for leaving the Methodist Church and ministry and uniting with the Christian Church. This tract has excited much interest wherever it has been circulated. It is written in clear, convincing style, and excellent spirit, and makes an admirable document for general circulation. The first edition was soon exhausted. Second Edition now ready. Single copy 5 cents; 12 copies, 25 cents; 100 copies, \$1.50. Published and for sale by the Christian Courier Co., Dallas, Texas.

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Expenses are in the reach of nearly all the people, \$125 will pay board, furnished room, fuel and lights, and literary tuition for an entire school year. The next session will open Monday Aug. 23, 1897; and close May 2, 1897.

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V. P. S. C. E. Department.

Miss Ethel Sireator, Editor, Clarksville, Tenn.

BELIEF IN CHRIST.

- July 12. A Well-founded Belief. Acts 17: 10-15.
 July 13. A Powerful Belief. Mark 9: 14-29.
 July 14. A Divided Belief. 1 Cor. 3: 1-7.
 July 15. A Firm Belief. Psa. 23: 1-3.
 July 16. Believe the Works. John 10: 31-42.
 July 17. Be not Faithless. John 20: 46-53.
 July 18. TOPIC. "BELIEF IN CHRIST—WHAT IT IS; WHAT IT DOES." John 4: 46-53; Acts 16: 25-34.

What it is: It is one of the three things which Paul says will last. It must come first, but if it is real, the hope and love will be sure to follow. A child once said that faith means to take God at his word, and ask no questions. It is just such simple, childlike trust that Christ wants—a trust that can feel his strengthening presence in sorrow, and his loving goodness in happiness. For he has said: "I am with you always, even to the end of the world." It is something that must show itself, for we know that the faith which will not work is dead, Jas. 2:1-18. To begin with, it proves itself in love: 1 Cor. 13; Gal. 5:6; Rom. 12:9,10; Heb. 10:23, 24; 1 John 3:14-18; 4: 7, 8. It brings peace into life, John 14: 1; 16:27; Rom. 5: 1; Phil. 4:11. It brings the humility in which Christ wants us to be as little children, Rom. 2: 17; 3: 27; Phil. 4: 13; 2 Cor. 12: 9.

Belief in Jesus brings love for him; love brings the wish to serve him; and the more we serve the more we love. It is not possible to stand still here, for faith, like anything else, will starve if left to itself; or, it will grow with every bit of food and knowledge until it becomes the hidden spring of life. A perfect belief in Christ brings the wish to serve him in everything. It will remove mountains of difficulties impregnable to all else. It is a shield strong enough to keep off blows of trouble and darts of temptation. Behind this shield it is possible to endure all things; and, with the love which follows such belief, to endure them in such a way that Christ will say, "Well done."

"Cincinnati '99" will be heard at the San Francisco convention wherever and whenever the Cincinnati dele-

gates have opportunity to sing their stirring song. It was written for the Cincinnati Local Union by Miss Mattie M. Boteler, one of the editors of the Lookout, and their delegates have gone determined to win the eighteenth International Convention, if possible.

Ten thousand delegates to San Francisco passed through Chicago, Tuesday, June 29. They took possession of the city during the day, received and guided by Chicago Endeavorers, who, no doubt, found in this day's fellowship something almost equal to a convention

Besides the real, tangible good of the convention, there is an indirect influence on all who see so many young people all going to the same place and for the same purpose. Men who are neither Endeavorers nor Christians will ask what takes them there. They may have a vague idea of the Christian Endeavor Society: perhaps they think it is only a pleasant pastime the young people have arranged. But when they see thousand after thousand of earnest, enthusiastic delegates taking a long journey for the sake of learning how to better work for Christ and the church, they must see, also, that the Y. P. S. C. E. is a mighty power. It is a power that saloon keepers in many places have already felt; it is a power that is making itself felt more and more wherever there are wrongs to be righted. For Endeavorers are taking their Christianity into the affairs of business and government. "For Christ and the church" means to be an active Christian all the time, in all things.

Three trains of Convention delegates have been wrecked on their Westward journey. Any such accident seems terrible, but how much worse when it includes those whom we know or love! So, while the victims of the wrecks are total strangers, we feel an additional thrill of horror and sympathy; for, as Endeavors, there is the bond of fellowship which makes us pity their suffering, just as in conventions strangers become friends at once. It is unfortunate that such accidents should meet the delegates, almost at the beginning of their journey; doubly so when we think that it might have been avoided; for, in one case, at least, carelessness was clearly the

cause of the wreck. The number of the killed and wounded is mercifully small, but large enough to cause untold sorrow and suffering. We feel sure that prayers will go up all over this broad land, both for those who live to suffer from their own injuries, and for those who are grieving for their dead.

HELPING THE TIMID MEMBER.

The timid member who has not yet become accustomed to the sound of his own voice, needs your help. Begin by giving him something to read, but don't let it be, even the first time, a bare verse or clipping. Write out, for instance, Galatians 6: 7 in this form: "Here is a verse that I think ought to make us more careful, 'Whatsoever a man soweth, that shall he also reap.'" Any expression that makes selection personal, such as, "Here is something bearing on this topic," "Let us remember what the Bible says about this," "This ought to encourage us," will help both the reader and those that hear.

Again, try to induce him to join in the sentence prayers. These are petitions that every Christian heart sends upward. The need is to get them to put their prayers into words.

You may help still another by selecting a hymn bearing on the topic, asking him to rise and read one stanza, requesting that it be sung. Don't make the mistake, however, of helping him too often. Get him to stand upon his feet, and one of the best ways to do this is to send him to help some one else.—The Outlook.

"Yours is not the highest belief in Christ while there is any one in the world more real to you than Christ is, or more dear. No one who believes in Christ can ever feel alone, or ever feel the need of richer and more helpful companionship than Jesus gives him."—Amos R. Wells.

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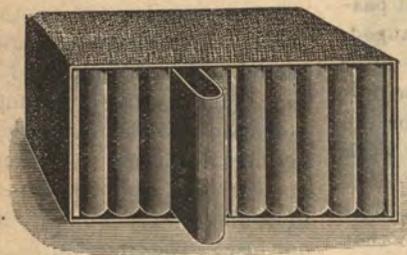
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PROGRAMME.



—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 it's 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

You can do much to increase the happiness of the world by hiding your tears and showing your smiles.—Ex

MOTHER'S MOODS.

The household barometer is always to be studied in the mother's face. Others in the home may have moods, but she can not afford to indulge in such a luxury; for her province is to regulate not alone the weather, but to fix the climate, and ordain the atmosphere which shall prevail in the nursery, at the table, in the parlor, and over the whole house. "What is mother about?" inquired a big boy of his sister, as he came home from the shop where he was learning how to be a business man. "Making sunshine for everybody, as usual," was the reply. When we think how the mother's looks and tones affect the babies, how early the little ones begin to reflect her in that soul likeness, which shines out in the face, we can not over-estimate the importance of her self-control. She must be amiable, whoever else frets. She must be brave, whoever else is cowardly. She must be tender, though others are brusque. Because she is a mother, and, therefore, the arbiter, under God, of her children's destinies, the former of their characters, she must abide with Christ, deriving daily strength from communion with him.—*Christian Intelligencer.*

Burdette gives good advice, as follows: "There are young men that do not work, my son; but the world is not proud of them. It does not know their name, even; it simply speaks of them as old-so-and-so's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, my son, and take off your coat and make a dust in the world. The busier you are, the less devilry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you. The men and women who are lifting the world upward and onward are those who encourage more than they criticise."—*American Outlook.*

If a man does wrong, it may be well enough not to tell him of it often; but if he does right, you can afford to remind him of it every time you get a good chance.

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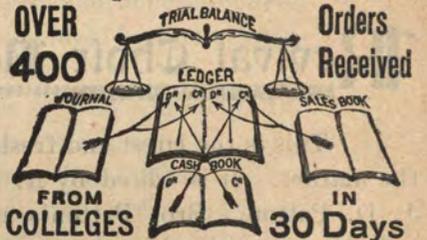
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