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### **Gospel-Messenger-8-47-November-26-1897**

James M. Watson

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# Gospel Messenger.

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

Volume VIII.

Nashville, Tennessee, November 26, 1897.

Number 47.

## Current Topics.

A. R. MOORE, MEMPHIS, TENN.

In coming into the MESSENGER family, I feel that I am coming among old friends. It is therefore pleasant company, and it gives me pleasure to join this goodly company. While coming among old friends, I know that I shall meet many new faces. I am glad to greet these, and I trust that our acquaintance will give mutual satisfaction.

The GOSPEL MESSENGER occupies an important field. No part of our great and glorious country is destined to enjoy greater growth and prosperity than the "old South," now happily rejuvenated. Its development along lines in which the whole country is interested will, in my opinion, be far greater during the next decade than during the past. The paper that can meet the demands during this period will find that it has "grown up with the country," and will rejoice in being permanently established.

Then, the Disciples of Christ, as a people are making great progress in the South. They have awakened to their opportunity, and are going forth with the simple Gospel of Christ "conquering and to conquer." Their past achievements are a pledge of what awaits earnest, consecrated and intelligent effort. It is a great privilege to be identified with a great people and a great cause.

As to the ability of the GOSPEL MESSENGER to meet the demands of this field and this cause, I am convinced. Centrally located, already well established, directed by competent and consecrated editors, and supported by an aggressive and loyal people, it will meet the demands of the situation, and grow with the coming years.

As for the "First page," it will be the aim of its editor to keep you in touch with *current topics*. As for our plans, they will develop with each succeeding issue. Suffice it to say that the "First page," does not feel that it is either the *heart* or the *head* of the paper; it is the *pulse*. And now, dear friends, with a strong and steady pulse, we strike hands with you for the upbuilding of the MESSEN-

GER, and through it of the cause of Christ in the dear old Southland.

Recent correspondence from England states that Gladstone's health seems to be failing rapidly. His physician has ordered him to the Riviera in order to escape the harsh winter of England. About Nov. 25 he will go to Cannes, where he will spend the winter with his son-in-law, Lord Rendel. Gladstone's latest literary undertaking is a "biographical work embracing the lives of most of the distinguished modern divines." If he lives to complete it, such a work would be a fitting crown for the long, busy and useful life of England's "Grand old man."

The recent yellow fever epidemic has brought many lessons, chief among them being the need of an effective, National quarantine. Under the present order, every state, city and hamlet can have its own quarantine, or not, just as it chooses. The utter inefficiency of the present method has been demonstrated by the widespread dissemination of the fever, causing the loss of many lives and the complete paralysis of business. The three words with which this dread disease may be conjured are isolation, sanitation and quarantine. The first is the duty of the physician and nurse; the second belongs to the city; the third should be turned over to the National Government, which alone can successfully guard our coasts and keep out this foreign disease.

Somebody has discovered an English Almanac, published just one hundred years ago, in which there is a prediction that in November, 1897, earth would receive a message from the planet Mars. Now, a reporter from Binghamton, N. Y., says that an aerolite dropped in the vicinity of that city on the morning of Nov. 14. It was intensely hot and when water was poured upon it, it burst open. On the inside were found what appeared to be characters, somewhat resembling Egyptian characters. A Prof. McDonald is credited with believing that it is a message from another world, probably Mars. Only a love of the strange and sensational

could give circulation and credence to such a preposterous thing. There are physical factors which make a message from another world, by such means, an impossibility. If we ever get a message from Mars, it will be by means of electricity, magnetism, or some other inter-siderial influence.

In his first annual report to the President, Postmaster General, James A. Gary, advocates the establishment of postal savings banks. He has given considerable study to this question, and believes that the time has come for the government to take steps in that direction. The plan has for some time been in successful operation in Great Britain and her dependencies, nearly every country of Europe and even in Hawaii. In that island Republic ten thousand depositors have, in ten years, saved nearly one million dollars. A postal savings bank would be absolutely safe, just such an institution as the people are looking for. It would encourage them to lay aside their money and would at the same time keep the money in circulation by putting it into the hands of the government, where it would be in constant use. That would be a direct benefit to both the depositor and to the country.

We may never know the horrors that the poor people of Cuba have been subjected to under Weyler. The mother superior of the convent of the Sacred Heart in Havana, a friend of Spain, writes: "Lately some of our older pupils discovered a place called 'Los Fossos,' which means 'the ditches,' because it is a low and marshy place. There over a thousand women, with children of both sexes, are living abandoned, unknown and starving. Many are perfectly naked. All are heaped up pell-mell. They have been there nearly two months. Of their number, fifteen to twenty or thirty die daily. At night there is no light, and in the morning the corpses and living are found together. Do you understand? Can you imagine worse?"

"O Lord, How long?"

## Original Contributions

### The National Christian Missionary Convention.

(Extracts from a sermon delivered by A. R. Moore to his congregation, Memphis, Tenn.)

#### INTERESTS REPRESENTED IN THAT GREAT GATHERING.

1. First of all came the C. W. B. M., or the Christian Woman's Board of Missions, which held its sessions on Friday and Saturday. This is a national organization of the Christian women of our churches. It now numbers 1603 Auxiliaries, which have an aggregate membership of 30,367. The Woman's Board sustains 26 missionaries in foreign fields—Jamaica, India and Mexico. It also sustains 30 missionaries who labor in fifteen different states of the Union. With the Woman's Board it is simply missions, taking the broad view of Apostolic Christianity, that "the field is the world." When we cease to make a distinction where the Bible makes none, a great step forward will have been taken in the work of extending the Kingdom of Heaven over the earth. Besides its missionary work, the C. W. B. M. is doing a noble work in the establishment and endowment of English Bible Chairs in connection with various State Universities. One has been in successful operation for several years in connection with the University of Michigan at Ann Arbor. It may be said that this enterprise has passed the experimental stage, and that it has demonstrated the feasibility and the desirability of this kind of work. Similar work is about to be established in connection with the University of Virginia and the University of Georgia. This is a work that means much for the future. The object is not to teach sectarianism in any form, but to give university students an opportunity to study the English Bible, separated from all theological bias. Special attention has been given the past year to the relief of the distressed and the care of orphans in India. No work comes to us with stronger claims than the cry of orphan children. No cry is so pitiful as the orphan's cry. During India's famine thousands could have been saved for the church, had there been the means to support the helpless little waifs. The Woman's Board raised the past year the sum of \$54,184.88. Nearly all of this was gathered from monthly dues of ten cents per member. What a splendid lesson in organization, systematic giving and the economy of small things. Christian women, does not this work appeal to your hearts? I hope the time may soon come when there will be an Auxiliary in this church, and not in this one alone, but in every church in the State of Tennessee.

2. Now we shall glance for a moment at the work of the Foreign Board. One hundred and sixty-two missionaries are employed. There are stations in Japan, China, India, Turkey, Africa, England, Denmark, Norway and Sweden. Africa was entered this year. Forty-three years ago the American Christian Missionary Society sent out Alexander Cross to Africa. Cross was a colored man, a slave, but the white church of which he was a member, and of which his owners were members, bought his freedom and sent him forth with the simple New Testament gospel—the truth which is able to strike off the shackles of slavery to Satan and sin, and make his countrymen free indeed. In a few months Alexander Cross died, and forty-three years later we are sending out men to take his place. E. E. Faris, of Texas, goes to carry healing for the soul, while Dr. H. N. Biddle, of Cincinnati, accompanied him to minister to the body. Twelve new missionaries were sent out the past year, and the gain in the receipts of the society were \$12,354, or more than a thousand dollars for each new missionary sent out. The total receipts of the society amounted to \$106,222. Of this amount the Endeavor Societies gave \$3358; the Sunday-schools gave \$30,027, and the churches and individuals gave the rest.

A thanksgiving service was held, commemorating the passing of the hundred thousand dollar mark. Great was the rejoicing and deep was the gratitude expressed. Among the many speeches made none was more pathetic than that of Secretary McLean, who urged the people not to forget the heroic men and women on the field. Remember Hattie L. Judson, granddaughter of Adoniram Judson, who has just laid down her life in this service. Her grave is not yet covered with green. She died for us. Mrs. Wharton has been teaching the lepers, thus endangering her own life. Other missionaries are just as heroic and just as sacrificing. Don't forget them when you approach the throne of grace.

3. The Church Extension Board also reports gains the past year. Its collections amounted to \$22,579; interest on loans, \$4632; loans returned, \$11,697; total receipts (cents omitted), \$38,909. This is a perpetual fund. The principal is loaned at a small rate of interest, on good security, and for not more than five years' time. The money then comes back and is reloaned to other churches, and so it goes on perpetually. No church is loaned more than \$1000, and no church is aided that builds a house costing more than \$5,000. Thus weak churches are aided to secure a home. Already 352 churches have been helped, and the Board is building as many as fifty churches each year, or about one every week. The entire fund now aggregates \$150,000.

4. The Board of Negro Education is only about seven or eight years old. Its receipts the

past year were \$8105. It aids the Southern Christian Institute at Edwards, Miss., the Louisville Bible College and a school at Lum, Ala. It is the outgrowth of a conscience in the Brotherhood that we owe something to the colored man. The convention heard Booker T. Washington on his Industrial school at Tuskegee, Ala. Washington is perhaps the foremost colored man in the nation today. He is doing more for the advancement of his race than any other. The reason is that he seeks to give his people an education along lines of industry. The convention was glad to have this man give it some points on how to do work among his race.

5. The Board of Education also had a hearing at this convention. Its work is to arouse a greater interest in matters of education, especially the higher education of the ministry. It hopes, by keeping the matter constantly before the churches, to stimulate the people to more largely endow our colleges and to get the colleges to gradually raise the standard of education. This Board has not been in existence long, but its influence for good is being felt.

6. The Board of Ministerial Relief is one of our youngest enterprises, and it is gratifying to note its success. Its mission is to minister to the wants of superannuated or indigent preachers and their families. It is a beautiful service, and the fund is being administered so effectively and economically that it appeals directly to the liberality of the people. The receipts the past year were \$11,067.

7. The Sunday-schools also had an hour in that busy convention. Our Sunday-schools are making great progress, both in efficiency and in numbers.

8. We must not fail to mention the Christian Endeavor societies. They have become a mighty factor in our church life, and their influence is increasing, as it should, every week. The Superintendent for Christian Endeavor reported 3987 societies among our people. This is a gain of 333 societies. We now stand third in strength among the Christian Endeavor hosts, being surpassed only by the Presbyterians and the Congregationalists. I. N. McCash spoke for Christian Endeavor and likened it to the pillars of the church. He said the first pillar is loyalty. The second, which goes with loyalty, is spirituality. The third pillar is utility and the fourth is unity. "Without unity we can do nothing. The church and Christian Endeavor should go hand in hand in their great work. In this way Christian Endeavor will be a strong support to the temple of the living God."

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### Get a Preacher.

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Something like this has been said before; and thinking it important enough to be repeated, I want to call the attention of the readers of the GOSPEL MESSENGER to it. A large proportion of our

churches are without a pastor: but why? If you ask them, some will tell you, "We are not able to support a preacher," and some, alas, will say, "It is unscriptural to have a thing that you call a pastor." Well I have no time now to waste on an argument with the latter class of unfortunates; so I will say a few words to those who want the gospel preached, and men saved. I had a talk recently with one of our sisters, who said there were three good congregations in a radius of four or five miles, neither of which had regular preaching, one of the three was composed of 75 or 100 members, the others of 30 or 40 each. I suggested to her that the three congregations could certainly support a preacher between them. The largest of the three to pay for half the preacher's time, the other two one-fourth each. The preacher could have a residence convenient to his three charges; and could go to neighborhood No. 1 where they had him engaged for half his time, and preach for them on the first Lord's day; then spend the remainder of the week in visiting the people of that neighborhood. He could go and do likewise in neighborhood No. 2 on the second Lord's day and week; return to No. 1 the third week, and to No. 4 the fourth week. He should be paid for all his time, and should be paid on Lord's day, in advance, like Christ paid our debt in advance. This preacher could spend his week days very profitably to himself and the church, by visiting the members and prospective members. He could ride old "Roan" about the neighborhood and on balmy days could "hitch" and sit down on a log or hog trough, and talk to Brother Blank about his soul, the beauty of holiness, the needs of the church, and the importance of not only living near to God ourselves, but of endeavoring to bring others to a realization of their dependence on Him, and their duty to give themselves to Him. And if some of them had no money to pay with, it would be very easy to ask preacher if he needed some corn or a ham, a side of bacon or a barrel of "potatoes," a turkey, a pound of butter or some eggs, etc. Now brother, if you are on fire with the love of God, and anxious for the salvation of men, you will find a way to pay the man who goes about giving his time and talent to the advancement of the Master's cause.

When you find a man who is more anxious to tell others the message of the Christ, than to live in ease and semi-luxury, you can support him in his labors among you. Would to God that I could impress the importance of activity on every man and every woman in every church. A brother in East Tennessee told me that his wife said to him, when the church was considering the employment of a pastor, "Mr. R. I am putting out my washing now, but if the church will get a pastor I will do my own washing, and pay the wash money to the preacher." Would to God that we had more women and men too, with that degree of consecration.

As self preservation is the first law of natural life, so self sacrifice is the first law of spiritual life. But, get you a regular preacher,—a pastor—if you have to co-operate with other congregations to do it, and God will bless you. MICAH COMBS.

## Evangelistic Department

### Stevens' Paragraphs.

JOHN A. STEVENS, JACKSON, MISS.

ATTENTION EVANGELISTS.

Sister Eva Crowder, perhaps the best evangelistic cornetist in the South, will be idle from the 1st of Jan., '98 till about Feb. 10th, say 40 days. During this period I will be getting our finances in shape for the "summer campaign" which lasts ten and a half months in our state. To any evangelist who is going to hold meetings through January and February. I will say that if you will employ Sister Eva Crowder, nine chances to one, the extra money that she will bring into the meeting will over pay what she will cost you. Her salary is very moderate and can be afforded by any evangelist.

Again, you will find that her horn will be acceptable ever where the organ is rejected. "Antis" and all sing with her. For terms, etc. Write Miss Eva Crowder, Aberdeen, Miss.

Old Brother Kemp of Adamsville, Tenn. says: "When you see a man who is the only good man in the neighborhood, you may put it down that he is a bad man, or else lives in a powerful bad hole."

Sister Mec Haliburton the sweet alto singer of Chattanooga, (Walnut St. Church) sends us an invitation to her wedding Nov. 24th, and we here-in express our regrets that we can not attend.

There is not a brighter, sweeter spirit in Tennessee than Sister Mec, and I pray for her with the hope that she has fallen into tender hands for she is every whit worthy.

### Alabama Field Notes.

O. P. SPIEGEL, BIRMINGHAM.

Messengers from the churches of Christ at Piney Grove, Cedar Plains, Danville and Hartselle met at the last named place last Saturday to see about co-operating to sustain an evangelist to preach for them and in the surrounding country. I feel confident they will succeed.

I have some more good news for Alabama disciples. On the fourth Lord's day in December of the present year Brother Kilby Ferguson, the "Mississippi Hustler" is to begin his labors with a deserving group of Alabama churches around Selma, viz. Richmond, Snow Hill, Cambridge, Plantersville, Oakumlee, Cleveland Mills and New Hope. He is the very man for the place and I doubt not but that he shall develop that field in a year or two so that

more preachers will be needed to help on the work. This will give Bro. Spicer company. Thus our work continues to improve.

Let all look for the best program this week that has ever been published. Prepare now to come. You can't afford to miss hearing Lord and Cave and several others who will be here. I had rather you would spend the few dollars it will take to come to the convention, on the railroad, than to give it to me or any one else for missions. It will be better spent for the cause of Christ. Come!

I am now in a great meeting at Plantersville under the new tent. To-day (Sunday) the tent was packed. We have fine music. Miss Lyde, the music teacher here, is our organist. Every body sings. May continue all week. Fine weather. Bro. Spicer was with us yesterday, and preached a fine sermon.

The program of our convention appears this week. Read it. Then say: "I can't afford to miss it if I have to borrow the money to go on." It will pay you to do so. If you never gave one dime to state missions and never intend to give one, come and enjoy this convention anyway. Only one more paper until the greatest convention ever assembled in Alabama will be in session. Smallpox and yellow fever are all gone and the way is clear for your coming. COME.

## PROGRAMME

—OF THE—

### Fourteenth Annual Session of the Alabama Christian Missionary Convention.

BIRMINGHAM, DEC. 6, 7, 8 AND 9.

MONDAY.

- 7:00. P. M. Social greetings.
- 7:15. Song service. S. P. Spiegel.
- 7:30. "Paul the missionary." M. D. Clubb, (Chattanooga.)
- 8:10. Sermon. Dr. A. C. Henry.
- 9:00. Benediction.

TUESDAY.

- 9:30. Devotional. J. L. Reeves.
- 9:50. Address of Welcome. G. R. Harsh.
- 10:00. Response. L. A. Dale.
- 10:10. President's address. D. D. Updegraff.
- 10:30. "Why have conventions?" B. F. Manire, (Mississippi.)
- 11:10. Reports from the Field.
- 11:25. "The word we preach." W. M. Taylor, (Chattanooga.)
- 11:55. Announcement of committees.
- 12:00. Recess.
- 2:15. Song and Prayer.
- 2:30. "A much neglected commandment." S.

- P. Spiegel.  
 3: 00. "Should we help the negro? If so, how?"  
 C. C. Smith, (Ohio.)  
 4: 00. "My experiences in East Alabama." J.  
 A. Branch.  
 4: 30. Benediction.
- 
- 7: 00. Social meeting.  
 7: 15. Song service.  
 7: 25. Solo: Miss Montgomery.  
 7: 30. "Our Plea." E. V. Spicer.  
 8: 10. Quartette.  
 8: 20. "The Go, and the Send." J. J. Irvine,  
 (Florida.)  
 9: 00. Benediction.

WEDNESDAY.

- 9: 30. Social meeting.  
 9: 45. Devotional.  
 10: 00. "Good Literature." M. F. Harmon,  
 (Nashville.)  
 10: 30. State Evangelist's report. O. P. Spiegel.  
 11: 00. "Home missions." J. A. Lord, Cincinnati.  
 12: 00. Recess.

- 2: 15. Song and Prayer.  
 2: 25. "Our needs." J. E. Spiegel.  
 2: 55. "The Lord's Plan." Prof. W. H. Windes.  
 3: 25. Song.  
 3: 30. "Ministerial Relief." A. M. Atkinson,  
 (Indiana.)  
 4: 30. Benediction.
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- 7: 00. Social meeting.  
 7: 15. Song service.  
 7: 25. Solo: Miss Schoolar.  
 7: 30. Sermon, R. Lin Cave. (Lexington, Ky.)  
 8: 30. "The Whyness of the Thusness." E. V.  
 Spicer.  
 9: 00. Benediction.

THURSDAY.

- 9: 30. C. W. B. M. hour.  
 10: 30. "Jamaica." C. C. Smith, (Ohio.)  
 11: 15. "Paul before Agrippa." S. M. Bernard,  
 (Meridian.)  
 11: 45. Reports of committees.  
 12: 00. Recess.

- 2: 15. Song and prayer.  
 2: 20. "The Sunday-school." H. J. Brazelton.  
 2: 50. "The Primary Class." Miss Osborne.  
 3: 10. Song.  
 3: 15. "Christian Endeavor." L. A. Dale.  
 3: 45. "The Junior C. E." Miss Eunice Vernon.  
 4: 00. "How we conduct our Junior C. E."  
 Miss Allie Eddie.  
 4: 15. Reports of committees.  
 4: 30. Adjournment.  
 7: 00. Social meeting.  
 7: 15. Devotional. B. F. Manire.  
 7: 30. "The Christian ministry." R. Lin Cave.  
 8: 05. Song.

8: 10. Sermon. J. A. Lord.

(After the sermon several young preachers and church officers will be ordained if proper arrangements can be made.)

NOTE. The above program is intended to give only a few specimens of the many good things in state for those who attend. You can't afford to miss it. It may be years before you have another such opportunity. Several other visitors have promised to come if possible, and room will be made for all who come to work: Among them, W. A. Neal, of Miss.; G. L. Surber, of Nashville; and A. I. Myhr of Tenn. But those on the program have promised sure to be present.

The program will be interspersed with sweet music and pleasant discussions.

Send your name, as soon as you decide to come, to O. P. Spiegel, Birmingham, Ala., and tell him what train to expect you on. And, friends, come Monday and remain till after the benediction Thursday night.

COMMITTEE.

Notes from Aberdeen, Miss.

The late quarantine has taught some of our citizens that Prohibition prohibits.

A man who votes for open saloons, because, he says, "prohibition does not prohibit," was in an infected district a few hours, and shortly afterward arrived at Aberdeen. The officers waited on him promptly, and caused him to remain out of the town for ten days. The officers were faithful, and the people stood ready to back them. The same principles can keep whisky or any thing else out of town ten days, ten years, or for natural life.

Business is taking on new vigor, and mails coming in with regularity.

We had two additions at Aberdeen on the 1st Lord's day. One by letter, the other from the Baptists.

Our new church at Amory was well filled during both services on the 2nd Lord's day. We look for Bro. Stevens to help us a little at Amory soon. It will be a very busy time, but we ought to make the effort. People die in sin all the year round. The Gospel is the power of God unto salvation during man's busiest season, or the worst weather that comes.

A C. E. Society has been recently organized at Aberdeen.

A men's prayer-meeting was organized to meet on Friday night of each week. They met last Friday night. The attendance and interest was very gratifying.

One of our brethren, who was converted during the protracted meeting here, presented the church with a carpet recently.

The sisters of the church at Amory have made fifteen quilts, besides other work, since the convention. Their preacher received from them a

splendid quilt as a token of their remembrance of his birthday. Some kind brother at Aberdeen sent his preacher (myself) two elegant suits of underwear.

When the winter blasts are cutting about me by day, I shall think of that brother who has prepared me to defy them; and when they howl by night, I shall reach down for that extra quilt, thinking of the loving hands that made it; then thank the Lord for such brethren and sisters, and sleep comfortably.

The church at Baldwin is in great anxiety about our beloved brother B. T. Jopling who has been ill for some time.

Sickness in my family and the quarantine kept me from visiting the brethren at Tupelo on the 5th Lord's day in October. The Lord willing, I go to Baldwin this week, and may visit Booneville before I return.

One of our city editors shot and killed his partner on the night of Nov. 6th. The victim was said to be intoxicated when he made the assault, and the man who did the shooting was released after an examination. Our prairie farms produce corn, cotton, potatoes, etc. Our saloons produce drunkenness, murders and such like.

M. H. ARMOR.

## Tennessee Notes.

A. I. MYHR.

The meeting at Obion closed with good audiences morning and night yesterday. There were six additions among these two from the Cumberland Presbyterians. The people treated me very nicely, although a preacher who has never heard me preach told them before I came that I would break up the church or words to that effect. The people say we had a good meeting and I tried to behave myself.

The convention of West Tennessee will be held at Henderson Dec. 7-9. See program in this issue, we hope to have a good meeting. Let all the churches send representatives. All the preachers should attend. Let the convention be announced in all the churches next Lord's day. The college will be dedicated the first day. The brotherhood ought to attend this meeting. We hope to have the best we have ever had in West Tenn. Brethren, prepare to come and take counsel together and plan large things for the service of the Lord.

The work of missions in Tenn. is moving very nicely and we hope to do the best year's work. Let all the friends who want to see the work grow help us. Bro. Riddell has held a meeting at Erin. There was one addition and the brethren much encouraged. I shall be glad to hear from the Pastors who will give a meeting or more to the work. We desire to help all who desire our help and in order to

do so we must know who will work and where the work can be done. Help us to bring these two together.

We are making an effort this year to secure \$4,000 for this work. Help us! Every friend in Tenn. who has any interest in the work and desires the cause to triumph should become active in this service. Help us now.

## PROGRAMME

WEST TENN. CONVENTION OF CHRISTIAN CHURCHES,  
HENDERSON, TENN., DEC. 7-9, '97.

TUESDAY.

- 11: 00. Address, (dedication of Georgia Robertson Christian College.)
- 2: 00. Devotions, R. P. Meeks.
- 2: 30. Welcome address, A. C. Freed.
- 2: 45. Response, C. C. Brown.
- 3: 00. Conference. Purpose of our convention. J. H. Roulhac.
- 7: 00. Devotions, Brother Crystal.
- 7: 30. Address, Education, Prof. E. C. McDougal, Lebanon, Ohio.

WEDNESDAY.

- 9: 30. Devotions, J. R. Farrow.
- 10: 00. Conference, "our work." M. F. Hramon.
  - (a) Our needs, E. C. Wilson.
  - (b) Resource, A. I. Myhr.
  - (c) Responsibilities, E. M. Writs.
- 11: 15. Sermon, "Some things I have found valuable in church work." R. M. Giddens.
- 2: 00. Devotions, G. W. Sepes.
- 2: 30. Conference, "Church Help," R. P. Meeks.
  - (a) Sunday-school, Doctor Leake.
  - (b) Young People, B. Harderman.
  - (c) The Women, A. I. Myhr.
  - (d) Colleges, J. R. Farrow.
  - (e) Papers, J. W. Johnson.
- 7: 00. Devotions, Professor Brown.
- 7: 30. Sermon, A. R. Moore.

THURSDAY.

- 9: 30. Devotions, Brother Landis.
- 10: 00. Report committees and general business.
- 11: 00. Sermon, E. C. Ellis.
- 2: 00. Devotions, P. H. Thrasher.
- 2: 30. Missionary experience meeting led by R. M. Giddens.
- 7: 00. Devotions, S. G. Parker.
- 7: 30. Sermon, W. H. Sheffer.

## Harriman Notes.

Our meeting at this place is now two weeks old with the finest prospects we have ever had for a great meeting. Seven came forward yesterday, and nine in all thus far. Yesterday was in many respects the greatest day in the history of our cause

at Harriman. Bro. Haddock preached in evening on "what I must do to be saved?" to an audience that filled every available seat and quite a number were turned away who could not be seated. For more than an hour this great audience listened with intense interest (some for the first time in life) to what the apostles of our Lord told men "what to do to be saved?" Bro. Haddock would stop and ask the audience to read the references aloud, and when they were read he would ask, "Now if you were on the "plains of judgment" and your eternal destiny depended on your interpretation of this passage what would you say this meant?" The sermon created a profound impression many who had never heard one of our brethren preach on this subject went away saying "that was the truth, the whole truth and nothing but the truth." We believe we are just beginning a meeting which in the power of God will stir this entire town.

J. E. STUART.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." The serpent upon which the afflicted Jew gazed was on the retina of the eye; so, the Christ upon which the pardoned sinner looks is in the soul—not in far off Palestine. W.

Statistics.

We desire as far as possible to have accurate statistics of our people in Tennessee. Please fill out on a postal card the following facts about your congregation:

- Name of congregation. \_\_\_\_\_.
  - Number of members, Oct. 1 \_\_\_\_\_.
  - Number in Sunday school \_\_\_\_\_.
  - Amount of money spent during the year for current expense. \_\_\_\_\_.
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## The Gospel Messenger.

NASHVILLE, TENN.

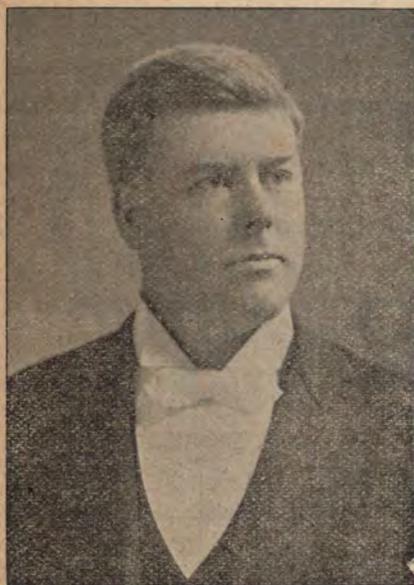
J. M. WATSON, EDITOR.

ASSOCIATE EDITORS,

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

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NASHVILLE, TENN., NOV. 26, 1897.



ALLEN R. MOORE.

Allen R. Moore, now pastor of the Mississippi Avenue Christian Church, Memphis, Tenn., becomes First Page Editor of the GOSPEL MESSENGER. This is another one of the many happy announcements which we have to make concerning this paper. Bro. Moore is known to almost our whole brotherhood, and needs few, if any, words of introduction. He is a young man, possesses large vitality, is literary in taste and gifts, and has had no inconsiderable experience as an editor and writer. Bro. Moore's first experience in journalistic work was in connection with a paper published in Birmingham by R. W. Vanhook, called *The Christian Exponent*. He then edited an Alabama Department in the *Apostolic Guide*. Then for two years he was editor of the *Missionary Weekly*, published in Richmond, Va. Then for two years he was First Assistant on the *Christian Guide*, and subsequently, for more than two years, Correspondent. Since August last he has been the *Guide's* Endeavor Editor. Bro. Moore has published two local papers, *The Gospel Preacher*, at Anniston, Ala., and *The Richmond*

*Disciple*, at Richmond, Va., both of which attained considerable circulation. Few young men, if any, in our brotherhood have had such an extensive experience in journalism as has our First Page Editor. As a writer, Bro. Moore is versatile and altogether at ease. His sentences are rounded and complete. His style is terse and fervent. He touches with a hand, which is not without gifts, vital issues and says just enough and no more. Bro. Moore is a man of large sympathies, and in him our cause in the South has a worthy friend. With genuine delight and with many congratulations to our readers, we welcome Bro. Moore into the MESSENGER circle. We do indeed join hands, to-day, and that to wage a spirited campaign in the interest of New Testament Christianity in form, in spirit and in work, in this beautiful, beloved southland.

W.

### Our Home Page.

We add to the GOSPEL MESSENGER this week a new department—a Home Page. This is permanent. This page shall contain short, instructive stories, tender and inspiring poems, healthy and helpful thoughts, and a variety of such matter as will make good reading for the home circle. Hitherto there has been little in the MESSENGER that would interest the boys and girls. We do not propose that they shall be forgotten, however, and we hope to make this page interesting and profitable to them. We cordially invite competent young people to write short stories for this department. To young people not over sixteen years old we offer the GOSPEL MESSENGER, for one year, for only fifty cents. Think of it! fifty-two issues for fifty cents! To further interest young people, we will give the GOSPEL MESSENGER one year and a nice Bible to the boy or girl, not over sixteen years old, who will produce for the MESSENGER the best short New Year's story for our New Year's number. Manuscripts should be received not later than Saturday, December 18th. Let many try for the prize.

W.



MISS ETHEL STREATOR.

We present our Endeavor friends, this week, with a would-be likeness of Miss Ethel Streator, the Christian Endeavor Editor of the GOSPEL MESSENGER. Miss Streator is faithful and regular as a clock. Her composition is splendid and abounds with strong thoughts, with holy and healthy sentiments. It is with a feeling of becoming modesty we affirm that few, if any, Endeavor Departments in our strongest papers are better edited than is that of the GOSPEL MESSENGER. However, Miss Streator can improve her page if our Endeavor friends will co-operate with her. We are sending out this week a large number of sample copies to Christian Endeavor societies all over the country. May we not urge upon the corresponding secretaries to report to Miss Streator news items and all things of interest relative to their respective societies? With such co-operation, Miss Streator can make her page unsurpassed and fill it with possibilities of the highest good. We think it but reasonable to expect Christian Endeavorers to stand by the GOSPEL MESSENGER and render all assistance within their power to Miss Streator in her faithful and unselfish efforts to help and bless our young people. We contemplate special efforts to put the MESSENGER into the hands of our young people. To clubs of six or more from C. E. societies we offer the MESSENGER for one year at the exceedingly low rate of seventy-five cents each. This offer is good until Christmas. In view of the many improvements soon to be made in the paper we think this a very liberal offer. May we not hope to have many responses from Christian Endeavorers?

W.

## Queries.

Dear Bro. Spiegel:

I want some information with reference to the rules and regulations governing the local body of Christ, when said body is convened in conference, or "church meeting." All well-regulated bodies that I have known anything about, whether societies, conventions, associations, or churches, are governed, in their deliberations, by certain rules and regulations called parliamentary, except the church at Shady Grove, Lee county, Alabama, of which I am a member. The elders say they have nothing to guide them but the Bible in the government of the church in conference assembled, neither have they any rules, save those laid down in the Bible. If this be true, will you be kind enough to point out those rules and thus relieve the perplexity of my mind? I will endeavor to make myself understood. The church at Shady Grove is going to hold a "church meeting," or conference.

1. Does anyone preside as president, chairman, or moderator, of that meeting? If so, who may occupy the chair?

2. Some question is presented for consideration. Up jumps A, B, C and D, all at once, and all are talking. This is confusion, and something must be done. What is the rule in such case?

3. B has been drunk; A reports him to the elder. Who brings the charge against B? Does A or the elder, or the church?

4. C reports that D is guilty of a very grave offence. The elder goes to see D, who flies into a passion and tries to offset C by bringing a counter charge against him. What is to be done in this emergency?

5. The church at Shady Grove has five elders. If no one except an elder can occupy the chair, is it proper for all five to act as moderators at the same time?

6. E charges F with unchristian conduct. F requests that the charge be given him in writing, and that he be allowed a reasonable time to prepare his defence. What is to be done?

I can not find the answers to any of these questions in the Bible. You can see that all is confusion with us. Will you please give this your immediate attention?

Yours truly,

B. G. PETERSON.

OPELIKA, ALA.

The above dilemma presents a forceful illustration of the frequent fallacy which the radical reasoning of

some of the brethren leads to in carrying out a "thus saith the Lord," beyond all reasonable bounds. As to commandments which we teach the people, they must submit to in order to be saved by the divine plan as revealed to us in the Word of God, we must have a "thus saith the Lord." Further than this we cannot go. The Bible is not a treatise on parliamentary law, nor is it a compendium of parliamentary usages. If a church has a right to have a "church meeting," it has a right to govern such a meeting. The Bible speaks nowhere of a "church meeting," and yet we know that it is necessary that we have such meetings. We know equally as well that good order must prevail.

1. In any business meeting, whether social, political, or religious, some one should preside for the sake of decency and order. The body assembled should select its chairman if no previous arrangements have been made. In a board meeting of the church I advise, for the sake of respect to old age, that the senior elder preside, if he has the ability, but this is just with the brethren and sisters, if any be present.

2. When more than one rises to speak, the chairman should recognize the first one up, and the others should await their time. Good manners and Christian courtesy will also decide it.

3. A and the elders are parts of the church. I doubt if "preferring charges" against anyone is a scriptural idea; but the churches, through the information of A, overtakes B in his fault. The church is now to be governed by the divine law of Gal. 6: 1, 2. The object should be to save B—not to "turn him out of church."

4. If D is guilty, he ought to confess his faults and pray for forgiveness. If he knows C to be guilty he ought to induce him to do the same thing, and then "let brotherly love continue."

5. Of course all five elders cannot preside at the same time, much as they usually desire to do so. Good order is for one to be selected for this work. They can rotate this work if they like. Any way for decency and order.

6. The accusation should be given F in writing, and the whole church should bear with him while there is hope that he may be saved, or so long as he is making an effort to clean himself—or until his efforts are clearly seen to be futile.

The law of divine love will settle all these questions. O. P. S.

## The Woodland St. Meeting.

Pastor Reynolds, with the assistance of W. H. Sheffer, of Union

City, is engaged in a very interesting and profitable series of meetings at the Woodland St. Christian church, this city. The meeting has been announced to close with this week. The visible results, thus far, are ten souls added to the church, and the results invisible, eternity alone can tell.

The Woodland St. church is one of the best churches in the land, being socially, spiritually and financially alive. It is the worthy mother of the Co-operative Work in Tennessee, and gives more toward the support of this cause than does any other church in the State. Its pastor and members are wide awake and faithfully essaying to hold up the Savior to a lost world.

W. H. Sheffer is a young man, not lacking in reserve force, humble and thoroughly consecrated in heart, gentle and lovable in disposition. He has a well modulated voice, a good flow of language and splendid descriptive powers. His style is fervent, pointed and logical. He is entirely at ease in the pulpit. He is well educated, well read, is a man of splendid thought and mental poise. He is probably one of the best pulpit orators at his age in this country. It is to be earnestly hoped that Bro. Sheffer may live many long years and accomplish the splendid work for which he is so well qualified.

W.

## Editorial Notes.

We are making some special offers to young people. To clubs of six or more from Endeavor societies we are offering the GOSPEL MESSENGER for one year for 75 cents each. To young people under sixteen years old we offer the paper for one year for the exceedingly small sum of fifty cents. To the boy or girl under seventeen years old who will furnish us with the best short, original New Year's story for the Home page of our New Year's number, we will give the GOSPEL MESSENGER for one year and a Bible nicely bound and printed. Manuscripts should be received not later than Saturday, Dec. 18. Boys and girls who enter the contest should begin at once the preparation of their manuscripts.

Will not the corresponding secretaries of the various Endeavor societies in the MESSENGER territory—Louisiana, Mississippi, Alabama, Florida, Georgia, Tennessee, South Kentucky, and other states—report to Miss Streater, the C. E. editor of the MESSENGER? Tell her what you are doing, your methods of work and facts of any character relative to your society. With such co-operation, she can better make her page a help and blessing to her readers.

(Editorials continued on page 11.)

## Reports from the Churches

### ALABAMA.

"Cincinnati, Ohio,  
Nov. 16, 1897.

Dear Brother Spiegel: Brother McLean is away in Georgia at this time. I think one of us can be at your State Convention, Dec. 6, 7, 8, 9 prox. I cannot say certainly until Brother McLean returns. Yours fraternally,  
F. M. RAINS.

[I did not receive definite reply so as to put either on the program, but plenty of room can always be made for such men as McLean or Rains in an Alabama convention.—O. P. S.]

### INDIANA.

COLUMBUS: I write to say that if you are in need of a good preacher at a reasonable salary for the coming year, it would be well for you to correspond with Brother W. D. Clark, of this city. He is an able, careful, efficient teacher and preacher. He is the kind of man that stays and wears well. As such I cheerfully commend him to your consideration.

Z. T. SWFENY.

### NORTH CAROLINA.

WINSTON: The State conventions of Virginia and North Carolina were both successful. They report all debts paid, and a good outlook for the new year. I raised \$102 for the Winston building while in Eastern N. C. Nine added by S. G. Sutton at Jefferson church in a week's meeting. Brothers Helsobeck and Reynolds are protracting at Leakville, N. C. My work for the new year begins well.

H. C. BOWEN.

### SOUTH KENTUCKY.

CENTRAL CITY: I have accepted the call given me by the Christian church at Earlington and resigned my work at Bethlehem, Hopkins Co. This congregation desires a preacher for one-fourth his time. Address Langford Todd, Madisonville, Ky. Wishing continued success to the MESSENGER, I am Christianly yours,  
I. H. TEEL.

HANSON: On Sunday the 14th at 3:15 in the afternoon, here at my home, I united in marriage, Mr. J. M. Carlisle and Miss Oda Browning,

both of Ashbysburg, Ky. They drove up to my front gate and remained in their buggy, while I staid on the sidewalk and "tied the knot." This morning (Nov. 17) at 8-30 at the bride's home in Dixon, Ky., I united the fortunes of Mr. J. Forest Porter and Miss Duncan, now Mrs. Porter, is the daughter of a druggist of Dixon, an excellent young lady, and a member of the Christian church. Mr. Porter is a young man of uncommon worth. He represented Webster county in the "Long Parliament," i. e., the Legislature immediately following the adoption of the new constitution. Also, he is the present County Court Clerk elect, of Webster Co. We hope he may soon be a member of the Christian church.

W. H. LIGON.

FAIR DEALING: We have held our protracted meeting at both this place and Almo. Brother C. E. Moore did the preaching for me at both places, and did it well. The meeting at Fair Dealing began on the second Lord's day in Sept., and continued nearly two weeks. Part of the time our house would not seat the people that gathered to hear. Eight were baptized and one took membership from Union Hill. We had quite a number of people come regularly seven miles. At Almo we began on the fourth Lord's day in Oct., and continued till the night of the fifth Lord's day, when it began raining and we closed. Two took membership. The interest and attendance was splendid for Almo, and the preaching was highly appreciated. I regret very much that Bro. Moore is thinking of leaving our field. He is a splendid protracted meeting man, and we have not had him surpassed in our territory as a pastor. He has labored the past two years for the churches of Murray and Benton. They regret very much to give him up. Next Sunday is the beginning of the month in South Kentucky, in which the churches are asked to raise funds for South Ky. missions. Will our preachers see to it that every church has a chance to take stock in the preaching the gospel to the destitute in South Ky., and in building up the weak churches?

D. L. NELSON.

CENTRAL CITY: The meeting at Nebo closed on Tuesday, Nov. 9, with fine interest. Brother Roger L. Clark, of Bowling Green Ky., did the preach-

ing, which is equivalent to saying that the people of Nebo enjoyed an intellectual and spiritual feast. Brother Clark has great faith in the simple gospel of Christ as the power of God unto salvation to every one that believes. I have rarely ever heard the first principles put stronger and clearer. Nebo, as a town, has a larger per cent. of its citizens members of some church than any town I have ever seen, consequently there was only one addition to the church by primary obedience.

Our closing service was very enthusiastic and soul-stirring. Gray-haired ministers with moist eyes bid us young ministers be of good cheer; go forward and fight the good fight of faith, and they would await our coming on the celestial shores. No one can tell the amount of good that was done. God help us to work as we should.  
I. H. TEEL.

PRINCETON: We regret to hear of changes being made by our ministers, but sometimes there are misfits, and sometimes the congregations cannot endure to be rebuked in their wrongdoing, and a change indicates that the minister is faithful to his trust, and not afraid to condemn wrong, even among the members. A minister sometimes remains because he never condemns sin.

I expect to begin to take the collection to support the co-operation of our South-west Kentucky churches next Lord's day. I hope to take it at three places on the same day. I baptized a young lady Wednesday after prayer meeting. Preached yesterday to the prisoners at the penitentiary at 9 A. M. and in the M. E. church at Eddyville, at 11 A. M. I expect to preach to the prisoners on Thanksgiving Day by special request of the C. E. prison committee and Chaplain Kerr. Yours,

W. S. PAYNE.

### TENNESSEE.

SPRINGFIELD.—I closed a meeting of a few days at Erin last Thursday night, and feel that much good was accomplished, in that I had the privilege of presenting our plea to many who had never heard it. We have no congregation there, and the brethren were very much discouraged. Each day was delightfully spent in looking up and visiting members and those who were friendly to our cause. I found twenty-five members. We had one confession and baptism the last night of the meeting. Think we should have continued longer, but I was compelled to close the meeting there to fill my regular appointment

at Cross Plains. Here we had good audiences at all services. We had two additions Saturday night—one by statement and one reclaimed. This point is beginning to look very promising. Would that all of our people could feel the joy of preaching the gospel where, in its simplicity, it has never been heard. Yours in the extension of the world saving plea.

LOUIS D. RIDDLE.

## MISSISSIPPI.

CALEDONIA.—I see in the MESSENGER the report by Bro. Stevens of our good meeting at Caledonia. The half has not been told. Our hearts are made to rejoice over the result of that great meeting. The church has taken on new life. Our noble young brethren conduct the Lord's day services admirably. May Heaven's blessings attend Bro. Stevens in his work for the Master. We had the pleasure of having Bro. Smart with us on last Lordsday. He certainly has an appropriate name. Desiring the prayers of the brotherhood for our faithful continuance in well doing, I am your sister in Christ.

A. C. GIBSON.

MERIDIAN.—We had the best services on Sunday, Nov. 14, that we have enjoyed for a long time.

The Sunday school was lively. The Endeavor Society elected officers, and at the close of the evening discourse a young man came forward and made the good confession.

The Ladies' Aid Society has paid off its debt for the church, and is now ready to go ahead and assist the church.

S. M. BERNARD.

## Editorial Notes.

How do you like our Home page? Show it to the boys and girls.

We call special attention to the program of the Alabama Convention elsewhere appearing in this issue. Without hesitancy we affirm this the best program ever gotten up for an Alabama Convention. For a proffered place on this excellent program we express thanks and regret exceedingly our inability to accept, owing to a press of duties. However, Bros. Spiegel and Harmon will be there to represent the MESSENGER, and further representation it needs not. Dec. 7-9 is the time set for this gathering, and we predict that this will be the best convention in the history of the Alabama co-operative work. May it be so.

## Our Hickman Meeting.

I say "our" somewhat *editorially*. Brother Harmon worked up the meeting, held it, and did the preaching to it. I regretted much that a previous engagement shut off my having fellowship in his preaching of the gospel. I was much pleased with the few sermons I had the pleasure of hearing, and those who heard the others as well, were pleased from start to finish. He did his work well. He is a workman that needs not to be ashamed. His methods are all his own. They are effective. His subject matter is the "Old Jerusalem Gospel," hence good. "First principles" seem to be of importance in holding a protracted meeting. In my opinion, they should be proclaimed wherever a sinner or a sectarian can be found. Leaving the beginnings of the doctrines of Christ is not in order when the alien sinner and the sectarian sinner continues to sin, going about to establish their own righteousness, not having as yet submitted themselves to the righteousness of Christ. This line of procedure in his meeting will, no doubt, cause not a few of both classes to think somewhat seriously on the errors of their way. Now, as they have been taught the way of the Lord more clearly (Acts 18:06), happy shall they be if they walk therein.

From what I can learn from reliable information, the preacher shunned not to declare the whole counsel of God as he had time in this series of meetings so well conducted by himself. Some of the seed must have fallen in good and honest hearts, and in this belief may we not hope for a harvest of thirty, sixty or a hundred fold in the fullness of the times?

Some sickness, some rain, some entertainments, some indifference on the part of some, and some other things, prevented the attendance being as large as one could have wished. Blessings on the work and the worker.

JAMES H. BROOKS.

## The Hebron Meeting.

Hebron is in Grover county, Ky. Its membership is not large. Part of it is noted for their dead works. There are many tobacco chewers in the community. They chew, many of them, in church. The devout women mop the floor. They have no Sunday school. Have been without a pastor all the year. They need a new building, 100 song books, and many other things. The devout women, not a few, and several of the brethren have a mind to work, but

they are without a leader, and more than one thing has been neglected. "Several people" in the community belonging to denominational churches, do not go to hear our preacher, and some of them heretofore have not permitted their children to attend our meetings, so I am informed. What is said of this congregation and its community may, in truth, be said of others. But the dark clouds have sunshine breaking through to them, you know. I was treated well by all the people; had large and attentive audiences at night meeting. I think they will begin to keep house for the Lord again, arrange to employ a minister of the word, conduct a Sunday school, and begin to have some larger fellowship in the work of the kingdom. Prof. Milton Elliott has preached a few times for them recently, and I trust his labors and the recent meetings may do good in the name of our Leader.

For the Christian hospitality shown me, I render the beloved hearty thanks.

We had no additions. I say nothing of sowing the seed, removing prejudice, the good feeling aroused, etc. I tried to do my best. May God bless the work.

JAMES H. BROOKS.

Hickman, Ky., Nov. 18, '97.

## Obituaries.

Obituary notices of 100 words inserted free; one cent a word charged above that number. Send remittance with notice.

### GEORGE MCKISSICK.

Bro. George McKissick was born and reared in Murray Co., Tenn. He became a Christian in 1866. He moved to Mississippi and settled near Caledonia nearly a quarter century ago. He has lived in the same community during all this time. He was an earnest, quiet, consistent Christian gentleman. He had the confidence and love of all who knew him. He has been a source of great strength to the scattered disciples. He and his godly family have oftentimes refreshed and succored God's ministering servants. He died on Nov. 2nd, 1897. Aged 63 years. He leaves a wife, five daughters and one son, to feel most keenly his departure, but who are preparing to join him in the everlasting kingdom. The funeral services were held by the writer on Nov. 4th at the cemetery north of Caledonia. A large number of friends and brethren were present. The day was as bright as we ever see in this world. May the Lord prepare us all for that greatest and brightest day when we shall be taken from the sorrows of this life.

M. H. ARMOR.

Gospel Advocate, please copy.

# Devotional Department.

S. M. BERNARD, EDITOR, MERIDIAN, MISS.

## The Lord's Supper.

### ITS INSTITUTION.

#### THE TIME.

You have often read the accounts given in the first three Gospels concerning the eating of the Passover and Lord's Supper, and thought you had a very clear idea as to the time when the Passover preceding the Lord's Supper was eaten. But when you turned to the Gospel of John and began reading the 13th chapter, you find that the supper spoken of there took place before the regular Passover supper. This opinion is confirmed by the 29th verse of chapter 13, where Judas is told to buy some things needed for the (Passover) feast. John 18: 28 also indicates to us that the Jews had not eaten their Passover up to the time that Jesus stood before Pilate. Now, it is quite evident that the supper mentioned by John, as recorded in chapter 13 of his Gospel is the same Paschal feast described by Matthew, Mark and Luke, at which the Lord's Supper was instituted.

Without going any further into this labyrinth of thought, let us take the advice of Brother B. W. Johnson formerly of St. Louis, now in Glory, and accept the conclusions of Alford, one of the worlds greatest thinkers, in straightening out the order of events.

Alford's conclusions are as follows.

1. "That on the evening of the 13th of Nisan, (that is the beginning of the 14th) the Lord ate a meal with his disciples at which it was announced that one should betray him, and from which he went to Gethsemane. 2. That in some sense this meal was regarded as eating a Passover. 3. That it was not at the regular time of the Jewish Passover but the evening before since the disciples understood that when Judas left (John 13: 30) he went to buy something and this could not have been done on the 1st Jewish day after the Passover began as it was a Sabbath. 4. On that night the Lord was seized, and on the next day, before the Jews ate the Passover, but the day the Paschal lambs were slain, the Lord, our Passover, was crucified. He died as the Passover for man, on the very day when the Paschal lambs were slain."

And so, after hours of patient study this question is settled clearly. The order of events then is as follows: 1. This premature Passover Supper. 2. The exposure of Judas. 3. The Lord's

Supper. 4. The regular Jewish Passover sacrifices and our Lord crucified on the same day. Jesus knew this order of events. He was divine. We are human, and have to toil to understand it. Let us worship him humbly, for he is great.

## Midweek Prayer-Meeting.

DATE—Dec. 1, 1897.

TOPIC—"Remember the Poor."

REFERENCES—Gal. 2: 9, 10; Acts 11: 27-30; Luke 16:19 23; Lev. 19: 9, 10; Acts 6: 1-4; James 1:27; Deut. 15: 7, 8.

Our Savior never uttered a sentence truer than that found in Matt. 26:11: "The poor ye have always with you." It was true in his day; it is equally true in ours. There is the man upon the streets with the tattered garments. There is the sister at church who cannot afford silk or satin, and yet she can reach the throne of Grace with her prayers. Here goes the sheriff to execute the law and collect taxes from a man whose income was too small to pay the bill. The man of means builds a fine city residence upon a principal street, and a poor man comes along and builds a three-room cottage directly across the street. Verily, we have the poor always with us.

The problem as to how to treat the poor is one of the most important ones of the day. Capital and labor cannot agree upon wages. Foreign immigration brings poor people to our shores and the question arises. What shall be done? If men would deal with one another in settling these questions according to the Golden Rule; if they would solve these problems by the law of love, these matters would be of no further trouble to our government. Jesus never had any trouble dealing with the poor. He was a poor man, and yet the richest of earth. He solved the problem by going down among the poor and elevating them.

Apostolic example teaches us to help the poor. When Paul and Barnabas went to preach to the Gentiles, they were zealous in remembering the destitute, Gal. 2:10. In Antioch every man according to his ability sent help to the poor saints in Judea. The apostles teach (Acts 6:1-4) that it is the work of the Deacon to attend to the needs of the poor, and we find a grand climax in James 1:27 where it

says: "Pure religion and undefiled before our God and father is this, to visit the fatherless and widows in their affliction and keep one's self unspotted from the world."

The Jews were commanded by the Law of Moses to be a benevolent people. They were not to reap the corners of the fields nor gather the gleanings. That much of the harvest was to be left to the poor of the land, and so the beautiful picture of Ruth in the field of Boaz is presented. A man could not be a consistent Jew without giving to the poor. Brethren, we were redeemed by the precious blood of a crucified Savior. How much more should we remember the poor than the Jew!

Now, in order to make your prayer-meeting bright and edifying, let some one show how our missionary boards are helping the poor. Let some one else tell how we can make the poor happy on Christmas day. Have a fervent prayer for our foreign missionaries, another for our home missionaries, another that God may take pride out of our hearts and make us humble like our Savior when he ministered to the needy.

## A Christian Only.

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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# Christian Endeavor Department

Miss Ethel Streater, Editor, Clarksville, Tenn.

## Serving Others.

Nov. 29. Preferring one another. Rom. 12: 10-12.  
 Nov. 30. "Inasmuch." Matt. 25: 34-40.  
 Dec. 1. "What she could." Mark 14: 3-9.  
 Dec. 2. Relief. Acts 11: 19-30.  
 Dec. 3. Feet to the lame. Job. 29: 1-25.  
 Dec. 4. The reward. Luke 6: 30-38.  
 Dec. 5. Topic. "Not to be ministered unto, but to minister." Matt. 20: 20-28.

### A BIBLE STUDY.

Preferring one another. Phil. 2, 3; Rom. 15, 1; Gal. 6, 2; 5, 13; I Thess. 5, 14; John 13, 34.

Service of deeds. Matt. 10, 42; 25, 34, 40; Jas. 1, 27; Heb. 6, 10; Mark 9: 41; Jas. 2: 15, 16; Prov. 25: 21, 22; Luke 6: 31.

Service of words. Prov. 15: 1, 23; 16, 24; Jas. 3: 2; Luke 6: 45.

No happiness can be conferred greater than that which comes when you have done more than your plain duty. The sense of having helped a fellow man, and of following Christ's example, is a pleasure which nothing else can give: in very truth, it is better to give than to receive; whether the gift be something to fill an actual want, or time, or even your simple presence, when that can give cheer and comfort. So much from the self-standpoint; yet it is enough to do away with a great deal of selfishness.

In a busy life, it is necessary to place each day's work; but the program ought not to be so full that there is no time left for the unexpected needs of those around. There will be just such demands; be ready to meet them.

It is less trouble to give money to a beggar than to get him to work; it is often easier to do this or that for any one than to teach him to do it; but true ministry is not what is easiest for yourself; it is what is best for those whom you serve.

Perhaps the hardest work the older Endeavorers have, is in getting new members to take an active part: to persuade them that they can speak for themselves, when they are clinging to a verse, or a selection; or that they can pray. It is not as hard in committee work; yet even here, there is danger that the experienced worker will not leave enough for the beginner. Of course, the old members must keep the work in hand and see that it is done; but the more the new members have to do the greater will be their interest and growth.

It is very comforting to know that

every bit of service done to another is really done to Christ. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

The *Christian Endeavor World* has begun a series of articles on Our Foundation Stones. From the first, Denominational Loyalty, by Rev. J. L. Withrow, we take the following: "It is one of the marvelous characteristics of the Christian Endeavor cult, as we see it, that such ardent, sentimental emotions as are worked by it can be steadied by purpose and planning pre-eminently practical. And among such practical principles, which are fibres of its being, no one is stronger than loyalty to whatever denomination each Endeavorer belongs."

The second article, on Interdenominational Fellowship, is by Nayland Hoot, Baptist Trustee of the United Society. He says the first aspect of Christian Endeavor is denominational loyalty. "Each Christian Endeavor society in its special church is under the authority of that church, and under no other supervision whatever. No religious paper so desirable or needful as your own church paper, is the unceasing Christian Endeavor slogan. Every cent of benevolent contribution is to flow through the appointed channels of your special church and denomination, and is to seek no irregular and spasmodic and outside conduit—this is the perpetual Christian Endeavor insistence. The church for you is your own church, the pastor for you is your own pastor, the leaders for you are the appoint-leaders of your own special denomination, O, member of Christian Endeavor. The second aspect is spiritual unity. It is the unity which searches out and clasps into the most real and deep and tender and gracious of concords all who bow before the one divine Lord, and hang for salvation upon the one divine Savior. This precious spiritual unity Christian Endeavor does believe in, recognize, insist on. This spiritual unity is the beating heart and impulse of the whole movement. "One is your Master, even Christ; and ye are all brethren."

Loyalty demands preparation before coming to the prayer meeting. Timidity is caused by lack of confi-

dence, which in turn is brought about by lack of previous thought. "It is hard for an empty sack to stand upright," even in a prayer meeting. The Christian life requires thought and meditation.

To be loyal to Christ and the church all habits of inconstancy and irregularity must be broken up. Why should we be less mindful of our spiritual food than of that which satisfies physical hunger? The power of Christian habit cannot be overestimated, yet whether that power is a mighty cable or a rope of sand depends upon how firmly we have constructed it. And, as a succession of acts forms a habit, just so a few acts may remove a strand from the cable of habit which may then be broken before we are aware.

The Endeavorer, or any one who is striving to lead a Christian life, is ever placed between two forces—one within the church tending to hold him to Christian duty, and the other on the outside striving to allure him. Among these we recognize the social dance, the card party, the Sunday excursion, the theater on the outside alluring away from Christ; on the inside is Christ. On the world's side, the Sunday ball game, the Endeavor hour bicycle ride, the Sunday morning headache, the Lord's day out-of-town visit, the Sunday newspaper, the shady tree and hammock; on the other side, Christ. On Satan's side the horse race, the pooling table, the occasional glass of liquor, the one glass, two, three, four glasses a day; on the other side the Savior. Thus the individual is tested day by day. Temptations, if resisted, only strengthen character."—W. T. Brown, in *Christian Standard*.

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### Love One Another.

It was Saturday night, and two children small  
Sat on the stairs in the lighted hall—  
Vexed and troubled and sore perplexed,  
To learn for Sunday the forgotten text,  
Only three words on a gilded card,  
But both children declared it hard.

“‘Love,’ that’s easy—it means, why this?”—  
(A warm embrace and a loving kiss);  
“But ‘one another,’ I don’t see who  
Is meant by ‘another’—now, May, do you?”

Very grandly she raised her head,  
Our thoughtful darling and slowly said,  
As she fondly smiled on the little brother,  
“Why, I am only one, and you are another,  
And this is the meaning—don’t you see?”—  
That I must love you and you must love me.”

Wise little preacher, could any sage  
Interpret better the sacred page?  
—Exchange.

### The Drummer Boy.

In a book entitled “Our Army Nurses,” the following story is told by one of the noble women who cared for the suffering soldiers in the great civil war.

On entering her hospital ward one morning, she was attracted by one of the few new faces she saw there. It was a child’s face, and it wore a smile.

“His name is Henry —, not yet twelve, but he has been in the army over three years,” the attendant said.

The nurse went to the cot where he lay.

“Good morning, mother,” he said cheerfully, holding out a thin hand.

“You dear little fellow, how came you here? You are so young.”

“My father was drafted, and I got hem to take me with them for a drummer boy. I’ve got no mother, no brothers, no sisters.”

“Ah, so you called me mother. You do need some one to take mother’s place, I’m sure.”

“Yes’m. The boys told me you would take care of me.”

“And where is your father?”

“He was killed three months ago at Antietam. I was wounded then in my hip—same ball that killed my father. The surgeon says that I shall

be a cripple always.”

The eyes of the nurse were growing moist. “My little boy looks very happy, after all. What makes you so?” she asked.

The child pulled a little Bible from under his pillow, and replied: “In the Bible it says, ‘When my mother and my father forsake me, then the Lord will take me up.’ If I get well, and try to be good, I guess I shall have a home somewhere. If I don’t get well, I’m sure I shall.”

There was more than one deeply interested listener now; and each had some new question to ask the lad. Childlike faith like his was rare, even in the hospital, where it was common for men to feel that they could not die unless they were listening to a hymn or a prayer.

“My lad,” some one asked, “who taught you to trust in God?”

“My mamma, until she died, then my papa.”

When he got better, he was heard one Sunday morning plaintively to say, ‘I wish I could go to Sunday school.’ Then followed a pleasant sight. Two of the ward attendants said: “Get the child ready. We’ll look after him.” They crossed their hands and carried the cripple to Sunday school while he was in camp. But they did not go alone. By ones and twos and threes, the big soldiers followed the little fellow and stole into church. They all loved him, and some one looking on said, “A little child shall lead them.”

One day a surgeon came to the nurse and said, “Here is a man looking for a soldier orphan boy to adopt. Tell him all you know of Henry.”

The nurse told him of the lad’s brief life, his beautiful spirit, and his longing for an education and a home.

“You have interested me greatly,” said the man, with moistened eyes. “My wife and I had planned to go to Camp Denison, but we both dreamed on the same night that we should come to Camp Chase. I think God has led us. I am sure she will wish to take the boy.”

In a few minutes the lad’s feeble arms were twined about the man’s neck. He was crying for joy. To those who clustered around to bid the little fellow good-bye the child said, “I was sure God had a home for me.” —Youth’s Companion.

### Forgiveness.

A soldier was about to be brought before his commanding officer for some offense. He was an old offender and had been often punished.

“Is he here again?” said the officer, on the man’s name being called;

over; “flogging, disgrace, solitary confinement, everything has been tried with him!”

Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said:

“There is one thing that has never been done yet, sir.”

“What is that?” said the officer

“Well, sir,” said the sergeant, “he has never been forgiven.”

“Forgiven!” said the colonel, surprised at the suggestion; but when he had reflected for a few minutes, he ordered the culprit to be brought in, and asked him what he had to say to the charge.

“Nothing, sir,” he said, “only I am sorry for what I did.”

Turning a kind and pitiful look on the man who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying: “Well, we have tried everything with you, and now we are resolved to—forgive you.”

The soldier was struck dumb with amazement. The tears started in his eyes and he wept like a child. He was humbled to the dust; and thanking his officer he retired—to be the old, refractory incorrigible man? No! From that day forward he was a new man. In him, kindness bent one whom harshness could not break. The man was conquered by mercy and melted by love.—Selected.

### Bobbie Was Disgusted.

Small Robert had one desire that transcended all others, namely, a bicycle. Now Robert’s family are of a religious turn, and here was an opportunity to inculcate devotion in the boy. So they told Robert that if he prayed regularly perhaps God would send him a bicycle. Robert prayed.

After he had been praying regularly for a month or more the anniversary of his birth arrived, and the family decided that it was about time to reward his devotion. But thinking that a bicycle might endanger the life of the boy, they bought him a tricycle. Small Robert came down on the morning of his birthday, and was told that there was something in the yard for him to look at. He went out to see, and there was the tricycle. But a tricycle was not what Robert wanted, and he looked up to heaven in disgust.

“O Lord,” he said reproachfully; “O Lord, don’t you know the difference between a bicycle and a tricycle?”—Boston Budget.

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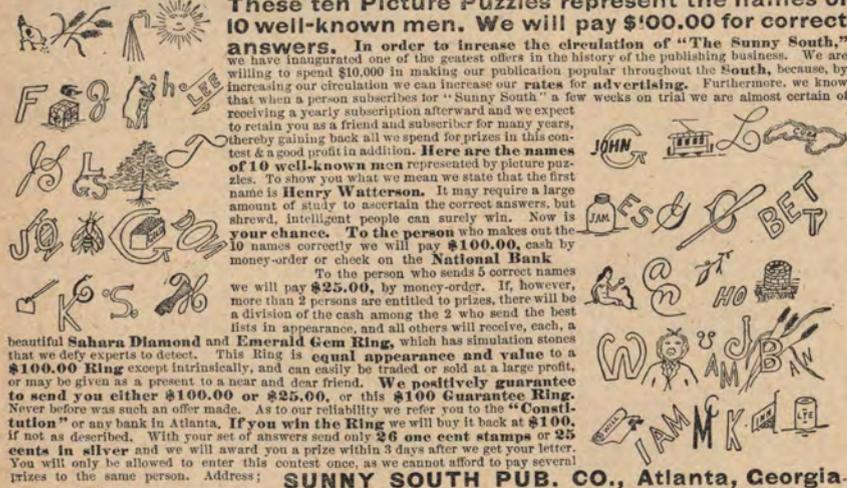
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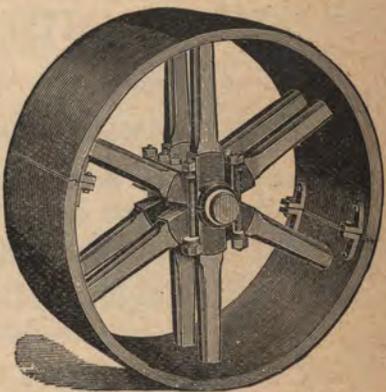
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