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Charles P. Williamson

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R M Mitchell

Southern Christian.

"All Things are Yours. - - Ye are Christ's."

VOLUME IV NUMBER 47.

ATLANTA, GA., AUGUST 1, 1896.

PRICE: \$1.00 PER ANNUM

Georgia Mission

AND EDUCATIONAL WORK.

Editor SOUTHERN CHRISTIAN:

The first of August is the time for the collection to be taken by the churches for educational work, we hope none of our preachers will neglect this important work. It has been sometime since I have said anything to you about the work of the Educational board. Not because I have lost interest but it is because I fear you have grown tired of the work. I have written many letters this year, and to some have received no response, and to others discouraging replies. In March (by the advice of Bro. Shelnett State Evangelist and president Educational board), I sent out over three hundred missionary pockets to different churches in the state, for the collection of mites by the sisters and children, for Georgia missions for sustaining our state missionary, Bro. Shelnett, who has done such a grand work in our state, establishing churches at new places, strengthening weak points, visiting new fields and doing the work he should do, that is so much needed, and also for educational work, to assist worthy young brethren who are desirous of preparing themselves for the ministry.

The call comes continually for preachers, not only for our own state, but for the world. I know there are a number of young men ready and anxious to become preachers, but it is out of our power to aid them.

So far, from the collection by these pockets, I have received one dollar from the Tennille church. I had a fond hope that there would be a dollar in each little pocket for our Educational Board. But all have not been collected yet, and some of the little ones have been requested by the young ladies who distributed the pockets, to bring them in full, so I hope yet to have something more to report.

I have received, since my last report, some encouraging letters. Sister Lanier of West Point sent me a nice letter, containing seven dollars and thirty-five cents, contributed principally by the young people of their church. She said: "It will be a sad day for Georgia when for want of funds, she has no young men in our Bible schools, I hope you will not grow faint-hearted, but keep trusting in His promises." From Sandersville, Georgia, missionary society, (F. L. A.) I received fifteen dollars "for a cause dear to our hearts," they

said, and a letter that I wish every sister in Georgia could read. This society consists of three members; they have certainly got the true missionary spirit, for I see that they have sent Bro. McLean five dollars recently. In the letter to me, their souls are certainly stirred about the Master's cause in Georgia.

From Union, Oconee county, Ladies Aid Society, I received four dollars and a half, and a dear good letter from Aunt Emily Elder. Ladies aid societies can help our work, and every missionary work, provided they are not bound by iron-clad rules. From individual contributors I have only received a few dollars. If you had been with me at a recent prayer meeting at our church and heard the lesson so beautifully taught by Bro. Williamson on Sowing the Seed, every one would understand the missionary work better, and be more eager to engage in it. He taught that we must commence in our homes, our home churches, that represents Jerusalem our cities, then Judea the state, then Samaria the nation, the regions beyond the world. If our home churches do their work, the uttermost parts of the earth will not suffer for evangelization. If we do not sustain our home work, who will? That is the first question.

In Bro. Williamson's report of the commencement exercises at Lexington he left the best part for me to tell you, and I thank him. Two of our students graduated in June, Bro. T. L. Young, and Bro. Flournoy Payne. Bro. Young will be in Georgia, ready for work, in September. Bro. Payne has not yet decided when he will come.

May our Heavenly Father grant that every one of us may be true to every pledge we have made to support his cause.

Faithfully yours for the love of Christ, and in his name.

Mrs ALEX. C. SMITH,
sec'y and treas. Ed. B'd
156 e. Fair st., Atlanta, Georgia.

Griffen, Georgia.

On the third Sunday in July we had one addition. Macon, a seven day's meeting. At Harrison, Georgia, netted three additions from the Baptists. Rain the last night of the meeting caused us to miss at least five additions. No doubt Dr. Harris will gather the remainder of the harvest. Began at Damascus church, four miles from Griffen, to-night, with a splendid congregation. We are very hopeful. H. C. COMBS.

Conyers, Georgia.

The regular annual meeting of the church in this district will begin Saturday, July 25. The church at Corinth will begin a meeting at that date, and Bro. J. A. Setliff of Chattanooga, Tennessee, will assist the regular minister. On the following Saturday the meeting will begin at Bethel, but as to who will assist, we do not know. On Saturday, August 15, the meeting will begin at Milton Chapel, near Reese, and we trust Bro. "Rastus" Shelnett will be with us.

We are looking forward with great pleasure to these meetings, and trust there will be good crowds and a lively interest manifested. Let the members pray for the cause at these places, and I am sure an abundant harvest will gladden the hearts of all Christians. On Sunday, July 12, our Bro. Taylor presented himself for membership at Milton Chapel. On July 19, Bro. Waring placed his letter in at Conyers along with the writer, whose letter came with Lexington, Kentucky. Both these churches are in their infancy, but we hope by the providence of God, the members working diligently together, that both will be built up in numbers and in spirit, and may become shining lights, to the glory of God. Yours fraternally,
July 20 '96. BELT WHITE.

Another Good Week.

Comparing the receipts for Foreign missions for the week ending July 14th, with the corresponding time last year, we have the following:

	1895	1896	gain
No. of contributing			
Sunday schools	149	226	77
			loss
Churches	24	17	7
			gain
Endeavor societies	10	10	0
Individuals	14	20	6

Amount, 1895, \$2,020.24; 1896, \$2,666.28; gain \$646.04

The receipts to date amount to \$82,303.65. If our receipts amount to \$17,696.32 from July 14 to September 30, it will bring us up to the \$100,000 line. From July 14 to September 30 last year, we received \$11,500.35. If we can gain \$6,195.97 by September 30, the \$100,000 mark will have been reached. The case is before us. The time is short. To reach the mark is most desirable. Shall it not be done?

Send to A. McLean, cor. sec., Box 750, Cincinnati, Ohio.

Halifax, Nova Scotia.

T. H. BLENNIS.

The SOUTHERN CHRISTIAN finds its way to us with regularity. We always read it carefully, and rejoice at the success of the good work in the constituency it represents. We have been too much engaged with nearer and more pressing engagements, to report to its columns from this field. Our work is progressing here finely, audiences and interest are both on the increase, and souls are being saved. A gentleman, the head of a family, was baptized at our regular prayer-meeting service last night, and others were added by obedience a few nights previous. Baptists, Episcopalians and Roman Catholics, have contributed additions to us recently. Halifax, at this writing, is in her gala attire. The summer "Carnival" is on us, and our city is over-run with visitors, English and American. The aquatic "carnivals" are features of the summer seasons here, but present, for magnificence, the British warships of the North Atlantic squadron, a number of other nations are in port, lending the attractions of the occasion. Illuminations, aquatic sports, mimic battles, etc., etc., are the drawing cards.

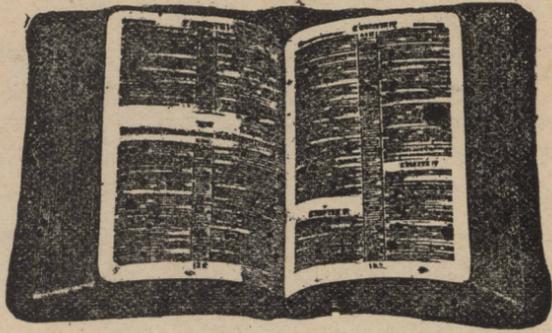
The annual convention of the Christian churches of the Maritime provinces will be held this year with the West Gore church about sixty miles from Halifax. There will be fifteen or twenty preachers in attendance, besides the delegates.

A fine program has been prepared, and an excellent meeting is anticipated. The convention meets September 3, continuing over the following Lord's day.

The writer was not able to attend the Washington Y. P. S. C. E. convention, but a goodly delegation from Halifax was there, led by Bro. Dr. McMillan, pastor of Chalmers Presbyterian Church. Perhaps we will take the advice of the editor of the SOUTHERN CHRISTIAN, and go to San Francisco next year by the T. P. & W. railroad.

Mrs. Harriet Beecher Stowe, author of Uncle Tom's Cabin, died comparatively poor. Considering the immense sale of her book. Her total belongings footed up to \$42,354. This included a house at Hartford, Connecticut, valued at \$10,000, some western railroad stock, and amounts due to her from publishers. She had a small estate in Florida, where she used to pass the winters.

THE SUNDAY SCHOOL.



SEARCH THE SCRIPTURES EVERY DAY.

THE SUNDAY SCHOOL.

LESSON V, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 2.

Text of the Lesson, II Sam. ix, 1-13—Memory Verses, 7—Golden Text, Rom. xii, 10—Commentary by the Rev. D. M. Stearns.

1. "That I may show him kindness for Jonathan's sake." David is at rest in His kingdom, reigning over all Israel and executing judgment and justice, unto all his people (II Sam. vii, 1; viii, 15). Read in Jer. xxiii, 5, 6, of a king who, on David's throne, shall reign and prosper and execute judgment and justice in the earth—Jehovah-tsidkenu. David had sworn to Jonathan that he would show the kindness of the Lord to his house forever (I Sam. xx, 14-17), and he would now keep his word. What a wonderful word is this, "the kindness of God" (see also verse 3). It is the same word oftentimes translated "mercy," and also "loving kindness," as Ps. xxiii, 6; xxv, 6; lxxii, 3, etc. The love of being a channel through which the loving kindness of God may be shown to every believer. See Rom. viii, 6; Col. iii, 12.

Jonathan hath yet a son which is lame at birth. When the news came of his death, he was a little boy 5 years old. His nurse took him up to flee to the Philistines, and in her haste she let him fall, thus causing him to be crippled for the rest of his life (II Sam. iv, 4). This story of the king's kindness to Mephibosheth for Jonathan's sake is very suggestive all through the love of God to sinners. The man was lame through no fault of his own, and he was lame on both feet—could not walk at all. All are sinners through Adam, and such sinners that in our flesh there dwelleth no good thing (Rom. v, 12; vii, 18). If his name signifies, as some think, "shame proceeding from the mouth," it is very suggestive of Rom. iii, 13; Math. xv, 18.

4. "He is in the house of, Machir, the son of Ammiel, in Lo-debar." The name of this place may signify "no pasture" and makes us think of the prodigal son, who, when he had wasted all his living, would fain have eaten the swine's food (Luke xv, 16). Every sinner who stays away from God and seeks to bless himself in this world of no food for the soul is somewhat like Mephibosheth in Lo-debar.

5. "King David sent and fetched him." He did not send him word to come and see him because he had good news for him, but he took means to bring him right into his presence. Our David, blessed Lord Jesus, does not tell us to make ourselves fit to come to Him, but knowing our incurable lameness He comes right to us with His love and grace, and we helpless creatures have only to receive Him and all His love (John i, 12).

6. "He fell on his face and did reverence, and David said, Mephibosheth, and he answered, Behold thy servant." A sinner on his face before God is a hopeful sight, as conviction of sin is an essential to conversion, and nothing works conviction like the loving kindness of God. See Luke v, 8; Isa. vi, 5; Job. xlii, 5, 6; Acts ix, 5, 6. David calling him by name makes us think of John xx, 13, "Jesus saith unto her, Mary."

7. "Fear not, for I will surely show thee kindness for Jonathan thy father's sake." See the comfort, the restoration and the future provision contained in the words of this verse. The perfect love of God casts out all fear and enables us to sing Isa. xli, 2. We have restored in the grace of God in Christ more than we lost in Adam, and He who spared not His own Son, but delivered Him up for us all, will with Him also freely give us all things.

8. "What is thy servant that thou shouldst regard him as a dead dog as I

am?" As we see and believe the love of God to us we become increasingly filled with a sense of our own unworthiness. A decreasing estimate of self is good growth in grace, as when Paul saw himself to be the least of the apostles, then less than the least of all saints, then chief of sinners. As Christ increases we decrease.

9. "I have given unto thy master's son all that pertained to Saul and to all his house." It was all of grace, for all had been forfeited. So with the sinner we lost all in Adam's sin, but God commendeth His love toward us in that while we were yet sinners Christ died for us. He loved us even when we were dead in sins (Rom. v, 8; Eph. ii, 4, 5). All that we receive in Christ is God's free gift to us in grace (Rom. vi, 23; iii, 24; I John v, 11).

10. "Mephibosheth, thy master's son, shall eat bread always at my table." He might have been forgiven and had the property restored, without being made a member of the king's family, but see the "exceeding great riches of his grace" in taking him to his own table. To be forgiven is very great, to be justified or accounted as if we had never sinned is great—but to be made a child of God and joint heir with Jesus Christ is greater still (I John ii, 12; Rom. iii, 24; v, 1; Acts xiii, 38, 39; Rom. viii, 16; I John iii, 2).

11. "According to all that my lord the king hath commanded his servant, so shall thy servant do." These were the words of that Ziba who afterward slandered his master and sought to turn away the heart of David from him (II Sam. xvi, 3; xix, 27). If we are children of God, we must expect to be slandered by some one, and if the slanderers are those of our own household we must not think it strange, but rather accept it as fellowship with Christ and count it a privilege.

12. "All that dwelt in the house of Ziba were servants unto Mephibosheth." Every true child of God by faith in Christ Jesus has all things working together for his good (Rom. viii, 28), so that all things may truly be said to serve him. As in Ezek. i, 19-21, the wheels and the living creatures move together controlled by the same spirit, so all the events in life are controlled by the Spirit of God for the highest good, of every believer. All the love and power of God combine to make all things work for God's glory and our good.

13. "So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table and was lame on both his feet." Here is a beautiful picture of that which every Christian may be and do. Jerusalem signifies "city of peace," in which every believer may dwell. The king's table is the word of God, at which we may constantly dine, avoiding all the tempting delicacies of the world's tables, with their light reading, so called, or even the more learned works which are not according to Scripture, while, as to our corrupt natural man, we must be content to own that it is still within us, though it may be persistently reckoned dead. Christ alone is our peace, our life, our joy.

Bottled Jordan Water.

Quite a trade has sprung up in Great Britain in the sale of Jordan water for baptismal purposes. The water is sent out in bottles.

When Things Go Ill.

Naturally we become sour and crabbed when we are not appreciated and when things go ill with us. To be misunderstood by friends, to suffer earthly losses, to be rebuked or to be assailed is a trying experience, but it need not, and should not, embitter us and make us testy, petulant and cynical. Better to turn the face toward the sunshine and let in the rays of hope, love, kindness and charity. This will cause a sweetness of soul that makes itself felt in word, feeling and act.—Lutheran.

THE SUNDAY SCHOOL.

LESSON VI, THIRD QUARTER, INTERNATIONAL SERIES, AUG. 9.

Text of the Lesson, II Sam. vii, 4-16—Memory Verses, 12, 13—Golden Text, Ps. lxxi, 1—Commentary by the Rev. D. M. Stearns.

4. "That night the word of the Lord came unto Nathan." David had a son called Nathan, in whose line was Mary, the mother of our Lord (II Sam. v, 14; Luke iii, 31), but this is another Nathan, who was a prophet in the time of David and is first mentioned in verse 2 of this chapter and afterward over 20 times in this book and in I Kings. The greatest thing about him was that he was a messenger for God. In verse 3, however, he seems to have given a message from himself which was not in accord with the mind of God. To be always under the control of the spirit of God, and speak only the words of God, and do only the things of God, is a life that was seen only in our Lord Jesus Christ.

5. "Go and tell My servant David, Thus saith the Lord." Again in verse 8 the Lord says, "My servant David," and in verses 19-21, 25-29, David speaks of himself ten times as "Thy servant." In Isa. xlii, 1, God says of His Son, "Behold my servant!" To be a whole-hearted bond-servant of the Lord Jesus Christ is the highest position in the line of work for God that He can enjoy. As to fellowship and real communion, we are His friends, but as to service may we be true servants.

6. "I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt." As David dwelt in his house of cedar and had rest from all his enemies he contrasted his surroundings with those of the ark of God dwelling in a tent and had it in his heart to build a house for the ark. Nathan's word, "Do all that is in thine heart, for the Lord is with thee," was very encouraging, but the Lord is now talking differently to David. The wisdom of the best of men is not always the wisdom of God, and many a work that looks good is not a part of God's plan, or if it is the time has not come for it.

7. "Spake I a word with any of the tribes, saying, Why build ye not me an house of cedar?" It is not for the servant to suggest to his Lord what should or should not be done. The servant is to be "willing and obedient" and "ready to do whatsoever our Lord the King shall appoint" (Isa. i, 19; II Sam. xv, 15). If we thus hold ourselves ready to walk in His ways, that is all He asks of us.

8. "I took thee from following the sheep to be ruler over my people, over Israel." It is well to remember whom we were and what we were when God called us. It is well to continue little in our own sight and never think anything of ourselves. When called to special service for God, we must bear in mind who calls us ("I took thee"), and that He has in view for us some special work. In this case it was to be "ruler over Israel."

9. "And I was with thee and have cut off all thine enemies and have made thee a great name." See how God did everything, and every instrumentality was simply that which God saw fit to use. Whatever was done He was the doer of it (Gen. xxxix, 22). I rejoice to believe that God has a prepared life for each of His children and a prepared service for every moment of that life (Eph. ii, 10), and if we are only willing and cheerfully subject to Him He will work it all out to a glorious consummation.

10. "Moreover, I will appoint a place for my people Israel and will plant them," etc. The fact that when they are thus planted they will move no more nor be afflicted any more is in perfect accord with many similar statements, such as Jer. xxxi, 38-40; xxxii, 41; Amos ix, 15, and still awaits fulfillment. All events which to us may seem and may be far in the future are to Him, who sees the end from the beginning, a present reality and are as sure of fulfillment, however unlikely it may seem, as if actually accomplished.

11. "Also the Lord telleth thee that— that He will make thee an house." The word "house" may signify a dwelling, whether tent, temple or palace; also a place containing anything, or one's family or posterity. The following verses show that here it means posterity and kingdom.

12. "I will set up thy seed after thee, and I will establish his kingdom." The Apostle Peter, filled with the Spirit, said on the day of Pentecost that God had sworn with an oath to David that of the fruit of his loins He would raise up Christ to sit on his throne (Acts ii, 30), and the next verse in Peter's sermon says He would be raised from the dead. To Abraham were promised the land and the posterity as the stars and as the sand, and now to David are promised the kingdom, the throne and the king.

13. "I will build an house for my

name, and I will establish the throne of His kingdom forever." The church which is being now builded together for a habitation of God, through the Spirit, upon the foundation of the apostles and prophets (see chapter iii, 5), Jesus Christ Himself being the chief cornerstone (Eph. ii, 20-22), is never called a kingdom, but is an elect company out of all nations to rule with Him in His kingdom. The kingdom will have Israel, all righteous, for its center and Jerusalem, the throne of the Lord, for its capital (Isa. lx, 21; Jer. iii, 17.)

14. "If He commit iniquity, I will chasten him with the rod of men," etc. Bishop Horsley gives this reading: "When guilt is laid upon Him." And Dr. Clarke says, "In suffering for iniquity." Of Solomon it might be said, "If he commit iniquity," but not of Christ, and we have already proved from Peter's sermon that the seed referred to is Christ and not Solomon.

15. "But My mercy shall not depart away from him, as I took it from Saul." Whatever reference there may be here to Solomon it can only be as typical of Christ in the matter of the kingdom. David evidently understood it of some one in the far future. See the last clause of verse 19 and note these various readings. "This is the manner of the man who is God the Lord" (Luther). "And this is the law of the man," the Adam (Kennicott). "And this is the arrangement about the man" (Horsley). Stier's comment is: "Thou speakest of an eternal kingdom in which no man can be king. He must be God and man because he is to be My Son and yet he is to be King for ever and ever, which belongs to God alone."

16. "Thy throne shall be established forever." Gabriel said to Mary that her Son should sit on the throne of His father David (Luke i, 32, 33), and this agrees with Isa. ix, 6, 7. See in verses 23, 24, of our lesson chapter the story of "the everlasting nation." Read Jer. xxxi, 35-37, and be simple enough to believe that God means what he says. The only solution of the eastern question is the restoration of Israel and the return of their Messiah. See Isa. lxii, 6, 7.

Our Daily Bread.

by J. F. H.

"Give us this day our daily bread"
We pray, and straightway go
From out the presence of our King
To do his work below.

We pass among the standing corn,
And fail, alas! to heed
The heavy heads of ripened grain
He sends to meet our need.

The sunshine and the river's gleam,
The bird-song on the hill,
The flowers that spring about our feet,
All bear his message still.

The hand-clasp and the cordial word,
The human sympathy,
The cup of water in His name,
Love's opportunity—

These bring, for each, that heavenly
An angel ministry— [food—
The growth in grace, the "daily bread"
We beg, and fail to see.

Dear Lord, thou sendest manna down,
That hungry souls be fed;
Forgive us when we pass it by
To feed on husks instead.

—S. S. Times.

"Palestine for the Jews" is again the watchword of the supporters of a movement having as its object the purchase from the Sublime Porte of the Holy Land, for the purpose of founding there an Israelitish colony. Dr. Herzl, a diplomatist and journalist, is at present agitating the question among the wealthy London Jews. He is confident of being able to consummate his plan in about three years. The Jewish colony would conform its social conditions as nearly as possible to the provisions of the Mosaic law. A seven hours' labor day is a leading feature of Dr. Herzl's proposal.

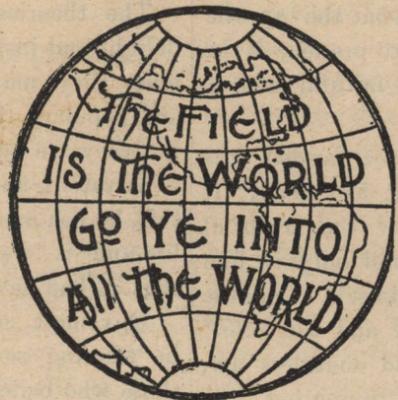
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Address A. E. SEDDON, 49½ E. Hunter St., Atlanta, Ga.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning July 26.
Comment by Rev. S. H. Doyle.

Topic.—Claiming the promises.—Isa. xl, 25-31. (A promise meeting.)

The Bible teems with precious promises of God to His people. The most precious thing about all these promises is the absolute certainty that they will be fulfilled. "God is not a man, that He should lie; neither the Son of Man, that He should repent." Some promises are unconditional, and they will be unconditionally fulfilled. Other promises are conditional, and they are absolutely certain of fulfillment if the conditions are fulfilled.

The importance of claiming the promises of God is apparent to all. Unless we claim them they will not be fulfilled toward us, and therefore might as well have never been given so far as we are concerned. To have the possibility of power and not to use it avails us no more than if we did not have it. The power may be there, but the important thing is to use it.

We are encouraged to claim the promises of God for two reasons. 1. Because God has the power and ability to fulfill all he has promised. If one would promise us \$1,000 who did not actually possess 1,000 cents, it would be useless to claim that promise. God has promised and he has the ability to fulfill all he has promised. This fact Isaiah impresses upon Israel to lead them to wait upon the Lord in their trouble. God is not an idol made by man's hands. He is everlasting, the Creator, the Unwearied. He has made all things and controls all things. His power is unlimited. 2. We are encouraged to claim God's promises because God is not only able, but willing to fulfill them. The prophet calls him "Unwearied." Men may become weary of the petitions and requests of their friends, but God is so willing to help His own that He never wearies. He has said through Christ, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." And again Christ has told us that His Heavenly Father is more willing to give His Spirit to those that ask Him than earthly parents are to give good gifts to their children.

God has the power. God is willing. It all rests with us. Do we believe God's promises? Do we act as if we believed them? Do we claim their fulfillment? If we do not we should. Let us take God at His word, and in trouble, in discouragement, in temptation, let us wait upon the Lord and renew our strength.

Bible Readings.—Gen. xxxii, 9-12; Num. xxiii, 19; Deut. vii, 9; Joshua xxiii, 14; Ps. lxxxix, 1-5; Isa. xliii, 26; Rom. i, 1-3; Gal. iii, 21; Eph. iii, 6, 7; Titus i, 1, 2; Heb. vi, 17; viii, 6; x, 23; II Pet. i, 4.

Christian Martyrs.

A summary of the ways in which some early disciples are said to have met death is given as follows by The Religious Herald:

Matthew is supposed to have suffered martyrdom or to have been slain with the sword at the city of Ethiopia.

Mark was dragged through the streets of Alexandria, in Egypt, till he expired.

Luke was hanged upon an olive tree in Greece.

John was put into a caldron of boiling oil at Rome, but escaped death. He afterward died a natural death at Ephesus, in Asia.

James the Great was beheaded at Jerusalem.

James the Less was thrown from a pinnacle or wing of the temple and then beaten to death with a fuller's club.

Philip was hanged up against a pillar at Hieropolis, a city of Phrygia.

Bartholomew was flayed alive by the command of a barbarous king.

Andrew was bound to a cross, whence he preached unto the people till he expired.

Thomas was run through the body with a lance at Coromandel, in the East Indies.

Jude was shot to death with arrows. Simon the Zealot was crucified in Persia.

Matthias was first stoned and then beheaded.

Barnabas was stoned to death by Jews at Salania.

Spiritual Unity.

The Christian Endeavor movement is a practical illustration of the gracious fact that Christian spiritual unity is possible without absolute uniformity or centralization of authority. But spiritual union can gain, not by the cold touch of finger tips through formal fraternal resolutions, but only by heart to heart and face to face contact.

Christian Endeavor Notes.

Only six countries in the world are without Christian Endeavor societies.

The Mothers' society has now enrolled 38 local societies, representing several states.

A committee motto: "Commit thy way unto the Lord. Trust also in Him, and He shall bring it to pass."

A red lion, rampant, within a Christian Endeavor monogram, was the striking badge of the first Scottish national convention.

A monthly watchword, that is kept pasted on the society blackboard throughout the month, is found encouraging by some societies.

Wearers of the badge, remember that the "E" is within the "C," and that our endeavors are to be within Christ and sustained by Him.

San Diego Endeavorers have gained possession of a notorious "first and last drink saloon," and have converted it into a seaman's reading and rest room.

The Gospel in many tongues.

The latest edition of "The Gospel in Many Tongues" gives a single verse (John iii, 16), printed in the 320 languages which the Bible society embraces in its issues, and it should be noted that from their number versions no longer in circulation have been carefully excluded. It is impossible to look without emotion on so striking an illustration of worldwide devotion and self sacrifice. How meager even the greatest linguistic gifts are found to be before this gallery of alphabets, so diversified that the same verse occupies in some cases an entire page, in others two or three lines only, while the words which it comprises vary from the terrific agglutination of the Ironoiois to the monosyllabic

Unity of the Chinese languages.

How strangely divergent the development which evolved 2,000 separate forms from one primeval tongue and now tends to revert to its aboriginal unity once more! How inscrutable the destiny ordained for the sacred books of Christianity that they should be translatable into every known type of human speech and should even at times stand out as solitary beacons, the sole memorials of dead tongues and peoples!—Quarterly Review.

Good Work of a Denominational Union.

The Endeavor societies of the Discipline church in Maryland, Delaware and the District of Columbia have a denominational union comprising 17 societies, with a membership of 782. Many of these societies report most excellent work. One of them, from Washington, has been the active agent in starting 17 other societies. Another in Maryland has raised \$340, with which it has changed the Sunday school room of its church from one of the worst to one of the best in the city. Another does a great deal of charitable work among the poor, and last spring paid the expenses of two weeks of evangelistic services. Still another secured an evangelist and held three weeks' evangelistic services, in the course of which 40 were won for Christ.

The Lesson of the Sunbeam.

"What's the use?" asked a sunbeam as it saw that a black, cold office lay in its way. "I can do no good in this cold, bare spot. Why did the great sun send me here?" But still in it went, because it was obliged to go there, and it fell across a desk, heaped high with business papers. In front of the desk sat a man whose brow was wrinkled and eyes red and hands trembling, and he was evidently greatly troubled by his business. But when he saw the sunbeam some way or other it reminded him of God's goodness, and he thought of the Sun of righteousness that would rise upon him with healing in His wings.—Exchange.

Points to Consider.

work for good citizenship published in the Chicago Union, three points are made—that Endeavorers should read a good daily paper; that their business meetings should be conducted strictly according to parliamentary law, and that in connection with every Christian Endeavor society should be a literary society. These are all good points, provided they are not covered by other agencies than the Christian Endeavor society, but the good citizenship work Dr. Clark urged at Montreal is chiefly work along moral lines, such as temperance and political reforms and reforms in social life.

Millennial Musings.

Oh, when will dawn that joyful day
Foreseen by prophet's ken,
When love shall rend the veil away
That hides God's face from men;

When war's destructive march will cease,
And 'neath His oriflamme,
Together shall lie down in peace
The lion and the lamb?

Freed from the deadly serpent's rear,
The weaned child shall play,
And o'er the fields long brown and sere
Bloom the bright flowers of May.

Then Jew and Gentile will arise,
And unto Zion throng
And sing, as pilgrims to the skies,
The everlasting song.

There they'll behold emblazoned wide
The sacrificial sign,
And Him whom hate once crucified,
In robes of honor shine.

Lord, hasten on that glorious hour,
That promise not in vain,
When every curse will lose its power,
And Christ the Saviour reign.

—Christian Observer.

Bad Man's Example.

A bad man's example often does more good than a good man's precept.—Christian Instructor.

A great mind is above injury, injustice, pain and mockery. A great mind would be invulnerable if it did not suffer through compassion.—La Bruyere.

Belief in progress is a doctrine of lazy people. There can be no true—that is, moral—progress except in individuals and by individuals themselves.—Baudelaire.

They All

"There are fads in medicine as well as in other things," said a busy druggist, "but the most remarkable thing about Hood's Sarsaparilla is that customers who try other remedies all come back to Hood's, and this is why the enormous sales of this medicine keep up while others

Come

and in a short time go out of sight entirely, to be heard from no more."

"Why is it?" "O, simply because Hood's Sarsaparilla has more real curative merit than any medicine I ever sold."

This is of daily occurrence in almost every drug store. Hood's Sarsaparilla is the standard remedy which has cured more sickness, relieved more distress and made more happiness by bringing people

Back to

health than any other medicine. Its wonderful cures of the worst cases of scrofula, running sores, ulcers, salt rheum, etc.; of dyspepsia and other troubles where a first class tonic and aid to digestion was needed; of catarrh, rheumatism, malaria and other troubles arising from or promoted by impure blood, have made

Hood's Sarsaparilla

The standard—the One True Blood Purifier.

Hood's Pills are the only pills to take with Hood's Sarsaparilla.

200.00 IN GOLD GIVEN.
OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of \$200.00 to anyone who will send 200 copies of "Gems of Religious Thought," a new book by R. H. Woodward, never published. Three copies sent for 60 days. Agents sell to to 100 copies a day. An Estey organ, retail price \$100, given for selling 110 copies in 30 days. A \$100 bicycle given for selling 80 copies in 2 months. A gold watch for selling 60 copies in one month. This premium in addition to commission. Complete outfit 35 cents. Freight paid. Credits given. Agents wanted also for "Talks to Children about Jesus," 150,000 copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also. They offer special and most liberal rates to students and teachers for summer vacation. During last summer a large number of students and teachers canvassed for their books, among the list there were 23 who made over \$200, 57 who won the \$200 premium, and 76 made over \$150 for their summer work. Write them immediately.

\$1800.00 GIVEN AWAY TO INVENTORS.

\$150.00 every month given away to any one who applies through us for the most meritorious patent during the month preceding.

We secure the best patents for our clients, and the object of this offer is to encourage inventors to keep track of their bright ideas. At the same time we wish to impress upon the public the fact that

IT'S THE SIMPLE, TRIVIAL INVENTIONS THAT YIELD FORTUNES,

such as the "car-window" which can be easily slid up and down without breaking the passenger's back, "sauce-pan," "collar-button," "nut-lock," "bottle-stopper," and a thousand other little things that most any one can find a way of improving; and these simple inventions are the ones that bring largest returns to the author. Try to think of something to invent.

IT IS NOT SO HARD AS IT SEEMS.

Patents taken out through us receive special notice in the "National Recorder," published at Washington, D. C., which is the best newspaper published in America in the interests of inventors. We furnish a year's subscription to this journal, free of cost, to all our clients. We also advertise, free of cost, the invention each month which wins our \$150 prize, and hundreds of thousands of copies of the "National Recorder," containing a sketch of the winner, and a description of his invention, will be scattered throughout the United States among capitalists and manufacturers, thus bringing to their attention the merits of the invention.

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SOUTHERN CHRISTIAN

C. P. WILLIAMSON, Editor.

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Matter intended for the SOUTHERN CHRISTIAN should be written on only one side of the paper and accompanied by the name of the writer. The editor does not hold himself responsible for the sentiments of L.S. contributors, and he must be allowed to be the judge of the propriety of their publication.

The SOUTHERN CHRISTIAN pleads for: Christianity versus Sectarianism. Faith in Christ and obedience to Him as the basis of Christian character, and for the Bible as the all-sufficient rule of faith and practice. The union of all Christians in harmony with the prayer of Jesus. The hearty co-operation of God's people in preaching the Gospel to the whole world. The salvation of the home and the destruction of its greatest enemy—the saloon.

Is it snowing anywhere in Georgia? If so, please report to us by telegram.

* * *

There were three additions to the First Church in this city last Sunday.

* * *

The great Christian Endeavor Convention is over, but its influence for good will continue.

* * *

On the second Sunday in this city the editor spoke at Baltimore. He spoke at the Haden avenue church in the morning and at the Calhoun street church at night. Abner and Ainslee, the two ministers, are doing well.

* * *

On the third Sunday we spoke in Richmond, Virginia, at Marshall street in the morning and at the Third Church at night. H. C. Garrison and L. V. Omer are laboring successfully at these points.

* * *

I. Z. Tyler, of Cleveland, Ohio, and Jabez Hall, of Richmond, Va., exchanged pulpits for two Sundays in July. Tyler once labored in Richmond, and Hall in Cleveland and so it was a good chance to renew old associations.

* * *

We are glad to note the good work going on in South Carolina under the fruitful and efficient services of Brother Shelnett who is doing excellent work in his field as state evangelist of South Carolina and Georgia.

* * *

Has your church sent in its pledge for state work yet? The year is nearly gone and we ought to go up to the convention out of debt and with a surplus in the treasury for the work of next year.

Every church in the state ought to contribute something for state work, be the amount ever so small. Send your offerings to Jno. Cooper, Treas., care Dixie Lumber Co., Atlanta, Ga., and send it at once.

* * *

Be certain to report all your meetings. This is a time of ingathering into the churches. Reports of good meetings are always stimulating and encouraging. Keep the brethren posted concerning your work.

* * *

We are sorry to lose from our state, Brother H. C. Bowen who has been laboring for 18 months with the congregation at Savannah. During his brief ministry the church nearly doubled its membership, which is a most admirable record. We can ill afford to lose our active and efficient preachers.

* * *

A. E. Seddon, our business manager, is this week attending the Demorest Chatauqua. He is one of the lecturers. Brother Seddon is a man of rare culture and wide experience and ought to be better known by the brotherhood than he is. He is scholarly and consecrated to the work of the Master.

Preach the Word.

There is no substitute for preaching. It is the divinely authorized method of reaching the hearts and consciences of men. The living voice has its own peculiar power. The written Word has all possible authority, but the spoken truth goes straight to the heart.

Paul, the world's greatest preacher, exhorts his young son,

Timothy, to "preach the Word." What is good for a young man to preach as a doctrine, is good for an old man, and what the apostle exhorts Timothy to preach, is the right thing for all faithful men to proclaim.

The world never needed the Word more than it does to-day. It can never out-grow the truth of God unless it should outgrow him who testified of himself, "I am the Truth, the Way and the Life." There may be, and doubtless are, many ways of presenting the truth, but there is one great truth to present, and that truth accepted is the crowning glory of a human life. "The old, old story of Jesus and His love" will ever awaken the tenderest sympathies, and arouse the best activities of our race.

The world never was more anxious to hear the Word than at this present day. Within the past quarter of a century, Bible knowledge has increased at a most gratifying rate; and the more it spreads the more is the demand for the plain, simple preaching of the word. The power and authority of the creed over the consciences and lives of men is broken. The day of independence from the bondage of human authority in matters of religion has dawned in strength and brightness, and the angel of the apocalyptic vision is to be seen "flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."

The world understands the word better to-day than ever before, and is better prepared to accept it. Religious prejudice—except in limited localities—is not near as intense as it was twenty-five years ago, and he who seeks to arouse the unholy antagonisms and unlovely spirit which once dominated many professed followers of Christ, will find that the better spirit of love is prevailing, and that the love of truth by no means necessitates the harsh and unkind language which is sometimes heard from him, who has authority to preach the word only, and that in the spirit of meekness and love.

Our heavenly Father, unlimited in His resources, has selected the gospel of Christ to be His power unto the salvation of all who will believe it, and never, since the first days of the church has it proven more potent than in these latter days of our own century. The world needs no new truth; it needs the strongest possible presentation and emphasis of the gospel, and those who stand to preach the word should strive with single-

ness of purpose to proclaim the truth, the whole truth and nothing but the truth.

The theories of science may delight and instruct; they may be true, they may be very pleasing and popular, they may be helpful but they are not God's power unto salvation, and if a man fail of this, he has made shipwreck of his life and it were indeed, better that he had never been born.

Our most successful preachers, in winning souls to Christ, are those who believe most implicitly in God's power, and who *preach the word*, "contending earnestly—but in love—for the faith once delivered to the saints."

TO OUR ADVERTISERS:

The SOUTHERN CHRISTIAN advertising rates are, at present, 50 cents per inch for each insertion.

Classified advertisements in this column, 1 line 50 cents a month; 2 or more lines 10 cents a line each insertion.

We prefer short-time contracts, as the steady increase of our circulation justifies a steady advance in our rates.

Under no circumstances will we make advertising contracts for more than twelve months.

We do not guarantee position, nor interfere with any classification we see proper to make in our columns.

ATLANTA PROFIT-SHARING PRINTERS.

Send us orders for Job Printing. Prices include delivery to your address, cash to accompany the order.

Envelopes, white, No. 6½:

250 \$1.00 500 \$1.50 1000 \$2.50

Packet heads, 6x9½:

250 1.25 500 1.75 1000 2.75

Statements, 5½x8½:

250 1.00 500 1.50 1000 2.50

Note heads, 5½x8½:

250 1.00 500 1.50 1000 2.50

Letter heads 8½x11:

250 1.50 500 2.25 1000 4.00

Infant statements, about 3x5:

250 .65 500 .85 1000 1.25

The Southern Christian P.-S. Union

49½ east Hunter street, Atlanta, Georgia

LAUNDRIES

The gold men say we are all right, so do we, and so do all the patrons of the TRIO STEAM LAUNDRY, who are now getting a Pure Linen Finish Laundry work. You can be the same. Send your work to 79 & 81 Edgewood avenue, and oblige Yours truly,

TRIO STEAM LAUNDRY.

SCHOOLS AND COLLEGES.

Read President Loos's article, elsewhere in this issue, in reference to the Kentucky University, its outlook and its work. It was our pleasure to attend the last commencement exercises of the University and we were greatly delighted with the progress made by the institution, and especially were we gratified at the atmosphere of manliness, culture and Christian influence which pervades the entire institution. Before deciding to send elsewhere, send to President C. L. Loos for a catalogue of the Kentucky University, and investigate its claims.

ALCOHOL CURE.

Read J. D. Clark's advertisement in this paper. If you want to know anything about the character of the advertiser, write us, and we will gladly give you the very best testimonials as to his Christian character and intelligence.

DYSPEPSIA CURE.

Ripans Tabules cure dyspepsia.

Home Department.

CONDUCTED BY

MRS. C. P. WILLIAMSON.

IF WE KNEW!

MRS. C. S. HAHN.

If we knew the pain and sorrow
Waiting for us down life's way;
If we knew the pains and heartaches
That will surely come some day;
Would we not with patient meekness
Bear the little ills that come?
Would we not be kind and gentle,
Putting hasty words to shame?

If we knew how short the season
We with loved ones here would be;
If we knew the pain of parting
And the anguish all could see;
Would we not count every moment
Lost that was not spent in love?
Would we not be quick to scatter
Sweetest words, our love to prove?

If we knew how long and weary
Was the way we tread alone;
If we knew how dark and dismal
Are the paths to us unknown;
Would we not with faith undaunted
Trust ourselves to God's dear Son;
Would we not by Him be guided
Saying, "Lord, lead Thou us on?"

If we knew across the river
All we loved were waiting there;
If we knew some day we'd meet them
In that peaceful realm somewhere?
Would we waste our days in weeping
For the lost ones gone before?
Would we doubt God's day of crowning
When we reach the other shore?
Augusta, Georgia.

The Peacemaker.

Veva Grey felt very happy when she awoke one beautiful spring morning. The sun was shining brightly, the little birds were trilling out sweet and wonderful notes, gentle breezes wafted the fragrance of the roses in the window, and altogether life seemed most delightful. "How good God is," thought Veva, "to make every thing so lovely. I wonder what verse I had better take for to day?" She opened her Bible—"Blessed are the peacemakers for they shall be called the children of God." Would she take this verse? Every thing around was so peaceful it seemed scarcely possible that a peacemaker would be needed any where to day. But she took it. Bright thoughts filled her mind and happy feelings her heart, as she tripped along to school. At recess Maud Banks came to her.

"Veva," she said, "do please show me how to do this example. I have worked it six or seven times, and each time the answer is wrong."

"I am so sorry, Maud," answered Veva, "but I do not know how to do it, either. It is a very hard one, and nearly all the girls will get it wrong, I believe. But I heard Stella Hamilton say that her brother showed her how to do it. She will tell you, Maud."

"No," said Maud, "I don't want Stella Hamilton to show me."

"Why, Maud, you asked me; why not her?"

"Because," said Maud, "I love you; I can't bear her, she's hateful and disagreeable. We don't speak at all any more."

"O Maud, Maud," exclaimed Veva. Then her verse came to her mind: "Blessed are the peacemakers." She would say no more now, lest she might only arouse more bitter feelings in Maud's heart. But she resolved to do something to bring the girls together again, for they once had apparently much loved each other. That afternoon Veva and Stella walked home together from school as they frequently did, Stella's home lying beyond that of her friend.

"Stella," said Veva, "I know you love me; don't you?"

"Of course," said Stella, "who don't will you please tell me?"

"Stella, I am glad you love me, but do you love me enough to do something for me this afternoon?"

"Of course," said Stella again, "I love you, Veva, sufficiently to do anything for you."

"Very well, Stella, then will you come into the garden while I cut a bouquet of roses for Maud Banks, and will you take them to her for me?"

"Take roses to Maude Banks?" said Stella, as her eyes opened wide with astonishment at first; then the lids dropped and her gaze was riveted upon the ground.

"Yes," said Veva, "she is going to a birthday party to night, and I know she is so fond of roses. It's a long way to her house I know, but if you will do it I shall be sure that you love me."

"Veva," said Stella very slowly, "I wish I could show you how much I love you in some other way, but if I must, yes, I will take the roses, but I take them because I love you."

As Stella walked along with the fragrant bouquet she compared her own conduct and Maud's with that of Veva, and she resolved to try to be more like the latter. "Yes," she thought, "and I will make up with Maude if she will let me, for I believe that's what Veva thought I would do if I brought the roses. It's just like her."

Maud was dressing for the party in a dress of a beautiful cream-colored material which contrasted well with her large black eyes and heavy braids of hair.

"Mamma," she said, "if only I had some roses. Oh, how I love roses! Mamma, here is somebody coming in the gate

with some now—big red ones—just the color I love."

Maud rushed to the door; she did not wait to see who held the flowers, but, throwing out her arms, held roses bearer and all in a loving embrace.

"You dear, darling girl!" she said. I was just wishing so much for big red roses like these."

"But, Maud," said Stella, "it was Veva who sent them—Veva whom you love so well, and whom I love, and—I brought them."

"Stella Hamilton!" cried Maud, "is it you?"

"Yes, Maud," was the answer, "and for Veva's sake let us try to be good to each other again, for she loves us and we love her, and I am sure that we still love each other. Let us see how the roses look against the cream."

When Veva saw her two friends together again, you may imagine how glad she was that she took the "peacemaker's" verse that lovely spring morning.—Ex.

SOCIAL PROBLEMS.

Land and Labor Questions.

EDITOR SOUTHERN CHRISTIAN:

A meeting has been called here in Atlanta, to consider Land and Labor questions. Desiring to do what I can to reach the proper solution of these questions, I propose this

PLATFORM FOR 1896.

The earth is Jehovah's.—Psalms.

If I were hungry I would not tell thee; for the world is mine.—Psalms.

The land shall not be sold for ever for the land is mine for ye are strangers and sojourners with me And in all the land of your possessions ye shall grant a redemption for the land.—Leviticus.

Every man should eat and drink, and enjoy the good of ALL his labor, it is the gift of God.—ECCLESIASTES.

And behold I come quickly; and my reward is with me to give every man according as his work shall be.—REVELATION.

We ask our brother and sister citizens to join in living these truths, and so making America the Land of Homes.

I

FUNDAMENTAL TRUTHS.

We declare it to be fundamental truth that:

He who produces, owns.
No man ever produced so much as one inch of land. Therefore no man can own land. He may hold it in possession, but it BELONGS to its Creator alone, as he declares.

Taking the earnings of the individual, for public uses, is robbery.
He who takes the redemption of the land for private use, steals from the Lord.

Our troubles come from our believing we actually "own" land, and that "we may do what we will with our own." The truth is, as the Lord repeatedly tells us, the land is His, and we only "possess" it, and "shall grant a redemption," that is render an equivalent for it.

II

THE RADICAL CURE.

We propose the abolition of all taxes upon labor or upon the fruits of labor—whether under the guise of tariff, license, income, or any other device: and instead thereof that the whole rental value of the land be taken for public use, without regard to whether the possessor of the land is or is not putting the land to its best use.

We will incur no debts—We will issue no bonds—There shall be no specific charge made to any one for the use and enjoyment of public conveniences and improvements. The rent of the land being in full for the free use of all that pertains to the land.

Out of the rent received for the use of the land

FEDERAL AND STATE REVENUES,

First. Shall be paid our share of the expense of Federal and State public conveniences and improvements.

Secondly. We will pay for local public conveniences and improvements, to wit:

1. Building and running good public railroads, wagon and other roads, telegraph lines, etc.
2. Providing ourselves with a full supply of good water.
3. Lighting our roads, streets and houses.
4. Building and maintaining public schools, libraries etc.
5. Should the receipts from the land rentals be more than enough for these purposes, we will divide up the surplus among ourselves share and share alike.

POST OFFICE BANKS ;

SCIENTIFIC LABOR

MONEY-SHARKS ANNIHILATED

Thirdly. We demand that rolls for all work done for the public shall be made out weekly. The sum due each worker shall be placed to the credit of the worker, at the nearest post-office, and held subject to drafts or checks. These drafts or checks, properly certified, shall be receivable for all public dues.

INITIATIVE; REFERENDUM;
DIRECT VOTE OF THE PEOPLE;
IMPERATIVE MANDATE.

Fourthly. We demand that all public improvements and conveniences be instituted and carried on in obedience to laws made by direct vote people. The question of the adoption or rejection of such laws shall be decided by ye and nay vote of the people: concerning Federal business, of the people of all the states upon demand of a majority of the people of any one state; concerning state business, upon demand of a majority of the people of any county in the state; concerning any locality, upon demand of five per cent of the people of the locality.

UNIVERSAL CIVIL SERVICE.

Fifthly. We demand the extension of civil service rules to cover every public office in the land, and that the removal of the holder of a public office shall be by expiration of term, resignation, imperative mandate or conviction of crime.

THEODORE W. SIDDALL.
Atlanta, Georgia, July 1896.

MATTHEW, 6. The heavenly treasure.

Almsgiving, prayer and fasting.

secret: and thy Father, which seeth in secret, shall reward thee openly. 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 32 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 33 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. CHAPTER 7. JUDGE not, that ye be not judged, ye shall be judged; and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first see out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7 Ask, and it shall be given you; seek,

44 But I say unto you, Love your enemies, bless them that curse you, do good to them which hate you, and pray for them which despitefully use you, and persecute you: 45 That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them, which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect. CHAPTER 6. TAKE heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be thy name. Thy will be done in earth, as it is in heaven. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread: 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face: 18 That thou appear not unto men to fast, but unto thy Father which is in

secret: and thy Father, which seeth in secret, shall reward thee openly. 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: 21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light: 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 32 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 33 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. CHAPTER 7. JUDGE not, that ye be not judged, ye shall be judged; and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first see out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. 6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 7 Ask, and it shall be given you; seek,

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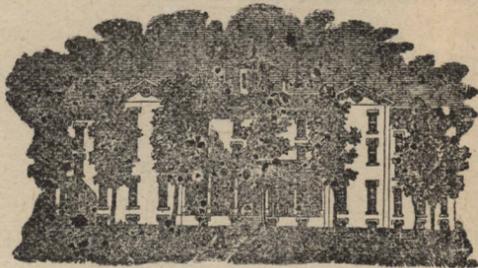
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Lv. Atlanta, C. T.	12 00 m	11 15 p	7 50 a	4 25 p
" Atlanta, E. T.	1 00 p	12 15 a	8 50 a	5 25 p
" Norcross		12 50 a	9 35 a	6 05 p
" Buford			10 15 a	7 05 p
" Gainesville	2 28 p	2 01 a	10 42 a	7 45 p
" Lula	2 48 p	2 23 a	11 05 a	8 12 p
" Cornelia		2 46 a	11 27 a	8 33 p
" Mt. Airy		2 50 a	11 30 a	8 37 p
" Toccoa	3 35 p	3 17 a	11 53 a	
" Westminster		3 45 a	12 30 p	
" Seneca	4 18 p	4 05 a	12 41 p	
" Central	4 45 p	4 33 a	1 20 p	
" Greenville	5 30 p	5 25 a	2 10 p	
" Spartanburg	6 18 p	6 18 a	3 22 p	
" Gaffneys		6 53 a	4 11 p	
" Blacksburg	7 08 p	7 05 a	4 30 p	
" King's Mt.		7 31 a	5 00 p	
" Gastonia		7 53 a	5 28 p	
Ar. Charlotte	8 29 p	8 33 a	6 30 p	
" Danville	12 00 a	1 30 p	11 25 p	
Ar. Richmond	6 00 a	6 40 p	6 00 a	
Ar. Washington	3 42 a	9 40 p		
" Balt'm PRR	8 05 a	11 25 p		
" Philadelphia	10 35 a	3 00 a		
" New York	12 53 m	6 20 a		

Southbound.	Ves. No. 37 Daily.	Est. Ml No. 35 Daily.	No. 14 Daily.	No. 15 Daily.
Lv. N. Y., P. R. R.	4 30 p	12 15 a		
" Philadelphia	6 55 p	3 50 a		
" Baltimore	9 20 p	6 22 a		
" Washington	10 43 p	11 15 a		
Lv. Richmond	2 00 a	12 55 p	2 00 p	
Lv. Danville	5 50 a	6 05 p	6 40 a	
" Charlotte	9 35 a	10 55 p	12 20 p	
" Gastonia		11 30 p	1 10 p	
" King's Mt.			1 35 p	
" Blacksburg	10 49 a	12 09 a	2 03 p	
" Gaffneys		12 24 a	2 30 p	
" Spartanburg	11 37 a	1 00 p	3 05 p	
" Greenville	12 23 p	1 50 a	4 40 p	
" Central	1 15 p	2 35 a	5 40 p	
" Seneca	1 35 p	2 53 a	6 06 p	
" Westminster			6 22 p	
" Toccoa	2 18 p	3 50 a	6 53 p	
" Mt. Airy		7 40 a	7 40 p	6 25 a
" Cornelia		4 21 a	7 45 p	6 55 a
" Lula	3 13 p	4 39 a	8 12 p	6 57 a
" Gainesville	3 31 p	4 57 a	8 36 p	7 20 a
" Buford			9 07 p	7 43 a
" Norcross			9 48 p	8 27 a
Ar. Atlanta, E. T.	4 55 p	6 20 a	10 30 p	9 30 a
Lv. Atlanta, C. T.	3 55 p	5 20 a	9 30 p	8 30 a

"A" a. m. "P" p. m. "M" noon. "N" night. Nos. 37 and 38—Washington and Southwest ern Vestibule Limited. Through Pullman sleepers between New York and New Orleans, via Washington, Atlanta and Montgomery, and also between New York and Memphis, via Washington, Atlanta and Birmingham. This train also carries Richmond-Augusta sleeping cars between Danville and Charlotte. First class thoroughfare coach between Washington and Atlanta. Dining cars serve all meals en route.

Nos. 35 and 36—United States Fast Mail. Pullman sleeping cars between New York, Atlanta and New Orleans.

Nos. 11 and 12—Pullman sleeping cars between Richmond and Danville.

The Air Line Belle train, Nos. 17 and 18, will, from June 1st to October 1st, 1896, be operated between Atlanta and Mt. Airy, Ga., daily except Sunday.

W. H. GREEN, Gen'l Supt., Washington, D. C. J. M. CULP, Traffic M'gr., Washington, D. C. W. A. TURK, Gen'l Pass. Ag't., Washington, D. C. S. H. HARDWICK, Ass't Gen'l Pass. Ag't., Atlanta, Ga.

The Air Line Belle train (Nos. 17 and 18) will on and after June 1st, 1896, be opened between Atlanta and Mt. Airy, daily.

THIS IS A STRANGE THING, That sensible young men and young women, well qualified, will wonder and wonder, what can I be at to earn money?" when by simply writing bro. W. C. Hafley, Atlanta, Georgia, they can procure work, write at once, enclosing stamp, with references, as he wants active intelligent agents all over the state.

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C. W. B. M., Editor, MISS BUNNIE LOVE.

A Glad Day for the C. W. B. M.

Afar off in this little corner of the world I am thinking of the Christian Woman's Board of Missions, and a feeling of sadness comes over me when I realize our great responsibility as Christian Women, members of that Board; and I realize also that as our work increases and our field of labor broadens, we need an increase in our missionary offerings; and it is with this purpose in view that I write, appealing to every member of our beloved C. W. B. M., to make the most heroic effort we have ever made in our twenty-one years of service, to increase our missionary offerings, so that the demands may be met, and new workers sent into the field may be sustained.

How then shall they call on Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? And how shall they be sent without the means to send? My sisters, a heavy burden is resting upon us. Let us throw off the mantle of indifference and practice that self-denial that will enable us to fill up the treasury. But, you say, how can we make greater sacrifices, we are giving every penny we are able to give, doing without even the necessities of life. Many of us are doing so and many are not and it is to those whom the Lord has prospered, that I make an especial appeal. "There is that

scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

In the Annual Leaflet for 1896 I notice these words; "A comparison of this leaflet with that of 1895 does not show any great growth in the work of the C. W. B. M. the last year. The actual receipts were not quite so much as the year before." Now, dear sisters, while I realize the past year has been a hard one, financially, yet we cannot afford to stand still, we must press forward.

Let us make our C. W. B. M. Day the "gladdest of all the year," demonstrating the fact that we are workers in His vineyard and make it a day long to be remembered by bringing in large offerings, through self-denial—for with such sacrifices is the Lord well pleased.

ADA B. LOBINGIER.

Pomona, Cal., May 25, 1896.

Princeton, Ga.

MISS BUNNIE LOVE,
Atlanta, Ga.

DEAR SISTER:—Our little Auxiliary of the C. W. B. M. held its first meeting last Sunday. We had a very pleasant meeting and collected 85cts for National and 25cts for State work. Though we are few in numbers I still think we have much to encourage us, and I feel more hopeful of our future success, than I did when we first organized. I will try to get

my report in earlier in the future.

MATTIE WOOD,
Sec'y Bethel Aux C. W. B. M.

Athens, Ga.

The Athens auxiliary celebrated C. W. B. M. Day, July 5th. Bro. Chastain preached on the subject of missions in the morning and at night our President assisted by the young ladies and the Mission Band had a very interesting program prepared.

An original paper on the "History of the C. W. B. M.," by Miss Lulu Thornton was especially good. One of the most touching pieces rendered was the recitation, "No Room for Wang Ling Tea," this is the story of a little Chinese girl, anxious, yea begging, to join the Mission School, but alas they had no room for her. The recitations of Misses Cordelia and Annie Love Thornton and Blanch Hayes were, also, very interesting. The solo by Mr. Chastain was enjoyed by all. Our President made an interesting and instructive talk, a plea for new members and subscriptions for the Tidings.

The church was beautifully decorated with ferns, palms and cut flowers, and the letters "C. W. B. M." hung directly over the pulpit, to remind each one of the grand and noble cause for which we are all working.

Owing to the inclemency of the weather, the crowd was rather small. Amount collected \$2.25.

BERTA BROWNING, Sec'y

A New Arrangement.

In the future Miss Loduska Wirick will be supported as a missionary to Japan, through the Foreign Christian Missionary Society.

The church at University Place and Drake University, Des Moines, Ia., in the name of the "Bell Bennett Board," jointly support Miss Wirick at an expense of \$600 a year. Miss Wirick has already done much effective work in Japan and out of her own salary built a chapel called "Drake Chapel," in which H. H. Guy is preaching, while she is in America on her vacation.

The missionary interest in University Place Church and Drake University is worthy of special

note. I. N. McCash, the minister of the church, and the professors of Drake University stand among those in the forefront of the procession for world-wide evangelization.

Miss Wirick will probably return to Japan in the next month or two. We bespeak for her the prayers of the churches everywhere, while she breaks to the perishing the bread of life.

A. MCLEAN, } Secretaries.
F. M. RAINS, }

Mexico for Christ.

It is probably generally known that the C. W. B. M. has planted a mission in our neighboring republic, Mexico.

Here are a few facts not so generally known:

There are 11,000,000 people in the great Mexican republic who have never heard the gospel preached, except in a corrupted form.

The nation occupies an advanced position on questions relating to political and religious liberty. The way is open.

The Bible has been disseminated in all parts of the country, and little flocks of readers in many places are waiting for some preacher to come and teach them the things concerning salvation.

Many denominations are at work, and have been for more than a score of years. Many thousands have forsaken Rome for Christ's sake, and are now affiliated with these Protestant sects.

The Apostolic doctrine and practice, though the only system which can be logically presented to a Roman Catholic people is, as yet, almost entirely unknown in Mexico.

A beginning has been made at C. Jaurez, opposite El Paso, Texas. Preaching and Bible readings are conducted regularly by M. L. Hoblit, the C. W. B. M. missionary. He also publishes an eight page paper in Spanish, and distributes 500 copies twice a month.

The mission needs a good magic lantern, and views to illustrate the Bible; this would preach powerfully to a people such as the Mexicans. A small printing press and type are much needed. These would soon send the old Jerusalem gospel, and our plea for Gospel union all over the Spanish-speaking world.

God help us to work and pray altogether, that Mexico may be brought to Christ.

Your brother in the faith,
M. L. HOBLIT.

Ripans Tabules assist digestion.

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