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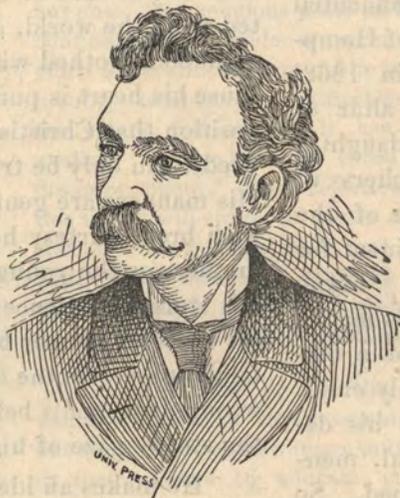
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# GOSPEL MESSENGER



F. L. ADAMS.

## INTRODUCTION.

Some months ago I was asked to write a brief sketch of the life of Bro. F. L. Adams. At the time it was simply impossible for me to perform the task, owing to a pressure of duties which necessarily demanded the whole of my attention. Under these circumstances, a true and tried friend, a lady eminently qualified for the work, kindly consented to relieve me. I take pleasure in introducing her well-written sketch as being in every way better than any thing which I could have prepared. In some respects mine would certainly have been different, and, perhaps, in all respects inferior. The writer's relation to Bro. Adams, who was her pastor for several years, specially qualifies her for speaking of his talent and ability as a preacher and as a man, and the evident enthusiasm with which she writes only evinces the deep impression which his ministry and bearing made upon her.

For myself I must add, without questioning a word that she has said, that for Bro. Adams' own sake it might be well that both he and the public should make some little allowance for the peculiar warmth which pervades the sketch; otherwise expectations might be excited that very few men would be able to satisfy. I esteem the subject of the sketch too highly as my long-time friend and brother, to withhold this word which is written in the true interest of his future prosperity and usefulness.

J. S. LAMAR.

## Biography Department.

F. L. ADAMS.

The subject of this sketch is averse to having himself "written up," but we, thinking that the lives of our young ministers upon whom the future of our church depends, possess a peculiar interest for our people, have persuaded him to permit us to publish the following:

Frank LaFayette Adams is a Georgian, having been born near Hampton, Henry county, Georgia, Feb'y. 3, 1865. His father F. L. Adams, a member of one of the wealthiest and most influential families of Henry county, was a merchant of Hampton. He entered the Confederate Army in 1862, and was one of the first sacrifices upon the altar of his country. His mother is the youngest daughter of Wm. S. Fears, one of the pioneer preachers of the Disciples of Christ in Georgia, and one of the most remarkable men of the age, alike eminent for strength of intellect and earnest piety. Frank Adams grew to manhood in the home of his maternal grandfather, under the watchful care of a tender, loving mother and grandmother; the only child, he received every attention from them and his devoted grandfather, consequently his physical, mental, and moral nature was evenly developed. So soon as he could comprehend it the Bible was taught him systematically and thoroughly, his grandfather being his instructor; so well taught, by one so capable of teaching it is no wonder that he chose the ministry as his profession.

He attended school at Hampton until his seventeenth year, then entered Burritt College, Spencer, Tenn., from which, after a four years' course, he was graduated with the first honor. Upon his return home he decided that it was his duty to proclaim the Gospel in its purity, as taught by the apostles. In 1886 he was ordained by his grandfather. He was called to the Hampton church and some of the churches near, for which he preached until the winter of 1889, when he accepted Sandersville and Tenville churches, these he served four years, resigning despite a unanimous call, on account of failing health.

In December, 1894 he took charge of the Valdosta church, the following winter thinking a higher climate would be beneficial he refused the call from Valdosta, and several other Georgia churches, and accepted the pastorate of the church at Tullahoma, Tenn., of which church he is still the beloved pastor.

Bro. Adams is of medium height, possessing a fine physique, his well knit form, and elastic step give evidence of his boyhood having been spent on a farm. His features are clear cut, and impress

one as being Jewish, his eyes are fine, one never forgets them, they are of a peculiar grey, when deeply interested in any theme they become intensely dark and bright, fairly aglow with the subject he is discussing. He is very magnetic, and attracts all with whom he comes in contact. He is one of those sunny natures having that in his soul which acts upon the weary and dejected as April airs upon violet roots; so full of goodness, cheerfulness, sympathy, and of helpful hope, he carries blessings to others of which he is himself as unconscious, as a lamp is of its own shining. Such a man moves on human life as stars move on dark seas to bewildered mariners. He, clearly comprehending that he who would fully and feelingly understand the words of Christ must study to make his whole life conformable to that of Christ, has kept himself unspotted from the world, and stands in his bright, young manhood, clothed with the strength of ten men because his heart is pure, his life bearing out the proposition that Christianity can only be vindicated by deeds. can only be truly shown forth in our lives. His manners are gentle and suave, with the same high bred courtesy he treats alike the oldest grandmother, or the youngest child in the congregation. His store of patience is inexhaustible; but despite his graceful temper he is very determined, and certainly possesses the courage of his convictions, the wrong doer quails before his earnest rebuke, and the steady gaze of his flashing eye.

He makes an ideal pastor, visiting every one, ever ready to offer consolation or advice; from the lowliest cottage to the home of the wealthiest he is always a welcome guest, having a rare adaptability which puts him at his ease under any circumstances; the writer has known him for years, and has never known him to shrink from any duty be it ever so trying; where sorrow, sickness or death calls he is ready to respond.

In Sunday-school work he is a success, a fine Bible class teacher because so well informed, and always ready to make practical applications of the lesson.

Intellectually he is a giant, his mind is a great store house of knowledge, a hard student, blessed with a retentive memory, he is peculiarly gifted as an extemporaneous speaker. His eloquence is electrical and irresistible, he can hold an immense audience in breathless silence, all unconsciously following him as he, with the magic touch of a finished artist of moral painting, wields his masterful brush, bringing out of the bare blank wall of common speech perfect pictures, all glowing with the rich coloring, and beautiful flowers of rhetoric. The power he exerts over his auditors is due to his intense earnestness, his perfect knowledge of what he says, his through absorption in his subject, and that subject is always, "Christ and Him Crucified."

A FRIEND.

# GOSPEL MESSENGER.

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

Volume VIII.

Nashville, Tennessee, February 19, 1897.

Number 7.

## Movements of the World.

THE BILL to prohibit the sale of liquor in the United States Capitol, which passed the House some time ago and was sent to the Senate, was brought before that body on the 4th of February by Senator Morrill, but Senator Hill, through senatorial courtesy and his own *in-courtesy*, spoke the whole time allotted to the bill, and thus defeated its consideration for the present. In his remarks he called all men who inspired such legislation "busy-bodies" and "mischief-makers," who were trying to infringe upon "individual liberty." The Senator tried to become humorous, and said that some morning they would arise, if this bill should become a law, and find that a dozen senators had been locked up in the police court, a danger, by the way, more real than fictitious. However, in the course of the debate, Hill moved to recommit, and this was lost by three votes, 27 voting with Hill and 30 against him. This shows the temperance forces that they have a fighting chance. It has taken a long time to awaken the public conscience on this matter, but the time is not far off when there will be such a storm of indignation at the fact that there are two open saloons in our national capitol that these politicians will not fail to heed. Reforms work from below up, and it is a cause for rejoicing to know that the influence has reached the top. There had been so many signs of decay in our body politic that we really trembled for our future, but there are so many signs of reform that we have taken new hope. We urge every one of our readers to write to the senator of his state, and in a short, concise letter give his reasons for wiping out this disgrace.

THE ARBITRATION TREATY has been so altered in the Senate Committee on Foreign Relations as to practically destroy it, and unless public sentiment can compel its restoration when finally considered in the Senate our rejoicing was a delusion. The opposition against the bill was led by Senators Morgan, of Alabama, and Mills, of Texas. These men have been especially pugnacious the last

year. They have been fighting the administration all the time and have had their war paint on continually and their tomahawks in hand ready to fight England and Spain. The arbitration treaty was promulgated by a Democratic administration and was voted against by every Democrat in the Committee but one, and was voted for by every Republican but one. The religious press on both continents has made a strenuous effort to create sufficient public sentiment to compel the ratification of the treaty, but so far it has not availed. But we have no cause for discouragement. The rejection of this treaty will serve to make arbitration a live political issue, and we be the party that finds itself on the opposite side in a national election, unless we mistake public sentiment.

THE ADVOCATES of inserting the name of Christ in the preamble of our National Constitution are untiring in their efforts to educate public sentiment on this line. We have before criticised the idea of legislating ourselves "christian," and we have expressed our doubts of the propriety of declaring a nation a christian nation when that nation derives its principle support from an internal revenue levied on whisky, tobacco and the vices of the people in general. We believe we ought to begin at the bottom and make the people fit for a christian government, rather than try to make a people who are either politically corrupt or recreant to their duty administer such a government. It will be time enough to consider this matter when we can induce a majority of our people to vote the abominations out of our national laws.

IT IS SAID that the early believers "were of one heart and of one soul." They were under one Captain who had impressed His life upon them, and their one purpose was to subdue the world and bring it under His authority. And what could not such a disciplined army conquer? Our defeats to-day are due to the fact that we are not of one heart and soul, but have divided into thousands of hearts and souls, each distrusting the other. We are aware of the fact that a sentiment is very prevalent which says

we must recognize that all are right, and we must seek union] but must never mention unity. But this sentiment does not spring from an intense desire to make us of "one heart and of one soul," but from a desire to justify the awful sin of disunion. We are aware that "charity shall cover a multitude of sins," but we doubt whether the present "sentiment" could even be classified as charity. Some of these people tell us that all these denominations are according to God's desire, because into their hearts has come the adage, "competition is the life of business." If this were true we would suggest an annual conference in which all religious bodies would join and then award a prize to the winners. But maybe we are saying more than our fraternal friends can bear now. After awhile the world will see the awful sin of disunion and then they will not call us "Campbellites," but men and women who desire sincerely to call the army of the Lord, which now has a thousand hearts and a thousand souls, back to the great Captain of our salvation. They will no longer call us narrow for calling Bible things by Bible names and teaching the "faith which was once for all delivered unto the saints."

NO MAN is fit for a reformer who is not content to wait for results, if need be, until after his death. It is one of the severest trials for the man who loves his fellowmen to disturb them, though he sees the necessity of reformation. No doubt it was a real cross for Paul to go from city to city to disturb his kindred, but he could look beyond the present and could see that the throes which his preaching caused would give way for the birth of a great and glorious age to come. Christ knew human weakness on this line. He felt intensely concerned for His chosen twelve. He knew it would be an easy task for them to thrust the sword of the spirit when the thrust was into an enemy, but he knew how they would hesitate when kindred and friends must be pierced. He made the command explicit: "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that doth not take his cross and follow after me is not worthy of me."

## Correspondence = =

## The Church. Number II.

J. M. WATSON.

*Thou art the Christ, the Son of the living God*  
—Peter.

*Upon this rock I will build my church*—Jesus.

It is plain and inevitable, from the above passages, that the church is founded upon the anointed sonship of Jesus of Nazareth. Upon the anointed sonship of the Nazarene a family, and that alone, can be logically founded. This is abundantly sufficient to settle forever what the church both is and is not. Not another word is necessary. Had this been even noticed it might have spared the world more bitterness and strife than my pen, if inspired, could tell to this generation. However, no little profit is derived in further pursuing the subject. Other arguments there are which are like invincible wings from the paradise of God hovering over the church—God's family on the earth and shielding it from the offensive attacks of theological and partizan vultures, who would drag it from its spiritual tower down into the materialistic world of mere "organization."

*Oikodomeo*, rendered "build," is defined by Liddell and Scott, "to found," "to establish." By it Jesus signified that He would found, or bring into existence, His church. The idea of organization," even by an unscrupulous disputant, can not be found in this word, *Ekklesia*, commonly translated "church," literally means, "called out." It is defined by Liddell and Scott as follows; "an assembly of the citizens summoned by the crier." The word signifies an assembly without respect to what kind of an assembly that it is. Something may be learned of its usage by reference to the nineteenth chapter of the Acts. Concerning the great uproar incited against Paul at Ephesus it is said; "Some therefore cried one thing and some another: for the assembly (*ekklesia*) was confused; and the more part knew not wherefore they were come together." The town clerk, rebuking this mob, said: "But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly" (*ekklesia*). "And when he had thus spoken he dismissed the assembly" (*ekklesia*). Other churches had there been than that of Christ. In the seventh chapter of Acts Stephens, in his apology, said: "This is he that was in the church (*ekklesia*) in the wilderness with the angel which spoke to him in the mount Sina, and with our fathers; who received oracles to give unto us." A church (*ekklesia*) was no new thing to the generation in which Christ lived. A multiplicity of churches Jesus recognized in saying, "I will build my church." The character of the *ekklesia* was determined by the nature of the summons

and by the relationship into which its participants were called. Had Jesus said only, "I will build my church," it would be impossible to tell, from this promise, what the nature of that church would be; but having said also, "Upon this rock" anointed sonship, the full noon-day sun bursts forth, and the intuition of a child might easily grasp the whole truth. However, the common usage of the word *ekklesia* is alone sufficient to expose the long-attempted perversion to define the church as an "organization."

It will be interesting at this place to make some observations on the church after it was established and sent into the world on its mission of love and mercy. The 2d chapter of Acts closes with these significant words: "And the Lord added to the church day by day such as were being saved." Never before was the church spoken of as having literal existence. John the Baptist came preaching, "Repent ye; for the kingdom of heaven is at hand." After John was beheaded Christ preached and, announcing the nearness of the kingdom, exhorted men to repent. The Baptist said: "He that hath the bride is the bridegroom." He that hath the church is Christ. (See John 3: 29.) John the Baptist came to prepare a people for the reception of the Lord of heaven, but it remained for that Lord Himself to found His church. This He did, according to promise, through the Apostles, and the Holy Ghost sent down, on Pentecost. Therefore in Acts the 2d chapter we are introduced to the church, not of prophecy, but of history. If, now, there be submitted the question, what is the church? No man can answer, consistent with sanity, that it is an "organization." No organization of any character, whatever, exists. A number of individuals having heard the gospel summons have responded, and are now one in sympathy, having fellowship one with another, woven together with a tie that is only sweet on the earth that it may be sweeter in heaven. This body the inspired record presents to us as the *ekklesia* which Christ said He would establish. Of this body it is prophesied that it shall envelop the globe and conquer the kingdoms and principalities of the earth. Through the preaching of the gospel many believed and many churches were founded. It is said that the "word of God increased," and that "churches were established in the faith, and increased in number daily," but not once is it said that churches were "organized." Paul planted churches throughout the Gentile world, but not one did he organize? The word "organize" does not occur in the New Testament. Long after the church in Jerusalem was established exigencies arose when men were set apart for a particular work in local affairs. Later than this a provision for order in the local congregation was made in the ordination of bishops and deacons. To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things

that are wanting, and ordain elders in every city, as I had appointed thee."—Titus 1: 5. The ordination of elders (bishops and deacons) is here called 'setting in order things that are wanting.' It is safe to say that during the New Testament dispensation no organization of any character was set up as the church. Nor, was the world cursed with such an organization until that "Mother of Harlots," the Roman Catholic Hierarchy, strode forth, a hydrophobic wolf in sheep's clothing.

"Upon this rock I will build my church" is correctly rendered as follows: I will bring into existence a body of people who shall be admitted to sonship toward the living God. Such a body, by the nature of the relationship that obtains, is a family and all are brethren together. Paul calls this body God's family upon the earth' (See Eph. 3: 14, 15.) It is called the "household of God" (Eph. 2: 19.) It is called the "household of faith" Gal. 6: 10. Membership in this family, or church, is sonship. Paul thus defines it in the following beautiful passages: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" Gal. 4: 4, 5. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father" Rom. 8: 15. Paul reminded the Galatians how they became members of the church. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" Gal. 3: 26, 27. To become God's children is to become members of the church, for God's family on the earth is His church. Every one who responds to the gospel summons is pardoned and granted the adoption of sons. It is a gratifying truth to me that my adoption is not of the earth, but of heaven; that my membership in the church is not of the suffrages of men, but of the mercies of God who made provisions for my redemption. "And the Lord added to the church day by day such as were being saved" Acts 2: 47.

Membership in a religious organization and membership in the church, the family, which Christ founded are two very different things. Either may and does exist independent of the other. The one is institutional, the other spiritual; the one is as far beneath the other, as the earth is transcended by the heavens. It should be re-iterated that membership in the church and sonship are one and the same thing. He who would divorce these would disparage the church and injure it more than the sneers and slanders of all the infidels, atheists and wicked men who have darkened the world since the day of Pentecost; and he who drags the church into identity with organization, and church membership, therefore, into mere institutional relationship, he it is that divorces them. And, strange to tell, the "orthodox" world, self appointed judge of sound doctrine, smiles upon this most damaging heresy that ever threw its unhallowed pall over the checkered history of christianity.

## South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Last Thursday night was spent at South Kentucky College, Hopkinsville, with the president, Bro. J. W. Hardy. Bro. Hardy is doing all that can be done to relieve the college of all indebtedness. If the brethren of South Kentucky will do what they are able and ought to do, the balance of the debt will be paid off, and the college will stand upon a more solid basis, and be in much better condition to subserve the cause of Christ than ever before in all its history. Listen attentively to Bro. H.'s appeals in the interest of South Kentucky College, and I believe you will feel like helping him in a work which has cost him a great deal of anxiety, and labor, and has brought to him a financial loss.

Friday night was spent at Princeton at the home of Bro. T. M. Powell. W. S. Payne will serve this congregation another year. Bro. Payne is one of the most untiring workers that I ever met. He has done, and is doing successful work at Princeton. He also, preaches for Corydon, Henderson county, his time being equally divided between the two places.

From Princeton I went to Paducah Saturday morning stopping with Bro. J. K. Bondurant. While there I received a telegram calling me to Crofton to take part in the funeral services of Bro. V. C. Clark. After a short interview with Bro. D. L. Nelson who had kindly come to meet me, and take me in his buggy to Woodville, I boarded the train for Northonville, where I made close connection with the train for Crofton. Instead of spending the night with one of the Woodville brethren as I had expected to do I spent the night with R. P. Morris the genial proprietor of the Crofton hotel. I regretted my inability to carry out the program I had made out, but I felt duty bound to respond to the call to take part in paying the last tribute of respect to one of the best friends I ever had.

The funeral services took place in the church the next day (Lord's day) at 12:30 p. m. The pastor of the congregation Bro. W. B. Wright took the lead in the services. After the remarks made by Bro. Wright and myself the Masons of which Bro. Clark was a member took charge of the remains. The interment took place at the Old Clark residence about two miles from Crofton. Notwithstanding the inclemency of the weather the audience was large.

Bro. Clark was sixty-five years old. He died in the community in which he was born and raised, and no one had more friends than he. How could it have been otherwise when we consider the beauty and loveliness of his character. He was a

man of unusual intelligence. He was an honest man. He despised deception, and humbuggery. It was sometimes said that "he was too good for his own good." He was generous to a fault if such a thing can be. He possessed a vein of humor, but never made it a weapon to give pain to the most sensitive. While he had been in sympathy with the Christian church for quite a number of years, attending church and taking an active part in the Sunday-school, he did not connect himself with the church until last September at a meeting in which I assisted Bro. Wright.

A little over a month ago, his daughter Miss Sallie as recently stated in this column passed into the unseen world. Last Saturday morning her father who loved her so devotedly went to join her. Only a few weeks ago the Clark family consisted of four but now it only consists of two, mother and daughter Miss Lula. That God may abundantly bless them, and sanctify this dispensation of His providence to their good is the prayer of their old friend.

From Crofton I came home where I scribble these notes. Will start out on another trip the last of this week.

I hope to see more of South Kentucky preachers write for the MESSENGER. Brethren, report your work.

### A Charm-String.

In the well-remembered by-gones it was quite a custom among school girls to arrange a charm-string—use a small smooth cord or ribbon, and on it string little relics of almost every description—buttons, shells, small coins, finger rings, ear-rings, breast pins—any little present that could reasonably occupy a space on that famous cord. We are glad to see some of our girl friends still keeping up this idea, as it is a neat way to preserve little relics of "ye olden times."

By a little effort, we can form a beautiful and valuable charm-string—a string of pearls—by daily stringing on the cord of memory some bit of useful knowledge, a fact from history, a scientific truth worth knowing. There is an ocean of pearls spread out before us, covering the vast expanse at our eyes' command, yea, more and more. From that boundless sea of sparkling jewels we are at liberty to grasp each day, each hour, something worthy a place on our charm-string of memory.

Besides the great store-house of knowledge to which dame Nature kindly gives us free and unlimited access, and besides all the valuable historical truths and what we gain by a varied experience, we have another priceless and inexhaustible source from which to obtain gems for preservation. It is that fountain of Divine wisdom—the Bible. Oh, what

satisfaction in after life we could have from such a Biblical charm-string. If we would grasp and retain even one item each day, we would soon have a string of sacred pearls more precious than silver, gold, precious stones, jewels, rubies, diamonds rich and rare information that would greatly benefit us in this life and assist us in preparing for the next.

Christ is the great spiritual charm-string, holding the scriptures together; and the hands of Divine love were busy four thousand years, hanging jewels on this life-giving, life-sustaining cord. The first charm was the wondrous work of creation, and the wise example the Creator set us by so soon calling *light* into existence. If the All-powerful would not venture to arrange his works in the dark, why will vain man attempt to do so while there is so much light at his command? And why is it those who have the least spiritual light are sure to be foremost in trying to arrange or re-arrange God's works and ways? Let us learn a lesson from this first charm—*obtain light* before proceeding.

Then another beautiful charm impresses our minds—that of a promised Savior. Again and again the sweet promise is renewed, each time presenting new angles and shining with increased brilliancy. After a while our attention is drawn to a very peculiar looking relic, and on investigation we find it is the picture of a sacrifice on Jewish altars. We cannot understand its use; but by closer observation we see through it, in the distance, the Paschal Lamb for sinners slain.

Thus on and on, one prophecy after another, then the Scheme of Redemption, then promise after promise, until the cord is filled, the last charm being, "Blessed are they that do his commandments," etc. God's purposes, prophecies and promises beautifully cluster around this wondrous cord, making it the most charming of all charm-strings, one end of which is hung over Eden's gate, the other held by the loving John in the Isle of Patmos—nay, it extends farther—it reaches back to eternity past, then forward to the throne of the Eternal where it is held secure by the hand of undying Love. As it were, one end of the cord is far away, in the back of a dark cave. We cannot there realize its beauty; but, as we approach the door the way grows lighter and brighter until it bursts into perfect day. So, this string at Eden's gate is dim; by standing there we cannot realize the beauty of its charms; but it grows lighter all along the centuries until it reaches the cross. Then all is bright; and aided by the effulgent beams of the cross we can look back, realize and enjoy the splendor of each charm; then forward and view the glories along the Christian's path, and those encircling the throne of God.

If we break a strand of beads or a charm-string, the relics will be scattered. So with the great spiritual charm-string: if the central idea, Christ, should be taken there from, all would be lost and man completely undone. But, thanks to our Bless-

ed Father, this cannot be done. Bigoted man has stretched forth his puny arms and has done all in his power to snap the spinal cord of Christianity, then has clasped his quivering hands on his dying breast and exclaimed, "Remorse! Remorse!" We are honored with the privilege of attaching ourselves to this glorious cord, thus adding glory—not to *it* but to *ourselves*. Again, alas! we can serve ourselves therefrom, thus voluntarily casting ourselves into endless ruin, but even this will not injure the splendor of a single charm. We should remember, God's *invitation* is to all—his promise is to the faithful.

MOLLIE L. MEEKS.

Henderson, Tenn.

## Mississippi Field Notes.

G. A. REYNOLDS.

On Feb. 4th I left home to fill an appointment at West Point, Miss. It was 12:30 o'clock P. M. when I arrived. I went immediately to Bro. F. M. Roberts' house; this is a preacher's home. Cordially they met me, and soon I was enjoying a good dinner.

In the afternoon I went to the house of Bro. N. B. Patterson. He is making preparation to begin his year's work as an evangelist. The brethren should keep him busy all the time. If you wish a protracted meeting write to him at West Point, Miss. Bro. Wells will, so I have heard go with him and lead the song service. They will do good work in building up the cause in Mississippi.

Bro. Patterson and I called on Bro. Hoover of Layton, Tenn. He has quite recently come into our state and has been employed by the church in West Point to labor in their town in preaching. We are glad to extend a christian welcome to Bro. Hoover, and hope that he will find the work both pleasant and successful. We were well pleased with what we could see and learn of him and hope the church has been wise in calling him to labor with them in building up the church of Christ in their midst.

At night the 4th of Feb. in company with Bro. and Sister Roberts, went to church. The weather was inclement, and not a large congregation had gathered. Several of the young ladies of the college were there and some of the teachers. I was glad to meet Sister N. A. Mosely of Huntsville, Ala. She is now lady principal of the Southern Female College at West Point. She was at church and brought with her several of the young lady pupils. The weather prevented me from meeting her, by invitation in their chapel exercises. I hope to be able to visit the college which has had a most wonderful growth, and from the acquaintance of Mr. A. N. Estman, Pres't. of the College. He is certainly most successful in building up a school.

I remained in West Point two days, and preach twice. The weather both nights was unfavorable

for church going, and the congregation was small both times. The church is contemplating some improvements on their house. They will be undertaken soon, I presume. There is a promising field in West Point, and we hope the church with the aid of Brother Hoover will cultivate it well and reap a large harvest. I should not fail to mention by name our Bro. H. K. Coleson, one of our preachers. He has charge of the "Forum" a weekly paper with a wide circulation. Bro. Coleson was the busiest man I met while in West Point, he is doing enough to keep two men reasonably busy. He is faithful in the church work, and is a very acceptable preacher. He has some Sundays not occupied, and the brethren in the surrounding country should write him to come and preach to them. Address H. K. Coleson, West Point, Miss.

While in West Point I introduced my book, "Caesar's Court," and sold several copies, and appointed Sister J. A. Stevens, Local Agent. Those who live in and near West Point, can send their orders to Sister Stevens and receive the book.

From West Point I went next to Amory, a good town on the Memphis and Birmingham R. R., arriving about 4 o'clock, Saturday evening, I made my home with Brother Owen. And it was a most pleasant one.

The Methodist and Baptist were to have preaching on the next day, Sunday, both morning and evening. So I decided to preach at 3 o'clock in the afternoon, and had the appointment circulated as best we could.

At ten o'clock Sunday morning the Sunday school met, and spent about 30 to 40 minutes in singing and in studying the Bible. At the close the church enjoyed in the communion service. After this some went to the Methodist church and some to the Baptist church. At 3 o'clock a large crowd came together to hear preaching.

The brethren at Amory are making arrangements to build a new church house. The old one is too small. I am told on preaching day the house is frequently crowded. And during the protracted meetings it would not hold at times, more than half of those who wanted to attend. They are going to make an effort to have the new church ready for use by the 27th of August, so as to be able to accommodate the convention which meets at Amory at that time. Here is where Brother Stevens held the great meeting last summer, about 86 members being added to the church, 13 the last night of the meeting. The good results of that meeting are plainly seen yet, and they will never be forgotten. The church is beginning to talk of another meeting. They want Bro. Stevens at the close of the convention in August, to resume the meeting he left off last summer, and continue it indefinitely.

There are I presume not less than 175 members belonging to the congregation at Amory. Brother Armor is their preacher, and is greatly beloved by all the church. The Lord has greatly blessed his ministry in that place.

## THE GOSPEL MESSENGER.

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

Subscription, \$1.00 a year.

Entered at the Postoffice, Nashville, Tenn., as second class matter.

Published every Thursday at 208 North College St. Devoted to the cause of Christ in the South and throughout the world.

NASHVILLE, TENN., FEB. 19, 1897.

## THE TWO WAYS.

There is a kind of loose, unthoughtful way some preachers have of reporting their meetings for the papers that we think should be discouraged, because it not only does no good, but engenders an animosity against us that is hard to overcome and injurious. There is already too much religious prejudice in this world, and especially against the Church of Christ, and our papers should set the example and give precept upon precept to destroy this prejudice if possible. A very good rule for a writer to observe in preparing an article of any kind for the press is to put it in such shape, when viewed critically, he will not be afraid for the best scholars to investigate, and if read by a man of other religious convictions than his own, he would not be ashamed or abashed for the other fellow to read it in his presence. Besides all this, there is a genuine, high-toned way of dealing with a religious opponent that he is entitled to, to begin with, and in the next place, will always win you his respect and confidence. To illustrate the point let us briefly report, say for instance, the same meeting in two different styles:

No. 1. "DEAR MESSENGER: I have just closed a two weeks' meeting at this place, where sectarianism had gone to seed and where religious prejudice runs high. But we met the enemy on his own soil and conquered the foe. The brethren say there has never been such a defense of the truth in these quarters before. There were thirteen additions to the Church of Christ, four restored, two from the Baptists, three from the Methodists and four from the world. Among the number was a young Methodist preacher who was tired of his human made creed and threw it overboard to accept the truth. Much prejudice was removed. To God be all the praise. Your Brother,

ELIJAH BRAGG."

No. 2. "DEAR MESSENGER: We

have just closed a two weeks' meeting at this place. Your humble servant did the largest part of the preaching, but the congregation did the work. The Lord blessed our labors abundantly, above that which we were worthy to receive. There were from all sources thirteen additions, whom we trust and pray will be valuable workers in the church. Among the number we mention a young preacher, who after hearing the series of sermons during the meeting, was lead to accept the scriptures as we preach them, and to accept and wear only the name of our blessed Master from this on. Find renewal for the GOSPEL MESSENGER for '97. Excuse my delay in remitting. As ever, your brother in Christ, EPHRAIM DONTBOAST."

The spirit manifested by the foregoing fictitious letters is entirely different. Yet such is true to the every day report to be found in most of our papers. The first is too personal, though it may be every word truth. There is no use calling the other man's position false, unscriptural and damnable, granting that all these are true. How will the rest of his folks feel on reading such a report? Is it likely to remove prejudice? Will it insure you a larger hearing of his folks? If you convert whole sacks full of folks on such venom as that what kind of converts are they? Now we are not trying to palliate for human creeds, nor cover up any false teaching of any people. So far as being "sound in the faith" is concerned, one of these brethren is as sound as the other. It is only a matter of good taste, cultivating a refined style of writing and speaking that we are driving at.

We should know how this matter works by taking up a religious paper published by some one of the denominations and reading a head line something like this: "T. W. Dye, the Great Campbellite Killer, Has Just Finished Up John Smith in a Four Days' Debate." To begin with we would accuse the reporter, or whoever made the statement, as being undignified, ungentlemanly to thus speak of us. Next, we would doubt the facts in the case. Next, if the facts were true we would think the whole thing unkind and uncalled for, and so it would be. Physician, heal thyself. Let us take our own medicine, practice what we preach. In all of our writing and preaching let us move upon a high, gentlemanly, dignified plane, where we will be seen to do away with prejudice instead of engendering it. Thus the ears of the people will be caught, the truth can be planted and greater good done.

## The Great Salvation.

NUMBER THIRTEEN.

At this point in our investigation we wish to present some things in reference to the subject of conscience. As to what conscience is and as to its office and value as a guide in divine things, there is great confusion of thought. It is a matter of no small importance that we understand what the conscience is, what is its function or office.

What, then, is the conscience? First, if the writer understands what it is, it is not educatable, or as Webster puts the word, educable, although the course or direction of its action is dependent upon the moral or spiritual education. That is, if the moral or spiritual convictions of the mind be wrong then the course or direction of its action will be wrong, and if the convictions be right then its promptings will, if heeded, lead in the right way. It is true that men, when following the incitation of their consciences, often wander far from the right way. Yet this does not prove that their consciences are at fault, but that their judgments or convictions are wrong. It is thought by many that conscience is both a discerner of truth and an inciter to the acceptance and obedience of it, and that in its office it never makes a mistake. But the fact that so many good people are sincerely following the dictates of conscience and yet walking in opposite ways is proof that there is a mistake somewhere. Is the mistake in the supposition that conscience is a discerner of truth, or in the idea that its incitements are infallible. We have studied this question with much care. Knowing the many different and even conflicting views entertained, we have tried our best to arrive at the truth. Few psychological writers have helped us any in this investigation, and the most satisfactory conclusion we have reached is that *conscience is that faculty of the mind or spirit of man which prompts or incites him to be true to his own convictions; or in other words, moves him to do that which he honestly believes to be right, and restrains him from that which is judged by him to be wrong.* This, if the writer understands the matter, expresses both the nature and office of conscience, and whenever it acts at all it acts infallibly. But conscience is not a discerner of truth and is not a teachable faculty, but rather produces the feeling of obligation to be true to that which has been taught and which the judgment has accepted as right, and to avoid that which it

has decided to be wrong. *You ought*, is its one great message to man, and it ever approves when he does what he believes to be right, and rebukes when he does that which he recognizes to be wrong. What is it worth then as a guide? In the search for truth, or in determining what God has taught in nature or in revelation, its only office is to press upon the searcher the obligation to be candid in his investigation. This candor is not exactly a synonym of sincerity, yet it also includes the idea of honesty of *intention* and freedom from all simulation. We have said that conscience, whenever it acts at all, acts infallibly, and it always acts until it is destroyed, "seared as with a hot iron" by constant neglect to heed its promptings. Its promptings are not "receive and obey" the *absolute* truth, but rather "obey the truth as you see it," and when this is done it always approves the doer.

Let us, as an illustration of all this, turn to the case of Saul of Tarsus. He was at one time a vehement opposer and persecutor of christianity and afterwards became its most ardent advocate. Yet, during his persecution of the disciples of Jesus his conscience was just as good as it was while giving himself wholly to the establishment of the cause he once so fiercely opposed. Paul himself said that he had lived "in all good conscience before God" during the time he zealously opposed, as well as when he labored to establish the claims of Christ. He said he verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth, and that he did these things, imprisoning the saints, and when they were put to death he gave his voice against them, his conscience meanwhile approving during the whole period of persecution, as it did also when he turned into the opposite course. Saul of Tarsus was as sincere as Paul, the preacher of Christ, and his conscience approved the persecutor just as much as it did the preacher. The persecutor "verily thought" he was right, and the preacher as certainly thought he was right. Conscience said to Saul persecute, and to Paul preach Christ. Now if conscience approves opposite principles, and antagonistic proceedings in the same person it is no more reliable, as a guide, than honest human judgment, which it always prompts men to follow. But conscience is not the judgment, or the sum of man's knowledge of right and wrong. It is a distinct faculty of the mind, and its office is to impel man to act on his honest convictions. But if one man's conscience impels him to

leave undone; what ought to be done in reference to the matter, when one christian's conscience says you ought, and another's says you ought not, shall the positive or negative prevail? This can not be answered by conscience, it is out of its province. That which is right, that which is wisest ought to prevail, but so long as honest convictions differ, conscience will impel or incite to different actions, for no man can be honest who is not true to sincere convictions. Only by bringing men's convictions, as to what is right or wrong, in unison, can their consciences be brought to impel men in the same direction. If this be impossible, then our honest difference must keep us in diverging ways.

But it is important to enquire, as christians, how far does God expect, or require our convictions to be the same in order to the unity of the body of Christ in work, and worship, and to the final redemption of our souls from the power of sin? It is easily answered, if we will hear God, rather than men. Every christian is required to have fixed immovably in his heart the conviction that Jesus is the Christ, the son of God, and that so believing he may have life through his name by loving and obeying him. Where God has required no faith or conviction, we have no right to have a "conscience" which will prevent us from working lovingly and harmoniously with other christians in carrying on the work which God requires of all who would be saved through Christ. God says nothing about whether we may, or may not spread the gospel of Christ through the means of a publication company; and so we have no right to have such a conscience as will cause us to separate from those who feel free to so preach Jesus, and thus cause a schism in the body of Christ. Where God has left us free no man has a right to bind us, or because of his conscience to hinder us in the exercise of this liberty. It is as strange as it is sad, that so many professed disciples of Christ have such quick, sensitive, and even pugnacious consciences in reference to matters about which the Lord has not spoken, whose consciences seem so inert concerning matters of absolute importance, clearly set forth in the divine word. The conscience of many such enforces the obligation to believe the gospel, to repent, and be baptized, but it seems never to have enforced to any great extent the obligation to "Go into all the world and preach the gospel to every creature." It does not impel them to liberality, prayer, zeal in the divine service, nor to active benevo-

lence on behalf of their needy fellow men. Why is this? It is because they lack positive convictions in reference to these things, and have so magnified mere questions of expediency in their thoughts, that the importance of these greater things is obscured. The legitimate field for the office of conscience is within the boundaries of faith and obedience and we should be careful not to push it into other fields, lest confusion and discord be the result. Let us love one another as brethren, who love the same Lord, and cherish the same hope; and strive to cultivate a spirit of forbearance one with another, and so fulfil the law of love.

### To Mississippi Brethren.

You no doubt feel a greater interest in the cause of our Redeemer in Mississippi than elsewhere. This is natural. And you want to know what is going on in the state among the churches. I am going to make an effort to furnish you the desired information. I have made arrangements with the brethren who own the MESSENGER to give you the church news through its pages. I ask you to give me your names, subscribing for the paper.

I am making a tour through the state to learn the condition of and the prospects for the churches, and the impression and information that I gain will be published in the MESSENGER. Yours fraternally,

G. A. REYNOLDS.

We had a letter a day or so ago from "Grandma Pinkston," of Hickory, Miss., enclosing her subscription for this year, and writing us one of her characteristic lovely letters. To any one who knows this grand old saint, now near 80 years old, and gets one of her letters, it is enough to strengthen the faith and inspire that life to better deeds. Her life has been a benediction to the Mississippi brotherhood.

The absence of Bro. Ferguson's notes this week is caused by his temporary confinement on account of a sore hand. He has had a trouble with his right hand for some time, but has just had a surgical operation performed, and will soon be ready for his regular correspondence again.

Bro. J. W. Harris, of Rich, Miss., will be at liberty to hold meetings during the spring and summer. He will do all he can for the churches and depend upon the liberality of the brethren for compensation.

## Reports from the Churches.

### ALABAMA.

SELMA: Had four additions at yesterday's services. The work is prospering. E. V. SPICER.

SELMA: Everything here is moving nicely. We just did seat our audience on the 5th Sunday night. The Junior and Senior Endeavor, the Sunday-school and the prayer meeting are all doing well.

E. V. SPICER.

### SOUTH KENTUCKY.

OWENSBORO: We had four additions here last week. Audiences large and interesting. I am glad to have your excellent paper come to my table. Respectfully,

R. H. CROSSFIELD.

HICKMAN: Can you find space in your MESSENGER for a few things that concern "us?"

I have fully entered upon the second year's work at Hickman. Our preaching days are on the first and third Lord's days. One-fourth (the second Lord's day) of my time is spent with the Milburn congregation. I have one Sunday not taken yet in regular work. Should be pleased to confer with a "preacherless church" in regard to work for said time. By agreement with our good brethren at Hickman I shall have some time to evangelize this year. I shall be glad to hear from "struggling churches" anywhere within fifty miles of this place, and shall be ready to "come over and help" such *whenever they are ready to help themselves*. We are planning now to have preaching at two by-way places as soon as spring opens. These appointments will be in the afternoon on Sunday, and the work will be a kind of "annex" to Hickman.

Our new gospel tent is now in winter quarters. I again remind "our folks" in the Purchase that the gospel tent season will soon be upon us. Something needs to be done. Will some of our churchless preachers take it and go out at their own charge? Will some of our congregations send out their preachers into the highways and have them hold a meeting? Will several of our moneyed men write me that they are ready as individuals to support a good man for several weeks in having the gospel preached in destitute places? Has any one a suggestion to make as to how the tent may be

put to use early and kept in use till the "snow flies?"

All communications in regard to the tent can be addressed to me at Hickman, Ky.

*What next? The rally.* We have had two in the Purchase. Of each one it may be said "it was neither an organized body nor an authoritative convention. It assumed no prerogative over churches or christians; neither did it attempt to settle any question of doctrine, nor inaugurate any form of ecclesiasticism. It was simply an undenominational mass meeting of christians from South Kentucky and the region beyond. No 'executive committee of the clergy,' no 'hold-over officer,' no 'delegate' have any control in the Rally. We sing and pray and preach, and have fellowship one with another. We have a carefully prepared programme in which such topics as the Sunday-school, C. E., C. W. B. M. and mission work have a large share. Further notice will be given in time. JAMES H. BROOKS.

RUSSELVILLE: I have just received the GOSPEL MESSENGER and will say, for causes I know not, this is the first time I have been permitted to see its bright, clean, newsy pages. [We did not have your address. Pubs.] I take pleasure in saying I am quite pleased with it; so here's my hand, dear MESSENGER. I will stand by you; I will do what I can for your support.

I am just entering upon my work in this town. I find both church and town sadly in need of much work for the Master. We have a good Sunday-school and prayer meeting. Both are growing in interest. All our meetings are well attended for Russellville.

I see my old friend and brother, J. D. Cochran, of Bowling Green, is going to spread himself this year. Well, here's luck to you, neighbor. Spread up this way a little and I will try to meet you half way, and we will storm the fort for Christ and the church in this end of Kentucky.

I am surprised to see so little in the South Kentucky department of the MESSENGER. Where are all our scribes who once made the South Kentucky evangelist so popular? Let them come to the front, and let us all make one big pull for the MESSENGER. I think I shall feel quite at home in the pages of the MESSENGER. Tennessee is my native state. Bros. Harmon and Speigel have worked

and lived in Kentucky, and we feel that they belong to us.

We had a large attendance at prayer meeting last Wednesday night and at the close of the services the crowd said that they were going home with me, and go they did, and to say we had a delightful time for an hour expresses it mildly. It was a clear night but such a storm as I have not seen for years struck my home, and when it was over a large table that had been prepared by Sister King was filled from end to end with everything on earth good to eat. To name the articles would trespass on the space of the MESSENGER, so with all these good things to eat, and living as I am in a *king's house*, I am doing well.

Our church here is now building a preacher's home on our church lot, and will soon have a splendid home for their preacher. At present I and my three little girls are keeping house in the house with Brother and Sister John D. King.

Success to the MESSENGER and all its readers. W. B. WRIGHT.

[We are glad to hear from Bro. W., and hope he will write often. We have a tender feeling for his town, Russellville, for it never did us anything but good. Here is where I got the best woman on earth—from my standpoint, of course. Let all our South Kentucky preachers write for and push the paper, and it will do you good. Ed.]

### MISSISSIPPI.

MERIDIAN: We had quite a representative congregation at church last Sunday, Feb. 7. The weather was fine and every one was in good spirits. I have been seriously ill with typhoid fever for seven weeks and we had a love feast when I returned to the church. The Sunday-school was in session when I entered and it ceased operations for a short while to give the people a chance to look at the new-comer.

As spring opens up we believe that our church work will open up with renewed vigor. We have a religious city; no saloons, many good influences for the young, and we believe that souls are to be gathered into the fold of our blessed Master. Brethren, pray for us. Yours in the Lord,

S. M. BERNARD.

FAYETTE: Our beloved Elder, Dr. L. R. Harrison, is in New York taking lectures and clinical practice on a special line of his profession. We miss him very much, for while he has always detested the "Lording it over" etc., sort of elders, he has

ever been a kind and patient adviser.

By the way, it seems to me that these missionary meetings we have some times, about once a year, are places where we preachers meet and take "special courses" along our line of work. Of course if a fellow hasn't much missionary work in his "practice" he doesn't need any special course. True we all have a great "text book" on missions in our libraries; so have these doctors on their line, but like them, the more of the *practical* we get, the better for us and the cause we espouse.

Dr. Winters, of Stanton, Miss., called on me this week, and when he grasped my hand tears trickled down his cheek. Don't think this was a natural result of my hard looks, for the dear doctor hadn't seen one of our preachers in five years, and those were *tears of joy*. He threatens to put his wife and children on the train and bring them all the way to Fayette "just to hear some more preaching." Think of this, brethren, living half a decade without hearing the gospel! He says he has a neighbor eighty-two years old in a like condition.

Verily, Mississippi needs more workers, but we can't have more workers without more support. May the Lord open our hearts, and the stingy their pocket-books, and the unsaved their ears, and may all these good things stay open till heaven opens wide her gates to receive the faithful.

W. W. PHARES.

## Alexander Campbell and Church Restoration.

In 1793 James O'Kelly, a Methodist, of North Carolina; in 1800 Dr. Abner Jones, of Kentucky, a Baptist; in 1801 B. W. Stone, of Kentucky, a Presbyterian; and about the same time Walter Scott and Isaac Errett were in different parts of the states urging the people to accept the word of God as the only divine rule of faith and practice. Without concert of action they were striving to free men from the power of human creeds, believing that divisions among God's people was sinful. Alexander and his father, Thomas Campbell, were Presbyterians. Alexander was born in Ireland in 1786, educated at the University of Glasgow, arrived in the United States in 1809, was pastor of a Presbyterian church, but after careful study of God's word he became dissatisfied and effected a temporary union with the Baptists, being immersed by Elder Luse, 1812.

On his refusal to accept any creed but the divine scriptures he and those who stood with him were dis-

fellowshipped. Accepting nothing but the Bible as their rule of action, this body of believers grew with wonderful rapidity. In 1866 they numbered 350,000, in 1880, 500,000, to-day, 1,300,000.

Added to their membership during 1891, 150,000, are dedicating on an average one church a day.

Mr. Campbell formulated no creed.

Peter expressed the only creed which God's people can accept in honor of Christ: "Thou art the Christ, the Son of the Living God." Christians can accept this. Christian union can only be effected on this divine platform.

Mr. Campbell originated no church.

There was for three centuries but one church after the death of the apostles, teaching one Lord, one faith, one baptism. He pointed men back to that church.

His work was not to reform but to restore.

Christ formed that church on Pentecost, A. D., 33, but by dogma and conflicting theological doctrines it had been lost to the world. He prayed and labored for the union of God's people, believing that Christ meant what He said when He prayed: "That they all may be one.—John 17."

This can be effected when creeds of human authority are laid aside in favor of the Bible and its alone.

"What do you as a people believe?" is frequently asked.

We believe in calling ourselves Christians, that name is Christ honoring. He died for us, we were baptized into his name. (Gal. 3: 24-27. Matt. 28: 18-20.)

We believe that the Divinity of Christ is the fundamental truth of the New Testament. We confess him to be the Son of God and obey Him as King of kings.

We believe that faith comes by hearing the Word of God. Rom. 10: 17.

We believe that Christian baptism is immersion in water, as is taught in Acts 8: 38 "And they both went down into the water." Jesus was baptized "in the river of Jordan." Mark 1: 5-9-10. Baptism is a burial, as is taught by Paul in Romans 6: 3: 4; it is also a planting, see verse 5; also a resurrection, same verse. Buried with Him in baptism, Col. 2: 12. A washing, Heb. 10: 22; to sprinkle or pour is to violate these scriptures. The Roman Catholic church authorized sprinkling and pouring. The "one baptism" is a burial in water. We believe that after baptism the believer must live a godly life in order to be saved. 2nd Peter 1: 10.

We observe the Lord's Supper on the first day of the week, in imitation

of the early disciples, Acts 20: 7. In memory of Christ Jesus our Lord.

We believe that the Holy Spirit speaks through the Word to convince sinners, and that His influence as Comforter is ever present with God's faithful children. Jno. 17: 17.

In a word, we believe and teach just what the Bible requires, no more, no less.

As a church we lead all others in numerical growth.

The independent with its usual enterprise presents in its issue of January 6th, articles from the leading religious bodies of the United States, reporting their general progress in religious work together with tables of statistics showing their growth for 1895. These articles and tables form an exceedingly interesting study on the religious life of the people of the United States. The River Brethren also hold their own at 3,427; the same is true of the Plymouth Brethren, Reformed Catholics, Old Catholics, Armenian Catholics and a few other smaller bodies. The Disciples or Christian church show a gain of a little over eighty thousand during the year 1895, being a gain of over eight per cent, still leading all the stronger bodies in the percent of increase. Glancing down over the columns of religious bodies as they are arranged in alphabetical order, in the Independent, one is struck with the diversity and multiplicity of divisions in the various religious bodies. The Adventists have six branches: Baptists, thirteen; Brethren, three; Plymouth Brethren, four; Catholics, six; Dunkards, four; Friends, four; Lutherans, nineteen; Mennonites, twelve; Methodists, seventeen; Presbyterians, twelve, etc., etc. to the end of the chapter. May the time come when these family divisions shall be healed, and all the children of God be content to march under one banner and follow the same Leader going forth to the great and final battle for truth and righteousness.

A. M. GROWDEN.

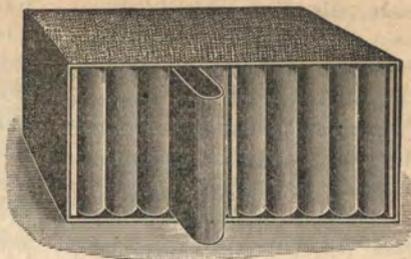
S. C. Swearingen, of Kendall, Pa., kept a record of the number of preachers who came to us from the denominations as reported in the Standard during 1896, and finds there were forty-five preachers, two singers, one author, and one exhorter.

*American Home Magazine*, published at Knoxville, Tenn., is the magazine for those who want to know about the home. It is handsomely illustrated and costs only \$1 a year. Geo F. Barber, architect, is the *Editor*.

## A Word or Two.

Dear reader, can you afford to do without this paper? If you can, we advise you to do so. Some of our old time friends have thought they could get along all right without the GOSPELMESSENGER and began to try the experiment and found it wouldn't pay to "cut our company," and in a few days repented and renewed. The truth of the matter is, we are going to make the MESSENGER so good that it will be impossible for a subscriber to do himself justice without taking it. If you can afford to walk when you can ride in a fine carriage, if you can afford to do without eating when there's a well-filled table set for you, then you can afford to quit taking the MESSENGER when you can get so much for one dollar. Send us the dollar.

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Miss Ethel Streater, Editor, Clarksville, Tenn.

### SALVATION.

MON. From want. John 6 32-40.  
TUES. From death. John 3 9-17.  
WED. From fear. Psa. 91 1-8.  
THU. From danger. Psa. 91 9-16.  
FRI. From sorrow. Luke 4 16-22.  
SAT. From selfishness. Luke 10 25-37  
SUN. Topic. From what does Christ save men? Titus 3 1-7.

Christ has saved humanity from many things, regardless of individual service or rejection. Compare Christian nations with countries that know him not, and think of the inestimable privileges that they enjoy; then notice that the nations which serve him best are the most enlightened;—their civilization is higher. A good illustration of this is found in the Cuban war. Spain pretends to be a Christian nation, but its people get their Christianity through the priests, and Christ is almost unknown to them: we can not imagine an American or a British army that would be guilty of such savagery as is com only reported among the Spanish troops. Personally, there is nothing too insignificant for us to ask Christ's aid in it: he will not keep from evil a man who deliberately does wrong; or if you thrust your hand into the fire he will not prevent the burn: but when the will is bent on pleasing God, He will certainly give the needed help, in some way. Notice the things from which he offers to save us, as outlined in the readings—the bodily and mental ills, and last, from self. It is natural to pray for deliverance from sickness and danger; but do we as earnestly pray to be saved from selfish thoughts and conduct?

To Christian Endeavorers of the Christian church the name of Bethany means a great deal: it calls up memories of Alexander Campbell, for it is the name of his home and the college he founded. In the future it will be more familiar, for the Bethany C. E. Reading Courses have been prepared as an educational feature for C. E. societies among the Disciples. It is most appropriate that the name which has so long stood for the best of instruction and culture among our people should be given to this movement which will be of such benefit to our Endeavorers. The idea was first suggested by our National Supt. in his report read before our own church rally at the last International C. E. convention, held in Washington. A committee was appointed to outline a

plan of reading and study which would include Bible study; the study of missions; and the study of the history and purpose of the Disciples of Christ. The committee did its work: its report was adopted by the national convention of Disciples held in Springfield, Ill., last Oct: the three courses of study have been outlined, and in a few weeks books which have been specially prepared will be ready.

The expense will be very slight the annual membership fee, which is to cover the cost of correspondence, etc being 15 cents. The following announcement will be of interest:

"The three handbooks are expected about the following dates: "For Bible Study, by Prof. McGarvey, Feb. 1, 1897: For Study of the History and Purposes of the Disciples, by B. B. Tyler, March 1, 1897: For Study of Missions, by A. McLean, April 1, 1897. Each book 25 cents. Prof. H. L. Willett will have special charge of Bible Study; F. D. Power, of History and Purposes of the Disciples; George Darsie, of Study in Missions.  
J. Z. TYLER, Chairman.

This is something that our societies should not neglect; for one's interest in anything is proportionate to one's knowledge of it. It is unfortunately true that many of our people know very little of what our church has done, and is doing; but the Bethany Reading courses make it easy to obtain such knowledge. It will be welcome news when we hear that our societies are going to work in this direction. For descriptive circulars, and fuller information write to the General Chairman, J. Z. Tyler; Euclid Avenue Christian church, Cleveland, Ohio.

Owing to a typographical error in the issue for Feb. 4th, the price of the Endeavorer's Daily companion was given as 2 cents, when it is really 10 cents.

When there are enough Endeavor societies in a town to form a local union, the power of each society is increased many fold.

Some unions find that committee conferences are very helpful, when members of the same committee, throughout the union, gather to discuss and originate plans along their line of committee work.

Union prayer-meetings form another good feature. In large unions, where there are too many societies to take

part in a single meeting, a plan of systematic visiting can be arranged, which will not interfere with the local work of each society, yet will keep all in touch with the general work and with each other.

Part of the practical work done by the Baltimore C. E. union during '96 was to send 564 poor children to the country for two weeks.

### Additional Local.

Bro. Watson is getting down to business on his "Church" articles. Look out, he is going to raise the natives.

The Woodland-street Christian Church, this city, began a protracted meeting Sunday. Bro. Reynolds is doing the preaching.

Our Bible proposition is taking nicely. We have gotten several orders for them, and hundreds who want a good flexible back Bible should avail themselves of this wonderful bargain.

The *Christian Courier*, of Dallas, Tex., came out last week with an entirely new dress and was, as usual, brim full of good things. The *Courier* is one of the most "aggressivest" papers in the land.

We have a good lot of photos and biographies on hand which will appear in these columns in their order. Let all those who have promised these biographies kindly send them in as soon as possible.

We have an interesting article in this issue from a new source, Sister Meeks, wife of our good brother, R. P. Meeks, of Henderson, Tenn. Her article on "Charm Strings" would make a beautiful and appropriate illustration for a sermon. We hope to have Sister Meeks write often.

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

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**The Worship That God Accepts**

"Ye worship ye know not what. We know what we worship, for salvation is of the Jesus. God is spirit, and they that worship Him must worship Him in spirit and in truth." John 4: 22-24.

A sermon preached by A. M. Growden, in the Christian Church Clarksville, Tenn., Jan. 26, '97:

"What do we mean by worship?"

The man who springs on to sword points is engaged in act of religious "worship."

Those who cut themselves till blood flowed were engaged in "worship." They did it in sincerity, too. People gather for worship Sunday after Sunday. What do they mean by that? What is worship?

The word means to venerate, to respect, to adore, to bow down to. There are about as many acts of religious worship as there are religions.

Christ is engaged in earnest conversation with the woman of Samaira. He tells her that the only worship that God accepts is the *worship of sincerity and truth*. He seeks spiritually sincere worshipper, "For the Father seeketh such to worship Him."

Man's noblest act in life is the act of worship. The only living being on earth that can worship is man. This woman's character was such that worship emanating from her could hardly approach the divine requirements, for they who worship Him must come in spirit and in truth. "For thou hast had five husbands, and he whom thou now hast is not thy husband." Could comment be stronger? In such sin could such a being worship acceptably?

What does such a character need? The blood of cleansing, the pardon of God. And how is this reached? By humble confession, by sincere repentance towards God. This leads me to say that those who approach God hiding sin in the heart, covering iniquity and wrong doing, cannot acceptably worship Him, for He demands truth in the inward parts.

David said: "If I regard iniquity in the heart the Lord will not hear me." Psa. 66: 15.

The unrepentant cannot worship acceptably, nor can the disobedient, the wilfully disobedient, those who persistently do wrong instead of right. Listen: "He that turneth away his ear from hearing the law, even his prayer shall be an abomination;" Prov. 28: 9. Such prayers bring condemnation instead of blessing.

Let me illustrate: I was on a steamer on the Mediterranean Sea

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when several "clergymen" undertook to conduct worship on Lord's day. The night previous was spent by them in wine drinking and card playing. One of them won money by his cards. Now they presume to lead others in devotional exercises. God says, "Worship me in spirit and in truth." Did they comply with these divine conditions? In other words, did they come before God with pure characters? Did they approach the Holy God in truth and humility, in confession and earnest repentance?

The basis of acceptable worship is true character. I do not say a perfect character, but it can be true. We are faulty and prone to sin, but we can be true before God.

Too many, I think, partake of the Lord's supper as a matter of course. Do we think what it means? Do we approach Him confessing the evils of our lives? Do we earnestly plead for His help to turn our hearts from sin? If so He accepts us and our worship. If we do not He cannot regard us.

I have seen members shake their heads when the emblems of Christ were handed them, and they did right if their hearts were not right before God. (See Acts 8: 21.)

Be careful how you handle the emblems of this broken body and shed blood. Yet every man who sincerely copies the virtues of Christ, who turns away from all hypocrisy and double dealing, sincerely confesses his sin and repents of evil, that man will be blessed, helped and encouraged by partaking of that spiritual feast.

"Lord, who shall dwell in thy holy hill? He that walketh uprightly, worketh righteousness and speaketh the truth in his heart; he that backbiteth not with his tongue." Psa. 15: 1-3.

Brethren, all acceptable worship stands a true character, one fashioned after Christ's life. "He who did no iniquity, neither was guile found in His mouth."

God is not confined to temples

made with hands. Everywhere we may meet Him if in sincerity and truth we present ourselves in the name of our Lord Jesus Christ. Let us take heed to our worship, and in order that that may be acceptable let us fashion our characters only after Christ.

"Blessed are the pure in heart, for they shall see God."

"Blessed are the meek, for they shall inherit the earth."—Path finder.

LITERARY NOTES.

Margaret E. Sangster, whose recent book, "Among My Neighbors," received such a warm welcome from the public, has written what is said to be her best short story for the Christmas number of Frank Leslie's Popular Monthly.

The recent addition of a young folks' department to Frank Leslie's Popular Monthly makes that periodical more than ever the great family magazine.

New features are being continually added to Frank Leslie's Popular Monthly, and the publishers say that the coming year will show an even more marked improvement in its character than was shown during the past year.

Young men and women who wish a college education will be interested in the series of illustrated articles on "American Universities and Colleges," now running in Frank Leslie's Popular Monthly. A paper on Yale was given in the November number, and one on Cornell appears in that for December.

Many important ideas and striking stories have been secured by Frank Leslie's Popular Monthly for publication during the coming year, among them an illustrated paper on "The King's Daughters and Sons," by Louise Seymour Houghton, one of the leading spirits of that great order.

"Lutheran Almanac, 1897," published by the Lutheran Book Concern, Columbus, O., is a useful work.

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On account of inauguration of President-elect William McKinley, at Washington City, March 4, 1897, the Nashville, Chattanooga & St. Louis Railway will sell round trip tickets to Washington City and return at rate of one fare for the round trip, on March 1st and 2nd. Tickets will be good for return passage until March 8, 1897. The Nashville, Chattanooga & St. Louis Railway runs through Pullman Sleeping Cars from Nashville to Washington City and New York, leaving Nashville at 11 20 P. M., giving a daylight trip through the mountains of North Carolina, passing Asheville, N. C., and Lynchburg, Va., arriving at Washington City, via Southern Railway, at 6 42 A. M. Ticket agents on connecting lines will sell you ticket via Nashville, Chattanooga & St. Louis Railway to Chattanooga, and Southern Railway to Washington. For further information, apply to nearest Ticket Agt., or write to W. L. Danley, Gen'l Pass. and Ticket Agent, Nashville, Tenn.

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