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# GOSPEL MESSENGER

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

Volume VIII.

Nashville, Tennessee, March 19, 1897.

Number 11.

## Movements of the World.

LAST WEEK this country exchanged Presidents. Ever since the struggles of the ancient Egyptian dynasties there has been one continual struggle for power, and many have been the revolutions which had no other principle involved. But with our system of government we have eliminated all this. The old administration steps out and the men become private citizens, the new steps in and takes up the reins of government with a wish of "God-speed" from all parties. It is quite thoroughly understood that the Americans will tolerate nothing else. A man can in no way more easily destroy his political career than to let his countrymen know that he is greedy of power—a thing which would make him a popular hero in most of the military ridden countries.

INAUGURATION DAY was a national high day in which most of the Union participated. But those two words "most" and "union" are wonderfully pregnant words. When we think how vast our Union is and how heterogenous, we are awe-struck. Rome was a country of "iron and clay" because with her sword she put other nations under her dominion whose customs she could not change; but we have simply opened our doors and all have come who desired to engage in the struggle of building up this unique empire of the West. Here it is not only a struggle between the nations that have so long contended with each other in Europe and Asia, but of all the races of men. The white man, the black man, the yellow man, the red man and the brown man are all in the lists. But religiously we are still more heterogenous. Here we can have the Jew and his idol-worshipping neighbor, christianity, with its multiplicity of sects, and Mormonism, the Islamism of the West. Evidently the great God of nations has given us a mighty problem to solve. Fate has given us an opportunity of making a most

stupendous failure or of achieving a most glorious success.

THE FOLLOWING is the new President's idea of a foreign policy:

"It will be our aim to pursue a firm and dignified foreign policy which shall be just, impartial, ever watchful of our national honor and always insisting upon the enforcement of the lawful rights of American citizens everywhere. Our diplomacy should seek nothing more and accept nothing less than is due us. We want no wars of conquest; we must avoid the temptation of territorial aggression. War should never be entered upon until every agency of peace has failed; peace is preferable to war in almost every contingency. Arbitration is the true method of settlement of international as well as local or individual differences. It was recognized as the best means of adjustment of differences between employers and employes by the Forty-ninth Congress, in 1886, and its application was extended to our diplomatic relations by the unanimous concurrence of the Senate and the House of the Fifty-first Congress in 1890. The latter resolution was accepted as the basis of negotiations with us by the British House of Commons in 1893, and upon our invitation a treaty of arbitration between the United States and Great Britain was signed at Washington and transmitted to the Senate for its ratification in January last. Since this treaty is clearly the result of our own initiative; since it has been recognized as the leading feature of our foreign policy throughout our national history—the adjustment of difficulties by judicial methods rather than by force of arms—and since it presents to the world the glorious example of reason and peace, not passion and war, controlling the relations between two of the greatest nations of the world, an example certain to be followed by others, I respectfully urge the early action of the Senate thereon, not merely as a matter of policy, but as a duty to mankind.

The importance and moral influence of the ratification of such a treaty can hardly be over-estimated in the cause of advancing civilization. It may well engage the best thought of the statesmen and people of every country, and I can not but consider it fortunate that it was reserved to the United States to have the leadership in so grand a work."

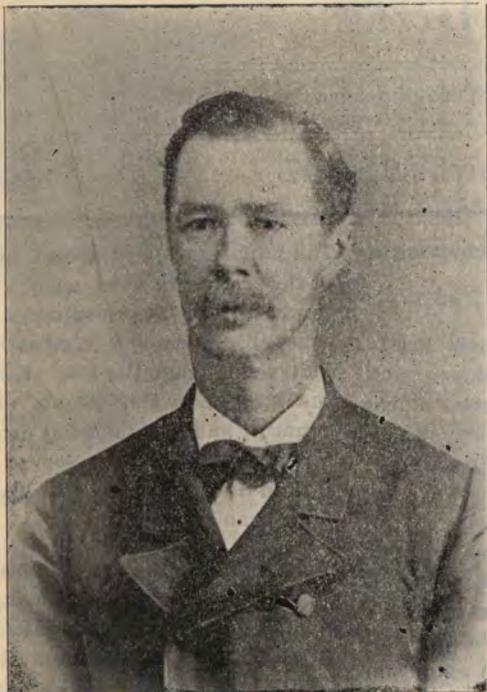
A NEW SHIP has been constructed which, it is claimed, will make forty knots an hour. The ship has fourteen small screw propellers on its side. Instead of having the ponderous machinery now in large ships to communicate the power from the engine to the propellers the engine runs a dynamo, and the power is transmitted to the propellers by means of wires. This, it is claimed, will give the ship double capacity of carrying freight on account of the lightness of the machinery—especially if a votary engine be put in—and double speed, which is sure to revolutionize ocean navigation, and will make it easier to take a European trip than to see the different parts of our own country.

ONE OF THE MOST intelligent and devoted christian women in Texas says, in a private letter:

"The saddest thing to me in connection with church work is the change of pastors. The people do not give them an opportunity to perform their best work. I certainly hope and pray that we may keep our preacher indefinitely. I believe women are the prime cause of the criticisms passed upon pastors and their families, and of the frequent resignations (?) of ministers."

The sister touches upon a great evil. This everlasting shifting of preachers and churches is highly injurious to the efficiency of the preacher and to the prosperity of the church. There is a power that comes to the preacher only from a long residence among and intimate acquaintance with the people for whom he is to labor, and there is a strength and a measure of growth that is not possible to a church until it has become thoroughly familiar with the plans and methods of the preacher, and has come into full accord with him in feeling and purpose.—*Christian Courier*.

Biography Department.



M. KENDRICK.

M. Kendrick was born near Louisville, Ky., March 12th, 1846. His father, Allen Kendrick was pastor of the First Christian church in Louisville, Ky., but his health having failed he moved to the country. When the subject of this sketch was about three years old, his father in search of health moved to Mississippi; then to Hardin Co., Tennessee. After the death of his father in 1859, the family settled in Tishomingo county, Mississippi, near Corinth. His home is now at Kendrick, Alcorn county, Mississippi, formerly a part of Tishomingo county.

He was in school at Franklin College near Nashville, Tennessee when the war began. In 1865 he decided to obey the gospel and started out immediately to find a christian preacher to baptize him, after riding over sixty miles, a preacher was found. It was sleeting and snowing, but he was baptized.

He married Miss Fannie E. Michie, daughter of Eld. R. W. Michie, pastor of the Clear Creek Christian church near Stantonville, Tennessee. Since his marriage he has lived on a farm and is now surrounded by a happy family.

Soon after uniting with the church he began to hold prayer-meetings and to exercise in public services. He had access to his father's library, and has always been a close student of the Bible, the writings of A. Campbell, Ben Franklin and Issac Errett.

He was regularly ordained to the work of the ministry, and immediately began to hold meetings in Tennessee and Mississippi. Meetings were held in school houses, under arbors, under the shade of trees and in private houses. Denominational preachers attended these meetings and were given half the time, to expose what they called "Campbellism." Many times they had a lively time and much good resulted. On one occasion a meeting was being held under a large brush arbor; the speaker had offered to answer Bible questions asked publicly, while preaching. Matt. 16th chapter, "will build my church" had been read and it was being explained to the congregation. That "will build my church" was conclusive that Christ had no church at that time. A good old brother of the —persuasion spoke up and said, "That is not in my Bible, your Bible must be different from my Bible. In my Bible it says the church was established in the days of Abraham." It was explained to the people that the preacher used the same translation they used. All were requested to note the Book, chapter and verse and read it when they returned home. They read the Bible and many obeyed the gospel. Every body was treated kindly and asked to study and obey Christ.

At another time a good religious denominational brother, after hearing several sermons, said "I like your preaching, you teach the people to live right, but I have one great objection, you don't tell the people to get religion. I have read in the Bible many times where it said you must get religion." Young men have always been encouraged to take an active part in the church. His father and mother taught him from his earliest recollection to believe in and contribute to our christian missionary societies. He has always circulated missionary literature and our papers that support our missionary work. He is a prohibitionist and takes an active part in prohibition elections, and has made many speeches urging Christians to vote against the saloon.

The meeting house in Corinth, Mississippi was destroyed during the war, and the church scattered, not a single member in town and only about a dozen in the country near by. The members had lost nearly all. The subject of this sketch went to work getting up money and by a little aid received by his mother from the disciples in Kentucky, a meeting house was built, and the church re-established. When he resigned the work in Corinth the church numbered over fifty members and was in a prosperous condition. He has been instrumental in establishing a number of churches and having meeting houses built. Has added over 2,000 members to the Christian church. His field of labor has been principally in Mississippi, Tennessee and Arkansas though he has preached in Alabama and Texas.

## Correspondence = =

## The Church. Number V.

J. M. WATSON.

Hitherto in this series the word law has been used in the legalistic sense which dignifies with essentiality methods, forms and ceremonial administrations. We come now, however, to its use in that spiritual sense in which Paul employs it as follows: "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." These two uses of the word, the one literal and the other figurative, must not be confounded.

That body, the church, which has been called into the relation of children of the heavenly King is a spiritual family and under spiritual, and not organic government. Could we imagine a similarity between this and a legalistic form of government, all legislative authority belongs to Christ, while the executive and judicial powers have been delegated to the church. Legislation in a spiritual government refers to the evolution, or creation, of an ideal; this Jesus did in His life and words and still further instruction through the apostles. Judicial power refers to that definitive process by which the individual, comprehending the ideal and discerning his own life, is made by the contrast to feel and deprecate his own inferiority and shortcomings. The executive authority has reference to the work in shaping the individual life and heart in accordance with the ideal; and to the methods, ways and means that are to be employed in this work. It has already been said that those spiritual powers which may be figuratively represented by judicial and executive belong to the church. However, it is not to the church as a body, but to the individual member they belong. There is no authority, therefore, that has the right to force upon the individual christian an interpretation of scripture, or an inflexible method of work and worship. Nor would it be becoming in a christian to delegate these rights as a spiritual freeman to others making them to be arbitrary rulers over him.

Individual christians of the same locality are very naturally associated personally in work and worship. Thus is created the local congregation. In the early history of christianity there appeared in these local associations urgent duties which could best be performed through appointed agents. This led to the selection of representatives who, by nature of the work to which they were set apart and the qualifications they must necessarily manifest, were called bishops and deacons. That these were selected by the popular voice of the congregation there is no room for doubt. Really, there could not be a more serious violation of the very genius of christianity than that these should be chosen by any power

other than the suffrages of the individual members of the local church.

Something concerning the duties of the eldership and the rights of the congregation will not, I think, be out of place even at this late date. Paul refers to the elders as rulers, however, they are rulers not in any legalistic but spiritual sense. It is their duty to teach and admonish those needing spiritual instruction and to rebuke any who walk disorderly. If, however, any brother persist in disorderly conduct, thus bringing reproach upon the cause, it becomes the duty of the congregation to thrust him from their fellowship. The elders who attend to their duties and step not beyond the bounds of their rights may of themselves most truly say: "where the Bible speaks we speak, where the Bible is silent we are silent." The elder may teach what is written, what is commanded, or required, and rebuke those who do not live accordingly, but further than this he cannot rightfully go. With respect to all open questions, to opinions and to methods of finance, of doing missionary work, of protecting the poor, the fatherless and the widow, and to the many other problems of church administration the elder has only the right possessed by every other member of the congregation. Plainly put, the elders, as such have no jurisdiction whatever over questions of opinion and expediency. The moment they push their authority into this realm they become usurpers and a dangerous element in the church. Such presumption upon the part of the officers should be rebuked by the congregation and, if no other remedy is effective, they should be deposed. It is not too much to say that usurpation upon the part of church officers has been the most mischievous element in the church since the day it was born. Out of a presumptuous bishop grew the Pope, and out of such usurpation grew every other form of ecclesiasticism known to me.

When the popular voice "majorities and minorities" is abandoned in the local church and the officers assume the supreme rule, then the congregation becomes a monarchy, a veritable ecclesiasticism than which a more mischievous one has never existed to curse the world and impede the progress of christianity. Some of those brethren who espoused the cause of religious reform, and who fain would have escaped ecclesiasticism, steered not clear of this treacherous rock and are foundered. To the word of God, yea to the voice of history, they might have listened and heard a gracious warning. To the elders—many of whom were not even selected by the sovereignty of the people, but "grew into office," or were "appointed of the Holy Ghost" is granted the right of supreme rule. Their word is law. The voice of the people is hushed. Individuality with all its rights is swallowed up in a "divine organization." In questions of method and matters of opinion the individual is not allowed to think for himself. Over these things the "officers"

alone have jurisdiction. A kind of mental priesthood is established. Tests of fellowship, foreign to the New Testament, are imposed. New essentials are created. An unwritten ecclesiasticism lives and flourishes, a form is exalted even above spirit. Under elders who exercise the supreme right to judge in matters of opinion, or concerning things unwritten, the congregation is certainly under bondage. Nor is this kind of bondage to be preferred to that under written law. I should much prefer bondage under law divine than that under the arbitrary will, opinions and eccentricities of two or three of my imperfect fellows. Did Christ call us from bondage under a law that was from heaven into mental and spiritual servility under local church officers? God forbid. What a miserable parody would the latter be on the "liberty wherewith Christ hath made us."

I affirm it consistent with scripture, with the freedom of sonship, with the model spiritual life, with reason and common sense, that the elders as teachers have a right to teach only what is written, and as rulers the right only to admonish weaker brethren to respect the plain requirements of the word of God. The elder who gives vent to his hobby, to his notions, opinions and tastes to enforce them is not very distantly related to the Pope. He would make a decidedly better priest than an elder. The disciple who would submit to the despotism of such an elder would make a better Catholic than a religious freeman. Really, I cannot understand why these two do not knock for admittance at the Catholic door and harmonize their pretensions with their practice.

Already something has been said concerning just how far should be pressed the rule of patroning after the early church. It requires but little thought to see that if this rule be not limited we shall be involved in hopeless difficulty. Certainly we should copy the early church to the extent we shall live in the spirit of Christ and carry out his requirements—and God pity us if, in these, we do not excel the first churches—but should the effort at duplication have no limit? There are those who, in theory, do really think so. There is urged upon us a rule of "duplication" such as forbids the employment of methods of work not found in the apostolic church. And so vehemently is this rule insisted upon that christian work performed by methods post-apostolic is boldly repudiated. This rule is almost, if not quite, fatal. It would close the doors of asylums, orphanages and hospitals, and leave the blind, the halt and the fatherless poorly cared for. It would close the doors of christian colleges, and dedicate their sacred walls to the use of rats and tramps. It would hush the religious press, and thus destroy the most potent factor for good in the whole modern world. It would recall almost all the missionaries on the globe, and leave the forsaken heathens to die in darkness. It would lay a blighting hand upon

all the human institutions of the world, and rain chaos upon the whole race. It would snatch from christian hands all the inventions of the age, and turn them over to the use of the flesh and the Devil. It would ruthlessly crush the progress of eighteen centuries, and press the world back into its semibarbarous state. It would curse humanity, dishonor God and provoke a smile on the faces of demons that would last a century.

By what scripture, or by what law of reason and common sense are we obligated to employ no method, in doing the Lord's work, not found in the primitive church? Because the early churches did not systematically co-operate to preach the gospel to the heathens is not, according to my understanding, a valid reason why churches should not do so now. But why argue the question further? Those who urge the theory do not practice it, and never can they practice it, to save their lives.

The church is that part of humanity lifted up through Christ into divine connection. The church itself is human, and is expected to grow into the fullness of the stature of Christ, who is the perfect paradigm of life.

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## Tennessee Notes.

A. I. MYHR.

The meeting at Jonesboro closed, last night Sunday. All the churches, except the Baptist, united in the service every Sunday night. Last night the meeting was at our church. The writer preached. Three of the ministers of town were present and took part in the service. It was a pleasant meeting. Throughout the series we have had the attention and help of the best people in Jonesboro. Heretofore we have never been able to secure the presence of the people at the services, but Bro. Buck spent two weeks last fall with the few already members, added some others, organized the church, and set the people to thinking. We have now thirty-six members and prospects for many more. There were four additions. We have some royal souls at Jonesboro. They are happy over the prospects of the church. The house has been renovated, new roof, new stoves, carpets, lamps, baptistery, so that it will be quite attractive when finished.

A minister will be located at Jonesboro, after the improvements of the church are completed. This is an important place for us now.

Bro. G. C. Stocker has taken the work with the church at Johnson City. The General Home Board and the State Mission Board help the work there this year. He is a splendid young man and the church is greatly pleased with him, he will do a good work. Yesterday the church raised its apportionment for Foreign Missions. So did Chattanooga, Collierville and others. This is the beginning of missionary offerings this year.

*The First Lord's day in April is our Children's Day in all Sunday-schools in Tennessee for State Missions.* We hope every Sunday-school will remember to keep this day. The envelopes for the offering are prepared and will be sent next week. If you do not receive them please notify me. Every superintendent is requested to distribute the envelopes and urge a liberal collection. We ask a thank offering of one dollar from each one or one cent for every year of their age for the mission work in our state. Let the teachers urge this before their classes. Let us have a liberal offering.

## MISSISSIPPI.

JOHN A. STEVENS.

*The Weekly Corinthian*, published at Corinth, Miss. has the following to say about the meeting in which we are now engaged.

"The protracted meeting at the Christian church has been under way for the past two weeks, and an interesting and fruitful meeting it has proved to be. Much religious zeal and fervor has been manifested, the congregations have taxed the capacity of the church building, even to the aisles and many have been turned away. Good preaching, good singing and general happy conditions have marked the services. Elder Stevens, who is the State Evangelist for his denomination, has rare oratorical powers; clear, forcible and pleasant in diction, and riveting the attention of his auditors at all times. His personal appearance in the pulpit, and, in a measure, his style of oratory, somewhat resembles the famous William Jennings B.; and, we may add, his popularity with no inconsiderable element of our people is about as great.

The meeting still continues and will probably go on until next week. Over thirty additions to the church have been noted thus far, and the number will doubtless be increased considerably."

*The Corinth Herald* speaks thusly of the meeting: "Evangelist Stevens of the Christian church is making quite a success of the meeting. There has been about thirty-one additions, and the meeting is still going on. The house is filled to its utmost capacity every evening to listen to his instructive and interesting discourses. The building has been recently remodeled and a pool constructed in the rear of the rostrum for baptising purposes. They can now seat with comfort over five hundred persons."

Bro. Elam who is in discussion with Bro. Minton in the *Advocate*, is like the little boy who was trying to black John S. Sweeney's boots, he is "out of spit." The Retrogrretions want to "swap hoses" in the middle of a "mud hole." They want Elam to hush and let Bro. David Lipscomb try his hand, and they suggest McGarvey as the proper opponent. We don't want to stop as busy a man as McGarvey to do so small a job as the defeating of an objectionist—a living negation. We are satisfied. However, the spirit of free toleration which is

the spirit of Christ should reign throughout the discussion.

To try to localize the Elam-Minton discussion by turning it into an "oral debate" at some one place, instead of giving it to all the people is simply to try to back out of it, that's all, and every sensible man can see it. All the Christian church has ever wanted was for this opposing faction to open its columns for fair discussion.

The denial (?) in last week's *Advocate*, of a statement quoted by me at Hickory Flat, Miss. to the effect that R. W. Officer of the Indian Territory was wealthy, causes the corners of every reader's mouth to arise with amusement.

I have always admired R. W. Officer and earnestly thanked God for the good he has done. Nor would I throw an obstacle in his way. And yet, every sensible man knows that the system of beginning through the news papers, and the donors sending the money direct to the missionaries, with no mission board to control it, makes it possible for the popular man to get rich and the less popular one to suffer or leave the field. Who will deny this?

The opposition to mission work, organs, etc, among our brethren is not so blamable as one at first would think. We should remember that our Reformation first took root in the Primitive Baptist church. Many of our first able writers and speakers were either converts from the Primitive Baptist or came from Primitive families. These brethren came to us changing their doctrinal base but bringing their methods and order of worship with them. At heart they were opposed to foreign missions the few who still cling to the literature and traditions of a number of those grand old Semi-Hard Shell Baptist brethren, are today at heart, opposed to any thing in their way of work or worship that was not endorsed by those men who never accepted the Reformation except in point of "first principles." A little patience and much kindly discussion will bring the whole thing right.

## Drawing the Line.

MY DEAR G. G.: Your last communication about the interview, and investigation of the Scotch brethren and their preacher greatly aroused me, and caused me to look at things as I had not done before. I am curious to know what will be the result of these meetings among the earnest souls. I have been impressed with the Scotchman that he is a severe critic in respect to himself and others, especially the latter. I am still of the opinion as expressed in my last communication; that I had better occupy little space with my question till the ear-

nest friends of old Scotia have finished. It appears to me that there is trouble brewing among them. But a Scotchman cannot be true to himself and refuse to get all the light possible. I say turn on the light, give us the light, give us all the light.

Yours, B. B. B.

MY DEAR B. B. B.: You say you'll suspend your questions till the Scotch friends have finished. Very well. These Scotchmen on the following Monday night gathered at the house of the chairman, Brother McClure, to consider the twelve items read at the close of the last meeting, which items were brought forward to be noted carefully. This was a very thoughtful, yes a serious class of men. There was little, or none, of that partisan feeling so often seen in such cases. These were serious, earnest, prayerful men. There were numbers of others added to the former meeting that Monday night. These had heard of the character of the investigation and were welcomed by all. James Thomson, one of the new friends, being desirous to learn the advance made in these investigations, it was suggested that all the points needing consideration should be brought before the meeting in numerical order. This was agreed to, with the suggestion that all the items, regarded as scriptural, or contrary to the silence of the scriptures, should also be named so that a full view could be had, and a careful survey of the whole field be made. So McGuffey and Thomson were thus directed, and retired to make up the items for report.

In the mean time a number of speeches were made, some hopeful, others were apprehensive as to the results of the whole business. But all were determined to abide in love and good will.

The meeting turned into a kind of love feast, and all had a delightful season of prayer and song. There was sweet fellowship. That half hour of earnest prayers and talks will not soon be forgotten by that band of noble spirits. But the spell was broken by the return of that committee of two. This report is here submitted as it came before that council that night. It was agreed to read all the items and then take them up in their order one by one. Such interest, such earnestness and such determination God will bless.

#### PRACTICES OF THE CHURCHES, VS THE SILENCE OF THE SCRIPTURES.

1. The singing of songs before the preaching. The Bible is silent as to such practice. 2. Then prayers (2, 3 & 4) before the preaching. The Bible is silent as to such practice. 3. Attitude in prayer, some kneel, some stand and some sit still. The Bible is silent as to such practice. 4. See the song-books the members use. The Bible is silent as to such books. 5. Some use note-books in the singing. The Bible is silent as to those note books. 5. There stands the leader of the song service. The Bible is silent as to this practice. 7. See him use

that tuning fork. The Bible is silent as to such a device. 8. Then at eleven A. M. the preaching. On pentecost the preaching was at 9 A. M. 9. After the sermon an invitation song is sung. The Bible is silent as to this practice. 10. Sinners are invited to come forward. The Bible is silent as to this practice. 11. The taking of the sinners confession. The Bible is silent as to this practice. 12. Then see that pool, baptistery, in the house. The Bible is silent as to this thing. 13. The baptising in that pool in the house. The Bible is silent as to this also. 14. The minister quotes scripture as he goes into the water. No apostles so did, not in the Bible. 15. Time of the Lord's supper, in the morning. The Bible is silent as to this time. 16. Taking the loaf. The deacons carrying it to members. The Bible is silent as to this practice. 17. Taking the cup. The Bible is silent as to this practice. 18. Then the doxology is sung by the members. The Bible is silent as to this practice. 19. Then comes the benediction by ministry or elder. The Bible is silent as to this practice. 20. By the minister the right hand is given and words of welcome and one is made a member. The Bible is silent as to this practice. 21. The manner of baptising, lowering one back-wards. The Bible is silent as to this practice. 22. The singing as they go into the water and as they come out. The Bible is silent as to this practice. 23. At the prayer-meeting all talk, even the sisters. The Bible is silent as to this practice. 24. After this the officers have a called meeting. The Bible is silent as to this practice.

At the reading of this list of things practiced in the churches it was thought best to stop, for two dozen items were as many or more than they could compass in months. But the deacon arose to ask one question, "how many more items had the brethren noted for that meeting, which items were not mentioned in the Bible?" The answer was "we have forty-eight noted." The chairman observed that we had enough in the twenty-four just read. So the chairman called for the first item. The deacon said it had been of long standing,—it was replied that old age did not make a thing scriptural. All agreed to this. But is the Bible silent as to our singing before, or after preaching? The old book was closely examined from Matthew to end of Rev. and all agreed it could not be found by them. Then what should be done as the Bible was silent as to this singing? Some said we must quit this practice, or the silence of the Bible is set aside by us. The chairman ruled that we go thro' the items before taking any practical action as to what should be done. The second item was read. Again an earnest search was made but none could find where the apostles so conducted their meetings. The deacon groaned and buried his face in his hands. Such services! No singing and no praying!! And still the Bible "furnishes us unto all good works." Are not singing and praying good things?

The young Scotchman mentioned in last meeting, declared that the Bible commanded us to sing, and commanded us to pray too, so the brother deacon should not be so dejected. "Yes, yes" rejoined the deacon, "but the Bible is silent as to the time we do our singing and praying on Sunday morning." My wife and children have read again and again every place where the apostles met to labor for the salvation of sinners, and in not one case did they do as we do, no, not one! We meet and sing any number of songs, then have a number of prayers, &c., &c. I am deeply pained brethren to find that we are off the track. God help us, and God save us. What are we coming to any how! The chairman called for the third item. Very soon it was seen that the positions of kneeling, and standing was scriptural, while the Bible was silent as to the sitting posture. The deacon demanded that the silence of the Bible should be upheld. "What about that old mother of yours, brother deacon, she could hardly stand thro' a prayer. She could not kneel without help—she would have to have help to get up from her knees." All thought she, and all such might sit during prayer notwithstanding the Bible was silent as to the sitting posture in prayer. Again the deacon was troubled and gave impressive indications. He said "candidly brethren we have now given up a sacred and strong position in our great plea. Have we been blind all these years? The chairman was visibly moved by the deacon, but called for the *fourth* item. The deacon said please read the *fifth*, the *sixth* and the *seventh* with the *fourth*. Here are all these directly against me. May kind Heaven help us in our trouble, and lead us as we should go. All joined in, saying, "Amen." This closed at late hour. Yours, G. G.

## South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

I am made to say in my last budget of notes that the brethren living at Henderson are members of the Shiloh congregation. Substitute Henshaw for Henderson and the note will be correct.

Last Wednesday morning I went to Morganfield where I found W. A. Gibson waiting for me at the depot. Bro. Gibson preached Wednesday, Thursday and Friday nights. Was truly glad to have the privilege of meeting my old friend and collaborer, and hearing him preach. I seldom have the privilege of hearing preaching, and to hear Bro. Gibson in his strong clear presentation of the gospel was quite a treat to me.

From Morganfield Bro. Gibson and I went to Henshaw where he preached Saturday night in a store room which it appears is used as a public hall for the benefit of the town. On account of the inclemency of the weather the audience was quite

small. Yesterday morning (Lord's day) I came to this place (Sturgis) it being Bro. Rogers' regular appointment. About the close of the Sunday-school Bro. R. received a telegram stating that Mrs. Dock Hopgood of Morganfield was dead, and to come at once and conduct the funeral services. Bro. R. turned the meeting over to me, and at once started by private conveyance to Bro. Hopgood's home made sad by the death of his wife. On account of the high water, Sturgis being almost water bound by back water from the Ohio river, but few brethren from the country were in attendance. I presented the claims of our South Kentucky work, but under the circumstances, I decided that it would not be advisable to try to secure any pledges. Brother Rogers kindly agrees to look after our work in the near future, and he means what he says for he is a live missionary man. He returned from the funeral of Sister Hopgood in good time to fill the pulpit at the evening service, preaching a good strong missionary sermon.

I join Bro. Gibson tomorrow morning (at Henshaw where I left him yesterday morning) for Union Town where he has the appointments for two nights. Morganfield has called him for two Lord's days in each month, and Shiloh (near Henshaw) for one, and if Union Town takes the remainder of his time he will begin work in this field at once. The arrangement is for him to make his home at Morganfield.

Bro. Gibson is certainly an excellent man to locate in Union county. He certainly possesses the elements which ought to insure success in this field. He is a strong, prudent and unselfish preacher of the gospel, and has fine executive ability.

Bro. Kerney Berry will preach the remainder of this year, one Lord's day in each month, at Seven Gums. At this point he will be aided by the South Kentucky Association. Bro. Berry is a most excellent young man, and bids fair to make a very useful preacher of the gospel. No better work can be done than to lend a helping hand to our South Kentucky boys of good heads and hearts who desire to devote their lives to the ministry.

### DO NOT DELAY ACTION.

If you failed for any reason to take the offering for Foreign Missions last Sunday, we hope you will attend to it next Sunday. It would be difficult to overestimate the importance of this matter. We must provide for the comfort and usefulness of the missionaries. Our good name as a missionary people is on trial. No backward step must be taken now. The missionaries are on their way to Africa. They must be supported China, Japan, India and Turkey must be reinforced soon. This will be done promptly if the offering will justify it.

Let every church be enrolled. Do not fail for any reason. Do not delay action.

Send to F. M. Rains, Treas., Box 750, Cincinnati, Ohio.

## THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., MARCH 19, 1897.

## The Great Salvation.

NUMBER SEVENTEEN.

In the progress of our investigation we wish next to present a study, somewhat in detail, of the means provided by God through the use of which the spiritual life in the "new born babe" in Christ grows from infancy to true christian manhood.

We go back, for a starting point of this inquiry, to the great commission as recorded by Matthew 28: 19-20, which reads as follows in the Revised Version: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you, and lo, I am with you always, even unto the end of the world." This commission has been called an epitome of the whole plan of redemption from sin. It is true the word "teach" as it reads in the old version, usually called King James, indicates simply the method to be followed in making disciples does not show what is to be taught, so we have to look to the other records of this commission in order to ascertain what is to be taught and what is to be required in order to salvation from sin and death. The statement of Paul in his letter to the Corinthians is similar: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure, through the foolishness of preaching, to save them that believe." Turning to Romans 1: 16 we find that the thing to be preached is the gospel—"the good tidings of great joy which shall be to all people." Mark gives the commission, "Go ye into all the world and preach the gospel to the whole creation; he that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

But what is the gospel? All divine truth is not contained in it, but there is some specific truth that must be

preached if the gospel is preached. It was Mr. Campbell, we think, who gave this analysis of the gospel: "Facts to be believed, commands to be obeyed and promises to be enjoyed." That is that facts, commands and promises express the whole contents of the gospel. If, therefore, we can certainly ascertain what are these facts, commands and promises, then we will have found exactly what the gospel is. The writer has often heard from the pulpit and read in our religious literature the statement that the facts of the gospel are three, the death, burial and resurrection of Christ, and that the commandments are three—believe, repent and be baptized; also that the promises are three, pardon of past sins, the gift of the Holy Spirit and eternal life. In this numbering of the facts of the gospel there is an evident following of the language of Paul, 1 Corinthians 15: 1-4, but the facts necessary to the verification of the fact of the resurrection, as given in the five verses succeeding the fourth, are not enumerated. But again, in thus limiting the commands of the gospel to the same number three, one part of the commission is ignored, for Christ says, "Teaching them to observe *all things whatsoever* I commanded you." Also the same objection stands against limiting the promises to three. While careful not to put anything into the gospel which God has not put in it, we should also guard against the equally unfortunate error of leaving anything out which properly belongs to it. From the days of our boyhood we have heard the contents of the commission set forth in the following order: First, preaching the gospel; second, faith; third, repentance; fourth, baptism; fifth, pardon; and at the same time attention was called to the fact that "prayer" was left out. Yet these analysts seem to have entirely overlooked the fact that they had left out the imperative beginning of the commission, "Go teach *all nations*. Go preach the gospel to *every creature*," as well as that comforting promise of the Savior that He would be with them in their going, "even unto the end of the world." Indeed, it has been only within the last two decades that much emphasis has been placed upon this first grand imperative command of the Savior contained in the commission, and even yet, in many sections of our land, very little is heard among the disciples about the obligation to "Go to *all the world* and preach the gospel to *all nations*."

It is not surprising, therefore, that we are doing so little in order to bear

the bread of life to the millions in heathen lands who are starving for the lack of it. Evidently we need to have the missionary spirit broadened and deepened before we can as churches or individuals actualize the "go" of the great commission. The spirit of missions is the spirit of unselfishness, of selfsacrifice and love. It is the spirit that should be in every child of God as an inheritance from his Father. It was the spirit in which God sent His beloved son to the world as the first great missionary in order to save it from sin. No man has truly believed in or apprehended Christ who has not this missionary spirit, and no man understands what it is to follow Christ who is not actively engaged in sending the gospel to all the world, according to his ability.

Can we be christians and be unmisionary in spirit and life? It is a question all believers should ponder deeply. When men are living and dying in sin, even at our very doors and in our own state and country, as well as in other lands, and we as members of the Church of Christ are doing nothing and giving nothing, we are guilty of sinful neglect, utterly ignoring the first great obligation imposed upon us in the commission, and are bartering our birthright for a mess of pottage. Is spiritual growth possible to one who, having "tasted that the Lord is gracious," does nothing to bear this grace to others? If spiritual growth is the result of the constant use of our mental, spiritual and physical resources, how is such growth possible to one who neglects the first and paramount duty Christ has imposed upon His disciples? *It cannot be*, for to fail here is to show that we have not the spirit of Christ. "Now if any man have not the spirit of Christ he is none of His." No regular attendance upon religious service, nor morality, nor personal purity can compensate for the neglect of this spiritual and unselfish work which meets us at the very threshold of the kingdom of God. The first converts to Christ at Jerusalem furnish us a shining example of the missionary zeal that should burn in every christian soul. We are told that when these were "all scattered abroad" "they went *everywhere* preaching the word." These were not the inspired apostles, but new converts, full of the joy of salvation, eagerly carrying this great blessing to others. If we have not this spirit which seeks to impart to every other soul that which we have received in Christ, then it is evident we do not value the gift bestowed upon us, or we care for *ourselves only*. In either

case the door of spiritual growth is shut against us. But to the man who is conscious of sins forgiven and of the power of "the love of God shed abroad in his heart by the Holy Spirit," and whose soul goes out in unselfish love to all men, all of the doors of progress stand wide open. Such christians are shining lights "in the midst of a crooked and perverse nation," and are the only true representatives of Christ in the world. Those who content themselves with having correct intellectual conceptions of the doctrinal aspects of christianity, and whose faith finds little or no expression in prayer, watchfulness and work for man are like the barren fig tree, merely cumbering the ground, and though our God is long suffering He will cut them down when, after patient waiting, He finds no fruit. A writer, L. J. Spencer, having in mind spiritless church members and inert churches, says: "It is plain that any church not doing as much for others as for itself, not giving as much for the great mission of the church, the salvation of the world for which Jesus came, wrought, suffered, died and gave the spirit of Pentecost, is not and cannot be a true fruit-bearing, happy and acceptable church of God. Its perpetuity is permitted only in order that it may serve in sounding out the word and sending out the light beyond the limits of its own little bushel." This writer adds that any church or individual christian who fails to take part in the great work of evangelizing the world unto which Christ has called His disciples will not only not grow spiritually, but will spiritually die, and while having a name to live will be dead.

### A Change.

From the *Christian Standard* we learn that R. L. Pruett and wife, of Tokio, Japan, who went out from Tennessee as "independent" missionaries, have asked to be accepted as missionaries of the Foreign Christian Missionary Society. Their request has been granted.

We are very glad that our young brother and sister thus early in life, in their far-away home among the heathen, have decided to work systematically and in co-operation with their brethren and sisters in the Lord. It now remains for Brother and Sister Pruett to tell us why they have chosen the co-operative method, and in this explanation we may learn something of the practical workings of the "Lord's plan."

May the God of heaven bless Brother and Sister Pruett in their

work among the heathen whether the *Standard's* information is correct or not. May He bless abundantly every true man and woman of God, because by them the gospel is preached whether their support comes through a society or from individuals.

Be sure and read the articles this week from Bros. Watson, Stevens and Greelearn. They are pointed and interesting.

W. H. Sheffer is in a good meeting at Dyersburg this week. We expect to hear good reports from there by the time the meeting closes.

Bro. Cave is in a meeting at his church, Vine street, this week. We don't know whether or not there have been any additions yet.

Bro. J. E. Spiegel, of Anniston, Ala., takes unto himself a help-meet on the 18th inst., Sister M. E. Bond, of Selma, Ala. THE MESSENGER extends congratulations and a God bless you.

Bro. J. B. Eskridge and Louis D. Riddell, of Springfield, gave the MESSENGER an appreciated call last week. They are live men and will make a good cause go wherever they live.

There is to be an interesting meeting in Cincinnati, O., on April 27 and 28, on "City Evangelization." Some of our most successful evangelists are to be there and take part, and this will no doubt be an important meeting for our city missionary workers.

Bro. Micah Combs, this city, is in Cleveland, Tenn., this week in a meeting with Bro. W. M. Taylor, of Chattonooga. We don't like the movements of Bro. Micah. We are afraid that the Cleveland folks will think so well of him that they will take him from Nashville.

Our Mission Church, corner Seventeenth and Fatherland, took up a collection on the first for foreign missions, and got \$3. The editor of this paper preaches there twice a month, and he thought they would not be started off right unless they were called upon in the beginning to give to foreign missions.

The Woodland-street Church took up its regular foreign missionary collection on the first Sunday and got \$100. To its size and ability this church is one of the best in the brotherhood. Bro. T. A. Reynolds, their preacher, is growing in favor

with the people, and besides being a good preacher is one of the best workers in the South.

C. C. Smith, Corresponding Secretary of the Board of Negro Education and Evangelization, spoke at the Woodland-street Church Sunday morning to a good audience, presenting his work, and at the conclusion of his sermon took up a collection, which amounted to \$75.80. He spoke at Vine street at night and got a good collection.

However great a man may be, by self-endeavor or otherwise, Christ would make him greater.—*Rev. Geo. H. Simmons.*

"Our plea makes it imperative that we be found in the front rank in all union movements, provided the basis is one that we can conscientiously indorse. The Christian Endeavor Union of the city, county and state should find in us its most zealous friends. Christian union cannot always remain a beautiful theory; some day it must be put into practice. Let us be getting ready for that practice."—*Our Young Folks.*

The following complimentary words we clip from the *Christian Tribune*, of Baltimore, Md.:

"THE GOSPEL MESSENGER, of Nashville, Tenn., and the *Christian Courier*, of Dallas, Tex., are improving with every number. These are our leading journals of the South, and their prosperity indicates that of the Southland."

### OBITUARY.

Departed this life on Jan. 16, 1897, Sister Ellen Thornton, whose age was about 45 years. She was originally a member of the Baptist Church in Calloway county, Kentucky, but afterward united with the Church of Christ, of which she lived a member for about nine and one-half years, till death called her away to be with her Savior. She was faithful and trusted in the promises of God. She was not able to meet with the brethren as often as she desired. She leaves a husband and three children to mourn her departure. Good night, Sister Thornton; you have crossed the rolling river of death. We expect to meet thee on the other shore, on the sunny bank of sweet deliverance, where we can bask our souls in the sunny smiles of God's eternal love, where parting will be no more.

J. E. ANDERSON.

Hamlin, Ky.

## Reports from the Churches.

### ALABAMA.

SELMA: Had one confession yesterday.  
E. V. SPICER.

ANNISTON: Yesterday was a disagreeable day, but we had good services. At the conclusion of the evening sermon one lady came forward and made "the good confession."  
J. E. SPIEGEL.

UNION: Bro. David R. Piper is our preacher here, and I want to say for him that I never knew a better or more consecrated preacher. He leaves none of his work undone. He has added about forty-five to the church here since he come last June. We have preaching twice a month and a good young people's meeting. Our Sunday-school numbers 65. We also have a Woman's Board of Missions, and to cap it all off, we nearly all take the GOSPEL MESSENGER. This is a joy to us, as it brings us good messages with each issue. May the good Lord bless the MESSENGER.

Your Bro. in Christ,  
J. A. NEAL.

CLINTON: I spent the first Lord's day with the brethren at Mt. Hebron, while Bro. Piper filled my appointment at Clinton. I find this good man much beloved by his people for his work's sake. Mt. Hebron is the home of "Grandma" Wilson, who has just completed her eighty-first year. It was an inspiration to have her in the audience at both services. The offerings for foreign missions was not forgotten and Mt. Hebron will be numbered among the 3,000. Bro. Piper tells me that Union will take the offering the third Sunday. The offering will be taken at Clinton on the second Sunday.

At this place we are preparing for some needed repairs on our church house. We are by no means dead nor dying. At Eutaw the work is gradually assuming a greater permanency. Our forces in the town have been strengthened by the addition of Brother and Sister W. H. Wilson, of Mt. Hebron, and Sister Walter Eastman and family; also Sister Annie Laura Eastman, who is there attending school. We hope to liquidate our church debt at an early day. Foreign Missions nor State Missions are forgotten in our work. We are also preparing for a meeting in July. Taking it all in all the work in Greene county is in a prosperous condition. Brethren pray for us in this important work.

I cannot close without assuring you of the many good things spoken concerning the GOSPEL MESSENGER.

HOWARD J. BRAZELTON.

### GEORGIA.

TALLAPOOSA: Doubtless many readers of the MESSENGER noticed last week that my name has been added to the list of contributors. I deem it an honor to be connected in any way, with such a well edited paper as this. I have never had the pleasure of meeting Bro. Harmon, the editor; but was in school with Bro. O. P. Spiegel, at Lexington Bible College. I remember also a number whose names appear in the MESSENGER. I mention E. V. Spicer, W. A. Neal, W. H. Ligon, and W. H. Sheffer. Bro. Sheffer was my "room mate" in school and a more helpful and genial companion, I never had. I know Bro. F. L. Adams also, I spend one week in each month at his home church in Hampton. He is to be with me in a meeting there this summer.

As this is my first contribution to the MESSENGER, it may be of interest to the readers for me to speak first of my own work. We will then be better acquainted with each other.

Since entering regularly into the ministry, I have spent three years in Virginia and about the same time in North Carolina my native state. I came to Georgia at the beginning of last year. The church at Tallapoosa had extended me a call for half the time. I came here in January and entered into the work. I soon decided to give the other half of my time to the work at Hampton and Williamson. These are towns south of Atlanta. In this way I pass through Atlanta twice each month. This gives me the advantage of stopping off at other towns and extending my acquaintance and doing some preaching between Sundays. Last year we had good meetings at each of my churches.

The first meeting I conducted in Georgia, was the one at Williamson, in July which resulted in twenty-five additions to the church. Among these were eleven young men. My next meeting was at Hampton. Preached eight days with fifteen additions. Nine of this number were young men.

Bro. E. L. Shelnutt, the State Evangelist did the preaching in the meeting at Tallapoosa. There were 21 added to the church. During my vacation I conducted a meeting at Winder, Ga., and also at my home church,

Bower, N. C. During last year I preached 167 times, received into the church 86 members, sixty of this number were added under my own preaching and 26 while assisting other ministers. I married five couples during the year and assisted in the marriage of Bro. J. H. Wood, now minister of the church at Watkinsville, Ga.

One year ago the church at Tallapoosa, had no house of worship. We met in a little upstairs hall. Now we have a splendid church building in the central part of town. The building is estimated at three thousand dollars. A loan of \$500 has been granted us by the church extension board. The balance has all been raised by the church and friends here. The seats (nice opera chairs) have been ordered and when they come, we will be ready to dedicate.

I remain with the same churches this year and preach on Thursdays nights, twice a month, for the church at Austell. I have visited 20 towns in Georgia since coming to this state. I have preached in more than half these towns already. There are many more towns I hope to visit before the close of this year. One was added to the church here last Lord's day.

D. A. BRINDLE.

### MISSISSIPPI.

CORINTH: Fifty-four additions to date. Seven last night. The rains pour and the thunder roars but the people fill the house to overflowing.

JOHN A. STEVENS.

JACKSON: Since my last report our work has been growing and we are more encouraged than we have ever been. The Sunday-school is increasing in numerical strength and much interest is being manifested by all. Our audiences are considerably larger than they have ever been.

Yesterday our hearts were made glad when Ira Hale, one of our bright Sunday-school boys, came forward and made the good confession. Though only eleven years old his understanding of the simple teachings of the Word is remarkably clear. On Saturday night when Sister Hale gathered her children about her and was reading her daily used Bible, Ira stopped her to inquire what the meaning of a certain passage was. In few words it was explained. His reply was, "I am going to join the church to-morrow." When his Papa came from the store he was informed of Ira's decision and his christian heart beat for joy. As the six children were leaving, on time, for S. S. yesterday morning Bro. Hale asked Ira, "What

are you going to join the church for?" His answer was, "I want to be a better boy. I want to be a child of God." It has never been my privilege and pleasure to baptize a braver believer into the Lord Jesus Christ.

Our happy meeting yesterday was the result of Christian influence and training in the home. Were every home, represented in our churches, blessed with such training it would not be many years before our country should be rid of the "Snolygoster in Politics," fair dealing had, prosperity revived and the "world's long night of sin and sorrow would be growing grey with the streaks of His coming Light."

Yours,  
WALTER A. NEAL.

## SOUTH KENTUCKY.

### What They Say About the Rally?

"We are all in high expectancy now over the coming event—the rally. I announced it yesterday (first Lord's day), discussed it more fully in the officers' meeting, and there is not a dissenting voice. We want to make it an epoch-making period in the Southwest Kentucky and Tennessee work."—E. M. Waite.

"I should be very glad indeed to attend the mass-meeting at Fulton in April if I had not already agreed to spend the entire month of April in a meeting at a mission point here in the city."—Hall L. Calhoun.

"If I can add anything to the success of the meeting I shall gladly do so. I know of no better subject than the one you suggest."—Prof. W. A. Anderson.

"I am very glad to have your letter stating the good news of the rally at Fulton April 13, 14 and 15. I will accept your cordial invitation, and will be on hand if possible. I cordially endorse all such meetings. May our Lord bless the brethren in every effort to advance the Master's cause."—A. I. Myhr.

"I hope the rally at Fulton may be a success. Will try to arrange for the Endeavor session as you suggest. If there is anything else you think is necessary for me to do, let me hear from you."—W. H. Pinkerton.

"I will be glad to assist in any way possible at Fulton."—W. H. Sheffer.

"I think Fulton an excellent point for the proposed rally and feel assured great good will be the outcome. The time, too, seems propitious, and the strong C. W. B. M. session a capital idea."—Mrs. Ernest Speed.

"I know from the array of talent already secured that it will be a very enjoyable and profitable meeting. I certainly enjoy such meetings. My

sympathies and prayers are with you."—James H. Kerr.

SOME OF THE SUBJECTS TO BE DISCUSSED.

"The Lord's Plan,"—J. H. Roulhac.

"Purity of Heart,"—W. H. Sheffer.

"The Law and the Gospel,"—M. F. Harmon.

"Necessity of Co-operation,"—C. C. Brown.

"Paul's Conception of Christ"—R. W. Dunlap.

"The Work of an Evangelist,"—C. E. Moore.

"The Law of Christ,"—W. J. Loss.

"The Relation of the Child to the State and the Church,"—Prof. W. A. Anderson.

"Our Map of South Kentucky,"—J. W. Gant.

"Hindrances to Sunday School Work,"—Prof. Milton Elliott.

"The Divine Philosophy of Go,"—J. A. Minton.

"Symposium on Christian Endeavor," conducted by W. H. Pinkerton.

One special request is here made, and that is that no speaker will fail to be present and well prepared, unless he has a reason or excuse that he can conscientiously take to his Lord and Master on his knees. "Let us advance on our knees." May the Father of our strength enable us to make, in His name, this occasion an "epoch-making period" in South Kentucky and West Tennessee. Fraternally thine,

JAMES H. BROOKS.

Hickman, Ky., March 10, '97.

## TENNESSEE.

MEMPHIS: Good crowds at both services yesterday. Interest fine. Bro. Ellis, of Linden street, is sick and was unable to fill his pulpit yesterday morning and night. He is better now. Baptized four for him last Lord's day. Twenty-five additions to our Endeavor since the first of the year.

JOSEPH SEVERANCE, JR.

CHATTANOOGA: Our work has been moving along encouragingly since last report. There have been several added by letter. We had a delightful day yesterday. Apportionment for foreign missions raised easily and 60 per cent more, and the best of it was we enjoyed doing it. Brethren in the ministry, much depends on you in taking the collection. Let us see to it that Tennessee does her full duty this year in the foreign work. The work of our missionaries is a glorious one. May we have fellowship with them in it. The MESSENGER has been coming to my table for several weeks and is beginning to feel very much at home. It is always welcome. M. D. CLUBB.

## Sunday Schools and State Missions.

The first Lord's day of April, the time for the Sunday-school offering for State Missions, is near at hand and no doubt preparation is being made in all schools throughout the state to make it a telling day for this work. We must expect great things, pray for great things and work for great things if a worthy offering is made for this needy cause. As the missionary efforts of a congregation are largely dependent upon its minister, so the Sunday-school collections are very largely controlled by the superintendent and teachers. It is to be hoped, then, that no superintendent will neglect to make all needed arrangements in order to a liberal contribution for this worthy work. Let him hold a conference with the teachers and pastor as to ways and means of reaching apportionment or arrange a missionary rally in which the state work, its needs and how they can help supply them, may be amply set forth. Let the superintendent and teachers be acquainted and conversant with the state work, what it has done and what it proposes to do, with adequate help, and make it a personal matter to so impress the students as to secure their hearty co-operation in the grace of giving. See that every student has an envelope and read and explain what is on it. Announce beforehand that the amount and name both of the banner student and banner class will be publicly read before the school. This will be a worthy inspiration to incite nobler efforts.

The Sunday-schools ought to make, must make, a greater report this year than ever before. Kind reader, will you not see to it that the Sunday-school of which you are a member does a more worthy part in helping to carry the gospel into the districts of our beloved state where it is not heard. The amount given, while it goes to the heaven-blessed, invaluable work of saving souls, will be of infinite help to the giver. All giving, if with right motives and spirit, helps to a larger spiritual life. The church of the future will come very largely out of the young people of the Sunday-schools, and will materially depend upon the training they are now receiving. "Whosoever will lose his life for my sake and the gospel's shall find it."

To increase the spirit of liberality, then, in the young people, is to lay the foundation for a spiritually active church in the future, but to neglect such an opportunity as the privilege of giving to State Missions will be to unconsciously weaken the church of the future.

If the superintendent is interested in the spiritual growth and future power of each student, as he surely is, he will fail in no way in the April collection. He can thus help to give a larger spiritual life, broaden the horizon of our spiritual vision, effect the future church for untold good and at the same time heed the "Macedonian's call" of carrying the gospel to our hungry brethren.

W. J. SHELBURNE.

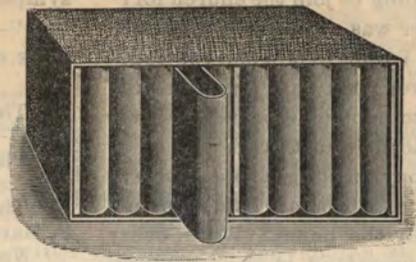
Some High Authority.

We publish in this column, things that pertain to our own business. Nothing gives us more pleasure than to tell the good things said about us. Here are some good ones:

"I think there is a good prospect for the MESSENGER, and have great confidence that it will do a great work. W. J. Loos, formerly, editor *Christian Guide*, Louisville, Ky."

"I get the GOSPEL MESSENGER, and for a wonder, *I am very much pleased with it*. I mean to write a little for it when I can. Lovingly yours, J. S. LAMAR."

"I congratulate you upon the improved and improving appearance of the MESSENGER. A continued and steady growth, as in the past will soon place you along side of our Metropolitan weeklies. Indeed in make up, it is the peer of any of our papers now; superior to any within my knowledge for the price. I sincerely wish that you may attain the goal of your highest aspiration. W. A. CRUM, Hickory Flat, Miss."



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## CHRISTIAN HEROISM.

- March 22. "Like Paul's." Acts 21, 7-14.  
 March 23. "Like David's." 1 Sam. 17, 17-37.  
 March 24. "Like Caleb's." Josh. 14, 6-14.  
 March 25. "Like Hezekiah's." 2 Chron. 32, 1-8.  
 March 26. "Like Nehemiah's." Neh. 6, 1-14.  
 March 27. "Like Christ's." Mark 10, 32-40.  
 March 28. TOPIC: "WHAT CHRISTIAN HEROISM IS AND DOES." Luke 9, 18-26; 51-62.

In each reference given on this topic there is a practical application for christians of to-day, if we only look for it. When Paul said he was ready to die for the Lord Jesus he had forgotten all save his love for the Savior and his wish to serve Him, but greater bravery than that was to live for Him in the face of persecution. He had reached the pinnacle of love and submission, consequently he could say, "thy will be done," even when he knew that will was for him to live and suffer instead of leaving this life to be with Him.

David saw the need for prompt action and did not hesitate, though he might have told himself that he was only a boy, unarmed and unskilled in warfare; he might have turned back when his brother reproved him for his presumption in volunteering to go when tried warriors dared not. But he, too, forgot himself. His reply to Saul held a rebuke for the king and all his soldiers, who ought to have had faith enough to know that God would permit no danger to threaten them without also sending a way of escape. For men and women to-day there are no giants in the flesh, but there are times when nothing less than the faith of David will keep us from being altogether discouraged, and then it is well to remember that "God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Caleb and Joshua had the courage of their convictions and dared to urge what they thought was right, although they were in a hopeless minority.

Hezekiah's greatness came from his mighty trust in the Lord; he simply did his best and left the

results to God. It showed more real courage for him to stand still and wait than Sennacherit showed in going to the attack.

Nehemiah was a hero because he could say no. Everyone knows how hard that is at times. It is a tiny word, but the man who can say it is strong.

When we come to heroism like that of Jesus' there is nothing to which it can be compared. It is the standard by which all else is measured. When it was time to speak he spoke, even though his words would stir up the smouldering hatred in the minds of his hearers. When he had the opportunity to do good he did it, although it might be on the Sabbath day, and his enemies would criticise him for it. When silence was best not all the dignity of the Sanhedrin nor the authority of Rome could make him speak. He was about his Father's business and all else was subordinate to that. For modern christian heroism think of the Armenians, those who have died for their faith and those who will not renounce it, even though it may cost them their lives. Think of the missionaries who have left home and friends to carry the gospel where it was not known. Than this there can be no higher form of living sacrifice, which Paul says is our reasonable service.

Mr. E. A. Turner, Chattanooga, Chairman of the Committee on Transportation, has succeeded in getting unusually low rates from all railroads in the State for delegates attending the Tennessee C. E. Convention, i. e., one fare for the round trip. Endeavorers in Tennessee, don't fail to send at least one delegate from every society. You can afford it, but you cannot afford not to. If possible send as many delegates as you have committees. In this way each committee will get new ideas and will do better work.

The Tennessee delegation to the San Francisco convention will go in a special train, as usual.

The railroads have at last given reasonable rates, as follows:

- From Chicago and return, \$51.
- From St. Louis and return, \$47.50.
- From Memphis and return, \$47.50.
- From Nashville and return, about \$51.

These, of course, do not include tickets for sleepers. Return tickets will be good until August 15.

The Grand Hotel, San Francisco, will be headquarters for the Tennessee delegation.

*Sunshine* for March gives this announcement in regard to entertainment of delegates at the Tennessee convention:

"On Thursday morning, April 29, the doors of the homes of Chattanooga will swing inward and a cordial welcome will greet the Endeavor host of the old Volunteer State as they march upon the city with their happy songs and banners floating to the breeze.

Endeavorers, each and all, will receive a hearty welcome, and the citizens of Chattanooga are proud of the opportunity of entertaining you in their homes free of charge, but it will be unreasonable for you to ask free entertainment for your friends who are not Christian Endeavorers, and we hope no one will do this. Of course we will be glad to have "your friends" who are not Endeavorers attend and enjoy the blessings of our great convention, but you should remind them that they can secure entertainment at the hotels or boarding houses at reasonable rates.

Triumphant Songs No. 5 will be used at the Tennessee convention, and Mr. Excell will lead the music.

Earth is one chamber of heaven,  
 Death is no grander than birth;  
 Joy in the life that is given,  
 Strive for perfection on earth.  
 Here, in the turmoil and roar,  
 Show what it is to be calm;  
 Show how the spirit can soar  
 And bring back its healing and balm.

Stand not aloof nor apart,  
 Plunge in the the thick of the fight;  
 There, in the street and the mart,  
 That is the place to do right.  
 Not in some cloister or cave,  
 Not in some kingdom above;  
 Here, on this side of the grave,  
 Here should we labor and love.

—Ella Wheeler Wilcox.

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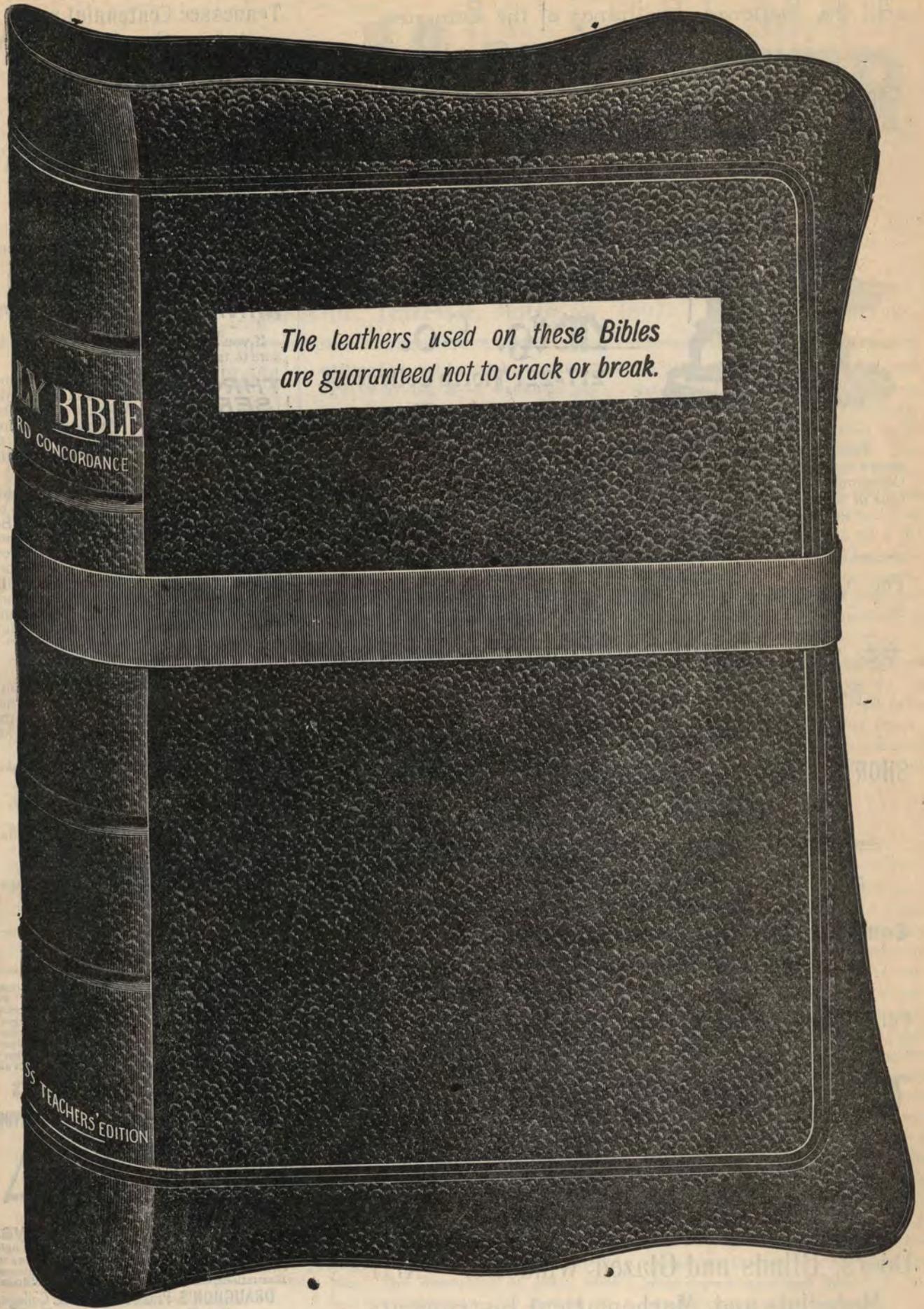
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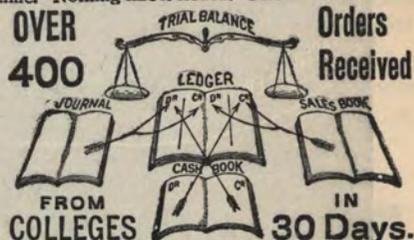
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