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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 26, 1897.

Number 12.

Movements of the World.

ALEXANDER CAMPBELL used to give a revised version of a very old proverb as follows: "Every dog has his day, and every day has its dog." There is nothing more futile than for a man to stake his whole life upon the plaudits of the people. A man may become a champion in some department in life, and his name be a household word in all our land, and in a day a greater arises and in a day more he is forgotten. We would not seek to destroy the laudable ambition to excel, but we simply try to impress the futility of building a life's character on such a sandy foundation. It is Christianity alone, that teaches us to work and wait. It was this thought that inspired Longfellow when he said: "Life is real, life is earnest! and the grave is not its goal; dust thou art, to dust returnest, was not spoken of the soul."

The flood in the Mississippi has broken all records, and the weather department at Washington announces that the crest need not be expected until April 1. Some of the levees have broken and much damage has been done. It is a question now, whether or not all central Louisiana will be inundated. And this brings up the main question whether all levees ought not to be abandoned. But this is hardly a debatable question, when we remember that many of our most flourishing river cities would have to be abandoned. You could as soon induce the Hollanders to move out from behind the levees of the Rhine, as the people to move from the Mississippi bottoms.

Exceedingly great press of work has made it necessary for us to request of the editor of the GOSPEL MESSENGER to be relieved from writing the "Movements of the World." This we have done with great reluctance, for though it may not have been interesting always to

our readers, we have taken much delight in writing it—a weakness perhaps we ought not to confess.

But in giving this parting word we can not refrain saying a word about the motive that has been our guiding principle. A civilization is made or unmade, not by a single principle, but by a combination of many. All these forces whether religious, moral, political or scientific, are a part of the great movements of the world, and thus we have felt ourselves at liberty to wander over the entire field in a single issue. A religious paper occupies a unique place in modern journalism. It has held itself aloof from extreme partisanship, and thus has been able to get the ears of the people in a way that secular papers cannot. The daily press of our day has prostituted itself to the level of the most depraved element of our nation, and unless the religious press becomes a balance-wheel for the people, our political machinery will smash. This thought, more than any other, has impelled us to earnestly avoid missing an opportunity of aiding our people to gain a higher ideal of citizenship.

We have also felt that this kind of work was of great necessity, because of the peculiar time in which we live. It may be only a fancy, but we believe we are in a special epoch of our history. The fact that the North and South have fraternized on old battle fields, and at the poles of election, is not all an accident. It indicates that we have grown to the point where we are exchanging the sectional and domestic strife for the larger questions of international politics. The disruption of party lines and the extremely non-partisan inaugural address of the new President, all point in the same direction. We have endeavored, in writing these paragraphs, to add our mite of influence to fit our citizens for this larger parliament.

Now in conclusion, we must say it is with nothing but regret that we withdraw from active co-operation with

the MESSENGER. We with interest watched its first issue from Jackson, Miss., because the editor had kindly written us before hand, asking us to contribute to that first number. For five years from then, it was a struggle in which none but M. F. Harmon could have succeeded. It struggled as a four-page monthly, then as a bi-monthly, then a weekly. It has passed through its era of hard struggle, and men will not brush the MESSENGER aside as it were with the wave of the hand. It has a future.

Her retirement will not discontinue the "Movements of the World," as another pen, no doubt abler, will take up the work. Now may that Providence that has led us hitherto control and over rule all our actions for his eternal glory.

The Rum Evil.

Hon. James A. Tate, the noted temperance lecturer, addressed a large crowd at the court house yesterday at 1 o'clock. Mr. Tate's reputation here is such that just the mere announcement that he is to speak is sufficient to fill any house. All the seating space was taken up yesterday and a number of people stood during his talk. His speech, as usual, charmed his audience. It was witty, pathetic and learned. The whisky evil was shown up in all its hideousness in a way that convinced his hearers. The old parties, democratic, republican, populist and the others came in for a little drubbing at his hands for their looseness regarding prohibition. His speech was thoroughly enjoyed by the large crowd there and added to his popularity.—*Jackson Daily Sun.*

Man's great actions are performed in minor struggles.—*Victor Hugo.*

Those who bestow too much application on trifling things, become generally incapable of great ones.—*La Rochefoucauld.*

Biography Department.



HOWARD J. BRAZELTON.

The subject of this sketch was born in Winchester, Tennessee, January 3, 1874. He is the son of Andrew J., and Elsinia Brazelton. His mother having died while he was yet very young he was left in the care of his sisters and father. At the age of five he moved with them to Alabama, settling on the farm, where he remained until the death of his father in 1884, when the remainder of the family moved to Selma, Alabama.

His early education was received at home, besides spending a few months each year in the country schools. At the age of ten he entered Dallas Academy, at Selma, and spent two years in that institution.

In September, 1886, he was baptized by Sherman B. Moore, now of Galesbury, Illinois. He was then in the employ of Butler Gatehell (succeeded by Walter S. Butler) booksellers. In January, 1887, he employed with the Selma Printing Company as apprentice, serving until September, 1891, when he resigned his position to carry out a dying request of his fathers; that he be educated for the ministry. He then entered Highland Home College, of which J. M. Barnes was president, where he spent two sessions, being chosen by the faculty to deliver the Salutatory address on commencement day 1892. In September of the same year he entered the College of the Bible of Kentucky University to complete his education. Spending four years in this institution, has graduated with a class of thirty-one in June, '96, having finished in addition to the regular course, the course in Greek and Hebrew in the College of Arts.

His first sermon was preached at Richmond, Alabama in June, 1893, he having been employed by the Ladies' Auxiliary of the C. W. B. M. at Selma, to evangelize during vacation. A portion of the time while in college was spent in a pleasant and successful ministry for the Old Bethlehem church Bonebon county, Kentucky. Cherishing a desire to return to the state of his adoption, he resigned this work immediately after graduation to accept the work with the churches at Eutaw and Clinton, Alabama, where he has since been pleasantly situated with reasonable success.

Whatever might have been his achievements in the past, or to whatever success he may attain in the future he owes to the early training and influences of sisters who have been ever ready to encourage him in every good work; and to the strength God has given to his feeble efforts.

The Value of Sunday-school Day for State Missions.

A. I. MYHR.

Every enterprise of the church which shall exert a permanent influence for good must enlist the young people and children. Those who are children to day will be leaders of the church in the near future. As they are educated now so will they make or unmake the future church. The direction of their energies now is of superior importance. The enterprises which they are taught to love now—to these they will give their strength, influence and enthusiasm in the future.

In order to become good citizens patriotism must be taught. In order to become active enthusiastic christians the value of missions to the people of our own state and country must be taught. There is heroism in missions at home. A special day has been appointed when all the christian Sunday-schools have their attention called to this work in our own state. This is an opportunity to educate the young people in this important work. The teachers should make an earnest plea in behalf of the people of our state.

The Superintendent should urge all not only on the appointed day but also on each of several Lord's days preceeding the first Lord's day in April to study the needs of our people the value of the work and the splendid privilege offered each one to help in bringing the people of our own state to Christ.

The children will become informed, interested and enthused in this important service in the home field. They will be trained the systematic effort in behalf of the unsaved. The offerings will increase year by year. The knowledge and inspiration of the united efforts and offerings of all our Sunday-school people in behalf of this work must quicken our spiritual life and bring great blessings to our churches. Let there be a voluntary love offering made by every individual in every class in all christian Sunday-schools in Tennessee on the first Lord's day in April. The blessing of God be upon all those who thus endeavor to save the lost.

Correspondence = =

"Cross Fences."

BY B. F. MANIRE.

The inimitable and irrepressible Sam Jones is now running a revival meeting in Atlanta Ga., and as usual is handling hypocrites and other sinners, both in the church and out of the church, without gloves. There is only one Sam Jones, and if the Lord ever wants another, He will make him. The man who tries to make a Sam Jones of himself is simply a fool, and ought to be hissed off the platform; for he only succeeds in making a very small donkey of himself with very long ears. Let every man be true to God, and true to himself; and then let him do the work which the Lord has given him to do, according to his own opportunity and ability.

The Atlanta Journal at the beginning of the meeting asked Sam what he wanted the people of the city to do to meet his efforts and co-operate with his plans. He answered that he wanted a united effort of all the churches. After complimenting Atlanta on her "peerless greatness" which he attributed to her "unanimity of sympathy and effort," her "union of head and heart and hand," he said,—

"She can build houses, construct railroads, divert commerce, run the greatest exposition ever seen south of Mason and Dixon's line—all because her citizens pull together. I would see Atlanta in moral life what she is in her commercial life—the greatest city of its size in the world. I would see for the time being all the cross fences taken out and all the churches turned together without the line of denomination separating them. I would see every Protestant living up to his vows; every Catholic as devout as grace could make him; every Jew come back to the God of his fathers and to the ten commandments. We may not all see alike, but we can all be good alike. We can't all preach, but we can all be helpful by example and precept. We can't all stand, may be, on the same ecclesiastical creeds, but we can all love God and love our fellow man."

If it would be a good thing "for the time being" to have "all the cross fences taken out and all the churches turned together without the line of denomination separating them," would it not be a much better thing to let all the cross fences stay out all the time, and to obliterate that separating line of denomination altogether? If so much good can be accomplished by all pulling together "for the time being," could not infinitely more be accomplished by all pulling together all the time? Why not burn up all these cross fences after they are taken out, cultivate the ground they occupied, and extirpate the weeds and tares and brambles of strife

and envy and bitterness, which they have so long sheltered and nourished?

Who built up these cross fences any way? Jesus did not. The apostles did not. Other inspired men did not. By whose authority then were they built up? Not by the authority of God, or of Christ, or of the Holy Spirit, or of inspired men. They were never heard of, or thought of till long after the apostles had finished their work on earth, and gone home to heaven; and many of them are of quite modern origin. They are necessarily divisive, and have never accomplished the objects which those who built them had in view. They are a stumbling block in the way of sinners, a hindrance to the work of missions everywhere, and a subject of reproach on the part of unbelievers. While they stand, the prayer of the Savior will remain unanswered, and the world unconverted.

It was a large part of the work of Jesus, to break down cross fences and remove them out of the way. It is true that He said to the Jews, "And other sheep I have which are not of this fold;" but then he immediately adds, "them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd," or as it is in the Revision, "and they shall become one flock, one shepherd." This takes out all the cross fences, and utterly blots out the separating denominational line. It is also true that a cross fence, or "middle wall of partition," was once by divine authority built up "for the time being" between the Jews and the Gentiles; but when the "time being" expired, Jesus himself broke it down, and took it out of the way, nailing it to his cross. This was the only cross fence ever built by the hand of God, and the same hand broke it down and took it out of the way when it had accomplished the object for which it was built.

The apostles and all their gifted co-laborers spent their lives in breaking down cross fences and taking them out of the way, that men and women of every nation, kindred, tribe, and tongue, might flow together like kindred drops, and form the one body of Christ—the church of the living God. The full and final ministration of the Holy Spirit, which began on the day of Pentecost and will never cease till Christ shall come to close the Gospel dispensation, had the same grand object in view—the conversion of the world and the unification of the body of Christ.

"We can't all stand on the same ecclesiastical creeds." This is true; but who made these ecclesiastical creeds for us to stand on? Uninspired men, and not Christ, or the apostles. What authority have they? Only the authority of men who had no authority of God to make them. Their direct tendency always has been, and always will be, not to unite, but to divide the people of God. They are cross fences; and what are cross fences for, but to divide? They constitute the separating line that

ought to be blotted out forever. They do not strengthen, but greatly weaken the efforts of God's people for the conversion of sinners, as these revival efforts abundantly prove. Down then with these cross fences, and away with these ecclesiastical creeds.

"But we can all love God and love our fellow man." True again; then why not try it? Why not abandon these ecclesiastical creeds which God had no hand in forming, and come together in this fellowship of love and duty? Supreme love to God and unselfish love to one's neighbor is the Savior's summary of the law and the prophets.

Why can not all stand together on that great fundamental and all-comprehensive creed-truth that was revealed by the Father, announced by Peter, accepted by Jesus, preached by the apostles, and confirmed by the apostles, and confirmed by the Holy Spirit—that Jesus is the "Christ, the Son of the living God," and therefore the Savior of the world? Paul says, "For other foundation can no man lay than that which is laid, which is Jesus Christ." This foundation is long enough and broad enough and strong enough to hold all the people of God and withstand all the assaults that may be made upon it.

Why can not all accept the great elements of unity which the Holy Spirit presented through the apostle Paul? "There is one body and one spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Possessing these, and possessed by them, we can keep the unity of the Spirit in the bond of peace," and exemplify that unity for which Jesus prayed so fervently in the hour of his great trial.

Let all the cross fences then be taken out, not only for the time being, but for all time to come; let all ecclesiastical creeds be abandoned, and separating lines of denomination be blotted out; let all the people of God accept the true Apostles' Creed which is found only in the New Testament, take their stand on the foundation laid by God, which is Jesus Christ, and then make a long pull, a strong pull, a pull all together, and a never-let-go-pull for the conversion of the world; and soon the shout of triumph will be heard around the globe, saying, "Halleluia! The Lord God Omnipotent reigneth."

May God in mercy hasten this glorious day by enabling His people to see the weakness and sinfulness of division, and the beauty and power of unity. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And they shall become ONE FLOCK, ONE SHEPHERD." No cross fences, separating lines, or ecclesiastical creeds here!

Tennessee Notes.

A. I. MYHR.

Tennessee Sunday-school Day First Lord's day in April.

A voluntary offering from every individual of every christian Sunday-school in Tennessee is expected. Envelopes are sent to all superintendents. Read the information printed on them. Call attention to the needs of the state. State results of the work in seven years. Tell the school all you know of the aim, history, condition and prospect of the missionary work in Tennessee. Distribute the envelopes. Urge every one to make a thank-offering to the Lord commensurate with the appreciation of blessings of life. Make the day joyous for all the school—a day long to remembered. Endeavor to advance in this work every year. You will see in this column the amount you gave last year also the amount expected from your school this year. Try to secure that amount. Such success will encourage the whole school.

	Am't. last year.	Expected this year.
Linden St. S. S.	35 00	40 00
Miss. Ave. S. S.	10 00	15 00
Third Ch. S. S.		10 00
Union City S. S.	16 75	20 00
Dyersburg S. S.	2 00	5 00
Salem S. S.		5 00
Newbern		5 00
Martin		5 00
Paris	8 00	10 00
Dover		10 00
Clarksville	25 00	25 00
Springfield		10 00
Bells	4 16	5 00
Crocket Mills		5 00
Alomo	3 68	5 00
Adamsville	5 00	10 00
Selmer	3 25	5 00
Henderson	5 00	10 00
Jackson		10 00
Gadsden		5 00
Collierville	12 53	15 00
Bethany		5 00
Pleasants	3 50	5 00
Pinewood		5 00
Vernon		5 00
Centerville		5 00
Bakerville		5 00
Dyer		5 00
Lamalsamac		5 00
Vine St.		50 00
Woodland St.	25 00	30 00
17 & Fatherland S. S.		5 00
McMinville S. S.		10 00
New Home S. S.		5 00
Lewisburg S. S.	7 23	5 00
Petersburg S. S.		10 00
Howell S. S.	2 09	5 00
Fayetteville	2 90	5 00
Bell Buckle	6 53	10 00
Tullahoma	5 00	10 00
Walnut St.	10 00	15 00
Highland Park	6 90	10 00

Rockwood	6 68	15 00
Cardiff	2 85	5 00
Oven Springs	7 51	10 00
Post Oak	5 00	10 00
Harriman	7 57	10 00
Bald Camp		5 00
Bearden	2 75	5 00
Knoxville, Gay St. S. S.	12 50	15 00
Knoxville, 3d church.		10 00

Mississippi Delta News.

KILBY FERGUSON.

Our brethren at Greenville, Miss. have been so fortunate as to engage the services of N. B. Patterson of West Point, Miss. to hold them a protracted meeting. It is to begin on Saturday, March the 20th and is not to close under two weeks, and will probably continue thirty days, or longer. Our prayers will be for success from start to close of the meeting.

Prof. Wells will have charge of musical department, and that will have an important bearing on the success of the meeting. It is a conceded fact that good music has much to do with the success of an army of soldiers to cheer them onward to victory. In like manner music is helpful at home in family worship and in all public assemblies of the saints. Many people will go to a religious service, who have an ear for good music, vocal and instrumental, merely to hear the music, and would not have gone to hear the preaching; but having entered the hour to hear the music their good breeding compels (or constrains) them to remain seated and listen to the preaching. In course of time they learn to like the preaching, in that they learn that the gospel contains words of cheer for them, as well as for other people. They hear the preacher quote Psa. 145: 9, "The Lord is good to all, and His tender mercies are over all His works." He realizes that he is one of God's works, creatures. Again he hears the minister quote the language of Christ, as recorded in Luke 20: 25, "Render unto Caesar the things which be Caesar's, and unto God the things which be God's." He begins to understand that every man and every woman and every child old enough to have understanding (here read Neh. 8: 1-3, and Rom. 10: 14 and I Cor. 1: 21) owe a debt to God which they can pay, and ought to pay, and that the gospel plan of salvation is adopted to him in his unsaved state. He hears the preacher quote God's promise in Zeph. 3: 9, "For then I will turn to the people a pure language (pure, or perfect plan of salvation) that they may all call upon the name of the Lord, to serve him with one consent;" and he feels that God has not left him hopeless, he believes in Christ, he feels himself a sinner, he wants to be a Christian, he is waiting for the Holy Ghost to speak peace to his soul. Again he hears the preacher quote I Peter 4: 11, "If any

man speak, let him speak as the oracles of God." The preacher is explaining this last quotation said "This means that if any man presumes to teach, or preach, the gospel to the unsaved sinner, let him (the preacher) tell the believing, repentant sinner to do, to be born again, to be saved from his past sins, just what the Holy Ghost by the mouth of Peter told those believers who had been made believers by hearing the word proclaimed by Peter on the day of Pentecost, Acts 2: 37, 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Peter's language on that occasion was a command to the believer repentant, telling him what to do to be saved. The believer repentant (of whom we have been writing) now for the first time realizes that he stands before God as those people did, condemned by his own conscience, and now with his mental eye perceives that God is ready to adopt him as His son, if he, the believer, repentant will obey the will of God as by the Holy Ghost, by the mouth of Peter was made known for the first time to sinners as recorded in Acts 2: 38. He now gladly accepts Christ through the gospel, and it is the power of God unto salvation" in his case (here read Rom. 1: 16 and John 1: 12) "As many as received Him, to them He gave power to become the sons of God." It depended on those who asked the question in Acts 2: 37 whether they would obey or not, if they obeyed in their obedience they were born again, (John 3: 5) they would become sons and daughters of God. Our believer repentant who becomes such through hearing the gospel, and was drawn into the church building, because of his love of music, now willingly, in baptism, goes down into the water to be baptized as the eunuch did, as read Acts 8: 36-38. A precious soul has been brought to Christ, in the full gospel sense, by hearing God's word, which so far as we can know, he never would have heard, had it not been that he was fond of instrumental music as well as vocal. In cities the church that relies alone on vocal music will never reach the masses as successfully as those that use or have both forms of music.

J. B. Cole of Beeville, Texas will enter Mississippi, April 1, 1897. I think we will be able to give him plenty of work. With Bro. Shultz at Hemingway and other points, including Bro. Cole we will, so far as it now looks to me, be supplied with preachers.

I send you another list of subscribers to the GOSPEL MESSENGER. More anon.

Mississippi Field Notes.

G. A. REYNOLDS.

This question was handed to me during my meeting here. "Is there anything in your church, necessary to salvation not to be had in other church-

es: If so name it. Answer Yes or No." I answered as follows:

It is not scriptural language to say my church or your church, I have no church. It belongs to Christ. See Matt. 16: 18. But I suppose the meaning of the question is this: Does the church to which you belong have any thing in it, necessary to salvation, that cannot be had in any of the denominations? In reply will give somethings found in the church to which I belong that I do not find elsewhere.

1. The Bible only, the creed, confession of faith or book of discipline for the church. This is peculiar to my brethren; for others have creeds, or books of discipline in addition to the word of God. Some Baptists say they have only the Bible as their rule of faith and practice, but they all had at one time the Phil. Con. of Faith, and if some of them have repudiated it, it is a source of gratification; and shows they are making progress, and it is hoped that all of them will correct the error into which the whole denomination had fallen when the Philadelphia Confession of Faith was made.

2. The scriptural name of the church. Church of God, churches of Christ, disciples, or christians. Not Baptist church, Catholic church, or Mormon church.

3. A Bible answer to the question "Men and brethren what shall we do. See Acts 2: 38. Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, &c.

4. Salvation or remission promised after faith, repentance and baptism. See Mark 1: 4, 5, Mark 16: 16, Acts 2: 38, Acts 22: 16. The denominations promise salvation before baptism.

5. A confession of the heart's faith, the Bible requirement of the candidate for baptism. See Rom. 10: 8-10; Acts 8: 36, 37. The denominations require the candidate to relate an experience—say that he believes that God has pardoned his sins, and then they ask the church to vote on his case. That is some of the churches do.

6. The sin of division is great. See Jon. 17: 20, 21, I Cor. 3: 3, 4. The denominations, at least many of them say division is right.

7. The true basis of unity, only in the church to which I belong. The basis of unity is an acceptance of the teaching of the Word of God, and obedience to the same.

8. The numbers of the church, in good standing may administer baptism and the Lord's Supper, not so in the denominations.

9. The church, to which I belong, has the Lord's table set each Lord's day.

10. The word of God the seed of the kingdom, the means that God uses in producing faith, see Rom. 10: 17. The denominations say it is a dead letter, and that faith is produced by a direct operation of the Holy Ghost.

11. Only believers to be baptised, Acts 8: 36.

12. Baptism a burial Rom. 6: 4; Col. 2: 12.

Alabama Field Notes.

O. P. SPIEGEL.

Bro. Patton and I have been in Athens two weeks. We have had only two fair days. The city and surrounding country are inundated. The creeks and rivers are beyond their banks. And yet we have had immense audiences, our capacity for seating the people often being taxed to its utmost even after we have put many chairs into the large circuit court room. And better attention I have never had nor seen. One young man made the good confession Sunday night.

We are glad that Dr. J. W. Ingram, recently of Denver, is to preach in Fairhope next Lord's day. While in the state he hopes to do some work in Mobile. I do wish we were able to support him permanently in Mobile.

I am kept feeling good, brethren. Our dear Sister Love of Marion sent a handsome check this week for State Missions. Others have done likewise. Bless Alabama disciples who are determined to see that this work goes on. Who will make me feel good for next week? Keep me encouraged, brethren. I am very happy. With a continued effort we shall make by far the best report in our history at the convention in Birmingham, Aug 31. By the way, you ought to be getting ready for that convention now, and talk it to others, for we have a treat in store for you in the way of a program.

LATER.

The meeting in Athens closed Sunday night last. There was an increasing interest until the last service closed. We were completely rained out several times but the interest abated not. Nine influential people obeyed their Lord in baptism—five made the confession at the last service and were baptized the same hour of the night. The meeting was pronounced a decided success.

Prof. Patton had charge of the music and many came to hear the music, and heard the Gospel also. Athens has a noble band of disciples and these nine added to her present membership will greatly strengthen and encourage the church.

The latest arrival in Birmingham is Pendleton Spiegel Watson. If Bro. Watson adds strength to his already arduous work, as he has thus taken some age upon himself, he will be a world mover. I am confident that Master Pendleton Spiegel Watson will make a great preacher. How could he help it, from his name? "Pendleton," after his uncle Pendleton E. Cheek, one of our Alabama boy preachers, for the present loaned to Kentucky; and W. K. Pendleton, a double son-in-law of Alexander Campbell, to say nothing of Pendleton in the

middle of the writer's name! Then "Spiegel"—there are four of them in the ministry; and then "Watson,"—well the readers of the GOSPEL MESSENGER know what sort of a writer he will make if he imitates his father. So in our opinion the world will one day hear from Pendleton Spiegel Watson.

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

While at Morganfield some little girls about 12 years of age organized a society to be known as "The Morganfield South Kentucky Mission Band." The object of this little band of workers will be to raise all the means they can to aid our South Kentucky work. Prominent among these children is Cordia, daughter of Bro. Dan. T. Hopgood. This is the first society of the kind organized in South Kentucky in the interest of our work but I hope it will not be, the last one, and I don't believe it will.

I sincerely hope that the convention that our good Bro. Brooks and others are getting up at Fulton will result in arousing a missionary spirit in that section of our territory. Thanks for the invitation, and shall take pleasure in being on hand.

Our work depends upon the preachers of South Kentucky. Brethren if your congregation has made no pledges nor made any contribution to our work, will you please preach a rousing missionary sermon, and take up a collection for it as soon as practicable. If we as preachers desire to see the brethren stirred up on the missionary question, we must talk it, preach it, and live it.

The brethren at Morganfield made a first-class pledge to our work. During my recent visit there some little girls organized a missionary band in the interest of the South Kentucky work. This little organization is to be known as the "The Morganfield South Kentucky Mission Band." Prominent among its members may be mentioned little Cordia, daughter of Bro. D. T. Hopgood. Bro. Hopgood is a member of the Executive Committee of our Association, and an elder of his congregation, and I may also add that his house is the preachers' home. The Morganfield South Kentucky Mission Band, is the first organization of the kind effected in the interest of our work, and should have a place on the program of our next convention. I sincerely hope that we may be able to organize many more such bands in South Ky. He who ignores the children, disregards a most important factor in mission work.

Last Tuesday morning Bro. W. A. Gibson and I went to Union Town. The principal part of our visiting in Union Town was done in skiffs, as the larger part of town was under water. We were

placed under special obligation to R. W. Crabb who took us in his skiff to see quite a number of the brethren, and who industriously circulated Bro. Gibson's appointment.

Notwithstanding a majority of the people who came to church had to use boats, we had a nice little audience Tuesday night to listen to Bro. Gibson preach a good practical sermon. No body except Bro. Crabb believed that an audience could be secured, but he taught us the truth of the old adage that "where there is a will, there is a way." An appointment was made for Wednesday night, but I was due at home, and could not remain longer.

Union Town is a weak congregation, and has suffered by the high water, and deserves more aid than our association can give.

Enroute home I stopped at Henderson, and Hopkinsville. At Henderson I had a conference with Brethren Robards and Kerr in regard to our work in Union county. These brethren, and I may say the entire committee feel a great interest in the work in that field as Union county was the home of John Smallwood from whom we have received about \$13,000.

At Hopkinsville I attended prayer-meeting, and made a little talk in the interest of our work. As recently stated in this column, Bro. Smith will represent our work at Hopkinsville, and I know it will be better done than I could do it.

Yesterday (Lord's day) was spent at Daysville where I made a missionary talk. Bro. G. W. Dunford who was recently employed by the Daysville congregation appears to be making a good impression upon the people of that community.

More of our South Kentucky scribes ought to write for the MESSENGER, and more ought to be done to extend its circulation.

Don't forgot the Fulton rally April 13, 14, 15. Bro. Brooks gives me as a theme, "Our South Kentucky Map." I expect to use our map not as a theme, but to illustrate my theme, "the South Ky. Association."

We now have on file enough copy to fill the MESSENGER for two weeks if we did not get another line of matter. Hence we hope our scribes will be patient with us.

The ladies of the Christian church in Birmingham, Ala. are going to get out an easter edition of the GOSPEL MESSENGER, and we predict a splendid issue for that week.

THE GOSPEL MESSENGER.

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

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A Parting Word.

It is with a considerable degree of sadness and regret, that we have with this issue, to part with our front page editor, who for about two years has with an able pen pleased us with his "Movements of the World," and whose name has been known to but very few. As he leaves us with this issue, we feel in justice to him, that our readers should know who has so nicely prepared this wholesome food for us from week to week—it is J. B. LEHMAN, of Edwards, Miss. He is, as our readers can attest, a plain, pointed and forcible writer, impartial, unbiased, with a broadminded love for the better state of our race. As a personal friend of his, a close yoke fellow of more than six years standing, I can attest to his moral and religious worth,—he has in my mind no superiors and few equals for a man of his age, only about thirty years old.

He is president of the faculty in the Southern Christian Institute of Edwards, Miss., our college for the education and christianizing of the negroes of the South. While Bro. Lehman is by birth a northern man, he is fully identified with the people of the South, having been there for nearly seven years. He thoroughly understands the negro character, and manages them in a firm pleasant way that gains for him their profoundest respect, and they render him perfect obedience. There are possibly few men in the brotherhood who could so successfully fill this difficult position, and have the confidence, love and respect of both races, as does J. B. Lehman. My dear brother, our relations have been pleasant and we hate to say good bye, but we shall hope it is only for a season. You have brightened our columns, done us good and may our Heavenly Father follow you always with His richest blessings. Good bye.

Preparation for a Meeting.

During my twelve years' ministry which has been devoted mostly to evangelistic work, I feel safe in saying that proper preparations have been made for but one meeting. A great deal of education is needed right at this point. The fact is we must be educated at many points. If you contemplate having a meeting prepare for it and have a great meeting.

Let me talk plainly. Sam Jones, D. L. Moody, or some lesser light has an engagement to hold a meeting. For weeks before the meeting those having it in charge are talking the meeting, praying for the meeting, and in every way advertising it. Then they know to make it successful they must have good music. Hence they secure the best available organ, piano, etc., and have them tuned together. All the local music talent is gotten together and they practice suitable songs for the meeting. The day comes. The preacher and his singer arrive. They are met by a committee and escorted to their place of entertainment. The church house or hall is swept, dusted, lights brilliant, ushers appointed, sexton is trained, house is comfortable and everything from the first moves off orderly. Great crowds are in daily attendance. Thousands come and go. The meeting is a great success spiritually, financially and every other way, according to the measurement of its managers.

Now: One of our brethren has an appointment to hold a meeting. Often when he gets to the city his coming has not been announced, and especially in the papers. The house has not been swept, the lights are no good, the people know nothing about the meeting. Then the singing! No, I shall not disgrace that beautiful word, the howling. And only a very few howl, or even try. Well, the preacher stands this awful bore because he is hardened to it. He gets up, preaches, exhorts. He feels the burden of souls on him. He has had to run himself nearly to death advertising his meeting, as the members seem to feel but little interest. Good congregations, the third week (which should have been from the first) are now attending. The preacher takes a sublime theme and begs and pleads sinners. He has brought them face to face with God. "And now we beg you to come to Christ while we arise and sing." The "tune hister" lifts his tune up through the roof and can't himself hold to even the tail of it. So he pulls its tail feathers out and turns it loose. Then another one of the faithful tries his hand on it and puts it away down in his boot heel so

low no one can reach it. He stomps its liver out and breaks down. By this time the almost persuaded sinners have their minds on the object lesson of the supremely ridiculous. The preacher so anxious to succeed suggests that they get an organ, have Sister Blank play it to assist the voices in pitch and time and that we practice our songs and have some good music. Immediately all those who know nothing, and care less, about good music, raise the cry, "Innovation."

Thus the meeting drags from day to day and is a practical failure, besides wearing out the body, voice and grace of the preacher. Then the faithful are completely astonished that the people do not flock to hear "our preacher" as they did to hear the other evangelist. The reason is that in the one instance the people were highly entertained, in the other they were supremely bored. People in this age want to be, and must be, entertained.

But you say, "Is it right to give an entertainment to draw the people?" I know of nothing against it. "But you know that these sensationalists do not preach the Gospel?" Granting they do not. Do you not know by their grand musical entertainment they have drawn their thousands together? And do you not know that these people would have heard the Gospel as patiently as they heard these tales and death bed stories? And do you not know that the power is in the Gospel?

"But if people are drawn together by anything other than to hear the Gospel they are not fit to be in the church." Hold on. Hold on! Don't say that. Listen! You will accept anything in the second chapter of Acts, will you not? Then let me quote: "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Now when this was noised abroad, the multitude came together." Acts 2: 2, 6. Did the Gospel draw these people together? No. Then what did? Turn to it and read. Now if God Almighty had to use some sort of "sound" or "noise" to attract the people's attention so as to give Peter a chance to preach the Gospel to them, may not we attract their attention in any decent, moral way that after we have their attention we may also preach the same Gospel to them? The entertainment does not save the people, but it attracts their attention, so the Gospel can be preached to them.

Let no successful evangelist of experience fool away his time pretend-

ing to hold a meeting for a church unless the church will let him have freedom to save all the souls possible. More next week.

The Great Salvation.

NUMBER EIGHTEEN.

Having presented in our last the first and greatest obligation the newborn child of God is under, that is, to bear the gospel of Christ to all the world, and the relation of this grand, unselfish work to our spiritual growth, we now turn from this point to examine other means of spiritual growth. There is one thing we desire to say at this place—that whatever contributes to the crucifixion of self and the destruction of selfishness is a “means of grace” because the soul is thus placed in a better moral attitude for the reception of the uplifting power of the divine wisdom and love. Some of the divine requirements are such as are needful to remove out of the way that which hinders growth in grace and in the knowledge of the Lord. Through the removal of these things free course is made for the truth “that the word of the Lord may run and be glorified” in the lives of the disciples of Christ. Unquestionably sin is the great hinderance to progress in the divine life, but there is a condition of mind or soul out of which all forms of sin flow, which is for this reason especially to be removed or destroyed. This condition seems inherent in all fallen humanity, if it was not also in the very first man and woman created. To express that condition of the heart the word *selfishness* is used, and as defined by Webster exactly describes it. These words of his give us a clear conception of what selfishness is: “That supreme self-love or self-preference which leads a person in his actions to direct his purposes to the advancement of his own interest, power or happiness, without regarding the interest of others. It is the antithesis of benevolence. Benevolence is a divine characteristic, selfishness is human. The divine teaching is that we should “in lowliness of mind each count other better than himself, not looking each of you to his own things, but each of you also to the things of others.” “Have this mind in you, which was also in Christ Jesus.” The selfish principle which prevails in the business world is, look well to your own interest and let others do the same. “Take care of No. 1 and let No. 2 take care of himself,” is a brief expression of the principle upon which the world acts.

Is it, therefore, surprising that the whole social world is out of joint, and that christianity itself is in these days permeated through and through by this fearful leaven? The conditions of the world to-day call loudly for a broader and more scriptural conception of redemption, and for a more unselfish christian life. The crucifixion of self on behalf of sinful men by the professed disciples of Christ is the great need of the present age. As citizens of the United States we boast of our christian civilization, and call ourselves a christian nation. In the presence of the life of Christ, the true ideal of the divine life in human flesh, how hollow is this boasting. Does Christ reign in any American state to-day? Are the governmental, business or social affairs of this or of any other land conducted on the principles of Christ? To ask these questions is to answer them. The army of light has been seduced by “the prince of this world” away from Christ into the fogs and mists of speculative theology, and following the rushlight of human reason have wandered apart and rallied around different doctrinal centers, and their work to-day is largely a selfish effort to exalt their banners and build up their parties. It is, therefore, a hopeful sign that recently the cry of “Back to Christ” has been heard from many parts of the divided host. This is the only true center around which all believers can and must rally if the world is to be redeemed from the power of the prince of darkness. *Christ and his word and his life of self-sacrifice* must be reproduced by the church of God before she can become “terrible as an army with banners” against the powers of evil. In order to this end selfishness must be dethroned and love become pregnant in human life. Scholastic theology can not build up the soul spiritually, nor save the world from sin. Christ only can do this, and even he can not do it until he gets into the thoughts, affections, purposes and lives of men. Through faith he enters the temple of the soul and expels evil thoughts, desires and purposes, thus cleansing the fountain from which the pure life may thenceforth flow. It has been well said by a recent writer that “faith is a fiction which does not fruit in self-sacrifice and righteousness. We believe in Christ just to the measure we give ourselves up to him, walking in his way of life, guided by his truth, obeying his law of love and going about doing good in the spirit and power of holiness.”

No soul under the dominion of selfishness can follow Christ. It

stands in the way of every act of self-denial and prevents all unselfish work, and so hinders all spiritual growth. The churches are crowded with those who have entered their portals with no higher motive than to be saved from the just penalty of their sins, selfishly looking to their own interest, and feeling very little if any interest in the salvation of others. Their names are upon the roll of the members of the assemblies on earth, but we may be permitted to doubt if they are on the Lamb's Book of Life. By far the greater part of the religious world are encouraging, if not teaching, selfishness in all the departments of life. The world needs no instruction nor tutelage along this line, but every disciple of Christ should teach the opposite, both by precept and example. The church needs a faith that causes men to feel and realize that they are not their own, but Christ's, purchased by his precious blood, a faith that walks not in the steps of Ananias and Sapphira, and makes no reservation of self or possessions; a faith that counts all loss as gain, “that we may gain Christ and be found in him,” “that we may know him and the power of his resurrection, and the fellowship of his suffering, becoming conformed unto his death;” a faith that relies absolutely not on theories, but on the personal Christ as the power, wisdom and redemption of God. But faith, when it reaches complete self-renunciation, has simply prepared the soul for positive growth. Entirely emptied of self, it is prepared for the indwelling of Christ, who will fill it with his own life. Not until this unreserved renunciation of self, and not until Christ becomes the supreme object of love, desire and aspiration, do we enter into his life and his life abound in us. After this self-sacrifice, through which we enter the new life and the new life enters us, we will be able with Paul to say, “I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the *faith* which is in the Son of God who loved me and gave himself up for me.” The soul thus emptied of self and filled with Christ knows no defeat. It is not deterred by the consciousness of its own weakness, but trusts in the strength of Christ. It does not become discouraged in the presence of any difficulties, or cease its efforts in the midst of any opposing evils. As it has been well said by another, “through Christ, in Christ and with Christ, it overcomes the world.” “The Christ-possessed soul walks the

(Continued on page 11.)

Reports from the Churches.

ALABAMA.

ANNISTON: The work moves on nicely. Two good audiences yesterday. At the morning service we had three additions.

J. E. SPIGEL.

MISSISSIPPI.

JACKSON: Sunday school and morning audience were well attended; one addition from the Baptists. The rain kept some away last night. The Lord is with us and he is brightening our prospects; thus "he leads and we follow on."

WALTER A. NEAL.

COLUMBUS: After a half year's work, encouragement and success, I feel that we should let our brethren know of our situation and achievements, that they may be encouraged thereby. Columbus, county seat of Lowndes, has a population of about five thousand and is one of the most considerable towns of Mississippi.

Slightly behind Meridian, Jackson, or West Point, maybe, commercially, it is yet the home of the most cultured society in all this section.

Fifty years ago, Fanning the evangelist, held a meeting here, and organized the first converts into a Christian church. A modest brick house was soon erected and the little congregation began to grow. Campbell Errett, Knowles Shaw, Robert Graham, Tyler are some of the names that make the old building sacred in our eyes.

But the day of our prosperity passed by. Death thinned the ranks of the fathers. The exodus to Birmingham or Atlanta, while they built up the churches there, weakened us here.

Atlanta owes to Columbus an elder, and Birmingham has us to thank for her efficient Sunday school superintendent.

After the tragic death of Shaw a long train of unfortunate circumstances weakened the faith of the congregation, while their members were lessened by dissensions and dissatisfaction. A general apathy crept into the faithful band that remained, and after several unhappy selections the church decided to dispense with the services of a preacher until, by holding meetings yearly, they grew strong enough to employ one for all his time. A very fortunate accident—I regard it now as the will of our loving Father—brought the writer here just when it seemed that the fairest city in the Southland would soon be lost to the ancient gospel.

On the tenth day of October I preached to twelve people from the pulpit Alexander Campbell had graced fifty years before. Brother I. M. Boswell's snowy head, Brother Steven's gentle smile, and Brother Easton's

earnest eyes and firm mouth are among the memories of that first sermon. These were, and are yet, our board of officers, and more godly and earnest men I never saw. As I stood in the pulpit and looked upon those three I knew that I should love them, and in spite of the most stupendous difficulties, in spite of my own inexperience and weakness, God would grant us success.

And he did. Our prayer meeting sprang at once into life and activity; our Sunday school began at once to increase; at every service I could see in my audience new faces.

Just before Brother Stevens came I baptized two dear little girls, and welcomed back into the church a man who is now one of our best workers, and whom I love as a brother.

Brother Stevens was coming to hold us a meeting, and we determined that it should succeed. At Sister J. H. Stevens' suggestion we began a week before to hold prayer meetings. The whole membership was organized into committees, and the committees worked nobly. Sisters Stinson, Blanche, Schooler and Katie Boswell distributed flowers with cards of invitation attached, and the flowers filled our church with people. For six weeks Brother Stevens preached day and night, and when he went away twenty-two new names were written on our roll.

Since he left six more have been added, making thirty-one in all since the tenth of October.

To-day we are stronger than we have been in years. The average attendance on our Sunday school has exactly doubled, our congregations are steadily increasing, our Endeavorers are doing more and more, and our mid-week prayer meetings are the best I ever attended.

Sunday morning we raised twenty-one dollars and fifty cents for foreign missions; last year we raised ten dollars.

Before us every prospect is glowing with success. S. M. Martin will hold a meeting for us—possibly in the fall—and we shall have a tabernacle erected that will hold 800 or 1,000 people.

Such has, with the help of God, been our growth in six months, such is our present happy state, such is our beautiful future; and I pray that the knowledge of the saving of so important a point as Columbus to the cause of Christian union may be a source of encouragement to every reader of the "Gospel Messenger."

Pray for us, brethren, that we may ever press forward in the great work so nobly begun, and rest assured that the little hand of earnest Christians here will be always true to the trust God has given them, and deserving of your love and interest.

W. G. H.

TENNESSEE.

CLARKSVILLE: Special missionary service Sunday, the 14th, and raised our apportionment and MORE.

A. M. GROWDEN.

ROCKWOOD: Good audience Sunday night, one addition by baptism. People are interested and the church is more active. We are praying and working for great things. Preparation is being made for April collection in one Sunday school for State missions. The church gave \$28.91 for foreign missions. We have organized a Y. P. S. C. E., and the young people are much interested. Our prayer meetings are good with a large attendance.

W. J. SHELBURNE.

PULASKI: We are in the midst of a fine meeting at Pulaski—thank the Lord. To night almost every other church in the town called in their services and came to our meeting, hence our house was packed. We just completed our new baptistry, which is supplied by the city water works, also our nice curtain (dressing) rooms are completed. Five persons are now ready to be baptized and we are expecting others. It rains and it hails but still our meeting goes on.

F. L. HADDOCK.

SOUTH KENTUCKY.

CENTRAL CITY: I have a short time this morning, while waiting for the train at a junction town, and have spent it in meditation and prayer concerning missions. I hear only a few expressions with reference to missions either home or foreign in public petition. Why is this? Should we not pray as well as work? Do not men pray as a rule for things upon which their hearts are set?

When I think of the many struggling mission points in Southern Kentucky my heart is greatly enlisted and I long to do more in their behalf. The Christian Evangelist has recently been publishing articles on the question of "Too Many Preachers; or, too Few Churches, Which?"

The fields are white unto the harvest. The Macedonian cry is heard upon all sides. What is the matter? Preachers cannot live upon compliments and atmosphere. Selfishness is the thing that clogs the wheels of Zion. Money to spend for theater tickets, for dinings and suppers, for Easter fashions, cigars, tobacco, musicale or most anything else; but how hard to get a little for the purpose of rescuing the perishing and caring for the dying. I recently sought a pledge for Southern Kentucky missions from a lady dressed in the height of fashion. She had on her person not less than five hundred dollars worth of diamonds and jewelry. I began to talk and she began to sigh; finally she reluctantly agreed that I might pledge

her for fifty cents, and she thought she was a Christian! May God have mercy upon all who are trying to beat their way to heaven. We as preachers of the word must not forget the apostolic admonition to reprove and rebuke and exhort with all long suffering and doctrine. Preachers should be leaders in all good work.

Why should a railroad man with large family on a salary of forty dollars per month be expected to contribute liberally to the cause and preachers on the same salary go comparatively free?

Brethren, like the old revolutionary commander, say, Come and we will do. And then lead according to what a man hath. With a prayer for the weak mission points and weak Christians, made so because of selfishness, I am, Christianly,

I. H. TEEL.

TRENTON: Since my last news item appeared in the "Messenger," Brother Leonard Dougherty has been here and spent two weeks in teaching vocal music. He did us good work, and already many of those who were in his class are thinking about having him return and spend two more weeks in the near future. Our Sunday school is doing well, Brother John T. Evans is the efficient superintendent. He likes to see things move with a vim, and is very earnest and untiring in his work. Last Sunday was my regular day at Sebree. I left home on Friday, went as far as Hanson, and spent the night with my brother, W. H. Ligon, who preaches in that town. He and his wife have but recently located there. They have been kindly and generously received by the good people of Hanson and are happy in their work. I was glad to meet and greet a number of my friends and brethren while there. The congregation there is, I am informed, a portion of the fruits of the South Kentucky Association. The church has worked hard, and the cause is now in good condition.

On Saturday I went on to Sebree where I preached to a large audience both morning and night. Two things connected with our morning service deserve special notice. One was a noble young man confessed Christ, and the other was our missionary collection. The church there is small; it meets in a small house in which it owns but a half interest, and there is not a member in it that could be called wealthy. The foreign board asked them for \$10 for heathen missions. We took a collection, as we usually do, and the amount contributed was \$18.45, and will be raised to \$20, and sent to F. M. Rains. If all our congregations would give in the same proportion, we could do much more for foreign missions than we are doing. Sebree is wide awake, and I predict now, that in the near future, the little congregation will have a neat, new house of worship. We have a working Sunday school. The attend-

ance is large and interest good. Brother J. W. Springfield is the superintendent, and he has the co-operation of as true a band of workers, both men and women, as can be found anywhere. On Monday morning I baptized the young man who made the good confession at our Sunday morning service. He was in very bad health. He had been in the United States Army for two or three years, and came home a few months ago with his health seriously if not fatally impaired. He was barely able to go to church, but went; and when the invitation was extended to sinners to accept Christ, he came forward, and in the sight of many witnesses confessed the good confession. It was a solemn moment to all of us, and we all rejoiced to see him turn to God. What made more impressive, the fact of his coming was that his father was very ill and not expected to live through the day. His father had been gradually sinking for some months, but he was living when I left for my home Monday afternoon. I knew that his son had confessed Christ, and when his son started out of the room Monday morning, he asked him if he were going to be baptized. We went to the back water from Green River, which came up into the limits of the town, and in the presence of a few friends, I reverently buried him with Christ in baptism. He experienced no inconvenience whatever. As we drove back from the place of baptism, he said to me that he had long wanted to become a Christian and several times had determined to do so, but something would come up to prevent him. He expressed delight to know that he had accepted Christ at last. May God bless him in his service of Christ. He may not live long in this world; but whether we live or die, we are the Lord's. Fraternal yours,

J. W. LIGON.

FAIR DEALING: South Kentucky Purchase Notes.—I wrote my last notes at home, thinking I would be in the field again Tuesday; but rain and the sudden and quite serious sickness of one of the little children of one of the brethren detained me till Friday evening, and then I fear it was not out of danger. On Saturday I overtook Brother J. M. Pace, on his way to Cuba in Graves County, where he preaches for the brethren, and has for three years past. He is held in the highest esteem by the brethren. As a token of their esteem the sisters are piecing him a silk quilt, after the crazy pattern. Don't imagine now that the sisters or any of them are in any sense crazy. In fact I regard them as an exceptionally sensible set of sisters. If there is anything that moves a preacher to do his best work it is a manifestation of esteem by his congregation.

On Sunday Brothers W. A. Gibson and Milton Elliott, President of the West Kentucky College, drove out from Mayfield, Brother Gibson con-

presented to preach, and a grand good sermon he gave us, too, knowing that the brothers and sisters of Cuba were too noble and too much in love with our South Kentucky Mission work to fail to come back at night. When it was known that a representative of the work would be present, I refrained from presenting the work till night, at which time they gave me a good hearing and a pretty generous response. However on account of the bad roads quite a number of the brethren who live some distance from the church were not present at either service, so I spent Monday and Tuesday in seeing them. Some were away at Mayfield on the jury, their Circuit Court being in session. Cuba has already gone beyond last year's pledge and will do better yet. I made my home at Dr. Brown's. A better home for a wayfaring preacher would be hard to find. The children, all except the very little ones, are members of the church, and are active and earnest in the service of the Master. What is true of this family is usually true of the others. Where the father and mother are members of the church so are the children that are large enough. When I have finished at Cuba I shall pass over to Lynnville to see how the brethren are getting along and what response they feel like making for our South Kentucky Mission work.

D. L. NELSON.

(Continued from page 10.)

world of storms serene and omnipotent, tossed not about upon the waves of opinion, nor distracted by the babble of voices." "It has cast its anchor in the secret place of the Most High, the harbor of eternal hope, where Jesus is and abides without fear till the clouds of time shall break from the face of God." Words cannot express the glory and felicity of the unselfish life. It must be lived in order to be known. So Paul, speaking of that which "God ordained unto our glory," says: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." But unto him who shall continue faithful through life the clouds will be rent asunder, the veil will be lifted, and his eye shall see, and his ear shall hear, and his heart shall feel the glory the unselfish life completed in his soul—the fulness of the great salvation.

But Christ has not left us to grope in darkness as to the means of perfecting this glory of Christ likeness, but has fully revealed in his word all the steps faith must take in order to attain the felicity and fulness of the divine life. Of some of these steps we will write in our next number.

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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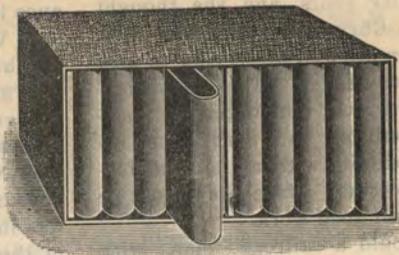
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THE MIRACLES.

- March 29. "Blindness Cured." Mark 10, 46-52.
 March 30. "Paralysis Cured." Mark 2, 3-12.
 March 31. "Leprosy Cured." Luke 17, 11-19.
 April 1. "Tempest Calmed." Mark 4, 35-41.
 April 2. "Bread Multiplied." Mark 6, 35-44.
 April 3. "Death Conquered." Mark 5, 35-43.
 April 4. "TOPIC LESSONS FROM CHRIST'S MIRACLES." Matt. 11, 2-6; John 14, 8-14.

The healing of the lepers teaches that gratitude is just as acceptable to Christ as prayer. God knows our needs, our wishes before we form them into prayers, yet we are told to ask, believing that we may receive. Should we not just as much express our thanks? Are you one of the nine? Only one of Christ's miracles is recorded in all four of the gospels—the feeding of the five thousand. This teaches that God expects us to use our resources freely, and not to hesitate because they may be small. He will see to the increase. We are only to do what we can, and do it cheerfully, heartily.

Peter thought to serve his Master by physical force when he struck off the ear of the high priest's servant, but Christ touched the ear to heal it, putting into practice what he had already told them, "Love your enemies, do good to them which hate you," teaching, too, that the world is to be conquered "not by might nor by power, but by my spirit, saith the Lord of hosts." The miracle of the fig tree teaches that God expects service of all his creatures; that there is a time in every life for this service, and that if the proper time is wasted there may never be another opportunity. "Every tree that bringeth forth good fruit is hewn down and cast into the fire."

The miraculous draught of fishes teaches us not to be discouraged, for Christ is our trials and our strength. When we have done all we can then he will help us; but he never did and never will do anything for man that man can do for himself.

Christ's wonderful works were never to gratify curiosity; they were, rather, that the world might believe with Nicodemus, "no man can do

these miracles which thou doest except God be with him." Notice how many of the miracles were to cure disease and relieve suffering, and remember that when pain and trouble comes into your own life it is not because Christ cannot help you; it is because in his infinite love and knowledge of what is best he will not.

A Y. P. S. C. E. has just been organized in the Christian Church at Rockwood, Tenn. It is not many weeks old. W. J. Shelburne, pastor of the church, is its president, and he writes that visible good has already been accomplished by the young people.

Our Endeavorers in Texas are raising a fund to be used in educating young preachers.

Among the Christian churches of Texas there are one hundred and thirty Young People's societies and seventy Junior societies. Their superintendent writes: "I do hope we may soon have two hundred or more C. E. societies in our churches in old Tennessee."

The Y. P. S. C. E. of the Christian Church, Clarksville, Tenn., had an excellent meeting on March 14, led by the chairman of the Prayer Meeting Committee. The topic, "How the C. E. Pledge Strengthens the Christian Life," was divided into several heads, as follows: "Trusting in Christ for Strength," "Confessing Christ in Daily Life," "Church Attendance" and "Doing Good." These were given out beforehand, that the members might be prepared to speak accordingly. Then, instead of the regular lesson being read, the leaders conducted a Bible reading on the different heads as they were introduced.

The Christian Church of Lake Charles, La., has a Junior C. E. Society of sixty-six members, under the leadership of Mrs. Jesse Edmonston. This is the banner society of the state in numbers, and by way of practical work they are helping to pay the church debt.

Is there a Junior Society in your church? Does your Young People's Society take an active interest in it? If not, why not?

Are you going to take the Bethany C. E. reading courses? The Bible

course began March 1, with a large number enrolled. Others may begin now, but the sooner the better, as there is a certain amount of work planned for each day, and delay will necessitate more study to catch up. For descriptive circulars write to the general chairman, J. Z. Tyler, Euclid-avenue Christian Church, Cleveland, Ohio.

The Iowa C. E. Union has a department of prison work, with its own superintendent, who urges that Endeavorers should write Easter letters to the inmates of the state prisons. No one can measure the good that may come from a simple, friendly note. The mere fact that he is remembered as a human being will soften many a man's heart.

Kentucky Endeavorers do much work in the prisons, in one of which is a Junior Society. Try it. A good beginning would be the letters. Easter is one of the times when the prisoners are apt to be thinking of home, and at such a time a letter from the outside world might be as the grain of mustard seed. One Junior Society in Iowa sent twenty-five letters like this: "Dear Friend: Easter is a lovely time. We are going to have lots of flowers in our church. I hope some one will send you some, too. I am eight years old, and I am trying to be a christian, and I hope you are one, too. The verse in the Bible that I like is, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Could anything but good come from such a message?

The Holy Supper is kept indeed,
 In whatso we share with another's
 need;

Not what we give but what we share,
 For the gift without the giver is bare.

—Lowell.

Knowledge by suffering entereth,
 And life is perfected in death.

—Mrs. Browning.

Real glory springs from the silent
 conquest of ourselves.—Carlyle.

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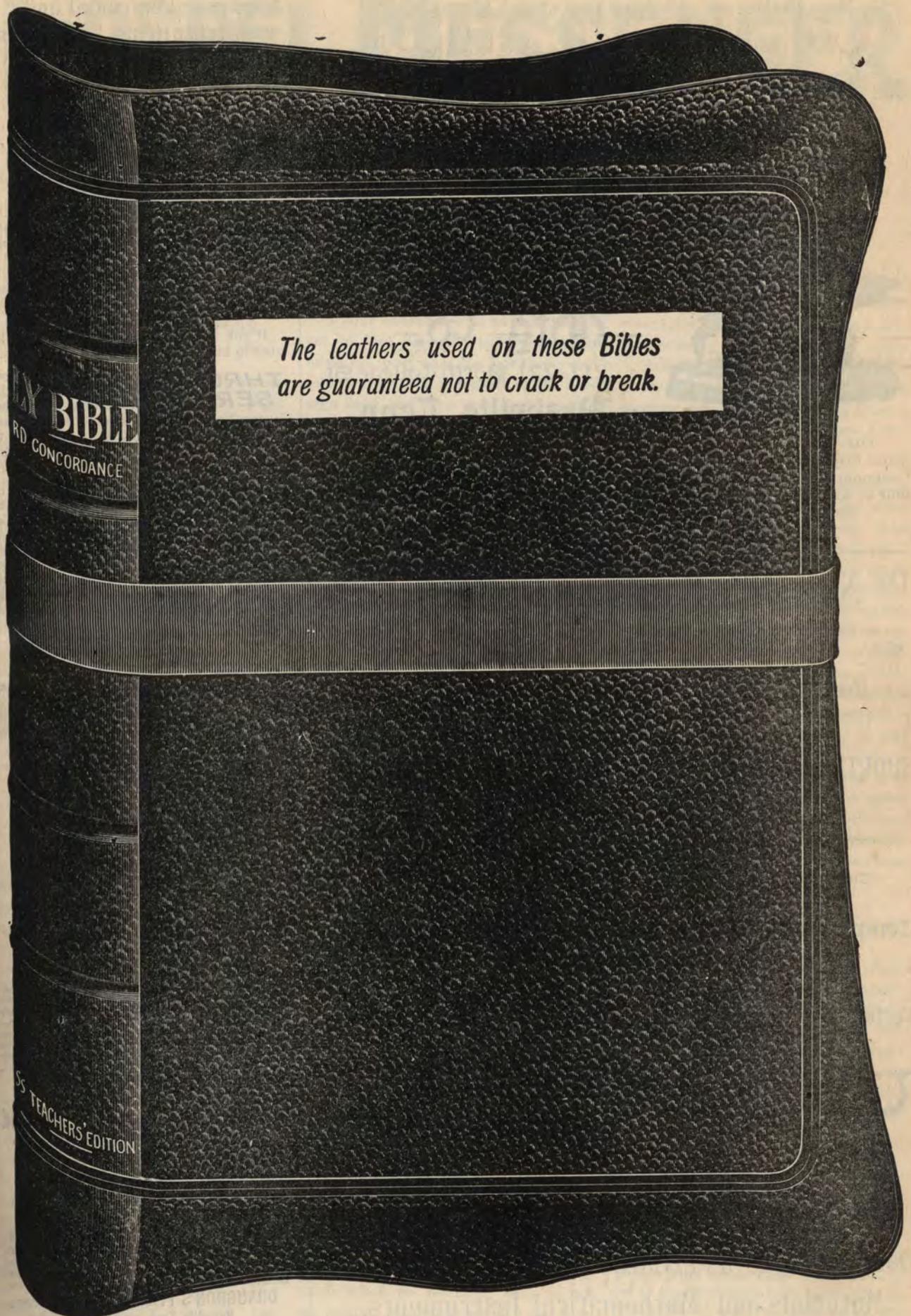
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