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### **Gospel-Messenger-8-14-April-9-1897**

Marion F. Harmon

Oscar P. Spiegel

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# GOSPEL MESSENGER

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

Volume VIII.

Nashville, Tennessee, April 9, 1897.

Number 14.

## Movements of the World.

J. W. LIGON, TRENTON, KY.

In compliance with the request of the Editor-in-Chief, the writer has consented to furnish the matter for the first page of the GOSPEL MESSENGER each week. The matter that we expect to furnish will not be confined to current events, as the above title would indicate, but will consist of points and paragraphs upon various questions. Some personal items, some illustrative historic incidents, and also some literary notes and news may appear from time to time, but we do not expect to lose sight of current history and happenings. This is a fast age. We walk fast, talk fast, eat fast, work fast, and even funeral processions sometimes move in a lazy trot. We do not have time to read dull and tedious books or long, dry newspaper articles in order to get a few solid facts. Men want something plain, pithy, and pointed when they read. We shall try to keep in mind those persons who are too busy to have time to read extensively as we prepare the material for this page. We propose that this page shall continue to give items of general interest to the readers of the MESSENGER, and if the present writer succeeds as well in this department as did his predecessor, he will have cause to feel highly gratified.

The troubles in Crete are still unsettled, and already fighting has commenced between the Greeks and Turks in Macedonia. There is no telling where this will end. Turkey obtained her possessions in Europe through the jealousy of the European powers, and now holds her possessions for the same reason. The Christian nations of Europe, through sheer political jealousy, allow butchery and crime to continue. Europe is now, and has long been, an armed camp, and this rupture may result in the long-expected struggle among the nations. We do not suppose that any

observer of public events expected that the fire of war would be lighted in Crete, as Constantinople and Alsace-Lorraine have long been considered the danger points. Should this outbreak precipitate war among the European powers, it will be a family fight for the crowned heads. Royal families have married and given in marriage until most of the prominent reigning houses are related to each other. Here is just a little of the relationship: The wife of the Prince of Wales and the Dowager Empress of Russia are sisters; King George of Greece is their brother—all children of the King and Queen of Denmark. The Emperor of Germany is a nephew of the Prince of Wales and a grand son of Queen Victoria. The Czar of Russia is a nephew of the Princess of Wales and the King of Greece, and his wife is a granddaughter of Queen Victoria. He is a grandson of the King and Queen of Denmark. Prince Constantinos, heir apparent to the throne of Greece, married a sister of the Emperor of Germany. The young Czar, Nicholas is his first cousin and special friend. It was Prince Constantinos who saved the life of Nicholas a few years ago as they were making a tour of the world together. In Japan a half-crazy policeman attacked the heir to the throne of all the Russias, and the young Prince of Greece came to his relief and saved his life. They did not finish their tour, and visit America, but went home from Japan. The intimate friendship between these two young men, as well as the blood-relationship that binds them together, may have something to do with the Czar's noncommittal position on the affairs of Turkey and Greece. The crisis must come before long, at any rate, when the brutal Turks will be driven out of Europe. They will have to cross the Bosphorus, and find their associates and equals among the Arabs, where they really belong. Some of the fairest portions of Eastern Europe have been blighted by the Turk and have lain for centuries under the baleful effects of bribery

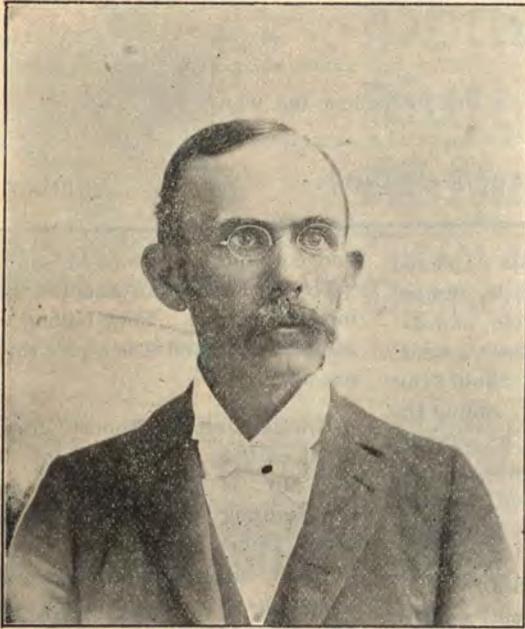
and corruption. Prof. Judson says: "The Turks are an anachronism in modern Europe. They belong to the Middle Ages, and it is a pity they are not all there."

Brother John S. Shouse, formerly of Kentucky but now of Mexico, Mo., is making a tour among the Kentucky churches in the interest of Home Missions. He was with us in Trenton, Monday night, March 29, and gave us an excellent sermon. The weather was bad and few came through the rain to hear him. All who came were well pleased, and he expressed himself as being surprised that even a few came out in such weather. He spent the night in our home, and we never entertained one who was more welcome.

General Gomez, the leader of the revolution in Cuba, has written a letter to President McKinley, in which he vividly describes the distressed condition of the Island. The recital of Spanish barbarity and oppression by one who sees with the eye of a patriot the fruitful land made barren and the people outraged and murdered, should enlist the sympathies of all lovers of humanity. Spain at one time was the leading nation in Europe, but, "How are the mighty fallen!" Her glory has departed, and she has long since lost her standing among the nations of the world. Spaniards talk about the honor of Spain, as though she had any honor. We do not know what our government is going to do with the Cuban question, but we do know that the American people generally are in deep sympathy with those who are fighting for their homes, their families, and their liberty in Cuba.

We have been requested to announce that the *Southern Christian*, of Atlanta, Ga, has suspended, and that the *Evangelist*, published in the same city, is to become the organ of the church in the State. We wish the *Evangelist* a large measure of prosperity and usefulness.

Biography Department.



ASHLEY S. JOHNSON.

I was born in a log cabin just across the river from where the school of the Evangelists now stands, June 22, 1857, consequently, I am yet a young man. I remember some of the horrors and troubles of the war. My parents were poor, but my father being naturally ambitious for his first-born son, impressed me when a small child with the belief that I could be and do something in the world. I look over it all now, and I can not remember a time when I did not believe this, although no purposes or plans had been formed. My father taught me to work, and made me do it. He taught me the value of honor, and brought me strictly to the straight line. I can remember when I was two years old, but I can not remember when I learned the alphabet. I distinctly remember when I began to learn to write. My paper was the family hearth-stone, and my pen a piece of soft slate-stone. It seems but yesterday. Books were scarce in those days, and schools were poor. I could read a little when I started to school. My reading matter in the years following consisted of the weekly paper and the life of General Francis Marion. Later I was fortunate enough to get hold of the Life of General Washington, also a small pamphlet containing simplified Bible narratives. I will never know in this life how much good this tract did me. My life during the years following the war was as uneventful as that of any other farmer's boy. I read everything I could get, and my thirst for knowledge was never gratified. I worked on the farm in the spring and summer, and went to school in the fall and winter. When I as about fourteen I became anxious about my

soul's welfare. However, being without the necessary encouragement, I forgot it all, and drifted into sin. When I was about sixteen I passed the examination and obtained a certificate to teach in the public schools of Knox county. In the following year I matriculated at the University of Tennessee. I record with regret that I did not make a name there that came up to the expectation of my friends. The following year I left the University and, against the earnest protest of my father, who being an ardent Disciple of Christ, desired me to be a preacher, entered a law office. I read law for some time. During this time I attended a revival at the Baptist church, where I had been attracted by my young friends, and again became somewhat concerned about myself. Failing to "get through," I drifted on as before. About one year later I was employed to teach school in the district in which I was raised. During this time I attended a "revival" at a country Baptist church and made another effort. I "professed." To the best of my recollection I held out three weeks! Then I drifted; I became more profane and goodless than ever. The following fall I was again awakened and this time I took the New Testament and earnestly sought "the way." I found it! Immediately following I was baptized, and in less than one week I preached my first sermon. That was in October, 1877. From that day to this I have given myself, soul and body, to the work of proclaiming pardon to a lost world. I record with everlasting thankfulness that I was successful from the start. All my ventures, journalistic literary, evangelistic and educational have been successful. In 1882 I wrote "The Great Controversy," which has enjoyed a grand total issue of 40,000 copies—the most widely circulated book ever issued from the press of our brotherhood—and has, beyond, a doubt, brought more people into the light than I shall ever be able to bring by my preaching. I have confined my labors almost exclusively to the South—"fair as the garden of the Lord"—for the need here indeed is great. I have learned two things here "by heart." First, the South is a very inviting field for the old Jerusalem gospel, and second, the want will never be met by our colleges, for the reason that young men who go North and West for an education, as a rule, never come back.

I was married to Emma Elizabeth Strawn, of Dunnville, Ontario, December 31, 1884. She is an equal partner with me in all my efforts to do good. The following winter we went to South Carolina to do evangelistic work. Great success followed. New churches were established and the old ones greatly awakened. Elder J. S. Lamar, then of Augusta, Georgia, wrote me: "You have waked the old State-up." My experiences in South Carolina impressed me with the great needs of the field, and the alarming scarcity of laborers.

## Correspondence = =

## MISSISSIPPI.

JOHN A. STEVENS.

THE R. W. OFFICER MATTER.

No disinterested party, so far as we have seen, has yet denied the statement of a brother from the Indian Territory, quoted by me at Hickory Flat, Miss. It was to the effect that "R. W. Officer lived in a fine house and was wealthy."

There have been some inferential denials, but so far as I have seen, they all come from parties who have a "finger in the financial chicken pie" of the Indian Mission.

I am open to conviction, and ready to say that my informant was mistaken, or misled, when the proof comes from a disinterested source.

I still honestly believe that Bro. Officer is "wealthy and lives in a fine house."

The statement was made to me by as honorable a man as ever lived, a man who had been to the Territory and had fallen in love with Bro. Officer, a man who would now defend Bro. Officer's honor the moment it was questioned.

My informant saw the house with his own eyes, and told me the same story about the house and Bro. Officer's wealth, both before and after I made the statement at Hickory Flat, Miss.

(In speaking of wealth it is well to say that it is a comparative term, and with a christian preacher, can be well defined with from \$10,000 to \$50,000.)

If my informant had been an enemy to Bro. Officer or his work I would never have quoted the statement. Nor would I have quoted it at all but for the purpose of showing the wisdom of having a board, or committee to look after the income and expenditure of missionary money. All workers should have a comfortable living, but a system that makes it possible for a man to grow wealthy off of the gospel is not a New Testament system.

It was principle that I was speaking of, without a thought of reflecting upon Bro. Officer's character.

I am in perfect sympathy with Bro. Officer and his work, and care not how the work is done or how he gets the money. I merely quoted my informant to show a case in point where the natural result of this direct system has materialized.

If Bro. Officer is a wealthy man he is not to blame for it.

The best paid evangelist known to us, among our brethren, is a man who works on the "non progressive" plan. But this man is a popular evangelist.

There are other men as good and "sound" as he, who on the same plan have to suffer or leave

the field and give their talents to some secular calling while really their services are needed in the gospel field.

This "anti board" "non committee" plan, this put-it-all-in-your-pocket-and-keep-it-plan, is bonanza for the man who has up a boom on his feature of work, but is guant famine and ragged children to the poor unboomed preacher who tries to do mission work.

I write, not for my own benefit for I can make all I need with any plan or no plan, and yet there are better men and abler preachers who can not do it.

If Bro. Officer is wealthy he is simply another product of the beg-through-the-papers-and-keep-all-you-get-plan and that is all there is to it.

In a paragraph two or three weeks ago I quoted from another source that I was "informed" that Bro. Lipscomb gave \$20,000 to the Nashville Bible School. This Bro. Lipscomb denies and we have no disposition to urge its truthfulness in the face of his denial.

We stated again, in substance, that the object of the "Bible School" at Nashville seemed to be, to "educate and obligate agents for the Gospel Advocate Publishing Company."

To this Bro. Lipscomb replies that he never remembers to have "asked anybody to take the paper." We did not suppose he had ever done any thing like that. To be sure, the appointing and "obligating" of agents, etc. belongs to the business manager and not the proprietor of such an institution. The proprietor speaks, however through his business manager. He also favors us with the statement that "he does not get more than half as much for his work on the *Advocate*" as Stevens gets for his work in Mississippi."

We never before supposed that he got any thing for his articles. "Stevens" never got a penny for his in his life and he writes possibly as much as Bro. Lipscomb. Bro. Lipscomb makes us all feel like taking up a collection for him when he tells us how he "did not have the money to give to the Bible School, etc."

Now I will make this proposition to him: when I get so I am worth half as much as he is, I will never charge another cent for my work "on the paper" or otherwise. And finally, I will say that my views as to the "Bible School" and its object are not changed, and never will be till I can find at least a few men, educated there, who are not agents and "heelers" for the Gospel Advocate Publishing Company.

I have never seen one yet who did not make this a part of his work, that is, so long as he stayed in sympathy with the School.

Some one will please point out one preacher, educated at the Nashville Bible School and still in sympathy with it, who is circulating some other paper in preference to the *Gospel Advocate*. "Ac-

tions speak louder than words." Hence I quote actions. There is nothing personal intended in this reply. It is all in good feeling upon my part.

I have been misrepresented in a place or two, concerning this matter, and feel that these paragraphs are due to myself. I am done with the affair and hope to say no more about it.

## South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

Two weeks ago in my notes I called attention to the organization of a children's missionary band at Morganfield which failed to appear, and so I decided to rewrite it for the next issue. To my surprise in last issue both notices were published in this column. While I was somewhat absent minded, I never write the same note twice in the same letter.

Last Thursday night was pleasantly spent with our Editor-in-Chief at the hospitable home of Bro. M. E. Webb near Trenton, Ky. It would pay our editor to make a canvass of South Ky. in the interest of the MESSENGER. In behalf of our South Kentucky people I extend to him a cordial invitation.

Friday night was spent at the home of Bro. J. W. Ligon, of Trenton, Ky. Bro. Ligon is growing all the time in favor with the people of that community. He is a fine student, and is making very rapid progress in the ministry.

Today finds me at Nortonville where I am waiting for a train to take me to Princeton, and while here "I take my seat, and my pen in hand to drop you a few lines to let you know how I am etc."

It is to be hoped that our preachers will not forget our Sunday-school interest. The most effective way to preach the gospel to the children is through the Sunday-school. Every congregation in South Kentucky should have a good Sunday-school. Our Sunday-school work in South Ky. has grown very much within the last few years, which is due largely to our Sunday-school and Missionary Association.

Church co-operation is a thing that should not be lost sight of. It is an unfortunate thing, for a preacher to have to travel several hundred miles to fill four regular monthly appointments. It would be a great deal better for congregations in a given district to locate a preacher in their midst. But how can it be accomplished is the problem. In a few instances it has been done, and this ought to teach us its practicability. I believe the preachers, and officers of the congregations could do much towards settling this question.

Why don't more of our scribes write for the MESSENGER? Brethren, if you have not time to do more, write a postal card. Let us know where you are, and what you are doing? Some people in writing are like some are about praying. Some people refuse to pray in public because they can't make eloquent prayers, and others refuse to write for a paper because they can't be sufficiently rhetorical to suit their fancy. If I were to adopt this rule, I would never offer another public prayer, nor write another line for publication.

Our next convention will not meet until October. This puts sixteen months between conventions—a pretty long convention year. There will be but one canvass for all this time, but our expenses go on "all the same." Brethren who have not contributed to our work, and who desire the success of the cause in South Ky. ought to do so at once.

If your Sunday-school has made no pledge to our work, please see that it does so at an early date. In contributing to the South Kentucky work, you are materially aiding the Sunday cause in this section of our state.

Preached last Lord's day at Lewis Town, Caldwell county. Bro. W. S. Payne of Princeton preaches there in the afternoon of one Lord's day in each month. I presented the South Kentucky work, and secured in pledges \$13.00. This is a mission point for which Bro. Payne has labored for over a year almost gratuitously. Was truly glad to have Bro. Payne with me on this trip. He and I will hold a meeting there next summer.

Preached at Princeton Lord's day night, and left next morning for Dawson where I spent a couple of days in an effort to raise the means to employ Bro. Payne for one-fourth of his time. I failed to get a sufficient amount to justify him in preaching there. Some of the brethren believe that the required amount can be raised in the future. All of our religious neighbors at Dawson have monthly preaching. We have a good house of worship, and certainly ought to be represented there.

Bro. Payne will devote one Lord's day in each month to Eddyville, and as known to our readers he lives in Princeton, and preaches there half of his time. He is one of those untiring workers who embrace every opportunity to advance the cause to which he is so thoroughly consecrated. The brethren at Princeton for whom he has labored over 12 months, are anxious to have him remain with them, and devote the rest of his time to mission work in the surrounding country. At this point the necessity for the aid of the So. Ky. Association is seen. Without the aid of the South Ky. work such local co-operations as contemplated by the brethren at Princeton could not be effected.

Last Wednesday and Thursday nights were spent at Central City. Attended Prayer-meeting Wednesday night, and considering the inclemency of the weather, the attendance was good. Brethren Tuck and Teel live at Central City, the former being the pastor of the congregation. I know of no young man who has come to the front more rapidly than I. H. Teel. He will make a canvass of Central City and St. Charles in the near future as he preaches for both of these congregations.

Came here (Morton's Gap) yesterday where I found Bro. W. H. Finch of Cadiz in a few days' meeting. Was glad to meet Bro. Finch and the good people of this place once more. Bro. Finch closed last night. While he had no additions, his strong practical sermons have made an impression for good on all who heard them. The brethren have no preacher since Bro. Wright's resignation here the first of the year. I learn that Bro. R. V. Omer has been employed to preach at Earlington half of his time, and that the brethren here will probably take one-fourth of his time.

*Personals.* At Princeton I spent a night each with Brethren T. M. Powell and J. C. Gates. The former is a successful merchant, and the latter though a young man is a prominent attorney-at-law. At Lewis Town Bro. Payne and I took dinner at a Bro. Nichol's, the father of Albert Nichols who preaches for the congregation at Metropolis, Ills. At Dawson as usual my home was at the Arcadia Hotel. Was sorry to find Sister Holeman, the proprietor's wife, in poor health. At Central City my home was at Dr. W. R. McDowell's. The Doctor is one of the biggest hearted men I have ever known. During my visit to Central City, I visited Brethren Tuck and Teel taking a meal with each of them, and notwithstanding the hard times these preachers appear to have a bountiful supply of good things to eat. At Morton's Gap I took supper yesterday evening with Bro. F. B. Harris, the Supt. of the Coal Mines at this place. Bro. Harris has been in the service of the St. Bernard Coal Company for not less than fifteen years. Sister Fall, widow of the lamented J. S. Fall lives at Morton's Gap. She has quite a number of good books that she would sell.

It is to be hoped that brethren who have agreed to canvass their congregations for our work will do so as soon as possible.

## Georgia News.

D. A. BRINDLE.

We now have a paper published in Georgia. The Evangelist edited by our worthy State Evangelist, E. L. Shelnutt.

We are glad to report that Bro. C. P. Williamson, minister of the First Christian church in Atlanta is recovering from a stroke of paralysis which has caused him to be confined to his room for several weeks. Dr. A. G. Thomas, of Atlanta has been called to take Bro. Williamson's place until he recovers.

Our new house of worship in Tallapoosa is now completed and when the seats come we will be ready to dedicate. We are planning for a meeting this spring.

We look forward with pleasure to the meeting at Hampton in the summer. Bro. F. L. Adams of Tullahoma, Tenn. is to do the preaching and that is to say, it will be well done. Hampton is Bro. Adams' former home. He has been spending the month of March with relatives and friends there. I spent one week very pleasantly with him. He preached for me on the second Sunday morning and night. Our congregations are always large at Hampton; but were larger than usual this time; especially at night. The brethren tell me that "Bro. Frank" always preaches to larger congregations there than any other preacher. He preached two fine sermons. The one at night was eloquently delivered and would have done credit to any pulpit. Bro. Adams is a fine singer also, which adds much to his usefulness.

Bro. H. Jones lives at Hampton and preaches for four churches in the country near by. He is doing a good work. He has preached in that section of the state for about twenty years. Has preached for some of the same churches a number of years. For one strong village church, he preached fifteen years. While the writer has been employed to preach for that church this year, the occasional visits of Bro. Jones are always gladly received by the people to whom he preached so long.

Bro. R. E. Withers has recently come from Virginia (Henry county, where the writer first preached) and has located at Winder, Ga. He will preach for four churches in that field. Winder is a nice town and we have a strong church there. I spent ten days pleasantly with them in a meeting last summer.

I visit the church near Williamson once a month. This church sends me out on Sunday nights to preach at new points. Two months ago, I preached at the Methodist church in the town. Last month I went to Hollandsville, five miles away and preached in the Baptist church. Notwithstanding the cloud and threatening storm, we had a large congregation. This is the first time one of our preachers has ever been invited to preach there. A new house has recently been built about six miles from Williamson, by the Protestant Methodists, and they are asking for my next appointment. And so the work goes on. The Hampton church will send me out some this year in the same way.

In passing Austell, twice a month, I stop off

and preach for them on Thursday nights. Our congregations are increasing there. I hope to preach on an average of four times a week this year. Much good may be done by visiting new towns and sowing the seed of the gospel.

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### Letter from Washington, D. C.

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It will gladden the readers of the MESSENGER to know that the work of planting primitive christianity at the Nation's Capital is going forward with commendable activity. All citizens have an ownership in the seat of government and are proud of its magnificence and beauty, and all members of the church of Christ have an interest in the cause of their Master here and a right to know of its progress. Twenty-two years ago when the writer began his pastorate in this fair city, we had a small frame chapel and a following of 150 people. We have had no country churches pouring their members by scores and hundreds into the city as in the case of such centers of population as Nashville, Louisville, St. Louis, and other cities, but our work has been right among the people who knew nothing of the great plea we advocate and who were much prejudiced against us. As it is we have now four churches with over 1,300 members, and have achieved a position of influence and usefulness that is felt throughout the community. While the city has in this time doubled in population our increase has been nine fold.

The Vermont Avenue church, of which President Garfield was for many years a devoted member, and Judge Jerry Black and a number of others distinguished in the history of the republic has over 600 communicants. The Ninth Street church for which Edward B. Bagby ministers has now 600 in its fold. The South-west church which is served by W. J. Wright was organized in a tent September, 1896 and has now 120 souls. The Vicinna church in one of our suburbs has a membership of 40, W. H. Schell being the the pastor. All of these were colonies from the Vermont Avenue church and all work together most heartily and harmoniously in the Christian Missionary Union of the D. C. We have in our Sunday-schools nearly 1000 children and gave last year for missions about \$2,000. W. J. Wright is sustained in Washington by the Christian Missionary Society of Maryland, Delaware, and District of Columbia. He has just closed a meeting at the Ninth Street church with twenty-five additions.

The work in Maryland is also prosperous. Our two churches in Baltimore are served by B. A. Abbott and Peter Ainslie. They have a membership of 800. An effort will be made this spring to plant a third church in that great city 600,000 people. We have flourishing country churches in Washington, Hartford and Montgomery counties, and on the eastern shore of Maryland; also in the

city of Hagerstown. The Missionary Organization employs an evangelist all the time and every church and mission is supplied with preaching. A great work has been accomplished by our State Missionary Society. In no part of the Union is the field more promising than here and are churches more readily planted. God is blessing us abundantly.

F. D. POWER.

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### Bro. Spiegel's Work in Alabama.

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As State Evangelist in Alabama Bro. O. P. Spiegel has made, and is still making, substantial progress in that most difficult field in the United States not only in the number of disciples baptized and churches organized, but in establishing confidence and glorious hope in the hearts of the brethren. A very few years ago when he entered that field he met but two preachers in the state who were willing to co-operate with him in the state missionary work; now there are eighteen such helpers. This is truly encouraging, and is the beginning of a glorious future in the missionary work of that state. With a young minister so brave in spirit, successful in preaching and so true to the primitive gospel, Alabama in no distant day will be found among the liberal givers to both home and foreign missions of our brethren. Alabama is coming rapidly into the grand work carried on by our other thirty-five states, all organized with their state evangelists and grand conventions, "Holy Convocations" the enjoyment in which is as much like that of heaven as will ever be experienced here on earth. More and more of the churches and individuals in the churches of the United States are coming into co-operation every year. Last year more than \$93,000 were contributed for foreign missions alone, and for all benevolent and missionary work the amount fell but little short of a half million. In this work are embraced the Christian women's work, the Sunday-school, Christian Endeavor, young people, and other laborers in the vineyard. The National Statistician tells it to the whole world, that we number over one million disciples now and says our growth is "astonishing." Our increase last year was over 80,000. All this comes of that strange simplicity of the gospel which we preach and the holy zeal of our preachers.

Paul says, "God has created us anew in Christ Jesus for good works," not for idleness in his vineyard, but for good works, and the chief if these good works is to "Go into all the world and preach the gospel to every creature." If we cannot "go" ourselves, we can help others to go. Our brethren have already 143 missionaries in foreign lands and are sending more every year by the Agency of our foreign Board. Taking Protestantism altogether to-day there are nearly 12,000 missionaries in all continents and on every island of the sea. True all those people do not preach all the truth but when you visit India where they worship the cow and

would kill you should you kill one as a beef, you would think it no place for debating the question of close communion nor of predestination. We should preach the whole truth both here and in all other lands but it is a great gain over heathenism to have "Christ and him crucified," preached even in an imperfect way among idolaters; and so we can rejoice in the labors of all who believe in Jesus.

Let the Alabama ministry and churches lift up their eyes and see the work their brethren are doing all over this country. See the *Christian Evangelist*, *Christian Standard*, GOSPEL MESSENGER, and other papers for the many wonderful meetings now being held in so many states, the additions ranging from 100 to 250 each meeting; and let the Alabama churches see that their State Evangelist and all the other faithful preachers be encouraged and supported. The state work is a laborious and exhausting work. I was in it about a quarter of a century and know well its tiresome and ceaseless cares, as I was in it from the beginning, being the first State Evangelist ever put into the field and that by the Kentucky State Convention in the year 1863,—33 years ago. I now look with great pleasure upon the 36 states now working most successfully in the same way as I enter my 75th year. "Grace be with all them that love our Lord Jesus Christ in sincerity."

Mt. Sterling, Ky. THOMAS MUNNELL.

## Alabama Field Notes.

O. P. SPIEGEL.

I arrived in Phoenix City to-day, and will begin a meeting here with Bro. Dale to-morrow, March 28th, Bro. Dale is sick in bed, but hopeful of a speedy recovery and a great meeting. There are some 10,000 people here, and some 2,000 in Girard an adjacent city to this. Then just across the Chattahoochee river, in plain view, is Columbus, Ga., with 25,000 people, in all some 40,000 people practically in one city. So this is a great mission field.

I got in from Birmingham in time to attend a congregational meeting tonight, the first one in my life, I believe. The preacher said some good things. In his prayer he said: "Lord, thou knowest a fig tree sheds only what sort of fruit it has on it and some of it aint worth picking up." In his sermon he was exhorting his congregation to greater activity and he said: "Wake up! God aint the God of the dead, but of the living!" I wish he could pray and preach to some of our congregations in Alabama till he could get them to realize these things.

Before leaving home this morning, as I had no childrer to take "to see the animals," I took Mrs. Spiegel to see the big whale. And a whale it was, weight 80,000 pounds, length 55 ft., age 400 years

across mouth 6 feet, opens mouth 9 feet. This sounds like a big fish story, but as he was on his way to the Tennessee Centennial, and thence to Washington where he will be put into the care of the Smithsonian Institute, having been purchased by the Government for that purpose, all who attend the Centennial this summer may view the "minner" for themselves.

## Tennessee Notes.

A. I. MYHR.

The results of Sunday-school Day have not yet been ascertained. The day was rainy and therefore all the envelopes were not returned. Those yet out will be in next Lord's day. With many it was a delightful privilege to thus make an offering to the Lord. There can be no good reason why one hundred schools should not make an offering of ten dollars each to this good work. What an uplift it would be to the work! What blessing to the givers! What educational influence for the future!

Some schools will raise the apportionment and more. Johnson City will exceed the apportionment and only one half of the school was present. From one penny to fifty were the thank offerings of each. Attention was called to the information printed on the envelopes. All were happy over the result. The educational value can not be estimated. Those whose missed the opportunity of making this offering lost a blessing.

If the Sunday-school as such should fail to make this offering there are many teachers who would be glad to have their classes have fellowship in this work. Any Lord's day may be set apart for the offering.

We are at Johnson City in a meeting. The purpose is to stir the church up to greater activity. The audiences are good. Bro. G. C. Stocker is the new preacher here. The salary is supplemented jointly by the State and General Boards. He is a good true man and will do a good work. The church is taking on new life. Some as good workers as can be found are at Johnson City. If the town ever return to its normal condition this church will be one of the most efficient in Tennessee.

E. C. Buck is now at Bridleman in a meeting. This has been the most prosperous year for our work in this District. Two Co. mass meetings have been held. The people are awakening to the opportunities. Every year makes advances toward a higher life.

## THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., APRIL 9, 1897.

From last week's *Christian Leader* we clip the following:

"At latest accounts, Brother R. B. Neal was holding a 'union meeting' with a Methodist divine at Grayson, Ky. That is what we would call a spiritual *liaison*; and, of course, the progeny of such a bastard union—the miscegenation of Canaan and Ashdod—would be, what? Hybrids, beyond which there can be no procreation! No wonder "Bro. Bob" was nearly scared to death at my preaching when I was up there, as I drew the apostolic line taut. Seemed to me that he would have squeezed his anatomy through an auger hole to get away from the impending cataclysm!"

Now, there! you get it straight. You do err, Brother Neal, not knowing the way of the loyal brethren. You should have consulted with the editor of the *Review* and gotten his permission to preach with that Methodist brother, or else you should have set up an opposition meeting to his and denounced Methodism, saying all kinds of hard things about them, making them as mad as a wet hen. You should have let those Methodists know that you loved their souls, and wanted them saved from their error by making them so mad that they would fairly love you—out of their sight. Then you could have had great influence over them. There are several words in the foregoing clipping that are a little deep for the average reader away from his dictionary, but I take it that they are "sound," and that it means a good spiritual (?) scourging for Brother Bob. Good enough for you, though. You will next time get permission from your superiors when you anticipate doing any "Union work," if you want to be counted sound. If you want to be *very* sound, consult the *Octographic Review*, and if *very soundest*, the Firm Foundation. Then you won't be "nearly scared to death," at the preaching of one of these editors when they come around your way. Great is the mystery of fear, anyhow. Paul soon learned that lesson, you know. Lay on, Macduff.

## The Great Salvation.

NUMBER TWENTY.

In order to progress in the divine life, it is essential that we have high and true ideals of that life. Its true religion is the life of God in the human soul and life, it becomes absolutely important that we know and appreciate that life. But to apprehend and truly value this divine life, we must know and appreciate God in Christ. Hence Jesus says: "This is life eternal, that they should know thee, the only true God, and him who thou didst send, even Jesus Christ." So also Peter writes: "Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue; whereby he hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world through lust."

If therefore the disciples of Christ are not Godlike in character and life, the fault is not with God, for he has given us, through Christ, "all things that pertain unto life and godliness." Neither is the reason of this failure to be found in man's inability to attain to the divine likeness, through participation of the divine nature. If we look for the cause of this failure to attain to Christlikeness upon the part of so many of those who claim to be Christians, we will find it in the fact that their ideals have been too low, and even then often misdirected.

Whether we will or not, men will have ideals, true or false, and they determine the character accordingly as they are high or low, noble or ignoble. It is of vast importance, therefore, that man should have a true ideal as to himself, as to his origin, capabilities, and nature; and as to his relations to time and eternity, as well as to the seen and unseen.

The Psalmist propounded the question quoted by Paul in the Hebrew letter, "What is man that thou art mindful of him? or the Son of man that thou visitest him?" The answer given in our English Version is: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hand." But we are told that in the original Hebrew the word rendered angels means God; so, this being true, God made him a little lower than himself; and in the scale of beings he outranks the angels, and has no superi-

or save his Creator. Of the whole angelic host it is said, "They are serving spirits sent forth to serve them who shall be heirs of salvation." Heb. 1:14. The high and holy relation of "Sons of God" seems not to be accessible to the angels, and the divine revelation gives no hint of any of them being made participants in the divine nature; but this is man's high prerogative. God only knows the ultimate reach of the capabilities of his creature man, so "fearfully and wonderfully made." He has revealed no limits to his possible attainments, if he will lovingly deny himself, take up his cross and follow Christ. Time sets no boundary to his growth, and eternity affords a grander field for the exercise of all his wonderful powers in a closer following of Him who must forever lead. Ah, what a question is this: "What is man that thou art mindful of him, or the Son of man that thou visitest him?" It behooves us to ponder it carefully and prayerfully. It is the divine purpose that man should know something of his high origin and exalted position, and of what he has lost by his sin and rebellion. He desires him to know how near he is to His great, fatherly heart, notwithstanding his sin, and that his fall is not irrecoverable. He wants him to appreciate his value according to the divine measure of it. Jesus tells us: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." The coming of Christ into the world, "that the world through him might be saved;" his whole life of poverty and suffering for our sakes; his shameful death and glorious resurrection and ascension; the sending of the Holy Spirit, and his work; all the divine teaching, and the church with all of its ordinances and divine appointments for the salvation of man, are so many testimonies of the value of man as God sees him. The divine love counted no sacrifice too great for his redemption, as God alone comprehends his creature's greatness. God desires man to know himself as he is, lost and depraved through sin, yet great in his ruin, and capable still of infinite attainments, in good or in evil, according to the use he makes of his wonderful gifts, bestowed upon him by his Creator. He would have all men realize that they are capable of infinite progress in divine things when they yield themselves lovingly to the leading of the Spirit of Holiness, and of infinite degradation if they yield to the seductive power of the Spirit of Evil. This being true, how solemn and sacred is life, and how important that all men have just ideals of it.

Human life had a beginning, but it has no ending. It began in time, but it goes on through all eternity. As we look backward, we know that a very little while ago we began to be; as we look forward, God would have us know that we shall never cease to be. When men reach "three score years and ten," we say they are getting old, and yet when we remember that no flight of ages can ever reach the boundary of human existence, we are startled as we realize that even the centenarian has only entered the threshold of life, and that beyond the grave man lives on and on forever. Human life is the one stream, springing up in time, which, like Tennyson's Brook, "goes on forever." A small, laughing, babbling stream, easily deflected at the first by every obstacle, but growing into a mighty river, which dashes aside or flows over every obstruction. This is true, no matter in what direction it flows. How infinitely important it is that all men should appreciate this, and that every effort should be made that this stream should from its very beginning, flow unimpeded on its heavenward way. Understanding this, Christ-instructed parents will be careful of themselves, lest any influence from their own lives and words turn the lives of their children into the currents that flow on to the abyss of eternal despair. Appreciating this, all men would realize the sacredness of life, and value it according to its possibilities of infinite happiness and glory, or of degradation and misery. With this high ideal of life dominating the mind, a powerful influence would constantly and effectually turn the soul to Him through whom only life can reach its highest development. An ideal is not a phantom, but a reality, belonging to the sphere of the unseen; and in this realm are found all eternal things.

From this royal sphere came Jesus, the Son of God, and the hitherto unseen God was seen by mortal eyes, embodied in human flesh; from it has come all divine power and every holy influence which has purified, ennobled and lifted up the human race from the terrible thralldom of sin; from it has come the "light of the world" and the love that has glorified humanity. By one side of his nature man is allied to the earth, and conditioned and limited by time and space. The physical man "is of the earth, earthy," but the real man, the "inward man," who temporarily dwells in an "earthly house," is of the spiritual realm, and his enduring relationship is not to the seen and temporal, but to the unseen and eternal. Realizing all this, dominated by this high ideal, the powers of the unseen

world, emanating from God, come upon and into the soul of man, quickening all of his faculties, vivifying hope, and so facilitating spiritual growth.

In our next number, we propose to present something more along the line of thought exhibited in this article.

From the *Transylvanian* of Lexington, Ky. we learn that "the first honor men" of the Kentucky University at its session which closes in June are "Miss Bettie Berry, first; and Miss Mary L. Hunt and E. D. Schoonmaker tied for second place." It has been only a very few years since the writer attended that grand old University, and he well remembers arguments, so called, against admitting young ladies to our then male university. "The curriculum is too high for young ladies, and we cannot afford to lower it on account of the young men," some argued. But young ladies were admitted. Now it seems that young men are content to get even "second honors," and after a hard scuffle it is then a "tie" with a young lady, another young lady already having walked off with "first honors." This high standing, in point of scholarship and christian culture, of our modern young women in contrast with the condition of women 1,900 years ago, will help to explain why Paul said to the Corinthians, "Let your women keep silence in the churches," and why we do believe Paul does say, or would say the same to our women now. There is a reason for all things. Give the women a change and watch their work. God bless American women.

We want to attend Commencement to see Miss Berry carry off "First Honors." Hereafter it may be hard to tell whether we shall say "first honor men," or "first honor women!"

We would like to call special attention to the following letter from the saintly Manire. May this letter have many responses.

HAMPTON, FLA., March 31, '97.  
DEAR BRO. HARMON: By the severe and protracted sickness of my wife, I have already been detained here beyond the time for my return to my field of labor in Mississippi; and from present prospects, I will have to remain here for some time yet. I am of course making nothing; and although we are with our children, I am nevertheless at some expense. I do not ask for contributions; but if brethren who have not yet bought my book of sermons on "Conversion," will do so now, they will get the worth of their money

and at the same time help a brother in distress. The price is *one dollar* by mail prepaid. They can send a money order on this office, *Hampton, Fla.*, or a dollar bill at my risk; and the book will be promptly mailed. If I could sell two hundred copies, or even one hundred, within a month, it would relieve me of some anxiety. I ask brother preachers to call the attention of the brethren to this matter.

Your Fellow-laborer in Christ,  
B. F. MANIRE.

We once saw a picture in one of Sam Jones' books that represented a preacher working in the shafts of a wagon, and all the members of the congregation riding in the wagon, some with whips urging the poor pastor on with his heavy load, some of the others dancing, and still others drinking, etc., etc. I think the name of the picture was "Riding the Preacher." The church at Union City believe in riding their preacher, too, but not in this kind of style. They have the phaeton, which was bought by the church. They have the horse which was contributed by Brother B. F. Beckham. Instead of the congregation riding, they turn the whole outfit over to their excellent pastor, and he, Sister Sheffer, and Lin Sheffer, (the baby) do the riding. While we have lots of preachers who are always ready to "object," I venture not one in ten thousand would object to being "rid" after the Sheffer fashion. The same thing happened to Brother Growden, of Clarksville, last winter. These are live churches, educated to give and to do for the Lord's work, and they are a blessing upon the earth.

In a private letter from Bro. C. L. Williamson, son of C. P. Williamson, Atlanta, Ga. he says: "I am glad to report father's condition very much better. He is about well from paralysis, but is still suffering from nervous prostration, which does not allow him to see any one as yet, nor attend to any business. We have every reason to believe he will be completely restored, though he will hardly be able to take up his work again until after the hot weather." We shall be very glad to hear of Bro. Williamson's complete restoration to the work of the Lord in Atlanta.

We have received from some one, evidently living in this city, clippings for publication in the MESSENGER, unaccompanied by the name of the sender. We prefer to know the source from which any clipping or communication comes, before inserting it in our paper.

## Reports from the Churches.

### ALABAMA.

**ANNISTON:** One addition at service yesterday. The work is progressing nicely. J. E. SPEIGEL.

**SANDY CREEK:** At Sand Hill the third Lord's day our house was crowded. Many chairs were brought in. There were two additions to that prosperous church. Everything moves more encouragingly than ever before. J. A. BRANCH.

**UNION:** Two neat collections were taken for Foreign Missions, one at Union and the other at Mt. Hebron. The people over here in good old Greene believe in raising the Lord's money and having the gospel preached. We expect to do a great work in Greene County this summer for the Lord. Our meeting at Union will be held sometime in July. Brother Walter A. Neal, of Jackson, Miss., will assist me in the meeting. I anticipate holding a meeting at Lewiston, Ala., and will preach occasionally at homes in the country, providing I have the time. The people must hear the story of the cross, though I have to carry it to them. DAVID R. PIPEE.

### FLORIDA.

**OCOEE:** The sixth annual convention of the churches of Christ in Florida is numbered with the past. It was thought by those who expressed themselves, to have been the best in the history of the churches of the State. While there there was a good delegation present, there were several churches in the State not represented, and I am sorry to say among some of them is found the "anti-co-operative spirit," which is found in several places in our Southland, and which retards the progress of the church and is a "stumbling stone" in the way of leading sinners to Christ. The work in its infancy, but we rejoice to believe the signs of the times are encouraging, and our song shall be "Florida for Christ, and Christ for the world." Dr. W. K. Pendleton presided over the meeting with that dignity and grace that is characteristic of the "grand old man." The officers chosen for the ensuing year were as follows: Pres. W. K. Pendleton, Eustis; Vice Pres. Dr. S. R. Woods, Bowling Green; Rec. and Cor. Sec. T. J. Longdon, DeLand; Treasurer, Dr. H. C. Groves, Ocala. J. D. Jackson, of Eustis, is

Chairman of the Executive Committee. Among the visitors present, were A. McLean, G. W. Muckley, J. Z. Tyler, of Cleveland; Prof. Wakefield, of Hiram College; Miss Lura V. Thompson, General Manager of C. W. B. M.; R. P. Meek, of Tennessee, and others. Brother Meeks came to hold a series of meetings in Ocala, which began at the close of the convention, and are expected to continue for a month. We hope to hear good results from them. We were very sorry the MESSENGER did not have a representative, and also that there was not to be seen even a sample copy of what bids fair to become, among the Christian churches, the leading paper of the South. The next convention is to be held at Ocoee, where the undersigned has so pleasantly spent the last two winters, and where a better class of people are not to be found anywhere. They are already beginning to plan for, and look forward to a grand and glorious meeting next winter. While we are not up to the perfect standard and the full stature we are striving after. We are pleased to say the congregation is alive in all its departments of church work, and we have willing hands and hearts to press forward and never turn back, nor cease laboring until the armor of the Lord is to be laid aside for the crown of life and a victory won for Christ.

A. B. HERRING.

**JACKSONVILLE:** Brother N. G. Jacks, of Atlanta, Ga., held us a very successful meeting here, resulting in 7 additions—5 by confession and baptism and two by letter. Congregations large all the time. Our Sunday school reached high water mark. Every branch of work is growing into larger usefulness. We more than raised our apportionment for Foreign Missions. Also took pledges amounting to \$248 for Chusck Extension. Many brethren from the North are within our borders. We lectured last week at the East Coast Chautauqua, held at Melbourne, Fla.

J. J. IRVINE.

### SOUTH KENTUCKY.

**PRINCETON:** I am always glad to receive the MESSENGER, and though I do not enjoy writing news, I do enjoy reading notes and news from other fields. Brother Gant, our ubiquitous evangelist, spent Sunday, March 28, with us, preaching at Lewistown at 11 o'clock, and here in the even-

ing. Monday he went to Dawson to secure the co-operation of the church there. Brother Gant is solving the problem of vacant pulpits and idle preachers by securing co-operation of churches. At Lewistown we have a church building and about 100 members, but they are not financially able to afford preaching. I visit them and preach at 3 p. m. once a month. I have found 30 members at Eddyville, and will preach for them and at Dawson one Sunday in the month. I was glad to meet Brother Finch of Cadiz. He was on his way to Morton's Gap for a few days. I left Brother Gant at Dawson worrying with the finance question. He will succeed. He usually does. W. S. PAYNE.

### The South Ky. Convention.

I am very much gratified to know of the interest that is still felt in our Association work, which interest is manifested in the many inquiries that I am receiving from brethren and sisters in different parts of our territory to know when the next convention will be held. In order to get this matter before the greatest number in the quickest and best way, I would like to say through the columns of the MESSENGER that the convention of '97 will be held in Paducah, beginning on Tuesday, Oct. 12. This change of time has been made in compliance with the wishes of a number of our most active and influential workers, who have long been wanting the meetings held in the fall. Respectfully, JAS. H. KERR, Sec.

### AN OPEN LETTER TO THE PREACHERS OF SOUTH KY. AND WEST TENN.

The Committee appointed by the preachers assembled in convention at Princeton, Ky., on the 21st of May to arrange for the organization of an Officers and Preachers' Association, composed of the officers and preachers of the Christian Church of South Kentucky, met in the study of the Christian Church, in Hopkinsville, Ky., June 15, for the performance of the work assigned. Brother J. W. Mitchell was directed as secretary to correspond with the preachers of the territory named, and ascertain the time that would best suit all concerned for a meeting, also to determine place and program for the same. A constitution was drafted, which will be submitted at the first regular meeting.

The above statement from Bro. S. F. Fowler, of Bowling Green, Ky., appeared in the South Kentucky Evangelist, June 24, 1896. Bro. F. is the

chairman of said committee. About this time, if I remember, Bro. Mitchell resigned at Hopkinsville, and his attention, I presume, was taken from the work directed to be done. In the meantime he has accepted the position as State Evangelist in South Carolina. Hence he can not act as secretary of said committee.

The work contemplated in their Officer and Preachers Association has been in the minds of a few for some months. So far as I know the subject was first discussed in a public meeting at the time and place mentioned by Bro. Fowler above. A number of preachers were present. All were of the same mind and heart as to the proposed Association. Allow a few suggestions. (a) Let us use the GOSPEL MESSENGER as our organ of communication. (b) Let the brethren in West Tenn. join the brethren in South Ky. in this fellowship. (c) Let each preacher in said territory drop a postal card at once to Bro. M. F. Harmon or Bro. J. W. Gant, giving his judgment as to the most suitable place the most opportune time, and suggestions in regard to the arrangement of program, for our first regular meeting. (c) Bros. Harmon and Gant can either act as secretaries, can confer with Bro. Fowler, our chairman, and, in a few weeks, have the preachers and officers convened in associational work. (d) By all means, as it appears to me, this Association should convene, say, midway between our Fulton Rally and the Annual Convention of the South Kentucky Association. In regard to the latter, I'm informed by Bro. Jas. H. Kerr that the Ex-Com. has fixed Oct. 12th and Paducah as the time and place of our next convention. (e) If the brethren are really interested in the matter, I suggest it might be profitable for some of them to volunteer short articles on this subject for the MESSENGER; that would, no doubt, awaken much more interest, and turn it to practical account.

JAMES H. BROOKS.

Hickman, Ky.

MISSISSIPPI.

JACKSON: We had a fine audience yesterday morning; small last night on account of rain. Brother Stevens will assist us in our meeting, beginning April 25. We hope to have everything in good shape by that time, and may the Lord bless our efforts.

Yours, WALTER A. NEAL.

ABBOTT: Brother John M. Talley is moving off with the Abbott church this year with brighter prospects than

at any time since the war. Hope all the dark days for our dear old Mississippi have passed, for our hearts have thirsted much and long for that goodly time. Sincerely, H. M. IVY.

MERIDIAN: Yes, sir; you received a card from me with nothing on it, but, brother, did you not receive it about April 1? That blank card was not a report of our work. But we had four additions last Sunday, one of them was a Baptist preacher, another a fine leader of singing, and a third was a leading worker in our C. E. Society. We will put the new preacher to work. Pray for us. We pray for you. S. M. BERNARD.

MERIDIAN.—M. C. M. C. NOTES: Brother Stevens has just closed his wonderful meeting at Corinth, Miss. The number added to the church, as we know, exceeded half a hundred by a good many. It rained and stormed, but always the house was crowded, and numbers were turned away each evening, because of the scarcity of room. God is with this powerful man, and is helping him to accomplish his noble work. Woe be unto us, if we do not our part of the task that it is given us to do.

A new gospel tent we must and soon will have. There are places in the State that can only be reached by a tent meeting. You who live in cities of churches, public buildings, halls, etc., may not realize the necessity of a tent, even may oppose its purchase, saying that such meetings invite rowdyism. By so doing you show that you are ignorant of the condition of affairs in many places where our evangelist is called, in which there are no public buildings open to a preacher of our plea. It is then that the tent is a necessity, so let us have a new one as soon as possible, and let us pray that it may be the means of saving as many precious souls as the old one.

The following is a letter received by me. The writer's terms are certainly not exorbitant, and any one desiring such a man had best begin a communication with him at once, as such a good chance will not stand long:

"Dear Sister: I am a minister of the Church of Christ. My home is Des Moines, Iowa. At present I am disengaged, and would like to take up work in your state. If you know of any point where a pastor is wanted, and where they can pay a little, just enough to show their good will, I will be very thankful if you will let me know of it. I am otherwise wil-

ling to work up my own salary. We are but two in the family. Hoping to hear from you soon, I am, Your brother in Christ, N. P. MICKELSON. 1220 Twenty-ninth St., Des Moines, Iowa.

Another matter which I can never close without speaking of, and which I know you have been expecting is the money. We can't run the Lord's work any more than we can our secular work without it, so when you receive a letter asking for a payment on pledges, do not cast it aside, unheeded. Either send the money; or write that you are too poor to ever pay it, and so want the pledge canceled; or else write that you will send the money as soon as possible, and then don't forget to do it. You must do one of these three things. There is no other alternative. I will always wait a very reasonable length of time before asking for payments, and when I do ask, do not let me receive silence for an answer. You, who have no pledges against you, it is no less your duty to help support this work. Let us have such a surplus in the treasury at the convention next August that the Board can feel justified in putting another evangelist in this ripe and ready field of Mississippi. We could just as easily support three men as one, if we only believed it. Send in your contributions, and you cannot imagine how much better you will feel. You will be so glad that you did it, that you will give more next year, so as to feel even better.

M. HALLIE COZINE, Sec. & Treas.

TENNESSEE.

HENDERSON: The MESSENGER came to our home all right last Saturday evening. I made a talk here last Sunday in the interest of the MESSENGER. Think we will have a right nice list here soon. The paper is certainly growing in favor all the while. The collection here last Lord's day for S. S. Day was a little more than six dollars. Hope to be able to hold services at my next appointment at Selmer in the new house. The house is finished, and it is nice, especially the inside, which was under the oversight of the sisters. When the seats are in, we will be ready for work. R. P. MEEKS.

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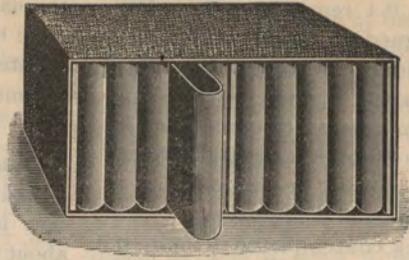
## Some High Authority.

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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## Remember

That the ladies of the Christian church of Birmingham Ala., are going to get out an Easter Edition of this paper on the 16th of this month. We would be glad for our lady subscribers everywhere would write to Sister O. P. Spiegel, Birmingham, Ala., and arrange with her to sell some of these papers in your church. It will help you and the Birmingham church. Write her at once.

## Y. P. S. C. E. Department.

Miss Ethel Streater, Editor, Clarksville, Tenn.

### DEATH CONQUERED.

- April 12. "Death Escaped." Ex. 12, 22-30.  
 April 13. "Our Passover." 1 Cor. 5, 1-8.  
 April 14. "Death Escaped." 2 Kings 2, 6-12.  
 April 15. "Our Ascension." Col. 2, 8-15; 3: 1.  
 April 16. "Death Escaped" Gen. 5, 18-24.  
 April 17. "Our Escape." John 8, 51-59.  
 April 18. TOPIC. "DIFFERENT KINDS OF DEATH AND THE CONQUEST OF THEM." 1 Cor. 15, 50-58.

(An Easter Topic.)

Is there a home in which the sorrow of death is unknown? Hardly. There are few people, however young, who do not know what it means to say good-by to some loved one, and to whom death can only be a vague shadow in the distance. But Christ has conquered death, and to those who believe in him it can have no sting beyond the sorrow of losing the presence of loved ones. Still, there is need of lofty faith to have no personal fear of death, for it is unutterably solemn. When it comes, the summoned soul must go at once to the presence of its God; no more time to do the work that has been put off; no more opportunities for good. How many of us are ready? No matter how strong your faith, or how hard you have tried to do the "whatsoever," the time will come when you will wish that you had done a little more. But the death of the soul is to be feared, and when this has come, then indeed is physical death terrible. Paul says to be carnally-minded is death, and that who soweth to the flesh, shall of the flesh reap corruption. This is the future of those who neither love God nor obey him. But this same death may come to Christians if they allow other things to crowd the love of God out of their lives. Amos R. Wells calls this spiritual consumption, while he says that the rush of worldly life will bring on spiritual fever, and the cure is to look forward to the river of death, and in imagination to bathe in its cool waters. A good test is that for any action: is it what you will regret when too late to change it? There is such a thing as spiritual starvation. To cure it read carefully and thoughtfully such books as will feed your

mind. Too much light reading will ruin your mental digestion, just as too many sweets will destroy your appetite for more wholesome food. Which shall it be? God loved the world enough to send his only Son to save it; Christ loved mankind enough to live and die for it; the rest is with you. "If ye love me, keep my commandments."

Several months ago five Endeavorers from the First Christian Church in New Orleans organized a Sunday school in the upper part of the city. Their work has grown wonderfully; the Sunday school now numbers forty-five; they have a C. E. society of fifteen active members; and have established a church, the Octavia Street Christian Church. Here is an example of what *active* Endeavorers can do. They are now raising money to buy a lot for the new church, and expect to have it by autumn. The little girls in one of the Sunday school classes collect literature and carry it to the children's ward of the Charity Hospital.

The Intermediate Society of Christian Endeavor fills a need long recognized by Junior superintendents. When the children are ready to leave the Junior Society, they are not prepared for the Young People's: they have been accustomed to take an active part in their own meetings, but when transferred into the Young People's Society they naturally feel timid, and are almost sure to drop into the "verse reader's class." Their development is arrested. This is prevented by the Intermediate Society, in which the officers and committees are the same as for the Juniors. Here are some extracts from the constitution:

#### ARTICLE II.—OBJECT.

Its object shall be to win young people to accept Christ, to guide them in forming Christian character, to develop a missionary spirit, and to secure systematic giving.

#### ARTICLE III.—MEMBERSHIP.

The membership shall consist of two classes—active and associate. While there is no absolute age limit, it is understood that the membership shall consist of young people under eighteen years of age. In order to become members, they shall be elected by the Society, after carefully examining the Constitution, and upon signing their

names to it, thereby pledging themselves to live up to its requirements.

1. *Active*.—The active members shall be those who are church members and who sign the following pledge:

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the Society when I can, and will take some part in every meeting."

2. *Associate*.—The associate members shall be those who, though not churchmembers, are of worthy character, and who will sign the following pledge:

"As an associate member, I promise to attend the prayer meetings of the Society habitually, and declare my willingness to do what I may be called upon to do as an associate member, to advance the interests of the Society."

As in the Junior Society, the superintendent shall be appointed by the Y. P. S. C. E., with the approval of the pastor. The assistant Superintendent shall be appointed by the Auxiliary of the C. W. B. M. (where one exists.)

Thus the boys and girls will receive training suitable for their years, and when old enough for the Young People's Society, will have sufficient experience to go on with the work.

That we are alive to-day, is proof positive that God has something for us to do to-day. . . . It is for us, therefore, to use every moment of to-day as if our very eternity were dependent on its words and deeds. . . . Which of us can sit down at the close of a day and say: "To-day I have done all that was in my power to do for humanity and righteousness."

—Anna R. Brown.

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## When the Birdies Nest Again.

I hear outside my window  
The whisper of the Spring;  
I hear the gentle murmur  
Of the bee's untiring wing;  
And oft I hear the twitter  
Of the bluebird and the wren,  
And I know the days are coming  
When the birdies nest again.

I see them in the treetop,  
Each busy little mate,  
Aglow with life and purpose  
While I sit here and wait  
And watch the steady growing  
Of the God-directed plan;  
Ah, my heart ebbs out in longing  
When the birdies nest again.

The little hen is sitting,  
And, beside her on the sprig,  
Her little mate is singing  
With joy that shakes the twig.  
But soon the hungry fledglings  
Will chirp with meaning plain;  
Yes, there's labor with the pleasure  
When the birdies nest again.

Ere long the days will shorten,  
With the smile of Summer lost;  
The flowers will die and blacken  
'Neath the fingers of the Frost.  
But I'll smile away depression,  
Though the joys around me wane,  
There are springtimes in the future  
When the birds will nest again.

And we are like the birdlings,  
Whose lives we love to scan;  
We mate in Life's young springtime,  
We love and build and plan,  
And dread Old-age's winter  
With its bitter parting pain,  
But why are we despondent?  
Our souls will nest again.  
O. J. BULFIN.

## Additional Local.

The *Gleaner* of Henderson, Ky., mentions very favorably a lecture given in that city recently by Bro. Crossfield of Owensboro.

There is a call for a National good citizen's convention to meet in this city, May 18-20. We hope there may be a large and enthusiastic meeting, which will result in great good to our country.

We are glad to announce that we have secured a good man to write "Movements of the World," in the person of J. W. Ligon, of Princeton, Ky. Brother Ligon is an able and easy writer and we bespeak for our readers a treat in his department from week to week.

The senior editor made a flying trip to Decatur and Athens Ala., last week. Brother S. P. Spiegel is doing a good work in New Decatur. They are preparing to build a new house there this spring. In Athens they have no preacher now, but are bright over their recent fine meeting. Brother

Henry, who lives in Athens, is thinking of moving to Florida.

All our scribes in writing obituaries, must remember that to insure insertion, the notices should be short, and contain facts related only to the departed. Our space forbids that we give more than from one fourth to half column, unless the obituary is paid for at rate of one cent a word.

Brother A. M. Atkinson, of Wabash, Ind., the originator and general manager and biggest contributor of Ministerial Relief, was in Nashville last week and remained over Monday and Tuesday in the interest of his mission. He preached for the brethren at Vine street and Woodland Street on Sunday, and besides making friends, got some substantial aid for the Relief fund. There is no man on earth who has a cause more at heart than Brother Atkinson has regarding this, our youngest missionary cause. He gave \$1,000 to start the fund, and has recently given them \$5,000 to start a permanent Relief Fund. He gave the MESSENGER office a pleasant call while here, and brightened our life by his good cheer. He is expecting to visit Nashville again this fall.

## Easter Edition.

The Ladies of the Christian church in Birmingham, Ala. are going to get out an Easter Edition of this paper on the 16th of this month. Everything that week will have to give way to them. We are expecting to have a fine edition that week. The paper will be larger, and a fine enameled cover, printed in purple ink, with some nice engravings. They are going to make some money on the paper if they can to assist in building the tabernacle in Birmingham. Let every reader in Alabama agree to take some copies of the paper to sell to assist them on in this work. Address, Mrs. O. P. Spiegel, Bus. Mgr., Birmingham, Ala.

## To New Subs.:

To get the MESSENGER in as many new homes as possible, we will give a copy of *Tabernacle Talks*, a 300 page book of sermons, by George F. Hall, post paid to every one who is not now a subscriber, and who will send us a dollar and say, "Send me *Tabernacle Talks*." This is in paper binding, but in good print, and one of the best book of sermons published. Send to  
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## PROGRAM

South Kentucky and West Tennessee  
Convention, to be held at Fulton,  
Ky., April 13-15, 1897.

## TUESDAY EVENING SESSION.

- 7 15. Devotion R. A. Cooke.  
7 30. Address of Welcome  
Response to A. I. Myhr.  
8 00. Sermon, "The Law of Christ,"  
W. J. Loos.

## Adjournment.

## WEDNESDAY MORNING SESSION.

- 9 30. Devotion E. M. Waits.  
9 50. Sermon, "Purity of Heart,"  
W. H. Sheffer.  
10 25. Address, "The Work of Evangelists,"  
C. E. Moore.  
11 00. Address, "The Black Man's  
Cause" W. H. Finch.

## Recess.

## WEDNESDAY AFTERNOON SESSION.

- 2 30. Devotion D. L. Nelson.  
2 45. Sermon, "The Law and the Gospel,"  
M. F. Harmon.  
3 20. Address, "The Lord's Plan,"  
J. H. Roulhac.  
4 10. "The South Kentucky Association,"  
J. W. Gant.

## Recess.

## WEDNESDAY EVENING SESSION.

- 7 30. Devotion, J. C. Shelton.  
7 45. Address, "The Divine Philosophy  
of Go," J. A. Minton.  
8 20. "Co-operation among the disciples  
of Christ a Necessity,"  
C. C. Brown.

## Adjournment.

## THURSDAY MORNING SESSION.

- 9 30. Devotion, W. W. Morris.  
9 45. Sermon, "Paul's Conception of  
Christ," R. W. Dunlap.  
10 20. "Relation of the child to the State,  
the church," Prof. W. A. Anderson.  
10 55. Address, Prof. G. L. Surber.  
Adjournment.

## THURSDAY AFTERNOON SESSION.

- 2 30. Devotion, J. M. Pace.  
2 45. Symposium on Y. P. S. C. E.,  
conducted by W. H. Pinkerton.  
3 45. "Hindrances to Sunday-school  
work," Prof. Milton Elliott.  
4 20. "Necessity of church discipline  
in the spread of the Gospel," T.  
F. Owens.  
Recess.

## THURSDAY EVENING SESSION.

- 7 30. Devotion, W. A. Gibson.  
7 45. C. C. O. H. of Kentucky, W. J.  
Loos.  
8 15. "World-wide Missions," H. D.  
Smith.  
Adjournment.

NOTICE. (a.) Let the preacher announce the convention, and urge their members to attend.

(b.) Let all who hope to attend, send their names at once, to Elder E. M. Waits, Fulton, Kentucky.

(c.) Let no speaker fail to be present.

(d.) The exercises will be interspersed with excellent music.

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Secretary Program Committee.  
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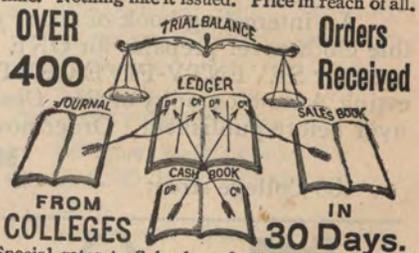
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