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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 23, 1897.

Number 16.

Movements of the World.

J. W. LIGON, TRENTON, KY.

Let it be understood distinctly by the readers of the MESSENGER that no one is responsible for the matter that may appear on this page except the one who does the writing. We think that this statement should be made in justice to the editors and the readers of the paper, in order that the responsibility should not rest upon the wrong persons for any sentiment that we may express. We may give a paragraph now and then, or a clipping from some other paper, that some may think would have been better omitted; these same points may interest others, and for them they are given. It is our purpose to give quite a variety on this page, but we are not vain enough to indulge the hope of satisfying all. We shall do our best, and trust God for the results.

The recent death of William T. Adams, known in literature as Oliver Optic, removes a noted man from the world of letters. He died in Boston at the age of 75 years. Though dead, he yet speaks to the world through the work he accomplished while living.

The *Central Methodist* is authority for the statement that the Minister of Education in Korea is a Christian man and a graduate of Vanderbilt University. There are many bright lights shining in the dark places of the world. Others will be lighted from these, and the good work goes forward till the world will stand in the bright light of the Sun of Righteousness, whose beams are full of healing. "A little leaven leaveneth the whole lump."

The patriarch of Prohibition, the venerable Neal Dow, was 93 years old March 18. The day was one of joy to his many admirers, and especially to those interested in the cause of Prohibition. In the City of Boston a ban-

quet was held in his honor and the work of his life briefly reviewed. No one will know the good flowing out from this man's life until the light of the judgment is shed on him, revealing the influence of his life on the world.

The people throughout the British Empire are making elaborate preparation for the observance of the 60th anniversary of the accession of Queen Victoria to the throne. On Sunday, June 20, in every church under the English flag, appropriate services will be held. It is the Queen's request that they postpone their celebration until Tuesday, June 22, when the sixty-first year of her reign will have been begun. June 21 is really Accession Day. A review of the world's history for sixty years shows many changes. Victoria has from her throne watched the development of the world for that period. She has seen the introduction of the telegraph and telephone, and the growth of the railroad from almost nothing to its present magnitude. She was crowned and enthroned when Martin Van Buren was President of the United States. During the long period of her reign, we have had seventeen Presidents and many political changes. She witnessed our war with Mexico and our Civil War, the Turco-Russian War, the Franco-Prussian War, and many others that we have not space to mention. She has seen a Russian Czar assassinated, two Presidents of the United States and one President of France murdered, and a Pasha of Persia slain. How many more such crimes she has seen, we know not. She is of the house of Guelph, and early in life married Albert, a German prince of the House of Hausuer, They reared a large family. During our civil war the Prince consort died. During his last hours, the Queen sat silently by his bedside, and when he died she was overcome with grief, and fell across his lifeless body on the bed, and in agony and tears said: "There is no one near me to call me Victoria now!" She was accustomed to the

cold salute of "Your Majesty," but none but her husband called her by name. While Americans grew tired of Kings and Queens more than one hundred years ago, we still love England and Victoria, and can say with the most loyal subjects of Her Majesty: "God save the Queen!"

The writer of these notes is now engaged in a meeting at Evergesia church, in Christian County, Ky. Leonard Daugherty is with us conducting the music. We are having a good meeting, but the rain and mud hinder us greatly. One has made the good confession, and the prospects are good for many, if the rain ceases so that we can have an audience.

The apostolic age was characterized by an intense missionary zeal. The whole church was organized for the propagation of religion, and its members went everywhere preaching the Word. This was largely true of the early Christians. As a body of believers, with no creed but the Bible, with no test of fellowship but character, and with a name sweeter and better than all other names, we are, in a peculiar sense, obliged to an open-handed and liberal support of our cause in the home and foreign fields. —The American Home Missionary.

The little word "not" left out of our editorial on "First Honor Men" in week before last issue completely changed our meaning. We said: "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 not believe Paul does say, or would say the same to our women now." The "not" is little, but it is too important to omit in this note.

A little lower, we said: "Give the women a chance and watch their work;" not "change." Ed.

BIOGRAPHY DEPARTMENT.



JOHN W. LIGON.

John W. Ligon was born in Davies county, Ky., Jan. 16th, 1865. His parents were poor and his opportunities in life were few and meager. In his boyhood he hungered for knowledge and read much. Unfortunately his supply of literature was scant, consequently his ambition for learning was sorely hindered. Like a bird with a broken wing he sought to ascend but found himself fluttering in the lower boughs of life's misfortunes.

In 1871 his parents moved to Henderson county, Ky. As soon as John was large enough to work he was hired as a farm laborer to not only support himself but to help support the family. Thus he spent his life till his majority had been passed. How often does the world in looking for true nobility pass by the fields of toil and homes of the common people; and yet how frequently in these very places dwell the bravest and worthiest of our race. On Jan. 15, 1885, one day before John was twenty-one years of age he was baptized into Christ by J. W. Hardy. Many of his friends already familiar with his exceptional intellectual powers, and now seeing his christian devotion, induced him to enter the ministry. This he consented to do, and accordingly in September of '86 he became a student in the Bible College of Lexington, Ky. Here his work was of the very best. Studious, capable, and earnest, he stood right at the top among the brightest minds of our young brotherhood of college men. Added to his strong intellectuality, he possessed a very sociable nature. These soon gained for him many warm and abiding friends, both among the teachers and students: and time has not effaced this friendship, they are still his friends. He loves his

friends and no truer friend can be found than he.

He spent two years at Lexington, then taught school two winters in Graves county, and at the same time preached for several weak churches. In 1890 he returned to his native county and located at Whitesville, devoting all of his time to preaching the gospel. In October of this year he was married to Miss Rachel Scherffius, a noble young woman of Graves county. She has made him an excellent wife. They have three bright, healthy and promising children, John McGarvey aged five years, Mary, three years, and baby Maude, six months.

Since 1890 he has held pastorates at Calhoun, Earlington and Trenton, Ky. At the latter place he now resides as pastor. Tho his home has always been in Kentucky, he has done considerable preaching in Indiana, Illinois and Tennessee.

Mr. Ligon is one of the most promising of our young preachers. Having never been afflicted with laziness, he pushes his studies to thoroughness. He is ever dissatisfied with skimming, and is never content with a mere smattering of knowledge. In addition to his regular study, he has been taking the "Chautauqua Literary and Scientific Course." In this he will graduate next June. Aside from this he is a great student of history, and one seldom finds a man, young or old, better informed on the events of the world.

As a minister of the gospel he is bold, thoughtful, careful, tender, and true to the truth as he sees it. He loves the gospel of the Christ, is in touch and sympathy with humanity, and has no richer delight in this world than to lead men and women to the Cross. His sermons are interesting, full of sound sense and truth; his delivery is pleasing, deeply earnest, and at times truly eloquent. His language is chaste, accurate and forceful. He has this very admirable quality of worth, the longer he remains with a people the more they appreciate and love him. He delights to assist in all the enterprises of the church for larger usefulness, and constantly pleads for higher life. He has strong convictions, high-seated integrity, and a deep spirituality. And prominent among his traits of character is his genuine unselfishness. He has been heard to say, "I wish all the preachers of the church could surpass me." If they could our ministry would be of a higher average. While he ranks among our best preachers, this remark shows that his highest ambition is not selfish, but in the interest of the gospel.

His example should inspire other young men to make of themselves something and to be something for God and humanity. Coming from poverty's humble home, with but few opportunities, and with little encouragement, he has reached a place of honor and usefulness and worthiness that should delight all true men and cause many to awake to the possibilities of life. May God bless him and his family, and use him for uplifting and saving many of our race. And when the mists of time have been kissed away by the sunbeams of the eternal dawning may he receive the crown and rest and divine companionship awaiting the saints of our God.

W. H. SHEFFER.

Correspondence = =

Alabama Field Notes.

O. P. SPIEGEL.

In a private letter one of our Alabama sisters gets off the following: "I am so busy I don't know what to do. As soon as we [the sisters in the church] get through with this work, then comes our months and I am responsible for \$7.00. I must see that it is made. That will keep me busy for some time. Then we will have to make arrangements and hunt homes for the delegates to our convention. Then comes the Harvest Festival to be given by the Auxiliary of the Y. M. C. A. I am a delegate from our church to that. Then besides all these things is our regular church work, visiting, sewing, Sunday-school, Christian Endeavor, C. W. B. M., organ to be played, the sick are to be cared for. Then the housekeeping, marketing and so on almost *ad infinitum*. I do not wonder that the *antis* are opposed to progressive church work! I guess it is the work they kick on, and I don't much blame them. They gave us a very good name when they dubbed us "progressives." They must then be "digressives," for they have not only digressed from the New Testament's great commission "Go," but from the teaching and practice of Campbell, Stone, Smith and all the other restorers of the nineteenth century."

The above needs no comment from me. It clearly draws the line between what are called "progressives" and "digressives." The former believe and work; the latter say they believe, but do not, and do not work. Recently in an informal argument with a disciple, a preacher, as to methods of work, he cried out, "to tell you the truth, Brother Spiegel, I do not believe much in preaching to the thick-lipped African, the Jap nor the John Chinaman." This is the honest confession of almost all these stumbling-stones when you can choke it out of them. They simply have not the spirit of Jesus Christ, and are none of His, and hence are not my brethren. Do not understand me to say that none of those who differ from me as to methods of church work are my brethren. I speak only of Hardshell anti-missionaries, many of whom have crept into the churches of Christ right here in Alabama, and of whom the church of God must rid herself before she can roll on to perfection. You say this is hard language to use about my brethren. They are not my brethren, I tell you. The Savior describes them as "wolves in sheep's clothing." Many of them are block-headed would-be bosses, and the church must throw this dead weight off. They are set for the intimidation of disciples who would go on and serve the Lord. But these disciples have held back for

fear they would wound some ones "weak conscience." Poor things! Every last one of them has a conscience. And their stomachs, oh how faint! Can't eat "meat" nor suffer any one else to eat it, they are so "weak." And yet you could throw a two year old calf over the moon by the tail easier than you could get one of them to acknowledge that he is a "weak" brother. Why, so far from being a "weak" brother he is a would-be ecclesiastical boss, a latter day pope. Say, I think it is high time for us to "let up" on that old badly perverted, outdiciously butchered "meat" and "weak brother" passage any way. Two thousand years after Christ died to save sinners, and tell me that one lives in this land of enlightenment and civilization so ignorant and so "weak" that it will shake his faith, wound his "conscience" and wreck his soul to see any one, whether a brother or not, eat "meat" that has been offered to an idol? I don't believe a word of it. If there is a single brother or sister who will make such a personal acknowledgement I want to see that person. I should like to form a partnership with him. He could draw the greatest crowds imaginable, and I would preach to them; for I should advertise him as the "ninth wonder, the most honest man on earth, and the biggest fool in the world." "Conscience," "weak brother," "meat!" "Give us a rest."

South Kentucky Field Notes.

J. W. GANT, ELKTON, KY.

[These notes were intended for last week's issue, but those for this week not getting in as soon as we needed them, these go in. Ed.]

Last Saturday night was spent at the home of Bro. W. H. Ligon at Hanson. Brother and Sister Ligon know how to make a tired preacher feel at home. Bro. L. preaches for this congregation one Lord's day in each month which is equivalent to saying that the Hanson people have some excellent preaching. Hanson has a good Sunday-school, and is doing well in other departments of church work.

Spent Lord's day night at Earlington where I had the pleasure of hearing Bro. R. V. Omer preach a good sermon on "The Great Salvation." He has been employed by this congregation to preach there two Lord's days in each month. He will probably devote one-fourth of his time to Morton's Gap. At Earlington my home was made at Sister Bourland's which for the present is Bro. Omer's home, and a good one it is too.

Spent Monday night at Morganfield with Bro. Gibson who boards at the Givens' House which is certainly an excellent place to get something good to eat, and to be nicely treated. Mr. Oliver, the proprietor is an excellent hotel man. I found Bro. Gibson, the pastor at work. He is preaching a

series of sermons for the benefit of the church. He says Sister Gibson will join him soon.

Tuesday night was spent at Marion the county seat of Caldwell Co. where I visited several of our members. We have no congregation at Marion, but we certainly ought to have one.

We have about 15 or 20 members there. Our greatest need is a house of worship. I am inclined to believe if we had a house of worship we might soon build up a good congregation in that town. A good tent meeting might be held there next summer. Bro. Charles Evans, formerly of Salem is the principal of the Graded School which numbers between 300 and 400 pupils. At his request I visited the school and conducted the chapel exercises, and made a talk to the pupils. Prof. Evans is one of the best teachers in South Kentucky. One of his teachers is Miss Alice Browning who is also a staunch member of the Christian church.

I preached Wednesday night at Fredonia, Caldwell county where I found a few members of the Christian church, but no house, no organization, and no preacher. I learn that we have a right to use the M. E. meeting house when it does not conflict with the meeting of that church. I was told that was the understanding when the house was built. Bro. W. S. Payne will do some work at Fredonia. This little town is located on the O. V. R. R. in a fine section of country. During my stay at Fredonia my home was made with Mr. B. H. Howerton whose wife is a true disciple, and a better place to visit cannot be found in South Kentucky.

I learn that a certain South Kentucky preacher and a young lady who also lives in South Kentucky are to be made one in the near future. Please don't ask any questions because I don't intend to give any names.

On my last trip I secured about twenty subscribers for the MESSENGER. Let us all go to work and roll up a good list of subscribers for our paper which is improving all the time.

Bro. H. D. Smith of Hopkinsville is assisting Bro. Vernon in a meeting at Henderson.

I am in receipt of several letters calling for help at mission points, but for the want of means we cannot respond to these calls. If each disciple in South Kentucky would send us one dollar we would have over \$20,000, and that would enable us to respond to all these calls. Brethren, will not those who have given nothing to our South Kentucky work do so at an early date.

These notes are scribbled at home where I arrived yesterday. Will leave for Fulton next Tuesday morning.

In last week's MESSENGER two installments of notes written a week apart were put together, and published as if written at the same time. I can't conceive of how a correspondent can be placed in a more awkward position than to publish under one date news letters written under different dates. I don't write this in any fault finding spirit but by way of explanation.

MISSISSIPPI.

JOHN A. STEVENS.

I am now in a meeting at Iuka, Miss. This is a watering place, and the site of Prof. H. A. Dean's great Normal College. We had about eight or nine members when I began the meeting a week ago.

It was feared that we could not get a hearing, but, "great forever!!" If I had a house twice as large I could fill it. It looks pitiful to see the people scrambling for room. I am really too much crowded to succeed well. Either eleven or twelve have united to date, and the meeting is the one topic of the day. The simple gospel of the blessed Lord is the liveliest thing on this earth just now. Have had 75 additions in the last fifty days and rested two weeks. "God is my shield."

Sister Ivy is assisting in the music at Iuka and that means that we are having grand music.

The "gospel tent" of which Sister M. Hallie Cozine writes in last week's MESSENGER is now ready to "wheel into action."

My new sermon on "Angels, Visions and Spirits" seems to remove the stains of sectarianism without injuring the goods.

George Washington said: The three hardest words in the English language to utter, are these: "I was mistaken." But I think Washington was wrong in this for it does me good to say "I was mistaken" when I find out that I was.

Some of the "Loyal Brethren" are fighting me a little just now, but it's a sweet thing to know, that every one of them who knows me personally, has a great big tender streak in his heart for me, even with all my faults. Another thing that comforts me is, that away down in the bottom of my heart, I know that I love every one of them, Srygley, David Lipscomb and all. I am willing to discuss with these brethren, but no body else can take up the sword against them in my presence without having it resented.

The writer will begin a short meeting at McComb City on April 18th. The Jackson meeting will come next.

"From the abundance of the heart the mouth speaketh." If this statement is literally true, and I think it is, R. W. Officer of the Indian Territory has one of the best hearts we have heard from lately.

The first Lord's day in May is Home Mission day and it is hoped that Mississippi will send up an offering worthy of our great people. Send the money to Benj. L. Smith, Cincinnati, Ohio.

"Percheese" is the latest game over which some church members are losing their religion. The Devil ain't dead yet.

If you want me for a meeting out side of Mississippi, speak six months ahead and may be I can hold it.

But to call for a meeting all at once, is to fail to get it though you offered \$100. per week. I would be delighted to take tours into other states, but my engagements here in this destitute field, will not admit of it. I will try to answer one call some where about Nashville during the fair but it is useless to ask for more, for my time is nearly always engaged for a year or two ahead right here at home.

The swamp is overflowed, and this year, the hills will have to support our state work. Send all money to Miss M. Hallie Cozine, Meridian, Miss. or to me at Jackson, Miss.

Tennessee Notes.

A. I. MYHR.

Sunday-school Day was observed in many of our schools—if any failed to observe it, any other day will do but do not neglect it. The following are on the Roll of Honor. The offering was equal to or more than amount asked for. This list will be extended: Crocket Mills, Paris, Union City, Nashville, Seventeenth and Fatherland Sts., Johnson City, Knoxville, Gay St., Third church S. S.

We passed through Knoxville on our way home and in company with that prince of pastors—R. M. Giddens walked over the city and selected places where the tent meetings will be held in May and June. Bro. Haddock will spend two months in that city. The saints need some shaking up as well as the sinners and he will look after both classes in an efficient way. The work of missions is encouraging every year. This summer five new men will enter the field in Tennessee. We will also locate some men with congregations. Thus the work advances steadily. All our people should have fellowship in this work. Why not begin now? Whosoever will may come.

The First Lord's day in May is fixed as the day for offering to American Missions. Let every

church in Tennessee make an offering—how ever small we ought to secure \$1,000 on that day for missions in our own land. Let there be a generous response. The cause demands it.

Ministerial Relief.

The entire receipts since date of my last report, Jan. 18th, have been \$6,301.40.

This amount includes my own gift of \$5000.00 to the permanent fund, the interest only of which can be used. I desire in this manner to express my profound interest in this most sacred ministry. I am deeply concerned in view of the future demands upon the relief fund, on account of which it is deemed a matter of much importance that special attention be given to securing a permanent fund; the interest on which, with regular offerings, will enable us to make creditable provision for the care of the increasing number of worthy souls who in the near future will look to us for a helping hand. The last of the "old guard" will soon be at rest, but in their stead will come a host of mighty men who begun their ministry thirty to forty years ago, very many of whom have failed to make provision for their declining years. But few of these men have homes, or any means of support when disqualified for active service, and many of them are now deeply concerned about their future.

This statement should have serious consideration in connection with the necessity for a permanent fund. I sincerely trust that many brethren to whom God has granted material prosperity and whose hearts turn towards this beautiful, and holy ministry, will be led by His mercies to make worthy gifts to this fund.

It should be better understood that money is as much a gift from God as grace, mercy and love, and should be returned to him with interest.

That man may last, but never lives,
Who much receives, but nothing gives."

Make of your money a ministry for good, and "thereby lay up for yourselves a good foundation against the time to come, that you may lay hold upon eternal life." So speaks the word of God.

Send offerings to my address.

A. M. ATKINSON, Cor. Sec'y.

Wabash, Ind.

Preachers and Churches.

A symposium in a recent issue of the *Christian Evangelist* has put this writer to thinking. This symposium bears upon the subject of pastorless churches and church hunting pastors. The purport of the questions asked is, why are there so many congregations without necessary preaching; and yet such a large number of preachers hunting fields of labor where they can be supported? The

theme, as one for practical study and honest discussion, is a very important one and just at present it needs to be thoroughly considered by our wisest and best men. It does require a very scrutinizing observer to detect the fact that there is something seriously wrong with the workings of our religious machinery. Hitherto we have laid high claims to being strict followers of the letter and spirit of New Testament teaching; but the results of our teaching and practice are of such a character, in many respects, that they are sufficient to cause the unbiased thinker to seriously doubt the justness of our claims. The New Testament is of God; and all of its teaching, with all of its practical workings, are of God; and I am persuaded that it would be hard to convince the truly intelligent thinker that a working system which emanated from an all-wise God could become productive of such harmful results as now exist among us as a religious body.

In this penning of a few thoughts as simply suggestive to others, who are deeper and more systematic in their thinking than this writer is capable of being, it is probably best to first consider the fact that many of our preachers are wholly inefficient as either pastors or evangelists. By nature, they are not qualified to hold the positions to which they aspire. They are good, honest, intelligent men,—men who are spiritually minded and whose religious integrity cannot be doubted, but the natural adjustment of their mental capacity simply unfits them for their chosen work. As pastors they are lacking in that spirit of congeniality which is necessary to make them welcome among those to whom they aspire to stand as spiritual advisors. They, by nature, are incapable of inspiring confidence in the correctness of their suggestions as to the best thing to be done by the church under given conditions. For this reason no congregation is ever willing to follow their lead, no matter how good or earnest they may be. In fact, their very suggestion of any work, or method of work, will cause their congregations to become suspicious of its feasibility. When these men enter the evangelistic field they soon find that nature has deprived them of the power to move men to action. Their sermons may be scripturally instructive, but they do not turn men; neither do they inspire a confidence in the plea which they are advocating. These men, of course, it matters not how well they may be educated, will not draw from the people a support as preachers in any field. They might do well as farmers, machinists, school teachers, or as editors; but they could never succeed as preachers. The same natural defects which disqualify them as preachers would also make them failures as either lawyers or politicians, while they might succeed admirably as doctors or as merchants.

What has here been said, and what all know to be demonstrably true, will suggest a question as to the wisdom of educating young men for profession-

al preachers. Is it wise to select young men and put them in the schools to be educated especially for the ministry? If it is not wise to do so, of course it is not scriptural. Again: Is it wise for a young man to start out in life with the tacit understanding that he is to professionally follow the calling of a preacher? The spirit of what we call our Bible colleges may be entirely out of harmony with the spirit of New Testament teaching; respecting the object of their mission in the world? As institutions of learning they are all right, and one of their most noble features is that they endeavor to teach young men the Scriptures of our Lord; but is it in keeping with the demands of the New Testament for them to take young men in their charge with the understanding that they are going to make preachers of them? In the very nature of things it seems not wise for our colleges to propose to turn out young men as preachers of the word of life. The preacher ought to be educated in order to better prepare him for his life work; but education can only prepare him in the sense that it develops and better enables him to use the faculties and gifts with which nature has already endowed him. If he possesses not tact and talent for a successful preacher education cannot give them to him. It should be well understood that education creates no faculties of mind; neither does it impart adaptability for any specific work where nature has entered her protest. A music teacher is not to be blamed for a failure to impart a musical talent to her pupil; neither are we to accept a desire to learn music on the part of the pupil as an evidence of the existence of musical talent.

In selecting young men to be educated for the ministry of the gospel, congregations often make the mistake of taking a desire to preacher, coupled with piety on the part of young men, as an evidence of natural fitness for the work. But, of all others, the young men are themselves the most prone to make this mistake. Unwittingly they interpret their earnest to be an evidence of possession of superior natural aptitude for the work. Perhaps if they were capable of making the investigation of their peculiar mental and physical constitution they would find that the very constitutional peculiarities which especially inclined them to "early piety" were the ones which would also forever bar them from becoming successful preachers. How often is it the case that we meet with men who manifest every natural endowment necessary to make them successful in the ministry, provided they were to turn their attention in that direction; yet they have no piety and no desire to preach. Many such men are entirely void of religious inclination.

Another thing which we should take into consideration is that simply because a young man is "brainless" is no evidence that he can be developed into a successful preacher. Some of the most "brainless" men among us are not successful as

preachers, neither can they be. If the salvation of souls was wholly dependent upon the efforts of these men many thousands would go down to hell who will, as it is, ultimately find a place in heaven under the influence of other men who have but little reputation for intellect. A man may be endowed with a very high grade of intellectual ability, being possessed of a well balanced mind, and yet be void of every natural qualification as a soul winning preacher. An intellectual man may possess these endowments and he may not. Prof. Geo. A. Lewellen once remarked to the writer that one of the most successful evangelists with whom he was acquainted was not a man of much strength of intellect, neither was he a man of much acquired education.

It is a well observed fact that our most logical-systematic thinkers are not among our most successful preachers. Some exceptions to the rule, of course. These men are good as writers for the public prints; frequently all that could be desired as successful debaters; but they, at best, are only mediocre preachers. Apropos to the statement made in a former paragraph to the effect that young men mistook a desire to preach as an evidence of natural fitness for the work, I will here say that I have been somewhat amused at the written efforts of one of our most successful evangelists. He wants to put his thoughts on paper, and thinks that he can do so. But, so far, his efforts have been comparative failures. His thoughts are pungent when spoken, but either fall flat or give offence when seen in print.

The foregoing thoughts will suggest to us the necessity for a more careful observation and consideration on the part of parents and congregations before encouraging young men in their desires to become preachers. It would probably be best for them to use gentle efforts in trying to hold them back, rather than pushing them forward, suggesting to them other avenues of life in which they could be successful and become useful to themselves; useful to the community and to the church. The great army of unsuccessful, place-hunting preachers, is increasing too rapidly. Is not our system of educating young men especially for preachers largely responsible for this? A large number of our young preachers sent out from the colleges are incapable of making places for themselves, and the man who cannot make a place for himself is not likely to fill some other man's place successfully. Therefore our churches should be careful about extending calls to young men just out of school. If they are destined to be a success as preachers they will make it manifest without any call to the service of a congregation. If they are not to be a success it is better for them to be in a position to find it out as soon as possible, before they have the cares of a family on their hands. VERITAS VINCIT.

[To be continued.]

Lessons from the Early Life of Christ.

1. Jesus was industrious. I cannot imagine him as being any thing else. His whole life seems to have been a very busy one. He desired to do so much in such a short time! "I must work the works of him that sent me while it is day: the night cometh, when no man can work." John 9: 4. He spent his short life in thinking, speaking, and acting in behalf of humanity—we should do the same. We have no time for idle repining. Life is short, death is certain; the work is very much needed; and eternity is near.

2. He was obedient to his parents, for it is said, he "was subject unto them." Many children are not obedient to their parents. Frequently now instead of the parents controlling the children, the children control the parents. The parents are largely to blame for it. As a rule, children are easily governed, if we begin in time, and begin right.

3. He did not permit obedience to his parents to conflict with his duty to God—we never should. Jesus said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Paul doubtless had the same thought under consideration when he said, "Children, obey your parents in the Lord: for this is right." We should suffer nothing to come between us and obedience to our Heavenly Father. "We ought to obey God rather than men." Obey your parents as far as we can and not disobey the Lord, but if obedience to parents ever means disobedience to the Lord, disobey parents. Let God have the first place in our hearts remember, if we do not let him occupy the first place, he will have no place.

4. He selected a calling and honored it, so should we. Labor is honorable. Life is too short to become proficient in many things. Select an avocation, prepare well for it, and spend your life in its interest.

5. "Jesus increased in wisdom and stature." From this we learn he developed physically and intellectually. How beautifully and symmetrically that precious life must have unfolded! Like the rose, it opens more and more, sending its fragrance down the stream of time to the ocean of eternity, where it is taken up and carried to the golden shore, where its influence is felt forever more.

6. He grew in favor with God and man. How could it be otherwise with such a life? Jesus passed through all the stages of life, from infancy to manhood, and represented each in its ideal form, that he might redeem them all, sanctify them all, and be a perpetual model for imitation. He was the model infant, boy, youth and man.—Phil. Schaff. R. P. MEEKS.

THE GOSPEL MESSENGER.

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

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NASHVILLE, TENN., APRIL 23, 1897.

A Last Word.

The MESSENGER desires to say one last word to our southern brethren before the time of the May Offering.

Our Home Board has, since the Springfield Convention, made appropriations to support mission work, through the State Boards, in Arkansas, Oklahoma, Indian Territory, Tennessee, Louisiana, Mississippi, Alabama, Georgia, South Carolina and Florida. In addition to this they have made a special appropriation to New Orleans, La. Now by every obligation of gratitude and appreciation the brethren of these states ought to wheel into line and give the General Board the most enthusiastic and liberal support. We shall be greatly disappointed if the Offerings from the South are not doubled.

We know the purpose of the Home Board is to cultivate the rich southern field, believing that many souls can be brought into the Kingdom of our Lord, and we earnestly urge that our brethren will come to the help of the Board. Let us pray earnestly; let us talk much; let us give liberally to the May Offering for Home Missions.

To the Birmingham Sisters.

We want to tender our thanks to the good sisters of Birmingham for the able and interesting way in which they conducted our paper last week. They acquitted themselves nobly. We have heard many expressions of praise for them and many wishes for their success in getting the "Tabernacle" for Birmingham. As a sample of the good things said about them, we have room only for one which we give from A. M. Growden, Clarks-ville, Tenn.

"The Ladies of the Christian church of Birmingham, Ala. have acquitted themselves nobly. The Easter edition of GOSPEL MESSENGER reflects credit on all concerned. Success to the work in Birmingham."

The Fulton Rally.

The Rally of the churches of South Kentucky and West Tenn., at Fulton, Ky., last week was a grand success. This rally was largely due to the untiring efforts of James H. Brooks, of Hickman, Ky., who did most of the planning and executing. We will speak of the rally by items:

1. FULTON CHURCH. A better place for such a meeting could not well have been selected than Fulton. They have a large, enthusiastic, cultured membership, with a live, pushing, sensible young preacher, in the person of Brother E. M. Waits.

2. ENTERTAINMENT. The editor stopped at the lovely little home of Brother and Sister Hall, where our entertainment was replete and complete, and from what we could see and learn, the other delegates were equally as fortunate in this respect.

3. SPEECHES. These were all put down by the Secretary as being very good except an address the Secretary made, and by a unanimous voice the convention said his speech was *very good* also.

4. ATTENDANCE. For the length of time the rally was being gotten up, the attendance was fine. There were near forty visitors from a distance, a goodly number of them being from Tennessee. Among the preachers present outside of Fulton, we mention the following: A. I. Myhr, W. J. Loos, W. H. Sheffer, J. W. Gant, W. H. Finch, J. H. Roulhac, C. C. Brown, R. W. Dunlap, G. L. Surber, Milton Elliott, Brother Boaz, M. F. Harmon, W. H. Pinkerton, Jas. H. Brooks, and Brother Chichon. There were possibly others whose names I did not get.

5. REPRESENTATION. This was as fine a representative body of preachers and delegates as one will usually find. These delegates, too, came as near representing the congregations they came from as it is possible for one man to represent a people.

6. OBJECT. The object of the rally was to create enthusiasm in the Lord's work; to get acquainted with each other; to get the benefit of what each other knew that was most successful in pushing on the Master's work; to consult with one another about the great needs of the field and how best to evangelize the country. For these purposes, the rally was a success also. We all left feeling that it was good to be there. We will hail with delight every such opportunity of meeting and consulting with our brethren about Christ's kingdom.

The new church at Seventeenth and Fatherland St. will be dedicated Sunday. Bro. Reynolds will preach the sermon.

The Great Salvation.

NUMBER TWENTY-ONE.

In our last number we endeavored to show how very important it is that man should have a just conception of himself—of his own worth, as God sees him. But important as this is, it is far more important, if man would become godlike, that he have a true conception or ideal of the "only true God and Jesus Christ," who came into the world, that the world through him might be saved; and of his relation to God in and through Christ. This recognition of the personal relation of man to his Creator and Savior, when true and full becomes the greatest spiritual force for the transforming of man into the likeness of Christ. It begets in the human soul the highest possible aspiration to be like the God, who so loved men that he came to earth and tasted death for every man, in order that he might capture his heart, and to lead him up to heights of inexpressible glory. David in the 42nd. Psalm expresses the feeling or sentiment which springs up in every soul who has learned to know God in the beauty of his holiness. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." This yearning of the soul for "the living God" is the deepest and most revolutionary force in religion. There is no genuine Christianity without it. There is an immeasurable difference between this feeling—this reaching out of the soul to God himself—and the desire to escape the consequences and penalties of sin. The prayer of the one soul is: "Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; on thee do I wait all the day." Clothe me with thy strength, pour out of thy spirit upon me, keep me ever in the way of holiness, and make me like unto thee." The earnest cry of the other is: O Lord, have mercy upon me, and forgive my sins. One desires to be clothed with righteousness, the other with mercy. One feels and realizes the beauty and power of holiness, and strives for that; the other feels and appreciates the necessity and blessedness of mercy, and seeks it. Unquestionably the latter soul is a fair representative of a large majority of the believers in Christ to-day; yet the world is not without many of the former, who shine as "lights in the world."

To the Agnostic, God is unknowable, even if it be conceivable that there is such a being. Doubtless God is unknowable and inconceivable to a mere animal; and if man is nothing

more—although the highest of his race—the materialist is right. But if man was made “a little lower than God”—made “in his image and after his likeness”—then he belongs to a very far higher order of beings than do the animals. He is allied to God, and can therefore know God. This is the highest knowledge, and to be like him is the supreme blessing. God can be known and loved by man, and must be, if the human soul and life are ever to be brought into harmony with the divine. God has revealed himself in the works of his hands and through the words of human thought, as far as possible; but most comprehensively in Jesus of Nazareth, the Son of God and the Son of man. The Psalmist says: “The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.” Paul in his letter to the Romans writes: “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.”

Nature and the Bible tell the same old story of the Creator and Upholder of all things. Through all human history, God, by his prophets and through his providence, has tried to reveal himself to his creature, but man has been slow to learn, because he has closed his eyes, and stopped his ears, and suffered the things of time and sense to absorb his attention. Finally, “God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.”

Christ, then, is the final revelation of God to man while yet in the flesh, and conditioned to time and space. So full and complete was this manifestation of God, that the “Word which became flesh” was divinely called Immanuel—God with us, being so named by the spirit of prophecy in Isaiah, centuries before his birth of the virgin. And Jesus could and did say: “He that hath seen me hath seen the Father.” To know Christ then is to know God. If then man was without

excuse for his ignorance of God, because the invisible things of him could be seen through the things that are made, as Paul writes, what shall be said of those who know not God since his manifestation of himself in Jesus of Nazareth, to whom that precious truth has come? This is the question Paul propounds in his Hebrew letter: “For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which having first been spoken by the Lord, was confirmed unto us by them that heard?” It is a fearful thing to be ignorant of God, and through this ignorance neglect the “great salvation” so freely offered to man. We have said to know Christ is to know God, and we may add, that to know Christ is to know the way of salvation, for he has said: “I am the way, the truth, and the life: no man cometh unto the Father but through me.” Many great thinkers have puzzled themselves and thousands of others in their effort to explain what is called the “atonement,” as it relates to God. Yet after all that has been said and written, the question of the atonement, as it affects God, remains an unsolved problem still. But when we remember that reconciliation is the real meaning of the original word in the Greek, and that “God was in Christ, reconciling the world unto himself,” then we can understand and feel the power of the divine love, embodied in Christ, drawing the soul of man unto his God. Then we realize that neither teaching, faith, repentance, confession, prayer, baptism, nor any other divine requirement, nor all of them combined, are the way of salvation, but simply steps in the process by and through which the soul enters into Christ and Christ comes into the soul. The way to God, the truth of God, and the life of God is in Christ; and whosoever is in Christ and Christ in him, he is in the way and the only way to God, and has the truth and life of God in him. If we would know God as he is, in all the brightness of his glory and the fulness of his love, we must, while we study Christ never separate him from the Father in our thoughts, but keep constantly in mind the words of the Savior: “The words that I say unto you I speak not of myself: but the Father abiding in me he doeth his work.” All of the soul-quickenings words of Jesus, all of his tender sayings of compassion and love, must be received as God’s words. We must never forget that it is God who speaks to us in these last days through his Son.

It is not hard for sinful man to love Jesus, the meaciful, loving Son of man; neither is it hard for him to love God, when he keeps always in mind that every benign word and beneficent act of Christ is the word and act of God. The writer can remember when he thought of Christ as the loving, pitiful friend, who stood between him and an angry God, and meekly bowed to the infliction of God’s wrath against sin, until that wrath was appeased, and mercy became thereby possible to such sinners as he. Then he loved Christ, but feared God. But when he understood that “God was in Christ, reconciling sinners to himself,” tragedy of Calvary had a different meaning. We will have more to say in line with our present article, which we will continue in our next number.

The Senior editor of this paper will preach once a month for the church in Athens, Ala., the remainder of this year. We have a small congregation in Athens, but they are zealous and willing to do all the good they can. We anticipate a pleasant work with them.

We are glad to hear encouraging reports from our old charge in Jackson Miss. W. A. Neal is moving things—paying off the Extension and other debts as they come due. The Sunday school and church services are both well attended, and general prosperity seems to be theirs. We thank the Lord for this. We hope to see them for a few days this spring or summer.

Bro. Kibly Ferguson is now at Stewart, Miss., where he will remain till work in the Delta is made possible. He is a good preacher and an untiring worker, and any community in Miss. in need of a preacher and worker would do well to correspond with him before he returns to the Delta. Finances will not be in the way of getting him.

The Senior editor of this paper will assist Bro. J. E. Spiegel in a meeting in Anniston, Ala., beginning about the second Sunday in next month.

Our offer to new subscribers of a large self-pronouncing bible and a year’s subscription to the MESSENGER one year for \$2.75 is still in force, and we are filling many orders. We sent seven copies to Phoenix City, Ala.

I have a 15 page tract for sale entitled “The Sin against the Holy Ghost. What is it?” Persons wishing to secure copies can get them at 10 cents per copy. Send 10 cents in stamps or silver and get a copy. Address J. E. Anderson, Hamlin, Ky.

Reports from the Churches.

ALABAMA.

SELMA: Last Lord's Day I was with the good people of Vine Hill, nineteen miles from here on the Southern R. R. I spoke to a fair audience in the Presbyterian church at 11 o'clock and at night in the Union chapel at the station to a full house. I go there every second Lord's day. Hope to accomplish some good.

D. D. UPDEGRAFF.

ANNISTON: Brother J. B. Fairburn reached the end of his earthly journey on April 6, 1897. Bro. Fairburn was born in Virginia, Feb. 7, 1846. He united with the church of Christ in Anniston in 1894 and since that time has lived a consistent christian life. He leaves a wife and six children. Our hearts in sympathy go out to the bereaved ones and our prayer to God is, that they may prepare in this life to meet him in the life to come, realizing that this life is only given to prepare for the beyond.

J. E. SPIEGEL.

PHOENIX CITY: Bro. O. P. Spiegel was with us in a meeting of over two weeks, closing last night with a crowd-house and one addition, we did not work for additions especially. We were after uprooting every vestige of anti-ism, and Bro. Spiegel did his work well. The best sermon I have ever heard Bro. Spiegel preach on was "What we are, as a people." I am inclined to think that if every anti in Alabama could have heard that sermon, today there would be only one class of anti people in our fair state and that the dishonest class. Our meeting was a great success. Thank the Lord and Bro. Spiegel. Our work here is doing nicely. L. A. DALE.

EUTAW: This finds me at the depot, waiting to take the train for Selma, where I will fill Bro. Spicer's place on Lord's day. Selma's being my old home makes it a pleasure for me to have such an opportunity.

From the 8th to the 11th I was in attendance upon the State Sunday school Convention at Tuscaloosa. A more pleasant occasion I have not enjoyed for a long time. Only about twelve of our people from the entire state were in attendance, but those made themselves felt in the convention. It is to be hoped that our people will take more interest in this work. But it is not my purpose to write up the event as Bro. Spicer was appointed

by the convention to do that. Be sure and read his article.

The Holiness people have just closed a ten days tent meeting at Eutaw. Mr. and Mrs. Hall of Mississippi conducted the meeting. I learn that quite a number "sought it," but only a few "got it." They prayed for the fire to come down, but as it ever will be, no fire came. May people study their Bibles more and depend on feeling less. HOWARD J. BRAZZELTON.

FLORIDA.

HAMPTON: Began a meeting at Riverland, Fla., on March 18, and closed March 21, with five additions. I held a few days' meeting there last January with nine additions, mostly from the Baptists, and when they heard I was billed to hold another meeting, the "bell-wether" of the Baptist flock sent off and got two of the best Baptist preachers that the country affords, and had them on hands to defend Baptist doctrine and take care of the Baptist flock. The writer went right on preaching the "truth in love," and by Saturday night four of their flock (and substantial ones, too) had accepted our plea for Christian union and church oneness. Sunday at 11 A. M. our theme was, "Why I am a Christian." It is seldom our privilege to speak to a larger audience of attentive, intelligent people. At the close of the service, the "big gun," who had come twenty-five miles to clean me up, announced that at 3 P. M. he would preach on "Why I am a Baptist." I invited everybody to stay and hear him. There was dinner on the ground, and at 3 P. M. the house was full. He read and commented on many scriptures appropriate to call up in a sermon on baptism, but never offered but one reason for being a Baptist, and it was a bare assertion, unsupported by a single passage of scripture. His only reason for being a Baptist was "because Jesus Christ was a Baptist." I reviewed his sermon Sunday night as far as it was Baptist. The leading Baptist in the community told me personally that the Baptist cause in that community would have been better off if he had not come.

Thank God the Baptists are coming closer to Jesus Christ and his blessed word. If we are there when they get there, we will be one people in the "One Lord, one faith, and one baptism." Oh! blissful and auspicious era, hasten thy arrival!

From Riverland I went to Dover, forty miles below. Began at Dover

on March 25 and closed March 28, with four additions. I held a meeting at this church in December, '96. I thought then that the walls of prejudice that separated our religious neighbors from us was adamant, as it were. But we reached the best class of people in the denominations—something I thought impossible when there before. Our preaching was of the Pauline pioneer type, but our Baptist and Methodist neighbors heard us gladly, and remained in a good humor through the entire meeting. It was the "truth in love" that gave us their ears. The truth of Christ, clothed in his love, will hold the attention of every honest, unprejudiced person.

We expect to cultivate these fields as much as we can and keep up our other work. Florida is one of the finest mission fields on the continent. Missionary work done here now will tell in the years to come. I never preached to any people so willing and anxious to know the truth as Floridians. The watchword and motto under which B. L. Smith has liquidated a debt of many thousands is: "Home Missions to the front." The writer's motto is: "Florida Missions to the Front." W. E. DAUGHERTY.

GEORGIA.

HAMPTON: Please report four added to the number last Sunday at Hampton—one confession and three by letter. Work goes on pleasantly in the field. D. A. BRINDLE.

LOUISIANA.

BATON ROUGE: I have undertaken the work in Louisiana as State Evangelist. My work at McComb City, Miss., was a very pleasant work indeed, but I felt as if I could be of greater usefulness in the Master's vineyard by taking the State work. I had many acts of kindness shown me last year by the good people of McComb that will never be forgotten. We have as good a class of people in McComb as can be found in any state. My work is all in the future now, and what will be done in Louisiana God alone knows. I go forth trusting solely on the promises of God. Leaning on him for strength. With the co-operation of the few brethren we have, great good can be done. We cannot expect to see Louisiana make a record as does other states, when we realize how weak we are. We have about 1,300 members in the State. But we have some things to encourage us in this undertaking.

FRANK LANEHART.

BATON ROUGE: Brother F. Lanehart has paid us a short visit—had three days meeting. My family attended only one night, the weather being so inclement they could not go any more. The sermon they heard was certainly fine. It was the first sermon they had heard for nearly two years by one of our brothers, Brother W. Phares being the last they heard previous to Brother Lanehart. When Brother Lanehart rode up, he was riding a very large horse—so large I had to make some remark about the animal.

"Yes," he said, "it is a Norman horse."

"So I see from his large feet."

Brother L. said: "Yes, and the rider is on the Norman order also. Some of the people he met asked him if he wasn't one of the Norman preachers (instead of Mormons.)"

We certainly need just such a man as Brother L. in our midst. He takes well and is beliked by all. During his discourse he told his hearers he was not a Mormon, never expected to be, never wanted to be—he had one wife, and could not take care of her as well as he would like to do, consequently had no use for a plurality of wives, and hoped they would not think he was a Mormon.

We have about eighteen members, scattered over a country of eight or ten miles square. Having no organized church (and I fear we never will), I have often remarked that this is a God-forsaken part. The Catholics, Methodists, Presbyterians, and Missionary Baptists have the predominancy. I hope Brother Lanehart will organize a church here. He spoke of making the effort soon. Oh, how I would like to hear old Brother Manire once more. He baptized my oldest daughter many years ago in Mississippi. Five of my family long since have united with the Christian Church. Yours in Christ,

T. H. PHIPPS.

MISSISSIPPI.

MERIDIAN: One addition yesterday—another young man. We celebrated our third anniversary yesterday with appropriate exercises. We have grown in three years from seventeen charter members to about one hundred members. There are six departments of church work organized. Pray for our success. Yours for victory,

S. M. BERNARD.

SOUTH KENTUCKY.

STURGIS. Closed a meeting last night at Seven Gums. Preached sev-

en nights; it rained most of the time. There were two additions—one by letter or statement and the other by baptism. Found some good people at the Gums. May the good Lord bless them.

J. W. ROGERS.

CENTRAL CITY: I recently preached at Caneyville, Grayson Co., where "our plea" is little understood and greatly misrepresented. At the close of the discourse an excellent lady of the Baptist Church came forward and identified herself with us, and promised to work for the primitive order of the church as approved by inspired teachers. She will strengthen our cause in this very needy field.

I filled my regular appointment at Nebo, Ky., on the first Lord's day. Fine audiences greeted me at each service. One addition by letter. The following Monday was spent visiting those who neglect the assembling of themselves together at the house of worship. I found three members who have been residing away from the congregation where they were received into fellowship. It is with difficulty that I succeed in getting members to transfer their membership to the congregation nearest their place of residence. I fear we ministers have not been doing our duty in instructing the brethren in these matters. It is rarely ever the case that these indifferent brethren can give a reason for retaining membership with a congregation that worships many miles away from their homes. Their refusal to fellowship the home congregation by refusing to take membership is alike discouraging to both elders and flock. We did not forget Foreign Missions. We managed to collect for the same at three different churches.

I Hope to do some Home Missionary work this season. From the calls made and expectations expressed by some, we are compelled to think that a few think the South Ky. Association has access to unlimited funds. If all would help in this South Kentucky work, the gospel would be preached where it is not. Brethren, let us all work for these poor districts as well as the cultivated centers. May God help us.

I. H. TEEL.

TENNESSEE.

MEMPHIS: Two additions at morning service. Three baptisms at the Third Church last night. Everything prosperous.

SEVERANCE.

MEMPHIS: Crowds larger than usual. Three additions by statement last night. Ten dollars raised for State work.

SEVERANCE.

SAVANNAH: The back waters have caused considerable distress in this country. Among the lost property was my gospel tent. The writer paid for the tent in full. As I am going to Knoxville for another long meeting, I will have to have another tent. All parties wanting to help buy a new tent, write me at Henderson, Tenn. One lady baptized here to-day.

J. L. HADDOCK.

PULASKI: After five weeks of labor our meeting held by Bro. J. L. Haddock closed last Lord's day (April 4.) To tell of the good that has resulted from this meeting, cannot be expressed in words. Thirty accessions to the church, twenty by confession and baptism, ten by commendation, Christians have been strengthened and edified, and feel that more can be done for the Master in the future than ever before at this place. We never had a church here until last August. For years we met in a rented room, just a little band of us. With such an energetic, earnest christian man as Bro. Haddock, who labored with such untiring devotion under a number of disadvantages, we have been aroused to a keen sense of duty, and are determined to press forward with renewed energy. Always remembering that blessed promise: "Be thou faithful unto death and I will give thee a crown of life." We feel that God has blessed us by the labor of such a man as Bro. Haddock. Our Sunday-school has been reorganized and promises much good. Everything is now in good circumstances and bids fair to do a grand noble work for the cause of Christ.

We pray the richest blessings of heaven may rest upon our Brother, who labored with so much earnestness. On leaving us we commend him to the care of our dear Redeemer, in whom he so implicitly trusts.

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SUNDAY-SCHOOL DAY: For Tennessee missions first Lord's day in April.

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

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

Miss Ethel Streater, Editor, Clarksville, Tenn.

LIBERTY.

April 19. "Liberty to do Good." Mark 9: 38-50.

April 20. "Liberty to Choose Evil." Matt. 23: 29-39.

April 21. "Use Liberty Wisely." I Cor. 8: 9; 9: 11-15.

April 22. "Free, yet a Slave." I Cor. 9: 16-27.

April 23. "Freedom from Christ," Gal. 4: 21; 5: 1.

April 24. "The Spirit of Bondage." Rom. 8: 15-27.

April 25. TOPIC. "WHAT IS TRUE LIBERTY, AND HOW IS IT WON?" John 8: 30-40.

To Americans nothing is more precious than liberty. The Pilgrims came to this land when it was a wilderness, seeking freedom to worship God; the colonists fought and died to secure political liberty, and the present generation would do as much, if there was need. We are known as a nation of free men. This, perhaps more than anything else, has brought such throngs of emigrants into our country, and there lies one great danger for the future. They come in their ignorance, utterly unable to understand or appreciate our liberty, which to them simply means to do as they please. Some please to stir up anarchy and clamor about oppression when not permitted to scatter their doctrines broadcast. But liberty does not mean to do as you please, unless you please to do right. Even the spiritual liberty, with which Christ has made us free, does not permit anything that will be a stumbling block in another's way. God made men free to choose between right and wrong, but each will bring its natural consequence: for right-doing, there is a sure reward; for wrong, there is certain punishment. In lines of good citizenship, there is much work for Endeavorers. In a few years the responsibility of guiding this great country will rest on the young men of today. If the affairs of government are left in the hands of unprincipled politicians, there is danger ahead. It is just as much the duty of God-fearing men to have a voice in such matters as in the direct work of the church.

Endeavorers who sign the temperance pledge, do it, not because they fear danger to themselves from the occasional glass of wine they might otherwise take, but because alcohol

has come to be such a mighty factor in the history of to-day that it must be fought by example and influence. Moreover, there are weak brothers now, just as much as when Paul wrote: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." You can't persuade men to give up sins by which you are bound yourself, be it ever so slightly. A Christian life must be pure and sweet and true to attract or to influence other lives.

As Christ declared that man cannot serve two masters, just so surely do man's own actions decide his allegiance. It is possible to believe and say that Jesus is the Son of God, and still be in bondage to sin. To be free as Paul was, there must be loving obedience to Christ's commands, and a spirit willing to yield personal pleasure and liberty, when yielding will strengthen another.

J. M. Watson, pastor of the First Christian Church of Birmingham, is also Supt. of Christian Endeavor among the Disciples of Alabama. He writes that the Local C. E. Union, of Birmingham, is large and flourishing. It is composed of the twelve societies of Birmingham and suburbs, and has wide awake committees, which do good work, especially the Inter-visitiation committee. It holds quarterly meetings, lasting through an afternoon and evening, which are so large and enthusiastic that they might be mistaken for a state convention.

The Alabama C. E. Convention will meet at Talladega, May 6, and continue through the 9th. Talladega is preparing to entertain 150 delegates, and Birmingham expects to send 75 of them.

The Disciples have always been well represented at Alabama's conventions. We hope they will send more delegates than ever this year, that their rally may be a good one. Brother Watson will have charge of the rally. He will make it a service to be remembered, and we hope that every one of our societies in the State will be represented. Treasurer Shaw is on the program. He will go directly from the Tennessee Endeavorers at Chattanooga to the Alabama Endeavorers at Talladega. Brother Watson also has a place on the program. His

subject is the "Endeavorer and his Bible."

MEMPHIS: On April 4, at the Mississippi Ave. Christian Church, a most interesting meeting of the Y. P. S. C. E. was held. It was a Woman's Meeting. The leader was a young lady; the prayers, readings, and responses were all given by the sisters of the society. The meeting was a success. The men were present, but were excluded from taking part except in the singing. The ladies put aside their timidity and showed what they could do. Under the present president, Brother J. T. Smith, and a force of working committees, this Society is in a flourishing condition.—LILLIE V. WALLACE, Rec. Secretary.

All delegates to the Tennessee C. E. Convention must have a certificate of membership. Certificate blanks will be sent to all the corresponding secretaries in the State. However, if any should not receive them, write to Prof. Frank T. Smith, Chattanooga, for them, or certificates may be written by the secretary and signed by the president.

The Chattanooga Convention will be opened with a "Social Hour," in the Convention building at 2 o'clock Thursday afternoon. It is to be hoped that all delegates will arrive in time to attend this pleasant meeting. At 3:30 o'clock the Convention will be called to order. There will be a song service, and then the reports of the officers. This first session will be closed with prayer meeting, subject, "Saved to Serve."

Show your colors. Have a C. E. pin and wear it, not only on Sunday, but all through the week.

Some ships sail more slowly than others. Often barnacles cover the bottom and seriously impede the ship's progress. So spiritual barnacles, lack of private prayer, neglect of the Bible, non-attendance at church, foul stories, profane language, may stop Christian progress.—Dr. Schauffler, in Sunshine.

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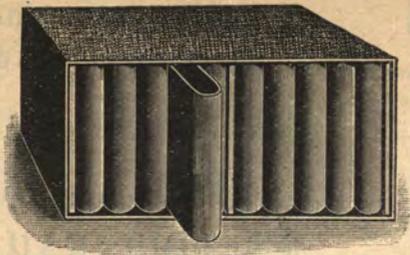
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